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Discovering the Unknown Person with the Neo Teacher-Learner Culture Care Paradigm

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DISCOVERING THE UNKNOWN PERSON WITH
THE NEO TEACHER-LEARNER CULTURE CARE PARADIGM

Madeleine Leininger, PhD, LHD, DS, RN, CTN, FAAN, LL

The author, a cultural anthropologist and leader to establish the discipline of transcultural nursing, takes the position that nursing faculty and students need a major shift from traditional, professional nursing practices to a global and holistic transcultural caring perspective. From this view, faculty and students discover the largely unknown teacher and learner for tomorrow’s cultural world to provide effective care to cultural strangers. To achieve this, the author presents her Stranger to Trusted Friend Guide and her well known Sunrise Enabler within the Theory of Culture Care Diversity and Universality to guide the teacher and learner to trust and discover each other in meaningful, current, and future nurse understandings. The author refers to this discovery process with the use of the Stranger to Trusted Friend Guide and the Sunrise Enabler as the new Neo Teacher- Learner Culture Care Paradigm. The Paradigm embraces an open discovery interactive approach in which mutual learning occurs between the faculty and the student in a safe and trusted context. Self and Other discovery characterizes this new and creative paradigm to generate new knowledge and understanding between the teacher and learner, leading to many beneficial outcomes.

Objectives:
1. To discover new modalities of knowing and gaining understanding between teacher and the learner about beneficial and rewarding learning experiences.
2. To apply a holistic and transcultural caring approach that incorporates social and cultural factors into nursing with in depth knowledge about human beings and especially cultural strangers.
3. To use Leininger’s from Distrusted to Trusted Friend Guide to enter the cultural world of the teacher and the learner and to become a trusted, caring, and sharing friend.
4. To shift from traditional professional nursing, teaching and learning practices to interactive, culturally-based, caring and discovery modes.
5. To discover the differences and commonalities between the cultural world of the teacher and the cultural world of the learner for beneficial and helpful decisions and actions in nursing practices.
6. To identify potential and/or actual benefits in discovering the wealth of transcultural nursing care knowledge and understanding especially related to the self and unknown persons with their values, beliefs, and caring practices.
Discovering People: Neo Teacher-Learner Paradigm

7. To discover future dynamic nursing teaching-learning practices related to cultural diversity and similarities, to bridge nursing from traditional to new approaches, to function in a multicultural world.

8. To be aware of the necessity to change nursing instruction and learning modes to multicultural world views and to cultural specific nursing care practices for today and the future.

DISCOVERING PEOPLE WITH THE NEO TEACHER-LEARNER PARADIGM

To know a person as fully as possible is one of the most difficult human challenges, and if reasonably attained, can be one of the most rewarding and enlightening human discoveries. Many humanists, psychologists, poets, anthropologists and lay people have pursued this desire in the long history of humankind. To attain this goal has necessitated patience, persistence, and an open self and other learning posture in which one discovers one’s own cultural world and the cultural world of the stranger or the unknown person. This endeavor necessitates an open mind and a holistic discovery process between the stranger and the unknown person(s) as the discoverer pursues the goal. The author contends this process is similar to the teacher-learner phenomenon in which trust, mutual respect, an open learning attitude with a caring ethos needs to prevail between the teacher as the discoverer and the learner as the stranger. In this open discovery process, the teacher discovers the cultural world of the learner and the learner discovers the largely covert hidden world of the teacher. This Self and Other discovery process to gain new knowledge and understanding of two different cultural worlds with their differences and similarities is a complex and major challenge. It is however, a most rewarding and enlightening learning experience between the teacher and the learner with rich learning opportunities to discover essentially unknown strangers.

Neo Teacher-Learner Culture Care Paradigm

In this chapter, the author presents a new and different approach to discover largely unknown persons by an open, creative, and culture-care teacher-learner interactive discovery process. It is a unique but extremely valuable experience to discover unknown persons and their cultural worlds. The author takes the position that this proposed Neo Teacher-Learner Culture Care Paradigm is
essential for today and for the future of the nursing profession in order to know and understand the learner, and to enable the learner to gain new insights about the teacher for effective teacher-learner outcomes. The Paradigm is based on an open and creative new dialogue between the teacher and learner. With the use of this Paradigm, the teacher gains new insights and knowledge about the learner and the learner discovers about the teacher’s values, and beliefs. This process enables the student to grow and become an enlightened learner of human behavior living in a global and very complex multicultural world. It is a dynamic discovery process, enabling both the teacher and learner to know and understand each other in a complex global society.

With the use of this Paradigm, many beneficial and meaningful outcomes can occur for both the teacher and the learner. Thus the author takes the position that it is possible to know and understand unknown person(s) if one pursues an open teacher-learner creative discovery stance using a holistic and broad world view with a genuine interest to learn about each other. In addition, transcultural caring knowledge and skills are used to “open the doors” to the teacher and learner cultural worlds. With this Paradigm, the teacher and learner, however, need to be willing to enter each other’s cultural world as essentially strangers. Most of all, they need to focus on developing a trusting relationship by remaining open to discover cultural differences and similarities (or commonalities) between the teacher and the learner. A caring attitude of concern and respect for each other must prevail with a willingness to learn from each other of their special values, beliefs, and patterned lifeways. While this might seem like “tall expectations”, these ingredients are essential to discover, know and develop an understanding of the unknown persons as human beings and as initially strangers to each other. The author refers to this discovery process as a new and different Teacher-Learner Culture Care Paradigm from traditional teaching-learning instructional processes in professional nursing.

It is basically a new and different Paradigm from traditional and past professional nursing education practices. It is a different way to discover and learn from each other as teacher and learner strangers and to become trusted and respected friends in the learning process. To discover the teacher and learner’s cultural worlds necessitates the unlocking of knowledge about each other and the gaining of new knowledge initially unknown about each other. Especially, the Paradigm focuses on discovering the teacher and learner’s cultural worlds with their differences and similarities in values, beliefs and lifeways.
In this discovery process, both the teacher and the learner can come to know each other. The teacher discovers the learner’s cultural world, and the learner discovers the teacher’s largely covert or hidden cultural world with differences and similarities. This open discovery process unlocks knowledge of the teacher and learner with two different worlds of knowing that leads to understanding and a wealth of rich and meaningful knowledge. Most of all, this new approach necessitates an openness and willingness to learn from each other and to gradually trust and respect differences and similarities between the teacher and learner as two different worlds.

**Stranger to Trusted Friend Guide**

The author offers a designed guide to assist in the discovery process for both the teacher and learner with her *Stranger to Trusted Friend Guide* (Fig. 1). This Guide helps the teacher and learner to discover each other and move from being a distrusted stranger to a trusted friend. It is a conceptual Guide to help the teacher and the learner envision a discovery process of changes from being a distrusted stranger to a trusted friend. As one examines the Stranger to Trusted Friend Guide (Fig. 1), one will find the teacher and learner are initially strangers to each other, but move gradually from a distrusted phase to a trusted friend in the discovery process. The Guide identifies the discoverers in this chapter as the teacher, an outsider and a stranger to the learner. As one examines the right side of the Guide, the discoverer gradually becomes a trusted friend. In this process, both the teacher and learner, as strangers, learn about each other through a reflective and open discovery process of each other’s cultural worlds of knowing. The goal is to gain trust and obtain credible, truthful, and meaningful data to know and understand each other and become a trusted friend (Leininger & McFarland, 2006, p. 51). Yes, it is possible to become a trusted friend to an unknown person or stranger. Some dates and descriptors are helpful to see changes over time in becoming a trusted friend. This necessitates time and patience, but the goal can be reached over time and in different contexts.

As one examines Figure 1, one will find that the discoverer teacher moves from being a distrusted stranger (left side of the Guide) to a trusted friend (right side). On the left side, there are indicators or signs of behavior of a distrusted person and on the right side, are indicators or signs of becoming a trusted friend. These indicators need to be used in the discovery process of both the teacher and the learner. Most assuredly, to become a trusted friend takes time as one moves from being a distrusted stranger (teacher and student) to a trusted friend. Yet, teacher and student can become a trusted friend and become comfortable to
**Figure 1**
Leininger’s Stranger to Trusted Friend Guide (Revised).

<table>
<thead>
<tr>
<th>INDICATORS OF A STRANGER (usually an outsider)</th>
<th>INDICATORS OF A TRUSTED FRIEND AS TRUST IS ESTABLISHED</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Distrusted Person (Initially):</strong></td>
<td><strong>Signs of becoming a trusted friend:</strong></td>
</tr>
<tr>
<td>1. Active to protect self and others. They are “gate keepers” and guard against outside intruders. Often suspicious and anxious.</td>
<td></td>
</tr>
<tr>
<td>2. Active to watch others and what is said or done. Limited trust of the outsider or stranger.</td>
<td></td>
</tr>
<tr>
<td>3. Skeptical and dubious of the discoverer’s motives and actions. Questions how information will be used. May give false information.</td>
<td></td>
</tr>
<tr>
<td>4. Reluctant to share cultural secrets, beliefs, values, and lifeways and protective of them. Dislikes probing.</td>
<td></td>
</tr>
<tr>
<td>5. Tests relationship and ambivalent to trust or confide in a stranger. May withdraw and not talk.</td>
<td></td>
</tr>
<tr>
<td>6. May offer inaccurate facts until trust is established and modify “truths” to protect self, family, and cultural lifeways.</td>
<td></td>
</tr>
<tr>
<td>2. Less watchful of others’ actions. Signs of wanting to trust and accept others.</td>
<td></td>
</tr>
<tr>
<td>3. Less questioning of discoverer’s motives, work and actions. Becoming comfortable to ask questions of the discoverer.</td>
<td></td>
</tr>
<tr>
<td>4. Willing to share one’s culture secrets, beliefs, values and care ideas. More spontaneous and relaxed.</td>
<td></td>
</tr>
<tr>
<td>5. More comfortable to be with the discoverer and to share ideas. Is on time and wants to be a “genuine and trusted friend.” More signs of trust.</td>
<td></td>
</tr>
<tr>
<td>6. Wants stranger to know the truth about her (him) and to respect the truths shared. Explains and interprets ideas to get accurate facts or truths.</td>
<td></td>
</tr>
</tbody>
</table>
to interact with each other. It is wise to be a good observer and document the signs of changing from a distrusted to trusted friend. When signs of trust and respect for each other occur as caring attitudes, one will find a wealth of valuable knowledge about the teacher and learner that are essential to know each other. Changing from a distrusted and often fearful person to a trusted friend leads to mutual trust and respect. It also leads to true understandings of each other with mutual confirmation. It is then that mutual learning occurs between the teacher and the learner with honest truths and sharing of “secret” knowledge and information about each other. Until trusted friend is reached, strangers may offer false or pseudo information. Both teacher and learner discover the real worlds of knowing each other as their cultural world of knowings and understanding are revealed. During this discovery, both the teacher and student may “test each other” to be sure it is safe to share the information and their reality world. During this time of discovery, testing and retesting may occur to determine how safe it is to reveal one’s cultural secrets, private knowledge, and cultural background. The Guide needs to be cognitively known to identify the changing process from a distrusted stranger to a trusted friend. Once this goal is reached, a wealth of truthful discovery and beneficial knowledge will become evident.

Development of the Guide
The author developed and revised this Guide over the past 60 years in professional nursing, and as a cultural and social anthropologist studying many different Western and non-Western cultures. The discovery and understanding of strangers has been a persistent interest and a life-long professional study area of the author to know as fully as possible unknown persons and cultural strangers.

The author developed and implemented this Guide from many cultural informants and with many cultures in the development of the discipline of transcultural nursing since the early 1960s (Leininger & McFarland, 2006). Granted, the Stranger to Trusted Friend Guide took several years to systematically examine the Guide and its benefits in different cultures. Today, the Guide is often used by many nurse researchers and students and others to discover unknown persons, cultures and life situations. The Guide has been extremely helpful to not only discover people from different cultures, but to realize that one can become a trusted and respected friend to strangers.

To become a trusted friend from being a distrusted person, however, necessitates a genuine interest in people, cultures, and newcomers in one’s life. It
requires time, patience, self-reflection and an open caring learning attitude to know strangers. The Guide has been extremely valuable and most encouraging to discover, know, and understand unknown persons in our complex and rapidly changing world. The author found that strangers appreciate this discovery process by taking time to listen, observe, and check out what one sees and hears from strangers. The sequential process of shifting from a distrusted or unknown person to a trusted friend has become one of the most helpful means to know diverse cultures and serve them in meaningful, trusted, and safe ways (Leininger & McFarland, 2006).

**The Sunrise Enabler**

The above Guide was used with the author’s **Sunrise Enabler** (Fig. 2) as another conceptual means to envision the large worlds of strangers as teacher and learner. The Sunrise Enabler was developed with the author’s **Theory of Culture Care Diversity and Universality** and the author’s **Ethnonursing Research Method** to examine the **Culture Care Theory** (Leininger & McFarland, 2006, p. 25).

The Sunrise Enabler has served for nearly five decades as a valuable visual conceptual guide to grasp the broad world of human beings and especially the cultural worlds of the teacher, learner, and unknown persons. The Sunrise Enabler depicts the sun as a large visual world image. The sun incorporates many factors influencing one’s world view in discovering self and strangers. The sun figuratively **glows** as one discovers human behavior factors such as religion, kinship, political interests, cultural values, education, technology, history, and environment that influence human behavior. Likewise, these factors are major influencers of the teacher and learner that are essential to know and understand the strangers or unknown persons.

The Sunrise Enabler presents a broad worldview which needs to be explored to obtain accurate and truthful knowledge about strangers, including the teacher and the learner. Within the sun image, one will discover cultural worlds of the stranger, such as the cultural world of the teacher and that of the learner. Such data provides essential knowledge and stranger knowledge about their worlds. To omit these cultural factors leads to incomplete and only partial knowledge of a person. Moreover, inaccurate or partial knowledge of a person or stranger can occur that includes biased information, opinions, pre-judgments, and racial biases. To make the sun **figuratively** rise, one needs to seek the full view of the sun and its revealing knowledge dimensions as shown in Figure 2. The Sunrise Enabler has been fully described and discussed by the author and by several transcultural
Figure 2
Leininger’s Sunrise Enabler to Discover Culture Care

nurse researchers in several published articles and books (Leininger, 1991/2004, 2006; Leininger & McFarland, 2006). Thus, the author chose the Stranger to Trusted Friend Guide (Fig. 1) and the Sunrise Enabler (Fig. 2), to discover as fully as possible unknown persons or strangers, and in the Paradigm, to focus on discovering the teacher and learner’s cultural world of knowing and living. Most
importantly, the Sunrise Enabler provides a holistic guide and epistemic knowledge to discover the teacher and learner, using a broad, open view of a person with multiple cultural and social factors influencing the stranger’s world of knowing and functioning. A wealth of knowledge from strangers can be obtained from the Sunrise Enabler to obtain the values, beliefs, and lifeways as strangers and human beings. Philosophical, epistemic, ontological, and cultural-social data about the strangers are often disclosed with the Sunrise Enabler when “trusted friend” and respect are established between the discoverer and the strangers.

*The Process of Self-Other Discovery*

By conceptualizing and using Figures 1 and 2 above, the author encourages the users to maintain an open learning discovery perspective. This open process between the teacher and the learner necessitates the process of *Self and Other* discoveries. The *Self-Other discovery process* is a reciprocal sharing of self-knowledge and the knowledge of others in one’s world of knowing. It is a transcultural discovery process and principle to know different cultures, and in this Paradigm, the teacher and the learner.

The process of *knowing and discovering of one’s self* through interaction with others becomes a basis for Self-Other learning of unknown persons or strangers. In the learner and the teacher learning discovery process, both become strangers engaged in self and other discovery through mutual sharing of information and the disclosure of one’s cultural world of knowing and its meaning. The mutual sharing of knowledge is based on caring constructs such as trust, respect, connectedness, and openness to others. During this sharing, one can learn about the stranger’s unique cultural world, cultural values, beliefs and patterned lifeways, but also can discover the other’s special insights, assets, and hidden cultural knowledge.

As a consequence, this new knowledge and fresh insights leads to great opportunities to know the fully the stranger. The Self-Other mutual learning process leads to the discovery of two cultural worlds based on a caring ethos to discover each other’s world. This reciprocal Self-Other mode of learning leads to great opportunities to discover the specific cultural values, beliefs, and patterned lifeways of each other. As a consequence, a great wealth of cultural data are shared and become a rich source for honest, truthful, and holistic new unknown knowledge about the strangers, including often past and current historical information over time and in different living environments. The discovery of
“inside cultural secrets” and valued personal knowledge becomes valuable to know each other as trusted and respected friends. Of course, all private and secret knowledge must be protected as confidential and established at the onset by the interviewers as an ethical condition. The rich and dynamic process of Self-Other sharing and becoming a trusted friend, rather than a fearful, distrusted, and unknown person, is encouraging to observe and know between the teacher and learner. Both strangers can become comfortable and safe with each other for Self-Other disclosure.

Generally, Self-Other sharing will be knowledge of shared differences and similarities of the cultural values and beliefs of each stranger’s world. Such knowledge is important both for the teacher and learner to know and understand each other in similar and different ways. Knowing and respecting oneself and each other is viewed as essential for professional nurse practitioners and teachers, and especially important to know diverse cultures. The differences and similarities between teacher and learner become the cultural bridge to learn and understand other unknown cultures.

This dynamic, interactive and reflective teacher-learner paradigm, however, necessitates taking time to hear, observe, and remain active learners of each other. The teacher also needs to be an active and genuinely sincere listener and responder to the learner. In this interactive process, both teacher and learner should feel free to raise questions, refute, or even reject ideas shared. The teacher needs to be comfortable to hear different views, and critical positions by the learner as well as their strange lifestyles and living environments. The teacher also needs to consider ways to accommodate and try to understand such culture care differences along with maintaining a caring attitude of interest, concern and openness to different cultural lifestyles. In addition, stories, light humor, jokes, special life experiences, with current and past historical facts are essential to be heard and understood as part of the stranger’s lifeways. Such cultural sharings are imperative to know and maintain trusted and positive teacher-learner relationships that promote and facilitate true and meaningful understanding and a genuine respect for each other’s ideas and lifeways. This Self-Other knowledge becomes the cultural bridge to discover other strangers and unknown human beings and cultures. Both the learner and teacher grow in discovery of new knowledge and gain confidence to discover other cultural strangers. While the knowledge content would be different for each cultural stranger, still such
disclosures become the pathway or bridge to learn about the strangers and to learn to trust them.

**Major Assumptions of the Paradigm**

From anthropological and transcultural nursing perspectives, the Stranger to Trusted Friend Guide and the Sunrise Enabler are based on the following assumptions:

1. Strangers can be known to others by their shared cultural values, beliefs, and patterned lifeways.

2. Human beings are born, live, and die within a designated culture with their particular care values, beliefs, and patterned lifeways.

3. Human beings as strangers live within a particular cultural context or their own cultural world and geographic environment until discovered by others.

4. The cultural values, lifeways, and beliefs of a stranger can be discovered by others where genuine interest, respect, self-other disclosure, trust, and caring attitudes prevail.

5. Initially, strangers often fear “outsiders” or “foreigners” (as often referred to) because they do not feel safe and comfortable as they are “different from them” in dress, mannerisms, language, behaviors, beliefs, actions and other areas.

6. As the stranger shares his (her) coveted values and beliefs, one will gradually seek to find a cultural bridge to conduct their ideas, beliefs and experiences with new or unknown strangers. They must also use caring attitudes as their cultural bridges in crossing over to new cultural strangers.

7. In the process of discovering and trusting another stranger, it is the Self and Other Mutual Sharing of differences and similarities that help to establish trust, and which can lead to beneficial teacher-learner outcomes.

8. To know and understand a stranger, a critical factor is to discover the cultural values, beliefs, and lifeways of cultural strangers. In fact, such
cultural knowledge becomes what the author calls the “Cross-Over Bridge” or foundation to relate, know, and understand new strangers of different cultures.

9. The ability to know and use culturally appropriate “cross-overs” of knowledge is the hallmark of transcultural nursing and human caring for beneficial nursing practices with the diverse cultures and strangers.

10. Learning about other cultural strangers becomes of great interest to students today, and especially to understand new cultures such as immigrants, foreigners, travelers, new students, and teachers. Such knowledge and skills are the heart and goal of transcultural nursing practices. “Cross-overs” or bridges are means to provide culturally congruent nursing care, which is the goal of transcultural nursing and the goal of the Theory of Cultural Diversity and Universality (Leininger & McFarland, 2006). Most importantly, establishing and maintaining culturally congruent care is being currently recognized as imperative to meet the needs of diverse cultures. According to Webber (2008), culturally congruent care is now held as one of the first laws of professional nursing.

Rationale for the Teacher-Learner Culture Care Paradigm

The Neo Teacher-Learner Culture Care Paradigm is a major shift from many traditional and current teacher-learner practices in the nursing profession. Traditionally, didactic, established rules and firmly prescribed procedures with traditional principles of “what needs to be learned to be a good nurse” needs to be replaced by this open, flexible, creative culture care teacher-learner paradigm. It is time to change professional nursing teacher-learner practices to meet a rapidly changing world in which culture care, diversity of cultures, and uncertainty factors are evident for this century and for the future (Leininger, 1984; Leininger & McFarland 2006). And as our world continues to change to a global and intense multicultural world, nursing students will need to be prepared to learn and respect diverse nursing approaches and to use transcultural nursing differences and similarities with care as the dominant focus or the essence of nursing practices. Hence, many outdated and traditional teaching methods need to be replaced with a holistic perspective to prepare future teacher-learners for contemporary, culturally-based, and flexible nursing practices will be in great demand for global culture expectations. With the Neo Teacher-Learner Paradigm, the focus is on facilitating such changes and to discover and know diverse and
similar cultures with their dominant care values, beliefs, and cultural lifeways. It will also assist cultural strangers to receive appropriate care.

This new Paradigm offers ways to be flexible, creative and imaginative in discovering and understanding cultural strangers, values and lifeways. The Paradigm is a conceptual guide, both to teachers and learners, to learn together and be helpful to culture strangers. With the rapid increase in numbers of immigrants, foreign travelers and clients from many different places in the world, the world of nursing will need to change, and in some cases, require dramatic changes. Teachers and learners in nursing will not only be expected to expand their world and global view, but to understand diverse cultures with their current and past values, beliefs, and lifeways. Today and in the future, teachers and learners need to be encouraged and inspired to care for people of diverse cultures. This is a major challenge for faculty and nursing students, but again, a most rewarding experience. And as the teachers and learners pursue these new nursing knowledge and practices, they will learn ways to integrate such knowledge into their nursing practice. This is a dynamic and challenging teacher-learner experience.

In the past, transcultural care knowledge was the large missing area in nursing until the advent of the author launching transcultural nursing as a formal area of study and practice in the early 1960s. Today, transcultural nursing is taught with theory and research data findings to be applied to the diverse care of clients in different cultures. This has been most encouraging, but it remains a challenge as many nursing faculty and students have yet to be instructed in transcultural nursing education theory and research. The urgency is to help teachers and learners know and understand many cultural strangers to improve or to establish transcultural nursing into nursing practices. This process will continue to be important now and in future times, and needs to be studied with a global, open world view as clients come from many different places. Teachers and learners can help in this discovery process and enrich their learning and their practices together in the forward movement of professional nursing as a discipline. Indeed, nursing students are willing and eager to learn about diverse cultures, but they need faculty to guide them to gain substantive knowledge about cultures. It is the open discovery with open dialogue between faculty and students that can help to inspire, reaffirm, and explore new areas in this endeavor.
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Undoubtedly, one can anticipate an explosion of transcultural and nursing health knowledge due to the demands and expectations of cultures who are seeking safe, beneficial, and meaningful care for their people. Indeed, nursing students need to be encouraged to pursue this important direction in their nursing, for their future teaching knowledge and practices. But most importantly, transcultural care knowledge needs to be incorporated into current curricula to prepare nurses for tomorrow. At the same time, faculty and students need to feel free to debate, question, or refute ideas that may be vague or limitedly studied. This new Paradigm encourages this direction for teachers and learners as a priority for the nursing profession. By using the Paradigm, cultural knowledge about different cultures can be openly discussed and within a holistic, global, and experiential framework. Undoubtedly, this will be the discovery of the components of the dimensions in the Sunrise Enabler model, regarding spiritual, religious, political, economical, kinship, technological, and environmental lifeways with differences and similarities that will make the learning process come alive and be understood from an in depth cultural perspective. The most difficult area will be in considering what cultural mode can best help different cultures to obtain and maintain congruent care.

Usefulness of the Sunrise Enabler

Again, the Sunrise Enabler provides a guide to use the three modalities to achieve this goal. These three modalities will be most helpful for the teacher and the learner to develop creative ways to provide care that is appropriate to the cultures. In fact, the Sunrise Enabler has been a powerful guide to help nurses learn to use the three modalities and within specific cultures. The author has used the Sunrise Enabler for approximately ten years along with other transcultural experts and it has been found to be extremely helpful to provide culturally congruent care. The Sunrise Enabler is best used with the Theory of Culture Care Diversity and Universality with the Ethnonursing Research Method to tease out and confirm often embedded care phenomena. Moreover, the theory and the Sunrise Enabler are being used by interdisciplinary colleagues who also find it most helpful to work with cultural strangers.

Recently the theory has been updated as published in the Leininger and McFarland (2006) 2nd edition. The goal of the theory remains the same, namely to generate data to provide culturally congruent care. The theory continues to provide theoretical perspectives with a creative ethnonursing research method.
Most of all the three decision and action modalities continue to be upheld as guides to nurses in the care of diverse cultures.

These three decision and action modalities are: (1) *Culture Care Preservation*, (2) *Culture Care Accommodation*, and (3) *Culture Care Repatterning and Restructuring*. These three modalities have been viewed by many users of the theory and method as major breakthroughs in nursing away from the traditional focus on nursing process and prescribed “interventions” to guide nurses in their care practices. For transcultural nurses have often discovered that cultural interventions can become *nursing imposition processes* to many cultures. The three modalities of culture care are a major breakthrough from the traditional focus on “nursing interventions” which often become nursing imposition practices to cultures. The three action modes have revealed dramatic benefits when applied to the care of diverse cultures. The reader is referred to the definitive definitions in the publications by the authors (Leininger & McFarland 2006). The benefits are often dramatic when culturally based care is used with the three action modes. These research findings have been used by many transcultural nurses over the past five decades. With the use of three modalities, this major shift became welcome to cultural strangers as it brought care that was not only culturally congruent, but safe and trusted care. The recipients of the care were pleased to find that the cultural values, beliefs and processes fit with their own beliefs and lifeways.

The three modalities are defined in the definitive publication by the authors and by many nurse researchers who have used the theory of *Culture Care Diversity and Universality Theory – A Worldwide Theory for Nursing* over the past five decades (Leininger, 1991/2004; Leininger, 2006; Leininger, 2008; Leininger & McFarland, 2006). With the use of the three modalities by professional nurses, a shift from prescribed traditional intervention nursing practices occurred. This provided culture strangers with a different kind of care that was pleasing and very satisfying to them. Many culture strangers often gave feedback to transcultural nurses and others of this change, and of their satisfaction to think at last their values, beliefs, and caring practices were included in care. Transcultural nurse researchers and the author have provided many examples of culturally congruent care to help cultures recover more quickly to prevent unfavorable services and to return home as soon as feasible. Many of these research findings from the theory and the ethnonursing research method are presented in Leininger (2006, 2008) and Leininger and McFarland (2006), which publications the reader is encouraged study.
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Thus the Paradigm is seeking to establish new directions in culture stranger care and to facilitate their health and well being or to help them face dying. This encourages nursing students who are intrigued with these discoveries, as they say the theory and the research findings “make sense”, especially in regard to their own family cultural lifeways. However, these nursing students are still eager to have faculty as mentors and teachers to help them fully use the research data and to understand why these beneficial outcomes occurred. Again, the Paradigm has been designed to find explanation and guidance to help students. Faculty, however, need to be grounded to know about many of these cultures so they can anticipate student questions and unexpected viewpoints about the culture.

The author holds that by using both the Stranger to Trusted Friend guide with the Sunrise Enabler, the combination provides a powerful guide to enable teachers and learners to grasp and understand the cultures of today. The combination of these two conceptual perspectives also offers specific guidelines to discover very subtle, often embedded and compact cultural meanings. The combination of the two conceptual modes also reinforces the learning about cultures for a holistic view but to discover unknowns that are often hidden and need to be explicited. Thus these conceptual guides give a more complete picture and total view of a cultural stranger. It is, however, the Self-Other discovery process with interaction with the teacher that seems to become important holding knowledge and that remains with the learner over time. The teacher, to be effective, is to know, understand, and anticipate the learner needs in order to guide the learner in meaningful ways. Again, it is a discovery of the two different cultural worlds of the teacher-learner that opens the door to understanding with meanings of the two strangers. It facilitates credible, safe, and comprehensive learning for both teacher and learner. And it is this knowledge that guides nursing students and faculty to use the three modalities found in the Sunrise Enabler.

In sum, the purpose of the Neo Teacher-Learner Paradigm is to involve both the teacher and the learner to discover together their worlds, and through this knowledge, to reinforce and establish their worlds of knowing as previous strangers to each other. As a consequence, as the learner and the teacher mutually learn from each other in a trusting, safe, and friendly manner, the reader needs to keep in mind that the learner needs to feel safe with the teacher and that the teacher will manifest a caring ethos in the discovery process of treasured cultural ideas, values, and lifeway practices. It is this interactive discovery process that
must remain as an open exchange between the teacher and the learner. The teacher needs to manifest patience, provide time, and exemplify caring attitudes to facilitate the learning.

The teacher also uses the holistic Paradigm to maintain an open and broad scope of the discovery process and search for multiple factors that influence the stranger. If these ingredients are present, one can anticipate that the teacher learner experience can be effective, rewarding enlightening and satisfying. One will also find that the learner usually retains this knowledge and can transfer it to knowing other strangers as the cultural bridge to other people, strangers and cultures. Such interactive experiences should be positive, creative and inspiring to both the teacher and the learner. The identification of cultural differences and commonalities often becomes the holding knowledge to help learners to discover other unknown strangers and especially the diverse cultures.

Thus the teacher-learner cultural discovery paradigm can be effective in learning about two unique cultural worlds, but also can transfer this knowledge to serve other strangers in the world. Maintaining a truly open teaching-learning climate encourages not only the learner, but also encourages discovery of often difficult or hidden ideas in the two world cultures. It is also important to say that the Paradigm supports and encourages unimaginable ideas, even dreams, to occur by the learner and to use these hunches to raise questions, debate ideas, and challenge traditional ideas. One must also recognize that this open learning climate encourages the testing of new ideas and/or the rejection of established facts, values and beliefs. While this may be difficult for some faculty, it is often the joy or relief of the learner to comprehend and to use new ideas or viewpoints. The differences and commonalities are again the cultural bridges to cross over to discover new strangers and to help them adjust or live in a complex cultural society. These benefits and especially the freedom to challenge and discover anew characterize the essence of the Paradigm to learn about strangers, human care and transcultural phenomena.

The teacher learner should also be alert to the idea that indigenous cultures as the oldest cultures in the world, are often fruitful discover areas to find new knowledge about human caring, healing, curing, and keeping healthy. The author discovered this valuable knowledge in studying the Gadsup of the Eastern Highlands of New Guinea over a four year research period. One of the major discoveries and an unknown care concept was that Gadsup fathers knew how to
provide effective care. This was a major new discovery with the teenagers and the elderly to protect them from illnesses, death, and undue stresses. But this protective care was valuable to help teenagers and elderly to gain courage, confidence, and guidance for their future lives. Protective care is a valuable construct for Anglo American teenagers who need the benefits of protective care as they struggle for confidence, direction and support. The Gadsup fathers, an indigenous non-Western culture, provided new knowledge about care and new knowledge to advance transcultural nursing (Leininger, 2008a).

The open teacher-learner inquiry is the major focus of the Paradigm, along with the interchange, and freedom to discover that is emphasized and supported. Thus the Neo Teacher-Learner Paradigm is a shift and call for new ways to teach and guide students, especially cultural strangers. It is a new way to facilitate a naturalistic and humanistic approach for the learner and teacher to discover new ideas, new perspectives, and culturally based care for human beings. In general, this Paradigm supports and encourages the freedom for learning between the teacher and learner in order to generate new ideas, bold new and different modes for nursing practices in the future. Since the rationale and goal of the Paradigm is to create and maintain an open learning dialogue between the teacher and learner so that reciprocal learning can occur, then one can integrate new knowledge and understandings of cultural strangers and a different way to learn nursing. Accordingly, with this approach, caring beliefs and lifeways between the teacher and learner can be discovered and understood and the idea of becoming a trusted and respected friend in learning can occur.

Thus, the Paradigm can be a major shift from traditional professional nursing learning modes such as learning the “nursing process”, learning of past rules and prescribed expectations, to instead relying on newly formed principles and new cultural data. The Paradigm moves from “what nurses ought to be taught” to what learners are eager and ready to learn with new discoveries in nursing. The Paradigm supports and encourages critical assessment of ideas and to question established views that seem doubtful or not supported by research. The open, interactive discovery paradigm between the teacher and learners, generates fresh new ideas, and some radically different teaching knowledge to be discovered. The rationale for this process of discovery between teacher and learner as co-discoverers of knowledge means that new knowledge can be forthcoming and advance the discipline of nursing. The discovery of new practice and research areas will be firmly upheld and valued. There is also a climate of knowing but
with elements of uncertainty to stimulate teacher and learner. Finally, the benefits from this Paradigm identified earlier will lead to a satisfied, effective, and respected teacher, and a learner who is encouraged to continue learning about many unknown areas in nursing, and about people in our multicultural and global world. Such benefits and great potentialities will greatly advance nursing as a scholarly and imperative discipline for nursing, the world, and humanity.

Most importantly, this paradigm encourages and helps the teacher and learner to discover culturally different and some similarities between cultures. The focus is on discovering diverse cultures and their care, well-being, and healthy lifeways. It necessitates a shift from learning in one culture to learning many cultures. The teacher and learner can learn about many cultures and learn how to “Cross-Over” to learn new cultures, beliefs, and caring practices. Culturally-based care becomes the bridge to make cross-overs and discover new or different cultures, and especially, about cultural strangers or unknown persons and their lifeways. In this endeavor, both the teacher and the learner also discover the importance of cultural, social, political, economic, spiritual, historical and environmental factors. The Sunrise Enabler (Fig. 2), guides the teacher and learner to focus on these important dimensions especially political, economic, kinship, religion or spiritual factors as holistic factors to know and understand unknown people. The teacher helps the learner to identify and incorporate these factors into the teacher-learner discovery process, in order to fully know and understand people. Unfortunately, in the past, such holistic and multi-dimensional sources of knowledge were often neglected or avoided by nursing faculty, which led to incomplete and partial knowledge for the learners. Today, these holistic and multiple factors are essential to understanding people. The learner’s cultural background with values, beliefs and knowledge of patterned lifeways are identified with these factors to gain in depth knowledge of unknown persons and especially, cultural strangers.

Still another major feature and rationale for the Neo Teacher-Learner Paradigm is to encourage the learner to challenge current or past teacher ideas and to have teachers substantiate their ideas. Remote or vague ideas are to be explored and openly discussed. Established nursing of the past may be questioned, refuted, or brought to date with new sources of knowledge. While this may be difficult for some faculty to accept, still it is essential to arrive at credible and truthful knowledge.
In general, the Neo Teacher-Learner Culture Care Paradigm focuses on a holistic learning worldview, human care, and open discussions between teacher and learner. In addition, transcultural knowledge and the idea of learners being able to cross over with cultural knowledge is encouraged to gain credible emic truths. Most importantly, this paradigm encourages the learner to take responsibility and gain knowledge of the other’s cultural worlds. A reciprocal exchange between learner and teacher regarding cultural values, beliefs, and lifeways, opens the doors to true and credible learning. This experience greatly expands both the teacher and learner’s knowing each other’s world. Generally, these exchanges occur when trust is established and both teacher and learner find it “safe” to openly exchange personal and life learning experiences that have shaped their worldviews. Such open exchanges or transparencies are essential to know strangers as unknown and to help them as nurses.

This same friendly and open exchange of ideas will be greatly needed as nurses care for clients of many different cultures, including unknown immigrants, travelers, and people from many different places in the world. Nurses will be expected to enter and know ways to learn about these unknown people in order to provide safe, competent, and beneficial care to these clients.

Indeed, the discovery of unknown persons or cultural strangers will require in depth cultural knowledge, and focus on past and recent life experiences that contribute to illness, stress, and hospital or clinic services to provide therapeutic care. Of course, knowledge of the language will be important, and learners will be encouraged to know several tongues in the future. Likewise, teachers of tomorrow also need to know more than one language to teach, mentor, and help learners. In addition, knowledge of unknown persons goes beyond skin color, clothing, hair features, and body features to learning culture care values of unknown persons in order to promote healing and well being, or help in the dying process. Food preferences and ways to make foods acceptable will also be important, especially when one explores the rationale for certain foods will also be important learning for the teacher and learner. Food for diverse cultures is critical to promote health and well being. Teachers and learners will need to begin to learn about “home remedies” and indigenous healing modes. These are important knowledge areas to teach and help nurses in the future.

As cultural strangers increase in the nurse’s world, nurses want to be understood and respected with knowledge and lifeways to help cultural strangers.
Congruent and acceptable nursing care will be based on these knowledge areas along with religious, social, kinship, economic, and political factors. The Sunrise Enabler will remind the teacher and learner of these important areas to be explored and discovered in order to grasp the world of the cultural stranger.

As the learner and teacher share their ideas in a holistic, open, and comprehensive way, trust will be essential. In addition, ideas of care and caring that are specific to the cultures need to be explored to provide culturally congruent and beneficial care to cultural strangers. It is the caring knowledge that can promote trust and to experience safeness and knowledge about cultural care. Moreover, this knowledge can promote healing and well being or to help face chronic illnesses and death. Most importantly, the cultural stranger’s world of knowing and caring needs to fit or be congruent with nursing services offered by nurses and other health professionals. The skillful integration of world view, care, and cultural values and beliefs in nursing will be a major challenge and a necessity for the future of professional nursing. Nursing students will need faculty to help them incorporate these ideas. It is in the teacher-learner context that much learning can occur and some entirely new or different clinical client skills. The concept and practices of providing culturally congruent nursing care will be normative expectations of teachers and learners for tomorrow’s professional nurses. Already, in many States in the U.S.A. and overseas, nurses are moving to establish and maintain culturally congruent care for diverse cultures (Leininger & McFarland, 2006). This expectation is imperative to meet the health care needs of many culturally diverse people as cultural strangers seeking health care. If this care is not received, one can anticipate legal suits, negative health outcomes, illnesses, and even deaths. Cultural, social, and ethical expectations will be apparent, as well as violating human rights of culturally different persons and other social injustices.

The Development of Transcultural Nursing as a Discipline of Knowledge

During the past fifty years, the transcultural nursing discipline has made significant progress to link culture, care, and nursing together so clients can receive culturally congruent care (Leininger, 1991/2004, 1998, 2008; Leininger & McFarland, 2006). Transcultural nurses have discovered a very close link with embedded care constructs in cultures and between cultures. The concept of culture comes from the discipline of anthropology and refers to the values, beliefs, lifeways (or practices) of individuals and groups. Culture is the learned ways of knowing and guiding one’s thoughts, beliefs and practices. Culture includes material
and non-material factors such as cultural symbols, language, dress, and many symbols that are known to a specific culture. Culture is the totality of human expressions that reflect the oneness or wholeness of being, and has been a major focus of anthropologists for over 100 years. Cultural factors are often referred to as the “blue print” for knowing and understanding people.

Culture has been a major factor to discover and know strangers in many places in the world over time and different geographic locations. However, in nursing, culture was not a major focus until the advent of transcultural nursing, launched by the author in the late 1950s (Leininger, 1984; Leininger & McFarland, 2006). Care has been held as the essence of nursing by the author and a growing cadre of care scholars since nursing came into being. However, care was not recognized as the essence of nursing until scholars moved forward the idea. In the late 1950s, the author discovered that culture and human caring were two major missing dimensions of nursing and health care services (Leininger, 1978/1995; 1998). This discovery came from direct care to children in a child guidance home as she cared for children of diverse cultures. It was of great concern to the author to find these missing constructs, so she took leadership to develop transcultural nursing with culture and care as central to the discipline. To achieve this goal, the author’s critical thinking, leadership, and action were essential. She also developed the Theory of Culture Care as the focus of the theory.

Gradually, through education of nurses, culture care became a major focus and has been incorporated into professional nursing since the mid 1960s (Leininger, 2008), when, the new field of transcultural nursing was established. Today, many nurses are now being taught and practice transcultural nursing and to provide culturally congruent care. Faculty are prepared to teach nurses and practice transcultural nursing. Today, transcultural nursing has become the new discipline of study and practice in nursing. It is also influencing other health professions to practice transcultural health care. Students and practitioners realize that transcultural nursing requires in depth knowledge, and so nurses are prepared through graduate programs in transcultural nursing. An interactive teacher-learner culture care approach is the main approach to learn and practice in this field. As a consequence, many noteworthy and new contributions are being made to serve people of diverse cultures.

During the evolution of transcultural nursing, the Transcultural Nursing Society was organized to help nurses worldwide to obtain transcultural nursing
education and clinical skills. Today, many nurses are being prepared to become certified by the Transcultural Nursing Society to provide culturally competent nursing care. Transcultural nursing has become the central discipline of nursing to emphasize culturally-based care as essential for nurses to know in order to serve cultural strangers and other people. Transcultural nurses work to promote the health and well being of cultures or families, groups, and communities in obtaining culturally congruent care. Today, many transcultural nurse faculty teach transcultural nursing and frequently use the Stranger to Trusted Friend Guide, the Sunrise Enabler, and the theory of Culture Care Diversity and Universality to guide nursing students to obtain in depth knowledge of cultural strangers and unknown persons. Accordingly, many articles, books, and publications affirm the significance of transcultural nursing and health care services.

From the beginning, transcultural nursing focused on holistic and global care to learn about cultures with their unique values, beliefs, and patterned lifeways. The holistic focus was held essential to discover care meanings and practices of cultural strangers. It was essential to guide professional nursing decisions and actions to grasp the totality of human beings and their lifeways. Transcultural nursing became the holistic blueprint to guide nurses to discover unknown persons and cultures, and to discover the human care attributes. It has been these knowledge areas that are studied in the teacher-learner paradigm with a central focus on culture care. Knowledge of culture care guides nurses to provide culturally congruent nursing care (Leininger, 2008; Leininger & McFarland, 2006). The focus on culture care as a synthesized or integrated concept has been central to the Theory of Culture Care Diversity and Universality. Today, this knowledge domain is gradually becoming essential to guide nurses’ actions and decisions in discovering and understanding unknown peoples and cultures and their healthcare needs.

When nurses began to raise questions about wanting to know unknown persons, the Neo Teacher-Learner Paradigm was conceptualized by the author as most helpful to nursing faculty and students. Hence, the ideas had been developed and used by the author and others for nearly three decades. It was interesting to find that as the Stranger to Trusted Friend Guide was used, nurses found that the author’s Sunrise Enabler (Fig. 2), helped them to envision the scope and essential areas to guide their discovery of unknown persons and to improve teacher-learner processes in schools of nursing and health care institutions. As one looks at the Sunrise Enabler (Fig. 2), it is symbolically a representation of the sun
as round, whole, and complex. The sun depicts a large holistic view with the multiple cultural and social factors influencing cultural care outcomes. Inside the Sunrise Enabler, one finds that the person’s religion (or spiritual values), political interests, kinship and social ties, economic, legal, and technological factors, are considered with the culture care values, beliefs and practices. In addition, kinship, historical facts, and one’s own geographic environment, education, and health-illness patterns are assessed with ethical-moral factors. It is these multiple factors that influence human behavior and to know a person and culture as a whole picture of the person. When these multiple factors are brought together like pieces of a big puzzle or the sun, then one can know cultures or unknown persons with an accurate and holistic picture of unknown strangers and cultures. Teachers and learners pursue this focus to obtain credible and accurate knowledge of unknown persons.

Ethnonursing Research Method

With the use of the author’s unique and culturally based ethnonursing research method, and with the author’s theory of Culture Care Diversity and Universality, nurses discover a wealth of culturally based knowledge from key and general informants (Leininger & McFarland, 2006). But it is with the Stranger to Trusted Friend Guide and the Sunrise Enabler that provides in depth knowledge and an accurate picture of cultural strangers or unknown persons. The open interactive approach between the teacher and learner(s) becomes the key factor to obtaining in depth, meaningful, and accurate data about unknown persons and cultures.

The Culture Care Theory and the Sunrise Enabler together assured comprehensive and reliable emic data. The Sunrise Enabler also guided the teacher in instructing the learner to discover three ways to help the cultural stranger, namely: (1) culture care preservation and maintenance, (2) culture care accommodation, and (3) culture care negotiation (Leininger & McFarland, 2006). There were highly creative and new ways to help cultures and replaced the traditional emphasis on nursing interventions. The traditional interventions were often inappropriate to help cultures as they led to cultural imposition practices. Using the Sunrise Enabler, first the nurse considers ways to preserve and maintain the stranger’s care values that are healthy, beneficial, and valued. Sometimes, cultures desire to change their lifeways, and so culture care accommodation becomes the focus. The nurse can also repattern a person’s lifeways, if so desired in to healthy and meaningful ways. These three choice modes based on cultural data can lead to
the client’s mode of well-being and health without imposing practices on the cultural stranger. The three modes have been extremely helpful for nurses to know and understand with strangers for positive client-centered nurse decisions and actions. The modes help to reduce cultural stresses, conflicts, and giving of inappropriate or non-helpful care practices. Transcultural nurses have demonstrated the use of these three practice modes with cultural strangers of different cultures for effective nursing practices for more than five decades (Leininger & McFarland, 2006). Moreover, cultures are grateful for care practices that fit their valued lifeways and practices.

In the process to discover and know and understand strangers, the discoverer (teacher) needs to become an active listener, and to remain flexible, and willing to adjust to the learner’s world view, values, beliefs, and practices. The teacher is expected to enter the learner’s cultural world and discover his (her) meanings, values, and patterned lifeways. Indeed, the learner’s unique cultural world may be very different from the teacher’s cultural world. Entering a different world may be difficult to achieve, but it is important to know the stranger’s world as a basis for accurate knowledge of the unknown person and the Stranger to Trust Friend Guide helps the teacher and learner achieve this goal. In the world, one will discover one’s own ethnocentric tendencies, racial biases, shocking facts, and often a very different world view with different values and different lifeways than the teacher’s world (Leininger & McFarland, 2006).

It was St. Augustine who stated: “Know one’s self in order to know another.” This meaningful theme needs to be upheld as one learns different cultural worlds. For in the process, one may find this immersion experience exposes one to discover one’s own traditional world and ways of knowing that may be quite different from the learner’s world. Such differences are often linked to religious, political, ethical, and environmental factors. Indeed, environmental factors for poverty cultures are often established about the unknown person(s) world which leads to major differences between the teacher and learner and stranger’s cultural world. One may also experience cultural shock with immersion experiences in which one feels helpless and hopeless to fully understand or “make sense” of the unknown person. But in this discovery, the learner will discover the assets, strengths, and survival ability of the stranger, and often over many years and generations. Such knowledge is valuable about the stranger, along with discovering their caring values, beliefs, and practices that have sustained them for well being, recovery, and survival over time.
With the use of the Neo Teacher-Learner Culture Care Paradigm, several noteworthy benefits can occur with a grateful appreciation to fully know the stranger and for the learner to know the stranger’s world. A few of the benefits can be identified below:

_The Benefits of the Neo Stranger-Learner Paradigm are the Following:_

1. Use of the Distrusted Stranger to Trusted Friend Guide and the Sunrise Enabler provides a creative, positive, flexible and open means to discover the unknown learner.

2. The Stranger to Trusted Friend Guide helps the teacher and learner to discover together the strengths, assets, and unknown attributes of the learner and the cultural stranger.

3. The Paradigm has great benefits if a genuine desire and sincerity to know and understand the stranger with his (her) values, beliefs, and lifeways.

4. Both the Distrusted Stranger to Trusted Friend Guide with the Sunrise Enabler provides a holistic and broad view to discover attributes of the unknown or cultural stranger.

5. The Paradigm can guide one to discover often covert and embedded signs of caring such as protective care, helpfulness, attentiveness, and respect for others plus many other caring attributes as essential to nursing knowledge and practice.

6. Both the teacher and learner can discover many unknown attributes and values of each other, such as distrust and ways to become a trusted friend.

7. With the use of the Culture Care Theory, one has a theoretical guide, to know and affirm the attributes and values of the teacher and learner.

8. Entering and discovering the worlds of the learner and teacher will generate a wealth of new knowledge, and especially the assets and strengths of the unknown person or cultural stranger.

9. The Paradigm is a dynamic Self-Other guide to discover the teacher and the learner so that learning can be meaningful and safely occur.
10. The Paradigm offers a new direction to guide the teacher and to help the learner discover each other and the Paradigm helps both to use such knowledge to cross over and help diverse and other unknown persons and cultures.

11. The Paradigm is a naturalistic and humanistic guide to discover unknown persons and their cultural world and values, beliefs, and lifeways that become essential knowledge to know, understand, and appreciate each other as essential to learning and appreciating the other.

12. The Paradigm offers courage and hope from for learners to use a different approach to traditional and outdated teacher-learner modes in professional nursing.

13. The use of world view with a focus on multiple factors to observe and discover of the teacher and learner is essential and offers therapeutic guides to provide meaningful care practices and decisions with the three creative modes depicted in the Sunrise Enabler to help strangers.

14. Essentially, the Paradigm is a transcultural care approach to expand one’s own knowledge about the teacher and learner’s world view and lifeways.

15. Discovering culture care differences and similarities between the teacher and learner is a major step to have effective and meaningful teaching and learning outcomes.

16. The Neo Teacher-Learner Paradigm can be a valuable and important means to use in discovering immigrants, migrants, foreigners, travelers, and unknown persons as the nurse assists these people in daily nursing practices, and also helps the teacher to be effective with the learner.

17. Most importantly, the Paradigm is a promising means to change nursing’s traditional and outdated teaching-learning methods to dynamic, stimulating and enlightening ways to discover and understand a wealth of new cultural knowledge and practices and caring modalities for today and the future.
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18. Most of all, the Paradigm gives hope to use a process and conceptual Guide to get close to the unknown person, the teacher, and to become a knowledgeable person to help unknown people.

19. The Neo Teacher-Learner Paradigm can be most valuable to reduce culture conflicts, tensions, and unfavorable nurse-client interactions and stressors.

In conclusion, you can discover the unknown person, and often this unknown “person” is people of unknown cultures who need to be known, understood, trusted, and respected in a growing multicultural society. The author has presented in this chapter a new and different approach to help teachers and learners to discover, know, and understand unknown persons or strangers with the Neo Teacher-Learner Culturally-Based Paradigm. This paradigm offers new hope, not only to know and understand unknown persons, but to discover culturally-based factors influencing one to know and understand people as strangers and especially from diverse cultures. The author’s creative blending of anthropological and transcultural nursing knowledge makes this unique. The author uses the Stranger to Trusted Friend Guide and the Sunrise Enabler with the Culture Care Theory of Diversity and Universality to open the door to the rich discovery process for beneficial outcomes.

This Paradigm is essentially a holistic world view with an open interactive discovery process between teacher and learner and cultural strangers. The focus is on student as the learner but also the teacher, to discover two cultural worlds that need to be known, and the knowledge used to guide the teacher-learner process for effective learning and to discover two strangers. The open interaction supports exploring imaginative ideas and bold new different, views, as well as questioning the teacher. This occurs best when signs of mutual trust, respect and freedom prevail. This paradigm unlocks the door to discovery between the discoverer and the stranger. As a consequence, mutual rewards, benefits, and great satisfactions in learning and helping each other can occur. It is through the discovery of cultural differences and similarities with the cultural values, beliefs, and practices of teacher and learner that are major discoveries in this process. Most importantly, the outcomes are new knowledge areas that can be understood and respected. This new nursing knowledge is generated from the interaction with open dialogue and freedom to share, so that beneficial nursing care outcomes are forthcoming.

This Neo Teacher-Learner Culturally-Based Paradigm is a natural,
humanistic, and culturally based way to learn together as strangers to be discovered and understood. The author contends this approach can revitalize nursing and teacher-learning modes with highly innovative, imaginative, and refreshing new nursing knowledge. Past traditional teaching-learning modes can be relinquished. It is the focus on transcultural caring which enables the teacher and learner to discover culturally-based care similarities and differences between the teacher and learner. Manifestations of caring in knowing, understanding, and actions help to gain mutual trust, respect and culturally-based sharing of ideas between their different worlds. Both the cultural world of the teacher and the cultural world of the stranger are the important focus of this Paradigm. In this process, both self and other knowledge is discovered and learned. Such culturally based data becomes valuable knowledge to be transmitted to nursing students in order provide therapeutic nursing actions and decisions with unknown persons and cultural strangers. Many lasting rewards and satisfactions can occur with this new self and other learning discovery guides that constitute the Paradigm. This Paradigm is essential and imperative as nursing students and leaders form intense and complex relationships with many diverse cultures seeking quality based nursing care.

The author suggests the reader to follow her dictum, namely: “Try it. You might like it.” It may lead to highly favorable and rewarding learning outcomes for you and the unknown persons you serve.

In addition, the author has given this frequently offered advice to teachers and to learners:

“Life is never too short to try new ideas, new approaches and new discovery processes. It is only the mind and the will to try these possibilities to gain future joys and satisfactions and rewards. For it is the possibilities to use new ideas that can change one’s life for greater happiness, success, and benefits to those we serve or interact with in life.”

M. Leininger. Her advice as a teacher, mentor, theorist, and cultural discoverer since the late 1950s in nursing and anthropology.
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Questions for Further Study

1. What major shift in the teacher-learner relationship needs to be made to prepare nursing students to function in multicultural care practices?

2. In what ways will use of the Stranger to Trusted Friend Guide and the Sunrise Enabler facilitate your discovery to enter and learn about unknown cultures and persons?

3. As you used the Sunrise Enabler in the Leininger’s Culture Care Theory, what new or different discoveries came to you?

4. What were the major learning benefits that you gained from the use of the Neo Teacher-Learner Paradigm?

5. What future suggestions or recommendations would you offer to improve the Paradigm?


7. What features did you like best and least about the Paradigm?
References