



Transformative Learning for Intercultural Understanding

February 22, 2018

Centre for Teaching and Educational Technologies



Welcome from Sophia Palahicky, Associate Director; Donna DesBiens and Eric Bigrigg, Instructional Designers; Lauren Godfrey-Smith, Studio Liaison; Tami Saj, Faculty Development Associate; Jason Keddie, Senior Learning Technologist; and Dan Anthon and Trevor Henry, Media Support Services.

For workshop context, you can find the workshop description at <https://crossroads.royalroads.ca/events/transformative-learning-intercultural>

For complete workshop content, the link to the session recording will be made available on this Moodle site once the technical review is complete.

ACKNOWLEDGMENT OF TRADITIONAL LANDS

Royal Roads University acknowledges that we live, learn and work on the traditional lands of the Xwsepsum (Esquimalt) and Lkwungen (Songhees) ancestors and families, who have lived, hunted, fished and gathered here since time immemorial, and who shared these traditional land resources with the neighbouring Scia'new (Beecher Bay) and T'Sou-ke (Sooke) Nations.

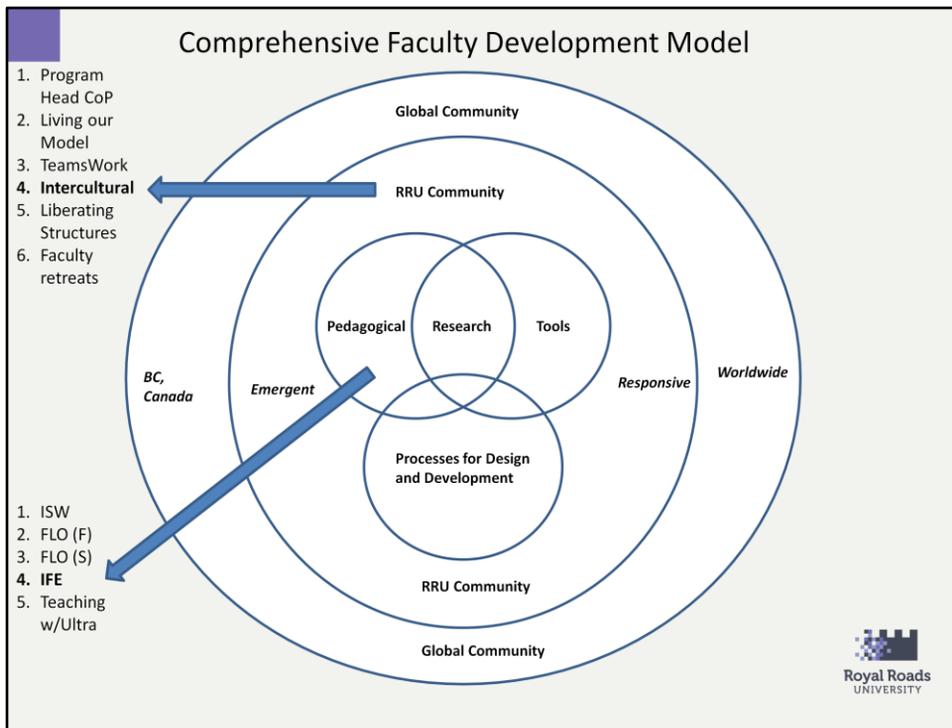
It is with gratitude that we now work and learn on these lands, where the past, present and future of Indigenous and non-Indigenous students, faculty and staff come together.

Hay'sxw'qa si'em!

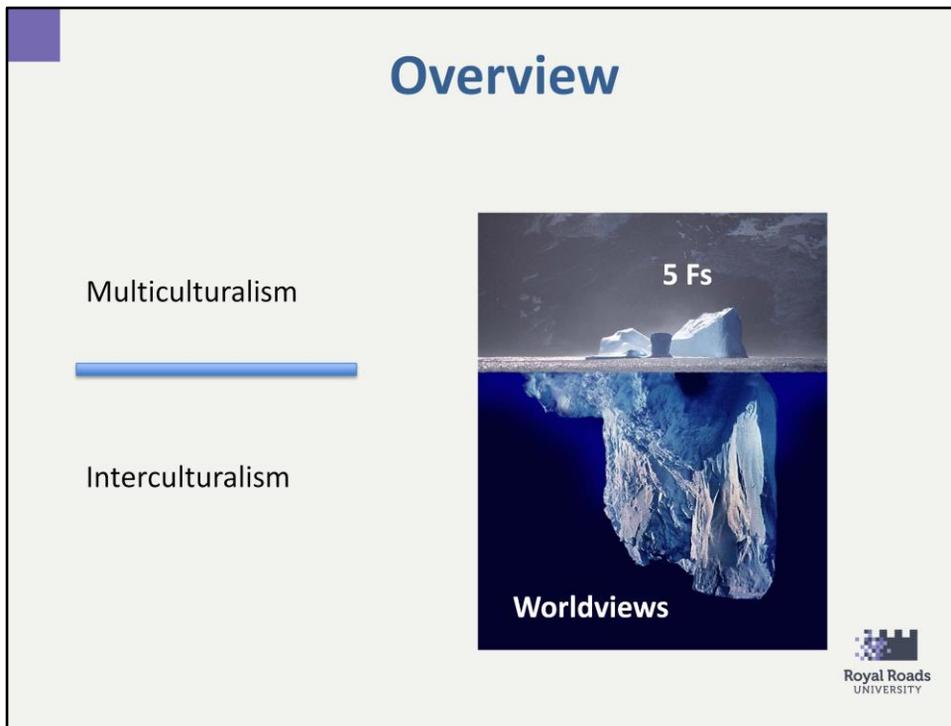


Acknowledgement of Traditional Lands

- **Xwsepsum** (pronounced Kosapsum)
- **Lkwungen** (pronounced Le-KWUNG-en)
- **Scia'new** (pronounced Chee-a-new)
- **T'Sou-ke** (pronounced Tsa-awk)
- **Hay'sxw'qa si'em** (pronounced Hy-sh-kwa sea-em)



Slide to set context of workshop in CTET comprehensive FD model



Culture context set in relation to the workshop description at <https://crossroads.royalroads.ca/events/transformative-learning-intercultural>

We live both surface and deep culture every day, but are often only aware of ‘culture’ as the 5 Fs: food, festivals, fashion, flags, and faces. We’re good at valuing diversity and inclusion in this form of multiculturalism in Canada. But, as the research shows, many of us are less comfortable with engaging in closer working relationships with ‘others.’

E.g., Kyra Garson’s 2013 research on 2 internationalized universities in BC – summarize key findings of 1) ethnocentric functioning 2) avoiding teamwork with international students ... fears of GPA impact & of offending people. Are We Graduating Global Citizens? A Mixed Method Study Investigating Students’ Intercultural Development and Perceptions of Intercultural and Global Learning in Academic Settings. PhD Diss. Simon Fraser University. <http://summit.sfu.ca/item/14213> (We’re not the only ones - The related body of lit indicates this is an issue in culturally diverse countries around the world).

We’ve also learned from the TRCC talks, much research – and the daily news – about continuing inequities and racism Indigenous people in Canada suffer. Racial profiling of other visible minorities is an issue in the daily news too. So, how do we move forward from celebration of surface 5Fs to more reflective dialogue about worldviews, values, beliefs etc., esp. when these are in tension. ?

Image Credit: Iceberg by Uwe Kils is licensed under CC BY-SA.3.0 Wikimedia Commons

Transformative Learning

“Transforming frames of reference through critical reflection on assumptions, validating contested beliefs through discourse, taking action on one’s reflective insight, and critically assessing it” (Mezirow, 1997)

At its heart, RRU is about transformative learning... (Learning & Teaching Model, 2013)

“Without attention to equity, an intercultural learning focus stunts the possibility of real progress toward educational justice” (Gorski, 2016).



While there are important differences between Indigenous, international, and dominant culture needs and goals, there is a strong consensus on the value of critical discourse and the engaged pedagogies to enable the transformative learning necessary to develop genuine intercultural understanding. Basically, we need to get to know each other better, a lot better – by building relationships and having more thoughtful, open, and respectful conversations about deep culture issues. Developing CT & communication skills seems manageable – but it does take courage to open up and extend ourselves to ‘others’ on a personal level. So far, courage isn’t featured in any of our major intercultural competency instruments (Zhenyi Li, 2016 personal conversation). Addressing structural inequities in access, opportunity and power is going to take more courage still. I think we can do this, don’t you? Especially, here at RRU where we have such strong support for it in our campus-wide learning and teaching model, and from our leadership.

References

-Jack Mezirow, Summer 1997. Transformative Learning: Theory to Practice. *New Directions For Adult and Continuing Education*. (74):5-12. Jossey-Bass Publishers.

Royal Roads Learning and Teaching Model (2013).

<http://www.royalroads.ca/about/learning-and-teaching-model>

-Paul Gorski, 2016. Rethinking the Role of “Culture” in Educational Equity: From Cultural Competence to Equity Literacy. *Multicultural Perspectives*, 18(4) 221-226. DOI: 10.1080/15210960.2016.1228344

Learning Objectives

- Define key intercultural learning terms.
- Apply foundational intercultural teaching competencies (ITC).
- Share promising practices and resources.



Definitions – We need to establish a common language to ensure we understand each other. Definitions are from authoritative scholars in the field; a starting place vs. exhaustive list.

ITC – Participants will have opportunities to apply the Dimitrov & Haque (2016) framework and share promising practices / resources in case study and reflective learning activities during the session. (Full reference is provided on slide 19).

Agenda

- Activity 1 – Defining our terms (10 min)
- Activity 2 – Case scenario application (15 min)
- Activity 3 – AI Fishbowl (15 min)
- Activity 4 – Intercultural Lesson Building (15 min)
- Closing (5 min)



Note:

In the session, we adapted our planned agenda to respond to the large turnout of 60+ participants attending face-to-face at the Centre for Dialogue, and another 28 participants who joined in via livestream. We actively worked on only the first 3 learning activities and then provided participants with takeaway reflection questions – and as a prelude to our next workshop coming up on June 6, 2018.

Activity 1: Definitions

Why?

Need a common language to ensure understanding

What?

Match the definitions on your worksheets with the correct term shown on the slide.

How?

First work in pairs to select your response and then report your choice as a table group.



Intercultural learning is an emerging discipline that draws on the work of scholars from many related (but dispersed) fields, like cultural anthropology, foreign language education, international student experience, domestic student exchange programs and more – each with its own disciplinary language (or jargon). In this activity, we invite you to consider a set of terms that may help us find a common language that makes sense across the academic disciplines and to our community partners as well.

Resources

Definitions Answer Key and References is available in pdf format on this Moodle site.

Internationalization

Answer = D

The process of integrating an international, intercultural and/or global dimension into the purpose, teaching, research, service, and delivery of post-secondary education (AUCC, 2014, 3; Knight, 2004, 9)

Internationalization at home

Answer = E

“The purposeful integration of international and intercultural dimensions into the formal and informal curriculum for all students, within **domestic** learning environments” (Beelen & Jones, 2015).

Culture

Answer = A

An evolving socially-constructed reality based on shared values, ideas, concepts and rules of behaviour (Hudelson, 2004).

It's important to recognize there is as much diversity within cultural groups as there is between them, and that people may belong to multiple cultures.

Intercultural competence

Answer = G

Sensitive, competent interaction depends on awareness of one's own and other cultures; attitudes of respect, openness, and curiosity towards 'others'; and critical reflection, empathy, and relational skills (Deardorff, 2006, 2009) - which in turn require direct experience of differences in supportive contexts to develop (Thompson & Cuseo, 2012).

Idioculture

Answer = B

A unique small group reality constructed on a “system of shared knowledge, beliefs, behaviours, customs and experiences,” (Fine, 1979 as cited in Gunawardena, 2014, p. 84), e.g. online learning communities.

Reflexivity

Answer = K

This refers to capacity for self-reflection.

In intercultural learning, it includes awareness of the influence of one's own cultural and disciplinary identities on interactions in the classroom, and how one is perceived by cultural others (Dimitrov & Haque, 2016).

Cultural humility

Answer = I

This is “a process of self-reflection to understand personal and systemic biases and to develop and maintain respectful processes and relationships based on mutual trust. [It] involves humbly acknowledging oneself as a learner when it comes to understanding another’s experience (FNHA, 2018).

Indigenization

Answer = F

“...the process by which Indigenous ways of knowing, being, doing, and relating are incorporated into the educational, organizational, cultural, and social structures” of the institution (IAC & Camosun College, 2013).

Intercultural learning

Answer = C

Learning that leads to increased awareness of one's own and other cultural preferences and the development of intercultural competence (Garson, 2013).

It involves developing knowledge of diverse cultural worldviews and sensitive competent interaction across cultural contexts (Bennett, 2009).

Cultural safety

Answer – H

This refers to experience of respect, inclusion, and empowerment in shared decision making. It requires awareness of, and respect for differences between one's own and others' cultural lenses; recognizing diversity within populations, sharing power, and creating "an environment of equal engagement between different ways of knowing" (NAHO, 2008, p. 13).

Intro to the Foundational ITCs

- Develop awareness of one's own cultural and disciplinary identities, and positionality in the classroom.
- Anticipate, value, and accept differences among learners and ways of learning to create a sense of trust and cultural safety.
- Model and encourage perspective-taking in the classroom.
- Model and encourage non-judgemental approaches to exploring difference.
- Model tolerance for ambiguity and help learners cope with the uncertainty involved in exploring difference.



In Activity 2, we'll explore an Intercultural Teaching Competence (ITC) framework, which is based on the research outlined in Activity 1. Authors Nanda Dimitrov & Aisha Haque, intercultural learning scholars & ed developers at the UWO, offer it as an aid for critical reflection on ways to facilitate intercultural learning. The framework describes 3 related sets of attitudes, knowledge, and skills in foundational, facilitation, and curriculum design competencies – and assumes users already apply student-centred, active learning methods and are open to learning from others' cultural knowledge. Today, we'll look at how we can apply these competencies to a common intercultural learning challenge.

References:

-Dimitrov, N. & Haque, A. (2016). Intercultural teaching competence: a multi-disciplinary model for instructor reflection in *Intercultural Education*, 27:5, 437-456. DOI: 10.1080/14675986.2016.1240502 RRU library link:

<http://www.tandfonline.com.ezproxy.royalroads.ca/toc/ceji20/27/5?nav=toCList>

(This article describes the full set of competencies).

-Dimitrov, N. & Haque, A. (2016). Intercultural Teaching Competence in the Disciplines: Teaching Strategies for Intercultural Learning. Ch.4 in *Promoting Intercultural Communication Competencies in Higher Education*, G.M. Garcia-Pérez & C. Rojas-Primus (Eds.). IGI Global. RRU library link:

<https://royalroads.on.worldcat.org/oclc/964293997>

Activity #2: Case Scenario

Instructions

- Read the scenario independently.
- As a small group, respond to these focus questions:
 - Which **one** of the foundational competencies is best suited to addressing the main issue?
 - What kind of classroom activities / program supports might be helpful to support intercultural learning aims?
- Ask one person from your team to report back to the whole group on which competency you chose and how you might apply it.
- Brief large group discussion.



In this activity, our intended learning objectives are to give participants opportunities to a) reflect on how they might apply Dimitrov & Haque's foundational ITCs to their own courses /programs; and b) share promising practices and resources that emerge from the conversations. Before getting started, it's important to recognize that applications will likely differ across the disciplines. E.g. Dimitrov & Haque tested their framework in a small interview study with faculty teaching in 18 different disciplines, and found that people in the social sciences emphasized cultural self-awareness, empathy and social engagement; while those in the hard sciences emphasized teamwork and negotiation skills in the global workforce; and those in the pure sciences saw themselves as value and context free.

ITC foundational competencies guide for online participants: See slide 19

Dimitrov, N. & Haque, A. (2016). Intercultural Teaching Competence in the Disciplines: Teaching Strategies for Intercultural Learning. Ch.4 in *Promoting Intercultural Communication Competencies in Higher Education*, G.M. Garcia-Pérez & C. Rojas-Primus (Eds.). IGI Global.

Scenario – Culturally Diverse Teamwork

Your class includes students from at least 3 different, distinct cultures – i.e. sizeable groups from 2 international locations among a majority of visibly diverse domestic students. You assigned students to culturally diverse teams before the course started to meet explicit intercultural / global learning outcomes in your program.

The students have formed tight friendship cliques both in and out of class that reflect their home culture groups and are reluctant to work with outgroup 'others' on team assignments. Several students have approached you to complain about their team assignments. Complaints centre around 'extra' time demands, group grading, and a desire to work in their own self-selected teams.

Respond to the focus questions as a small group.



Focus questions – (from previous slide)

- Which **one** of the foundational competencies is best suited to addressing the main issue?
- What kind of classroom activities / program supports might be helpful to support intercultural learning aims?

Thought questions to help you get started:

- What kind of program supports are in place for you and/or for the students?
- What kind of classroom activities might help students be open to working with 'others'?

Remember: There is more than one right answer! Most real life situations like this can have various good solutions, depending on your learning context, pedagogical intentions, and available resources. **ITC foundational competencies summary for online participants: See slide 19**

Activity #3: AI Fishbowl

My knowledge (5 min)

- What are you doing well to learn about multiple cultural perspectives in your class/program?
- What more do you need / want to learn? Who or what might help?

My skills (5 min)

- What are you doing well to help students engage in intercultural learning in your class/program?
- What is one thing you'd like to do that could support students to have 'deeper' intercultural experiences?

My expectations/attitudes towards students (5 min)

- In what ways do you model awareness, sensitivity, and respect for cultural differences?
- What's one way you might capture other teaching/advisory moments to help students expand their awareness of their own / other cultures?



In this activity, we will use an appreciative inquiry (AI) approach to share stories about successes and/or promising practices to address common challenges - and which also may illustrate applications of the foundational ITCs.

Rebecca Wilson-Mah from the School of Hospitality and Tourism, Val Cortes from the School of Leadership, and Tim Kituri from the Faculty of Management have graciously agreed to share experiences from faculty and program staff perspectives in our fishbowl activity. My CTET colleague Eric Bigrigg will join in to share ID perspectives, and I (Donna) will guide the interview. Our participants were given the questions (shown on the slide) in advance, so they would have time to reflect on what they would like to share. (As luck would have it, Bill Dushenko from the School of Environment and Sustainability, unknowingly joined the Fishbowl table and bravely agreed to stay and contribute to the conversation).

In this activity, **all** workshop participants are asked to consider 'appreciative' dialogue vs debate interaction patters. Appreciative conversation emphasises deep listening and open questions to further understanding of others' views – vs. taking positions and/or judging various positions. These are the kind of skills we need to bring into play to open up productive conversations across cultural differences.

Resource:

Liberating Structures website. Appreciative interview and User Experience Fishbowl approaches. <http://www.liberatingstructures.com/>

Activity 4: Lesson Building

- In what ways have you provided every student with opportunities to develop a deeper understanding of and respect for other cultural ways of knowing?
- In what ways might every student feel his or her voice is valued?
- Will all students see themselves reflected in the curriculum ongoing and not just as a “one off” or as a special unit?

Questions adapted from [Halbert and Kaser](#), 2013



In Activity 4, we had planned a Think/Pair/Share process around these focus questions to invite you to reflect on **how you have intentionally addressed or might stretch your practice** to promote intercultural learning about different cultural worldviews, values, assumptions, privileges, preferences etc. in your learning activities, assignments, and/or program orientations. Given the wonderfully large attendance, instead we propose that people reflect on this activity either independently or with colleagues and we can continue the conversation after the workshop.

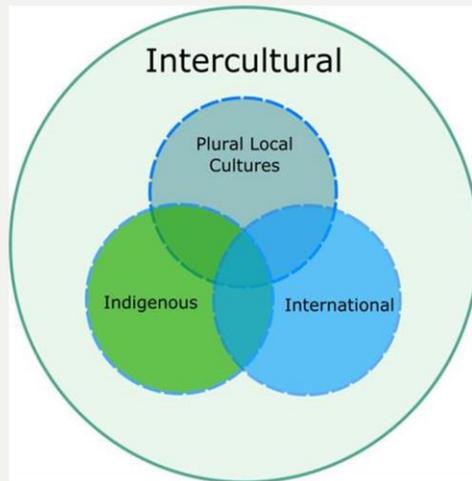
These questions were adapted from the work of Judy Halbert and Linda Kaser, co-leaders of the Aboriginal Enhancement Schools Network, Networks of Inquiry and Innovation, and the Centre for Innovative Educational Leadership at Vancouver Island University, where they teach graduate programs in educational leadership.

References:

Judy Halbert & Linda Kaser, (2013). Scanning: What’s going on for our Learners? In Spirals of Inquiry. [https://www.mycota.ca/assets/uploads/documents/General/Spiral-of-Inquiry-Guide-to-the-six-phases-2014\(1\).pdf](https://www.mycota.ca/assets/uploads/documents/General/Spiral-of-Inquiry-Guide-to-the-six-phases-2014(1).pdf); and (2017), the Spiral Playbook: Leading with an inquiring mindset in school systems and schools. <http://c21canada.org/playbook/>

You can find a 6 min video of Linda Kaser talking about how the spiral of inquiry, learning, and action work in practice on the Te Tahuu O Te Matauranga Ministry of Education, New Zealand website at <http://www.educationalladers.govt.nz/Leading-learning/Spiral-of-inquiry-leaders-leading-learning> m

Closing



“Developing knowledge of diverse cultural worldviews and sensitive competent interaction abilities across cultural contexts” (Bennett, 2009)

“Without attention to equity, an intercultural learning focus stunts the possibility of real progress toward educational justice” (Gorski, 2016).



Coming back to the workshop premise, we wanted to invite you to think about where we are in the project of intercultural learning. We challenged the view of Canada resting on its laurels as world role model for successful multiculturalism by considering research that shows we're better at the surface 5Fs of food, festivals, and so on, than on helping students and communities to cross cultural borders and engage in open, respectful conversations about deep culture differences in worldviews, values, and ways of knowing – never mind addressing equity issues in a concerted way.

During the workshop activities, we explored some promising practices and resources the Royal Roads community is bringing forward to open up those conversations and work on addressing equity issue, and found there's a wealth of knowledge, expertise, and creativity here, as well as good intentions and attitudes. We have lots of work to do, but we have the key components in place, like the RRU Learning and Teaching Model, strong support from the leadership, and strong capacity among the RRU faculty and staff.

And even though we should challenge the 5Fs or 'tourist' multiculturalism the way we did, it's important to recognize that it's quite an achievement to have moved from mere tolerance (at best) to celebration and enjoyment of these cultural differences since the 70s. This sets a base of the kind of social friendliness and openness we need to start getting to know each other better and talking about the deeper, and more challenging, issues.

We're all in the intercultural field together here at RRU as well as across the province, country, and even the world. Our various diverse cultures are interwoven, as well as being different from each other in important ways. It's important to remember too that cultures

have as much diversity within as between them, and the individuals often belong to one or multiple cultural groups. Maybe those of us who are closer to the centres in the image shown here can find ways of reaching out to people who may be more on the margins, or on the outside looking in.

Thank you for participating today. We're looking forward to continuing the conversation – both in the course of our daily work, and in our next formal intercultural learning workshop on June 6, 2018.

Image credit: CTET, 2017.