STLHE 2014
Transforming Our Learning Experiences Conference
Queen's University, Kingston Ont., Canada
June 18-20, 2014

Transformative learning and teaching
through inclusiveness, power-sharing and critical enquiry

Alice U-Mackey and Maria Hayward

alice.u@aut.ac.nz; maria.hayward@aut.ac.nz

School of Language and Culture

Auckland University of Technology

Presentation Overview

- Introduction

- Theoretical underpinnings

- Research project

- Intercultural Education Program model

- Significant findings

- Conclusion

Introduction

Brief background

- Settlement requires knowledge and skills

- Lacuna of programs with focus on rights, inclusiveness, power-sharing, critical enquiry, intercultural exchange

- Model developed and piloted

- Participants newly-settled refugees from Burma/Myanmar

Theoretical underpinnings – Interculturalism

- **Liddicoat (2002**): culture as highly variable and constantly changing phenomenon; dynamic approach.

- **Alred, Byram and Fleming (2006):** analysing the intercultural experience and acting upon this; taking on other's perspective; ethical issues (own assumptions etc.).

- **Bennett (2009, p.52**): '… increased awareness of subjective cultural context (worldview), including one's own, and developing greater ability to interact sensitively and completely across cultural contexts as both an immediate and long-term effect of exchange'

- **May and Sleeter (2010)**: The concept that culture is concrete is extremely outdated.

- **Perry and Southwell (2011, p. 454**): '…move to intercultural competence, which builds on intercultural understanding by including behaviour and communication'

Theoretical underpinnings - Critical Pedagogy

- **Ager and Strang (2008):** Integration is two-way and non-conformity-oriented; Intercultural skills required

- **May and Sleeter (2010**): CP: Voice, dialogue, power, social class.

- **McPherson (2010, p.550**): Integration can 'reflect a view that social cohesion is best achieved through greater levels of conformance by newcomers'.

- **Byram, Holmes and Savvides (2013, p.251**): 'Teachers and learners now need to be 'aware' of other people's 'cultures' as well as their own'.

AUT UNIVERSITY | LANGUAGE +CULTURE

The Research Project

Aim:　　　　To document implementation and effectiveness of program

Methods:　　Audio-taped observations, focus group discussions, facilitator reflections

Participant profile:

Number	Gender	Age	Time in NZ	Reason for sampling this group
20 (regular) 6 (less reg.)	16 (males) 4 (females, regular) 6 (females, less regular)	25–45	2 months – 2 years	–newly settled –identified by refugee social service agency as a group that would benefit from this type of program

The Intercultural Programme Model

Aims:

• Enhance settlement and integration

• Impart knowledge alongside intercultural skills

• Incorporate sharing of culture, opinions, ideas

• Encourage and develop critical enquiry skills

Program: 20 sessions (6 months)

Topics: family and gender roles, making friends, discrimination, bullying, nutrition, gardening, alcohol & drug abuse …
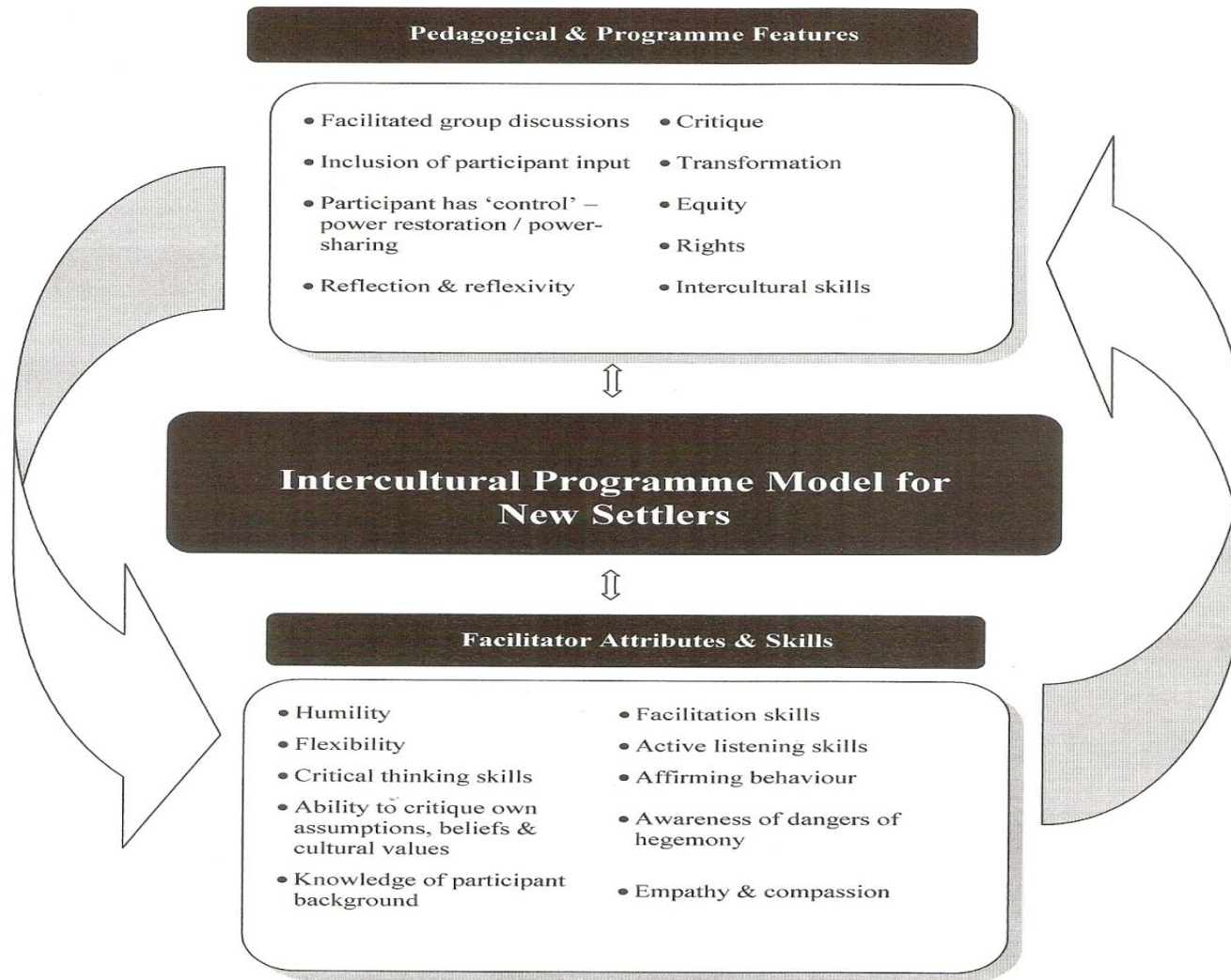
The Intercultural Programme Model

- Based on a model by Hayward (2007)

- Designed to support re-instatement of *power (agency) and equality* (Bennett, 2009; Byram & Feng, 2004)

- '*Rights-based' approach* (right to safety, freedom of speech and belief, gender equality, respect; right to healthcare and education entitlement (United Nations General Assembly, 1948)

- *Inclusiveness, critical reflection, empowered decision-making*

- *Facilitator* – specific skills, attributes

The Intercultural Programme Model for New Settlers
(Hayward & U-Mackey, 2013, p. 432)

Pedagogical & Programme Features

- Facilitated group discussions
- Inclusion of participant input
- Participant has 'control' — power restoration / power-sharing
- Reflection & reflexivity
- Critique
- Transformation
- Equity
- Rights
- Intercultural skills

Intercultural Programme Model for New Settlers

Facilitator Attributes & Skills

- Humility
- Flexibility
- Critical thinking skills
- Ability to critique own assumptions, beliefs & cultural values
- Knowledge of participant background
- Facilitation skills
- Active listening skills
- Affirming behaviour
- Awareness of dangers of hegemony
- Empathy & compassion

Figure 1. Intercultural Programme Model for New Settlers

Sample Lesson Plan

- Introduce topic
- Elicit existing knowledge and identify gaps
- Present new information to fill gaps
- Compare and contrast
- Elicit possible reasons for differences
- Ask how individuals think they will manage the changes or differences – which ones will they have no choice about (e.g. legal)
- What about social, behavioural differences? Will they adapt or not? How? What are the consequences for both pathways/choices?

Old Age Care
(Sample delivery)

Eliciting existing knowledge and identifying gaps:

- What is old age care?

- How do people care for the elderly population in your countries?

- In NZ? (create a table reflecting different models)

- What are the advantages and disadvantages of each item on the list?

- Enquire about any changes in thinking during this process

Significant Findings

Inclusiveness:

- Selection, prioritization and duration of topics by participants
- Equality of input across genders and ages

Power-sharing:

- Choices, decisions shared
- Opinions, ideas, criticisms invited

Critical Enquiry:

- Disparities between social practices/laws highlighted
- Interrogation about possible rationale, positives and negatives
- Critical reflection required by all

AUT UNIVERSITY LANGUAGE +CULTURE

Significant Findings

Intercultural knowledge and skills:

- Cultural knowledge exchanged and gained

- Cultural identity acknowledged

- Awareness of intercultural differences and similarities

- Understanding of others' perspectives, values and beliefs

- Questioning/Criticality of own values and beliefs

- Transformation of behavior, attitudes, interactions

Sample Participant Quotes

Inclusiveness

- 'They include us in the class discussions; NZ teachers are different because they ask us for opinions'
- 'The teachers encourage us to tell them about our culture which they don't know'
- 'I'm not scared to talk here. We can talk and ask questions just like friends'

Power-sharing

- 'We have not had power or rights before'
- 'I can tell my family about many things. I feel important. I also have knowledge like my children'
- 'The teachers listen to us and ask us about ourselves'

Critical enquiry

- New Zealanders 'don't love their elderly population because they put them in retirement homes without their families'
- 'Before this course, I thought women have too many rights in New Zealand and don't listen to the men, but now I understand more and I help my wife in the house'
- 'Our husbands are now more understanding and so, of course, we love them more'

AUT UNIVERSITY | LANGUAGE +CULTURE

Conclusion

- Programme design validated

- Responsive to/inclusive of participants

- Interculturalism enhanced through participation and exchange

- Critical pedagogy supported process and skills development

- Transformative learning experiences/effect on participants

- Flexible programme model can be applied to other courses according to learners' needs and ability levels

Thank you for your interest

and participation.

Any questions?

References

Ager, A. & Strang, A. (2008). Understanding Integration: A Conceptual Framework. *Journal of Refugee Studies 2*, no. 2: 166-191.

Alred, G., Byram, M. & Fleming, M.P. (2006). Education for Intercultural Citizenship: Concepts and Comparisons. Clevedon, UK: Multilingual Matters.

Bennett, M. J. (2009). Defining, measuring and facilitating intercultural learning: a conceptual introduction to the intercultural education double supplement. *Intercultural Education 20*, sup1: S1-S13.

Byram, M. & Feng, A. (2004). Culture and language learning: Teaching, research and scholarship. *Language Teaching* 37 (3), pp. 149-168.

Byram, M., Holmes, P. & Savvides, N. (2013). Intercultural communicative competence in foreign language education: questions of theory, practice and research. *The Language Learning Journal, Vol. 41* (3), pp. 251-253. DOI:10.1080/09571736.2013.836343

Hayward, M. (2007). Applying post-critical approaches to refugee-centred education, *Unpublished MA thesis*. Auckland, NZ: AUT University.

Hayward, M. & U-Mackey, A. (2013). Inclusiveness, power sharing and critical enquiry: intercultural programme model for new settlers. *Intercultural Education, Vol. 24* (5), pp. 430-441. DOI**:**10.1080/14675986.2013.844471

Liddicoat , A. (2002). Static and dynamic views of culture and intercultural language acquisition. *Babel, Vol. 36*, No. 3, pp. 4-11.

May, S. & Sleeter, C.E. (2010). Critical Multiculturalism: Theory and Praxis. New York: Routledge.

McPherson, M. (2010). 'I integrate, therefore I am': Contesting the normalizing discourse of integrationism through conversations with refugee women. *Journal of Refugee Studies Special Issue: Critical Reflections on Refugee Integration: Lessons from International Perspectives 23*, no. 4: 546-570.

Perry, L.B. & Southwell, L. (2011). Developing intercultural understanding and skills: models and approaches. *Intercultural Education 22*, no. 6: 453-466.

United Nations General Assembly. (1948). *The Universal Declaration of Human Rights.* Retrieved from http://www.un.org/en/documents/udhr/