University of Dayton
eCommons

Educational Leadership Faculty Publications | Department of Educational Leadership

7-2021

The Centrality of Cultural Considerations in Facilitating Training for Adults

Corinne Brion
University of Dayton, cbrion1@udayton.edu

Follow this and additional works at: https://ecommons.udayton.edu/eda_fac_pub

Part of the Educational Assessment, Evaluation, and Research Commons, Educational Leadership Commons, and the Higher Education Administration Commons

eCommons Citation
Brion, Corinne, "The Centrality of Cultural Considerations in Facilitating Training for Adults" (2021). *Educational Leadership Faculty Publications*. 265.
https://ecommons.udayton.edu/eda_fac_pub/265

This Article is brought to you for free and open access by the Department of Educational Leadership at eCommons. It has been accepted for inclusion in Educational Leadership Faculty Publications by an authorized administrator of eCommons. For more information, please contact mschlangen1@udayton.edu, ecommons@udayton.edu.

The Centrality of Cultural Considerations in Facilitating Training for Adults

Corinne Brion, University of Dayton

This is the accepted manuscript version of this article; it has been accepted for publication in *Adult Learning* (ISSN 1045-1595). It is provided in this form in compliance with the publisher's policy on self-archiving.

Abstract

Teaching and learning are social and cultural activities. Across cultures people have different ways of communicating, interacting, and learning. Consequently, learning may not occur without understanding the role national cultures play on organizing and facilitating training events. This study is part of a larger study that took place over a period of six years, from 2013 to 2019, in West Africa. Using Hofstede et al., (2010) Six Cultural Dimensions model as a conceptual framework, the researcher sought to examine the extent to which factors of national culture influences the facilitation of professional learning among school principals in two West African countries. Findings indicated that facilitators adapted to national culture in the dimensions of Power Distance, Uncertainty Avoidance, and Long-Term Orientation. This study is significant because teaching does not always equate to learning, and understanding the role of cultural factors can improve learning transfer. If facilitators and practitioners understood how national cultures influence teaching, they would adapt and adjust their practices to the national cultures they serve in order to improve learning outcomes. Based on the study findings, the researcher offers recommendations for those practitioners who work with adults in international contexts and/or who attend to learners from various cultural backgrounds.

Keywords: National culture, culture, training, learning, professional development, adult education

Introduction

Alfred (2001; 2002) emphasized the situated nature of learning. According to the author, learning is not an individual activity but rather a process between individuals and within sociocultural contexts. Alfred (2002) affirmed that in order to understand adult learning one must give attention to the cultures within which the individuals interact and learn. Although several authors have asserted a relationship between cultural factors and teaching and learning (Alfred, 2002; Caffarella & Merriam, 2000; Caffarella & Daffron, 2013; Closson, 2013; Raver & Van Dyne, 2017; Yang et al., 2009), there are a limited number of qualitative studies examining the role national cultures play in facilitating adult learning in general (Caffarella & Daffron; 2013; Closson, 2013; Yang et al., 2009) and in the African context in particular (Silver, 2000). This study aimed to fill the knowledge gap by empirically and longitudinally examining the extent to which leadership training facilitators adapted their work to the national culture in West Africa. If facilitators and practitioners understood how their national cultures influence teaching, they would adapt and adjust their practices to the national cultures they serve to improve learning outcomes. Based on the study findings, the researcher offers recommendations for practitioners working in international contexts and/or attending to learners from diverse cultural backgrounds.

Literature Review

Influential social learning theorists have stressed the centrality of culture on learning (Bandura & McClelland; 1977; Lave & Wenger, 1991; Vytgosky, 1962). Vygosky (1962) believed that learning occurs through social interaction and that our culture provides us with cognitive tools that affect the way we think. According to Vygostky, language is a cultural tool. While language serves a similar function in all cultures, the unique features of a language can influence how we think. For example, if a speaker of a language that has different forms of

address depending on social position (such as *vous* versus *tu* in French), the speaker probably has a slightly different way of thinking about status and social position than a speaker of a language (such as English) that does not recognize this distinction. Similarly to Vygostky (1962), Bandura and McClelland (1977) posited that culture affects education and that learners learn best by observing, imitating, and modeling behaviors from their social environments. It is not surprising then that the social surroundings play a key role in learning.

In the field of adult education, several scholars have affirmed the impact of culture on teaching and learning (Alfred, 2001;2002; Cafferalla & Merriam, 2000; Caffarella & Daffron, 2013; Closson, 2013; Rogoff, 1995). Rogoff (1995) understood the sociocultural context of adult learning as a dynamic and interactive interaction between the individual and the environmental contexts within which one interacts. The author postulated that in order to learn and develop, facilitators needed to take into consideration the following elements: the personal plane, the interpersonal plane, and the community plane. The personal plane involves individual cognition, emotion, behavior, and beliefs. At this level, the unit of analysis is the individual's psychological and cognitive characteristics, as well as self-efficacy beliefs. The interpersonal or social plane includes communication, role performances, dialogue, cooperation, and conflict. The interpersonal plane reveals the individual's ability to successfully interact with others in various social and cultural environments. The community or institutional plane involves shared histories, languages, rules, values, beliefs, and identities. Rogoff (1995) asserted than an individual could belong to several communities, each with its own rules, histories, and cultural practices.

Additionally, beyond an awareness of who is represented in the room socially and ethnically, Caffarella and Daffron (2013) suggested that the content of the materials should reflect the cultural differences to enhance learning. These authors asserted that learning should

be discussed within contexts because context affects the way we teach, what we teach, and how we teach. Moreover, these authors affirmed the necessity for facilitators to be culturally sensitive and understand the local norms and traditions of the host cultures. Alfred (2002) further asserted that in order to create democratic institutions and communities, educators and facilitators must first recognize and acknowledge their own sociocultural histories, identities, biases, and assumptions. These educators must understand that their sociocultural background affects their worldviews and therefore their interactions with individuals from various backgrounds (Alfred, 2002).

Being culturally competent and being curious about others' cultures is particularly important when working in former colonies in West Africa. Historically, colonizers felt threatened by educated locals and, as a result, created mechanisms to keep colonized people feeling inferior (Fanon, 1952). This structural inferiority caused many black people to feel inadequate and consequently they became dependent on the colonizers (Fanon, 1952). More recently, Bhabha (1989) asserted that the histories and cultures of colonization continue to impact the present. Bhabha (1989) called for embracing cultural differences because the "possibility of difference and its articulation could free the signifier of skin/culture from the fixations of racial typology" (p.11). When working in former colonies, it is crucial that facilitators of learning embrace the local cultures and understand overt and covert power dynamics in order to successfully foster trust among stakeholders (Bryk & Schneider, 2003) and enhance learning. This study sought to add to the adult learning literature by examining how facilitators in two West African nations adapted their facilitation to the national cultures in order to foster learning among educational leaders.

Conceptual Framework

The author utilized Hofstede et al. (2010) model of national culture (6D) as a conceptual framework. Although Hofstede et al. cultural dimensions are not referenced in adult education, the author selected the 6D because she examined the influence of national culture on adult learners across two nations. National culture is about the value differences between groups of nations (Hofstede et al., 2010). Hofstede and colleagues conducted a comprehensive study of how values in the workplace are influenced by national culture. Between 1967 and 1973, they analyzed a large database of value scores collected from employees of IBM, the American multinational technology company. Hofstede et al. (2010) first used 40 countries with the largest groups of respondents. Afterwards, they extended the analysis to 50 countries. Subsequent studies validating the earlier results included commercial airline pilots in 23 countries, civil service managers in 14 countries, consumers in 15 countries, and other executives in 19 countries. Since 2010, scores on the dimensions are listed for 76 countries partly based on replications and extensions of the IBM study by different scholars on different international populations.

The countries' positions on these dimensions are expressed in a score on a 100-point-scale with zero being the lowest possible score. The cultural dimensions represent independent preferences for one state of affairs over another that distinguish countries (rather than individuals) from each other. The dimensions of the model are explained below and Table 1 outlines how countries A and B scored on each of the dimension.

Power distance index (PDI)

This dimension expresses the degree to which the less powerful members of a society accept and expect that power is distributed unequally. Both countries scored high on the power distance dimension indicating that people tend to accept hierarchy without questioning it.

Individualism versus Collectivism (IDV)

Individualist societies refer to societies in which the propensity is for individuals to take care of themselves and their immediate family only. In collectivistic cultures, people think of the needs of the group over individual needs. Both countries are considered collectivistic societies, as they both scored a 15 on the scale.

Masculinity versus femininity (MAS)

Masculinity represents a preference in society for achievement, competitiveness, heroism, assertiveness, and material rewards for success. On the other hand, femininity embodies an inclination for cooperation, modesty, caring, and quality of life. With scores of 40 and 50, Hofstede et al. (2010) model considers that both countries lean towards femininity.

Uncertainty avoidance index (UAI)

This dimension speaks to the degree to which individuals are uncomfortable with uncertainty. Both nations scored high indicating a preference to avoid uncertainties.

Long-term orientation versus short term normative orientation (LTO)

Long-term orientation denotes a society that is focused on the future. Short-term orientation societies focus on the present or past, and value traditions. Countries A and B value traditions.

Indulgence versus restraint (IND*)*

Indulgence refers to a society that accepts having fun and enjoying life. Restraint is for a society that eliminates gratification of needs and controls it with strict social norms. Country A scored low indicating a tendency for restraint while country B scored high suggesting a propensity to enjoy life.

Table 1- Cultural Profiles

Cultural Dimension	Country A	Country B
Power Distance	70	80
Individualism/Collectivism	15	15
Masculinity	50	40
Uncertainty Avoidance	55	65
Long-Term Orientation	27	4
Indulgence	18	72

Contextual Information

As table 2 indicates, Country A is a former French colony that gained its independence in 1960. The national language is French, and the educational system is inspired by the French educational model. Country B is a former British colony that gained its independence in 1957. In country B, the language of instruction is English, and it follows the British educational system.

Table 2 - Education Systems for country A and B (CIA, 2016)

	Country A: French system	Country B: British system
Language of Instruction	French	English
Kindergarten	Rarely found	2 levels (1 & 2)
Primary School	6 years of Primary	6 years of Primary
Secondary School	7 years	6 years

Methodology

This qualitative study used a longitudinal design that allowed the researcher to examine the role culture plays on the facilitation of training for adults. It is part of a larger study that took place over a period of six years, from 2013 to 2019 in two countries in West Africa. An IRB was obtained from the researcher's institution. This study sought to answer the following questions: How, if at all, facilitators of leadership training adapted their facilitation to the national cultures?

Selection of Sites

While conducting this study, the researcher consulted with a non-profit organization that provided professional learning (PL) events to school leaders. Part of her work was to collaboratively create leadership modules for school leaders. In addition, the researcher led numerous trainings in French and English in both countries, trained local facilitators, and observed PL led by the local trained facilitators. These training events aimed at building the capacity of school leaders in Low-Fee Private Schools (LFPSs). The sites selected for this study were seven leadership trainings in country A and 18 in country B. Each training lasted two to three days. Participants were school leaders in Low-Fee Private Schools. A total of 310 leaders were trained in country A and about 650 in country B.

Data Collection and Participants

Data collection included the facilitation of 25 trainings, 70 days of training observation, numerous informal conversations with local facilitators and participants, over 70 debriefing training sessions, as well as journal and field notes. Participants were men and women principals in LFPSs in urban, suburban, and rural areas. Their age ranged from 21 to 75 years old. Their professional experience in education also varied widely.

Facilitation of training. Over the course of six years, the researcher led seven trainings in country A and 18 in country B. While facilitating training, the researcher took notes on how to improve the materials to make them culturally appropriate. She also wrote culturally relevant examples, customs, traditions, and stories in order to update the participants and facilitators manuals. Facilitating the training also allowed the researcher to model for her local colleagues how to conduct a leaner-centered training.

Training observation. When the researcher was not facilitating sessions, she observed local facilitators. She observed a total of 70 days of training: 25 in country A and 45 in country B. Following Wolcott's (1994) advice the observations were structured. The researcher used a checklist to help her identify areas of growth and mastery. For example, the checklist included items related to cultural ways of facilitating such as respect of allocated time for each activity, training preparation, tone and volume of voice, handwriting, or use of transitions. During the observations, the investigator took ample notes. These notes and checklists were later coded and added to the data analysis.

Informal conversations and debriefing sessions. The researcher had numerous informal conversations with participants, local facilitators, and staff members from the local non-profit organization. Additionally, this researcher led or co-led a total of 70 debriefing sessions with

local facilitators. At the end of each day of training, there was a debriefing session during which the facilitators and trainees reflected on their practices and provided feedback to each other. During these meetings, the researcher collected data related to cultural differences pertaining to the capacity to self-reflect and the ability to give feedback.

Journal and field notes. The researcher kept a journal to record her observational notes regarding the participants and facilitators (Saldaña, 2009). The journal also included the researcher's feelings, emotions, and reflections about the content of the training. Field notes included comments pertaining to the data, methodology, and cultural factors such as language (verbal and non-verbal), attitudes, attendance, timing, and content of the leadership modules.

Data Analysis

Coding is the base of the analysis (Saldaña, 2009). Due to the large amount of data to code, the data were pre-coded by highlighting significant participants' quotes or passages that related to the research questions (Miles & Huberman, 1994). The pre-coding allowed the researcher to place relevant quotes under each of Hofstede's categories. For example, under power distance, participants stated, "Whites have the answers" and "I must listen."
Following the pre-coding, analysis of qualitative data took place over two cycles of coding, still using Hofstede et al. (2010) 6D categories to develop themes such as "knowledge holder" or "Title = respect". In round one, the investigator used in vivo coding to develop codes for each key point emerging from the interviews, documents, field notes, and journal. Examples of codes included power dynamics, perceived knowledge holder, importance of status. In round two, using axial coding, the researcher grouped the preliminary codes into overlapping categories to create themes, such as titles, knowledge, group matters.

Positionality

The researcher is a White woman, native from France who speaks English fluently, and consulted on various occasions for the non-profit organization over a period of six years. She led training sessions, conducted research, and visited hundreds of schools. At the time of the research study, this researcher was an employee of a university and consulted for the non-profit organization.

Trustworthiness

To ensure forthrightness in relating to the participants (Wolcott, 1994), the researcher engaged in daily reflective practices, such as journaling throughout the process to manage her own subjectivities (Milner IV, 2007). Through reflection, reading about the country history, visiting significant cultural sites such as the slave castles in country B, and many conversations with locals, researcher gained an understanding of the cultural influence she had on the participants as well as the influence the participants had on her (Saldaña, 2009).

In conducting this study, the researcher took a series of precautions to preserve the integrity and the internal validity of the study. First, she triangulated the data using several different sources of data such as the facilitation of the training, numerous observations, informal conversations, and formal debriefing sessions. In addition, the researcher went back to the local Educational Specialists at the organizational level to ask them to check the accuracy of the findings, which can be referred to as a form of member checking (Mero-Jaffe, 2011).

Findings

The findings are presented using Hofstede et al. (2010) Cultural Dimensions. In this paper, the researcher reports how facilitators adapted their facilitation to the national cultures in

the dimensions of power distance, uncertainty avoidance, and long-term orientation (Hofstede et al., 2010).

Power distance

Both countries scored high on this dimension. This indicates that people tend to accept hierarchy without questioning it. In a training context, it is important to understand these dynamics to build trust among all stakeholders. Power distance was demonstrated among races, titles, and formal educational levels. In terms of race, power distance was expressed when White facilitators from the West trained local leaders. In the participants' views, White necessarily "had the answers." Participants repeatedly affirmed the need to listen to White people coming to help them with their schools because they thought "if a White comes here, I must listen because they know more."

Titles were equally important. If participants were reverends or had any kinds of affiliations with the Church, they were automatically respected and trusted by the rest of the group. People tended to let reverends speak first and let reverends pray at the beginning and end of each training day. Additionally, academic titles and formal educational levels appeared to matter to trainees. Facilitators holding a PhD, or those who were doctoral students, were "important people." One participant exemplified this idea when he said: "You know here, it makes you look like someone if you have a title and you get respect and recognition."

Uncertainty avoidance

Country B showed a preference for avoiding uncertainty while country A did not show any preference. For both nations and within the context of this study, all participants had a preference to prevent uncertainty. This was key in organizing the training because participants did not feel comfortable not knowing about the professional development event ahead of time.

Learners requested clear descriptions of the training, why they should attend, how the training would benefit their schools, who the facilitators were, the training goals, and a detailed schedule for each day that outlined breaks and lunch times. When the researcher asked local colleagues about the need to create an hour per hour schedule, they replied: “It is part of our culture, you just have to do it, or they will not come. I think it is because it takes a lot of effort to come to a training: transportation in the dust, time, gas, so they want to know if it will be worthwhile.” Providing such information ahead of time increased attendance and punctuality. Punctuality was an issue in country B for the first few training sessions, but once participants knew the facilitators and the quality of the training, people started to come closer to the scheduled time. Punctuality was never a challenge in country A. There, participants arrived well ahead of the starting time.

Long-term orientation

Both countries scored very low in long-term orientation, indicating that people value and honor traditions. This was most apparent in country A. There, it is customary for any training session to start with an opening and a closing ceremony at the outset of the training. During both occasions, organizers or authority figures gave formal speeches outlining their roles and titles, the importance of the training, and welcoming participants and facilitators. This custom was essential when planning for training because it allowed the facilitators to include more time for speeches and for closing remarks. Finally, understanding this tradition helped build trust and rapport with participants, local dignitaries, and officials. This cultural practice was significant for training because time and resources had to be allocated for the ceremonies.

Discussion

In this discussion, the author focuses on Hofstede et al. (2010) power distance, uncertainty avoidance, and long-term orientation.

Who Is The Knower: The power distance dimension

In terms of Power Distance, it is essential to recognize that there is an embedded tacit hierarchy that exists in both countries. This was apparent when a reverend was partaking in the training session, or when there were locals or foreigners with a title or PhD. This hierarchy occurs with Whites working in these nations and also among locals. Because of the legacy of colonization (Fanon, 1952; Bhabha, 1989), being White usually means “knowing more” and being the knower. This perception is accentuated when titles are added to the Whiteness. If men and women were in the same room with equal Whiteness and titles, the propensity would be for men’s insights to be more valued than women’s, as both nations are patriarchal. Local men with titles have the most clout among all. This power distance is important to understand because the embedded hierarchy affects the facilitation of training. As a result, facilitators coming from the West had to be aware of these power dynamics when designing and conducting training events. For example, the researcher was acutely aware of the impact of the colonizers on both countries. Before going to the countries for the first time, she had read extensively and learned about the countries’ cultures and traditions. The researcher continuously educated herself by visiting key sites, such as the slave castles, conversing with locals, asking questions, and reading. She also committed to work with school leaders overtime, hence the participants saw her on numerous occasions and were able to build a strong rapport with her. These factors eased the participant minds as one of them shared:

> For a while, the only time we saw White people was when they took everything from us, our goods, our land, and our families. You are different and one of us and we trust that you will work with us for our good. We know that because you keep coming back to help us.

In addition, the researcher welcomed receiving local names to avoid the distance created by having a title and being White. Participants in country B baptized her "Asantewaa" after a respected woman warrior. In country A, participants named her "Wendkuuni" or God's gift. After these initial and unofficial naming ceremonies, the researcher introduced herself using her local names in subsequent training events. When debriefing sessions with her local colleagues, one of them said: "Participants just love that you have local names. They see you as one of them now and they ask about you when you go."

All facilitators focused on building robust relationships based on trust from the onset of the training. Bryk and Schneider (2003) assert that relational trust is comprised of genuine listening, social respect, respectful exchanges, being able to disagree and feel heard, and feeling valued. From this study's findings, the researcher would add that relational trust was built by being humble and emphasizing publicly that despite Whiteness and/or titles, the facilitators were not the knowers in the room. Instead, the participants were the experts. The findings also demonstrated that it was equally important to understand one's own identities and the ones of the learners prior to the professional development event. This finding concurs with Caffarella and Daffron (2013) and Alfred (2002) who encouraged facilitators to reflect on their identities as well as seeking to understand the participants' identities before facilitating a training session.

In order to promote feedback and self-reflection across races, educational levels, and experiences, the researcher as one of the lead facilitators created a document for all facilitators

outlining how to give constructive feedback to other facilitators and participants without seeming negative or perceived offensive. It was particularly important to understand issues of power and to offer tips on giving feedback in order for Westerners and local facilitators to learn from each other and model feedback giving to their training participants, as suggested by social learning theorists Bandura and McClelland (1977).

Holding Judgements: Uncertainty avoidance and long-term orientation dimensions

Country A wanted to receive in advance all details about the training, including who the facilitators were and the hourly schedule. Findings revealed that if the schedule was not distributed in advance "people do not come." First, the need for a detailed schedule was surprising to the researcher. Once her local colleagues explained that such official document is customary and improves attendance, she adapted her facilitation and sent in advance the detailed schedule to all parties.

Citizens of both nations greatly value traditions. Country A, however, is more formal than country B when it comes to training. As mentioned earlier, it is not unusual for citizens of country A to have an opening and closing ceremony at training sessions. Being French, the researcher could hear the formality of the French language during speeches. It would be easy for anyone not accustomed to these rituals to form judgements. The attitudes and demeanors during these rituals show whether one respects the host culture or not. To become familiar with the local cultures, the researcher visited both countries numerous times, interviewed school leaders about their needs, collaborated with local educators and university professors, and sought feedback from training participants after each session in order to review the materials and make the necessary modifications, such as switching words most commonly used, examples, or pictures. These practices are in line with being culturally proficient (Lindsey et al., 2018) and with Alfred

(2002), Cafarrella and Daffron (2013) who affirmed that facilitators have to be culturally sensitive to norms and traditions of the participants and their contexts.

Implications for Adult Education

This section provides practical suggestions for facilitators and practitioners who work internationally and/or with adults from diverse national cultures. These recommendations are based on strategies that local and foreign facilitators efficiently used to adapt their facilitation to the host cultures in order to enhance the learning of all adults.

Training in general

To provide professional learning that accounts for national culture, facilitators and training organizers could use the multidimensional model of learning transfer (MMLT) (Author, 2021). The MMLT aims to foster learning among adult learners while also enhancing the transfer of that learning to the workplace and/or personal life (Author, 2021). The MMLT is designed to help practitioners and trainers adopt a cultural lens when designing, conducting or assessing their professional learning events. The MMLT offers rubrics that are designed to help practitioners with the seven dimensions of the model: culture, pretraining, learner, facilitator, content and materials, context and environment, and follow-up. Within each of these dimensions, there are several items practitioners can self-assess. For example, during the pretraining phase, training organizers should reflect on the culture of their participants. This is important because this step affects the content and the delivery of the materials.

In the facilitator dimension of the MMLT, the author (2021) explains that effective facilitators seek to learn about themselves and reflect on their own national culture and their culture may explain certain behaviors or biases. Not doing so has the potential to negatively affect the training content and delivery. For example, facilitators need to be aware of biases they

may have towards certain groups of people. Knowing what these biases are before teaching and gathering materials for the training is crucial so that all adults are given the equitable opportunity to learn and interact with materials with which they can identify. Learning about self can be done through mindfulness practices such as reflection, journaling, having accountability partners, and learning about one's implicit biases. Harvard Implicit Project provides implicit bias tests that aim to trigger reflection and discussion (Project Implicit, 2021).

Training in West Africa

Based on this research project, facilitators working in these two nations of West Africa should be aware of several cultural traits such as the power of hierarchy and traditions. To understand these cultural norms, guest facilitators should remain humble and learn about the host country's culture prior to preparing or delivering a training. One tool that could be used is Hofstede Insights, a phone application designed by the Hofstede group that provides information about various cultures, articles, and other valuable training. Other ways to learn about host countries and interact with adults from particular cultural groups could be to volunteer or visit local organizations that work with adults from these countries. Such organizations could be churches, language schools, colleges, or groups on social media. Additionally, facilitators could read, listen to podcasts, watch documentaries, visit the country virtually or in person, attend webinars and conferences. It is also necessary for guest facilitators to understand and accept that they are not the experts in the host country. This is important because relating to the host learners that they are the experts builds trust, a necessary component of learning. Trust is built overtime by listening, observing, seeking feedback, being genuinely interested in collaborating and in learning from the learners. Trust is also developed by respecting traditions, rituals, and ceremonies (Bryk & Schneider, 2003).

In this study local facilitators were not comfortable giving feedback due to the power dynamics. This study demonstrated the need for guest trainers to model and explain how to give feedback while respecting cultural norms of power and hierarchy. In this context, the author provided local trainers with a document outlining how to give constructive feedback to others without seeming negative or perceived offensive. Additionally, in these nations, teaching meant lecturing. As a result, guest facilitators had to train local facilitators on learner-centered approaches. Once again modeling was key as well as co-facilitating with local trainers, providing feedback during debriefing sessions, and writing feedback letters post training. Being respectful of the cultural differences and being encouraging was needed because local facilitators were learning new teaching strategies (Author & Cordeiro, 2018). It is the author's hope that these practical suggestions will give other training facilitators some ideas on how to adapt their facilitation to the national cultures and hence foster learning.

Limitations and Future Research

Limitations of the study include a sample limited to Low-Fee Private Schools and schools that were located in two countries in West Africa. However, these findings may be relevant for countries with similar economic, historical and cultural values.

Conclusion

This study sought to understand the extent to facilitators adapted their facilitation to two West African national cultures. The author used Hofstede et al. (2010) model of national culture (6D) as a conceptual framework to compare two cultures. Findings revealed that both the host and guest national cultures of facilitators and participants alike influenced the training in both countries under study. Specifically, the training was affected by national cultures in terms power distance, uncertainty avoidance, and long-term orientation. This study is significant because

teaching does not always equate to learning. If facilitator of learning and practitioners understood how their national cultures influence teaching, they would adapt and adjust their practices to the national culture in order to improve learning outcomes. This study provided practitioners with specific examples of how they can and need to adapt their facilitation to be responsive to the national cultures of these two countries and hence foster learning. Although this study took place in two West African countries, the findings demonstrated the need for cultural awareness beyond the two countries under study. Since all countries have cultures, all facilitation must be culturally grounded. The multidimensional model of learning transfer is a tool that can help facilitators and professional learning organizers take culture into account before, during, and after the training.

References

Author (2021). Title and journal omitted to maintain anonymity.

Author & Cordeiro, P. A. (2018). Title and journal omitted to maintain anonymity.

Alfred, M. V. “The Politics of Knowledge and Theory Construction in Adult Education: A Critical Analysis from an Africentric Feminist Perspective.” MAACE Options 2001, 13 (1), 10–20.

Alfred, M. V. (2002). Linking the personal and the social for a more critical democratic adult education. *New Directions for Adult and Continuing Education*, *2002*(96), 89-96.

Bandura, A., & McClelland, D. C. (1977). *Social learning theory* (Vol. 1). Prentice Hall: Englewood cliffs.

Bhabha, H. (1989). Hybridité, identité et culture contemporaine. *In Magiciens de la terre*. Ed. Jean Hubert Martin. Editions du Centre Pompidou.

Bryk, A. S., & Schneider, B. (2003). Trust in schools: A core resource for school reform. *Educational Leadership*, *60*(6), 40-45.

Caffarella, R. S., & Daffron, S. R. (2013). *Planning programs for adult learners: A practical guide*. John Wiley & Sons.

Caffarella, R. S., and Merriam, S. B. (2000). Perspectives on Adult Learning: Framing Our Research.” In D. S. Smith (ed.), Proceedings of the 40th Annual Adult Education Research Conference. De Kalb, IL.

Closson, R. B. (2013). Racial and cultural factors and learning transfer. *New Directions for Adult and Continuing Education*, *137*, 61-69.

Fanon, F. (1970). *Black skin, white masks* (pp. 13-30). Paladin.

Hofstede, G., Hofstede G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind*. McGraw-Hill.

Lave, J., & Wenger, E. (1991). *Situated learning: Legitimate peripheral participation*. Cambridge University Press.

Lindsey, Randall B., Nuri Robins, K., Terrell, R.D., and Lindsey, D.B. (2018). *Cultural Proficiency: A Manual for School Leaders,* 4th Ed. Corwin.

Mero-Jaffe, I. (2011). ‘Is that what I said?’ Interview transcript approval by participants: An aspect of ethics in qualitative research. *International Journal of Qualitative Methods, 10*, 231-247.

Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook*. Sage Publications.

Milner IV, H. R. (2007). Race, culture, and researcher positionality: Working through dangers seen, unseen, and unforeseen. *Educational Researcher*, *36*(7), 388-400.

Project Implicit. (2021, April 29). Implicit Bias Test. https://implicit.harvard.edu/implicit/takeatest.html

Raver, J., & Van Dyne, L. (2017). Developing cultural intelligence. In K. Brown (Ed.), *The Cambridge handbook of workplace training and employee development* (pp. 407-440). Cambridge University Press.

Rogoff, B. "Observing Sociocultural Activity in Three Planes: Participatory Appropriation, Guided Participation, and Apprenticeship." In J. Wertsch, P. del Rio, and A. Alvarez (eds.), Sociocultural Studies of the Mind. Cambridge: Cambridge University Press, 1995.

Saldaña, J. (2009). *The coding manual for qualitative researchers*. Sage Publications.

Silver, D. (2000). Songs and storytelling: Bringing health messages to life in Uganda. *Education for Health*, *14*(1), 51-60.

Vygotsky, L.S. (1962). Thought and language. MIT Press.

Wolcott, H. F. (1994). *Transforming qualitative data: Description, analysis, and interpretation*. Sage.

Yang, B., Wang, Y., & Drewry, A. W. (2009). Does it matter where to conduct training? Accounting for cultural factors. *Human Resource Management Review*, *19*(4), 324-333.