

ON THE FOREIGNER

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Who is 'the foreigner'? What does it mean, to be a foreigner, and how does foreignness feel, look, or smell? A concrete definition of the foreigner would perhaps belie the very term, so I attempt here to illustrate the notion, calling forth some conceptions, within and around which each of us must continually construct an understanding of foreignness, for ourselves and for those around us. According to the Oxford Dictionary (Oxford Dictionaries, 2015), a foreigner is a person coming from another country, who does not belong to a particular place or group, a stranger, an outsider. Julia Kristeva (1991), in her book *Strangers to ourselves*, elaborates on these ideas, and says that the foreigner can cause "a choked up rage deep down in my throat", and be seen as "a black angel clouding transparency" (p. 1). Following this view, the foreigner, stranger, outsider that comes from a very different place, could be seen as someone who causes an unwanted disturbance, or anxiety, in our everyday comfort and routine. While Kristeva's conception is laden with emotion, both notions identify a foreigner as somebody unfamiliar, unpredictable. The foreigner then, is a stranger, an unknown, an Other.

Conceptions of the foreigner can also evoke an ethical commitment to tolerance, for all of us to live together, on this earth, for example, despite, with and across our differences (Kant, 1970; Todd, 2011). Some claim that this is not so easy, that difference causes resentment, even fear, as the stranger may behave, feel and think differently to the dominant expectations in society, and behave in ways with which others do not agree (Camus, 1946/1988).

For Kristeva, foreignness is fluid. Being foreign involves being removed from one's origins, from the home (or mother-) land, from the safe, known, past. It can feel like a "demented whirl" (Kristeva, 1991, p. 6) of foreignness, of dramatic highs and lows, never exclusively being in one or the other state. The foreigner can be rootless, a wanderer, hiding behind a range of masks in his/her attempts to fit in, with the new community, hiding disappointments and sadness. Affirming his/her identity becomes a tenuous affair: where does the foreigner belong – everywhere? Nowhere? What counts, in the new place, citizenship, passports or geographic locality – acceptance in society, the social grouping, work or community? Foreignness can be determined in many ways: legal, physical, contractual, emotional, spiritual. It can be perceived as a potentially creative situation, offering new challenges, or raise angst and guilt, towards the future or the past that is left behind.

The foreigner challenges our claims to universality, to a cosmopolitan, single moral community, where everybody has the same rights to live and be. The concept highlights each of our own foreignness and the un-static nature of society (Bauman, 2009; Peters, 2013), and, furthermore, as Kristeva asserts, the "foreigner lives within us" and "by recognizing him within ourselves, we are spared detesting him in himself". Finally, the foreigner only "disappears when we all acknowledge ourselves as foreigners" (Kristeva, 1991, p. 1).

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WHAT HAPPENS IN A RESEARCH INTERVIEW? PEER DIALOGUE ON THE EXPERIENCE OF EVIDENCE GATHERING FOR DOCTORAL RESEARCH

Kerry Earl & Paul Flanagan

Within qualitative inquiry the 'interview' is central to the research evidence gathering stage (Creswell, 2012; Kvale, & Brinkmann, 2009; Polkinghorne, 2005). What follows is an exploration of interviewing by two Faculty staff doctoral researchers, Kerry Earl and Paul Flanagan. These thoughts were part of a presentation at CEAD (*Contemporary Ethnography Across the Disciplines*, www.cead.org.nz), November, 2014.

We began our discussions on our individual experiences of 'the interview' during opportunities provided by the WMIER staff doctoral support programme. We were interested in how the way we talk reflects our different backgrounds, disciplines and research fields. Kerry's