

INTERCULTURAL TRAINING AND TEACHER APPRAISAL - TATAIAKO – CULTURAL RESPONSIVENESS

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Executive Summary

The Tataiako Competencies and the Registered Teacher Standards challenge professional leaders to provide, and undertake intercultural learning to improve their, and their staffs’ cultural responsiveness. The requirement for leaders to appraise teachers’ implementation of the Tataiako Competencies is an added challenge.

Shaule (2007: 18&235) notes, “Professional literature related to the process of adapting to new cultural and social environments is extensive but fragmented. Because it touches upon so many different disciplines, including anthropology, sociology, psychology, and education amongst others, it is, as Kim (2001: 11) puts it “far” from intellectually cohesive....There are millions of people in the world who have enforced intercultural experiences, for example economic and political refugees. This work has not dealt with what may be the most difficult challenge of intercultural learning – the embedded resistance to difference that can come with prolonged enforced exposure.”

Important aspects of intercultural learning/appraisal include:

- The difference between the subjective and objective nature of culture;
- A developmental model of intercultural sensitivity;
- Important aspects of intercultural learning, and the consequent requirement of learners;
- The range of responses people exhibit when they participate in intercultural learning;
- The range of effects adapting to a culture can have on people’s cultural identity;
- Shaules seven principles of intercultural learning which provides an indication of what is realistic, and matters to consider when selecting approaches for intercultural training. However much of his work identifies the challenges non-Maori may experience when striving to master the competencies in Tataiako.

Purpose

To find a pedagogy of intercultural training to use when supporting non-Maori teachers, when they are learning Tataiako competencies.

Methodology

I examined experiential, place based and “intellectual” approaches to intercultural responsiveness as well as discussions with professionals in New Zealand and Title V11 professional leaders and administrators in Honolulu and Anchorage.

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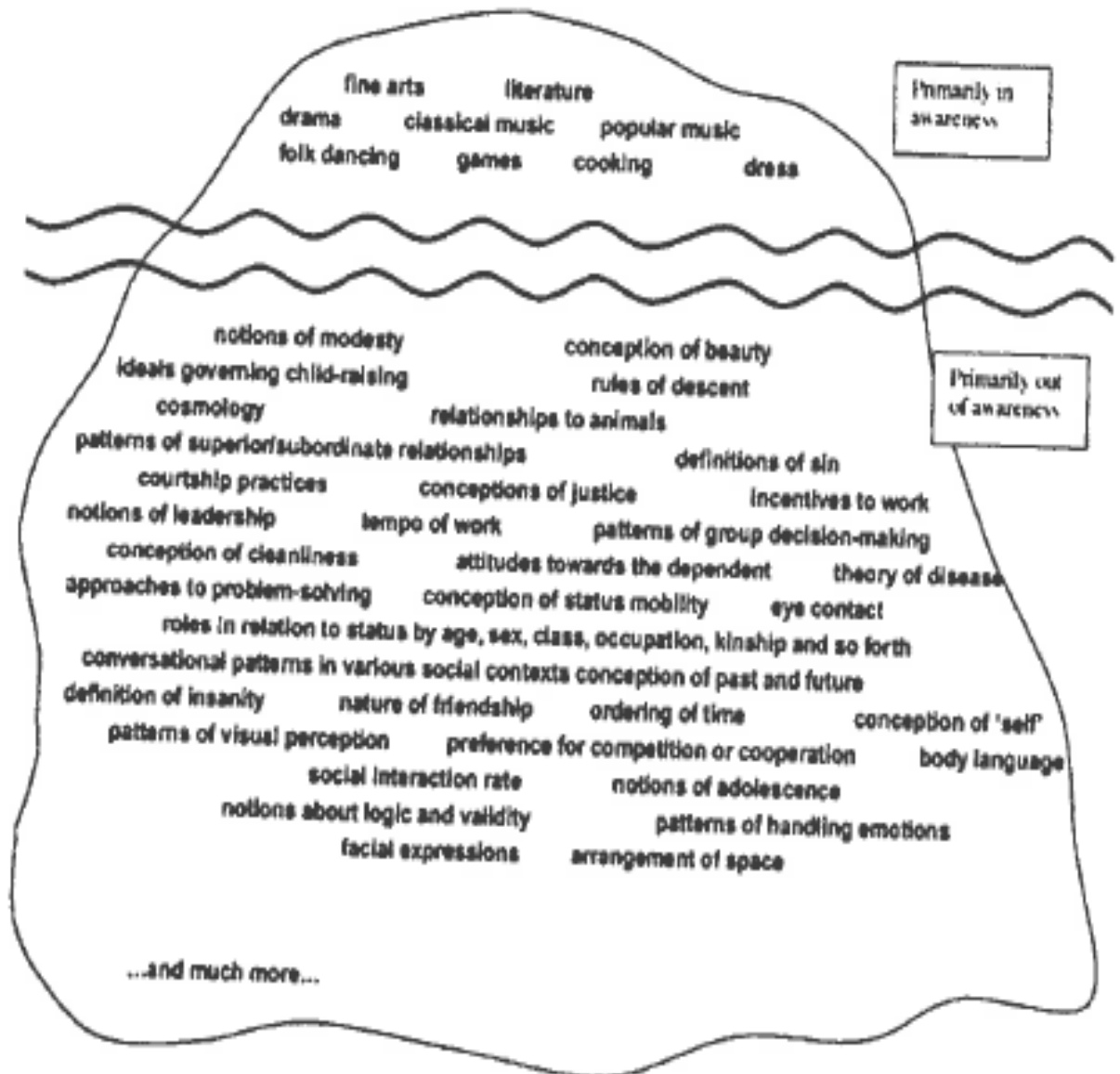
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SUBJECTIVE AND OBJECTIVE ASPECTS OF CULTURE

“Within the professional literature, a starting point for examining this question is the distinction between subjective and objective culture. Objective elements of culture are said to be the products and artifacts of culture such as clothing, food and architecture. The subjective elements are said to be the elements that we cannot see or touch, such as values, beliefs, attitudes and norms (Trandis, 1972). This distinction has led to taxonomies that attempt to identify the different elements of culture that function out of awareness. One common image that is used for this purpose is the cultural iceberg...”
 “Shaules 2007 P40)

The following three diagrams represent the complexity of this matter alone. The fourth diagram is a simple representation of this complexity.



Building on this “Hofstede ... a social psychologist who examines the emotional and psychological characteristics of people from different cultural groups.... Hofstede’s values orientations are outlined in table 3.1.” (Shaules 2007, P80)

Table 3.1 Value orientations of Geert Hofstede

<i>Dimension</i>	<i>Definition</i>	<i>Measured traits associated with orientation</i>
Power distance	How cultures handle inequality – the emotional distance between those of differing status	(1) Employee fear of expressing disagreement (2) Superiors have autocratic or paternalistic style (3) Preference for autocratic or paternalistic style
Collectivism and individualism	Individualism: ties between individuals are loose, each looks after oneself Collectivism: ties are integrated into strong, cohesive ingroups	Individualist (1) personal time (2) freedom (3) challenge Collectivism (1) training (2) physical conditions (3) use of skills
Masculinity and femininity	Masculinity = assertive, competitive, tough Femininity = nurturance, focus on relationships and living environment	Masculinity (1) earnings (2) recognition (3) advancement (4) challenge Femininity (1) good relationships (2) cooperation (3) desirable living area (4) employment security
Uncertainty avoidance	The extent to which one feels threatened by uncertainty or the unknown	(1) level of job stress (2) rule orientation (3) desire for job stability
<i>Dimension</i>	<i>Definition</i>	<i>Measured traits associated with orientation</i>
Confucian dynamism	Long term (dynamic) or short term (static) orientation as related to virtue	Long-term orientation (1) persistence (2) hierarchy (3) thrift (4) sense of shame Short-term orientation (1) personal steadiness (2) protecting “face” (3) respect for tradition (4) reciprocation of favors

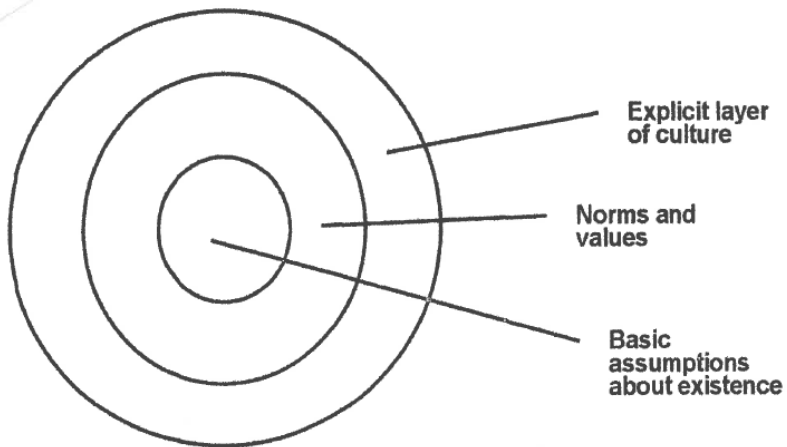
(Shaules 2007, P53)

Further to this “Fons Trompenaars and Charles Hampden-Turner (200; 1998; 2004) have developed a theoretical framework which attempts to explain cultural difference in terms of fundamental challenges that humans face when organizing social communities...(they) propose values orientations represent a cultural groups’ solutions to fundamental human dilemmas related to living together and interacting with the environment.”

Table 3.2 Value orientations of Trompenaars and Hampden-Turner

<i>Value dimension</i>	<i>Dilemma Type</i>	<i>Dilemma</i>
universal vs. particular	Relationships between people	Should behavior be regulated with universal rules, or an emphasis on particular context?
individualism vs. communitarianism	Relationships between people	Which contributes more to the common good? Emphasizing the development of the individual even at the expense of the group, or emphasizing the well-being of the group even at the expense of the individual?
affective vs neutral	Relationships between people	Should emotion be expressed freely, or controlled?
specific vs. diffuse	Relationships between people	To what degree should we separate our lives into different realms or compartments?
status from achievement vs. performance	Relationships between people	Should status be awarded based on standards of achievement defined by the individual, or standards that are formally recognized by society?
time orientations	Relationship between people and time	Does time follow a discrete, linear progression, or is it cyclical and adaptable to the needs of particular events.
internal or external control	Relationship between people and nature	Are humans fundamentally in control of nature and their own destiny, or is fate beyond human control?

The cultural onion (Trompenaars and Hampden-Turner, 1998) is a simple image that represent the complexity. (Shaule 2007, P57)



SUCCESSFUL INTERCULTURAL LEARNING

“Broadly speaking, the goals of intercultural education involve fairly abstract measures of success such as an increase in intercultural sensitivity or increased intercultural competencies.

A second view of successful intercultural learning outcomes is based on research into intercultural adaption – examining the characteristics that are shared by people who learn to function well in a new cultural environment....Neither of these two areas, however, has as a primary focus the deeper elements of cultural learning.” Shaule P84

Hanvey describes different stages of cross-cultural awareness, the corresponding modes of experience at that stage of awareness and how learners interpret the intercultural difference at these stages. His model is below.

	<i>I</i>	<i>II</i>	<i>III</i>	<i>IV</i>
<i>Level of Cross-cultural Awareness</i>	Awareness of superficial or very visible cultural traits: stereotypes	Awareness of significant and subtle cultural traits that contrast markedly with one's own.	Awareness of significant and subtle cultural traits that contrast markedly with one's own.	Awareness of how another culture feels from the standpoint of the insider.
<i>Mode</i>	Tourism, textbooks, National Geographic	Culture conflict situations	Intellectual analysis	Cultural immersion: living the culture

Shaule (2007: 122) builds on the continuum above to propose a “Developmental model of intercultural sensitivity”, which by default of an ability to find any other paradigm, could be, to some degree, used as a measure of cultural sensitivity.

Developmental model of intercultural sensitivity					
Denial	Defense	Minimization	Acceptance	Adaption	Integration
Categories validated by Hammer’s IDI study					
Denial	Reversal	Minimization	Acceptance	Encapsulated Marginality	
Defense			Adaptation		

INTERCULTURAL LEARNING

Shaules proposes a deep analysis of intercultural learning that may provide insight and guidance for professional leaders when providing professional development for teachers as they attempt to adopt the Tataiako competencies.

This model focuses on cultural learning as an ongoing process of responding to the adaptive demands of a new cultural environment. The ongoing interaction with the environment, and our reactions to the adaptive demands of cultural difference are at the center of the process of cultural learning. Culture is the shared products and meanings which act as the interpretive framework in a given community.

Products: i.e. food, music, architecture – exist, evolve, physical, conceptual or behavioural, and can be subject to explicit analysis.

Meanings – the shared sense of how products can be interpreted. There are layers upon layers of contextual frameworks that people use to interpret the meanings of given behaviours, objects and concepts. Meanings are seen as existing at different depths. Individual variation in a cultural community is seen as an emphasis on one particular interpretation over another.

ASPECTS OF CULTURAL LEARNING	REQUIREMENTS OF THE LEARNER
<p>A new culture requires the learning of a new language and ways to form relationships, communicate, and make sense of experiences. It is difficult to know what is cultural and what is personal.</p>	<p>Ongoing interaction in the new environment to enter more deeply into the perceptual world of the new culture. Learning new facts and new systems of meaning. Learn not only things, but also how things work and what things mean. Experiences that are demanding, meaningful and deep requiring a high degree of change and adjustment at a deeper level of implicit culture requiring a personal transformation.</p>
<p>Responding to the adaptive demands of a new cultural environment is at the centre of the intercultural learning process. Ethnocentrism involves using pre-existing categories to judge phenomena while ethnorelativism involves the creation and integration of new perceptual categories.</p>	<p>Identify personal resistance (denigration or ignoring). At the level of concrete phenomena there is a need for internal change to satisfy simple survival needs. The second more abstract demand is on a perceptual level (relationships and meanings). To stop our automatic and powerful process of creating meaning (thoughts, reactions and judgements) to react in new ways.</p>

<p>In general intercultural learners feel a need to keep oneself (habitual system of making meaning) central to one's experience. This creates dilemmas in a new environment and has internal and external elements.</p>	<p>To function in the environment. To face the internal dilemma of a loss of clear criteria for making decisions. Change vs stability "Change" a preference for taking action as a way of dealing with the unknown. "Stability" look before you leap. Inner referenced thinking implies recognition of the need to take into account, the values and standards of others.</p>
<p>A conscious or unconscious choice to resist, accept or adapt.</p>	<p>Goals of cultural learning are highly personal. Cultural learning is developmental, and requires a move from ethnocentrism to ethnorelativism, and increased cognitive empathy. This most often goes hand in hand with developing satisfying relationships with people in "host" communities. Conflicts</p> <ul style="list-style-type: none"> • To accept superficial while rejecting deeper. • Accept deep without adapting.

RESISTANCE is one of the primary ways of reacting to adaptive demands. Resistance is an unwillingness to change in response to the adaptive demands of a new cultural environment.

Characteristics of Resistance	Learners needs
<ul style="list-style-type: none"> • A feeling they shouldn't need to change their behaviour. • A feeling they already have the criteria necessary to judge what they see and hear (one's ignorance is not recognized and one's pre-existing standards are reinforced. (denial) • Feeling of threat and uncomfortableness. • Is experienced as a need to avoid, 	<ul style="list-style-type: none"> • A need to make sense of their experience and find explanations. • To develop perceptual categories for cultural difference. • A need to develop a rapport with the "new". • To develop a match with their own personality and values. • To have deeply satisfying experiences in their new

<p>judge, denigrate, explain away or take offense to elements of their experience.</p> <ul style="list-style-type: none"> • Caused in part by one's own expectations rather than the phenomena itself. • It is more than dislike. • May think they are simply reporting the facts. (blanket statements) • Typical strategy is avoidance. • Initial rapport can give way to disillusionment as deeper levels of cultural difference come into play. • Unrealistic images of another cultural community. • Reversal – adopting the new culture while reject their own – this is resistance as it involves denigrating cultural difference. • Surface resistance – the let-down of things not being what we want or expect and then making negative judgments. • The most challenging aspect of superficial intercultural contact is that explicit cultural products have symbolic significance. • Deeper cultural values lead to deep resistance, characterized by an absolute judgment in which a group of people is found lacking on a principle that is assumed to be universal, yet which is based on ethnocentric assumptions. Values 	<p>environment.</p> <ul style="list-style-type: none"> • To develop a feeling of ease with the collective values. • To avoid taking the short step from negative associations one may have for a particular phenomena, to developing powerful resistance. It takes strong commitment to set aside personal judgment to avoid this. • To recognize things one may find “unfair” or “immoral” is at least part a reaction from cultural conditioning and not an absolute standard of good and bad. • Negative reactions to cultural difference in deeply held values can be especially difficult to suspend judgment on, because one often doesn't recognize the cultural underpinnings of their reactions. • Short experiences can have profound negative effects as they don't allow a deep exploration of the other culture's point of view. Worse yet, deeply rooted judgments based on superficial experiences are often not recognized for what they are – intercultural experiences. • Staying longer in a new cultural environment implies but does not guarantee a deeper intercultural experience. • If we are unable to accept that some of our deepest feelings and values represent a predictable
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<p>like this are deceptive because while they appear to represent stable concepts they often embody deeper assumptions about reality. The hidden assumptions that form the basis of deep resistance are often those that function at the deepest level of self and which are least conducive to dispassionate analysis.</p> <ul style="list-style-type: none">• Even advanced intercultural learners may make ethnocentric judgments as they integrate new elements of cultural difference into their world view.• ethnocentrism	<p>cultural response rather than an insight into some absolute reality, we run the risk of stressful intercultural experiences. This can lead to cynicism, resentment or deeply rooted prejudice.</p> <ul style="list-style-type: none">• If one dehumanizes people from other cultures they simply become objects to be dealt with and lose the normal consideration afforded to those we feel more affinity with. One can learn to predict behaviour even while denigrating it. One learns how to manage relations to get what one wants without ever accepting the fundamental equality of the people one is dealing with. One must have the willingness to set aside one's initial response and discover the hidden assumptions that make something different or offensive. Acceptance of alternative views is the central requirement of a constructive approach.• Ethnocentrism seems to be the unavoidable starting point for intercultural learning.
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ACCEPTANCE OF DIFFERENCE – is an essential ingredient of successful cultural learning. Acceptance is defined as perceiving as valid alternative interpretations of the cultural phenomena that one experiences. But acceptance as an ideal and acceptance as a response to an intercultural challenge are two different things. While a philosophical commitment to acceptance may be desirable, it does not guarantee an accepting response to actual experiences. **Most accept many explicit elements of cultural difference, deeper acceptance is much rarer.**

Acceptance implies an ability to relativize an experience – to look at the contextual reasons that influence one’s experience of it. This often leads to perceptual decentering as standards for judging a given phenomenon shifts away from oneself and moves to larger frames of reference.

While acceptance doesn’t require that we change our own behavior to fit new standards or perceptions, it means that if we choose to do so, we will likely do so without feeling somehow untrue to ourselves. When we experience the perceptual frameworks of others as fundamentally valid, adapting our behaviours to those frameworks becomes simply a question of choosing how best to communicate, build relationships or get things done. If we choose not to change our behavior it won’t be because of a knee-jerk reaction to resistance. It will be a choice based on a fundamental knowledge that there are other reasonable standards at work.

In many parts...ethical choices are framed in terms of choosing one behavior over another, and adopting someone else’s standards is the same as losing one’s moral compass. Yet acceptance does not involve the adoption of someone else’s ethical standards. It involves increasing the number of conditions that must be kept in mind when making ethical choices. Ethical choices are gauging the effects or significance of one’s actions.

The ethical imperative of acceptance involves an attempt to understand the ethical standards of others without assuming that they are inherently inferior.

Shaules examines acceptance and its limitations from a number of perspectives.

Like vs Acceptance

It is easier to accept as a valid cultural difference that which appeals to us personally. But we must make a distinction between differences that we like, and those which we accept.

Surface Acceptance

Nearly everyone is accepting of difference to some degree...increasing degrees of demand may push someone who initially reacted with acceptance to resistance.

Surface Acceptance and Deep Resistance

An acceptance of cultural difference at the surface or explicit level. This may be managed by isolating oneself from deeper adaptive demands of viewing communities from an insider’s perspective. Often learners do not recognize their own limitations.

A fundamental non acceptance of the “new” cultures world view which creates deeper cultural elements as valid.

Minimization vs Mixed State

The recognition of cultural difference accompanied with the downplaying of significance. While significant difference may be perceived, it is interpreted as being less important than the principles which are thought to serve as a universal measures of human experience.

It seems fairly clear that when reacting to particular adaptive demands, learners manage to relativize certain elements of their experience even as they fail with others.

Intellectual Acceptance vs Deep Acceptance

Having a mixed reaction with surface acceptance and deep resistance does not preclude a learner from having a sophisticated intellectual understanding of the society they are living in.

Deeper acceptance implies seeing how implicit values and expectations work from the inside, not a rationalization from the outside based on external standards. **An intellectual attempt to understand behavior is not equivalent to the ability to step into that worldwide view.**

Deep acceptance of cultural difference is still relatively rare, even among the highly educated, experienced and successful interculturalists. This is not because people are willfully prejudiced but because:

- 1. One can't accept cultural difference at a deeper level until one has engaged with it;**
- 2. When there are deep adaptive demands, learners often have the ability to “pick and choose”, enjoying the parts of their experience which they like, and criticizing those that have been inconvenient or difficult to deal with.**

Learners may describe their experiences in positive terms, but also walk away with negative judgments about certain elements of their experience (re. mixed state). Herein rests a fundamental challenge of deep acceptance of cultural difference. The act of recognizing that something is cultural is often more difficult than might be expected and requires a deep-seated understanding that there are different systems in play. **In order to discover these differences, we must not only have the willingness to set aside our judgments, but also the longer-term experience of having grappled with a new way of doing things.**

Deep Acceptance

Deep acceptance requires not only the ability to see the individual elements of cultural difference as valid, but to accept the fundamental premise that other worldwide views have a consistent internal logic which, once understood, can be operated within.

Deep Acceptance and Language Learning

By and large the learners who managed to look at the “new” community with deep acceptance are those that integrated themselves more fully into those

societies, and who used foreign language to do so, since use of a foreign language implies an adaptation to the conceptual framework of a host community.

It is not the language ability itself that is necessary for this level of cultural learning, but the having grappled successfully with the integration of other systems of thought, and behavior into one's worldview.

The integration of new systems of meaning is a strong integrator of successful deep acceptance.

Those who react to adaptive demands with shallow acceptance are not able to see how individual instances of cultural difference – including language – are only one piece of a larger puzzle. If language learning is viewed instrumentally by the tasks it helps carry out, rather than holistically as representing a valid system of meaning that it is possible to gain entry to, one's view of its importance is lost.

ADAPTION AND CULTURAL IDENTITY

Adaption is defined as allowing for change in oneself as a response to adaptive demands from a different cultural environment.

To some degree change is forced upon learners since their normal way of doing things may not work in a new environment.

1. Adaption may not be conditioned upon the acceptance of the legitimacy of the adaptive demands being faced – there may be little choice;
2. Adaption is limited by the learner's capacity or desire for change. (However a desire to change may not be accepted by a host community. Enforced resistance occurs when a learner is excluded by the host community.)

Adaption can be enjoyable. A certain amount of adaption can be stimulating. Adaption does not imply permanent change. However as time goes on, choices must be made about the degree to which one integrates change into existing life patterns. Sooner or later, nearly everyone reaches the limit of their ability or desire to adapt.

Adaption is largely beyond conscious control.

Deep cultural adaption may raise questions of identity or even make learners feel lost or alienated...

Adaption is fundamentally an adaptive process. It does not imply "replacing" one's culture with a new one, but rather adding to existing knowledge, skills and perspectives.

If one changes in spite of a desire not to, the outcomes of adaption can be negative. Cynical or sheltered expatriates, alienated immigrant communities, tourists who feel superior or critical – all of these outcomes can be traced to a need to adapt oneself to an environment that one cannot truly accept.

If one changes while accepting the validity of difference encountered, adaption leads to increased cognitive empathy. If it goes on long enough and in enough situations, adaption can lead to a new way of looking at the world, biculturalism or even a state of integrated cultural marginality in which a learner goes beyond single cultural frameworks.

Adaption can be a marvel or a horror, or barely noticed at all. It is subtle, powerful and fundamental as change itself.

Norms and Values – the rules of the new community.

Adaption implies learning to deal with the norms and values of a new cultural community.

Norms - expectations about what and how things should be done.

Values – standards for defining good and bad.

Explicit norms usually involve very little ambiguity. Implicit norms are the unspoken expectations about the way things should be done. They are often more difficult to define clearly and can be related to expectations about a seemingly endless list of different things – time, proxemics, body language, social expectations, dealing with conflict, status markers, use of language etc.

As opposed to norms, values are the criteria people use to evaluate the goodness or badness of a particular behavior or to make choices between alternatives.

For learners it is relatively easy to understand the explicit values and norms of a host community, but much more difficult to deal with the adaptive demands related to implicit norms and values.

Therefore it is not difficult to understand that deep adaption can be a traumatic process. It is easy to see why many learners never adapt to this deep level.

At deeper levels of adaption we may have to reevaluate our own values and how much we should change ourselves.

Enforced Adaption – adapting because we have to.

Choice is an integral part of the adaptive process and having to change against one's will is difficult.

Enforced adaption compels the learner to change in spite of psychological resistance. It is defined as adaptive change that is undertaken in the face of resistance. At some level a learner does not perceive of demands for change as being legitimate. This lack of legitimacy maybe a result of the coercive nature of the demands, but also inextricably linked with acceptance of cultural difference itself.

Enforced adaption can be extremely stressful and involve a great deal of cognitive dissonance.

Resistance makes change difficult or painful, yet in the case of enforced adaption, one is compelled – sometimes by one's own goals or desires – to change anyway.

Psychological stress and cognitive dissonance are engendered to the extent that learners adapt to adaptive demands without accepting the validity of the cultural difference itself. In this way enforced adaptation can engender the worst of all possible intercultural learning outcomes. Learners make little progress towards deeper cultural empathy because they are unable to revitalize their experiences. In addition their negative judgments become entrenched by their lived experience.

Even learners who isolate themselves in an expatriate community in order to avoid deeper adaptative demands end up feeling less negative about their experiences than those who are forced to adapt.

In practice of course, few people ever reject absolutely a new cultural environment and intercultural learning usually involves a mix of different reactions to intercultural demands resistance, acceptance or adaptation.

Adaption to the demands of a new cultural environment leads to a positive outcome when it is founded on an acceptance of cultural difference. The deeper the acceptance, the easier it is to accept the change entailed by the adaptation. In that sense, adaptation in and of itself does not represent a measure of intercultural learning success. We may act in a way which allows us to function in a new environment, but if the behavior is not

freely chosen and doesn't recognize the validity of the demands that we are adapting to, the results can be worse than if the learner never started.

Surface Adaption – explicit learning and symbolic meaning.

Surface adaption refers to having changed something about oneself to better match the explicit adaptive demands of one's environment. Surface adaptation can be thought of as the explicit learning of a new environment. Sometimes surface adaptation simply implies a new way of doing things. The adaptive demands that drive surface adaptation may be related to simple survival or may involve learning related to a new environment. To say someone has had an experience of surface adaptation does not mean they have had a superficial experience. A surface intercultural learning experience does not imply a lack of thoughtfulness. It simply means that one has not been subject to the implicit demands that come with more involved interaction.

The ceremonies and objects that have a great deal of symbolic importance in a particular community may or may not tell us much about the deeper patterns of interaction in those communities. This is not to say that objects of explicit symbolic importance do not hint at deep underlying cultural differences. Knowledge coupled with a lack of experience makes for simplistic explanations of behavior.

The reason that short-term stays in another cultural community are not deep is not that the sojourners are not exposed to objects of symbolic importance. It is because they are not required to adapt to the hidden differences implied by those objects. There is often a gap between the objects of symbolic importance in a cultural community and the most pressing adaptive challenges.

The Challenges of Surface Adaptation.

It shouldn't be assumed that surface adaptation is easy.

In spite of "stresses" surface adaptation is relatively straight forward because explicit adaptive demands tend to be highly systematic. But people have different levels of tolerance even for surface adaptation.

Research....shows us that flexibility, tolerance for ambiguity and the successful management of one's emotions are strong predictors of intercultural success.

When a learner lacks these emotional capacities, they have less of the cognitive detachment necessary to relativize their experiences.

Deep Adaptation

Deep adaptation demands are diffuse. They do not revolve around a conceptual understanding of a discrete phenomenon but rather involve intuitive interpretation of attitudes, intentions and ways of thinking. Deep cultural difference often involves obvious but difficult-to-understand differences in how daily tasks or interactions are carried out. Deeper adaptation requires significant changes in how we communicate and carry on relationships with the people around us, and ultimately, how we view ourselves and the world.

Implicit adaptive demands touch us at deep levels of self. Explicit demands for adaptation are more predictable and so less threatening. More implicit demands create

more uncertainty and therefore touch deeper elements of one's sense of personal competence.

Deep Adaptation and Language Learning.

There is a clear distinction between those sojourners who were...required to speak a foreign language and extensively adapt to the host community and those who had the choice of only adapting to the degree they wanted to.

Those who gained a high degree of competence in the host language were almost invariably those who needed it in order to function. Those who didn't, learned less.

Those who were more integrated were the ones who had no choice and made the best of it. Those who had the choice of whether to integrate or not, often had a shallower or more intellectualized intercultural experience.

Deeper adaptation and Cultural Code Switching

Overwhelmingly....who adapted successfully to deep cultural differences had a high degree of language ability and had integrated themselves into the host cultural communities. They often describe the empathy they gained in terms of a sort of cultural code switching – a shift into a different framework of communication or meaning.

People who don't learn the language of the community they spend a long time in, may have a quite sophisticated understanding of cultural difference, at least at the conceptual level, and may also function very well in their particular environment. Their cultural understanding, however, does not seem to involve the kind of cultural code switching found among those who are more fully bicultural. Those who became bilingual and adapted more deeply concluded that speaking the host language is essential for deeper levels of intercultural understanding. Presumably, this is because many of the deepest differences found can only be experienced when one takes part in host communities and functions more as an insider than an outsider.

Deep Identification and Identity Shifts.

As bicultural learners shift back and forth between different language and modes of behaviour, they may create, in effect, multiple selves. These shifts may be disconcerting and create identification conflicts, feelings of alienation, or cultural shock when returning to one's home environment.

Learners who feel a strong rapport for their host environment may have somewhat less trouble with identity questions since they may feel little conflict between the expectations of their new environment and their existing sense of self. For other learners, shifting between different selves can raise the question of what one's "true self" is.

Resolving this dilemma may represent one of the ultimate challenges of intercultural learning.....which is resolved by very few people.

Rapport and Cultural Identity

Most successful cultural learning results in a sense of belonging and engagement in a new community. This process generates cultural empathy: the ability to step into a

worldwide view of the new community, sometimes without a great deal of conscious reflection. This may be especially true for learners who feel rapport for their new environment. It is not unusual for a learner to feel more at home in their new environment than they were back home.

PRINCIPLES OF INTERCULTURAL LEARNING Shaules P232 – 234

1. **Cultural learning is developmental.** (This should be acknowledged by the Teachers Council)
2. Successful cultural learning implies **recognition of cultural difference...** and gives learners the opportunity to do critical reflection on the hidden nature of intercultural experiences, values, norms and hidden cultural assumptions.
3. Successful cultural learning implies **acceptance of cultural difference.** Acceptance of the validity of other worldviews at a deep level leads towards increased empathy, improved relationships with cultural hosts, easier adaption to new cultural environments, an ability to suspend judgments, biculturalism and the ability to gain cognitive empathy. **The importance of acceptance makes it a useful organising principle for intercultural learning initiatives.**
4. Resistance is natural. It is important not to moralize intercultural learning by implying that one state of intercultural learning is superior to another. **Everyone resists, accepts and adapts to difference to various** degrees in different settings. **It is the awareness of this process** that constitutes the salient feature of intercultural learning.
5. Cultural learning involves relationship forming... **Relationship formation is ..a measure of success of intercultural learning...**Language learning should involve learning about other cultures and expressing one's own personal and cultural identity in a new language.
6. Language is a reflection of worldview... words, expressions and proverbs that reflect important implicit cultural values should be given particular emphasis in language learning.
7. Process not product...**deep cultural learning requires long and involved interactions in a host community that this kind of perfect understanding is difficult or impossible.** Language teaching methods should emphasise and model the process of learning new cultural lessons, not the desired end state of being a kind of cultural expert. This can be done by using materials which aren't afraid to show the mishaps, misunderstandings, resistance and stress that go along with cultural learning. It should also include the understanding that the easiest to learn facts....are often the least useful in coming to grips with deep learning challenges.

A FINAL WORD FROM SHAULES P235

“For better or worse, it seems that many people achieve a level of cognitive empathy necessary for them to function comfortably, but not much more. This may reflect the realities of our evolutionary biology which dictates not that we strive to fulfill our greatest potential, but simply that we fit into our environment in a way which lets us perpetuate ourselves. The experiences of highly developed interculturalists points towards an ongoing development struggle with our tendency to rest within the limits of our perceptual routines.”

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APPENDIX ONE

**THE SKILLS UNDERLYING TATAIAKO COMPETENCIES FOR TEACHERS
AND THAT CONSEQUENTLY UNDELYING APPRAISALS OF REGISTERE TEACHER
COMPETENCIES
AND THE PROFESSIONAL STANDARDS.**

RTC	Tataiako	What does it look like?	Evidence
	<p style="text-align: center;">AKO (TEACHERS TAKING RESPONSIBILITY FOR MAORI LEARNING)</p> <p>1. Pedagogy that engages</p> <p>Assessment - knowing Maori Learners' achievement</p>		
	<p>Assessment - using assessment information to improve Maori Learners' achievement</p>	<p>*ensure assessment tools used are valid and reliable for Maori learners needs. *assess ML closely and move them to next stage of learning as quickly as possible.</p>	
	<p>Strengthen Maori pupils achievement</p>	<p>*set high expectations on ML achievement *ensure ML's prior knowledge is starting point of learning. *extend ML from highest achievement level in core curriculum *provide rich tasks whereby ML can utilise skills and knowledge already achieved *give leadership roles to ML to lead/guide others</p>	

		<p>as the expert(or tuakana)</p> <ul style="list-style-type: none"> *Celebrate ML's strengths. *Acknowledge achievement in all facets of school life *(affirm quality work though the 3 feedback) -praise, process and outcome 	
	Accelerating Maori Learners' achievement	<ul style="list-style-type: none"> *include Maori learners who are below/well below as priority learners *carefully scaffold in learning *teachers will participate in PLC's and POP's to improve their professional practise 	
	Supporting Maori Learners' identity, language and culture	<ul style="list-style-type: none"> *use initiative to learn about ML's iwi, hapu within your class and share your learning *learn simple Maori words and speak it in class *showcase examples of Maori success stories and weave these into class learning * Incorporate Te Reo Maori plan in teaching. *include waita, karakia, whakatauki in daily reading, writing, speaking *Utilise whanau to visit and share with the class relating to inquiry topics and corporating Maori language and culture. 	

	Ensuring we engage Maori parents and whanau by linking learning at home with learning at school	<ul style="list-style-type: none"> *inform parents of the learning in class and invite their whakaaro – either face to face, or in writing *regular panui – via class blog, skype, class notice *demonstrate/show parents how to do home learning Meet the whanau regularly to report on progress and to build a strong home/school partnership. 	
	Ensuring KTL components of each map are implemented	<ul style="list-style-type: none"> *select and highlight appropriate parts to incorporate intentionally into classroom learning *implement resources to enrich lessons. 	
	When necessary ensuring Maori children receive special needs support	<ul style="list-style-type: none"> *prioritise targeted Maori learners on special needs support lists Refer to agencies and work with the experts to implement an individual learning plan. 	
	TANGATAWHENUATANGA (AFIRMS MAORI LEARNERS AS MAORI) Rich cultural capital		
	Encourage personal 'voice' of Maori learners to share	<ul style="list-style-type: none"> *make it safe for ML to speak up in class *enable peer sharing/questions *give oppurtunities for ML to share their expert knowledge in class eg going on a marae, sports, relationship with koro, pig hunting Teina tuakana - 	

		<p>encourage the ML to take the role of the expert - to impart knowledge and experience.</p> <p>In the context of sharing assemblies, sharing classwork, whole class sharing, valuing children's work and final assembly.</p>	
	<p>Build relational trust between teacher-student/whanau</p>	<p>*make an effort to talk with whanau when you see them</p> <p>*listen to whanau..don't assume you know or understand</p> <p>*acknowledge and offer support as appropriate eg tangi</p> <p>*admit when you are wrong</p> <p>*make connections eg likes, dislikes, hobbies, music, food,</p> <p>*Ensure the development and awareness of who students are and where they come from.- iwi, hapu, marae etc</p> <p>*Reciprocate hospitality and sustenance to manuhiri - visitors.</p> <p>Be welcoming to all parents. Build strong relationships and encourage whanau to work with their children at home. Acknowledge culture by asking parents and children to share their experiences</p>	
	<p>Partnership is valued -</p>	<p>ask parent/ML how this learning could be done in their way..what are their</p>	

	side by side	<p>ideas, what might this look like for them</p> <p>*get whanau/ML input consistently</p> <p>*Mana: acknowledge and respect the mana of others.</p> <p>*Develop opportunities with other people inside and outside of school.</p> <p>Encourage parent involvement in partnership learning and to participate in the way it is comfortable to them.</p>	
	Mana is guarded and respected in adults and children	<p>* ensure ML/parent have shared control in meetings/interviews</p> <p>* ensure strategies used for behavioural management is void of humiliation</p> <p>* be hospitable and make room for tuakana to have access to teina in your classroom</p> <p>*learn to pronounce names correctly</p> <p>Accept all children how they are and treat them as individuals who have strengths which they can share.</p>	
	Connectedness to school as extended whanau community	<p>*involve whanau in classroom work whenever possible...make it normal.</p> <p>*Observe and take part in customary practices.</p> <p>Invite whanau to be involved in the classroom, to contribute what they know.</p>	
	Sharing/together -	<p>*admit when you get it wrong in class</p>	

	working on tasks/problem solving/thinking	*model thinking and problem solving processes Teacher takes a step back and allow children to lead and contribute their knowledge and experience.	
	Time - quality of being rather than quantity	*stop what you are doing to acknowledge/welcome/speak to whanau *be prepared to go over time with whanau. *put 'efficacy' and 'convenience' on back burner to engage authentically with ML and whanau Take time to greet parents before and after school. Encourage open communication with parents.	
	Value the importance of having a sense of belonging for children and their whanau	* *Know who you are and where you are from in order to role model the importance of pepeha to your students. Talk about your culture, language and family history.	
	Uses knowledge of local context to facilitate participation of whanau	*Have a developing knowledge of mana whenua and local history. Include Maori explorers and local history in inquiry topics.	
	Communication with whanau prioritises korero that is face to face	*make every effort to communicate face to face with whanau *attend partnership hui to meet with whanau Open communication with whanau.	
	Local hapu included in leading ceremonies for	*Observe and take part in iwi protocol. *Incorporate mana	

	blessings/powhiri/hakari	whenua values and customary principles. When attending ceremonies learn protocols beforehand.	
	Learn and know whakatauki of local iwi	*learn and understand translation of local whakatauki	
	Seek expert knowledge of whanau as needed for class learning	Find out the family members who have the knowledge and expertise.	
	Ensure whanau are informed and understand what their children are learning with related study skills	Be available to all whanau to explain, talk about and answer questions.	
	Involve whanau in cultural events eg Kapa Haka festival		
	1. Actively encourages use of Maori contexts to support learning		
	Develop rich tasks framed around the lens of Maori perspective	*utilise ML's prior knowledge in core curriculum areas to plan rich tasks *take into account ML's iwi, whakapapa, interests when developing rich tasks *encourage ML to have a high expectation on their ability to succeed *ensure to have high expectation for ML to achieve *ensure ML understands protocols/process required for the learning	
	Refer to and use Maori resources in planning literacy learning tasks(eg He Purapura, He Kohikohinga, Nga Korero series)	Teachers must have a knowledge of available resources. She includes this in planning the relevant sections and break down how to use them in teaching and planning	

	Promote Te Reo and ensure it is incorporated into everyday classroom environment	*te reo planning is in weekly plan, showing specific learning/skills to be covered Everyday use of common language in literacy, maths and inquiry.	
	Show awareness of tikanga Maori and normalise its use in our learning environment(eg tuakina-teina relationship used where a more able child mentors a less able child)	Use of basic Maori language, automatically on a daily basis, will gradually increase language and build up new words and phrases.	
	Utilises KTL map and resources in class programme	Use weekly and daily planning	
	WANANGA 1. Communication strategies and protocols		
	Start meeting with appropriate protocol	Ensure appropriate protocol is observed with sensitivity. Apply a fundamental commitment to being respectful in our relationships.	
	Offer elders the opportunity to “open” and “close” the meeting	Acknowledge the mana of elders and respective community leaders. i.e karakia, closing remarks, reiterating the kaupapa of the hui and feed forward.	
	Start meeting by stating your “care” for the child/children		
	Start meeting by stating the child/children’s strengths		
	Do not abruptly introduce a negative – work slowly towards what the parents most likely already know, and	Take time to listen, observe and reflect. Enter the dialogue by being intentional.	

	are embarrassed about		
	Do not dictate solutions, look for the middle ground, be aware of the difference between what is ideal and what is possible.	Be open and responsive to dialogue. Acknowledge emergent tensions and find ways of resolution through korero (talking). Demonstrate a willingness to renegotiate solutions.	
	Summarise what is agreed	Acknowledge the contribution of the understandings and wisdoms that is shared.	
	*Increasing whānau and iwi authority and involvement in education is critical to improving presence, engagement, and achievement.	Encourage parents and whanau to be actively involved in decision-making and their children's learning in all education settings.	

Notes:

Ethical considerations in Maori methodology L.T Smith guided by Ngahuia Te Awe Toku.

- Aroha ki te tangata – a respect for people.
- Kanohi kitea – the face seen; that is, present yourself to people face to face.
- Titiro, whakarongo...korero – look, listen...speak.
- Manaaki ki te tangata – share and host people, be generous.
- Kia tu pato – be cautious.
- Kua e takahi te mana o te tangata – do not trample over the *mana* of the people.
- Kua e mahaki – don't flaunt your knowledge.