



June 24th 2017, Athens

Project PRESS

Hellenic Open University

Axis 2: Linguistic, cultural & social
Integration of refugees

Axis 3: Awareness-raising, support,
& educational empowerment ...

**“Nothing about me, without me”: research for
(distance-mode) refugee education**

Richard Fay, Manchester Institute of Education,
The University of Manchester, UK



Invited Topics

1. Research, Refugee Education, and Distance Learning;
2. ... as relevant for this PRESS project; and
3. ... with particular reference to ...

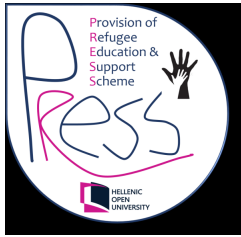
--> Axis 2: Linguistic, cultural and social integration of refugees

--> Axis 3: Awareness-raising, support services, educational empowerment of refugees

Title/mantra + epistemic injustice

Reflections on:

- cultural adaptation + distance learning
- on global mental health + culture/language
- awareness-raising + integration discourses

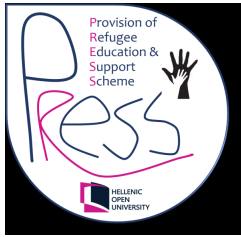


By way of introduction ...

- **critical applied linguistics** TESOL, Intercultural Communication and Researcher Education
- **Researching Multilingually** ... contexts of pain, reassurance and precarity (including refugee activities)
- **Global Mental Health** language/culture + epistemic injustice
- teaching English to Vietnamese refugees in the 1980s
- VOICE: refugee/migrant activism in Manchester and beyond
- advisory role to the PRESS project
- HOU / EAP: 1997-2004
- Manchester 'Irish'
- Multicultural city of immigration
- Intercultural music-making



Main Message



Guiding Mantra

“Nothing about me, without me”

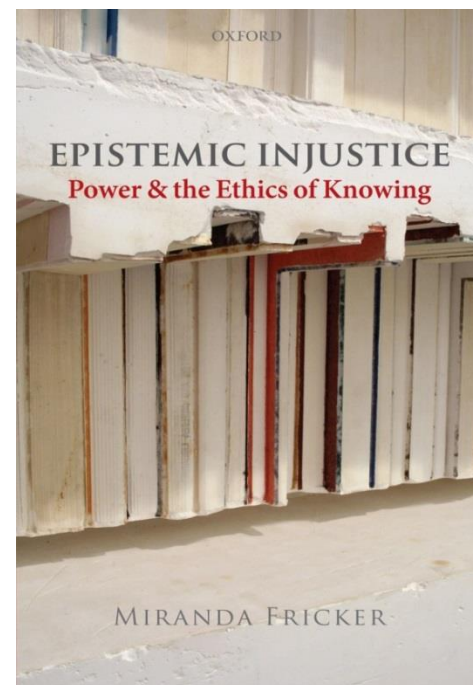
- Immediate source: Professor Alison Phipps, UNESCO Chair, Glasgow Uni
- Earlier source: Valerie Billingham (1998) Salzburg Global Seminar, “Through the patient’s eyes”
- Mantra for decision-making advocates (e.g. refugee educators)
- Advocacy = one aspect of my home field of Critical Applied Linguistics
- Resonant with the PRESS project:

"the overall objective of the research project is to provide an account of the [refugees'] own point of view on their educational priorities, needs and expectations”

[this refugee-voicing account] “will inform the design and implementation of a series of educational interventions for refugees currently residing in Greece”

Epistemic Injustice

- ‘The ethical is political, ... and the political depends on ethical’.
- ‘consisting, most fundamentally, in a wrong done to someone specifically in their **capability as a knower**’
- **Testimonial Injustice:**
... ‘being wronged in the capacity as a giver of knowledge’,
i.e. prejudice in **the economy of credibility**
- **Hermeneutical Injustice:**
... ‘a gap in collective interpretive resources puts someone at an **unfair disadvantage** when it comes to making sense of their social experience’ - i.e. structural prejudice in **the economy of collective hermeneutical resources**
- Watters (2017): ‘**epistemic violence**’
- De Sousa Santos (2015): ‘**epistemicide**’



Miranda Fricker
(2009):



Research informing interventions

- Nothing **about** me, without me
- Nothing **for** me, without me
- **If it's about/for me, then it needs to be informed/shaped by me ... and**
 - by my ways of knowing (epistemology)
 - by my ways of doing (practice) + rationale for this (praxis)
 - by my ways of being (cultural/existential).

Countering epistemic injustice through:

- an **intercultural ethic** in knowledge-work (e.g. mindfulness)
- Cultural humility (ethnocentrism → cultural relativity)
- Methodological appropriacy + paradigm humility

Reflections on Cultural Adaptation (of DL)



Cultural Adaptation (of DL)

- HOU + MA TEFL (1997-2004) other activities
- Appropriate (DL) methodology (PhD)
 - culturally-sensitive / context-specific methodology
 - paradigm humility
- HOU programmes (English, French, German) + IC
- Loosely ecological (Adrian Holliday)
 - emergent small cultures of DL
 - shaped by and shaping the Host Culture Complex
- Ecologically underpinned (Juup Stelma)
 - shaping influence (mutual: agent and environment)
 - intentionality (purposefulness fashion, convention, etc)
- **Epistemic injustice??**



Adaptation – translation (Flaherty et al. 1988)

- **Content equivalence** (i.e. each element is relevant to the cultures of those involved).
- **Semantic equivalence** (i.e. each element has the same meaning in a particular cultural frame following translation into the language/idiom of the cultures of those involved).
- **Technical equivalence.**
- **Criterion equivalence.**
- **Conceptual equivalence** (i.e. each element addresses the same theoretical construct in the cultures of those involved).

Nothing translated for/about me, without me !!

DL appropriate for the developing refugee-enriched context (small culture + shaping influences)

Reflections on Developing a
Culturally & Religiously Sensitive
Guide on Psychological Health
of Refugees



Guide re mental health of refugees

ACTION 9:

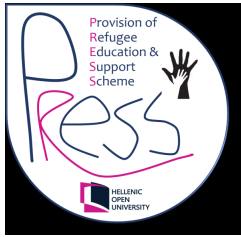
Composition and translation of a culturally and religiously **“sensitive”** guide about psychological health for refugees.

This may be used as an instrument for the support of persons working with refugees in an educational or other context ...

... and the second-hand support of refugees who will benefit from the **appropriate** psychological and **cultural understanding** of the people they are in contact with.

Any insights from Global Mental Health debates?

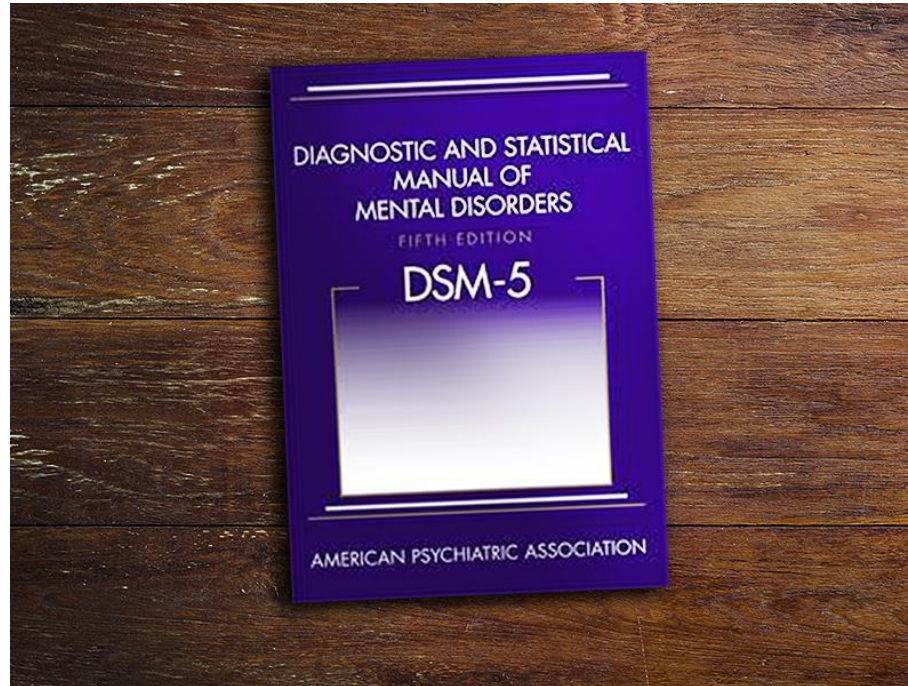
(GMH + Psychosocial Support Conference June 2017)



Global Mental Health (GMH)

- Seeks to confront issues of **inequities** in mental health provision across the globe, i.e. address the MhGAP (Patel and Prince, 2010)
- Seeks to better understand how **knowledge** (about mental health, well-being, resilience, etc) is **generated** and **exchanged** within and between different sociocultural contexts
- However, ongoing efforts to **recognise** and **encourage counter-flows** (White, Jain, and Giurgi-Onucu, 2014) highlight the currently inequitable character of the flows of understandings.
- **Epistemic injustice** despite best intentions (MhGAP)?
- Example (language foregrounded)

DSM



Diagnostic and Statistical Manual of Mental Disorders (DSM):
The standard classification manual of mental disorders widely used to define and diagnose mental disorders.

DSM - universalism & ethnocentricity

- the current diagnostic guidelines have been critiqued as having a fundamentally **Euro-American outlook**, but have been used **across different cultures** within which they might not necessarily establish any validity, consistency or legitimacy (Widiger and Sankis, 2000; Good, 1996).
- Disorders or concepts from **non-Western** or **non-mainstream cultures** are described as **'culture-bound'** and are put in **appendix**, which reflects an underlying assumption that **Western cultural phenomena** represents the **'mainstream'** or the **'normal'** and are **universal** (Kleinman, 1997; Good, 1996).

Role of English in exoticizing the Other and magnifying epistemic injustice?

Culture-bound Syndromes

(extracted from DSM-IV)

Although... the **major** DSM-IV **categories** can be found **throughout the world**... In contrast, **culture-bound syndromes are generally limited** to specific societies or culture areas and are localized, folk, diagnostic categories ...

It should also be noted that all industrialized societies include distinctive subcultures and widely diverse **immigrant groups** who may present with **culture-bound syndromes**.

Example (from DSM-IV)

- **Shenkui** (肾亏 deficiency of the kidney essence)

A Chinese folk label describing marked anxiety or panic symptoms with accompanying somatic complaints for which **no physical cause can be demonstrated**.

Symptoms include dizziness, backache, fatigability, general weakness, insomnia, frequent dreams, and complaints of sexual dysfunction... **because of the belief** that it (shenkui) represents the loss of one's vital essence and can thereby be life threatening.

Addressing Issues of Epistemic Justice

“Listen to what I mean, not what I say”: Epistemic injustice and linguistic considerations for Global Mental Health

White, Fay, Giurgi & Phipps (in process):

- ... the potential of **translation** and **interpretation** for epistemic injustice/violence in the context of GMH.
- ... the **power dynamics** involved in the **sharing of knowledge** about distress and wellbeing **across different languages** might serve to **misrepresent** and/or **subjugate particular worldviews**.
- ... **the wealth of diverse cultural** and **linguistic resources** that people can use to make sense of their experience.
- ... **equity, reciprocity** and **sensitivity** in efforts need to be made to share knowledge about these resources across languages.

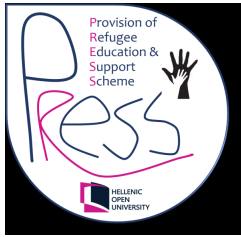
Reflections on Discourses of Integration

(Axis 2: Linguistic, cultural & social Integration of
refugees)



Integration?





What went wrong?

- Salman Abedi
- Born Manchester (1994)
- Son of refugees from Libya
- Fallowfield Burnage etc
- Didsbury Mosque
- Libyan experience of conflict, ideology, religion, etc
- Reported radicalisation
- Prevent (to identify threats to national well-being) and Teaching Core British Values (as a focus for integration)





Promoting British Values

Strengthened guidance on improving the spiritual, moral, social and cultural development of pupils (DfE, 2014)

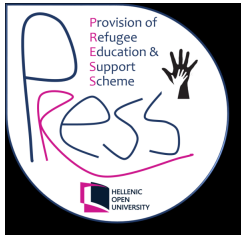
- [through education] ensure children become valuable and fully rounded members of society who treat others with respect and tolerance, regardless of background.
- ... every school to promote the basic British values of democracy, the rule of law, individual liberty, and mutual respect and tolerance for those of different faiths and beliefs.
- This ensures young people understand the importance of respect and leave school fully prepared for life in modern Britain.



Promoting British Values

Examples of the understanding and knowledge pupils are expected to learn include:

- an understanding of how citizens can influence decision-making through the democratic process
- an understanding that the freedom to hold other faiths and beliefs is protected in law
- an acceptance that people having different faiths or beliefs to oneself (or having none) should be accepted and tolerated, and should not be the cause of prejudicial or discriminatory behaviour
- an understanding of the importance of identifying and combatting discrimination



Educational + national identity

BULGARIA:

Раздел III Цели на предучилищното и училищното образование Чл. 5. (1)
Основните цели на предучилищното и училищното образование са: 1.
интелектуално, емоционално, социално, духовно-нравствено и
физическо развитие и подкрепа на всяко дете и на всеки ученик в
съответствие с възрастта, потребностите, способностите и интересите му;
2. съхраняване и утвърждаване на българската национална идентичност;

Part 3 of the law states the goals of pre-school and school education.

Article 5: Primary goals of the pre-school and school education are
1) the intellectual, emotional, social, moral, and physical
development of each and every child, depending on their age,
needs, abilities and interests;

2) Preservation and assertion of Bulgarian national identity.



Education + national identity

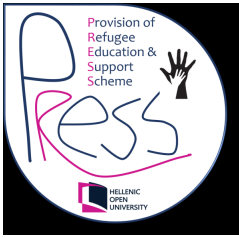
GREECE:

Άρθρο 16

2. Η παιδεία αποτελεί βασική αποστολή του Κράτους και έχει σκοπό την ηθική, πνευματική, επαγγελματική και φυσική αγωγή των Ελλήνων, την ανάπτυξη της εθνικής και θρησκευτικής συνείδησης και τη διάπλασή τους σε ελεύθερους και υπεύθυνους πολίτες.

Article 16 (of the Constitution)

2. Education constitutes a basic mission for the State and shall aim at the moral, intellectual, professional and physical training of Greeks, **the development of national and religious consciousness** and at their formation as free and responsible citizens.



Integration?



Integration / Participation
(looking back)



Looking back (1)

- Hugh Fay (1865-1944)
 - Emigrated to UK in early 1880s
 - Liverpool NY? → Manchester
 - Hugh Fay & Co
 - Poor Law Guardian
 - Magistrate
 - United Irish Men
- cousin Hugh Lee
 - Councillor, Irish Self-Determination League for Manchester area
 - Lord Mayor

Participation cultural, religious,
educational, social, political, etc



TO
ROBERT FAY ESQ J.P. M.C.

FROM THE UNITED IRISH LEAGUE OF GREAT BRITAIN,
MANCHESTER CITY "THOMAS DAVIS" BRANCH.

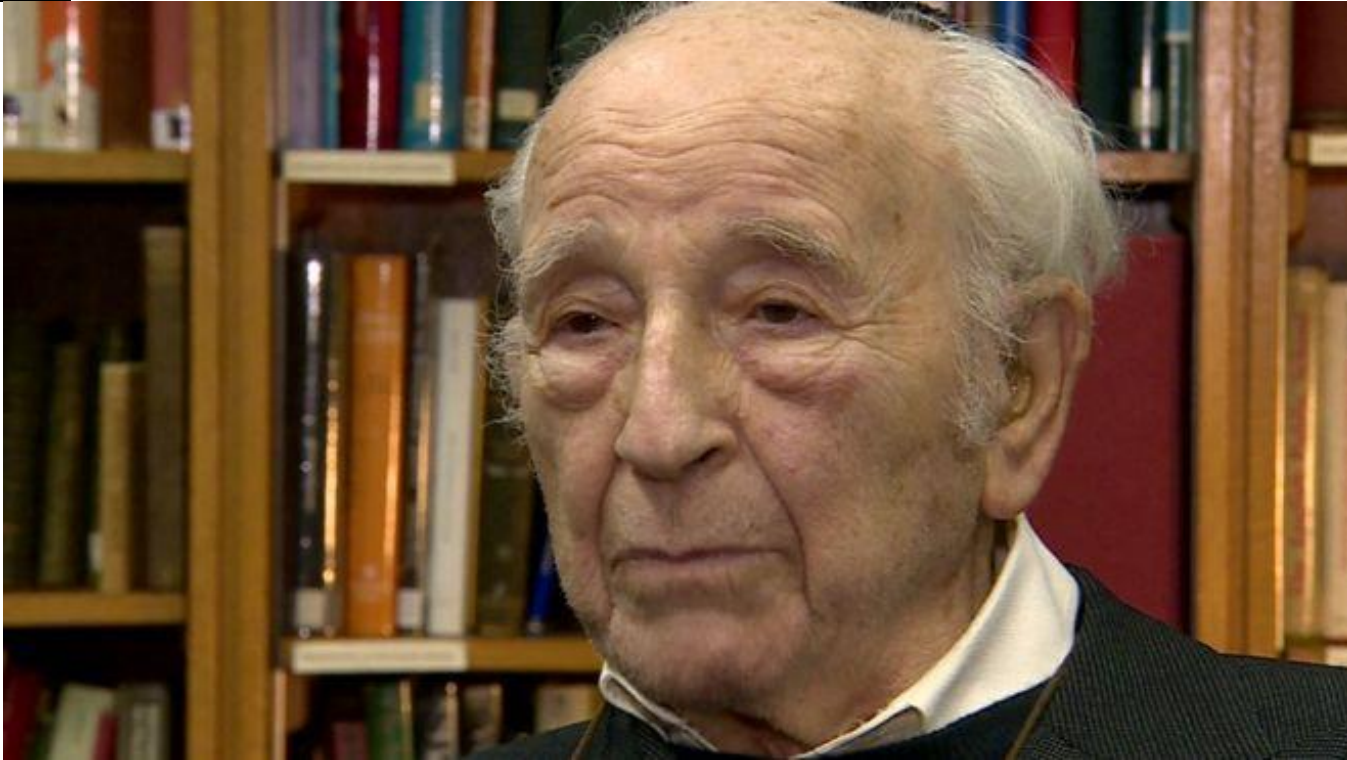
DEAR MR. FAY,

AS members of the "Thomas Davis" Branch of the United Irish League of Great Britain we desire to offer you our heartiest congratulations on your appointment as Justice of the Peace for the City of Manchester, and we rejoice that your services have received such marked recognition.

DURING your residence in Manchester, you have, for a long series of years, taken a leading part in everything calculated to promote the welfare and social advancement of our people. We owe to you as President of this Branch, and for many years as its Honorary Secretary, much of the influence the Branch has exercised in the political life of the City and District.

WE recall with particular satisfaction, that it has largely been through your efforts that our members have been privileged to enjoy the pleasure of

Looking Back (2)

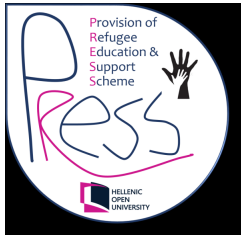


Chaim Ferster (1923 – 2017)

Poland → Manchester via 8 death camps

Awards for Holocaust Awareness work with schools

Integration / Participation??



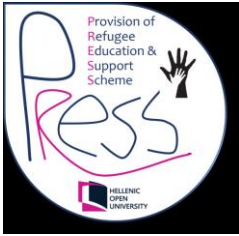
Looking Back (3)

- Afzhal Khan
- Labour MEP
- Labour MP for Gorton
- Pakistan ... orphaned
- UK ... adopted



- “He worked as a labourer in a cotton mill, a bus driver and a Greater Manchester Police officer, before qualifying as a solicitor as a mature student.”
- “In 2008 he was awarded a CBE for his work on community cohesion, inter-faith and local government.”

Integration / Participation (modelling)



Berry's model of long-term acculturation

Issue 1: *Is it considered to be of value to maintain (original) cultural identity and characteristics?* YES / NO

Issue 2: *Is it considered to be of value to maintain relationships with other cultural groups?* YES / NO

Marginalisation – No + No

Separation – Yes + No

Assimilation – No + Yes

Integration – Yes + Yes where individuals maintain a psychologically beneficial balance between their 'home' cultural identities and the identities open to them in the new cultural context.

Integration = assimilation into existing/static national culture?

Integration through participation/action in the emerging cultural realities (small cultures, culturing, culture as a verb) ?



Berry and Holliday

Berry + goal of integration in immigrant psychology

Holliday + small emergent cultures of activity

POSITION 1

Integration = assimilation into existing/static national culture?

POSITION 2

Integration through participation/action in the emerging cultural realities (small cultures, culturing, culture as a verb)?

Awareness-raising
(through education and the arts)



Awareness-raising - for participation?

“Since education does not take place in a social void, project PRESS [places] particular emphasis on awareness-raising activities which may be placed under the wider umbrella of education and training.

The sensitization of the local population on issues of otherness and provision of relevant information takes place through academic and artistic approaches.”



Awareness-raising through the arts

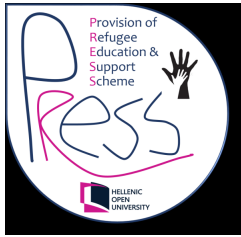
Applied Ethnomusicology ... seeks to put “music to use in a variety of contexts, academic and otherwise, including Education, Cultural Policy, Conflict Resolution, Medicine, Arts Programming and Community Music”.

“we are a group of ethnomusicologists with a strong desire to make the world a better place through our work”;

“if music is culture, and culture is a product of society, then we must realize how the study of music and those involved in it can benefit the world”;

“what distinguishes applied work is the advocacy and social justice aspect of it”;

“we see music and musicians and ourselves as profoundly involved in social transformations”.



Klezmer + intercultural learning

The Michael Kahan Kapelye

“Social responsibility describes the way we are making a difference to the social and economic well-being of our communities through our teaching, research, and public events and activities”. [Uni. of Mcr]

- e.g. 1: Heathlands Residential Home (“giving something back”)
- e.g. 2: Yeshurun Synagogue (“doing more for anti-semitism”)
- e.g. 3: Manchester Jewish Museum (“it’s good to remember”)

<https://stream.manchester.ac.uk/Play.aspx?VideoId=29325>

<http://www.klezmer.humanities.manchester.ac.uk/>



Final Thoughts

It's challenging ...

- doing interdisciplinary research
- operationalising the mantra
- supporting the well-being of refugee communities
- developing educational interventions (in DL-mode)
- developing educational and arts-based awareness-raising for society more generally re the 'integration' of refugees
- conceptualising integration as participation in emergent small cultures within the wider ecology (as opposed to seeing it more as assimilation into the largely static status quo)

Thank you to the PRESS project team for embracing such challenges