A Transnational Collaboration in the Establishment of a Graduate Program in Counselling Psychology

by

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Abstract

Counselling psychology has experienced international growth in recent years. Because of this growth, universities in non-Western countries are seeking out collaborations with established Western graduate programs for assistance in developing their own programs. This dissertation examines a transnational collaboration between an Indonesian university and a Canadian university and seeks to discern whether an equitable partnership can develop in a context of global inequities and levels of privilege. While there is growing literature on the nature of such partnerships, including power and ethics, there is little about actual methods or protocols that can be used to guide equitable collaborations. This qualitative case study examines the effectiveness of the Adapted Rapid Participatory Appraisal, a protocol developed for this partnership, in achieving an equitable collaboration.

Grounded in a theoretical framework that includes postcolonial theory and Freirian principles of participatory development, this study used The Enhanced Critical Incident Technique (ECIT) to guide interviews with seven faculty members in an Indonesian psychology department who were developing the graduate program. Through themes of mimicry, ambivalence, the intimate enemy, conscientization, hybridity, learning from below and persistent colonialism, the complex nature of the partnership and collaboration were analyzed.

My findings showed that despite the participants’ claims of feeling that equality was attained a pattern of power hierarchies reflecting Indonesian culture and colonial patterns was maintained. Postcolonial ambivalence on the part of the Indonesian partners and counterambivalence on my part were embraced and negotiated to create a satisfactory culturally ambivalent program. The research suggests that while equity can be attained, equality is more elusive and not necessarily desirable. This study contributes to the literature on PLA and international higher education in that it looks beyond process and identifies some of the complex relationships that presently constitute our globalizing higher education landscape. As well, this study offers a successfully implemented collaboration protocol, the ARPA, and a cultural adaptation in the use of the ECIT.

Key words: Internationalization of counselling psychology; Participatory Learning and Action, Enhanced Critical Incident Technique; international higher education; postcolonial thought; globalization; Indonesia
Dedication

To my wife Aimee
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Who gave me a reason to strive for excellence. Such incredible young women deserve a father who will give 100%. You played a larger part in this dissertation and my work in Indonesia than you can imagine.

And to my wife Aimee:
You have endured so much.
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1. Introduction

1.1. First encounters with Indonesian psychology

I went to Indonesia for the first time in December 2005 to work in the province of Aceh on the first anniversary of the tsunami that devastated the area. I went with a small team from the Graduate Program in Counselling Psychology at Western Canada Christian University (WCCU, pseudonym) on an invitation from a non-government organization (NGO) to train psychologists to treat posttraumatic stress disorder using a specific treatment. Because this treatment, Observed Experiential Integration (OEI), is a neurological treatment rather than “talk therapy”, we assumed that it would avoid the cultural barriers faced by other treatments or counselling approaches developed in Western cultures.

For the most part this was true. We witnessed many tsunami victims experiencing relief from the local psychologists we trained in this method. Even so, I felt some uneasiness. Were our teaching methods effective in that setting? Could we assume that because the Indonesians we were working with were psychologists, we had a common professional language? And we were assuming that because we were training them in a neuropsychological procedure we would be avoiding cultural transmission of Western values-laden theoretical counselling approaches. Was this valid? The posttraumatic stress disorder experienced by the villagers appeared different than what
we generally encounter in Canada, differences that can be attributed to cultural factors, such as a strong cultural suppression of negative emotions. Furthermore, to my surprise the Indonesian psychologists we were working with seemed to be more frustrated with the cross-cultural issues of working with the Acehnese that our Canadian team was. These were psychologists from different cultures within Indonesia, trained in Javanese universities. To me our assumption of the ‘cultural neutrality’ of neuropsychological procedures was becoming suspect.

I was invited back a year and a half later to conduct more training. I chose to go alone, without a team, because I wanted to sort through my uneasiness. A condition that I placed on accepting the invitation was to have an Indonesian psychologist be willing to dialog with me about what I was experiencing, and more importantly to give me feedback on how the Indonesians I was training were receiving my teaching. I was fortunate enough to receive the assistance of two Javanese psychologists. I constantly had to struggle with their hesitancy to dialog openly. This hesitancy derived from the fact that in Javanese culture it is unacceptable to disagree, or even question, an elder or teacher. Despite this limitation some helpful dialog did occur. What we learned together was that there are many concepts that are universal, and many concepts that are Western culture-bound, even within the assumed “neutral” techniques of a neuropsychological treatment. The strategy my training participants adopted was to receive all that I could give them, ostensibly agree with everything I said, use what was helpful, discard what was not helpful, not allow me to be a part of that process, and never be disrespectful enough to let me know that they were simply ignoring much of what I had to say. I was fortunate in
that my two colleagues were able to be transparent with me in pointing this dynamic out on several occasions.

I would have been content with this, knowing that the psychologists seemed to find the training helpful and that they were able to cull from my teaching useful concepts and skills. I may have left it at that and gone home having learned something about cross-cultural communication, except that on this trip I was approached by an Indonesian university to help them develop a counselling clinical training component to their master’s program in professional psychology. Armed with the confidence that I acquired in overseeing the clinical training program in a graduate program in counselling psychology in Canada, and solid experience in program development, I accepted the challenge to have my university enter into a partnership with this Indonesian university. However, I felt that what I could tolerate in being a trainer I could not tolerate in the more involved, intensive role as a consultant/collaborator. If we were going to work together to develop a program I wanted to be fully involved in the process in order to understand what they were asking of me, what I could efficiently provide and to understand our working relationship. I carried out a quick literature review both to answer some of my lingering questions and to provide myself a framework for understanding some of the dynamics of cross-cultural working relationships and transnational program development. Through this literature review I determined that I needed to be aware of several things, such as lingering postcolonial dynamics and the
advisability of using participatory models in transnational higher education collaborations.

Based on Wilson and Whitmore’s work on transnational higher education program development (Wilson & Whitmore, 2000) I attempted to apply the general principles of participatory action research (PAR) to guide my collaboration/consultation efforts. I believed that PAR would be helpful not only in guiding the collaborations but in disseminating the lessons learned throughout the international counselling psychology community. In the brevity of my literature review I focused on what had been applied in higher education, and I dismissed the whole area of participatory learning and action (PLA) because it focused on international development, dealing largely with public health and economic issues such as agriculture, forestry and aquaculture. As a busy professional I took the short-cut of only looking at the participatory action literature that dealt specifically with higher education.

Entering into this agreement, and in the early stages, I again felt some uneasiness. Although my Indonesian colleagues used the word “partnership” what they were actually seeking was input to inform their independent actions. In other words, they were seeking consultation, not collaboration. I had to deal with the fact that while Wilson & Whitmore found PAR to be a valuable tool in developing academic programs, my Indonesian colleagues weren’t interested. Were they asking that I help import the model we use in Canada? And not only did there seem to be cross-cultural issues in counselling theory, it became apparent that there were huge differences in societal understandings and acceptance of receiving assistance from a professional counsellor. I had moral issues
with presenting our model and saying, “This is how you do it.” But apparently that is what they were asking me to do. On the other hand, my experience was that they would probably disregard much of what I would offer, shut me out of that process, and likely (out of respect) would lead me to believe that they were accepting it all. How could collaboration exist on those terms? It seemed to work for my Indonesian colleagues, but it was not satisfying for me. I felt that I was being complicit in cultural imperialism at the insistence of my Indonesian colleagues, in that I felt I was asked to be the Western “expert” and simply import a “superior” Western model. The paradox was that apparently for me to be sensitive about not imposing my Western privilege, for me to let go of my privilege and trust them in their process, they were asking me to accentuate my Western privilege, be the overseas expert telling them what to do. This, of course resulted in them sifting through my advice, picking and choosing what to accept and what to reject. This was not a matter of them insisting that I be colonial or imperialistic then, but of something far more complex. They were actively pursuing my resources to enhance their privileged status perhaps? And yet I didn’t feel exploited. There was obviously something that I didn’t understand.

Through this collaboration, a counsellor training track was developed and integrated into their existing curriculum. However, the process was often frustrating for both my colleagues and me and took more time than it seemed it should. The Indonesian university was able to develop a program with my assistance. I never quite understood the process, but it happened. Evidently my formal meetings with university representatives were marginally helpful, but informal chats over coffee, dinner or in the car is where they drew most of my assistance. I was beginning to understand how to work
within the cross-cultural dynamics, but I didn’t understand the process. Was my literature review far too inadequate? Was I misunderstanding postcolonial principles and misapplying critical theory? Or were there problems with the literature?

1. A colleague there told me that in Acehnese collectivist culture you are betraying the harmony of the community by exhibiting your problems and “standing out”. That my two colleagues were able to be transparent with me in pointing this dynamic out on several occasions.

2. This point was repeatedly emphasized to me by my Indonesian colleagues in subsequent visits. Chandra (2004) discusses this cultural artefact and it provides a major theme in Toer’s novel This Earth of Mankind (1996).

1.2. Regrouping

Subsequently I received an offer from another Indonesian university, which I will name here “Universitas Kristen Jakarta” (UKJ), to help them develop a full counselling psychology master’s program. I accepted this offer, and in recognition of my mistakes and limitations with the first collaboration I entered the doctoral program in Postsecondary Educational Leadership at Simon Fraser University in order to become a more informed and effective collaborator in transnational higher education collaborations.

During my studies at Simon Fraser University I met other counselling psychology educators who have been approached with similar requests from non-Western universities I was asked for my advice as to a model or protocol for such collaborations. I have only been able to respond by telling them that in my review of the literature I have been unable to discover a model or protocol, and although there is broad literature on the issue, that had never been pulled together in one document in a manner that makes it readily available to consultants and collaborators.
During a round-table discussion at the annual conference of the International Association for Counselling, held in June 2011, a participant stood up and said, “As a U.S. counselor-trainer I often get asked by psychologists from other countries how to develop a counseling psychology program in their universities. I don’t know what to tell them. I don’t know what they need. I don’t even know where to begin. Does anyone know what to tell them?” Her question struck a deep chord with the other group members, with the Western counsellors echoing her experience and her frustration, and the non-Western counsellors identifying with the need to draw on the resources of the West and finding these colleagues unable to respond. My reaction to this discussion was the desire to share with them what I had learned, and yet I realized that the most I could offer them was anecdotal advise and direct them to some literature, some of which I wasn’t sure how it could be applied.

In the annual conference of the International Association for Counselling held in May 2012 leaders of two international counselling associations encouraged me in this research, particularly in the development of a protocol for program development based on research. One of these leaders said that they had identified the need for such a protocol fifteen years ago, and that no one had as yet developed one. The other said that such a tool is what her organization has been feeling a keen need for. There is then an expressed need for such a protocol in the field of the internationalization of counselling psychology, a protocol that would draw on theory that could both frame and guide action.

This gap between the research and the practice of international collaborations is what I sought to investigate, and this dissertation documents the inquiry
in general and the study in particular. Recognizing these gaps led me on a search for a model or protocol to guide future collaborations in which cross-cultural dynamics and inequities in resources come into play. In my search I considered participatory action models because they stress development processes between unequal partners. I narrowed my search down to participatory learning and action models because they stress fairly rapid program development in situations in which an end product is already identified. And finally I narrowed my search to the Rapid Participatory Appraisal (RPA) method because it deals specifically with situations in which the hosts have professional expertise, but merely lack resources and international perspectives. I adapted the RPA to the unique features of graduate training in counselling psychology and entitled this model the Adapted Rapid Participatory Appraisal (ARPA).

And so I was equipped with a model for future collaborations, but it remained to be seen whether it would actually function to provide and equitable platform for transnational collaborations. In my previous experiences with collaborations in Indonesia I sensed that postcolonial relationship issues and the inequities of globalization impacted my work with Indonesian psychologists and created frustrations and inefficiency. Could the ARPA make these dynamics more overt and could future collaborators and I effectively deal with the obstacles these dynamics created?

While the ARPA will be a central feature in this dissertation, it is not the focus of the research. Rather I am interested in understanding the relationship dynamics between the host faculty members in Indonesia and myself, the Western guest collaborator. The effectiveness and weaknesses of the ARPA will become apparent, but
the focus of this dissertation is not to evaluate the ARPA, but to use the ARPA as a tool to explore whether and how postcolonial and globalization issues that impact the work of a transnational collaboration in developing a graduate program in counselling psychology. I want to emphasize that the purpose of the research is not to evaluate the protocol, but to look at what would be salient issues in a transnational collaboration in the development of a graduate counselling psychology program and whether these issues can be adequately addressed through the means of the ARPA. The distinction is subtle on the surface, but in essence is substantially distinct. I am examining a relationship, not a tool. My research question then is:

“To what extent can an equitable relationship be achieved between an Indonesian university and a Canadian university in a transnational collaboration through the use of the Adapted Rapid Participatory Appraisal?”

This dissertation will focus specifically on whether the protocol allowed for the Indonesian contextualization of counselling psychology, whether it addressed the tensions of internationalism and globalization, and whether it mitigated the effects of postcolonial relationships that be manifested in a Western and non-Western partnership.

1.3. A note on terms

There are several terms that will be discussed and referred to in this dissertation. I will be drawing the distinction between counselling psychology and psychotherapy, and between international education and transnational education. However here I would like to deal with the terms “Western”, “non-Western”, “third
world nations”, and “developing countries”; the terminology of internationalism in higher education; and the distinction between equity and equality.

1.3.1. Western/non-Western

In this dissertation I will be dealing with Indonesia specifically, but will also refer to other countries in which counselling psychology is developing. There is a problem with how to refer to these nations. “Third world” is a common label, but it is problematic. Historically the term denotes a nation during the cold war that was not allied with the United States (“first world”) or communist countries—The People’s Republic of China, the U.S.S. R. and their allies/satellites (“second world”) (Nations Online, n.d.) It has generally come into looser use to denote poorer nations in the world. I will not use this term in this dissertation because of its outdated political overtones, its implication of a hierarchy with the U.S. as “first”, and because of its pejorative common usage, that of a backwards impoverished country. Moreover, there are also first world and second world countries in which counselling psychology is an emerging discipline, so the terms would lack meaning in this context.

In more common usage in the literature is the term “developing country”. I find this term problematic as well. It is a socioeconomic term referring to the ranking system of the United Nations of countries in terms of income level, human assets and economic vulnerability (Nations Online, n.d.). In working with a country such as Indonesia that is developing counselling psychology I find it offensive to use a term that, bottom line, points out that they are not as rich as the United States. And again,
counselling psychology is an emerging discipline in many countries labelled by the U.N. as being “developed”.

This dissertation is not about political alignments or socioeconomic status, but about a nation, Indonesia, and other nations, whether third world, second world, developing or developed, in which counselling psychology is developing as a discipline. Following Nandy (1983) and Bhabha (1995) I will use the terms “Western” and “non-Western”. By “Western” I intend to denote cultures with the philosophical underpinnings of a Greek and Roman heritage, specifically European, North American, Australian and New Zealand. I acknowledge that I am on shaky ground here. Postcolonial theorists have stressed the dangers of thinking about cultures in simple binaries (East vs. West, colonizer vs. colonized, etc.) (Bhabha, 1996; Bhabha, 1995; Said, 1978). This oversimplifies, and therefore obscures, complex cultural dynamics as well as creating an “us-and-other” relationship which perpetuates separation rather than fosters understanding together. As well, the term grates against common-sense. By my definition, Australia and New Zealand, which although in the Eastern and Southern hemispheres, are “Western” countries. With these objections noted, in this paper I will denote the nations in which counselling psychology has developed and is established as “Western”.

There is one last term that I need to clarify. An artifact in the development of counselling psychology is that it has roots both in Europe and in the United States. This has created alternative spellings for the discipline. Generally in U.S. based writings the spelling is “counseling”, whereas in countries influenced by British roots the spelling
is “counselling”. Being Canadian I will use the British spelling in this document except when citing sources that use the U.S. spelling.

1.3.2. International higher education definitions

There are four terms that often get used in discussing international education, and noting that there is confusion around these terms and a lack of consistency in the literature Jane Knight (2004) has offered simple definitions for four terms. The first is “international” which refers to work between two or more nations. “Transnational” work is across nations, but does not denote a relationship between governments. “Cross-border” can be used as a synonym for transnational and “global” means worldwide in scope, but not referring to nations (Knight, 2004). On the other hand, UNESCO and OECD tend to use the term “international higher education” as a catch-all phrase to denote any collaborative activity between universities from different countries (UNESCO, 2009; OECD, 2004), while “cross-border” can be used as a synonym for all forms of international education (OECD, 2005) or refer specifically to on-line programs that draw students from different countries (IAC, 2009). Despite Knight’s attempt to offer precision, precision is elusive. A quick review of university calendars will reveal that “international” is a common term for the practice of admitting foreign students or sending students on overseas learning experiences. Cooperation between governments, in this use of “internationalization” is often little more than student’s home government supporting the student with financial aid and the host government granting a study visa. Furthermore, Marginson states that transnational education means the enrolment of students outside the home country of the institution (Marginson, 2011, p.21). In this
dissertation I use the term “transnational” instead of “international” to indicate that I am not referring to relationships between nation states, but also to avoid the confusion of using a term that has been strongly associated with student mobility. International higher education has taken on several forms, and it is important to separate them out as each has its own set of concerns. I would like to suggest the following break-down:

- **Transnational collaborations**—universities from different countries working together, generally to develop or deliver training programs, or to conduct joint research.
- **Study abroad programs**—Students visiting projects or programs in other countries.
- **International students**—Students enrolling in universities in countries other than their own.
- **Internationalization of curriculum**—the attempts to broaden teaching in institutions to acknowledge that there are other forms of knowledge than Eurocentric.

It is important to make these distinctions, because all four fall within the literature on international higher education. There are many commonalities, yet they all have their distinct concerns. Therefore for the sake of precision I have come to prefer to use “transnational higher education”, although “cross-border higher education” and “multinational education” are terms that are used. These terms are not to be confused with “education without borders” which generally refers to on-line programming. I also prefer the term “collaborations” (as in, “transnational higher education collaborations”) because it is inclusive both of partnering relationships and consulting relationships.

### 1.3.3. Equity, Equality and Inequity

Much has been written about equity and equality in educational research, especially on the distinction between the two (Zajda, Davies, & Majhanovich, 2008;
Castelli, Ragazzi, & Crescentini, 2012). The main focus in the literature relates to race relations in multicultural societies, and equity relating to participation in civic life and employment. Corson has provided a helpful distinction by stating

The ‘equity’ concept is associated with fairness or justice in the provision of education or other benefits and it takes individual circumstances into consideration, while ‘equality’ usually connotes sameness in treatment by asserting the fundamental or natural equality of all persons (Corson, 2001, cited in Espinoza, 2007, p. 345).

In this study, I rely on understandings of equity in the context of globalization and global, transnational relations, and more specifically found in the international development literature and international higher education literature. This literature largely focuses on financial inequality and neoliberalism as factors in perpetuating inequities (Marginson, 2004; Unterhalter & Carpentier, 2010), particularly in the context of the flow of international students and widening class differences within countries. The implications for individual collaborations can be easily drawn, however, and the authors hold out the hope of international higher education as being a factor in addressing inequality and inequity. My work is also informed by the field of counselling psychology where the concept of equity within cultures and between cultures is a prominent concern, in training (Gladding, 2011), in practice (Fassinger & Gallor, 2006), and in global outreach (Lee, 2012b).
1.4. The structure of this dissertation

My concern in this dissertation is the development of a graduate program in counselling psychology in an Indonesian university as the result of a collaboration between the faculty of that university and myself, as a Canadian faculty member, therefore in chapter two, I will explore the literature relating to international counselling psychology identity, the impact of globalization on higher education and the internationalization of higher education particularly as they apply to the context of collaboration between an Indonesian university and a Canadian university. This review will establish the context and background for the research, summarize what is known about transnational collaborations, and identify the gaps in the literature. I will then discuss the spectrum of participatory action models of program development, arguing that they specifically address the concerns on the influences globalization and internationalization on transnational collaborations.

In Chapter Three I will give an overview of the constructs that provide the theoretical lens for examining the relationship dynamics that the ARPA produces from postcolonial thought, and from Freire’s ideas on the impact of cultural inequities on development. In Chapter Four I will present the methodology employed in this research, namely, a case study, using qualitative methods. The Enhanced Critical Incident Technique (ECIT) will be the guided interview protocol that will anchor my inquiry. This technique proscribes a structure that provides rigorous reliability procedures and allows for an interface with the other case study data used in this study, such as informal interviews with the participants, collateral interviews and emails, and referencing of texts.
In Chapter Five, I present the findings of the ECIT, an extraction of themes gleaned from the guided interviews. It is here that I also discuss the reliability and validity of the research. In Chapter Six I use a postcolonial and Freirian lens to examine the themes of the ECIT and use my supportive case study data to analyse the implementation of the ARPA. I conclude this chapter with suggestions for further study. I conclude with Chapter Seven in which I make the point that equity can be achieved in transnational collaborations, but that equality is more elusive, and perhaps not even desirable. I suggest that colonial patterns persist in postcolonial times and rather than being eschewed, it can be a useful tool for the former colonized in developing independence in counselling psychology.
2. Literature Review

2.1. Introduction

In order to understand the nature of transnational collaborations, it is important to understand the contexts and issues that can potentially lead to inequity and undesirable consequences between partners. In this chapter, I will review the internationalization of counselling psychology and the internationalization of higher education. The internationalization of higher education is a broad topic which covers many issues not pertinent to this dissertation, and therefore I will focus on transnational university relations, specifically the impact of globalization on these relationships, the motivations (or policy drivers) behind collaborations and ethical issues in transnational higher education collaborations. I will also identify where the literature is silent or ‘thin’ in considering issues relating to transnational collaborations. To address the issues and concerns raised by the literature on transnational collaboration, I will then make a case for participatory action models of collaboration in general, and participatory learning and action, in particular, arguing how they present sound models on which to base collaborations between an Indonesian and Canadian university. In the chapter following this review, I will present a summary of the theories and conceptual frameworks that I have selected, and will inform the theoretical lenses and analyses in this study, arguing why they are useful and suitable to my study.
Even before discussing the internationalization of counselling psychology I believe it is a necessary first step to come to an understanding of the profession and discipline. This may sound very basic, but it is surprisingly easy to miss this step. Among the public in Canada the distinctions between counselling psychology, clinical psychology and psychotherapy are hazy, if distinctions are made at all. Even among professionals the distinctions are blurred. To take this confusion into a different culture where the helping professions are developing models based on different philosophical/cultural backgrounds this Western lack of clarity can easily set up miscommunication and create a situation where the partners are working at cross-purposes.

Transnational collaborators should be familiar with the internationalization of counselling psychology. It is a profession that has its roots in Europe and North America (France, et.al., 2013), but in the second half of the 20th Century began to be recognized in many parts of the world. An invitation to assist a university develop a counselling psychology program in a non-Western setting needs to be regarded in the context in which the felt need has arisen and understood within the context of this universal movement.

I believe that those involved with transnational collaborations in the development of graduate programs in counselling psychology also should have an understanding of the impact of globalization on non-Western cultures. I found that requests for assistance, questions, and expectations were influenced by perceptions of global knowledge and global resources. There are various pressures brought on by
globalization that come into play in cross-cultural work, and understanding how these impact transnational collaborations can provide the empathy that could make the partnerships work more effectively.

As well, I also believe that transnational collaborators should be understood in the larger context of the internationalization of higher education. There is much activity and a great deal of literature on the internationalization of higher education, and counselling psychologists involved in transnational program development should be aware of the larger trends and issues, and locate their work within these trends. Furthermore, I believe that it is ethically imperative that anyone working transnationally be aware of the guidelines for quality assurance promoted by various international organizations.

In this chapter I will examine these concerns and place them in the context of my work in Indonesia. I will then discuss how the pulling together of this literature suggested that while participatory action addresses many of these issues, an emphasis on participatory learning and action (PLA) rather than participatory action research (PAR) seems to be a better fit. Moreover, a particular PLA model entitled rapid participatory appraisal (RPA) has specific features which lend itself to adaptation to transnational collaborations in developing counselling psychology graduate programs. I have entitled the protocol that I have developed the Adapted Rapid Participatory Appraisal reflecting that I have taken the basic form of the RPA and have adapted it to use in higher education, and in developing a professional program in particular.
2.2. Understanding counselling psychology

In Western countries it is typical to encounter confusion among the public, among graduate students, and also within the profession, of what exactly counselling psychology is, especially in differentiating it from clinical psychology and psychotherapy. A quick tour through “Google Scholar” shows that “counseling & psychotherapy” are very often conflated with no attempt at differentiation. In many other cases the authors seem to use the terms interchangeably, such as “psychotherapy-based models to counseling supervision” (Bradley & Gould, 2001). Another example, among many, is an article by Beitman & Yue (1999) which presents an assessment tool in which psychotherapy students rate their confidence on a scale developed for counsellors. Or this quote by Dick Blackwell: “I use the term “therapist” to cover both counsellor and psychotherapist and I have not attempted to distinguish between counselling and psychotherapy. … I appreciate that many practitioners regard this distinction as important…” (Blackwell, 2005, p.14). These are but a few of the large number of examples I could draw upon. In a recent informal poll conducted by the Canadian Counselling and Psychotherapy Association it was discovered that there were twelve different titles used in provincial regulatory processes, and more than 70 different titles that members used to describe themselves. (Canadian Counselling and Psychotherapy Association [CCPA], 2011). Obviously there is a lack of precision, and even some confusion in the discipline as to what exactly counselling psychology is.

It is beyond the scope of this dissertation to attempt to unify the discipline of counselling psychology with regards to its identity. The point is that in working with a
non-Western University in developing a counselling psychology program, it is important that they are aware of their own understanding of counselling psychology and that partners working in the collaboration come to a common understanding with them. Because counselling psychology in the West has developed to meet specific needs within Western cultural context, cultural patterns may make different demands on professionals and different frames of reference may impose different meanings to common terms in a non-Western country. On the surface many of the concepts may appear similar, but the underlying assumptions may be far different. To directly import, or apply, counselling psychology curricula from the West may perpetuate positions of privilege, a “form of Eurocentricism that refuses to interrogate the grounds of its own narrations, its own sense of locations, and how it is inscribed into a politics of difference” (Giroux, 1992, p.25).

When I was asked by an Indonesian university to help develop a counselling psychology program in my first collaboration I made the mistake of not clarifying our understandings of counselling psychology. I work in a Canadian graduate program in counselling psychology, accredited by the Council for Accreditation of Counseling and Related Educational Programs (CACREP) (CACREP, n.d.), and therefore the content of counselling psychology training was laid out for me. I was irritated and confused when my Indonesian partners would ask me to do workshops on topics such as Applied Behavioral Analysis (ABA) with autistic children and clinical work with schizophrenic in-patients and I would turn them down saying, “Well, that’s not really counselling psych, and I’m not qualified to teach those topics.” I became worried that I was undermining my credibility and that what they were asking me to help develop was not really what I had to offer, thus eroding our relationship.
2.3. A model for defining counselling psychology

I will present here a model for working through distinctions between counselling psychology, clinical psychology and psychotherapy. Then I will offer here how the Counselling Psychology Division of the Canadian Psychological Association has defined counselling psychology because that is a body that most Canadian graduate programs in counselling psychology are affiliated with. And lastly I will mention how the International Association for Counselling has defined counselling psychology, because they are a leading networking and roundtable organization that bridges Western and non-Western counselling psychology.

Much of the confusion between counselling and psychotherapy (and even clinical psychology) stems from the fact that there is a great deal of overlap in terms of skills and methods; however there are strong philosophical differences that inform psychological service.

At the inaugural conference of the Counselling Psychology Division of the Canadian Psychological Association in November 2010, a conference that focused on defining the field, Richard Young presented schemata to anchor distinctions between the disciplines and provide a framework for future discussion (Young, 2010). Here I present my adaptation of this schemata. He maintains that there are two main philosophical stances that inform professional counselling: constructivism and determinism. As well, there are two primary foci for healing, or change: the overt focus, which is basically an emphasis on conscious functions (thoughts, feelings and behaviors), and the covert focus, which is basically an emphasis on the unconscious (See Table 2.1.).
Table 2.1. Young’s Schemata of Psychological Helping Approaches

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<td><strong>OVERT FOCUS</strong></td>
<td>Symbolic Interaction</td>
<td>Positivism</td>
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<td>Thoughts, feelings, behaviors</td>
<td>Example: Rogers</td>
<td>Example: Skinner</td>
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<tr>
<td><strong>COVERT FOCUS</strong></td>
<td>Existentialism</td>
<td>Structural Determinism</td>
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<td>Unconscious</td>
<td>Example: Frankl</td>
<td>Example: Freud</td>
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While it is very rare to find any professional strictly in one quadrant, the thrust of counselling psychology would be in the upper left quadrant (See Figure 2.1), clinical psychology lodged primarily in the upper right quadrant (See Figure 2.2), and psychotherapy would occupy the lower quadrants, their location depending on whether they use existential models (lower left quadrant) or psychodynamic models (lower right quadrant) (See Figure 2.3).
Figure 2.1.  **Counselling Psychology**

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Counselling Psychology

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Figure 2.2.  **Clinical Psychology**

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Clinical Psychology
The overlap occurs when counselling psychology acknowledges, and often uses, the insights of deterministic understandings of mental health to address personal wellness, and when clinical psychologist often use constructivist insights and techniques to address mental health issues. And here the confusion immediately arises. Clinical psychology generally concerns itself with mental health and is attempts to operationalize and quantify this concept – a positivist notion. Counselling psychology, on the other hand, concerns itself with wellness, and is constantly seeking how this might be defined and promoted – a constructivist notion. To a counselling psychologist, wellness is how you define it, or more accurately, how the therapist and the client define it together.

In that last sentence the differences again emerge. Counselling psychologists tend to have clients. Clinical psychologists tend to have patients. This is not simply a matter of semantic preference; it is rooted in core philosophies. Taking a wellness, humanistic stance, the counselling psychologist would tend to see him- or herself as a guide, an informed companion walking along the side of the person seeking help. The clinical psychologist would tend to see him- or herself as an expert, proscribing corrective measures to the condition of the person seeking help.
The distinctions between counselling psychology and psychotherapy lie primarily in the emphasis between conscious and unconscious material. The Ontario Counseling and Psychotherapy Network (OCPN) makes this distinction by defining counselling as

“…a broad name for a wide variety of procedures for helping individuals achieve adjustment, such as direct therapeutic discussions for problem solving. Basically a counselor supports an immediate conflict or crisis, providing relief with the discussions of potential solutions”, and psychotherapy as “therapy that is geared to those who are looking for an in-depth exploration of their inner world. More often than not, people are looking for long-term solutions to problems that they feel they have suffered from for a long time.” (Ontario Counseling and Psychotherapy Network [OCPN], n.d.)

Confusions can arise because there is a great deal of overlap. Many counselling psychologists, while focusing on conscious material, acknowledge that there are deep unconscious elements that determine conscious thoughts and actions. And many psychotherapists will address the issues of daily living. The counselling psychologist, however, will tend to seek conscious means to impact the unconscious, whereas a psychotherapist will tend to seek unconscious means to impact consciousness, the psychodynamic psychotherapist will do this through a deterministic understanding of the unconscious, whereas the existential psychotherapist will do this through a humanistic understanding of the unconscious.

Bear in mind that these are generalizations meant to anchor the distinctions, and that there are large areas of overlap and many caveats, but essentially counselling psychology is rooted in, and influenced by, postpositive/constructivist/humanistic emphases. In a document that emerged from the Montreal conference where
Canadian counselling psychologists sought to define their discipline, these emphases are pronounced:

“Counselling psychology is a broad specialization within professional psychology concerned with using psychological principles to enhance and promote the positive growth, well-being, and mental health of individuals, families, groups, and the broader community. Counselling psychologists bring a collaborative, developmental, multicultural and wellness perspective to their research and practice... In addition to remediation, counselling psychologists engage in prevention, psychoeducation and advocacy...Counselling psychology adheres to an integrated set of core values: (a) counselling psychologists view individuals as agents of their own change and regard an individual’s pre-existing strengths and resourcefulness and the therapeutic relationship as central mechanisms of change; (b) the counselling psychology approach to assessment, diagnosis, and case conceptualization is holistic and client-centered; and it directs attention to social context and culture when considering internal factors, individual differences, and familial/systemic influences; and (c) the counselling process is pursued with sensitivity to diverse sociocultural factors unique to each individual. Counselling psychologists practice in diverse settings and employ a variety of evidence based and theoretical approaches grounded in psychological knowledge. In public agencies, independent practices, schools, universities, health care settings, and corporations, counselling psychologists work in collaboration with individuals to ameliorate distress, facilitate well-being, and maximize effective life functioning.” (CPA, 2011, Counselling Psychology Section)

Note that in this definition the focus is on holistic wellness, a variety of methods (far from being limited to the model of the “therapeutic hour” in a therapist’s office), lifestyle change, social change, and self-determination.

The International Association for Counselling offers similar themes in their definition of counselling in a document that was designed to bridge the practices and research of Western and non-Western settings:
“The term ‘counselling’ has many meanings according to its national and professional context. Nonetheless it is possible to identify a definition which encompasses this diversity. Counselling may be described as a method of relating and responding to others with the aim of providing them with opportunities to explore, to clarify and to work towards living in a more personally satisfying and resourceful way. Counselling deals primarily with the conscious mind, whereas psychotherapy is concerned with the unconscious. Here too confusion may arise, for there is an area where the two therapeutic disciplines overlap. The counsellor will help the individual to clarify, and so to recognize and accept, the conflicting emotions aroused by such life-disrupting circumstances as we have described. But some may suffer deeper disturbances whose effect is too powerful for counselling to be effective. Such situations call for the psychotherapist, who focuses upon those unconscious aspects of the mind which are less accessible to the processes of self-understanding and are more resistant to change.” (IAC, n.d.)

Again we have the themes of wellness, a variety of methods and approaches and self-determination. Both the Canadian Psychological Association’s and the International Association for Counselling’s definitions were developed with multicultural considerations and with a strong respect for diversity. I believe that using Young’s schemata and these definitions provide a solid basis for establishing the task in transnational counselling psychology program development.

Having established that counselling psychology is a profession that is developing worldwide, this brings us to the fact that training in all professions often takes place in university settings. Counselling psychology is not only a profession, but an academic discipline, which leads us to considering the larger picture of examining international higher education.
2.4. Transnational higher education in globalized times

Any person involved in collaboration between universities will do well to remember that although the focus is on one’s discipline and relationships between the two universities and specific faculty members who have names and faces, he or she is a part of a much larger phenomenon. International higher education has been with us since the earliest days of the university. The University of Bologna is considered to be the oldest university in the world, established in 1088 and drew students from all over Europe, as did many of the first universities (Hunt, 2008). Universities since inception have always had international students and faculty members. However, three recent influences have exponentially increased the scope of international higher education. One event was the ratification of the GATS Treaty (General Agreement on Trades and Services) in 1994 by the World Trade Organization, which established educational services as a commodity protected under free trade agreements (CAUT, 2007). Another influence has been the rise of New Public Management beginning in the 1980’s as a policy driver in higher educational institutions worldwide (Goedegebuure & Hayden, 2007). Under this model, governments are requiring universities to be accountable in terms of addressing the economic needs of society through training competent workers and creating innovations for the marketplace while maintaining their own fiscal fitness. Rather than receiving perpetual guaranteed funding from governments, universities are now required to “earn” funding through quality-assurance measures, giving evidence to governments that they are fulfilling policy mandates (Mok, 2007). This has created a competitive climate among universities and impacting internationalism due to the fact that international students are a good source of revenue and research grants have become
more essential to the financial well-being of universities (Altbach, 2004; Mok, 2007). Not only do international partnerships bolster grant proposals, but drawing the finest students and faculty members worldwide strengthens research programs. The third event has been the increase in computer technology and worldwide connectivity allowing instantaneous interactions between collaborators almost anywhere in the world, as well as opening university teaching to “online classrooms” (Altbach, Reisberg & Rumbley, 2009).

Economic factors play a large part in international and transnational higher education, with “sending countries” seeking to benefit by improving the quality of their labor pool and “receiving countries” seeking to benefit through international student tuitions and quality researchers (Blackmur, 2007; Marginson, 2003; Stella, 2006). But globalization has a much broader impact on higher education than in terms of financial considerations, as we will see in the following section.

2.4.1. Globalization and its influence on higher education

Originally globalization has been defined primarily in economic terms, as the “integration of economies through the exchange of goods and services, capital, people (labor), and knowledge (technology).” (Peredes, et. al., 2008, 157-158). However, the concept has been broadened to explain broader social impacts (Nederveen Pieterse, 2004; Appadurai, 1995; Altbach, 2004; Paredes, et.al., 2008). In terms of higher education, Altbach (2004) has defined globalization as the “broad economic, technological, and scientific trends that directly affect higher education and are largely inevitable” (p. 5). Beck has defined globalization as “the flow of goods, people, ideas and knowledge across
national boundaries and as a social process where the impact of activities and events one part of the world impacts communities in a distant part of the world.” (Beck, 2008, p. 51).

Globalization, as it impacts higher education, is to a great degree driven by economics (Marginson, 2003; Naidoo, 2007), primarily due to the commodification of higher education brought about by neoliberalism and the GATS. Stier states that

“it seems fair to suggest that university education has become a global commodity... Countries market themselves as research and education nations. Accordingly, universities want to strengthen their and their country’s ‘competitiveness’ at the global academic arena.” (Stier, 2004, p.91).

Stier also maintains that despite a strong emphasis in the literature on higher education as a global commodity, there are other factors that impact the globalization of higher education other than the instrumental economic considerations. To instrumentalism he adds idealistic emphases, in which education is seen as means of creating a fairer and more democratic global community and educational emphases, in which global interchanges in higher education promote cultural understandings.

Appadurai (1995) has also taken a broader view of globalization, and noting the complexity of global influences that cannot be grasped in a simple “center-to-periphery” model (centers of power and influence impact less developed areas), suggests that the phenomenon can be viewed in terms of “cultural flows”. He uses the metaphor of landscapes that are constantly and subtly changing and flowing into each other. He calls these flows ethnoscapes, mediascapes, technoscapes, finanscapes, and ideoscapes. These scapes are the contexts in which social groups create common values, symbols and practices, which he calls “social imaginaries”. Ethnoscapes refers to the indigenous-
diaspora aspects of many ethnic groups, with identity flowing between the ever-changing homeland identity and the ethnic group in diaspora adjusting and adapting to host cultures. Mediascapes refers to the worldwide accessibility of media with its symbols and imagery flowing through and between cultures, taking different shapes and meanings in the process. Technoscapes refers to the interconnectivity of technology creating a flow in which technicians from different cultures in different parts of the world can be working together on a particular project. With financescapes the original definition of globalization emerges, with goods and capital moving rapidly between nations owing to computer technology. And with ideoscapes Appadurai is referring primarily to political ideologies and movements being loosened from centers of power and becoming the domain of all. Following Appadurai’s thought Beck (2008) adds eduscapes, referring to the fact that internationalization of higher education has many influences, including economic, social, cultural and political dimensions.

What these “scapes” point to is the fact that rather than simply viewing globalization as cultures doing trade with each other with more ease and cultures influencing each other more readily (more sushi restaurants and Starbuck’s in every country) globalization is a constant flow of constantly changing cultural forces worldwide, with one element influencing another, often in unpredictable ways. For higher education this means that the university no longer can serve a national essentialism, but is a de facto element in the creative dynamic of global creativity and change. These scapes are interactive and dynamic. Economic agendas, “financescapes”, may often drive internationalization, but eduscapes are impacted and play upon technoscapes, mediascapes, ideoscapes and ethnoscapes as well (Beck, 2008). In this dissertation it is
important to bear this in mind, because although financial considerations, financescapes, were almost non-existent in the collaboration, technospires, ethnospires, ideospires and eduspires were a daily part of our relationship. My colleagues communicated to me that they were constantly aware that Indonesian higher education existed in a globalized context with shifting realities. They felt pressured to keep pace with the West, and yet feeling at a disadvantage in doing so.

2.4.2. Global inequities in higher education

While these rationales and motivators indicate that a universal broadening of knowledge is occurring, and that universities in developing countries are drawing more and more on the resources of developed countries (note the economic emphasis) to improve social and economic conditions, there is the down-side. Altbach (2004) points out that globalization and internationalization creates new pressures for universities in developing countries and threatens to increase the hegemony of universities in Western countries (Altbach, 2004). He notes that powerful universities tend to control the production and distribution of knowledge and indications are that these powerful universities, primarily located in the United States and Europe, will become more powerful. In short, the concept of “the rich get richer, and the poor get poorer” threatens international higher education. To begin with, English is the universal language of higher education and research, and those who have mastery of English have advantages in areas of curriculum, textbooks and in publishing research. Secondly, research facilities and resources, including information technology, are expensive, which advantages well-endowed universities in wealthier countries. This leads to a disproportionate flow of
students, researchers and faculty from developing countries to developing countries, many of whom do not return home. This bolsters the research talent of Western universities, which in turn increases research funding, which in turn widens the gap between the haves and the have-nots (Altbach, 2004; Altbach, Reisberg & Rumbley, 2009).

I have seen these dynamics first-hand in my work in Indonesia. During my visits I usually spend several sessions with faculty members and graduate students sitting over my laptop computer as we comb through the EPSCO data bases that I have available from two Canadian universities, which are unavailable to them because of high costs. My colleagues there also tell me that many of Indonesia’s finest scholars are being recruited by Malaysian universities, which offer higher wages and (according to the U.N.) a higher standard of living. This is an easy transition to make because the Malaysian language is very similar to the Indonesian language. I recently shared this with a Malaysian scholar who confirmed this trend, and offered an additional perspective. According to her, this trend was precipitated by the increasing Islamification of Malaysia, which is uncomfortable for non-Muslims, particularly of Chinese descent, who are seeking positions in other countries. An Islamic intellectual climate is part of the appeal to many Indonesian scholars. (L.L. Mokhupuki, personal communication, June 13, 2011).

With globalization being a factor in international higher education, and economic inequality being a reality in our world, several international quality control bodies have established guidelines governing international higher education and transnational higher education collaborations (see Appendix A). There is no actual
governing body overseeing international and transnational higher education, so these guidelines are not enforceable, but because most quality control organizations are affiliated with UNESCO (United Nations Education, Science and Culture Organization) which represents the governments of 193 nations, individual governments have a great deal of support to ensure that their national interests are defended. UNESCO, along with its close affiliate OECD (Organization for Economic and Cultural Development) has established that international collaborations should place national sovereignty over higher education, and that international higher education should respect and support the linguistic bases, cultural diversity and social cohesion of host countries, and give some priority to nurturing economic development (OECD 2005). Here again is the implicit suggestion of the inequity that can exist in transnational collaborations.

2.5. Models of higher education collaboration

With the globalization of higher education has come a variety of collaboration, or partnership models. Altbach (2004) and Altbach, Reisberg & Rumbley (2009) have listed the following models:

- **Standard model** – A Western university sets up a program at a host university at their request. These are simply programs with no degree conferred. He notes that these are often of low quality, have inadequate supervision, and are beset with poor communication.

- **Franchising** – A Western university lends its name and curriculum to a university in a developing country, often with limited supervision. The host university offers degrees or certificates in the name of the North American university, although the quality of the degree is often less than would be offered in North America.

- **Twinning** – A Western university provides the curriculum and an orientation to a university in a developing country and the degree is jointly awarded.
• Off-shore academic programs – A Western university “sets up shop” at a university in a host country. They teach their own curriculum in English, and award their own degrees.

• Branch campuses – A Western university sets up a branch campus in a non-Western country independent of any local university.

Twinning can utilize several different basic models (Michael & Balraj, 2003). In a joint degree a single degree program is offered by two separate schools. Both institutions would be named as the degree-granting institutions for a single degree. In a dual degree separate programs from different schools are combined to create a hybrid degree. The degree could be either granted jointly, or by the institution with the strongest credentials. And finally there is the joint dual degree program in which there are two programs from two schools and two separate degrees are conferred, and yet there has been a synchronization of the two programs.

As I will discuss later, in my collaboration with UKJ we decided against any of the above models, and instead instituted a program in which WCCU would recruit visiting professors from across Canada to be guest instructors in several of their courses which are being offered in a ten-day intensive format. Being in partnership with a Western university benefits an Indonesian university in three ways. The first benefit is in accessing the expertise of Western scholars, which in the case of counselling psychology is more salient than many disciplines in that counselling psychology has been long-established in the West and is in its fledgling stages in Indonesia. The second advantage to an Indonesian university is in the accreditation process. The Indonesian higher education system is on a points and ratings system of accreditation, and partnerships with Western universities are explicitly named as a criterion for accreditation points (S.
Soejanto, personal communication, June 3, 2012). The final advantage is in prestige and student recruitment. To be able to attach the name of a Western university to a program in an Indonesian university elevates their status in the community, which enhances student recruitment and the opportunities for these students in finding work after graduation (P. Margaretha, personal communication, June 3, 2012).

We chose this alternate model because it provides all these advantages without the disadvantages of trying to mesh two systems of administration and student services (Michael & Balraj, 2003), not to mention the improbability of selling the idea of a financially unprofitable twinning relationship to the administration of WCCU.

2.6. Motivations

When institutions enter into a transnational partnership there are strong motivations behind the effort, and these motivations vary between stakeholders. I suggest that awareness of these motivations and transparency not only can avert misunderstandings, but also provide the basis for integrity in the relationship. I would like to add here Stier has presented three ideologies of the internationalization of higher education, namely idealism, instrumentalism and educationalism (Stier, 2004). As mentioned previously Stier identified these three ideologies as impacting higher education: idealism as the emphasis on creating a more just and democratic world through international exchanges, instrumentalism as the emphasis on higher education as a vehicle for building human and financial capital and educationalism as the emphasis on
creating world knowledge and understanding. Stier notes that idealism “is more widespread among university teachers than administrators, and more common among teachers within the social sciences and the humanities than among their colleagues in the technical and natural sciences” (p.89), while instrumentalism is more of a concern among administrators and policy makers. Instrumentalism focuses on enhancing labor forces and marketable technical knowledge in host countries and for the guest countries the prospects of procuring international talent and drawing international students into their own programs. Counselling psychology, understood from this standpoint, is not in a strong position as a commodity. Counsellors do not appreciably enhance a country’s labor force, foreign-trained instructors are not in high demand in North America and an influx of international student in graduate programs in counselling psychology is problematic. Not only do counselling psychology programs admit few students (therefore not needing international students for revenue generation), but training international students to counsel in a North American culture entails additional workload issues for faculty members. As well there is the issue of training a student in theories and service delivery models that are not directly applicable to their home setting. In short, international counselling psychology weighs in primarily in terms of educationalism and perhaps idealism, and appears not to be driven by the instrumental emphasis.

In doing transnational collaborations in an era of New Public Management (Goedegebuure & Hayden, 2007) it is also important to determine the motives of the stakeholders. Jianxin (2009) has suggested that it is helpful for collaborators to plot their motivations, or “driving forces” on four quadrants, 1.) economic orientation, 2.)
promotion of international understanding, 3.) capacity building and 4.) development of human resources. (see Figure 2.4) (Jianxin, 2009).

Figure 2.4. Jianxin’s Higher Education Driving Forces

His point is that while all four may be important to each stakeholder, the degree of importance will likely be at variance. For instance, an engineering department at an Indonesian university may be interested in a partnership because they would like to primarily produce students who are competitive in the marketplace (development of human resources), and would like to develop products to improve conditions in Indonesia (capacity building), whereas its American partner is interested in revenue generated by grants (economic orientation), and is interested in broadening the world’s knowledge base and generating goodwill between Indonesia and the United States (promotion of international understanding). For each party to be aware of the other’s orientation would create a climate for understanding each other’s motives and actions. Plotting these motivations keeps the priorities of the stakeholders transparent.
Jianxin’s driving forces are similar to the “four rationales” of the internationalization of higher education outlined by OECD (2004), which are:

- To promote “migration” of gifted foreign students in order to assess their talents
- To increase mutual understanding between nations and cultures
- Revenue generation, particularly for Western universities
- Capacity building, or the building of a talent pool, particularly in emerging countries.

In like manner, Jane Knight (2004) has offered rationales that drive international higher education, these being

- Social/cultural – Improving social conditions and addressing cultural development and intercultural understanding
- Political – the function of the university in serving the needs of the country, especially in the international arena
- Economic – labor development, economic development and financial concerns for the university
- Academic – broadening the educational scope of the university, status

To these four she adds growing rationales on the national and institutional level, which incorporate the above and expand on them (Knight, 2004). Transnational collaborators would do well to conduct a more in-depth examination of motivations, using Knight’s rationales as the basis for discussion and negotiation, for these underlie all such collaborations and shape interactions. However, for the sake of easily addressing these motivators in collaboration I suggest the following simplified integration of Knight, Jianxin and OECD. For the purpose of detailed analysis all have merit, but for the sake of expediency in program development this simple coalescing of the three models can bring clarity quickly, as I found in my work in Indonesia:

- Revenue generation
• Generating knowledge – both by drawing on broader resources and through addressing specifically multicultural and global themes
• University enhancement – including building the prestige of the universities, student enrichment, and faculty enrichment and development
• Addressing societal needs – joint efforts addressing real problems

This synthesis is not presented in any order of priority, for according to Jianxin the order of priority will vary from stakeholder to stakeholder (Jianxin, 2009).

My first collaboration experience in Indonesia bears out the importance of determining motivation. I was asked by an Indonesian university to be a partner with them in developing a counselling psychology program. In our official agreement the term “partnership” was used specifically. I went into the project with a primary concern for promotion of international understanding, and I assumed that this was a priority for my Indonesian colleagues. In fact, this was a low priority for them, with capacity building and the development of human resources being utmost in their thinking. I spent several visits trying to work out the terms and expectations of our partnership and was constantly confused and frustrated that this goal was elusive. I would arrive in Indonesia planning on setting goals and objectives, only to find that my time had been scheduled to deliver workshops, with little or no time reserved for strategic planning. We never did set joint goals and objectives, but I learned on my final visit that a program had been developed and that our work was essentially completed and considered a success. I finally figured out that they did not want a partnership, but consultation. They wanted me to provide professional development workshops and to describe the Western model of counselling psychology in detail. I am not blaming them for the misunderstanding. The agreement was written in English and I believe that the English term “partnership” was understood differently by both parties. The point, however, is that if motivations had been examined,
much of the confusion could have been averted. The term “partner” expressed my motivation, not theirs, and I let this blind me to what our relationship was actually about.

2.7. Quality control and ethics

With differing motives, or policy drivers between parties in transnational collaborations, and with global inequities the issue of ethics becomes important. With the impact of new public management and the GATS came the increased emphasis the economic motivation for transnational collaborations and the likelihood of exploitation. UNESCO and OECD have responded by establishing guidelines that attempt to promote a more level playing field. Specifically speaking out against the influence of GATS and the practice of “brain-drain” (UNESCO, 2009), these agencies call for increased collaboration in order to improve the quality of education in emerging countries (OECD, 2008), a priority to meet social and economic needs while respecting cultural and linguistic diversity (UNESCO, 2009), and to use international collaborations as a means to promote world-wide quality scholarship, respect of scholars from all nations, and the support of critical inquiry and academic freedom (OECD, 2005).

UNESCO and OECD are not governing bodies. Their guidelines are not enforceable. However, because they are agencies with official representation from nearly every government in the world, to countermand their guidelines would put a higher education institution in conflict with their own government and the government of the partner institution. In addition, there are other international quality control agencies that have aligned themselves with UNESCO/OECD to promote their goals and guidelines,
specifically the Center for Quality Assurance in International Education, the International Association of Universities, the International Association of University Presidents, the International Institute for Educational Planning and the International Network of Quality Assurance Agencies in Higher Education (see Appendix A for a listing of their functions).

Therefore, any higher education institution engaging in a transnational collaboration should be familiar with these guidelines. The International Association of Universities has summarized these guidelines, which I quote here in total:

- Cross-border higher education should strive to contribute to the broader economic, social, and cultural well-being of communities.
- While cross-border education can flow in many different directions in a variety of contexts. It should strengthen developing countries’ higher education capacity in order to promote global equity.
- In addition to providing disciplinary and professional expertise, cross-border higher education should strive to instill in learners the critical thinking that underpins responsible citizenship at the local, national, and global levels.
- Cross-border higher education should be accessible not only to students who can afford to pay, but also to qualified students with financial need.
- Cross-border higher education should meet the same high standards of academic and organizational quality no matter where it is delivered.
- Cross-border higher education should be accountable to the public, students, and governments.
- Cross-border higher education should expand the opportunities for international mobility of faculty, researchers, and students.
- Higher education institutions and other providers of cross-border education should provide clear and full information to students and external stakeholders about the education they provide. (International Association of Universities, 2006, p.1)

I find it interesting that these guidelines can be read on various levels. On one hand it strongly upholds the rights of students, researchers, faculties and the higher education goals of countries. A later document clarifies that the rights of nations and
individual universities to pursue gains through international initiatives is supported, but that financial and academic competition must be balanced with the rights of nations and students to be protected from exploitation (UNESCO, 2009). From this perspective the document can be seen as following an ethics of justice model, which is concerned with equality, fairness, and individual rights (Skoe & von der Lippe, 2002). However, the document can also be seen as promoting an ethic of care, which concerns itself with the responsibility of care in relationships and the prevention of hurt in relationships (Skoe & von der Lippe, 2002). On a different plane the document speaks to conventional morality, in which the welfare of one’s own group is of concern, and to postconventional morality which crosses borders and speaks to universal justice and care. Taken through these four lenses, the UNESCO/OECD guidelines are summarized in Table 2.2.

**Table 2.2 Ethical Breakdown of UNESCO/OECD Guidelines**

<table>
<thead>
<tr>
<th>Ethics of justice, conventional morality</th>
<th>Pursue gains for your own university, but do not infringe on the rights of students, faculties, researchers and the higher education governing bodies of your international partners</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethics of Justice, post-conventional morality</td>
<td>Pursue gains for your own university and for the students, faculties, researchers and the higher education governing bodies of your international partners, upholding everyone’s rights in the process</td>
</tr>
<tr>
<td>Ethics of care, conventional morality</td>
<td>Pursue gains for your own university, but guard that your actions do not hurt the students, faculties, researchers and the higher education governing bodies of your international partners</td>
</tr>
<tr>
<td>Ethics of care, post-conventional morality</td>
<td>Actively pursue gains for your university and for the students, faculties, researchers and the higher education governing bodies of your international partners, guarding the relationships and actively seeking to prevent harm.</td>
</tr>
</tbody>
</table>
I stress this point because I feel the literature on international higher education quality control tends to focus on conventional morality (Woodhouse, 2006; Blackmur, 2007; Stella, 2006; Cremoni, et.al., 2012), whereas there is an ethic common in counselling psychology that reflects post-conventional morality. It is a common feature in the ethical standards of various licensing and certification bodies in counselling psychology to stress that addressing social inequities through advocacy and action is an ethical imperative of the counselling psychologist (Toporek, pg. 21) and that this should focus not only locally and nationally, but internationally as well (Gerstein, 378). In defining “social justice” the Social Justice and Ethics Social Action Group, a committee of the American Psychological Association suggested that it is

A concept that advocates engaging individuals as coparticipants in decisions which directly affect their lives; it involves taking some action, and education individuals in order to open possibilities, and to act with value and respect for individuals and their group identities, considering power differentials in all areas of counseling practice and research (Blustein, Elman, & Gerstein, 2001, quoted in Toporek, et.al., pg.18).

This is the difference between “do no harm in international collaborations” and “actively seek the good of all in international collaborations.” It is this ethic that I applied to my collaboration with my Indonesian colleagues, and this ethic reflects the concerns of postcolonial theorists, which I will discuss later in this dissertation, and it is this reading of the UNESCO/OECD guidelines that I have found supportive to my work in Indonesia.
2.8. Internationalization of counselling psychology

Counselling psychology is a discipline that is growing worldwide. This growth has been well documented (Douce, 2004, Nutt, 2007, Leung, 2003, Leung & Blustein, 2000, Takooshian, 2003; Gerstein, et.al. 2009), with several associations serving as bases for this development. One such organization is the American Psychological Association (APA), Counseling Psychology Division, which has seen a growing emphasis on international counselling psychology beginning in the mid-1980’s. By the mid-2000’s this emphasis had been established as a prominent area of practice and research in that organization, with an emphasis on American counselling psychologists working and consulting abroad (Nutt, 2007).

Prior to, and concurrent with, the APA’s involvement has been the development of the International Association for Counselling (International Association for Counselling [IAP], n.d.), which was established in 1997 but had its roots in the International Association of Educational and Vocational Guidance (IAEVG) which began in 1950 and in the International Roundtable for the Advancement of Counselling (IRTAC), established in 1966 (Gerstein, et.al., 2009). The mission of this organization is to create a global community of counsellors in order “to promote the well-being of peoples worldwide by advancing relevant counselling practice, research and policy.” (IAC, 2009).

Another counselling organization with a world-wide scope is the World Council for Psychotherapy (World Council for Psychotherapy [WCP], n.d.) which had its inaugural conference in 1996. This organization stemmed from the European Association
for Psychotherapy (European Association for Psychotherapy, n.d.) which produced a
document in 1990 entitled the Strasbourg Declaration on Psychotherapy (Strasbourg
Declaration, n.d.) which established a basis for cross-border certification of
psychotherapists, which has rapidly lead to a world-wide presence.

While the IAC and the WCP both have their roots in Europe, their
memberships reflect a strong non-Western presence, attesting that counselling
psychology has moved to being Eurocentric to truly being international. Further evidence
of this is the establishment of the Asian Professional Counselling Association (APCA) in
2004. Founded in Hong Kong, this organization seeks to promote the profession
primarily in Hong Kong with a secondary emphasis on the Asian Pacific Region. A
review of the presenters at their 2011 annual conference gives an indication that
counselling psychology is no longer just a Western discipline, with counsellors from
thirteen Asian nations making presentations (Asian Professional Counselling Association
[APCA], n.d.).

What emerges from the documents of these organizations and the research
produced by their members are two primary concerns: the indigenization of counselling
psychology and the development of the discipline (Leung & Bluestein, 2000). World
counsellors are urged to question Western views of psychology and to be open to insights
from all cultures, and to challenge the Western model of counselling psychology, both in
terms of content and delivery (Douce, 2004; Takooshian, 2003). S. Alvin Leung, a Hong
Kong counselling psychologist offers this challenge to the international counselling
psychology community:
Although it is an established psychological specialty in the United States, counseling psychology is still a culturally encapsulated discipline confined to its national borders. Internationalizing the discipline will require colleagues in the United States to examine their attitudes, abandon their sense of self-sufficiency, and engage counseling psychologists worldwide as equal partners. International counseling psychologists should avoid a wholesale importation of mainstream counseling psychology into their cultures, as indigenous practices and models are vital to the development of a global counseling psychology discipline. International counseling psychologists should play a major role in internationalizing the discipline by documenting their theories and practices, using their multilingual ability to bridge and foster scholarly communications among professionals from different regions, and promoting exchanges and visits that could lead to long-term cross-cultural collaborations. Only through breaking its isolation can counseling psychology move forward to become a relevant discipline worldwide.” (Leung, 2003, p. 412)

While in North America entrance into the profession requires at least a master’s degree, in many countries a one-year post-bachelor’s diploma program has been considered sufficient training (APCA, n.d.). Yet through informal (and formal) conversations I have engaged in worldwide over the past five years it appears that many professionals are finding that the one-year-diploma model is inadequate to meet the growing trend of the non-Western public to approach psychologists for counselling.

As mentioned above, it is well-documented that there are many collaborative efforts with Western psychologists assisting in the development of counselling in non-Western countries (Douce, 2004, Nutt, 2007, Leung, 2003, Leung & Blustein, 2000, Takooshian, 2003; Gerstein, et.al. 2009), these reports focus primarily on community counselling programs and training programs at the certificate level, for example see Webb (2007) or the work of the National Board for Certified Counselors – International (NBCC-I) (NBCC-International, n.d.). Moir-Bussy (2008) has recounted her assistance in developing a graduate program in counselling psychology in Hong Kong,
but in her study she focused on the process of indigenizing the curriculum and not on program development. I was unable to locate any literature on the process of developing a graduate program in counseling psychology through a transnational collaboration. I am not aware of whether this means that such collaborations are not happening, or that they are happening and not reported.

2.9. Indonesia

I would like to add another perspective on Indonesia and globalization at this point. Nederveen Pieterse points out that if you define globalization in terms of economics and tied to developments in computer technology, then it is a recent phenomenon. If you define it as the flow of influences between cultures, then it is a reality that is as old as history (Nederveen Pieterse, 2004). I believe this second framework is important because it helps define a nation’s character and puts current globalization tensions in perspective. The transition from international influences impacting a society to societies being impacted by scapes (Appadurai, 1995, and Beck, 2008) may have been more fluid than with many other countries. Indonesia has had a long history of dealing with the flow of international societal influences. Historian Jean Gelman Taylor states that

The variations observable among Indonesians today are not the result of separate migrations by different races. They are the product of a long, slow expansion within the archipelago of one ethnolinguistic group whose members adapted to various locales, mixing with existing communities, and responded in different ways and times to the influences of external civilizations (Taylor, 2003, p. 5).
She notes Indonesia’s long history of trade relations with China, India and Arabia in waves of influence. The first wave was with Chinese sea traders interacting with coastal cultures, beginning around 4000 BC. The second wave of influence was from North India from the 5th to the 15th centuries A.D., which did not exclude the Chinese, and the third wave was with Islamic traders and settlers beginning in the 13th century. The 1500’s brought Portuguese and Spanish traders, and the Dutch established their first colonial settlement in 1595. The Dutch were defeated by the Japanese early in World War Two, which led to several years of Japanese occupation. At the conclusion of the war, the Dutch returned only to be ousted in 1949 by Indonesia’s fight for independence. Current-day transnational collaborations with Indonesia, then, are conducted within the context of this long history of international encroachment, a point that will become salient in this study.

Since their independence Indonesia has been far from isolated. In my experience, and the experiences of other Westerners I’ve talked to who have visited Indonesia, one can readily sense the influences of the United States, Australia and the Dutch, both in popular culture and in higher education. Regional influences are strong. Indonesia became a member of the Association of Southeast Asian Nations (ASEAN) in 1967, and in my work with several university psychology departments the influence of Malaysia, Singapore and the Philippines is often discussed. Islamic influences have always been a part of independent Indonesia, but since the early 1990’s has become much more pronounced, with Arab countries influencing politics and supporting private Islamic higher education institutions (Beatty, 2009). Therefore to merely observe the current impacts of globalization on Indonesia does not take into account its rich heritage of 6000
years of negotiating global pressures while maintaining its distinct ethnolinguistic identities. In collaborations with Indonesian institutions the cultural, social and political dimensions of Indonesian culture must be taken into consideration and not just stereotypes of Indonesian culture or even generalizations of postcolonialism.

2.10. Indonesian higher education

According to Fahmi (2007) higher education in Indonesia has a long history beginning with institutions teaching Islamic syariah law. The first colonial college was established in 1851, a medical school for colonists. By 1924 there were four colleges operating with the mandate of training colonial doctors, civil engineers, lawyers and other professionals. By the 1940’s there was a substantial minority of Indonesians attending these institutions, a substantial minority of Europeans and a small minority of Chinese students. However, based on the per capita of the nation’s population, the Europeans and the Chinese were vastly over-represented.

The first law on higher education was passed in 1961, which established focus and organization, followed by three periods of strategy, growth and reform, ranging from 1975 – 2005. As of 2007 there were 46 public universities, 345 private universities and 1925 other institutions of tertiary education, 35 public and 1890 private (Fahmi, 2007).

As Welch (2007) has reviewed the state of Indonesian higher education, in general, private universities are considered poorer quality than public universities. One explanation for this has to do with the admissions process. All secondary students
desiring higher education must take a state administered exam. A student must place in the top 17% to warrant admission to the more desirable public universities. Although they are not rated highly in international rating systems, there are a few of these universities that are “venerated”, including University of Indonesia and the University of Gaja Madah. Private universities and lesser esteemed public universities are the default option for the remaining 83%, a stigma which is difficult for private universities to overcome (Fahmi, 2007). My Indonesian colleagues tell me that this is not strictly true. Although accreditation systems that favor Islamic schools (which includes public universities) often make high accreditation ratings difficult for Christian universities, the public perception is that there are a few elite public universities, followed in quality by the Catholic universities and a few protestant universities. Next in quality would be the remaining public universities, followed by all other private universities. I have heard this from several sources, but I have no way of determining the validity of this perception.

In countering the stigma of being the less desirable university, private universities have found it valuable to develop partnerships with Western universities, with Australian, Dutch and American collaborations common. Partnerships with foreign universities also gain Indonesian universities valuable “points” in their accreditation.

The quality of Indonesian universities is not considered high for several reasons (Welsh, 2007). Corruption is a problem in Indonesia, and it plagues higher education. It is not unusual for a university to falsify records and university appearances (borrowing equipment to display during site visits) in order to impress accreditation boards, thus gaining access to more government funding while maintaining lower
standards. Another problem is that higher education is only available to a minority of the population, so students will enter whatever program of study they can get into, regardless of interest or aptitude, which creates poor scholarship. “Brain drain” also has made an impact with Malaysian universities recruiting top Indonesian scholars with much higher wages with the advantage of a very similar culture and language, and easy access to one’s family in Indonesia due to close proximity and low air fares. I would also like to point out that drawing overseas scholars to Indonesian universities is difficult. I was offered a position at a university there, being told that the average wage for a university instructor was $300 - $500 a month, but there may be the possibility of arranging for a white man’s salary of $1000 - $2000 a month. Global inequality is therefore a salient reality in Indonesia.

2.11. Counselling in Indonesia

The development of the helping professions dealing with psychological issues have developed fairly recently in Indonesia. The English documentation of this development is sparse, and much of what I have learned about this development was gathered from my many talks with psychologists from ten universities in Java and Bali. Currently there are four main sources of professional counselling in Indonesia: psychiatry, guidance counselling, pastoral counselling and professional psychological services. The first psychology profession to be established was psychiatry, with the first school opening in the mid-1950’s. The primary role of psychiatry is work with psychopathologies, with an emphasis on psychopharmacology. Some advice-giving to the
patient may take place, and some psychiatrists incorporate specific models of psychotherapy into their practices, but there is little in terms of actual counselling or psychotherapy.

The establishment of psychiatry as a profession in Indonesia was soon followed by the establishment of the national psychological association, Himpunan Psikologi Indonesia (HIMPSI) in 1959 (HIMPSI, n.d.), which recognizes master’s and doctoral level psychologists. HIMPSI is a broadly-based psychological organization containing thirteen divisions, including three that include counselling components: clinical psychology, school psychology and psychotherapy. Among other emphases, school psychology addresses remedial measures in psychological issues that may impede learning. Clinical psychology is divided into two streams: science and profession. A professional clinical psychologist may deal with industrial human resource training, special needs issues with children and in general assessment. Counselling skills and theories are presented in the training of a professional clinical psychologist, but are not stressed. Clinical training is virtually non-existent in HIMPSI recognized university graduate programs.

Guidance counselling takes place primarily in elementary and secondary schools. The emphasis tends toward instructing the students and admonishing them to adhere to culturally appropriate behaviors and attitudes. Training to be a guidance counsellor consists of a bachelor’s degree in psychology and a one-year diploma course on basic counselling topics within the framework of the Panca Waskita (Prayitno, 1988), the “seven wisdoms” of traditional Javanese thought, integrated with Western
psychology. The regulatory body for guidance counsellors is Asosiasi Bimbinyan Konseling Indonesia (ABKIN), which was established in 2003 (ABKIN, n.d.).

Pastoral counselling is taught at the master’s level in Christian seminaries. The emphasis is on counselling topics integrated with Bible-based values. Similar to guidance counselling, the emphasis tends toward instruction and admonishment.

It is with HIMPSI psychologists that this dissertation is concerned with. As of 2004 there were 6816 psychologists registered with HIMPSI, of which only 10-15% were at the doctoral level. The Island of Java, with 57% of Indonesia’s population, has 93% of Indonesia’s psychologists, with 37% alone located in the city of Jakarta. While it is not uncommon for professional (as opposed to scientist) psychologists to counsel a few sessions per week, their primary counselling activity has been to provide trauma-recovery services in areas of political conflict and natural disaster, often in the role of supervising students and bachelor’s level psychology graduates (Soweto, 2004). Over the past ten years more and more of the public has been open to, and actively seeking counselling. They are approaching psychologists who are offering their assistance, but feel inadequately trained. The public’s desire for counselling is occurring primarily in urban areas and often through the encouragement of Christian pastors and international corporations seeking employee assistance.

The differentiation between counselling and psychotherapy is indistinct, much like as in North America. Counselling generally refers to school guidance counselling and psychotherapy generally describes the counselling activities of professional psychologists and psychiatrists. A psychologist or psychiatrist who uses the
term psychotherapy often is indicating that he or she is using a specific model of counselling/psychotherapy, such as hypnotherapy or gestalt (J. E. Prawitasari, personal communication, November 4, 2012). However, when UKJ developed their master’s program curriculum they included a course entitled “Psychotherapy” which deals with the treatment of mental illnesses which meet DSM-V criteria (S. Soejanto, personal communication, June 3, 2012).

While counselling services are becoming more in demand in Indonesia, the public is grappling with placing the profession within their cultural framework.¹ Traditionally, working through a problem went through four stages, and while the public has been able to understand the role of the psychiatrist within these stages, placing the counsellor within this framework has been difficult.

The first stage in dealing with a psychological problem is for the person to work it out themselves. The emphasis of this stage varies from culture to culture within Indonesia, but generally it has been considered inappropriate within the collectivist contexts to draw attention to oneself, particularly through excessive negative emotions. However, if the person is unable to work out their problems alone it becomes an issue for the family to deal with privately so as not to bring shame upon the family. If the family is unable to resolve the issue they take the problem to their community association. These organizations, known as rukun tetangga (RT) exist throughout Indonesia, and are comprised of 30 – 50 families and are led by the ketua RT, an elected chairman. The next stage of assistance beyond the rukun tetangga would be to take the problem to the local
healer (dukun) and/or a psychiatrist. At this stage the problem is considered a matter for the professional using modern or traditional medicine.

Where counsellors are finding difficulty is that their therapy is comprised of talk, whether through listening or through admonishment. To the public this clearly indicates that they are not a professional healer. On the contrary, they are using an approach that the family or the ketua RT would use. The public understands that professional healers must be paid for their medical interventions; but a counsellor is not quite a medical healer, nor is he or she a family member or community member. While they are grateful for the assistance, it does not seem right for them to pay someone who is roughly fulfilling the role of a ketua. Therefore it has been difficult for counsellors to establish themselves as professionals because clients are reluctant to pay and instead offer farm produce in rural areas, and invitations to dinner in urban areas¹.

1. I am grateful to my colleagues, Ninik Supertini, Kuriake Kharismawan, Yuria Ekalitani and Siswanto for much of the information in this section.

### 2.12. Global inequities in Indonesian psychology

Globalization is having an impact on the field of psychology in Indonesia. The fact that an Indonesian university asked a Canadian university to help them develop a counselling psychology program suggests a global awareness and the desire to have in Indonesia what exists in many other parts of the world. Where once “professional psychology” was adequate to address the needs of that society, with its emphasis on assessment, industrial psychology, childhood developmental delays, and autism, the current generation of psychologists are being approached by a public requesting
counselling services, a Western concept (Douce, 2007). Every trip I take to Indonesia I receive at least one or two requests from students for me to help them get into a graduate school in North America, because a Western education is considered more valuable than an Indonesian education, as far as career trajectory. As well, my Indonesian colleagues with master’s degrees seek my counsel on getting a doctoral education in Canada or the United States. There is pressure from the Indonesian government that university instructors attain PhD’s in order for Indonesian higher education to keep pace with the rest of the world. The world, globalization, is applying pressure to Indonesian higher education in very obvious, and perhaps not so obvious, ways, and Westerners who would partner with an Indonesian university should be aware of the pressure on their colleagues.

2.13. Participatory action models

For my collaboration with UKJ I chose to adapt the Rapid Participatory Appraisal (RPA) (Pepall, James & Earnest, 2006; Rifkin, 1996; Brown, Lloyd & Murray, 2006). This is a model promoted by the World Health Organization to establish public health initiatives in developing countries. It is part of the spectrum of Participatory Learning and Action (PLA) models that have been used to develop farming, fishery, forestry and community development projects worldwide. It was developed largely through the work of Robert Chambers (Chambers, 1994) and many of his colleagues in the 1980’s as a response to the ineffective “tourist” approach to development in which a Western expert would briefly visit a third-world site, administered some questionnaires and proscribed Western-style solutions (Chambers, 1994a). The Adapted Rapid
Participatory Appraisal (ARPA) presented here is an adaptation of this model to higher education collaborations in counselling psychology. The Rapid Participatory Appraisal (RPA) which I adapted is a consultation model in which a visiting consultant assists a host group in identifying their problem, places the problem in a broader context, and works with the hosts to identify current resources and gaps in their resources.

Participatory models fall under two general categories: Participatory Action Research (PAR) and Participatory Learning and Action (PLA). While both strive to develop programs and initiatives in areas in that are affected by power differentials, PAR focuses on the empowerment of marginalized populations, whereas PLA focuses on resource development in situations where there is an existing core of capable leadership. PAR is more of a partnership model, whereas PLA is more of a consulting model. A contrast of the key differences between PLA and PAR are displayed in Table 2.3.

Table 2.3. A Comparison and Contrast Between Participatory Learning & Action and Participatory Action Research.

<table>
<thead>
<tr>
<th></th>
<th>Participatory Learning &amp; Action</th>
<th>Participatory Action Research</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Values</strong></td>
<td>Local people’s knowledge</td>
<td>Local people’s analytic capabilities</td>
</tr>
<tr>
<td><strong>Predominant Mode</strong></td>
<td>Elicitive, extractive</td>
<td>Facilitating, participatory</td>
</tr>
<tr>
<td><strong>Ideal Objective</strong></td>
<td>Identifying resources and gaps</td>
<td>Empowerment of local people</td>
</tr>
<tr>
<td><strong>Long-term Outcomes</strong></td>
<td>Plans, projects, publications</td>
<td>Sustainable local action</td>
</tr>
<tr>
<td><strong>Outsider’s Role</strong></td>
<td>Investigator, consultant</td>
<td>Facilitator</td>
</tr>
<tr>
<td><strong>Time Frame</strong></td>
<td>Weeks and months</td>
<td>Months and years</td>
</tr>
</tbody>
</table>

It should be noted that the PLA spectrum of models are streamlined for rapid program development rather than for conducting research for publication. The spectrum allows for collaboration to be either in the form of partnering or of consultation.
In my experiences in Indonesia I have found that universities have not been interested in being partners in action collaboration. What I have seen is the universities wanting an expert, a consultant, to deliver information and a product and they will do with it what they will. On the other hand, psychological service agencies in Indonesia have tended to approach me more with the idea of being a partner in developing programs.

Among the PLA spectrum I chose the RPA as a model for transnational collaboration in counselling psychology for three reasons. As with most PLA models it recognizes that the goal of collaboration is not self-discovery and leadership development, but of information gathering and decision making, and that program development is usually desired within a short time frame. What distinguishes it from other PLA models is that the “hosts”, in the case of this dissertation, university faculty members in a non-Western university, constitute a capable, competent leadership core. They are not “marginalized” and do not require empowerment. They are professionals with limited access to information and resources. The process provides focus, information and “seed” resources. As well, the RPA takes into account that as professionals, the hosts are subject to regional, national and sometimes international standards of performance (in the case of this dissertation, curriculum and certification standards). The fact that counselling psychology is becoming standardized internationally, this is an important emphasis in any transnational collaboration in graduate program development.
2.13.1. **Background of participatory learning and action models**

Participatory Learning and Action is a spectrum of approaches to international development that have evolved from Rapid Rural Appraisal (RRA) (Chambers, 1994, Chambers, 1994a). RRA developed in the 1980’s as a response to the inadequate and often damaging approaches used by NGO’s in which “experts” from a developed country would visit a developing country and with little or no evaluation would proscribe Western methodologies for agricultural development. Drawing on the work of Paulo Freire (Giroux, 2009) RRA sought rather to seek out local wisdom and knowledge and build upon what was working. RRA’s emphasis was for Western experts to understand the local ways and then counsel action (Chambers, 1994). Within a few years this approach expanded into Participatory Rural Appraisal which used an action model of collaborative development. The difference between the two approaches is that with RRA the Western “expert” acts as an investigator seeking local wisdom to develop projects or reports, whereas with PRA the “expert” taps into local people’s analytic abilities and facilitates their development of sustainable initiatives (Chambers, 2008). It soon became apparent that this approach was effective not only for agricultural projects but for a wide range of rural and urban initiatives, such as lumber and fishery projects and urban development, therefore variations of PRA developed under the umbrella term of Participatory Learning and Action (PLA) (Participatory Learning and Action, n.d.).

One of these variations is the Rapid Participatory Appraisal (RPA), which is a model recommended by the World Health Organization (WHO) for public health initiatives in developing countries (Pepall, James & Earnest, 2006; Rifkin, 1996; Brown, Lloyd & Murray, 2006). While sharing the features of PLA it differs in that it
incorporates two premises. The first premise is that the consultant will be working with hosts who have some professional standing. Contrasting with other PLA approaches which delve into local wisdom, the RPA begins with the understanding that the hosts are trained professionals, however that is defined in their own culture. The second premise is that there are universal standard that must be adhered to. In terms of public health this refers to universally agreed upon standards of disease prevention and control.

In outlining the RPA model Murray, et.al. (1994) note that data is drawn from three main sources. The first source is existing written records, the second source is interviews and the third source is observation by the consultant. The sources of these data are four-fold and follow a progression: the first step is that inquiry is made concerning the composition of the community. Secondly, the socioeconomic factors that influence health are examined. These are then compared and contrasted with existing services, and finally the data is placed within a national context (Brown, Lloyd & Murray, 2006) Table 2.4 shows how I adapted Brown, Lloyd & Murray’s (2006) four-point structure to collaboration with psychology departments developing counselling psychology programs. I integrated this four-point structure into the ARPA (See Appendix B) and it formed the basis of the collaboration between UKJ and WCCU.
Table 2.4. Rapid Participatory Appraisal Adapted

<table>
<thead>
<tr>
<th>Brown’s Public Health RPA Structure</th>
<th>Adapted Rapid Participatory Appraisal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Composition of the community</td>
<td>What is the current state of counselling in the host country and what are the current professional trends?</td>
</tr>
<tr>
<td>Socioeconomic factors that influence health</td>
<td>What is the current state of service delivery and what are the anticipated trends? What expectations will the public and other professionals place on counselling psychologists?</td>
</tr>
<tr>
<td>Existing services</td>
<td>What are the current resources within the university and within the profession as it now exists to develop a counselling psychology graduate training program? This is examined in terms of human resources, professional organizations, governmental systems and facilities.</td>
</tr>
<tr>
<td>National context</td>
<td>How does the host university wish to position itself in the global context? This refers to international models of licensing and accreditation.</td>
</tr>
</tbody>
</table>

2.14. Summary

Through this literature review I have established the following. First, I have clarified the need for a precise definition of counselling psych in transnational collaborations. I then argued how issues of influence relating to globalization and higher education, and the internationalization of higher education ought to be considered in this study. Local-global issues and tensions strongly impact individual and institutional collaborations. I further provided brief overviews of the Indonesian context by describing higher education and counselling psychology backgrounds there.

The key focus in this review as the consideration of participatory models as a basis for transnational collaborations because of the promise of equitable
participation across conditions of power imbalances, cultural difference and other geopolitical issues. This led me consider that although participatory action addresses the tensions of globalization and internationalization, it cannot be applied in broad strokes. Among the many variants within participatory action there are models that are helpful for different situations and not helpful in others. I determined that participatory learning and action (PLA) was more appropriate than participatory action research (PAR) in working with my Indonesian colleagues and that within the PLA spectrum, the specific model of rapid participatory appraisal (RPA) could best be adapted for the collaborative work of developing a graduate program in counselling psychology in Indonesia.

In the following chapter, I will explore theories that will support my investigation of transnational collaboration, particularly in examining power relations. I will discuss the theoretical framework that I deemed the most effective for examining the covert and tacit dynamics in transnational collaborations in program development in counselling psychology. I will then show how I began to test this conclusion. I will discuss the theoretical framework that I deemed the most effective for examining the covert and tacit dynamics in transnational collaborations in program development in counselling psychology. I will follow this with a discussion in Chapter Four of the methodology I used to implement this theoretical framework.
3. Theoretical Framework

In Chapter 1 I shared how in a round table discussion at the 2011 conference of the International Association for Counselling the question came up about how Western psychologists can respond to requests from non-Western universities to assist in their development of graduate program in counselling psychology. Through my literature review I began the process of answering this question. I discussed the fact that the concept of counselling psychology is an inexact concept and must first be defined. I pointed out that globalization can stress non-Western universities and impact Western-non-Western collaborations, and I reviewed the concern within the field of the internationalization of counselling psychology that neo-colonialism be guarded against. I showed that the discipline of counselling psychology exists within the framework of the internationalization of higher education and noted that issues of motivation, quality control and ethics must be attended to. I then explored how these issues specifically get played out in the Indonesian context, and suggested that participatory learning and action (PLA) provides a framework that addresses all these concerns. I narrowed this down to a specific PLA model, rapid participatory appraisal (RPA), which I have adapted to meet the specific context of the development of a counselling psychology graduate program in Indonesia, and have named it the adapted rapid participatory appraisal (ARPA).

What remains is to test my conclusions. In this section I will submit that a case study using qualitative methods will best answer to what extent the ARPA could be
effective in transnational collaborations in developing a graduate counselling psychology program. Furthermore, I will argue that postcolonial theory will be an effective lens with which to analyse the findings of the case study.

### 3.1. Postcolonial relationships

Mulenga identifies two “archives” of postcolonial activity: literature produced in formerly colonized societies which deal with understanding the past and coming to grips with changing culture; and discursive practices featuring resistance to colonial ideologies and the “subjective legacies” of colonization (Mulenga, 2001). It is this second archive that will provide the theoretical lens for this dissertation, which is the critical examination and rejection of latent and patent values that perpetuate power differentials derived from colonial relationships. I will draw primarily on the work of Bhabha (1994), Spivak (1988), Nandy (1983), and I include Freire’s work on oppression and liberatory methods (Freire, 2009), and those who have built on their work.

One aspect of an understanding of globalization that has been valuable in my work in Indonesia has been Bhabha’s concept of hybridity (Bhabha, 1995). As previously noted, Bhabha warned against seeing cultural interactions in terms of simple binaries: east-west, colonizer-colonized, etc. His claim is that there is no such thing as a pure, essential culture. All cultures are constantly in a state of flux, and to resist the forces of globalization based on some notion of preserving a pure culture is a utopian ideal based on fiction. He distinguishes between cultural differences which enunciate the
values of a culture, which is creditable, and cultural diversity, by which he means claiming utopianized distinctives. Within a culture there is constant change.

For example, through Bhabha’s lens there is no essential Javanese culture. Through the centuries Javanese “mysticism” has adapted and accommodated to Hinduism, Buddhism, Islam, and Christianity, as well as cultural influences from China, Arabia, and Holland. In this present day I interact with one generation of Javanese who have experienced Dutch and Japanese occupation in their formative years, with another generation which has lived through the Sukarno atrocities of 1965-66, with another generation who in their formative years witnessed the downfall of Suharto, and the upheaval which followed, and the current young people whose reality is shaped by Facebook, text messaging and experiencing the recent devastating tsunamis and earthquakes through media, if not directly. These generations have all learned what it means to be Javanese in different ways. Each generation has its own reality and the “place” where these realities meet and interact, Bhabha (1994) calls the “third space”, a fluid reality that belongs to neither, but on the other hand belongs to both in relationship.

I, as a Canadian scholar, enter into this constantly shifting cultural reality. But I also have my cultural identity that is shifting. My parents were the son and daughter of farmers, homesteaders, growing up in the Great Depression and World War II, with my father living in a German-speaking community and my mother a second-generation Oregon Trail pioneer. I grew up during the Vietnam era in a small college town in the Western United States, where there was a strong divide between the conservative ranchers and farmers and the liberal university. I moved to Canada where I obtained dual
citizenship and my wife and I raised our children as dual citizens in the time of 9/11, ecological disasters and booming cyber technology. My children, my parents and I all have different cultural understandings or being North American. I agree with Bhabha. To view myself as a Canadian working with Indonesians is overly simplistic and marginally helpful.

Hybridity is not only a helpful construct in understanding cross-cultural relationships, but in developing transnational programs. While there can be an interweaving of identities of the colonizer and colonized, creating a new “third space”, or liminal identity, there can also be an interweaving of values and ideologies (Bhabha, 1995), such as the values and ideologies that shape professions and academic disciplines. Hybridization means the melding of two entities (whether genus, species or sub-species) to create an entirely new entity. Hybridization in terms of transnational program development would mean to bring the constructs of one culture into discourse with the constructs of another culture, with the result being an entirely new set of constructs. Other forms of cultural interaction are indigenization, articulation, homogenization and pastiche (Nederveen Pieterse, 2004). One aspect of indigenization is the process of one culture absorbing some of the constructs of another culture into their way of thinking and doing things (Moir-Bussy, 2008). Articulation is the tacking on of a cultural artifact with little regard for its original purpose (Clifford, 1995). An example of articulation would be hippies in the 1960’s using utility cable spools as coffee tables. Homogenization is the process of one culture being dominant to the point of subsuming another culture (Nederveen Pieterse, 2004). An example of this would be “McDonaldization” in which certain cultural artifacts become universal. Nederveen Pieterse makes the argument that
Homogenization is a myth. Not only does it not stand up to Bhabha’s theory of hybridization, but it doesn’t stand up to experience. Anyone who has been in a McDonald’s in another part of the world can attest to the fact that the principle of indigenization is probably more displayed than homogenization. A McDonald’s in Singapore or Moscow may have the Golden Arches, but with differences in the food, the delivery and the use of the restaurant by the customers, the experience is not American (Nederveen Pieterse, 2004). And the term pastiche comes from the mixed media art form in which different elements are thrown together “hodge-podge”. In cultural terms this would be one culture applying elements of various cultures without any real integration between them or with the original culture (Nederveen Pieterse, 2004).

I believe that it is important to be aware of these different forms of cultural responses to globalization in doing transnational program development. What is offered may not always be received as intended, and an awareness of these various forms of meaning-making would hopefully lead to understanding and acceptance of the pressures that bear on colleagues of a different culture. One may offer services and information, but how they make sense of it and use it may not be as intended. An understanding that there are different patterns of incorporating cultural material, and that these patterns derive from globalization pressures would be the first step in Freire’s “trusting the people” (Freire, 2007, p. 60).

I have already spoken of Bhabha’s (1994) concept of hybridity, but here I would like to give it its context within his concept of ambivalence. Ambivalence arises from the phenomenon of “mimicry” in a colonizer-colonized relationship. The colonized
“mimics” the colonizer in cultural aspects, wearing Western clothing, speaking the colonizer’s language, administrating colonial civic structures, etc. The colonizer is pleased that the colonized has been “enlightened” and “reformed”. With this, the binary of “us” and “them” begins to weaken. The colonizer perceives that the colonized are “like us” in many ways. But the fact that they will never actually become one of the “us” is a tension felt by both the colonizer and the colonized. In fact, it is important to the colonizer that the colonized be “almost the same but not quite” (Bhabha, 1994, p. 85), because sameness would eliminate the power-over position that needs to be maintained. It is also important to the colonized to be “almost the same but not quite” for to be the same would be to have one’s identity absorbed into the colonizer. This “us/not us” state leads to ambivalence in which these fluid tensions meet in a liminal space, which Bhabha calls “the third space”. This meeting is where hybridization takes place. Again, the term hybridization is referring to the creation of a totally new cultural reality that is neither “us” nor “them” (Bhabha, 1996).

With an Indonesian university seeking out a Canadian university in order to develop a counselling psychology program, the potential for mimicry and ambivalence is high. They may be saying, “We want a program just like yours.” My response might be, “Sure. I would be happy to help you develop such a program.” But due to the inequity of resources and the privileges of culture, we would both know that the Indonesian university will never have a Western-style graduate program in counselling psychology. The area of liminality would be that together we could create a top-rate Indonesian program in counselling psychology, a program that is not entirely Western and different from existing Indonesian professional disciplines.
This dissertation, then, will look at dynamics in which there are cultural artifacts in the process of transformation and how this process impacts the participants and impacts the collaboration process.

3.2. The concept of the “intimate enemy”

In a similar analysis of the relationship between colonizer and colonized, Nandy presents the concept of the “intimate enemy” (Nandy, 1983). In brief terms this denotes the dynamic in which the colonizer, in a power-over position, sets up a system of rewards and punishments to coerce the colonized to accept social structures and ways of thinking. The colonized acquiesces as a means of survival. This acquiescence takes place both on a surface level and in a deeper, almost unconscious level. While on the surface level the colonized person may allow him- or herself to be subjugated, but there will always be a certain amount of conscious psychological resistance. On the deeper level the colonized experiences this subjugation as violence being done to him or her. It is this deep dynamic of superiority, subjugation, and resentment that underlies colonial relationships. It should be noted that Nandy is a psychologist, and it is a basic psychological principle that when self is violently suppressed or repressed, it eventually erupts either as internalized disorders (such as depression and anxiety) or disruptive disorders (such as oppositional defiance, conduct disorder or attention deficit disorder).

While the scenario of the colonizers’ imposed presence is not a present reality, in this dissertation I wanted to make myself aware that there may be postcolonial permutations of this dynamic. For example, it may be that although I was invited to enter
into collaboration in order that my Indonesian colleagues may learn and adopt Western ways, there may be underlying resentment that they have to resort to seeking out guidance from a more dominant culture.

3.3. Persistent colonialism

While Bhabha (1994) and Nandy (1983) were both describing relationships within the colonial order, the basis of postcolonial theory is that these dynamics, established during colonial times, can, and often do, persist in postcolonial times. In fact, it has been argued that postcolonialism is a myth, and that colonialism still exists in different forms (Smith, 1999). Certainly these dynamics can be brought forward into a postcolonial setting, especially in an unequal world where one culture’s values and ways of thinking carry more weight globally than another’s. Or to put it bluntly, it would be surprising if there were not some elements of these dynamics in the case where a Canadian scholar is bringing counselling psychology to an Indonesian university.

Traditionally the Indonesian elite and the Indonesian Chinese received special considerations from the Dutch in return for politically and economically keeping the masses suppressed. This maintained the colonists’ hegemony and often rationalized their sense of benevolence in their oppression. Meanwhile, the social position of the Indonesian elite and the economic position of the Chinese was firmly reinforced (Toer, 1996; Multituli, 1987, SarDesai). The persistence of this ambivalent situation plays itself out mainly in two ways, through “anti-colonialism” and “neocolonialism”. Anti-colonialism is the rejection
of all things colonial, an attempt to reach back to reclaim an essential culture. Hwang (2006) challenges this notion because he says it is irresponsible to disregard the accumulated wisdom of the West. Not only is it hazardous to develop a psychology that may be based on reactionary anger and resentment, but a strong position in postcolonial thought is that it is impossible to return to an idealized past, especially in a world that is rapidly changing through the influence of globalization (Hwang, 2006). Moreover, this stance is untenable because as Bhabha (1994), Nederveen Peterse (2004) and others maintain, cultural essentialism is a myth and that there are no true original moments in culture. While I didn’t expect I will encounter anticolonialism in a setting in which I have been invited to offer Western “wisdom and know-how” I did attend a multidisciplinary conference on Javanese culture in which anti-colonial essentialism was expressed. It was expressed several times in tones of resentment, followed by a sense of resignation. Therefore it would be naïve to believe that colonial ambivalence and the resentment stemming from it would not be present in our collaborations. It may not erupt into anti-colonialism, but the seeds of anti-colonialism evidently exist.

I use the term “neocolonialism”, for what Martin-Baró (1994) calls “hidden colonial thinking”, Nandy (1983) calls “a new colonization of the mind”, Norsworthy & Khuankaew (2006) call “psychological colonialism” and what Horne & Matthews (2006) call “cultural imperialism”. In a non-critical approach this can surface as scientific racism, which purports to gather “objective empirical evidence” that members of some races and cultures are inferior or superior to Caucasians and Eurocentric cultures. Neocolonialism is the “exclusion or disregard of non-Western psychologies,” the rejection of psychological theories and approaches that do not stem
from Western ideology (Martin-Baró, 1994). In a more subtle form neocolonial thinking would be the use Western concepts and ideologies as a lens with which to evaluate study indigenous psychology. With the intent of supporting cross-cultural understandings, this approach is useful in uncovering universal themes, but not in valuing the uniqueness of the psychologies of individual cultures. While anti-colonialism is fairly easy to detect, neocolonialism can be easily obscured because in many cases it is carried out in good will by good people. As Nandy points out,

“This idea of a brave new world was first tried out in the colonies. Its carriers were people who, unlike the rapacious first generation of bandit-kings who conquered the colonies, sought to be helpful. They were well-meaning, hard-working, middle-class missionaries, liberals, modernists, and believers in science, equality and progress. (Nandy, 1983, pp x–xi).

Nandy was speaking of colonists, but his description could very well be of Western educators and NGOs.

In my collaboration with my Indonesian colleagues I wasn’t expecting neocolonialism to be an issue. My Indonesian colleagues sought me out and invited my university to collaborate with them. In turn, there was no desire on my part, or on the part of my university, to seek any sort of gain from our Indonesian colleagues. It was our intention to support the international development of counselling psychology, and through concomitant research to create knowledge. However, I felt that Nandy’s warning about well-meaning parties unwittingly being complicit in perpetuating colonialism should be heeded, and therefore this aspect of postcolonial theory was included as a lens with which to examine our relationship.
3.4. Freire’s views on oppression and liberatory methods

Although Paulo Freire is not considered a postcolonial thinker he also brings perspective to this dynamic. He speaks more of “the oppressed” and “the liberated” in terms of oppressive regimes (Freire, 2009), and lightly touches on the “colonized mentality” (Freire, 2009, p. 65) but his insights can easily be applied to postcolonial situations (Giroux, 1992). He speaks of educational systems designed by oppressors to control knowledge and limit critical thinking. Once liberation is achieved, the “dominant elites” will often perpetuate these systems, generally through a lack of reflection, but tacitly affirming that the systems offered by the oppressors are of value. In a sense, then, by identifying with the former oppressor, the liberator becomes the oppressor (Freire, 2009, p. 94). This process is often abetted by a sense of inferiority that has been instilled into the oppressed by the oppressors, an inferiority that also open the door to future “cultural invasions” (Freire, 2009, p. 152).

This insight is included in the theoretical lens because it Freire speaks of it in terms of education. It resonates with a postcolonial pattern of the former colonized assuming the educational structures of the former colonizers, which is the situation my Indonesian colleagues were desirous of. It is readily observable that the Indonesian system of higher education is based on a Western (Dutch) model and that my Indonesian colleagues are in the position of being “dominant elites”. The extent to which Freire’s observation will be accurate in the context of my colleagues and specifically played out in our collaboration was sought and considered in this dissertation.
3.5. Postcolonialism in Indonesia

According to Acheraïou (2011) one criticism of the field of postcolonialism is that its theorists often generalize concepts to a variety of cultures, whereas the case can be made that there are as many “postcolonialism” as there are former colonized cultures. Each culture has its own history and unique set of dynamics. This is certainly the case with Indonesia, and so it is not enough to use postcolonialism as theoretical lens in analyzing the collaboration between my colleagues and myself; it is important to be aware of the dynamics as they were specifically manifested in the Indonesian context. In the case of Indonesia, the novelist Pramoedya Anata Toer has described these dynamics vividly in his book, *This Earth of Mankind* (Toer, 1996). In order for the minority Dutch to maintain control of the Dutch East Indies (roughly Indonesia) they identified the existent leaders and offered them privileges and prestige in exchange for them to subjugate their people and carry out the colonial agenda. The privileges never amounted anything near what was accorded the Dutch colonists, but the lifestyle was much more comfortable than the general Indonesian populace. Therefore an indigenous oppressor class was developed who had to identify with the Dutch and support the Dutch, but who could never be Dutch and were in fact despised by the Dutch. Bhabha’s, Nandy’s and Freire’s warnings are that the danger exists that this pattern can be replicated in postcolonial times by the privileged elite seduced by the benefits and prestige of globalization.

Another aspect of postcolonialism that is a factor in Indonesia is the phenomenon of transmigration. In 1905 the Dutch began an initiative in which people
from the heavily populated island of Java were relocated to the lesser populated outer islands. Upon achieving independence in 1949 the Indonesian government continued this practice, which although has dwindled in recent years is still an official initiative. The intention of the Dutch was to spread human resources to low population areas in which there were abundant natural resources in order to increase production. The Indonesian government affirmed this intention but added to it the explicit intention of homogenizing Indonesian culture (Hoey, 2003). The result has been a type of internal colonization known as “Javanization” (Elmhirst, 2000). My colleagues are well aware of this tension, and I am told by a colleague who is researching prejudice in the Acehnese province that there have been two main problems that create tension. The first is that the Javanese tend to be more highly educated and therefore, even though they are imports, they attain positions of power and influence over members of the host culture. The second is that these Javanese send money home to their extended families in Java, which the locals see as a form of exploitation (K. Kharismawan, personal communication, August 20, 2010).

Another current tension is that historically the Dutch imported Chinese workers (because the Indonesians were “lazy”) and accorded them special privileges that gave them economic advantages. Therefore there is a general perception that not just the Dutch, but the Chinese were colonizers—colonizers who have remained (Taylor, 2003). Because of their economic advantages the Chinese had greater access to higher education and therefore although within Indonesia they are a small minority, they are a much larger minority in university faculties. They are basically seen as colonists who are exploiting other Indonesian cultures (S. Hadisupeno and S. Soejanto, personal communication, August 21, 2010). Any Westerner engaging in higher educational collaboration in
Indonesia would do well to be aware that not only is he or she may be seen as a former colonizer, but that Indonesian colleagues may be perceived in certain instances as current colonizers.

3.6. Conclusion

Through my studies at Simon Fraser University and upon reflecting on my experiences in training and collaboration in Indonesia I determined that future collaboration, for myself as well as for those involved in international counselling psychology, would do well to understand the contexts of international counselling psychology identity, the impact of globalization on higher education and the internationalization of higher education. I examined Indonesia’s unique history of being colonized and how this history positions Indonesia within these dynamics, especially as they might impact collaboration between an Indonesian university and a Canadian university. From this literature review I determined that while participatory action is a useful approach to collaborations, it is participatory learning and action that is more applicable than participatory action research. From an examination of the spectrum of participatory learning and action I adapted the rapid participatory action model to the unique features of graduate programs in counselling psychology. Lastly I gave an overview of the postcolonial constructs that provide the theoretical lens for examining the application of the Adapted Rapid Participatory Appraisal.
In the following chapter I will discuss how these emphases led to my research methodology, how I chose to do a case study and how I chose to use the Enhanced Critical Incident Technique as the framework for collecting and analyzing data.
4. Methodology

In this chapter I will begin my discussion of research methodology by placing myself in the study. I will follow with my understanding of the nature of knowledge and inquiry with a focus on dialog. I will particularly focus on the issues of attaining genuine dialog between cultures within a postcolonial setting. I will discuss my choice of using a case study with the specifics of my methods. I will discuss case studies and how I chose to employ a case study for this research. I will then describe the Enhanced Critical Incident Technique (ECIT) as the framework for collecting and analyzing data within this case study. I will then detail the five steps to conducting the ECIT and the nine credibility checks.

4.1. Placing myself in the research

Much has been written about the myth of researcher neutrality, and thus the need for the researcher to be transparent about any biases that could impact the study (Creswell, 2008). My background, in fact, has great bearing on my attitudes and motivations in being involved with transnational collaborations and research.

I grew up developing a settler’s, or colonial guilt and with a strong sense of wanting to address inequality and to oppose oppression. This stemmed from growing up with the cultural identity of “American settler”. My mother’s side of the family were
early colonists (1600’s) in the Virginia and Massachusetts Bay colonies, and thus were implicated in the genocide of American Indian tribes. My father’s side of the family were beneficiaries of the Homestead Act, and claimed traditional Lakota land in South Dakota.

While I was proud of my family’s heritage of being strong, courageous individuals, I gradually became aware that the implications were that my ancestors displaced First Nations peoples. This awareness became more acute when, as a teenager, my family bought land on what was once a summer village site of the Yakima tribe in Washington State. We would occasionally turn up artifacts while tilling our garden, and I discovered a ceremonial site on the public land adjacent to our property, which the local university archeology department subsequently examined.

This led to a lifetime of dealing with “settler guilt”, a complex feeling in which one balances pride in their heritage with guilt over the (often unthinking) oppressive acts of their ancestors, and the tension between wanting to make things right, but at the same time appreciating the position of privilege (Regan, 2011).

My formative years were the 1960’s and the early 1970’s, and growing up in the United States I was very much impacted by the Civil Rights Movement and the Vietnam War protests. My father hired the first African American man (married to a white woman) in our small town and even sold him land, for which he received some harassment from neighbors. Being friends with this man’s son and hearing the threats against my father helped develop in me a sense of indignation against racial intolerance and the marginalization of any group of people. The Civil Rights Movement was literally in my very backyard.
As I entered my teen years, the prospect of being drafted to fight in the Vietnam War became a very real issue. As I neared draft age my arguments against the Vietnam War grew, and I was actively strategizing around being a conscientious objector should I be drafted, not wanting to kill people for what I felt was the United States’ desire to protect their rights to exploit Third World countries. On the local level news of the Kent State Massacre, in which President Nixon sent troops to quell campus arrest erupted into a conflict in which university students were killed, sparked emotions on my high school campus and not only did I participate in protests against the “oppressive administration”, I became the founding editor of the school newspaper, with the intention that I wanted to provide a vehicle for the students to have a voice.

This concern for the marginalized and opposing oppression continued into my adult careers, where first I served as an assistant pastor in an inner city church and became involved in developing and supporting services for the marginalized in my neighborhood. Later, as a counsellor I was hired to establish work with First Nations street kids in Vancouver, a job which I soon insisted be dissolved when the issues of a white male outsider trying to set up services for a First Nation community became untenable for me.

I continued in my counselling career, first by working with First Nations parents whose children had been apprehended by government social services and were placed in foster care. In this work I discerned inequitable practices on the part of the government and I advocated for my clients. I then went on to establish a counselling
service for children of separation and divorce, a population which has a high poverty rate, and my work as an advocate for the marginalized continued.

I currently work as the Clinical Coordinator in a graduate program in counselling psychology at a private Christian university in Western Canada. I currently oversee a training clinic that in using practicum students and offering low fees has a strong presence in the community as a resource for the underprivileged. Through this work I was able to travel to Indonesia after the tsunami to train indigenous psychologists. While there I was struck by the reports from the Indonesian psychologists about the huge need for services to address emotional suffering and the very few resources available to address this need. I was further struck by the contrast between the resources in Indonesia and Canada. For instance, in the Greater Vancouver area, with a population of 2.3 million, there are five graduate programs in counselling psychology, in contrast with Indonesia, with a population of 250 million with no graduate programs in counselling psychology. Much of this can be attributed to the fact that until recently Indonesian culture did not acknowledge the need for counselling psychology, but now that the need is being recognized, the means to meet that need are hampered, in part, by the inequity of global resources.

All this is to say that in my collaborative and research work in Indonesia I have strong biases. I cannot approach Indonesia without some “settler guilt” for my cultural implication in their history of colonial oppression, and I am painfully aware of how my generation, both from my Canadian and U.S. background, is still involved in economic practices that are ethically suspect. On the other hand, I continue my strong
concern for those who lack privilege, and continue to find myself being an advocate. This orientation has driven my work in Indonesia. This guilt/advocacy orientation has led to my sensitivity to postcolonial issues. Regan (2010) maintains that while guilt may be a good impetus to address inequities, healing or transformative relationship repair between oppressor and oppressed must move beyond guilt and into honest relationships in order for inequities to be addressed. She talks about the importance of mutual story-telling between the oppressor and the oppressed as a means of working past guilt. I was very fortunate in that I developed several close friendships among my Indonesian colleagues and these friends allowed me to speak openly about my guilt. They offered reassurance at times, which I received as forgiveness, and they offered frank challenges to me when I deserved it.

4.2. Approaching the research

As established in Chapter 2, the literature on the impact of globalization on the internationalization of higher education in general, and on the internationalization of counselling psychology specifically, carries a strong emphasis on recognizing power differentials and establishing mutually respectful goals. In light of this literature I sought a model of collaboration that specifically addresses these issues. While not finding a specific model to suit the purpose of developing graduate programs in counselling psychology in non-Western countries, I was able to adapt the Rapid Participatory Appraisal (RPA) model from the public health field. The RPA is part of a family of
international development models, Participatory Learning and Action, which has developed in response to the need for culturally respectful and equitable collaborations.

In addition, in the course of conducting the Adapted Rapid Participatory Appraisal, as well as in my previous work in Indonesia, I experienced some confusion and doubts while applying what I felt were postcolonial principles to my collaboration work. In fact, I occasionally experienced resistance from my Indonesian colleagues when I was trying to be culturally sensitive. I was striving for equity and I often felt that my Indonesian colleagues were not only comfortable with inequity, but actually embraced and encouraged a power differential that afforded me privilege.

This brings me back to my research question:

“To what extent can an equitable relationship be achieved between an Indonesian university and a Canadian university in a transnational collaboration through the use of the Adapted Rapid Participatory Appraisal?”

I concluded, after much consideration, that a qualitative study in general, and a case study in particular would be the most effective design to apply.

4.3. Methodology

My approach to answering the research question is based on my core belief that knowledge is constructed and that it is constructed primarily through dialog. Because this study concerns the relationship between cultures my thinking has been influenced by the issues of dialog outlined in postcolonial literature, where due to power differentials and historical relationship patterns the former colonized person’s voice is
often subjugated by the former colonizer’s voice. Therefore an essential component in
this dissertation is to give freedom to my participants’ voices and critically evaluate my
own voice. This is relationship, which takes place in a complex dynamic flow with many
nuances and shifting perceptions.

Ontologically I am a relativist. Perhaps, as positivists maintain, there is an
objective world that can be known, or at least explored, but humans create meaning, and
to understand human activity requires entails an examination of how humans interpret
their activity (Schwandt, 2002). Can the truth be known? I believe that there is objective
data in the natural world, but that we can only know our subjective perception of that
data. And I believe that within human relationships objective data does not exist, but that
there is a constant negotiation of subjective meaning-making. Whatever objective reality
exists is enacted upon by this subjective meaning-making process.

This perspective led me decisively towards the literature on
postcolonialism and pursuing this study in a qualitative manner. In a transnational
collaboration one culture with a constructed reality interacts with another culture with its
constructed reality. I felt that this interface, with all its potentially subtle nuances, could
best be understood through qualitative methods.

4.4. The construction of knowledge

Epistemically I am transactional and dialectic. We know the world not in
isolation, but through interacting with others, seeking validation through others’
experiences and engaging in debate. I believe that we can only know the other through
the lens of our experience. And we can only know ourselves through relationships. As theories of hybridity loom large in my theoretical constructs, this notion of interpersonal syntheses fits well into my research design.

To guide my thinking in this dissertation I have drawn heavily on the work of postcolonial theorists Homi Bhabha and Gayatri Spivak, who speak to the importance of dialog in relationships between persons of former colonizing and colonized cultures. They have maintained that through dialog, through creating knowledge together (or acknowledging the already created knowledge) human dignity, harmony and a spirit of cooperation can be achieved. According to Bhabha and Spivak what can be known is a constantly shifting, socially created reality, which epistemologically can only be ascertained through dialog. They maintain that dialog is the essential tool for ethical meaning-making between cultures, Bhabha in terms of flow of interactions between colonized and colonizer (Bhabha, 1994; Bhabha, 1995, Bhabha, 1996) and Spivak (1988) in terms of creating a space for the colonized to speak and the colonizer to respectfully listen before entering into an exchange.

This case study focuses on the relationship between a Canadian faculty member acting as a consultant with Indonesian faculty members, and therefore it is potentially problematic due to power differentials. I am a settler with a colonial, imperialist heritage, operating out of a position of privilege working with colleagues from a colonized background in a country that has far less privileges. Nandy has pointed out that the second wave of colonization (the first being the conquerors) consisted of “well-meaning, hard-working, middle-class missionaries, liberals, modernists, and believers in
science, equality and progress.” (Nandy, 1983, pp. x – xi). These are adjectives that could easily describe the well-intentioned cross-cultural researcher – such as myself. Smith, and many others have pointed out the potential for Western researchers to perpetuate colonization through the process of being an outsider approaching a culture, studying that culture to fulfill their own agendas, analyzing that culture through Western methods and then defining that culture through a Western perspective. Smith (1999) maintains that we are not in an era of postcolonialism, but that imperialism has shifted into the arena of globalization. As this applies to research, the dominating culture can use words and knowledge to identify the dominated culture as “other” in which the members of this culture are objects to be analyzed. If a researcher can observe other cultures and create knowledge about them, he can assume power and control (Bhabha, 1996). Mutua & Swadener (2004) point out that research conducted in this manner is a form of colonization.

In a similar vein Bhabha (1996) maintains that oppression is legitimated and perpetuated by the colonizer gaining or constructing knowledge by observing the colonized. His concept of hybridity, at its core, maintains that dialog is always occurring between cultures and that meaning is being constructed in the third space, the area of liminality, in which we meet. For people of different cultures to work together in any meaningful way it is helpful to make this existing dialog overt and to encourage it (Berger, 2001, McCurry, 2007, Moir-Bussy & Sun, 2008, Norsworthy & Khuankaew, 2006; Panikkar, n.d.). In this dissertation, therefore, I will seek to avoid any examination of the participants in which I establish strict parameters. I have chosen, therefore, not to use quantitative instruments, which contain strictly defined variables, and instead
identified a qualitative technique that not only provides open-ended questions, but also allows for participant follow-up responses. This technique incorporates advanced counselling skills designed to allow the participants to deeply process their responses in an atmosphere of empathy.

But hearing the voices of the participants is not enough. Spivak warns that to simply elicit the “subaltern’s” voice (a person in a one-down power position) may in fact perpetuate colonial dynamics (Spivak, 1988). To hear the voices of the participants and to analyze them without any personal involvement would place me in a power-over position of objectifying them. In reflecting on Bhabha’s work, Giroux (1992) states that thinking in terms of “binary oppositions” perpetuates power differentials and oppression, regardless of intentions. This is framing the relationship in terms of “us and them”. This creates “master narratives” of who we are and who the other is which can foreclose on critical examination of one’s complicity in perpetuating power differentials. Freire talks about “certain members of the oppressor class” who make the transformation from oppressor to joining the oppressed. Often this transformation is incomplete as inherited prejudices are unexamined, “They want to talk about the people but they do not trust them” to be able to achieve liberation on their own (p.60). In speaking more specifically about internationalization in higher education, Stier (2003) talks about the danger of a “one-way flow – they can learn from us; we have little to learn from them” (p. 89), an “arrogance” that reinforces the binary that fuels the postcolonial ambivalence of you can be like us, but actually you never will. This echoes Spivak’s assertion that speaking for, or speaking about, the voiceless and powerless perpetuates their condition and maintains the power differential (Spivak, 1988). In discussing Spivak’s work, Kapoor (2004) notes
that this dynamic is prevalent in the field of international development in which “the North’s superiority over the South is taken for granted, and Western-style development is the norm. Our encounters with, and representations of, our ‘subjects’ are therefore coded or framed in terms of an us/them dichotomy in which ‘we’ aid/develop/civilize/empower ‘them’.” (p.628-629).

For Freire, Giroux, Spivak and Kapoor these dangers are presented in the context that dialog is possible and that collaboration is desirable (if not necessary) in order to counteract oppression and power differentials. In order to address inequities and injustice collaboration is important, and shying away from involvement with the oppressed because of the dangers of further complicity is not an ethical option. Freire asserts that, “Those who authentically commit themselves to the people must re-examine themselves constantly,” (p.60) and move from a position of “communion with the people” to “conversion to the people (p.61). Giroux has established an approach to cross-cultural pedagogy, “border pedagogy” in which those working with groups other than one’s own entails leaving behind one’s framework, unlearning one’s privilege, and “crossing the border” into the subjects world in order to “understand otherness in its own terms” (p. 28).

Kapoor (2004) has pulled from Spivak’s writings a four-stage process of examining “self-implication” allowing the outsider to ethically engage with the voiceless and oppressed. These stages are

- Intimately inhabiting and negotiating discourse. Rather than taking an anticolonial stance the collaborator should acknowledge and identify with one’s own positioning in relation to the positioning of the voiceless and
oppressed. The positioning that is to be examined is socioeconomic, gendered, cultural, geographic, historical and institutional.

- Acknowledge complicity. Acknowledge and become as aware as possible the “contamination” your own positioning brings with it. Motives, biases and frames of reference are unavoidable; acknowledging them is essential.

- Unlearning one’s privilege as loss. It is not enough to abdicate one’s privilege; one must actively learn the sources of this privilege and the dynamics of inherited prejudices in order to unlearn them.

- Learning to learn from below. Letting go of one’s positioning is an on-going process where superiority, rescuing, enlightening and correcting tendencies are relinquished in order to learn the worldview of the voiceless and oppressed from their perspective.

Therefore the principles underlying this dissertation are to allow the participants to speak in such a way as to be truly heard, to allow my voice to be critically examined by others and to engage in critical self-examination and intense self-reflection.

This process has been central to Pannikar’s insistence that deep, empathic communication can occur between cultures (Panikkar, n.d.). This notion is also supported by Regan (2010) in her work around decolonizing First Nations-“settler” relationships in Canada. She maintains that to address the inequities of privilege there must be mutual story-telling. Both McCurry (2007) and Regan (2011) have maintained and demonstrated that for the privileged researcher to tell his or her story, subjecting it to the critique of the colonized colleagues, is a helpful, and even healing component to the study of multicultural and multinational relationships in postcolonial settings.

The idea of being able to transcend cultural barriers through dialogue is also a central belief in counselling psychology, with the ability to effectively communicate in diverse cultural settings being a core clinical competency (CACREP, n.d.). Pederson, et.al. (2008, p.54) defines the process of “inclusive cultural empathy” as
being a combination of affective acceptance, intellectual understanding and appropriate interaction.

### 4.5. The complication of Indonesian self-censorship

Whatever case I make for the importance of dialog, however, I am skeptical that a format using conversation would accomplish true dialog. There is a power differential between “developed” and “developing” countries, and Indonesians tend to respond to hierarchical relationships by being conciliatory, obliging, indirect and vague (Chandra, 2004). It is a matter of respect to not challenge or disagree with one’s superiors. With Indonesians this occurs between cultures, as Bhabha has noted in his concept of “mimicry” (Bhabha, 1996), and also within the culture. Therefore, this study will seek to retain the value of dialog, and safeguard against mimicry and social subjugation, by means of an independent interviewing process with my participants and deep reflexivity on my part.

There will be the complication that arises due to the fact that I am embedded in the study. Whatever measures I will take to assure confidentiality, the participants will be aware that I am the researcher and their responses will come back to me. In part, this is a rationale for this to be a case study anchored with a qualitative interview rather than stand-alone interviews. I anticipate that the participants will honor me by avoiding criticism and perhaps saying what they think I want to hear. My experience of my Indonesian colleagues is that they are scholars and recognize the value of honest inquiry and so they may resist the impulse to “honor” me by withholding their
feelings. But with this value being so deeply ingrained in Indonesian culture I fully
expect that they will fall back upon their cultural training. Through the vehicle of a case
study the dialog can continue beyond the interviews, I will rely on my experience of the
participants that they meet transparency with transparency. I have had many
conversations with them in which they were willing to disclose to me that a response they
gave was culturally prescribed, but since I asked, they were willing to tell me their true
thoughts and feelings.

4.6. Why case study?

Taking these cross-cultural communication issues into consideration, I
recognized that postcolonial concepts such as mimicry, ambivalence, the intimate enemy
and persistent colonialism are abstract and carry nuances that quantitative measures
might fail to detect, therefore I felt that a qualitative design would serve best to perceive
or detect postcolonial dynamics. I also felt that because of the fact that I was embedded in
the research that limiting the research to guided interview I would miss the richness of
dialog and an evolving context. I could not merely “take a sample” at a point in time; the
process was relational and relationships evolve. To capture the richness of this dialog, I
felt that a qualitative study was necessary, but also that a case study would allow for
dialog beyond qualitative interviews.

Flyvbjerg (2011) notes that there are many definitions of case study, but
consistent through definitions are the notions that it is not a specific methodology, but
rather a choice of what it is to be studied; it is intensive; it focuses on a process, rather than a point-in-time phenomenon; and that it is highly contextual.

I am therefore investigating my research question through the use of a case study. Aside from the richness of dialog a case study would provide, a pragmatic reason for this is that I engaged in collaboration with a second Indonesian university and I wanted a structured means of understanding the dynamics of the relationship between my Indonesian colleagues and myself. In other words, I was dealing with a very specific partnership in a specific location. I was already embedded in a case and I wanted to understand it. A case study is used when a researcher examines a specific case in order to understand a particular issue (Creswell, 2008), considers a detailed example in order to understand a broader issue (Flyvbjerg, 2011), or seeks to examine how a concept works in a particular instance (Heck, 2006). These all describe what I was seeking in this research. I wanted to understand the particular issue of how the inequities of globalization and internationalization impact transnational collaborations in the area of the internationalization of counselling psychology. I wanted to understand the collaboration I was engaged in so that I would have a greater awareness in entering future collaborations. Furthermore, I wanted to examine the use of the ARPA as an instrument to promote equitable program development in a situation in which there was a power differential. Yin (2009) maintains that an essential feature of a case study is that it is an examination of decisions, individuals, organizations, processes, programs, neighborhoods, institutions or events in which the researcher has “little or no control” (p.13). He does allow for research models that incorporate participant-observation data collection methods, but notes that these models have the disadvantage of creating bias through the researcher
manipulating the variables therefore are not necessarily desirable. And yet, participant-observation has the advantages of being able to understand the context more fully and to provide deeper insight into interpersonal behavior and motives.

A case study is suited to my research as well because it seeks understanding of context and process (Flyvbjerg, 2011), and is concerned with social meaning-making (Heck, 2006), both of which are crucial elements in transnational, and transcultural research (Bhabha, 2004; Smith, 1999; Regan, 2010; Giroux, 1992; Horne & Matthews, 2006; McCurry, 2007; Mutua & Swadener, 2004; Norsworthy & Khuankaew, 2006; Webb, 2007). This dissertation will examine how the Indonesian participants responded to the process and to their relationship with me in the process, what meanings they brought to it and how the process interfaced with their meanings. I will respond, through reflexivity, with my own shifting meanings as I engaged the process and considered their responses.

A case study can be intrinsic or instrumental (Stake, 2006). An instrinsic case study seeks an understanding of a particular phenomenon, while an instrumental case study seeks a deeper understanding of an issue by examining a particular case. In this dissertation my interest is in seeking to illuminate and illustrate key findings that can bring to bear a more in-depth understanding of transnational collaborations through the examination of a particular case, therefore this is an instrumental case study.

Furthermore, the intent of a case study can be explanatory, descriptive or exploratory (Yin, 2009). Explanatory case studies are intended to explain phenomena or dynamics that are too complex for surveys or quantitative instruments, descriptive case
studies are constructed to describe a real-life event, and exploratory case studies are
designed to explore the impact of interventions. This dissertation has elements of both
explanatory and exploratory case studies. I am explaining complex dynamics, but I am
also exploring the extent to which these dynamics can be altered or mitigated.

This case study is therefore instrumental, in that I examined a particular
case for the sake of broader application; it is explanatory in that I sought to understand
and explain the dynamics of the collaboration; and it is exploratory in that I sought to
impact the phenomenon that I was observing. While using a guided interview to elicit
participants’ responses, it becomes a case study by placing these interview responses in a
specific context, and following up the interviews by seeking additional contextual data on
issues that emerged.

4.7. Methods

I will use the Enhanced Critical Incident Technique (ECIT) (Butterfield,
et.al., 2009) as the qualitative interview anchor in my case study. I will augment the data
collected through the ECIT with follow-up informal interviews, field notes of
conversations conducted during the ARPA process, discussions with Indonesian
psychologists apart from UKJ, discussions with other professionals knowledgeable about
international relationships and from Indonesian literary works.

I am going to use ECIT as both as a guide for the methods in this study as
well as explanatory template to describe the process by which this study advanced. It
describes very clearly the steps for research and how it should unfold and I will describe
the next steps of this study following that guide. I am drawing heavily on the work of Butterfield and her colleagues (Butterfield, et.al., 2009) because they have systematically laid out the protocol of the ECIT. The ECIT is a guided interview that asks my participants the specific questions that address my research question: what was helpful, what was not helpful, and what would they have liked to have experienced in the ARPA process.

The Enhanced Critical Incident Technique (ECIT) has its roots in the Critical Incident Technique (CIT) which was developed during World War II for use in the United States Army Air Corp to examine job requirements and attitudes (Butterfield, et.al., 2005). Although in use for approximately a decade, it did not enter the literature until Flanagan presented it in 1954 (Flanagan, 1954). After the war its use continued primarily in the areas of industrial and organizational psychology. In the mid-1950’s its use expanded broadly into other disciplines within the fields of medicine, marketing, education and social work. In 1986 Woolsey suggested its use in counselling psychology noting that it can “encompass factual happenings, qualities or attributes, not just critical incidents” and that it has the “capacity to explore differences or turning points.” (Woolsey, 1986, quoted in Butterfield, et.al., 2005, p. 480).

Following Woolsey, the CIT was explored as a tool for research in counselling psychology, primarily being developed at the University of British Columbia, where validity concerns were worked through with the result that a precise checklist of “validity checks” were standardized. This standardized CIT is known as the Enhanced Critical Incident Technique (Butterfield, et.al., 2009; Butterfield, et.al., 2005). In its ECIT
Form the critical incident technique has become a standardized approach for guided interviews designed to illicit participants’ perceptions of an experience or an event.

A strong consideration in my choosing the ECIT as a data collection tool is that it is a technique that allows advanced counselling skills to be used. It is a structured interview that is conducive to deep empathy. It also relies on simplicity in the interview questions with the intent that there is a great deal of space for the participant to explore the issues, and for the interviewer to draw this out. It allows the participants to take the question wherever they want (within reason), so that the data collected is their voice, not the narrowed agenda of the interviewer or an instrument. I feel this is a crucial aspect in using this model for this study. In postcolonial studies the need for the colonized to have a voice is stressed without the researcher imposing controls and predetermined categories to the dialog (Bhabha, 1996). The topic for discussion will be presented, but beyond that there will be no corralling of the participants to address predetermined issues.

To further address the power differential, I have chosen to use indigenous Indonesians as research assistants to conduct the interviews in the Indonesian language. These interviews will be anonymous to me, the Western researcher, and any identifying content will be edited out. It is intended that through these means the participants would feel more freedom to express themselves honestly and succinctly.

I would also like to reiterate the role of reflexivity in addressing power differentials, and therefore an important role in the dissertation. Reflexivity is recognized as a tool for addressing power differentials between researcher and participant (Pillow,
2003). Both McCurry (2007) and Regan (2011) have maintained and demonstrated that for the privileged researcher to tell his or her story, subjecting it to the critique of the colonized colleagues, is a helpful, and even healing component to the study of multicultural and multinational relationships in postcolonial settings.

Critical self-reflection in working with other cultures is also addressed by Said (1978) who urges Eurocentric researchers to examine their psychological need to identify colonized and formerly colonized people as exotic and inferior objects. It is his contention that the process of deep, honest reflection will neutralize the need to subjugate those of different cultures and create opportunities for deeper understanding (Said, 1978).

4.8. Steps of the ECIT

Flanagan originally outlined five steps to conducting the CIT. These have remained constant throughout the history of the CIT and were incorporated into the ECIT’s standardized form (Butterfield, et. al., 2009). These steps are presented in their outline form in Appendix C, but briefly they entail first ascertaining the purpose or aim of the activity, making plans and setting specifications, collecting the data, analyzing the data and finally to interpret the data and present the findings.

The first step focuses on identifying what was supposed to happen or to be experienced so that there is a standard for the participants to speak to. The aim needs to be well-defined so that it can be ascertained to what degree it was met. The second step identifies the components of the general aim in order to determine what an “incident” would be in the specific study. What is the participant supposed to have done or
experienced in attempting to fulfil the goal, to what degree is it related to the whole and who should make the observations? The third step is the collection of the data, which entails two interviews. The first interview collects the data and the second interview cross-checks the data. Step four deals with the analysis of the data. Within this step it is first determined in general terms what sort of responses would answer the question. From this the data is scrutinized for themes or categories of response. During this stage the researchers also decide the level of scrutiny that would answer the research questions for the sake of reporting. The fifth and final step is to analyze and report the findings.

4.9. Transnational research ethics

Research between cultures, especially cultures in which there is a pronounced privilege differential, raises some concerns about ethics. As Smith puts it

Research is itself a powerful intervention, even if carried out at a distance, which has traditionally benefitted the researcher, and the knowledge base of the dominant group in society. When undertaking research, either across cultures or within a minority culture, it is critical that researchers recognize the power dynamic which is embed in the relationship with their subjects. (Smith, 1999, p. 176)

Said (1978) has identified that for one culture to study another through its own perspective is a form of a power-over dynamic and a discrete form of oppression. However, there is a body of literature stemming from postcolonial research and First Nations studies that says that transnational or transcultural research can be conducted in an ethical manner, providing that certain principles are followed. The first principle is that the research should be conducted in the form of an equal partnership (Smith, 1999; Menzies, 2001; Pidgeon & Hardy Cox, 2002). Secondly, research should be conducted in a situation in which a relationship has been previously established (Menzies, 2001; Pidgeon & Hardy Cox, 2002; Canadian Tri-council, 2010). Respect should be an attitude that pervades the research (Pidgeon & Hardy Cox, 2002; Canadian Tri-council, 2010),
and dialog throughout the process, and even as a feature of the methodology, should be present (Smith, 1999; Menzies, 2001; Pidgeon & Hardy Cox, 2002). Pidgeon and Hardy Cox (2002) state that the context of the research should be stressed in order to avoid broad generalizations of another culture, which would support stereotyping. And lastly, the research should benefit the host culture (Pidgeon & Hardy Cox, 2002; Canadian Tri-council, 2010).

All of these concerns have been addressed in the research design of this dissertation except for the principle of partnership. While the participants were not actively involved in the design and implementation of the research it was transparently understood that my research was a component of our partnership in creating a graduate program. I sought input from the participants regularly concerning my research and they indicated that they were interested and honored to be part of the research process.

In terms of benefitting the host culture, it wasn’t so much of the findings of the research being of benefit to the participants as the fact that they were assisting me to complete my doctoral degree. It has been our intention to maintain a partnership beyond the development of the program, and the participants openly expressed that they felt my earning a doctorate would increase my prestige, which in turn would increase the prestige of their program and would open doors for further developments.

4.10. The credibility checks: Validity and credibility

As previously mentioned, the ECIT was developed, in part, to address validity concerns with the use of the CIT. Denzin & Lincoln (2005) have suggested that the concept of validity belongs to positivist, quantitative research and that in qualitative research, or more specifically constructivist research, the issue is not validity, but trustworthiness. They suggest a criterion that includes “authentic, trustworthy, rigorous, or ‘valid’ constructivist or phenomenological inquiry.” (Denzin & Lincoln, 2005, p. 207).
Lather has disagreed, arguing for maintaining the construct of validity in qualitative research, but making a distinction in its meaning and application from quantitative notions of validity. She suggests that credibility be the primary criterion for validity in a qualitative study, defining credibility as “the extent to which the data, data analysis, and conclusions are believable and trustworthy as based on a set of standard practices.” (Lather, 2006, p. 244). While there may be philosophical differences between Lather and Denzin & Lincoln, they both stress academic rigor, which Maxwell (2009) echoes in suggesting that qualitative research should include intensive, long-term involvement with the participants, data that is detailed and varied, respondent validation, respondent validation, the search for discrepant evidence and triangulation.

The ECIT incorporates nine standardized credibility checks that address Lather’s and Denzin & Lincoln’s issues of rigor:

- Audiotaping interviews – in order to cross-reference with interview notes.
- Interview fidelity – strictly adhering to the interview protocol
- Independent extraction of critical incidents – randomly choosing at least 25% of the interviews to be cross-checked
- Exhaustiveness – interviews continue with new participants until saturation of categories is achieved
- Participation rates – reporting the number of participants reporting each category. A category is significant only if 25% of the participants report it.
- Placing incidents into categories by an independent judge
- Cross-checking by participants
- Expert opinions – seeking a person knowledgeable in the field to review the categories for congruence with their knowledge and experience
- Theoretical agreement – measuring one’s findings against the literature, reporting any discrepancies (Butterfield, et.al., 2005, citing Flanagan, 1954).
These credibility checks address the concerns of Denzin and Lincoln, Lather and Maxwell. Issues of rigor are particularly stressed in the first seven credibility checks, while Lather and Maxwell’s concerns for triangulation with experts and established literature are addressed in the final two credibility checks.

The ECIT protocol places these credibility checks in step five, analyzing and reporting the findings (Butterfield, et.al., 2009), although implementing them obviously takes place in steps three, four and five. I will discuss these credibility checks in the following discussion of the five steps describing how these were adhered to in my study.

4.10.1. Step one: Ascertaining the general aims of the activity

Step one of the ECIT is to be precise about the activity was to have accomplished. This was laid out in the informed consent presented to the participants, which states “You are invited to participate in this study seeking to understand what facilitates or hinders the collaboration between universities from different countries in developing graduate programs in counselling psychology. Your unique and valuable personal perspective, having experienced an adaption of the Rapid Participatory Appraisal (RPA) model of collaboration, will be sought in order to deepen our understanding of how to conduct effective collaborations in the future.”
4.10.2. Step two: Making plans and setting specifications

I identified participants to be those faculty members who had participated in the collaboration between the two universities, UKJ and WCCU, and I will now provide some background information about both universities.

4.10.3. The setting

Universitas Kristen Jakarta (UKJ) is a small private Christian university in urban Jakarta. In Indonesia the public universities are technically secular, but reflect the predominant Muslim culture in their curricula. Private universities tend to be sectarian Islamic, Catholic and Christian. In the common vernacular Indonesians refer to protestants as “Christian”, and although Catholicism is Christian, the term “Christian” does not refer to them. Because the Christian and Catholic universities look more to the West within their traditions, the English language requirement is more stringent than at state or private Islamic universities.

Established in 1967, UKJ has four campuses housed in high rise buildings spread throughout Jakarta. It focuses exclusively on training in business and management, medicine, engineering and psychology.

The participants

The participants were seven faculty members in the Faculty of Psychology at UKJ. Of these seven, there were five men and two women. One faculty member has a Ph.D., one is a Ph.D. candidate, three have master’s degrees and two are master’s degree candidates. Also, because of the cultural dynamics in Indonesia it is important to note that of the seven, three are Chinese, three are Javanese, and one is Chinese-Javanese mixed.
Their ages range from 28 – 50. Six of them have received their education in Indonesia. One earned his bachelor’s and master’s degrees in the U.S. Data collected from these seven participants was the (anonymous) ECIT and personal conversations. See Table 4 for a description of the participants.

**Table 4.1. Description of the participants**

<table>
<thead>
<tr>
<th>Participant</th>
<th>Gender</th>
<th>Age</th>
<th>Academic background</th>
<th>Ethnicity</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>male</td>
<td>50</td>
<td>PhD</td>
<td>Ethnic Chinese</td>
</tr>
<tr>
<td>B</td>
<td>female</td>
<td>28</td>
<td>M.Sc. (cand.)</td>
<td>Ethnic Chinese/Javanese</td>
</tr>
<tr>
<td>C</td>
<td>male</td>
<td>33</td>
<td>M.Sc. (cand.)</td>
<td>Javanese</td>
</tr>
<tr>
<td>D</td>
<td>male</td>
<td>35</td>
<td>M.Sc.</td>
<td>Ethnic Chinese</td>
</tr>
<tr>
<td>E</td>
<td>male</td>
<td>35</td>
<td>M.Sc.</td>
<td>Ethnic Chinese</td>
</tr>
<tr>
<td>F</td>
<td>male</td>
<td>33</td>
<td>M.Ed.</td>
<td>Javanese</td>
</tr>
<tr>
<td>G</td>
<td>female</td>
<td>37</td>
<td>Ph.D. (cand.)</td>
<td>Javanese</td>
</tr>
</tbody>
</table>

**4.10.4. Step three: Data collection**

As mentioned above, in order to minimize self-censorship and to allow succinct expression I arranged for indigenous Indonesians as research assistants, one to conduct the interviews, and the other to cross-check her interviews. I chose these assistants on the basis of their familiarity with Indonesian and Western culture, their bi-lingual language ability and their background in psychology. Both assistants have been trained in counselling listening skills. The interviewing assistant was born of Indonesian parents in the United States, where her father was pursuing a doctoral degree, and later assumed a post-doctorate position in a U.S. university. She lived in the United States
until she was eight years old. At this time her family moved back to Indonesia where her father took a position in a university. Both English and Indonesian were spoken in her home. She completed a bachelor’s degree in psychology at an Australian university.

The second assistant was born and raised in Indonesia. She lived in Canada for one year, and later lived in the Eastern United States for two years while her husband was doing post-doctoral work at a university. She has a bachelor’s and master’s degree in psychology, and English is spoken in her home. For the past eight years she has worked as a research assistant for UCLA and Harvard, doing field research in Indonesia in the area of psychology.

Prior to conducting the interviews I trained the assistants in both the ARPA and the ECIT.

The interviews

The standard ECIT interview (see Appendix E) was conducted over two days at UKJ. They were conducted in the Indonesian language and were audiotaped. Five of the interviews lasted 50 – 55 minutes, one lasted 25 minutes and one was 16 minutes. The participants were assigned identification codes known only to the assistants so that they would remain anonymous to me. Any identifying content, such as specific references to job titles, was edited out. One of the credibility checks of the ECIT is to have every third or fourth interview listened to by an expert in the ECIT method. Since the interviews were conducted in Indonesian this was impossible, so it was arranged that the second research assistant reviewed her notes and the transcripts of the interviews. It should be noted that the second research assistant, though not an expert in ECIT as
stipulated by the ECIT credibility check, nevertheless has had many years’ experience as a research assistant in qualitative studies with UCLA and Harvard. In a later visit to Indonesia I met with the interviewer to review her notes taken during and after the interviews in which she noted additional content, such as attitude toward the interviewing process and comments made before and after the interviews. These interviews were then transcribed, translated into English and sent to me in Canada.

The second interview was conducted in two parts due to the distance between the interviewer and the participants and the limits of internet infrastructure in Indonesia. The interviewer conducted this participant cross-checking through emails and was able to follow this up with a later visit to Jakarta in which she verified the contents of the emails.

There are three credibility checks that take place during the interviewing process. The first is to audiotape the interviews. This is a standard procedure in qualitative studies and the interviews in this dissertation were no exception. The second credibility check was problematic. This is “interview fidelity”, in which it is assured that the interview protocol is strictly adhered to by having every third or fourth interview listened to by an expert in the ECIT method. Because the interviews in this study were conducted in the Indonesian language this was not possible. I addressed the intent of this check by having a second research assistant, one with a great deal of experience in qualitative research, to act as an advisor to my interviewing assistant and to review the transcripts. The third credibility check that takes place in the interviewing process is “exhaustiveness”. With this principle the new participants are added to the study until the
data shows that no new categories emerge. In previous uses of the ECIT it has been found that this number is usually 8 - 15 participants (Butterfield, personal communication, November 24, 2010). Because this study has a limited pool of participant exhaustiveness, defined in this manner, was not a realistic expectation. Rather, exhaustiveness was redefined as all the participants in the ARPA process having been interviewed.

4.10.5. *Step four: Analysis of the data*

While research data analyzing computer software can be used to sort the data (Butterfield, et.al., 2009), it is often the case with ECIT that this approach is helpful in highlighting broad categories but that the identification of critical incidents is most efficient through manual highlighting and sorting, with “informed intuition and perception” (Butterfield, personal communication, November 24, 2010). Because I only had seven participants I did not feel the need to use computer software. I made copies of the transcripts using wide margins. For the sake of this study an “incident” was defined as an attitude or action that facilitated or hindered the collaboration between UKJ and WCCU in the implementation of the ARPA process. The extraction of incidents into what was helpful, what hindered and what they would have liked to have been part of the process followed the research question, in that it sought reference to the equitable nature of the ARPA. Using the lens of postcolonial theory I will be looking specifically for themes that either reflect mimicry, hybridization, persistent colonialism, “the intimate enemy”, dominant elites taking the role of the oppressor, conscientization and “learning from below”.

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Reading through the manuscripts I underlined comments that made points about what was helpful, what hindered the process and what they would have liked to have been part of the process. These points were summarized in the margins. One manuscript was given to a Canadian research assistant to use this same process in order to cross-check my extraction process. I then made copies of the summarized points, with each participant’s points printed on different colored paper. These comments, or critical incidents, were then cut into individual slips and batched into categories. There were 138 helpful critical incidents, 55 hindering critical incidents and 25 wish list items. This is based on the ECIT’s standard that for an incident to be significant it must be identified by at least 25% of the participants (Butterfield, et.al., 2009, p. 273). With seven participants this means that the threshold was two participants. It is not uncommon that upon reflection smaller or more specific categories may be merged into larger categories (Butterfield, et.al., 2009). Such was the case in this dissertation. Initially there were seven helpful categories, seven hindering categories and three wish list categories. Upon consulting with an ECIT expert it was felt that with the small participation number the findings would be more robust if the helpful categories were merged into three categories: Relationships, The Input and Indonesian Resources. The seven categories then became subcategories with this grouping. As well, the hindering categories were merged into two categories: Communication and Administrative Issues. The seven categories were again retained as sub-categories. The wish list categories were merged into one category which I renamed “Hopes and Fears” for reasons I will come back to.

Also within the ECIT the participants will review the analysis of their own interview. This was not done because the interviewing research assistant became
seriously ill and was unable to follow up with the individual participants whose coded identities are unknown to the principle researcher. She was able, however, to validate and verify her Indonesian transcriptions and her notes. Rather than participants validating their individual analyses, I invited all the participants to comment on the entire analysis. An email was sent to each participant in which I attached a synopsis of the initial smaller categories and I invited comments, questions and critiques. Although receipt was acknowledged, I received no responses. This alternate approach may weaken the credibility check in terms of individual anonymity, but provided an opportunity for cross-checking between the participants and myself. In addition, I made a return trip to Indonesia nine months later and discussed the findings with the participants. They were more forth-coming with their affirmations through this personal contact. They were more than willing to discuss the findings over dinner, whereas they hinted that email responses were seen as a bothersome task.

Therefore, five credibility checks were addressed at this stage. First, with the independent extraction of incidents, since I was not the interviewer I was able to carry out this duty. Secondly, I reported the participation rates of each category, considering a category to be significant only if 25% of the participants reported it. Thirdly, although I was the researcher placing incidents into categories, I had an independent judge review two of the interviews to validate my work. This meets the ECIT protocol that “25 % of the incidents be sent to an independent judge along with the category headings and operational definitions, with instructions to place each incident into the category where the judge thinks it belongs.” (Butterfield, et.al., 2009, p. 275). And the fourth check is to elicit input from experts, not only in the ECIT method but in the areas of study, in this
case postcolonial theory, international higher education and international counselling psychology. I met these criteria through having my ECIT findings vetted by an expert in the technique and through presenting my process and findings to non-Western psychologists and social service workers.

4.10.6. Step five: Interpreting the data and reporting the results

In this step I followed the ECIT protocol by cross-referencing the categories with the literature. Here is where I turned to the postcolonial lens to interpret the data. Those categories that are supported by the literature are considered more robust and the categories that have little support from the literature suggest perspectives that require further consideration. But it is also at this stage where I drew on my case study model to reflect on the findings. In order to clarify issues that were raised by my reflections on the interviews and postcolonial literature I turned to my field notes taken before, during and after the process in which I asked my participants, research assistants, other Indonesian psychologist colleagues, my own Asian international students, and other Asian professionals numerous questions.

4.11. Summary

To investigate the research question I decided that a qualitative approach stressing dialog would be most appropriate in examining the efficacy of the Adapted Rapid Participatory Appraisal (ARPA). This would address the problem of power differentials inherent in relationships between former colonized and colonizers as outlined in postcolonial theory, the field of international higher education and the
internationalization of counselling psychology. I concluded that the Enhanced Critical Incident Technique (ECIT), a guided interview, would best elicit the voices of the participants particularly if the interviews were conducted in the Indonesian language and the transcriptions were anonymized from the principle researcher, who was a collaborator with the participants in the ARPA. The ECIT is standardized in its steps and in its procedures to address validity. In conducting this study, these steps were followed and the credibility checks were observed, with extenuating exceptions having been noted.
5. Results

5.1. The process

In this chapter I will first present the data, which is the extraction of incidents in the interviews. For the sake of this study an “incident” was defined as an attitude or action that facilitated or hindered the collaboration between UKJ and WCCU in the implementation of the ARPA process. Following the ECIT protocol this consists of “helpful incidents”, “hindering incidents” and “wishlist” items. While “wishlist” refers to what they would have liked to be part of the process, my interviewing research assistant reported that there was a cultural barrier for the participants in understanding this concept, and she felt that they never quite got to the point of understanding what she was asking. As a result, their response to her wish list questioning was to share their hopes and fears about the future of the collaboration and the program that was developed through the collaboration. I will therefore present the data in terms of helpful incidents, hindering incidents and hopes and fears.

The first stage in grouping incidents is intended to free from interpretation. What did the participants indicate what was helpful? What did they indicate what hindered the process. And finally, what did they mention that they would have liked to have had be part of the process? The answers to these questions make up three pools of incidents. Still seeking objectivity, I looked for commonality within the batches and
placed them into categories and subcategories. Once the incidents were grouped I
determined the general idea of each grouping. My goal was not to place the incidents into
a pre-determined framework, but for the participants to be heard value-free.

I will present this data using five broad categories with 17 subcategories.
For each subcategory I will give an example from the interviews.

Following this presentation of the “raw data”, I will then show how the
raw data addresses themes of globalization pressures, the internationalizing of higher
education and the internationalization of counselling psychology, and using a
postcolonial lens I will discuss how these themes were negotiated through the
collaboration.

5.2. The categories

From the seven interviews 186 incidents and 16 “hopes and fears” items
were extracted, for a total of 202 extractions. These 202 extractions were then sorted into
three “helpful” categories, two “hindering” categories and one category of “hopes and
fears”. A breakdown of these categories and sub-categories is displayed in Table 4.1. A
breakdown of the incidents shows that 65% were helpful, 26% were hindering and 8%
were hopes and fears, indicating that the participants felt fairly positive about the
collaboration.
### Table 4.2. Critical incident and wish list categories and subcategories

<table>
<thead>
<tr>
<th>Category</th>
<th>Subcategory</th>
<th>Number of Participants citing the incident</th>
<th>Number of Incidents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Helpful: The Relationship</td>
<td>Individual attention</td>
<td>6</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td>Consultant’s attributes</td>
<td>5</td>
<td>33</td>
</tr>
<tr>
<td></td>
<td>Personal relationship</td>
<td>4</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>Cultural sensitivity</td>
<td>3</td>
<td>16</td>
</tr>
<tr>
<td>Helpful: The input</td>
<td>International psychology information</td>
<td>4</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>Counsellor training</td>
<td>3</td>
<td>12</td>
</tr>
<tr>
<td>Helpful: Indonesian resources</td>
<td>Support from Indonesian sources</td>
<td>3</td>
<td>25</td>
</tr>
<tr>
<td>Total Helpful incidents</td>
<td></td>
<td>7</td>
<td>131</td>
</tr>
<tr>
<td>Hindering: Administration issues</td>
<td>Time constraints</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Administrative difficulties</td>
<td>2</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>Personal responsibility</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Workload</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Hindering: Communication problems</td>
<td>Lack of clarity</td>
<td>2</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>Language issues</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Email and distance</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Total hindering incidents</td>
<td></td>
<td>7</td>
<td>52</td>
</tr>
<tr>
<td>Hopes and fears</td>
<td>Increased mentoring and clinical training</td>
<td>3</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>Hopes about the future</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Fears about the future</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Total Hopes and fears</td>
<td></td>
<td>5</td>
<td>16</td>
</tr>
<tr>
<td>Totals</td>
<td></td>
<td>7</td>
<td>202</td>
</tr>
</tbody>
</table>

### 5.3. Helpful category: The relationship

A key theme that arises from the participant’s responses is that the relationship between us was a key factor in the ARPA process. Any incident that refers to
our interactions or, factors that impact our interactions were included in this category. This is by far the largest category with 85 incidents, representing 42% of the total.

The participants noted that as a result of the relationship they felt encouraged, felt a sense of equality, confidence, freedom, and a sense of being valued and respected, encouraged, empowered, with freedom from the pressure to impress and a stronger connection amongst their faculty.

5.3.1. **Subcategory: Individual Attention (24 incidents, 6 participants)**

Individual attention refers to the fact that I, as the consultant, met one-to-one with each of the seven participants. A part of the ARPA process is to meet with each individual stakeholder in a confidential interview that explores their personal goals, their understanding of counselling psychology, their perception of their program’s goals, etc. Most of the participants, six of the seven, mentioned this as valuable in that it “honored” them, clarified some issues for them, helped them to see the larger picture and gave them an awareness that built *esprit de corps*. It was also mentioned by several that the individual attention helped them be honest. This was in reference to the Indonesian cultural artifact that subordinates are supposed to agree with their superiors (Wayang, Toer). Not all agreed with all that was transpiring, but they felt the need to comply. The individual attention allowed them to honestly express themselves, and even be aware of what they were actually thinking and feeling.

**Example:** “Bart listened to the things that are our individual needs, and also what is our individual passion and our perspectives toward the situations we have gone through in this faculty. He acknowledged our…eer…wishes, what we want, and our judgment towards the ongoing condition. Bart also explored from us individually on the things we think
...we personally think...mmm... of the programs, offers or types of...types of education or the kinds of counseling that would suit my colleagues (here) based on their individuality to be applied specifically in this campus.” (Participant C, May 8, 2012)

5.3.2. Subcategory: Consultant’s attributes (33 incidents, 5 participants)

This category reflects the quality of the relationship between the consultant and the participants. What emerges from these incidents is that the participants felt that I was able to convey respect, establish equality and give them a sense of empowerment. They specifically noted my willingness to listen, take time with individuals and allow them to make their own decisions without presenting my own agenda. One participant summarized my attributes as being a “mentor, supervisor, mediator and negotiator.” One participant noted that “we were in an inferior position, but Bart equalized that.” “Going the extra mile” was also seen as being honoring; the participants were impressed that I made an extra trip to Indonesia to make sure I understood their position and got my facts straight and that I spent extra time counselling a student who had personal issues she could not bring up with the faculty.

Example: “I think Bart showed deep compassion in helping us here. Then because of his compassion, we feel that we are more respected like that...we are more appreciated. With that we became optimistic [and able to think], ‘Oh, we can actually do more with this collaboration with WCCU’. We will have our own uniqueness [and realize], ‘Oh, so this is our uniqueness’. That resulted in...what is it?... we became more confident with this [collaboration].” (Participant D, May 8, 2012)

5.3.3. Subcategory: Personal Relationship (12 incidents, 4 participants)

Similar to Consultant’s Attributes was the factor of the personal relationship between the participants and me. Apart from the consultation, there was
much informal time, which included cultural outings, meals and casual talk around the faculty break table. The participants felt it was important that I was “not just a consultant, but a friend”. One participant noted that, “We felt equal with Bart. We were friends and we were both experiencing self-improvement.”

**Example:** “Well I think it is the relationship. There is a relation factor. It is the relationship that existed between us and Bart which I believe is a good relationship. It was very helpful towards this process. The relationship can be described as, maybe as friendship. Thus, we think about Bart not only as a consultant but as a friend, as someone who can be invited for a dialogue, a discussion, as a friend.” (Participant F, June 12, 2012)

**5.3.4. Subcategory: Cultural Sensitivity (16 incidents, 3 participants)**

Here again is a relational component between the participants and the consultant. They felt that the collaboration allowed them to explore and develop a basically Western discipline and profession in a manner that addressed their own unique Indonesian setting. They felt the freedom to be “critical of the West”, to develop their own curriculum (not merely adopt a Canadian curriculum) and that their culture was respected. One participant noted that, “this is in contrast with collaborations that are merely presentations or that make demands without respecting the differences between Indonesia and the West.” The fact that I discouraged a twinning partnership and encouraged an Indonesian faculty development approach was noted as positive. I read that with relief, because that was an instance in which my “postcolonial” biases emerged and I wasn’t sure how it might have been received.

**Example:** “Well for example he gave us the opportunity to choose…choose [things] that suit us, which [I think] is great. And also… eer…he always reminded us to respect the characteristic of Indonesia’s
indigenous [culture]...the native Indonesian counseling. Furthermore, being critical towards the theories originating from Canada and America.”
(Participant G, June 12, 2012)

5.4. **Helpful category: The input**

One thing that surprised me was that the participants felt that the training sessions I presented were considered to be integral to the process. During the ARPA process, but in my mind unrelated to it, I presented two workshops and I trained four of the faculty members in a method of counselling. During my visits to UKJ I came prepared to conduct discussions and planning meetings. However, when I arrived, my participants would present their schedule of our time together, and it would include large portions of time devoted to training. This training involved a workshop, group supervision, and co-therapy (being present in their therapy sessions with real clients). In retrospect I can understand the importance of this component of the ARPA process. To begin with, supervisor-supervisee relationships can develop bonding, and in this case it did. Through my mentoring I was focused on each individual, engaging their minds, acknowledging their strengths and helping them examine the impact of their personal lives on their professional work. Through this intense individual attention the participants felt valued and respected, and friendships developed.

Secondly, I was equipping the participants with professional skills. In developing a new professional and academic field in Indonesia the participants understandably felt some insecurity about their abilities. In receiving training the participants were able to grasp the connection between their previous psychological
training and the specifics of counselling psychology, and were able to display an increasing mastery in the field.

And lastly through my supervision of their counselling the participants were able to indirectly learn about the process of supervision, which, of course, will be a key component in their graduate program. The participants reported that through these training experiences they felt respected and they felt empowered. It obviously should be a component integrated into the ARPA.

In my mind a core component of the ARPA process was the information I could bring to the table about international standards, accreditation criteria and program development. It was a surprise to me that this component, into which I put a great deal of effort, did not factor strongly in the participants’ responses. It was noted by the participants, but largely overshadowed by the relationship factors. It was mentioned by four participants, but rated only nine incidents, or 6% of the total. The participants acknowledged its importance, but the analysis suggests that it was the relationship that warranted participants’ attention, and was central to the process. The compilation and presentation of information was seen as the content around which the collaborative relationship evolved.

Not surprisingly, the issue of indigenizing counselling psychology was pervasive, appearing in seven of the categories, mentioned by all seven participants and dominating the wish list.

To begin with, a repeated opinion was that the ARPA process allowed the participants to first examine the strengths of the existing Indonesian systems of
psychology service delivery. They gained a deeper appreciation of what was already in place and of the training they had received. They felt that they had been empowered through the process in that their expertise was valued, that they were not poor copies of the West, but capable professionals and educators within their own context. Here the ARPA obviously was successful in the PLA goals of giving priority to acknowledging local wisdom (Chambers, 1994) and what Smith (1999) calls “de-colonizing” higher education.

5.4.1. **Subcategory: Program development information (9 incidents, 4 participants)**

This refers to the information I was able to supply to my participants, such as international and regional standards and motivational factors in transnational higher education. The fact that information was “continuous and progressive” was seen as valuable in guiding the program development.

*Example:* “But if he knows our condition he can offer appropriate alternatives… He once also suggested what if we…eer…try to follow the Asian model. If we use the Asian model then the requirements would be like this. Well that [the Asian model] for our current condition is not difficult [to attain]. If for instance…eer…we are expected in the near future or period we are expected to follow the CACREP requirements. I think that would be hard because we don’t have the courses here. Eer…in addition, the foundation courses that exist here also…eer…have not been adjusted to our conditions. They are based on the American standard with all its already existing facilities.” (Participant A, May 8, 2012)

5.4.2. **Subcategory: Counsellor training (12 incidents, 3 participants)**

This category bears note because it is not part of the ARPA process. In conjunction with my visits I agreed to their requests that I provide workshops and clinical
training in areas of my expertise. I did not consider this to be integral to the collaboration, but time allowed and I agreed as a goodwill gesture. Three participants felt that this was an extremely valuable component to the collaboration. Through the training they learned not only the counselling skills, but they felt they got training in clinical supervision by noting how I supervised them. Inasmuch as this will be a key responsibility for these faculty members once the program is established, they felt the experience was invaluable. Not only did this training increase their confidence, but it also strengthened the relationship between them and me and between themselves in that supervision and consultation groups tend to create a sense of community.

**Example:** “In addition to that, indeed…eer… - Counseling supervision, how we were taught to supervise counseling. Learning about this has increased…what is it?…eer…our competence and increased our confidence in, for instance, attracting/recruiting guidance counselors to study here in UKJ. Those are the real examples. So …eer…this transfer of knowledge and skills has made us competent and that competence has made us confident to pursue counseling (psychology) and to establish a professional counselor program at a postgraduate level.” (Participant B, May 8, 2012)

5.5. **Helpful category: Indonesian resources (25 incidents, 3 participants)**

It is noteworthy that the participants saw the ARPA process as not only collaboration between them and the consultant, but in terms of a larger context. The ARPA process guides the participants to become aware of their relationship with their university administration, the public their program will serve, their relationship with Indonesian psychological organizations, and the Indonesian ministry of higher education. To bring these elements into focus provided encouragement in the sense that they became...
more aware of the general support their efforts were receiving and the sense that they “are not alone”.

Example: “I think the willingness of the faculty as a whole, especially from the Dean who supported us and gave us flexibility in arranging our schedules so that we would have time to meet Bart - time for events, time for training and so on. The second thing is support from the Rector who supported us and also gave support to the Dean.” (Participant F, 2012)

5.6. Hindering category: Administration issues

Of the two hindering categories it was frustration with administrative issues that was foremost, registering 62% of the incidents. However, to put this in perspective, it constituted only 16% of the total incidents. One participant suggested that the frustrations they experienced in this area should be expected because they were developing a new program in a new discipline, with a fairly new department, headed by a new dean. As he put it, they were trying to find their way in a whole new world in which none of them had had experience. That being said, within their comments lies an uneasiness with traditional top down leadership which one does not question, as well as a reluctance to criticize me, the Western “expert”, even in cases in which I clearly was a source of frustration.

5.6.1. Subcategory: Time constraints (6 incidents, 3 participants)

This category reflects the frustrations of busy faculty members putting a great deal of effort into program development. The time pressure was exacerbated by the distance factor. I, the consultant, would come to them for one or two week periods which created a great intensity of activity around the program development, this at times in
which the faculty members were required to fulfill their regular duties. On several occasions classes were rescheduled, and some normal activities were postponed, but only to be picked up later, which increased the time demands on the faculty beyond my visits.

**Example:** “Well that can be considered as a matter of time arrangement. Also I think mmm…it affected the density of schedule made because maybe there was only a little time to plan. As a result, Bart had a very full schedule from morning until the evening, while we also had a very full schedule which made us all feel: wow this is a really hectic week. Well we should have effective time usage. Maybe if Bart stayed here longer, everything can be extended.” (Participant D, May 8, 2012)

5.6.2. **Subcategory: Administrative difficulties (31 incidents, 2 participants)**

This is an internal issue so it is tempting to downplay its significance to this study. However there are several points worth noting. The first is that the frustration with some aspects of UKJ’s administration stemmed from the fact that counselling psychology is a new discipline in Indonesia, therefore ambitious efforts were being made in “unfamiliar territory”. Secondly, these incidents report a tension between traditional Indonesian top-down authority and administrations efforts to be more democratic. The effort is being made, old patterns persist and the rough transition has created confusion, delays and frustration.

**Example:** “Yes there is. For example, when Bart came here I actually already had a schedule for another activity, but I had to postpone that activity to adjust my schedule to Bart’s. So it’s more in regards to our own internal activities. If we had known the schedule beforehand, we could have arranged them accordingly. If we had already known the agenda days prior to the event, known the things we need to do, the requirements and the things we need to prepare, we could have organized it better.” (Participant D, May 8, 2012)
5.6.3. **Subcategory: Personal Responsibility (5 incidents, 2 participants)**

Here is an internal issue which I will not belabor in this study. Two participants felt that several of the others were shirking their duties. Although this is a universal issue whenever people are working together, I believe that the cultural context will bear some noting in my discussion of this data.

**Example:** “Well sometimes...sometimes there are people who like to throw ideas, to give inputs. However, in the process of carrying out the task no one wanted to be involved in the work. That made it hard in realizing or accomplishing the things we wanted to achieve.” (Participant E, June 12, 2012)

5.6.4. **Subcategory: Workload (4 incidents, 2 participants)**

This is similar and related to the Time category, but I am drawing the distinction because in these incidents the participants related culturally specific issues. Yes, this collaboration created more work and there was stress about the time commitment, but in these incidents the participants mentioned the strain of trying to function within an unfamiliar discipline and the structure of Indonesian higher education in which there is a much greater overlap between faculty and what in the West we would consider unrelated administrative functions. In these incidents was a plea for understanding.

**Example:** Because we only have a number of personnel, with limited competency, it has made us look that we work slowly... A factor that was less helpful - I am not saying that it was (completely) unhelpful - was other workloads that we still have to handle that...created the impression that only when Bart is here that we will be focusing on the collaboration. But when... Bart isn’t here we will slightly let go of it, well not throwing it away, but putting it aside and then we will check it back the moment Bart comes here again or after Bart asks for something through email, asking help for something for example. Or due to the other
workloads that need attending, people would postpone (the collaboration work).” (Participant C, May 8, 2012)

5.7. **Hindering category: Communication problems**

Interestingly enough, the citing of communication problems as hindering factors was fairly small, constituting only 10% of the total incidents. This is despite their insecurity with the English language and my infantile grasp of the Indonesian language. The few comments focused as much on my lack of clarity and the inadequacy of email communication as whatever barriers language differences created.

5.7.1. **Subcategory: Lack of clarity (11 incidents, 2 participants)**

This refers to the lack of clarity on my part. These participants felt the need for a more concrete framework, a sense of delimitations (could they get input from someone other than me), a better understanding of the ARPA process and agendas for my visits.

**Example:** “I imagined that this collaboration would have something concrete like…eer… what form would it take. This is something I have not seen.” Participant B, May 8, 2012

5.7.2. **Subcategory: Language Issues (6 incidents, 2 participants)**

As scholars in Indonesia my participants are required to have some proficiency in English. These participants, however, note the difference in proficiency between reading and verbal exchanges, much of which was addressed by written communication (see above). However, an email I sent was mentioned as a source of stress which caused a delay. I emailed the dean a request for permission to conduct this
study, in accordance to my ethical reviews. The nature of ethical reviews are different between Indonesia and Canada, so they weren’t quite sure what I was asking. Rather than get the clarification from me, they spent several weeks debating amongst themselves what it was that I was asking for. My assumption is that here the language issue collided with cultural issues around “authorities”.

Example: I didn’t have a lot of conversations with Bart because I have very limited English. So last time…eer… from what Mr. Bart had discussed, I only caught the things I understood. Also throughout the process I had a lot of questions: What does this mean? What does that mean? I also told Bart that my English proficiency is limited and he would then re-explain by using another different or specific sentence. After I got what he said, I would answer him by….well…by… by using clear, short, concise words [small laugh], because I lack the ability, particularly English.” (Participant E, June 12, 2012)

5.7.3. Subcategory: Email and Distance Issues (3 incidents, 2 participants)

These two participants noted that sometimes the distance between Indonesia and Canada and the occasional misunderstanding of emails created some delays. Noting the size of this category, and the mildness of the statements, this was apparently a minor issue.

Example: “Oh! For language... once at that time before May, Bart had asked us for an informed consent or something like an informed consent from UKJ … eer… this was related to his plans to come and interview us. Interestingly in this case the language used was written language, right? Eer… but at first people here had different interpretation of the meaning of the email. Eer…at that time, it seemed that the ones needed to give authority were from the Rectorate. Eer…based on the university’s structure, this would be the First Vice Rector. However, some argued that because this was an informed consent and the ones who will be interviewed are the lecturers in the Psychology Faculty, the authority letter would only need to be from the Dean and not from the Rectorate. Thus, multiple interpretations like this in addition to other workloads (people
had), resulted in quite a delay in responding to the email and at that time it was very close to Bart’s arrival. If I am not mistaken, just 10 days or a week before his arrival and Bart eer… I personally felt very bad… he really asked for our help, meaning that he would not be able to come here without… well more or less like that… it would create a problem for him to go through the process if the letter was not sent immediately.” (Participant G, June 12, 2012)

5.8. **Category: Hopes and fears**

The ECIT includes a category entitled “wish list”. These are items “are those people, supports, information, programs, and so on, that were not present at the time of the participants’ experience, but that those involved believed would have been helpful in the situation being studied.” (Butterfield, et.al., 2009, p. 267). Apparently the concept of “wishlist” did not translate into Indonesian, and my research assistant informed me that she was unable to help them understand that she was asking, “What would have made this collaboration more effective?” Instead their answers reflected what they wish would come of the collaboration and their fears about the future of the program developed. In extracting items I realized that I had no wish list items, as defined by the ECIT, but I had three subcategories that did not fit into helpful or hindering categories. Therefore I created the category of “hopes and fears”. Even so, these were limited, with only 8% of the total incidents addressing her questioning.

5.8.1. **Subcategory: The hope for increased mentorship and clinical training (13 items, 3 participants)**

This category represents only three of the participants, but the number of items attests to how emphatic they are about this issue. While they are appreciative of information I have provided them about counselling psychology, and of the training and
clinical supervision they received from me, these three participants are noting that all this input has been coming from one source and therefore is likely not a very full picture. These items expressed the desire for visits from other Canadian counselling psychology instructors in order to receive training and supervision, and the desire to be invited to Canada for additional training so that they may observe Western counselling psychology practice and training. It should be noted that this category also points to a failure to communicate on my part. These interviews were conducted before our final planning meeting together in which I laid out a plan to send Canadian instructors to UKJ. These participants were feeling a strong desire for this to happen, and I had not let them know that I anticipated this desire. At this writing, six instructors from four Canadian counselling psychology programs are making arrangements to teach short-term courses at UKJ in the next nine months. Bringing UKJ faculty for additional training at WCCU is in the preliminary planning stage.

**Example:** The only thing I can think about now is maybe...eerr... (they) can give...if they don’t mind sending for instance experts in the field. Maybe...what is it? ...so that we can see: oh so this is their model, in the field of counseling psychology their discipline’s characters are like this, or ...eerr...their ethics are like this. It would be a real person, so that we can see directly if we want to know/see the existing standard (and realized): oh it’s supposed to be like that. Thus, we would know that...eerr... (and) won’t get the wrong idea about it and (realize) that it is indeed not easy, especially for...to be in their position and to be, for instance...eerr... quite trained in their fields. (To see) their daily life meaning how they apply their knowledge so it becomes clear that: oh, this is what the people/students are...eerr...going to become, (which is) people who will ...eerr... apply their knowledge like this. These are the examples, etc.” (Participant A, May 8, 2012)
5.8.2. **Subcategory: Optimism about the future of Indonesian counselling psychology (3 items, 2 participants)**

This category captures a sense of their vision. Not only are they hoping that counselling psychology in Indonesia will develop, but these items their ideas about how this can happen and the steps they are already beginning to take to make this happen. Although there is a brief comment about the need to educate the public about the process and benefits of counselling psychology, all three items refer to connections that have been made with psychologists and other university psychology departments and the hope that these will continue and grow.

**Example:** “I also see that there was support from ...I see that from our friends.... We are also supported by HIMPSI Jaya/ The Indonesian Psychology Association Jakarta Region in the development of a counseling psychology program. Also when we met our friends from Eastern Indonesia, they realized that it’s also suitable for them to develop a counseling psychology program because the majority of them already possess a Bachelor of educational psychology and counseling degree. But for masters, it seems that they have to take child or adult psychology which actually means that they have to re-learn from the beginning. When they talked to us, they were interested. Thus, I see this as good movement. To...what’s the word?... to together develop counseling psychology (in Indonesia)...to move forward together.” (Participant G, June 12, 2012)

5.8.3. **Subcategory: Fears about the future of Indonesian counselling psychology (3 incidents, 2 participants)**

Two participants noted the stress of establishing a new discipline in Indonesia. Despite the support noted above, there is stress in developing a discipline that they don’t fully understand, that the public doesn’t fully understand and that the psychological associations and the Indonesian government has no precedents for dealing with.
Example: “Yes... aside from the collaboration between UKJ and WCCU eer...what I think may be a threat – and has become a threat – is that eer...Indonesian in general thinks that counseling does not have a clear mechanism or eer... a clear position especially in the context of psychology and the state of counseling eer...is still eer...unclear here. Eer... maybe if this is seen as a threat it is definitely a disadvantage (for us) , meaning that the public at large does not have a clear picture and full understanding about eer... what they could know about counseling.” (Participant D, May 8, 2012)

5.9. Validation of categories

To this point I have reported the application of four of the nine credibility checks outlined in the ECIT protocol. The interviews were audiotaped and cross-referenced with the interview notes; the interview protocol was strictly adhered to, thereby insuring interview fidelity. The participation rates were reported, with a category being deemed significant if only 25% of the participants report it; and the extraction of critical incidents was conducted by a person other than the interviewer.

The ECIT protocol also calls for at least 25% of the interviews to be cross-checked by an independent source. This assures that the categories are sound and trustworthy. To meet this credibility check two of the interviews were examined by a research assistant not previously associated with the study. This person extracted the incidents and grouped them into categories. The near perfect agreement between the independent rater and my own rating demonstrates the trustworthiness of the categories, with there being 96.8% agreement on 93 incidents. However, there were seven incidents that the independent rater chose to place in two subcategories, “Helpful – The relationship: consultant’s attributes” and “Helpful – The relationship: cultural sensitivity”, and three incidents she placed into two subcategories, “Hindering: 
Administrative issues – administrative difficulties” and “Hindering: Administrative issues – personal responsibility”.

A sixth credibility check within the ECIT is to have the categories crossed-checked by the participants. To meet this criterion the categories were displayed in table form and emailed to each of the participants for their comments. I got no response from the emails although the participants agreed with the categories and offered no amendments when I met with them in person nine months later, I suspect that a lack of time and interest played a part in their seeming affirmation. I also suspect that the cultural value of not challenging or criticizing one whom you consider to be a superior also played a factor. The fact that they had demanding schedules and felt overworked came out repeatedly in my visits to Jakarta and was noted as a subcategory in this research. The research assistant conducting the interviews noted that while all of the participants willingly participated in the interviews, most mentioned time constraints due to very busy schedules and two of the participants requested short interviews due to pressing responsibilities. I am inclined to attribute the fact that the participants offered no input or amendments to them being busy and considering the categories good enough.

As I have mentioned, I was not able to apply the credibility check of exhaustiveness, as outlined in the ECIT protocol, which is the process of continuing interviews with new participants until saturation of categories is achieved. This is, of course, because there were only a total of seven participants who took part in the ARPA process and saturation was defined as all the participants being interviewed. Several of the participants brought up issues that none of the others did not, which disallowed the
significance of the incident because the cut-off for significance is having at least two participants mention the incident. I adhered to the rule that an incident must be reported by at least 25% of the participants in order to be significant, but because of the small pool of participants I felt that this would risk silencing a participant for the sake of research protocol, which violates the ethics of multicultural research. Therefore I have included the concerns of one of the participants as data in the broader context of the case study.

The eighth credibility check is that of seeking the input of experts in the field for congruity of the categories. I conducted this credibility check through interviews and emails with Indonesian psychologists, psychologists and social workers from other Southeast Asian countries, Asian international counselling psychology students in my program and my dissertation committee members. I reflected on their insights using the lens of postcolonial theory, returned to many of them for clarification, and spent time in self-reflection. This process will be presented in the following discussion chapter.

5.10. Support from the literature

The ninth and final credibility check is to measure one’s findings against the literature. The literature I will be using is that of Rapid Participatory Appraisal (RPA) because that is the model that ARPA was adapted from, and Participatory Learning and Action (PLA) because it is more general paradigm under which RPA falls. The literature focuses primarily on the process of PLA models, describing in detail the procedures and outcomes. It is common for the literature to note that the procedures were empowering, but there is little in terms of first-hand reports by neither the participants nor examining
the internal impact of the procedures on the participants. Nevertheless, I was able to glean support from the literature on the helpful categories. The two citations that I found that speak to the hindering categories were conflicting (Reger, et.al. 2002; Murray, et.al. 1994), and I found no support for the hopes and fears category.

The most robust category in this dissertation was Helpful: The Relationship. In this category the participants noted that their relationship with me gave them a sense of empowerment. This is the most common theme in the literature, which is to be expected because PLA methods were developed with this focus (Chandler, 2008; Chandler, 1994b; WHO; Whetmore & Theron, 1998). However, it is only in Whetmore that this is specifically mentioned, although throughout the literature it is noted that the participants took ownership of the process and acted upon it by developing sustainable projects and programs (Brown, Lloyd & Murray, 2006; Pepall, James & Earnest, 2006; Murray et.al. 2004; Bhattacharyya & Murray, 2000). The participants in this dissertation also noted that dialog was a helpful factor, which is supported by Whetmore & Theron (1998, p. 40), that they felt supported and encouraged (Whetmore & Theron, 1998, p. 47) and that it built their self-esteem (Whetmore & Theron, 1998, p. 37). Also supported by the literature in this category was the fact that through their relationship with me they felt more cohesive as a staff (Regor, p. 511) and that they felt that UKJ allowed them to have more say in the process, which is an expected outcome noted by the World Health Organization document, citing it as “strengthened democracy” (World Health Organization, 2004, p. 83).
The second category that received support from the literature is Helpful: Input, with two sources observing this as being an important aspect of the process. The participants in this dissertation noted primarily in terms of professional development. Whetmore & Theron mention that training and leadership development were key components in the process they reported on (Whetmore & Theron, 1998, p. 47), with “teaching by showing” being an important factor (p. 48), which was also stressed by the participants in this dissertation. Reger, et.al. (2002), mentions self-efficacy to be a good indication of the effectiveness of the RPA (p. 508), implying that this is in part brought about by leadership training. The participants in this dissertation also mentioned that input, in terms of information about international counselling psychology, certification and accreditation was helpful. Such programmatic input being helpful does not surface in the literature, although it is a key element in RPA.

The participants in this dissertation mentioned that they recognized the support from their local resources and connections to be helpful. This concept is mentioned in Whetmore & Theron, who noted “external linkages” being developed and strengthened Whetmore & Theron (1998 p. 47) and in Brown who noted that the RPA process brought about valuable social cohesion (p. 5).

Of the two hindering categories in this dissertation, that of Communication problems, was not reflected in the literature, and Hindering: Administration was only touched on in Reger, et.al. (2002), who noted that the flexibility and rapid nature of RPA made time commitment to be no problem (p. 511) and by Bhattacharyya & Murray, who on the contrary echoed the participants in this dissertation
by observing that the “time, effort, and emotional input” made the process difficult for the participants in his study (2000, p. 700).

The Hopes and Fears category was not reflected in the literature, but here again, the literature does not seek out the experiences of the participants, focusing almost exclusively on the outcomes of the process.

In light of the fact that I was unable to find other studies that focused on the experiences of the participants, I do not feel that this sparse support for my categories indicates diminished validity. Rather it points to a large gap in the PLA/RPA literature. The PLA spectrum was developed to assure equitable collaborations (Chambers, 1994), so it is surprising that the participants’ experiences have not been studied beyond observations that they understand the process and seemed to be invested in it (Chambers, 1994a).

To this point I have presented the ECIT at face value. The participants were able to say what they found helpful and what they felt were hindering factors in the process, along with a few of their hopes and fears. In the following chapter I will discuss these responses through the lens of postcolonial theory, seeking input from postcolonial literature, outside expert sources and through reflexivity.
6. Discussion

In this discussion of the data I will now return to my research question, which sought to understand to what extent an equitable relationship was possible to achieve in a collaboration between an Indonesian and Canadian university, using ARPA. Using the lens of postcolonial theory I will be looking specifically for themes that reflect ambivalence, mimicry, the intimate enemy, persistent colonialism, hybridity, conscientization and “learning from below”. The themes of ambivalence, persistent colonialism, hybridity, conscientization and “learning from below” indeed became evident in a close reading of the ECIT transcripts. I will begin with conscientization and learning from below because it speaks most directly to the research question. This will be followed by a discussion on ambivalence because although it did not come out strongly in the ECIT categories it was present as an underlying theme throughout the ARPA process and I felt that it was a tacit tension in the ECIT interviews. I will then look at hybridity in terms of the interface of the participants’ tensions around their shifting context and my own tensions about role as a “former colonist”. I will follow this with an examination of whether persistent colonialism, or neocolonialism, was an underlying condition of our relationship and present unanswered questions. And finally, I will discuss the issues of mimicry and the intimate enemy, which have a prominent place in postcolonial literature, were notably absent in the ECIT and in my field work.
I will conclude this chapter by discussing implications of this dissertation and suggestions for further research, and add some final thoughts on the process that I journeyed through with my colleagues.

6.1. Conscientization and learning from below

It is not surprising that relationship would play such a large role in the success of the ARPA. It is the intent of PLA models that the consultant will develop a relationship with the participants and through a humble, teachable stance, with no personal agenda, programs respectful of the culture can develop (Chambers, 1994; Chambers 1994a, Chambers, 2008). Bhabha, maintains that dialog is always occurring between cultures and that meaning is being constructed in the third space, the area of liminality, in which we meet. This meeting is relationship. For people of different cultures to work together in any meaningful way it is helpful to make this existing dialog overt and to encourage it (Berger, 2001; McCurry, 2007; Moir-Bussy & Sun, 2008; Norsworthy & Khuankaew, 2006; Panikkar, n.d.).

Spivak, despite her strong assertions that the voices of Third World persons will generally be squelched in encounters with First World persons, offers the hope that true respectful dialog can occur so long as the First World person adopts a “learning from below” stance, “…a suspension of belief that one is indispensable, better or culturally superior; it is refraining from thinking that the Third World is in trouble and that one has the solutions…” (Spivak, 2002, p.6).
Panikkar, a world leader in dialog between religions, upheld his strong conviction that fruitful, respectful relationships between religions and cultures was possible but attainable only by going beyond “dialectical dialog”, a sharing of facts and concepts, to “dialogical dialog”, a deep empathic, humble personal relationship.

Panikkar taught of going beyond a mere dialogue that seeks to reach a certain mutual respect pact; he spoke of a dialogue opened to mutual enrichment. His work has been to create an ecumenical dialogue that implies approaching the other through not only overcoming the temptation to conquer him, but also looking to open oneself to him without fearing the loss of one’s own positions and even with the conviction that those positions will find themselves enriched by what the other brings.” (Panikkar, n.d. [no page number]) The participants brought these aspects out in the ECIT, noting that we were growing and learning together. They felt a bond with me because I didn't have all the answers, but I was learning from them as they were learning from me.

Webb (2007), speaking specifically about developing counselling psychology programs in non-Western settings, gives flesh to this relationship. She maintains that the Western consultant, in order to avoid neocolonialism, must exhibit the following actions and attitudes:

- Humility as a learner
- To lead discussions in side-by-side comparisons of Western and local knowledge
- Flexibility in teaching
- Important to remember that counselling is imbedded in a broader cultural context
- Open to different parameters of professional conduct and service delivery
- A cultural justice stance is needed
• Encourage worldwide networking, drawing on resources other than oneself
• Support of other expat organizations addressing cultural damage of colonialism
• Provide what is requested within expertise of giver. Allow them to decide what to do with it (Webb, 2007, pp. 145-146).

Within the success of the ARPA in the collaboration between UKJ and WCCU, lies the fact that the principles put forth by Spivak, Panikkar and Webb are all present. Their assertions correspond with the participants’ claims that they were heard and that open and honest communication occurred. The ECIT then offers theoretical validation to the ARPA process.

It was obvious that I was seen as an authority with superior status, and yet paradoxically the participants indicated that the principles of conscientization and learning from below brought about a feeling of equality in our relationship. Numerous comments about my openness, sincerity and genuineness seem to indicate otherwise. One participant stated,

“[Bart’s openness] is significant in my opinion because openness means sincerity. If from the beginning that person dares to be open, authentic for us who are in the position of, well, let’s just say in a more inferior position, it seems that with openness, with his curiosity to know our condition, he has equalized our levels - him with us. It means that he has lowered his... he knows that his party is better [than us]; maybe he knows his program is more standardized but he is open to, willing to know [our side]. And this means we were given the liberty to express what is really happening.” (Participant B, May 8, 2012)

From their ability to be open and honest with me, the participants reported that they felt confident to critically evaluate Western input. One participant shared,

“Bart always reminded us to respect the characteristic of Indonesia’s indigenous (culture)...the native Indonesian counseling. Furthermore, being critical towards the theories originating from Canada and America.” (Participant G, June 12, 2012)
The fact that I gave them Asian examples of the development and adaptation of counselling psychology and encouraged them to incorporate their existing diploma program into their master’s curriculum was noted by several. It became apparent to them that I was not promoting, or even defending, Western curricula or service models, and for the most part they were able to evaluate different components openly in my presence. My role in these discussions was to be a bystander, clarifying Western and Asian developments as needed, but not being part of the process or decision making. In fact, I encouraged them to have these discussions in the Indonesian language so they could discuss the issues with precision, but which, of course, excluded me. They took this as a sign of respect, trust and empowerment.

6.2. Ambivalence

The postcolonial concept of ambivalence was embedded in the collaboration from the very beginning. This is the concept of wanting to be like the West, but at the same time resisting being like the West. The basis of the collaboration was that the profession and discipline of counselling psychology, as it is emerging worldwide, does not currently exist in Indonesia, and that they are seeking to emulate the West. Professional counselling exists, but practitioners are rare, and there is no unified or regulated professional identity of counselling psychology. In recent years the Indonesian public has increasingly been approaching psychologists seeking counselling services. These psychologists are turning to the West for theories and guidance in developing practices. In the ECIT several of my Indonesian colleagues expressed the desire for more
training from Western sources and wanting more education about Western counselling psychology. Four participants expressed the desire for much more exposure to other Western counselling psychologists and counsellor educators. They appreciated the training they received from me, but they were desirous of other perspectives, other areas of expertise, and significantly to learn how other Western counsellors integrated Western thought into their own theoretical framework. My colleagues clearly want to emulate the West, but they also expressed some ambivalence. On several occasions during the ARPA process the question of, “Why do we have to do it this way?” came up. My colleagues decided that they wanted to develop a curriculum based on American CACREP standards. This was because they desired international credibility. However, several times in going over the standards they asked me why they had to teach certain courses, several of which seemed irrelevant to their Indonesian context, and why they must omit certain courses which they felt relevant. From the discussions that emerged from these questions it was clear that they were torn between relevance to Indonesian society and international credibility. In the end their curriculum outline stands up well to CACREP standards, but the material I have subsequently viewed suggests that the content of the courses has some specifically unique Indonesian curriculum content.

Another area of ambivalence is service delivery. It was a common topic of conversation about how they felt the need to teach the Indonesian public that the proper mode of counselling is to meet at an appointed time each week in a consultation room for 50 minutes, because that is how it is done in the West. We were able to discuss relaxing this expectation and began to discuss more culturally appropriate approaches, but when I was supervising them in their counselling sessions with real clients they resorted to trying
to emulate the West. When the clients wouldn’t comply with Western expectations, frequently arriving 30 – 90 minutes late, or seeking unscheduled appointments, my colleagues clearly expressed their shame to me, although this is common practice in Indonesia.

Although only one participant brought up the issue of the history and philosophy of Western counselling psychology (and therefore this point did not meet the ECIT significance criterion), his or her thoughts were eloquent and insightful, and I include it here because I feel it is an important point. The participant expressed the desire for information about the history and practice of counselling psychology in the West. His or her point was that in not understanding why the West approaches counselling psychology in certain ways Indonesians are at a disadvantage in critically appraising Western models. Furthermore, if certain subjects are considered relevant or essential for international and regional certification, he or she felt it is important for them to understand how these came into prominence and what exactly is the Western conceptualization of these subjects. I see this as ambivalence because they want to critically appraise Western counselling psychology, but feel the need to do it from the position of being immersed in it.

This person talked at length about the Indonesian cultural imperative to accept the decisions of authority no matter what. This person felt that in developing a counselling psychology program UKJ needed to resist this pressure, particularly as it pertained to acquiescing to the “authority” of the West. He or she maintained that more information about the history and structure of Western counselling psychology would be
helpful for Indonesian psychologists to critically examine input from the West to counteract their tendency. This person wanted to know more about the conditions in Canada that led to WCCU’s counselling psychology curriculum. He or she also stated that if Indonesian counselling psychology is several decades behind the West, it would be helpful to know “what they missed” so that certain developments need not be re-examined by Indonesian psychologists and perhaps other issues perhaps not addressed at all. This person gave the specific example of the inclusion of multicultural counselling as a North American requirement. Admittedly, Indonesia is a country with many different cultures, but an obviously far different context in North America has led to our emphasis and understanding of that issue in counselling psychology. This person was strongly presenting the pressure to mimic the West, but also the desire to take the more difficult stance of critically evaluating the input.

I was heartened by the fact that the participants could share their ambivalence issues with me, not only through the ECIT, but in person. In my previous work with another Indonesian university their approach was to elicit as much Western-based information from me as possible, totally agree with me, and when I was gone they would adapt it to their own setting. This is obviously mimicry, in which appearances of compliance to the Westerner are given, but a more covert indigenization is carried out in practice. With UKJ the pressure to emulate the West was openly discussed and the adaptations were conducted not with my participation, but at least openly with me. This is ambivalence, but not mimicry. I feel this attests to the strength of the relationship building aspect of the ARPA. Mimicry can be seen as the defensive shielding of
ambivalence from the colonist. The participants evidently did not feel the need to erect this defence, but spoke openly with me about their ambivalence.

The ambivalence around the development of the program was also openly discussed on many occasions. My colleagues desire for recognition as a quality academic and professional program in counselling psychology that would be recognized as an equal to North American programs was often expressed, but with a despairing note that it probably would never be.

I suspect that the large number of flattering comments about me allowing them the freedom to criticize Indonesian systems and Western approaches point to something deeper than just the freedom to openly express their ambivalence. I believe their emphatic praise indicates a sense of release from constricting cultural patterns, that I was seen, in part, as an agent and model of the evolving trend in Indonesian society of individualism. Because I came from outside the culture, and I displayed what Spivak calls a position of “learning from below”, they were able to relate to me, as an authority figure, in an entirely different way. One participant pointed out,

“Well, [the process] made us feel equal with Bart. In the sense that we could have an open dialogue with Bart, not as superior and subordinates nor as consultant or that we were his project, but as friends who wanted to each self-develop.” (Participant F, 2012)

Another participant echoed this breakdown of traditional hierarchy,

“I could have discussions with Bart about many things, whether it is about counselling or about things. Even outside psychology, even personal issues. So through these conversations I personally felt a close bond [with Bart] and consider Bart as a friend.” (Participant B, May 8, 2012)
UKJ is the third Indonesian university that I have worked with and it is much more congenial and mutually supportive than the other two. I have found it very helpful in working with Indonesian universities to diplomatically be “everybody’s friend” and not be triangle into any interdepartmental conflicts. In this way I would have several confidants pull me aside after meetings and explain that what I heard officially is not really as things are. They would tell me that despite what was being said officially, what was really meant was something entirely different, and they would explain to me how the whole issue would play out behind the backs of authorities. Although I developed close relationships with the UKJ participants, thus opening the door for such confidences, this pulling me aside never occurred. I felt the tension of ambiguity, but no one pulled me aside offering to enlighten me. I ran this past my research assistant and my training assistant and they both reported that my perception was accurate.

I concluded from my observations of the participants’ ambivalence that the concept of hybridity is a key to negotiating this tension. The tension between tradition and emerging ethos is far too complex to be understood as a static binary. A more helpful construct is that this tension will exist because Indonesian culture is shifting in response to internal and external pressures and this ever-shifting process of cultural re-negotiation takes place within a global and international context.

6.3. Hybrity: The Indonesian context

Acheraïou defines the liminal third space of hybridity as being “posited as a site of subversion, displacement, newness, renegotiation of cultures and identifies and
multiple positionality” (Acheraïou, 2011, p. 91). This process was discernible in the participants’ discussion of the ARPA process. There were expected issues, which surfaced in the helpful and hindering factors as well as their hopes and fears: how the government ministry of education would look upon a professional program when the professional doesn’t yet exist in Indonesia, the reception they might receive from the psychological association and the school counselling association, the support they felt from other universities and their own university, and the fears and hopes about the development of the profession in the eyes of the public. Yet within the warp and weft of all these issues the clash of traditional Indonesian cultural patterns with evolving modern patterns was discernible.

Traditional Indonesian administrative approaches are heavily authoritarian, based on a rigid parallel class structure, with status inherent at birth and status achieved through education and professional attainment (Keeler, 1987; Toer, 1996; Multituli, 1987, SarDesai, 2010). It is honorable and virtuous to comply with and support authority even when that authority is blatantly wrong or harmful to oneself. (Keeler, 1987; Toer, 1996). But however much a person may agree with authority figures to their face, behind their backs a person may criticize, act non-compliant or even act subversively. This pattern applies to ones supervisor as well as ones teacher.

Along with this pattern is the ethos instilled in the culture by the classic epic Mahabharata (Rajagopalachari, 1962), which every Indonesian schoolchild studies and is the topic of the prolific Wayang puppet shows. The Mahabharata is a tale of the conflict between good and evil. The good is represented by the five Pandava brothers,
each of whom has a unique super power (Rajagopalachari, 1962). Each brother was responsible for cultivating his own power, but the brothers are seen as a unit, each a part of each other, and individually stepping up with a power when the need arises. At one point of the Mahabharata the evil forces attain an authority position through some underhanded means. The Pandava brothers were duty-bound to honor the authority of the evil powers through a prescribed time. Once the authority was legally lifted, 200 years later, they allowed themselves to oppose it. The message, then, is to honor authority no matter what, and cultivate your virtue, for virtue will eventually win out. This is an ethos that allowed the Dutch colonization of Indonesia to be relatively unchallenged for hundreds of years and which contributes today to what Indonesians themselves identify as an apparent passivity and lack of ambition within their culture (Sulastri, 2009).

However, there is a perceptible shift occurring. Many among the younger generation are challenging this. Many programs have been developed through universities and industries to present workshops and seminars on human potential development (Sulastri, 2013). Students and the younger generation of university instructors are challenging the traditional “banking system” of education (Frier) in which the instructor lectures and the students passively receive the information and are expected to recite it upon request. The speculation from my colleagues is that this is a result of globalization and the youth being exposed through media and the internet to the concepts of individual freedom and attainment in other parts of the world.

All this is to say that this tension emerged from the ECIT data. This came in the form of apparently conflicting reports that top-down authoritarian leadership within
UKJ created hindering factors. On the other hand, this leadership was also praised as being open, democratic and empowering, which was often seen as helpful, but also seen as hindering at times because of mixed messages. The participants were given freedom to carry out administrative tasks using their own discretion, yet this was often seen as a lack of structure: “we have to do this, but we are not told how”. As well, there were many comments about shared vision and a sense of a unified faculty, and yet there were comments that hinted that “just between you and me, it’s not as unified as we would make it seem.” My research assistant reported that several participants praised UKJ in the interviews, but once she turned off the recorder, they would say, “Now, off the record...” and they would share their complaints.

Also repeatedly noted was their increasing confidence that Indonesian psychologists and educators could work these issues out and draw from indigenous resources. Through the ECIT the participants expressed excitement about developing counselling psychology in Indonesia by means of collaborations with other Indonesian universities and psychology organizations. While still feeling the need for much more input from the West, they were making plans to evaluate this input in conjunction with Indonesian professionals and scholars.

What becomes apparent in the participants’ comments is that these cultural patterns are in a state of flux, which created its own particular tensions. On one hand the Indonesian pattern of self-censorship and deferring to authority was noted amongst them, and generally criticized as being a hindrance. The fact that they felt free to suspend some of these patterns of self-censorship and deference (with great effort and difficulty) in their
conversations with me was noted by them as an empowering process. Furthermore, the attempts on their part to separate themselves from entrenched patterns of deference to a white male Westerner, and my efforts to mitigate privilege allowed them to approach the indigenization of counselling psychology in such a safe environment that the participants were able to express their Indonesian uniqueness, openly evaluate Western models of counselling psychology and have the confidence, and enthusiasm, to seek further indigenization. This is the aspect of hybridity called “liminality”, the space where a culture in transition meets another culture in transition. This leads to my own experience of cultural flux, which is what I brought to the hybridization process.

6.4. Hybridity: My context

The general relationship between colonized and colonizer, as spelled out by such theorists as Bhabha, Mannoni, Fanon, Said and Nandy is that the colonized seeks to be in the position of the colonizers, and yet wants to keep his integrity as a member of his culture, while the colonizer promotes mimicry, but is unsettled by seeing his culture replicated, and subverted by the colonized (Hook, 2008). As well, these theorists speak of the feelings of inferiority on the part of the colonizer which creates a need to exert their superiority. Mannoni goes so far as to state that one of the appeals in taking a colonial position is that one can have position and power in the colonial state where one would be insignificant at home (Mannoni, 1990, p. 24). In this he is referring to the traders and the government officials, but notes that “In spite of all their love and devotion, the doctors,
missionaries, and so on can hardly be called disinterested observers, if only because they came with the idea of changing, converting, civilizing.” (Mannoni, 1990, p. 31).

Obviously it would be important for me to apply this template to myself to examine my relationship with my Indonesian colleagues. Such self-scrutiny would probably be best handled in psychotherapy, at least if I sought the depth it deserves, but I will admit that it likely has some validity. I am entering academics late in life and I work in a small private university that has very little reputation for research. It is easy to do significant work in Indonesia, where to “make my mark” in North America would be extremely difficult under my circumstances. However, this does not account for my extreme discomfort in receiving privileged status in Indonesia. Neither do I feel comfortable being identified with Mannoni’s “doctors, missionaries and so on”, because I was resistant to replicating Western ways in Indonesia.

I have come to believe that what I have observed in myself, and have heard other Westerners express, suggests that the “colonial psychology” is sometimes being replaced by what seems to be “counter-ambivalence”. This is the desire for equality but the recognition that embracing inequality is the equitable course of action. And it is my counter-ambivalence, in a shifting hybridity that meets my Indonesian colleagues’ ambivalence, in a shifting hybridity, that has created a liminal “third space”.

I approached my work with UKJ intent on creating a sense of equality and justice. My attitude was that the West is not better than Indonesia; it merely has more resources and advantages. The attitude from my Indonesian colleagues, however, was that because I was from the West I was superior. In fact, I was told openly on three
occasions that the West was superior. (Note: not “advantaged” or “privileged”, but “superior”.) I often felt their they were acting deferential towards me and I constantly felt myself placed in a position of privilege. For example, at one point I was asked to speak at the psychology department’s commencement ceremony. I was one of four speakers, and although the rector (president), the dean and a program director also spoke, I was the only one who received applause.

There were two incidents that heightened this tension for me. The first was when I visited another Indonesian university. I was housed in the home of a professor and was given the bedroom of her 10 year old son. I mentioned that I felt bad displacing him, but she told me,

“Oh, no, it’s just the opposite. He took a picture of you and he is showing it to all his classmates at school. He is bragging that a bulé (white man) is staying in his bedroom. You have greatly increased his status.” (Professor N, July 15, 2011)

The second incident took place at UKJ. After work one day several of the participants and I went to dinner at the house of one of the lecturers. At one point this lecturer took a picture of me and said to the others, “If I ever sell this house, this picture will go right up here on the wall” (Professor C, March 11, 2012). They all laughed, knowingly, but I had to ask for an explanation. The lecturer told me that it would be proof that a bulé had been a guest in his house and because of that he could get a higher price when he sold it.

My reaction to both of these incidences was that I felt they were repulsive, but in the conversations that followed both incidences my Indonesian colleagues first expressed surprise at my reaction, then understanding, and then they maintained that it is
a system that works in Indonesia, which it works for them, and that I needed to resign myself to it.

This was echoed by a Indonesian friend who admonished me,

“Don’t be so concerned about being equal. Being equal doesn’t help us. Quickly finish your doctoral degree so that you can have more power, more status here in Indonesia. You become the best bulu you can be, we will become the best Indonesians we can be and together we can do much good.” (Psychologist Y, January 3, 2008)

To further reinforce this theme I got similar input from a group of psychologists from the Philippines. I had the opportunity to share my initial findings of this research at a conference in Manila. When I mentioned that the process was designed to minimize the Westerner’s biases and elicit the desires and expertise of the non-Western host, they politely scoffed and challenged me on that point. I admitted that I had troubles shaking a certain bias. I shared that as a Canadian raised in the U.S. I am very uncomfortable with class systems. I consciously strive for equality and to minimize power differentials. I told them I felt that in my collaboration with UKJ this was my concern alone, and not a concern of my Indonesian colleagues. There was a murmuring of chuckles and a rolling of eyes from the Philippine psychologists. We then discussed this, and their general message was, “Boy, do you have a lot to learn!” They instructed me that class systems were the way things worked in Southeast Asia. It is the system in which things get done, and it is considered a virtue to uphold class distinctions. They suggested that to ignore this system was to disregard and disrespect Indonesian culture.

What I have discerned from all this is that a complicated interplay exists between colonialism and Indonesian culture. A small group of Dutch colonizers were
able to control large groups of Indonesians by instituting a system of entitlement. They approached Indonesian leaders and promised them privileges if they would keep their people in line (Multituli, 1987; Toer, 1996, SarDesai, 2010). A class system was already firmly entrenched in Indonesian culture (Keeler, 1987) and the Dutch merely placed themselves at the top of the system. In addition, the Dutch imported Chinese workers and offered them greater privileges than the Indonesians if they would comply with the Dutch economic priorities. Therefore it is not enough to say that in Indonesian colonial history the Dutch imposed systems of oppression. They did so by exploiting an existing system.

So was I honoring my colleagues by trying to counteract colonial exploitation, or was I dishonoring Indonesian culture? The fact that the participants sought to maintain my privileged status and yet in the ECIT spoke appreciatively of how I was able to achieve equality indicates a culture in transition. It is not that the participants are seeking to adopt the former colonists’ strategies and thereby continuing an oppressive pattern (Freire 2009), it is more complex. It is a matter of the participants, as scholar-elites, perpetuating a colonial pattern of maintaining their position of privilege and insisting that I play my part as the “bule” that bestows privilege.

Ironically, my discomfort with my privileged status and my insistence on equality erupted at one point in which I asserted my privilege to promote equality. The participants had expressed the desire to seek credibility by having a joint degree with WCCU. In one meeting the topic of a twinning relationship with WCCU’s Graduate Program in Counselling Psychology came up. I dismissed this notion and promoted the idea of developing and empowering Indonesian instructors instead. My rationale was
partly that twinning would entail a lengthier negotiation between the university administrations. I also pointed out that they had capable and competent faculty members with only a few gaps in their background that could be addressed through professional development. I argued that in bringing Canadian psychologists to UKJ as guest lecturers, pro-d workshop leaders and mentors would meet the gaps in their training. Their desire for the credibility that collaboration with a Western university could provide would be met in this more empowering way. I was honest with them in sharing that a joint degree with a psychology faculty in an Indonesian university would be a hard sell to my own university administration because it would be economically neutral or, more likely, a financial drain, but my deeper motivation for discouraging a joint program was to avoid maintaining a colonial-style dependency where they were disempowered.

This effectively quashed all talk of twinning, and I felt bad that my own bias of empowerment and equality prevented dialog. I brought the topic up on my next visit, but it was brushed off. They said I was right and that it wasn’t an issue. And yet the Indonesian tendency to say yes to an authority to his face, and disagree with him (and grumble about him) behind his back made me doubt that they agreed and that they had given in to me asserting my will and my agenda. The ECIT data assures me otherwise in that there were several comments about feeling empowered and respected by this episode. Ironically they felt that me asserting my privileged authority empowered their independence and autonomy.

I sense that ambivalence is still an on-going tension. I returned to Jakarta recently in my role of being an on-going partner in the development of their program, and
was asked to lead two professional development workshops while there. These workshops were in areas in which Indonesian psychologists have the equivalent or greater expertise. Their rationale was that I have had more experience teaching in these areas. I strongly suspect that ambivalence is behind the request – they are developing a program creditable in terms of international counselling psychology, and here was a chance to have a Westerner, the “real thing”, present the topics. Here again is liminality: my Indonesian colleagues seeking credibility through promoting my privilege and my willingness to support them with my status, and yet feeling displeased with myself for doing so.

6.5. Hybridity: The total picture

It was clear to me that hybridity was being enacted in the collaboration between the faculty members of UKJ and me. The faculty members were experiencing the shifting perspectives of traditional Indonesian hierarchy and an emerging individualism, I was experiencing the tension between wanting to be equal, and yet being pressured to exert my privilege and these two sets of tensions were in constant interaction and negotiation. Along with these two sets of tensions my colleagues were dealing with the tension of adhering to traditional Indonesian social structures and the emerging trend toward individualism, as well as the tension between serving Indonesian society and enhancing their own university, producing a product that is culturally relevant yet internationally respectable. I was also dealing with the tension between being altruistic and serving my career aspirations and the prestige of my university.
A summary of these ambivalence tensions are presented in Table 6.1.

Table 6.1 Ambivalence Tensions

<table>
<thead>
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<th>Ambivalence Tensions</th>
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<tbody>
<tr>
<td><strong>A. Indonesian Faculty Members’ Stance Toward Each Other</strong></td>
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<tr>
<td>Traditional Indonesian social structure, strict hierarchy, obeisance Vs.</td>
</tr>
<tr>
<td>Emerging Indonesian social trend toward individualism and equality</td>
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<tr>
<td><strong>B. Indonesian Faculty Members’ Stance Toward Me</strong></td>
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<tr>
<td>The need to preserve my position of privilege Vs.</td>
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<tr>
<td>The desire to be equals</td>
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<tr>
<td><strong>C. My Position</strong></td>
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<tr>
<td>The need to honor their position; to not impose my values, therefore embracing privilege. Vs.</td>
</tr>
<tr>
<td>Desire for equal relationship; not wanting to perpetuate colonial privilege</td>
</tr>
<tr>
<td><strong>D. Indonesian Faculty Members’ Intended Outcome</strong></td>
</tr>
<tr>
<td>Counselling Psychology profession and discipline that has international respect Vs.</td>
</tr>
<tr>
<td>Counselling Psychology profession and discipline that meets the unique needs of Indonesian culture</td>
</tr>
<tr>
<td><strong>E. My Intended Outcome</strong></td>
</tr>
<tr>
<td>The desire to enhance the reputation of my university and to further my career. Vs.</td>
</tr>
<tr>
<td>An altruistic desire to seek equality and justice</td>
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</tbody>
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To give a graphic depiction of the complexity of these ambivalences, and to stress that these are not a series of simple binaries, I have presented their interactions in terms of hybridity in Figure 6.1.
In our collaboration each ambivalent tension interacts with all the other tensions. For instance, during a meeting to talk about a proposed curriculum I would seek equality, but understand that my position of privilege may be important to my colleagues. I want to assist them in meeting the needs of Indonesian society, but I also am aware that this collaboration will provide a basis for my doctoral dissertation, enhance my resume and enhance the reputation of my program. Meanwhile my colleagues appreciate my position of privilege, but also enjoy the feeling of equality between us. They want the process to enhance their individual careers and would like to each have a say in the process, and yet they have experienced a lifetime of conditioning to quietly acquiesce to the authority structures of the university. Their goal in this meeting is to produce a program that will meet the needs of Indonesian society, but they also want to increase the
prestige of their university, bolster their accreditation rating and aid student recruitment. We will be discussing a program that will be creditable to the international counselling and higher education community, and still train students to meet the particular needs of Indonesian society. In seeking to enhance my career I not only deal with my own ambivalence tension, but need to keep the other five tensions in mind, and so on, so that each position in the ambivalence array will interact with the other nine.

Acheraïou (2011) offers a perspective on hybridity that gives a fuller picture of this dynamic. He takes issue with the notion that hybridity is a process of equalization. He notes that hybridity has always existed in colonial relationships, but historically it was a process of jockeying for power. The colonizers welcomed hybridity in that they integrated the politics and social customs of the colonized into their protocols as a means of gaining control. They focused on the elite among the colonized and integrated them into their patterns of rule in order to “tame” the colonized. This elite colonized class, in turn, integrated the ways of the colonizer into their cultural and political patterns in an attempt to subvert the influence of the colonizers. Acheraïou claims that to not see the same patterns in postcolonial hybridity is naïve and runs the risk of being “tamed” by the pressures of globalization and the agendas of neoconservatism (p.103). Postcolonial hybridity, for Acheraïou, is still an arena for power struggles.

Seen in this light, there was a deeper layer of hybridity at work in our collaboration. My Indonesian colleagues, as academicians, are a part of the Indonesian cultural elite. Their altruistic aims to serve the psychological needs of the people are balanced over against their desire to establish and control a profession, and they are
willing to use their relationship with me to solidify their place of privilege. I, on the other hand, also have a sense of altruism in wanting to address global inequality, but this is in juxtaposition with my desire to use my Indonesian colleagues to enhance my career and professional reputation. We are both seeking power and we are both moving into the fluid, contested, dynamic, and somewhat unpredictable liminal space of hybridity to that end. My Indonesian colleagues are acting agentically to create a new product, with me as a transitional object.

Agents, product and transitional objects all contain the tensions of hybridity, and true to Acheraïou’s observation, a product of elitism, not equality, has been produced.

6.6. Persistent colonialism

Can transnational collaborations be a form of imperialism? I had not even considered this issue until I had a meeting with an UKJ administrator. In this meeting I explained my hopes about the structure of our collaboration. Because counselling psychology is a growing interest in Indonesia there are several universities that are asking to also get input from WCCU and me. I shared with this administrator that I wanted to help UKJ develop an excellent graduate program in counselling psychology, and in return I would appreciate their partnership and sponsorship in establishing an Indonesia Center for Counselling Psychology. This would be a local source for consultation and professional development, both to other universities and to psychologists in the field. This would be a WCCU enterprise and would be officially affiliated with UKJ. In return
for hosting this centre they would receive recognition as being a partner with a Western university, they would have some financial benefit and their faculty would receive free admission to workshops. I thought it was an idea in which everyone would win. The administrator’s angry response totally surprised me:

You are like [named NGO]. They come to support us. We end up supporting them as they build their empire. They want to go everywhere. They want to help everybody. They never stay in one place. For you we are just another project as you build your empire. We want a partnership. We want you to stay. (Professor K, March 6, 2012)

I later shared this with two of my Indonesian friends. One, who worked for the named NGO, was highly indignant. She said,

This is not the way most Indonesian think. Trying to help as many people as possible is not imperialistic. Mother Teresa set up centers all over the world. Was she building her empire? No, she was spreading love. Bart, you give your time to come help the Indonesian people. We need a lot of help. That is not an empire! (Psychologist Y, March 10, 2012)

My other friend is the person who has strongly advocated for and supported efforts to bring counselling psychology to Indonesia. Her response was non-committal. She tried to be supportive and understanding of the administrator’s position, but she was also supportive of me. She said, “We need help developing counselling psychology in Indonesia. We need your work here. Be careful that you don’t try to build an empire” (Psychologist N., March 8, 2012).

I also shared this with one of my research assistants. She was also a bit non-committal. She was disturbed by the administrator’s comments, but all she could offer me was, “We have a history here in Indonesia…no…I don’t think you are trying to build an empire…but…” then she deflected the discussion (March 8, 2012).
Considering that I was more concerned with the issue of equality than my Indonesian colleagues were, the thought that I was acting imperialistically was distressing. I also found it disconcerting that I did not get reassurance from one of my friends and my research assistant. I believe I was experiencing self-doubt and colonial guilt. I have the impression that they were in some agreement with the charge but out of respect to a “good bule” they were shielding me from their views. If this was indeed the case, I find it interesting that these two women were vacillating between the more Western-style open and direct relationship I had developed with them and the traditional Indonesian pattern of not offending the “authority”.

Shortly after this incident I had the opportunity to meet with a Burmese refugee, a man who was the director of an indigenous-based NGO working with Burmese refugees in a Thai border town. I noted the many NGO’s in that border region and the fact that he was very desirous of assistance and training from Western sources. Then I shared the UKJ administrator’s comments. There was an odd mixture of resignation and determination on his face. Then he said, “We want Burma to be free, but it will take at least ten to twelve years. We need to do it ourselves. We don’t want to be like Cambodia. They may say they’re free, but they are run by NGO’s” (Social Worker M, March 15, 2, 2012). That was his only answer. He obviously felt the tension between needing assistance and independence. What I believe he was saying was that there is a tension; the Burmese need to deal with it in Thailand and Burma and I need to deal with it in Indonesia. It is okay to help, but there is a very great danger of becoming imperialistic.
I have come to deal with the question by seeing it as a matter of motivation. As I mentioned earlier in this study, that being open and honest about motivation is a key component of the ARPA, and was mentioned by several participants in the ECIT as a helpful incident. I would like to present again my list of motivators which I have distilled from Knight, Jianxin and OECD:

- Revenue generation
- Generating knowledge – both by drawing on broader resources and through addressing specifically multicultural and global themes
- University enhancement – including building the prestige of the universities, student enrichment, and faculty enrichment and development
- Addressing societal needs – joint efforts addressing real problems

Motivation implies gain, and I suggest that all transnational collaborations are motivated by gain, whether financial, prestige or career enhancement, but that not all gain is exploitation. I may want to improve counselling services in my country. Because of this motivation I have chosen a career in that counselling. To enhance my career is to empower myself to serve more effectively.

Moreover, a long history of colonization focusing on exploitation for the sake of financial gain should not necessarily imply that revenue generation is an exploitative goal. While UNESCO has openly disparaged the GATS as encouraging financial exploitation (UNESCO, 2009), it acknowledges the financial reality of higher education. Financing higher education is necessary and transnational collaborations may be a source of generating revenue. Their guidelines exist not to discourage the goal of revenue generation, but to keep it within healthy parameters.
It should also be kept in mind that motivation works two ways. Universities entering into collaborations have their own motivations. A Western university may enter into a partnership with a non-Western university with thoughts of generating revenue. The non-Western university may enter the same partnership with thoughts of building their prestige. If these motivations are openly acknowledged, and are carried out in accordance with UNESCO guidelines, then I posit that it is not a matter of exploitation but of an equitable exchange.

6.7. **Mimicry and the intimate enemy**

I was surprised that two main postcolonial concepts did not arise from the analysis of the ECIT. The first was postcolonial mimicry. A point could be made that was mimicry that the participants adopted CACREP curriculum guidelines but inserting Indonesian context into the syllabi. However, the fact that it was not a covert act, that they weren’t telling me one thing then doing another, leads me to consider this could be understood as indigenization of the curriculum. The participants dismissed the notion that mimicry existed between them and me. I wondered if conscientization and learning from below overcame mimicry, or if it did indeed exist but I was kept from being aware of it. The participants claimed that my attitudes helped them to be open and honest with me. In my day to day interactions with them I felt that they were able to confront me and disagree with me, often to my discomfort, and yet in the ECIT they were critical of their own system and there was only one critical remark about my actions (which was softened.
by the participant saying that maybe it was their fault and not mine). Was mimicry overcome, or were their flattering, non-critical reflections on my involvement in fact mimicry?

I brought this question back to my research assistants and to the Indonesian participants. They had not been aware that in the interviews they did not mention any of my attitudes or actions as being hindering, however they recognized it once I pointed it out. They admitted that they did have some criticisms of my actions and behaviors but showed anxiety thinking that I might press them for details. I had to reassure them that I was not as concerned with an evaluation of the ARPA as I was in understanding the relationship dynamics between us. They preferred not to share the criticisms, but were helpful in analyzing their reticence. They offered three explanations for this silence. The first reason is that I was doing them a big favor by coming to Indonesia several times and assisting them in the development of their program. It would be extremely rude in Indonesian culture to criticize someone who is doing you a large favor. The second reason is that confidentiality is not adhered to as strictly in Indonesian culture as in Western culture and therefore my research assistant was not totally trusted by the participants. There was a feeling, not totally conscious, that she was an extension of me, and therefore the boundaries of confidentiality could not be totally trusted. They also told me that the third reason is that there is a feeling of inferiority embedded in their culture and how they see themselves. Thus they told me they felt that any of the difficulties experienced in the ARPA process could not have been caused by me because I come from a Western country; the problems must have been their fault.
The second concept that did not arise from the ECIT is that of the intimate enemy. In this concept the colonized yearns to be like the colonizer, but in emulating the colonizer is denying, and despising, their true identity. This self-despising fosters a deep resentment toward the colonizer. This theme did not emerge in the ECIT, but it was touched upon in my day-to-day interactions with my Indonesian colleagues, although not at great depth. Their position was that there were bad *bule*, those who exploit, and good *bule*, those who assist altruistically and seek to make up for the exploitation. They were never hesitant to share their resentment of bad *bule*, and they made comments indicating that they resented the Indonesian ministry of higher education pressuring them to attain Western standards of education, but I never felt that this resentment reached a personal level between us, nor did it enter into the ARPA conversations. On the surface this seems plausible, but with my 25 year background in counselling psychology I have difficulty believing that it was absent in our relationship. I may be a “good *bule*”, but I still represent a tacit criticism of their core worth. I find it telling that when they didn’t perform to Western standards they felt shame. As any counselling psychologist can tell you, shame indicates a feeling of being foundationally flawed.

### 6.8. Implications for further research

From this research there are three indications of areas in which further research would be fruitful. The first is in the use of the ECIT in evaluating the claims of effectiveness of Participatory Learning and Action models. The second is in the
application of the ECIT in transnational settings. The final area is in a deeper consideration of ambivalence on the part of the transnational guest.

Using Spivak’s work as a lens for analysis Kapoor (2011) has criticized the Participatory Learning and Action model for claiming more than it can deliver. She maintains that merely eliciting the voices of the host does not necessarily let “the subaltern speak”. As noted, Spivak maintained that the oppressed are not only silenced by the colonists but also by indigenous systems. In Kapoor’s view PLA addresses only one side of the silencing equation, that of the colonist, and does not allow for overcoming indigenous silencing. This dissertation would indicate that the systems of indigenous silencing does indeed exist, but that the participants claimed that it was overcome. It would appear, then, that the ECIT would be a valuable tool in verifying the claims of PLA, or perhaps verifying its claims in some instances and in discerning instances in which the silencing was not overcome, thereby fine-tuning future PLA models.

I would also like to mention that after this collaboration in Indonesia I conducted an ARPA in the People’s Republic of China. In so doing, I realized that the ARPA needed to be further adapted because an underlying assumption of PLA is that democratic processes would be valued, which is not the case in China. I also had questions about its application in a country that is not postcolonial, but post-imperial. The appraisal was successful in plotting the collaboration, but further research in the transnational dynamics that pervaded the process would be helpful in guiding future collaborations between China (or other authoritarian countries) and the West.
The second area for future research is suggested by the fact that the participants were not able to answer the “wish list” question in the ECIT. According to my research assistant, the participants couldn’t grasp the concept. She stated that there was no cultural equivalent of the concept and she was unable to help them grasp the idea. I could speculate that this “difficulty” may be connected with research currently being conducted in Indonesia around “why Indonesians can’t think abstractly.” (Chandra, 2004). What the researchers, indigenous Indonesian researchers I might add, are concluding is that it is not a matter of an inability to think abstractly that limits Indonesians, but it is more a matter of being discouraged to question authority. A “wish list” indicates what they would have wanted authority to have done otherwise. This could be a matter of abstract thinking, but it also requires the participants to criticize the past actions of authority figures. Likely this is not a value that would be encouraged and therefore a wish list is a concept that would not develop. To me this seems a plausible explanation, but I believe it bears further research in the use of the ECIT in multicultural settings.

As well, in this dissertation the ECIT is embedded in the larger framework of a case study, the first time this strategy has been used (W. Borgen, personal communication, July 29, 2013). I have argued for the use of the ECIT in this way, and I believe that the strategy was effective in accomplishing the dialog stressed in the literature on the ethics of multicultural research. The ECIT allowed open-ended questions for the participants to voice their opinions. Within the protocol of the ECIT I responded through my analysis of the interviews. They re-entered the dialog by having a chance to respond to my analysis, after which through my treatment of their responses through the
lens of postcolonialism I had my turn in the conversation and included the voices of outside experts. In later returning to JKU the dialog was concluded through actual conversations in which several of the participants and I discussed my speculations. I suggest, therefore, that the ECIT is an effective tool for future research as an anchor to case studies.

A third area of research that this dissertation suggests would be an examination of the ambivalence of the host, or as I suggested, the “counter-ambivalence”. In postcolonial literature the equation tends to be that the former colonized experience ambivalence and the former colonizers display persistent colonial personalities (Hook, 2011). It would be worth pursuing the extent to which the colonial personalities still exist, and I assume they do, and to what extent a postcolonial personality of counter-ambiguity is arising.

The final area of future research that I would suggest is that this ambivalence-counter-ambivalence and persistent colonialism be examined through the lens of Bourdieu’s theory of class distinction (Bourdieu, 1986). The fact that the Indonesian participants felt compelled to uphold the colonial class distinctions points to the fact that notions of social capital pervaded our relationship. Bourdieu spoke of economic, social and cultural capital, and in retrospect I can identify all three present our relationship. The West has an advantage in economic capital over Indonesia, and although I felt wealthy when I was in Indonesia my colleagues seemed to spare no expense in hosting me. I often wondered if their extravagance was a matter of cultural hospitality norms or if there was some sort of attempt to mitigate the economic capital
imbalance. My social capital was obvious. It was the reason I was there. I was a representative of Western academia offering resources. But I also sensed that cultural capital played a part in our relationship as an equalizer. My cultural capital, my appreciation of the symphony and fine literature as well as being able to be conversant about American sports counted for nothing in Indonesia, whereas my colleagues took every opportunity to instruct me on the elementary aspects of Indonesian culture, even to the point of showing disappointment when I was aware of some aspects they were trying to teach me. When we were on Indonesian soil I may have had greater economic and social capital, but my colleagues by far had the upper hand in cultural capital. I believe this allowed for some balance in our relationship, and I suspect this dynamic allowed for a smoother collaboration.

6.9. Implications for counsellor training in North America

Throughout much of my time working in Indonesia I did not consider my efforts to be central to my duties as a counsellor educator in Canada. Promoting personal wellness through the profession and advocating for social justice, both locally and internationally are emphases in the ethics of counselling psychology (Fouad, Gerstein & Toporek, 2006; Chan, et.al. 2012) and I considered my trips to Indonesia a part of my professional, but not necessarily academic, identity. However, in concluding my research I was able to reflect on the fact that in the process of assisting UKJ in developing a graduate program in counselling psychology my own students’ training was enhanced. Toporek & McNally (2006) have observed that training counsellors in the skills of
multicultural counselling and in being advocates of social justice can occur not only through specific courses, but also through integrated models, that is throughout the training in different contexts. Both approaches have been the case in my work at WCCU. For example, I recently taught a course on counselling in diverse settings in which we looked at providing and developing counselling services, locally and internationally, in settings in which traditional Western models of service delivery are not helpful or appropriate. I drew heavily on my experiences with UKJ in terms of program development, multicultural communication and the issue of privilege. We looked at the PLA as a model for creating services with the marginalized in Canada and also as a means for international students to “create work” in their home countries, particularly in societies in which there is a resistance to Western-style counselling.

But the findings of this dissertation also impacted my students in an integrated form, primarily through clinical supervision and mentorship. In counsellor training issues arise spontaneously through the debriefing of counselling sessions and through casual conversations in clinical settings. Again, upon reflection, my experiences in Indonesia and the findings of this dissertation often provided a springboard for discussing what Lee (2012a) suggests are the six steps in the development of a counsellor in acquiring a professional identity as a social advocate. These are: 1.) exploring life meaning and commitment, 2.) exploring personal privilege, 3.) exploring the nature of oppression, 4.) striving for cultural competence, 5.) committing to becoming globally literate, and 6.) establishing a personal social justice compass. The fact that all six of Lee’s steps were dealt with in this dissertation suggests to me that both a reflection on the
process of the collaboration and on the findings of the dissertation can provide for topics of discourse in the development of counsellors.

6.10. Implications for the internationalization of counselling psychology

As I mentioned in my introductory chapter it was my intention to develop a protocol for non-Western psychology programs seeking assistance from Western psychology programs to develop graduate programs in counselling psychology. I believe that this dissertation displays that a lengthy participatory action research approach is not necessary, and that a rapid participatory appraisal, adapted to the pressures of globalization, offers expediency without compromising the autonomy of the non-Western partner.
7. Conclusion

I was pleased to see the comments in the ECIT interviews that indicated that the participants felt the ARPA process overcame inequities in privilege, that in our partnership they felt we were equals, that they could critically evaluate the West and that they felt empowered. And yet throughout the process I felt that postcolonial sensitivities were far more important to me than to the participants. At times I felt that I was trying to promote equality and the participants were resisting my attempts. In analysing the interviews it would appear that both their perceptions and mine were accurate. The process and the relationships supporting the process led to a feeling that we were equals as human beings and professionals working within constraints of inequality. Privilege was never equalized and yet there was a sense of being equals in dealing with this inequality. We were facing this situation together.

When I agreed to enter into collaboration with UKJ I asked myself if we could establish an equitable relationship. I had been influenced by the literature on international counselling psychology that warns against neo-colonialism in such relationships (Douce, 2004; Webb, 2007; Nutt, 2007), and was concerned about being insensitive and unaware of my Western privileges. I had also been influenced by the postcolonial literature that examines the oppressive nature of colonial relationships. For instance, Smith (1999), in writing about research, maintains that through globalization the West maintains dominance and that only through great effort can continued oppression be
avoided. Freire (2009), who greatly influenced the proponents of PLA, speaks of the persistence of Western imperialistic attitudes and structures and suggested strategies to counteract Western oppression. And Spivak (1988) portrays postcolonial relationships as being inherently oppressive. It is through these influences that I approached my collaboration work labelling my Indonesian colleagues as “oppressed” and that I was a possible agent of further oppression. Through this research I came to understand that the discourse of oppression, while possibly prodding me into seeking greater self awareness, was not helpful.

In the course of the research I dropped the concept of “oppressed” and replaced it with “unequal privilege”. I came to see that I was not an oppressor. There was a sense of oppression, but it came from the pressures of globalization, which compelled them to compete with unequal resources. Being a speaker of English from a wealthy North American country, having had access to well-resourced Western higher education gave me advantages that my colleagues did not have. So I was privileged and advantaged, but I was not an oppressor. Neither was it respectful nor accurate to label my collaborators as ‘oppressed’, a label that would result in diminishing their role and function in the collaboration. Equity was achieved through a mutual relationship that was honest, open and authentic, and through this relationship my Indonesian colleagues became partners in my privilege and were able to share my advantages.

While my colleagues neatly negotiated the ambivalence of exploring a sense of autonomy while maintaining the traditional structures of privilege, I struggled with the counterambivalence of seeking equality while respecting their desire to maintain
my position of privilege. What I came to realize is that in maintaining my position of privilege I embodied the inequities of globalization for my colleagues. I was global inequity in the flesh, walking among them, so that they could concretely grapple with the issues of disadvantage concretely in their board room and over dinner. Not only were they able to partake of my advantages, but they were empowered to critique Western systems as vicarious insiders. In short, we had enacted what Berry (1989) calls the “derived etics” of indigenization, in which Western etic thought is embraced, and once embraced can be critiqued through the emic of the framework of culture. Using this derived etic approach can create a hybridity that fosters agency in the lives of the colonized, while openly acknowledging histories of victimization (Prahbu, 2007).

While my Indonesian colleague attributed much of their feelings of equality with me to my humble, “learning from below” stance, I believe that it was mutual authenticity that provided the framework for reciprocity and an equitable collaboration. To begin with, I entered into my role as a collaborator at their invitation; it was the less advantaged, not the advantaged that initiated the relationship. They sought what I had to offer, and I accepted with them understanding that despite my altruistic tendencies I would also gain much in return. We entered into a collaboration that we hoped would be mutually beneficial. I believe that a key factor in accomplishing an equitable relationship was that we began by examining our motivations, which is one of the first steps of the ARPA. They understood that my goals were to enhance my university’s prestige and to create knowledge. They knew that I was using our collaboration to conduct research in order to earn my doctorate, and they knew that I was interested in working with them in order to enhance my career. Meanwhile, I understood
that in our collaboration they sought to enhance the status of their university, be seen as a leader in Indonesia in the field of counselling, to be seen as a leader in serving the Christian church in Indonesia and to become more competitive in student recruitment. We were united in our goal to be of service to society.

We did not overcome inequality, as I had hoped. We had attained equity through strategies that promoted mutuality and reciprocity. As Altbach (2004) notes, international higher education takes place in a globally unequal world. But as the UNESCO/OECD guidelines suggest, these relationships can be carried out in an equitable fashion, both on a conventional level in which both parties can pursue their own interests devoid of exploitation and on a postconventional level in which both parties can look to each other’s welfare and together seek to serve society.

To conclude I would like to draw upon the wisdom of Pramoedya Ananta Toer, the Indonesian postcolonial writer who in his novel This Earth of Mankind (Toer, 1996) displayed some of the tensions that exist for my Indonesian colleagues. In the story the protagonist, Minke, is an Indonesian adolescent developing into a young man in the Dutch East Indies. Although the setting is in colonial times the themes are manifestly postcolonial. The Dutch, in recognizing Minke’s brilliance, allow him to attend one of their top secondary schools, the only full-blooded Indonesian admitted. He is therefore privileged as an Indonesian, but immersed in a system that limits his privilege as he is “less than Western”. While there are many complex colonial relationships examined by Toer, there are two contrasting characters that I would like to discuss. The first is
Minke’s father, who was a puppet official under the Dutch, and the second is Nyai, the concubine of a Dutch businessman.

Minke despises his father, who insists on the old ways of subservience to the Dutch and pressures Minke to follow in his footsteps. His father has wealth and position, but this derives entirely through obeisance to the Dutch. Minke was ashamed of his father’s lack of integrity and distanced himself from his family as a result. On the other hand, Minke adores Nyai, who becomes one of his mentors. Nyai took over her master’s business, displayed great skill as a businesswoman and provided a very good Dutch life for her children. In becoming a concubine (despite the fact that it was against her will) Nyai was renounced by her family. In the early stages of the story the Dutch businessman’s legitimate son arrives from Holland in order to claim his father’s business and expel Nyai and her children. In short, she has become non-Indonesian, but also remained non-European.

The plot of the story deserves more analysis than space would permit here, but there are two aspects of the story that bear attention. The first is that because Minke is a native he never achieved equality with the Dutch. However, he had been educated in a prestigious Dutch school and in *This Earth of Mankind* and the subsequent two books of the trilogy he continued to get a solid education and became a famous writer who was very critical of the West and championed Indonesian pride. Therefore, through obtaining a Western education he gained the skills to develop an authentic Indonesian voice, but not without struggling deeply with the realities of colonialism.
The second aspect of the story that bears noting was Nyai’s dealings with colonialism. Through embracing a Dutch lifestyle she provided well for her children and her gifts and abilities had full expression. But it came at the great cost of losing her family, being ostracized by the community, losing her son (who takes an embittered anti-colonial stance), and in living with the precariousness of not having the rights accorded a Dutch citizen. Although functioning at a high level in the Dutch world she never accepted by the West as an equal.

I believe there are some strong parallels between this story and my colleagues, and indeed in higher education in Indonesia. They, like Minke rejecting his father, are opposing the notion of being validated through a second-class association with the West. However, like Minke and Nyai they find that they must immerse themselves in Western structures in order to develop the empowerment of being authentically Indonesian. And my role in this is far less significant than I would like to admit. In *This Earth of Mankind* there were a few benevolent Westerners who encouraged Minke and gave him some perspective of the Dutch, but it was Minke’s strength of character and his abilities that allowed him to attain Indonesian authenticity. I was merely the Westerner who was honored to assist my Indonesian colleagues through helping them access some Western advantages and privilege and to offer some encouragement.

As for my colleagues insisting that we had attained equality, I believe that this needs to be understood on the personal level rather than in terms of systemic equality. A close reading of what they were saying indicates that they felt that we were
equal as human beings. We were born in an unequal world to different circumstances, but through relationship we were able to work together as equals.
References


Appendix A. Organizations involved in quality assurance in transnational education

<table>
<thead>
<tr>
<th>Agency</th>
<th>Scope</th>
<th>Functions</th>
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<tbody>
<tr>
<td>UNESCO</td>
<td>193 States and 7 associate members. Works closely with OECD</td>
<td>UNESCO’s 5 functions</td>
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<tr>
<td></td>
<td></td>
<td>laboratory of ideas</td>
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<td>catalyst for international cooperation</td>
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<td>standard-setting</td>
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<td>capacity building</td>
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<td></td>
<td>clearing house</td>
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<tr>
<td>OECD (OCDE in French)</td>
<td>31 States. Relationship with 10 other states, and is seeking to</td>
<td>OECD’s co-operation with non-members includes more than 120 activities,</td>
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<td></td>
<td>expand membership. Communication with another 70. “parternship” with</td>
<td>mostly focusing on OECD’s areas of strength:</td>
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<td></td>
<td>other world organizations (financial, labor, development, including</td>
<td>multilateral rule making, monitoring through</td>
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<tr>
<td></td>
<td>UNESCO)</td>
<td>peer reviews, advancing policy dialogue</td>
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<tr>
<td></td>
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<td>through comparative research, capacity</td>
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<td>building through dissemination of best practices, etc. Results and</td>
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<td>outcomes are published on our public website:</td>
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<td></td>
<td></td>
<td><strong>Our mission</strong></td>
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<td></td>
<td>OECD brings together the governments of countries committed to democracy</td>
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<td></td>
<td></td>
<td>and the market economy from around the world to:</td>
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<td></td>
<td></td>
<td>Support sustainable economic growth</td>
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<td></td>
<td>Boost employment</td>
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<td>Raise living standards</td>
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<td></td>
<td></td>
<td>Maintain financial stability</td>
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<td></td>
<td></td>
<td>Assist other countries’ economic development</td>
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<td></td>
<td></td>
<td>Contribute to growth in world trade</td>
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<td></td>
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<td>The Organisation provides a setting where governments compare policy</td>
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<td></td>
<td></td>
<td>experiences, seek answers to common problems, identify</td>
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<tr>
<td></td>
<td></td>
<td>good practice and coordinate domestic and international policies.</td>
</tr>
<tr>
<td>The Center for Quality Assurance in International Education</td>
<td>Participant data not available, but they are working through regionalization issues.</td>
<td>The Center for Quality Assurance in International Education, with offices in metropolitan Washington, D.C.; Hanoi, Vietnam and Abu Dhabi, United Arab</td>
</tr>
<tr>
<td><strong>IAU. International Association of Universities</strong></td>
<td>Asia, Middle East, Africa, Europe, the Americas</td>
<td>Emirates, is a collaborative activity of the higher education and quality and competency assurance communities both within the United States and between the United States and other countries concerned with issues of quality and fairness in international academic and professional mobility, credentialing and recognition. The Center facilitates the comparative study of national quality and competency assurance mechanisms to improve efforts within countries and promote mobility among national systems. To these ends, The Center's activities fall into three major categories: National and institutional capacity building and training in quality assurance, accreditation and strategic planning for quality assurance. Advocacy and planning in the globalization of the professions Transnational education quality</td>
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<td><strong>IAUP. International Association of University Presidents</strong></td>
<td>621 institution members, of which 64% are in Europe and Asia. 29 organization members of which 11 are international/regional and 18 are nationally based (including AUCC)</td>
<td>IAU serves as a global forum where higher education leaders can come together to discuss, examine and take action on issues of common interest and achieve shared goals through cooperation. Three current areas of focus: Internationalisation, globalisation, cross-border higher education, and intercultural learning and dialogue; Access to higher education, including growing demand for enrolment and decreased funding, use of ICTs, distance education and the opportunities brought on by innovations such as the Open Content movement; Higher education and society (for example, higher education for sustainable development, the role of higher education in meeting the UN Education for All programme goals, etc).</td>
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<tr>
<td><strong>IAUP. International Association of University Presidents</strong></td>
<td>Membership link not working</td>
<td>The primary purpose is to strengthen the international mission and quality of education of these institutions in an increasingly interdependent world, and to promote global</td>
</tr>
<tr>
<td>International Institute for Educational Planning</td>
<td>The International Institute for Educational Planning (IIEP) was created by UNESCO in 1963 in Paris, France. It is supported by grants from UNESCO and by voluntary contributions from Member States and others. IIEP is an integral part of UNESCO, yet it enjoys a large amount of autonomy.</td>
<td>Mission: To strengthen the capacity of countries to plan and manage their education systems A centre for training and research - specialized in educational planning and management Meeting the needs of countries in the development of their education systems: Training planners and managers in skills to analyze and plan, manage and implement, monitor and evaluate. Supporting institutions and improving administrative routines, organization, leadership skills. Fostering an enabling environment through policy forums, international co-operation and networking. Training is IIEP's primary activity. To fit different needs, a variety of possibilities are provided: full-year courses, shorter intensive training, distance education. Research results provide methodological and technical support to policy-makers. Research includes case studies on policy issues and on technical and methodological aspects, allowing identification of priorities, best practices and innovations. Technical Assistance tailored programmes to meet countries' specific needs.</td>
</tr>
<tr>
<td>INQAAHE, International Network of Quality Assurance Agencies in Higher Education</td>
<td>The purposes of the Network are: • to create, collect and disseminate information on current and developing theory and practice in the assessment, improvement and maintenance of quality in higher education; • to undertake or commission research in areas relevant to quality in higher education; • to express the collective views of its members on matters relevant to quality in higher education through contacts with international bodies and</td>
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by other means;
- to promote the theory and practice of the improvement of quality in higher education;
- to provide advice and expertise to assist existing and emerging quality assurance agencies;
- to facilitate links between quality assurance agencies and support networks of quality assurance agencies;
- to assist members to determine the standards of institutions operating across national borders and facilitate better-informed international recognition of qualifications;
- to assist in the development and use of credit transfer and credit accumulation schemes to enhance the mobility of students between institutions (within and across national borders);
- to enable members to be alert to improper quality assurance practices and organisations;
- to organise, on request, reviews of the operation of members
Appendix B. The Adapted Rapid Participatory Appraisal

The steps of the Adapted Rapid Participatory Appraisal

The ARPA follows the following steps:
• Reaching consensus among all host stakeholders in identifying the need or problem.
• An assessment of the resources currently available to the hosts.
• Examining the need and the resources in light of external standards (accreditation, certification, etc.).
• Identifying resources that would address the gaps between current resources and program implementation.
• Implementing initiatives to address the gaps.

The stages of the Adapted Rapid Participatory Appraisal

The ARPA process can take as little as 2 – 3 weeks, but because relationship building is important, and because there is usually administrative corroboration, the following two-visit format is presented as a norm.

<table>
<thead>
<tr>
<th>First visit</th>
<th>Initializing</th>
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<td></td>
<td>Background research (if necessary)</td>
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<th>Second visit</th>
<th>Initializing</th>
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<tr>
<td>Surveying stakeholders</td>
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<td>Compilation of data</td>
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<td>Presentation of options</td>
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<td>Goal setting</td>
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<tr>
<td>Determining on-going relationship</td>
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</table>

1. Initializing

During this stage you will meet with the initiators of the collaboration at their campus. The goal of this meeting is to build rapport, establish a general idea of what they feel the problem is and how they hope you will help them address the problem, and to gain an understanding of the governance structure of their university. Establish your contact person(s). Give them a general idea of what you can provide and what you would expect in return (whether partnership projects or financial compensation).

During this stage it is important to discuss motivation. Using the framework discussed previously in this paper, it should be made explicit what has prompted this
engagement, both in terms of what hopes and expectations the key participants bring to
the process and in terms of the expectations of university administrations they represent.

After this meeting they will likely need to go through a governance process to
officially proceed with the collaboration.

2. Background research

Once you receive word that both their university and your university are willing to
enter into a collaboration, you may have to compile resource documents. These would be
outlines of potential regional and international credentialing/certification agencies and
their criteria and examples of existing programs that may be similar to what they hope to
develop.

Survey stakeholders

Present the outline of the ARPA process to the steering committee.

Identify all the people who would be involved in the development and/or staffing
of their program, administrators who care to be part of the process, and outside parties (if
any) who actively support the development of this program.

Conduct the ARPA interview individually, and anonymously, with each
stakeholder.

3. Compilation of data

The consultant then takes one or two days to compile the data and produce a
document that clearly defines the need and the current resources. This document
should also include pertinent external information, such as industry standards,
accreditation criteria, etc.

4. Presentation of options

Compile the data and present it to their steering committee, using the ARPA template.
Allow them ample time to discuss (in their own language) the document and to ask
questions and seek clarification. It is quite likely that you will be presenting several
different options for program development. This presentation will include an itemization
of their resources and gaps in developing their program.

5. Goal setting

Once they have established the program that they wish to develop, discuss the time-
line for implementing the program. Having identified the gaps, which will often be in the
area of staffing, determine whether they can fill these gaps through their own networks, or if they will need further assistance.

6. Determining on-going relationship

The model of collaboration that they have chosen, and your role in addressing the gaps, will determine whether an on-going relationship should be pursued or not.

7. Tasks of the Adapted Rapid Participatory Appraisal

Identifying the stakeholders in the process
• Who has an interest in this process and why?
• What level of interest and involvement would each of these people have?

Needs appraisal
• What are the identified needs that have served as a catalyst to this process?
• Arriving at a consensus about the problem this process will address
• Arriving at a consensus about what needs to be accomplished to address this problem

Examining external factors
• To what degree do the hosts value attaining international standards for counselling certification?
• To what degree do the hosts value attaining regional standards for counselling certification?
• What national profession counselling/psychology standards, exist, if any?
• What national post-secondary educational standards must be complied with?

Appraising existing internal resources
• What services currently exist?
• What skills, abilities, training are currently present?

Identifying gaps
• What resources, human, curricular and/or administrative, need to be drawn from outside resources?

Identifying external resources
• Can these gaps be filled from within the institution itself (outside of the department)?
• Can these gaps be filled from within the nation?
• Can these gaps be filled from international sources?

Planning
• Establishing the goal
• Establishing objectives
• Establishing concrete actions for implementation
• Establishing timeline, including scheduled date of review

8. Implementation

The implementation of the concrete actions for implementation

9. Evaluation

A scheduled review date between the consultant and the hosts
Appendix C. The ECIT

Steps of an ECIT Study

(From Butterfield, 2010, citing Flanagan, 1954)

1. Ascertaining the general aims of the activity being studied
   a. What is the objective of the study?
   b. What is the person expected to accomplish who engages in the activity?
2. Making plans and setting specifications
   a. Defining the types of situations to be observed
   b. Determining the situations’ relevance to the general aim
   c. Understanding the extent of the effect the incident has on the general aim
   d. Deciding who will make the observations
3. Collecting the data
   a. 1st interview = primary data collection vehicle
   b. 2nd interview = participant cross-checking credibility check & follow-up on items missed in 1st interview
4. Analyzing the data
   a. Determining the frame of reference
   b. Formulating the categories
   c. Determining the level of specificity or generality to be used in reporting data
5. Interpreting the data and reporting the results

ECIT addresses these through nine credibility checks:

• Audiotaping interviews – in order to cross-reference with interview notes.
• Interview fidelity – strictly adhering to the interview protocol
• Independent extraction of critical incidents – randomly choosing at least 25% of the interviews to be cross-checked
• Exhaustiveness – interviews continue with new participants until saturation of categories is achieved
• Participation rates – reporting the number of participants reporting each category. A category is significant only if 25% of the participants report it.
• Placing incidents into categories by an independent judge
• Cross-checking by participants
• Expert opinions – seeking a person knowledgeable in the field to review the categories for congruence with their knowledge and experience

• Theoretical agreement – measuring one’s findings against the literature, reporting any discrepancies.
Appendix D. Informed Consent Participants

CONSENT FORM FOR RESEARCH PROJECT PARTICIPATION

Simon Fraser University, Trinity Western University

Adapting Rapid Participatory Appraisal to Transnational Collaborations in Counselling Psychology Graduate Program Development: A Critical Incident Study

Bart Begalka - Principal Investigator
Kumari Beck, Ph.D. – Supervisor

This consent form outlines the basic purposes and procedures of this research project.

Purpose and Benefits

You are invited to participate in this study seeking to understand what facilitates or hinders the collaboration between universities from different countries in developing graduate programs in counselling psychology. Your unique and valuable personal perspective, having experienced an adaption of the Rapid Participatory Appraisal (RPA) model of collaboration, will be sought in order to deepen our understanding of how to conduct effective collaborations in the future.

For the purposes of this study you must have participated in the collaboration between UKRIDA and TWU, that was conducted in March 2012.

Procedures

You are being asked to participate in the following procedures.

1. Contextual Interview – This interview will require 5 - 10 minutes. The questions will request basic background information concerning your involvement in the collaboration.
2. Interview – This interview will require between 45 and 75 minutes. The interview will consist of the principal interviewer asking some questions about what you consider has been helpful or unhelpful in the collaboration process. The interview will be audio recorded by a digital recorder.
3. You may be asked to participate in a follow up interview requiring 30 minutes of your time to review the information gathered from your interview and to see if the categories coming out of the interviews fit with your experience.

Confidentiality

Your identity will be confidential within the limits of law. You will be assigned a case number for written documents and digital files. The list that matches the code numbers with your name will be kept in a fire proof, locked filing cabinet separate from the data. Any identifying information in oral recordings
will be removed from transcripts (typed records of oral interviews). The only individuals who will have access to identifiable written or recorded data will be the research assistants. The principle interviewer, having been part of the collaboration process, will not have access to identifiable information. A group of Masters level independent raters, under doctoral supervision, will have access to transcripts for rating purposes following the removal of any identifying information. All interview recordings and interview transcripts will be securely stored in a locked filing cabinet. Access to non-identifying records will be restricted to individuals directly involved in the research study. Following the completion of the study the recordings will be destroyed and only the anonymized transcripts with all identifiers removed will be kept. These anonymized transcripts will not enable anyone to trace the interview back to the participant. The anonymized data will be kept indefinitely. The data collected will be used for research and education purposes.

**Risks, Stress or Discomfort**

The research is designed to assure your anonymity. If the information you share is of a sensitive nature, you can be assured that you can offer it without risk of being identified. If, at any time, you share something that you wish to retract, or wish to have stricken from the record, please notify the interviewer and your desire will be honoured. In the event that you find a question uncomfortable to answer, inform the interviewer immediately. Your questions are welcomed and encouraged throughout your study involvement. Your well-being is of utmost importance throughout this process.

**Potential Benefits**

Participants in this research will not receive any remuneration, incentives or other benefits.

**Contact**

If you have questions or would like further information with respect to the study or procedures you are welcome to contact the Principle Researcher, Bart Begalka at bart.begalka@twu.ca, the research supervisor, Kumari Beck at kumari.beck@sfu.ca, or your interviewer. If at any time you have questions about your treatment or rights as a research subject do not hesitate to contact Ms. Sue Funk in the Office of Research at Trinity Western University at Sue.Funk@twu.ca. If you are interested in the findings of this study please contact Bart Begalka.

**Participant’s Statement**

Your signature below indicates that the research study has been explained to you, that you have been given adequate opportunity to ask questions, and that you understand that any future questions that you may have about the research will be answered by the principle investigator listed above.

Your signature below indicates that you voluntarily consent to participate in this study; you understand that you are free to refuse or withdraw participation at any time without consequence, and you acknowledge that the information that you provide will be stored in anonymous form, and may be used for future research and educational purposes. In the event that you withdraw from the study, all information that you have supplied to that point, both in written and recorded, will be destroyed at the earliest possible opportunity.
Your signature below indicates that you have received a copy of this consent form for your own records. Your signature also indicates that you consent to participate in this study and that your responses may be put in anonymous form and kept for further use after this study.

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<tr>
<th>Signature of Participant</th>
<th>Print Name</th>
<th>Date</th>
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<tr>
<th>Research Assistant</th>
<th>Print Name</th>
<th>Date</th>
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Appendix E. ECIT Interview Guide

INTERVIEW GUIDE

Adapted from Butterfield, et.al. (2009)

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<tr>
<td>Date</td>
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<tr>
<td>Interview start time</td>
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1. Contextual Component

As you know, I am investigating the effectiveness of the Rapid Participatory Appraisal method that was used in your recent collaboration with Trinity Western University (TWU) to establish counselling psychology programs at Universitas Kristen Krida Wacana (UKRIDA). Before we discuss your experience with the process I would like to have a little background information:

- What is your work situation at UKRIDA?
- What was your role in the collaboration with TWU?
- On the whole, would you consider the PRA process to have been effective in establishing goals and establishing a strategy to attain those goals? Could you rate the effectiveness on a scale of 0 – 10, with 10 being “extremely effective”?

2. Critical Incident component

You rated the effectiveness of the PRA process a _____. I would like you to elaborate on that. To begin with, what do you feel worked well, or was helpful in the process?

<table>
<thead>
<tr>
<th>Helpful Factor &amp; What it Meant to the Participant</th>
<th>Importance (How was it helpful, or how did it work well?)</th>
<th>Example</th>
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Are there things that you feel did not work well or hindered the process?
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<th>Hindering Factor &amp; What it Meant to the Participant</th>
<th>Importance (How was it not helpful, or how did it hinder?)</th>
<th>Example</th>
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Summarize what has been discussed up to this point with the participant as a transition to the next question.

We’ve talked about what you felt worked well or was helpful in the process, and what you felt did not work well or hindered the process. I wonder if you feel there was something that you would have liked to have added to the process to make it more effective or helpful?

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<thead>
<tr>
<th>Wish List Item &amp; What it Means to the Participant</th>
<th>Importance (How would it have been helpful?)</th>
<th>Example</th>
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Thank you for taking the time to take part in this interview. In closing, is there anything that I have not asked that you feel is important? Is there anything you would like to add about this collaboration process that we have not already discussed?

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<th>Interview end time</th>
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<tr>
<td>Length of interview</td>
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<tr>
<td>Interviewer’s name</td>
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</table>

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Appendix F. Participant Debriefing Statement

PARTICIPANT DEBRIEFING STATEMENT

Adapting Rapid Participatory Appraisal to Transnational Collaborations in Counselling Psychology Graduate Program Development: A Critical Incident Study

Bart Begalka - Principal Investigator
Kumari Beck, Ph.D. – Supervisor

Thank you for participating in this study. Your participation has been helpful in broadening our understanding of how in the future to conduct effective collaborations between universities from different countries.

Please note that on the informed consent there is contact information if you have any questions about the study or if you have some concerns.

The results of this study will be made available to all participants upon request at the conclusion of the study.

Bart Begalka
Appendix G. Confidentiality Agreement, Research Assistants

CONFIDENTIALITY AGREEMENT

RESEARCH ASSISTANTS

ADAPTING RAPID PARTICIPATORY APPRAISAL TO TRANSNATIONAL COLLABORATIONS IN COUNSELLING PSYCHOLOGY GRADUATE PROGRAM DEVELOPMENT:

A CRITICAL INCIDENT STUDY

Principle researcher: Bart Begalka

We are charged with protecting the rights of our research participants. The information that we obtain from research participants is never to be discussed or shared outside of the context of research team activity.

PROTECTED INFORMATION INCLUDES BUT MAY NOT BE LIMITED TO:

- the fact that the person is, or has been, or has never been a participant in the study;
- any information given by the participants to the study through interviews or through secondary means (follow-up emails, Skype, follow-up personal contact, etc.); and
- any personal data about the participant.

Participants control the release of information about them and must agree IN WRITTEN FORM to the release of information BEFORE it is released. The exception to this rule would be a situation where the participant is a danger to self or others.

A breach of confidentiality and/or other unethical behaviour may result in your discharge from this project. Breaches of confidentially and/or other unethical behaviour may also result in ethical and/or legal charges.

- I understand that unethical behaviour may result in my dismissal from the research project, and possible disciplinary measures.
I declare that I have read, understood and agree to the terms of this contract.

Date: ________________  Research Assistant:
________________________________________________
(print name)  sign name)

Date: ________________  Principal Researcher:
________________________________________________
Bart Begalka  signature
Appendix H. Ethics Approval, Simon Fraser University
Appendix I. Ethics Approval, Trinity Western University
Appendix J. Ethics Approval, Universitas Kristen Krica Wacana