Transformative intercultural learning outside the classroom: Expanding students’ intercultural knowledge and practice through embodied and emplaced learning

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Further resources

The Project Team has also produced a mini documentary summarising the outcomes of this project. Please contact Dr Pat Dorsett at p.dorsett@griffith.edu.au for more information.
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Introduction

This project applied an extensive international literature review and embedded case study and meta-ethnographic synthesis method to explore Immersive, Transformative Intercultural Learning (ITIL) outside the classroom. The case studies focused on diverse experiences of such learning for human services and social work students at Griffith University in Queensland, Australia. There are a diversity of definitions and conceptualisations of transformative learning as derived from the literature. According to Brown & Posner (2001), transformational learning is associated with; “a dramatic and fundamental change in the way an individual perceives themselves and the world in which they live, that results in behavioural change” (p 274). In this project we explored how transformative learning applied specifically to intercultural and immersive learning contexts.

Overall, the project sought to address the following questions:

1. What is the nature of Immersive Transformative Intercultural Learning?
2. What facilitates Immersive Transformative Intercultural Learning?
3. How can we effectively and meaningfully measure and evaluate Immersive Transformative Intercultural Learning?
Summary of key recommendations

There were a number of key recommendations arising from this project. The recommendations include: overall principles for effective ITIL in out of classroom settings; pedagogical considerations; and recommendations for assessment and evaluation of ITIL.

Principles for ITIL

Based on the combined outcomes of the project we recommend the following principles for designing, implementing and evaluating ITIL projects in university settings:

1. Enjoyment
2. Vulnerability and discomfort
3. Student safety
4. Support for students and facilitators
5. Social justice
6. Cultural humility not competence
7. Mindfulness
8. Critical reflection
9. Holistic engagement (social, intellectual, emotional, and spiritual) (see p 111-112)

Please refer to later sections of the report for more detailed explanation.

Recommendations for Teaching and Learning

Recommendations relating to ITIL teaching and learning practice are discussed in detail throughout the report and are listed here to provide a summary of key findings.

1. Context is important - regardless of the location (local or international) the out of classroom context involves the following:
   - An “Out of the ordinary” student opportunity
   - Dynamic, immersive and embodied experiences
   - Culturally divergent opportunities
Subjective experiences of objective realities (outside of the student’s usual life experiences)

Space and time for critical engagement and dialogue

2. Unsettling experiences contributing to discomfort and vulnerability are the catalyst for transformation. The unsettling experience creates the context in which existing meaning schemas can be challenged and new personal and professional schemas developed.

3. Critical Reflection, critical discourse and (re)storying are fundamental to the development of transformed worldviews. By reflecting on the unsettling experience/s and becoming more aware of underlying assumptions, values and beliefs within a facilitated, supportive learning environment in the context of formal and informal support, students are encouraged to reframe their feelings, values, beliefs, and understandings.

4. Teaching staff can build student safety and resilience through support, debriefing (formal and informal), facilitated reflections and supervision. This can, at times, create a tension for teaching staff associated with the need to allow students to experience the discomfort of an unsettling dilemma in contrast with the need to intervene to support and facilitate reframing.

5. Adequate preparation of students prior to immersion (e.g. pre-departure workshops, conceptual preparation and/or introduction to critical reflection tools) to provide an adequate scaffold for student learning during the experiential immersion experience.

6. Team teaching to provide support for teaching staff in what can be a complex and demanding teaching context.

Assessment and Evaluation of ITIL

As noted throughout this report, there is much debate about the conceptualisation of transformative and intercultural learning. This presents a conundrum concerning how best to determine transformative intercultural learning outcomes. Based on the findings of this project we provide the following recommendations:
1. Longitudinal approaches to evaluation and assessment to capture the process and degree of transformational change. It is important to acknowledge past, present and future aspects associated with transformative intercultural learning.

2. The utilisation of mixed methods approaches to both measure and describe the transformational change as well as growth in intercultural competence.

3. Consideration of the use of standardised survey instruments administered pre- and post- to capture transformation and change in the areas of intercultural awareness, knowledge and skills. Generic standardised tools provide greater opportunity to compare learning outcomes across different ITIL projects. As discussed in the literature review there are a large number of tools available and the appropriate tool for the desired learning outcome should be given careful consideration. Scales that adequately reflect the diversity of student experience may provide a better gauge of learning outcomes (e.g. Likert scales vs. yes/no).

4. Incorporation of qualitative methods such as reflective journals, essays and/or other creative expressions of embodied critical reflection. As documented earlier in this report, because knowledge in and of itself is not sufficient for intercultural competence development, attitudes and capacity for critical thinking have been identified as more important than the actual knowledge acquired. Qualitative approaches allow us to assess these aspects of learning as well as helping students to consolidate their learning, integrate theoretical understandings as well as documenting their transformational journey. It is our contention that ITIL assessments need to open students to such alternative ways of knowing, being, and doing to make the most of the inter-cultural learning on offer.

5. Inclusion of Mezirow’s Transformative Learning Theory, the Deardorff model (Deardorff, 2006, 2011), and other interdisciplinary and intercultural frameworks discussed earlier in this report, to provide useful theoretical frameworks upon which to structure assessment of intercultural learning outcomes.

**Recommendations for Future Research**

In terms of recommendations for future research, alternatives studies should be facilitated that examine the efficacy of a range of intercultural awareness programs to
determine their influence on transformative learning. Studies should also give attention to programmatic design and structure of intercultural learning experiences to develop a nuanced understanding of specific program factors that promote cultural competency and transformative experiences. The following recommendations for future research into ITIL are offered on the basis of our experience in this project:

- Experimental designs needed to identify which T&L activities make the biggest difference.
- Large sample sizes are difficult to achieve in overseas projects but may be possible in local projects or by aggregating study results. Facilitating research that utilises sample groups that generate significant statistical power will assist in producing research outcomes that can be applied to a broader range of settings.
- Control group, experimental group – For example, if we do nothing at all in terms of scaffolding and structure does the transformation still happen?
- Compare ITIL to in-class or simulated learning experiences.
- Future evaluation of transformative learning experiences should give consideration to the use of valid and reliable measures to increase the rigour of findings.
- The development of alternative measures to test identified factors that support transformative learning would also serve to enhance research initiatives focusing specifically on teaching and learning practices that centre on transformational outcomes.
Literature review and context for the project

Immersive Transformative Intercultural Learning Literature Review

The aims of this review were to identify: scholarly understandings of immersive transformative intercultural learning (ITIL); approaches to teaching and learning that promote ITIL; and evaluation strategies to assess student learning outcomes. The literature review was undertaken in two stages. The first stage review was undertaken in November 2014 to inform the initial evaluation strategy implemented in the case studies of the Project Phases II and III. This review drew on an existing body of relevant literature previously collated by Dr Naomi Sunderland and colleagues in 2012 as part of another project. Keywords used included "transformational learning theory" OR "transformative learning theory". A senior research assistant was employed to update this search to include additional relevant literature published from 2012-2014. This produced a total of 18 articles for the first stage of the review. These were then coded and analysed using Beekhuyzen’s (2007) NVIVO based literature review methodology. The stage one literature review informed the development of the Project Phase II case study evaluation strategy.

A further scoping review was undertaken based on the outcomes of the first meta-ethnographic analysis meeting in Phase IV. This review was conducted between May-June 2016 and extended the scope of the initial review. A research assistant was engaged to conduct the database searches and facilitate a targeted analysis using an analysis matrix as presented in Appendix 1. The purpose of this second stage literature
review was to further explore the issues identified during the meta-ethnographic analysis of the case studies including identification of key components of immersive transformative learning in the context of intercultural knowledge and practice. Primarily we were interested in the extent to which embedded, embodied, immersive learning experiences could contribute to transformation for students in the context of intercultural practice. It is acknowledged that transformative learning and intercultural practice are complex concepts represented by diverse understandings in the literature and different disciplines. The stage one and the stage two literature reviews have been combined to present an integrated scoping review and comprehensive synthesis of the literature. This review seeks to uncover the key components of each of the three concepts, pedagogical strategies and appropriate, culturally sensitive assessment strategies.

A search of the electronic databases: ProQuest, CINAHL, Web of Science and Google Scholar was undertaken in May 2016. The search terms are shown in Figure 1 below.

**Figure 1: Stage Two Literature Search Strategy**

Transformative learning
Transformative
Transformation
Transformational learning

And

Intercultural
Cultural
Cross cultural

Theory or pedagogy
Social work or Human services
Higher education
Study tour
Study abroad
International development
International social work
Evaluation or Assessment
Immersion or Immersive
Out of classroom
Evaluation or assessment
Initially 62 articles were identified. Subsequently another 46 articles were identified by reviewing the reference lists of the identified articles. Fourteen duplicates were excluded. The abstracts of the remaining 94 articles were reviewed by two members of the research team to determine relevance to the literature review questions. Consequently another 21 articles were excluded as they lacked relevance to the key topics of interest leaving 73 articles to be included in the review (Moher, Liberati, Tetzlaff, & Altman, 2009). The articles were then read and analysed using a mapping matrix developed by the project team. (see Appendix 1).

![Figure 2: Immersive Transformative Intercultural Learning: Stage 2: Literature Review Flow Diagram (adapted from Moher, D et al., 2009)](image-url)
Transformative Learning

A variety of definitions and conceptualisations of transformative learning proliferate in the literature, creating challenges in program design and evaluation. Essentially transformational learning is linked to; “a dramatic and fundamental change in the way an individual perceives themselves and the world in which they live, that results in behavioural change” (Brown & Posner, 2001, p 274). This conceptualisation of transformative learning, culminating in a change in the way that students see, experience and interpret the world resulting in altered behavioural responses, is consistent with the majority of definitions of transformation reported in the literature reviewed (Hallows, Porter Wolf, & Marks, 2011; King, 2000, 2004, 2007; Kovan & Dirkx, 2003; Lough, 2009; Lyons, 2002; Sathe & Geisler, 2015; Stone & Duffy, 2015). Over the last 40 years Transformative Learning Theory developed by Mezirow has gained acceptance in the higher education sector and become the dominant framework for understanding the transformative learning process in higher education (1978; 1981; 1991). Mezirow (1994; 2001; 2003) argued that people understand the world within a particular frame of reference based on their life perceptions of their experiences: how they are raised and live, and what they have learned. He suggested that transformation has the potential to alter these understandings in a way that is “growth enhancing and developmental” (Mezirow, 2000). Kovan and Dirkx (2003) further suggest that transformative learning results in “a deep, structural shift in basic premises of thought, feelings, and actions ...a shift of consciousness that dramatically and permanently alters our way of being in the world”. Thus transformative learning is both complex and multifaceted.

1. A disorienting dilemma

2. A self-examination with feelings of guilt, shame, fear or anger

3. A critical assessment of one’s basic underlying assumptions

4. Recognition that one’s discontent and the process of transformation are shared with others

5. Exploration of options for new roles, relationships, and actions

6. Planning a course of action

7. Acquisition of knowledge and skills for implementing one’s plan

8. Provisional trying of new roles

9. Building competence and self-confidence in new roles

10. A reintegration of changed perspectives into one’s life (Mezirow, 2000)

The disorientating dilemma is conceptualised as the first stage of transformation and the catalyst to spark the transformative process which is hypothesized as culminating in the reintegration of altered meanings into one’s worldview and changed behaviours or ways of ‘being’.

Brooks (2004) compared four theories of transformational learning: Mezirow’s transformative learning theory, Boyd’s Jungian theory, Freire’s emancipatory theory, and transformative modes of action learning. Based on this comparison, Brooks (2004) concluded that Mezirow’s theory is unique in its clarity on the process of transformational learning suggesting that it provides a systematic approach to guide evaluation. Mezirow’s 10 phases of transformative learning have been used as the
basis for evaluating learning outcomes in numerous studies (Brock, 2009, 2015; Cuddapah & Clayton, 2011; King, 2000; Kovan & Dirkx, 2003). King (2000, 2004) developed the Learning Activities Survey (LAS), a validated tool, operationalising the 10 phases to measure transformation. The LAS consists of a series of questions related to the students’ experiences and specific aspects of transformative learning to explore changes, influences, facilitating factors, and barriers related to transformative learning.

Thus emerging from the literature reviewed, key aspects of transformative learning include: Critical reflection (Blake-Campbell, 2014; Clapp-Smith & Wernsing, 2014; Hallows et al., 2011; Lough, 2009; Lyons, 2002; Patterson, Munoz, Abrams, & Bass, 2015; Vatalaro, Szente, & Levin, 2015), unsettling or disorienting dilemmas (Dunn, Dotson, Cross, Kesner, & Lundahl, 2014; Lough, 2009; Lyons, 2002; McDowell, Goessling, & Melendez, 2012; Perry, Stoner, & Tarrant, 2012; Taylor, 1994) reassessment of one’s own underlying assumptions (Clapp-Smith & Wernsing, 2014; Taylor, 1994; Young & Karme, 2015), discourse with others (McDowell et al., 2012), and opportunities to try out new roles (Hallows et al., 2011; Vatalaro et al., 2015; Young & Karme, 2015). These core components of transformative learning provide pedagogical guidance for curriculum design.

**Intercultural Learning**

Intercultural learning, like transformative learning, is also recognised as a high priority within the higher education sector and particularly in human services and social work curriculum (Colvin-Burque, Davis-Maye, & Zugazaga, 2007; Fisher-Borne, Cain, & Martin, 2015; Kohli, Huber, & Faul, 2010). This section of the literature review considers
what is meant by intercultural learning, intercultural teaching strategies and how intercultural learning can be assessed. Intercultural learning has often been conceptualised as acquiring intercultural competence. However there is a lack of definitional clarity about what is meant by intercultural competence or the terminology used (Deardorff, 2011; Fantini, 2009; Fisher-Borne et al., 2015). A large number of interrelated concepts including: cultural competence; multi-cultural competence; intercultural competence; cultural sensitivity; intercultural sensitivity, cultural safety; cultural awareness, cultural intelligence, cultural humility, cross cultural adaptation, intercultural practice, global competence and global citizenship are found in the literature. Each of these terms highlights different perspectives, variously emphasising underlying values, beliefs, knowledge and skills (Bennett, 2009; Deardorff, 2006; Fantini, 2009; Fisher-Borne et al., 2015; Garran & Werkmeister Rozas, 2013; Jackson, 2015). A clear definition and shared understandings are essential to effectively guide curriculum development and assessment of intercultural learning (Boyle & Springer, 2001; Deardorff, 2011; Lum, 2011; Weinbaum, Kass, Gutekunst, Schleckser, & Caracena, 2015), however this definitional consensus has not been achieved.

For the purposes of this review we have used the term intercultural learning to reflect an inclusive approach to the many diverse cultures, sub-cultures and ethnic groups that students may encounter. We wanted to avoid any suggestion that the conceptualisation of culture is limited to a western view or a non-white racial identity (Fisher-Borne et al., 2015). We wanted to espouse an understanding of culture that is inclusive and acknowledges an ongoing process of intercultural learning rather than conceptualising intercultural learning as an end point of becoming culturally ‘competent’ (Garran & Werkmeister Rozas, 2013). Likewise the role of power and privilege are seen as
important in teaching intercultural practice so as to contribute to anti-oppressive practice and social justice agendas (Abrams & Moio, 2009; Garran & Werkmeister Rozas, 2013). In this way we recognise that “diversity” is not a neutral term or experience: diversity exists within a highly politicised sphere. Thus we have espoused an understanding of intercultural learning, grounded in anti-oppressive ways of knowing, respectful of diversity and learning from others as opposed to ‘knowing about’ (Dean, 2001; Hollinsworth, 2013; Weinbaum et al., 2015).

Numerous models and frameworks proliferate in the literature, each bringing a different focus to the understanding of intercultural learning. Early models tended to focus on the development of culturally specific knowledge and skills (King & Baxter Magolda, 2005; Landreman, Rasmussen, King, & Xinquan, 2007). More contemporary models have reconceptualised intercultural learning as a dynamic transformational and developmental process. Cross (1988, cited in Kohli et al., 2010) proposed one of the first developmental models suggesting that cultural competence develops along a continuum consisting of six stages; cultural destructiveness; covert discrimination; cultural blindness; cultural pre-competency; cultural competence; and cultural proficiency. The idea of ‘intercultural transformation’ was introduced by Taylor (1994), who proposed another of the early developmental process models of intercultural learning, based on Mezirow’s Transformative Learning Theory.

Other contemporary models further advanced the developmental and transformative aspects of intercultural learning. For example, King and Baxter-Magolda (2005) suggested that intercultural learning was a process of maturation. King and Baxter-Magolda conceptualised the developmental process as the way students come to
understand cultural differences (cognitive), accept cultural differences (intrapersonal) and develop the capacity to function in an interdependent way within diverse cultures (intrapersonal), culminating in intercultural maturity. Indicators of learning outcomes for each of the three domains were identified. The developmental models move beyond defining intercultural competence as specific knowledge or skill set. Rather developmental models recognise that as students progress along a transformative, developmental trajectory towards intercultural maturity, they become increasingly able to apply knowledge and skills flexibly in a variety of intercultural contexts (King & Baxter Magolda, 2005). In a similar vein, Jackson (2015) conceptualises intercultural competence as “the capacity to shift cultural perspective and appropriately adapt behaviour to cultural differences and commonalities” (p. 93) which develops along an “Intercultural Development Continuum” (IDC).

The commonality in all of the models described above is the developmental transformative process that results in flexibility in diverse intercultural settings. A better understanding of the process of intercultural learning provides indicators to guide pedagogy and assessment strategies. Taylor (1994) suggested that Mezirow’s transformative learning theory provides a useful framework for teaching intercultural competence. Likewise other academics/researchers have applied Mezirow’s transformative learning theory as a useful conceptualisation to inform the evaluation of intercultural learning (Babacan & Babacan, 2015; Blake-Campbell, 2014; Brock, 2010, 2015; Clapp-Smith & Wernsing, 2014; Hallows, Porter Wolf, & Marks, 2011; King, 2004, 2007; Lough, 2009; Lyons, 2002; Perry et al., 2012; Smith, McAuliffe, & Rippard, 2014; Stone & Duffy, 2015; Vatalaro et al., 2015; Young & Karme, 2015).
Many authors have attempted to arrive at a consensus about best practice in assessing intercultural learning (Cheney, 2010; Deardorff, 2006, 2011; Fantini, 2009; Ponterotto, Rieger, Barrett, & Sparks, 1994; Stuckey, Taylor, & Cranton, 2013). Deardorff (2006) undertook an in-depth study to identify the underlying components of intercultural learning and the best ways to assess these constructs. Six core components of intercultural competence were identified through a consensus process (with at least 95% agreement):

1. “Understanding others’ worldviews (100% agreement)

2. cultural self-awareness and the capacity for self-assessment

3. adaptability and adjustment to new cultural environments

4. skills to listen and observe

5. a general openness towards intercultural learning and to people of other cultures

6. ability to adapt to varying intercultural communication and learning styles”

(Deardorff, 2006, p. 249)

Based on the consensus findings Deardorff proposed a pyramid model of intercultural competence as depicted in Figure 3.
Deardorff (2006) argues that having the requisite attitudes, knowledge and comprehension, represented in the lower levels of the pyramid, are foundational and enhance the capacity for intercultural learning at the higher levels. Teaching strategies should ensure that the foundational aspects of intercultural learning are established and used to scaffold the more advanced levels of learning. Likewise, assessment tasks can be designed and implemented at each level of learning.
The literature reviewed highlights the complexity and lack of consensus around the concepts of intercultural learning. The developmental process models of intercultural transformation are identified as particularly useful in understanding factors that may inform effective pedagogy and assessment approaches.

**Immersive Learning**

This section of the review will consider immersive teaching and assessment practices that contribute to transformative intercultural learning outcomes. While the literature confirms that immersive learning experiences can provide the trigger for transformative intercultural learning (Clapp-Smith & Wernsing, 2014), the experience of immersion alone is not sufficient to ensure students’ intercultural development.

Immersion is often identified as a powerful experience to facilitate intercultural learning (Jackson, 2015; Sealey & Hathorn, 2014). However, the concept of immersion was the least reported concept in the literature identified in our review. While a number of the articles reviewed, described study experiences that could clearly be understood as immersive, the concept of immersion was often not overtly acknowledged or discussed. For example, Intolubbe, Spreen and Swap (2012) describe an overseas student study tour in which students were immersed in a cultural environment very different from their own however the concept of immersion was not explicitly discussed. Likewise, a number of other authors writing about transformative intercultural learning, describe immersive teaching strategies, but do not acknowledge or discuss the contribution of the immersive experience to transformative intercultural learning outcomes (Blake-Campbell, 2014; Vatalaro et al., 2015; Young & Karme, 2015). This suggests that the
importance of immersion in the intercultural learning context is not well understood or established.

Immersion as a learning concept is conceptualised in a variety of ways in the literature. For example exposure to stimulus material in a classroom setting or participation in an online discussion forum, are described by some as immersive intercultural learning experiences (Enger & Lajimodiere, 2011; Hallows et al., 2011). Others describe out of classroom and overseas immersion experiences. One of the recognised benefits of immersive experiences is the potential for these experiences to have a transformative impact (Jones, Niehaus, Rowan-Kenyon, Skendall, & Ireland, 2012). Clapp-Smith (2014) further suggest that being immersed, places the students in situations where they are removed from their own culture and may therefore foster more impactful intercultural learning. They posit that dependence on the familiar may prevent participants from learning new ways of relating/doing/being, suggesting that the absence of the familiar contributes to an uncomfortable experience with the potential to be more transformative (Clapp-Smith & Wernsing, 2014). In a systematic review of 53 articles related to immersive learning, Stone and Duffy (2015) suggest that programs with higher levels of immersion included those with experiential learning, placements, field studies, or service learning components. Thus for the purposes of this report we have focused on out-of-classroom immersion experiences.

We argue that the notion of "embodied education" or "mindful embodied and emplaced education" outside the classroom is highly relevant to the concept of immersive learning. We have drawn on literature related to embodied and emplaced education and research methods to supplement the limited literature included in the existing immersive
learning field. In several cases embodied and immersive methods have been used to
develop students’ awareness of Indigenous/intercultural ways of being, seeing, and
doing in Australia and elsewhere (see for example Magnat, 2011; Suchet, 2002; Young
& Karme, 2015). Embodied and emplaced approaches are also a popular method used
in environmental studies (Bussey, 2008; Rathunde, 2009). The idea of embodied or
"somatic" education is also utilised in educational programs that directly involve the
body such as dance and other art forms (see Dragon, 2008). Affective components of
immersive, embodied learning experiences are reported to play powerful roles in
transformative processes and intercultural learning (McDowell et al., 2012).

Immersion in various forms can expose students to different beliefs, values and
understandings, contributing to what some authors have referred to as ‘cultural shock’
(Clapp-Smith & Wernsing, 2014; Ruddock & Turner, 2007; Sealey & Hathorn, 2014).
The concept of cultural shock closely mirrors the idea of an unsettling experience
encapsulated in Transformative Learning Theory (Mezirow, 2006). In a similar vein
Hollinsworth (2013) introduces the concept of a ‘decentered’ space which is
conceptualised as ‘an in between space of transformation where you are no longer in
the state you were, but haven’t yet arrived in a new state’. He suggests that it is
important for students to enter a ‘decentered’ space where transformation can take
place. Hollinsworth further suggests that transformation in this decentered process may
require considerable peer and staff support to allow students to let go of their previously
held values and beliefs (Hollinsworth, 2013, pp. 1055-1056). Clapp-Smith and
Wernsing (2014) refer to this decentering as cognitive dissonance while Lough (2009)
refers to this as cultural disequilibrium.
Leibowitz and colleagues (2010) take the concept of cognitive dissonance a step further by proposing a ‘pedagogy of discomfort’ as a useful immersive learning framework for understanding diversity. Leibowitz et al (2010) posit that it is important for students to critically reflect on their own deeply held assumptions and thereby “destabilise their view of themselves and their own worlds”. This is described as a potentially painful experience but one that also can hold a hope for a different future. It is argued that this process has both an intellectual and emotional component and educators play a crucial role in supporting students in this process.

Regardless of the terminology used, the literature consistently suggests that an unsettling experience resulting in cognitive dissonance serves as a ‘transformative trigger’, essential in the intercultural learning process of making sense of and developing new understandings and ways of responding to cultural diversity. Likewise the importance of deep critical reflection is repeatedly identified as a key learning activity that underpins the intercultural learning process (Clapp-Smith & Wernsing, 2014; Harsch & Poehner, 2016; Landreman et al., 2007; Sealey & Hathorn, 2014). Landreman et al (2007) contend that the 1st stage of intercultural transformation is a critical incident or decentering experience, resulting in cognitive dissonance which stems from an incongruence of one’s personal beliefs, values and actions. Cognitive dissonance serves as a catalyst for reflective sense making (critical reflection), which Landreman refers to as an ‘aha moment’, producing new ways of thinking and altered world views. The critical incident, cognitive dissonance and reflective sense making in Landreman’s model closely aligns with the first three stages of Mezirow’s transformative learning model with the ‘aha moment’ resulting in growth in critical consciousness, new understandings and altered behaviours.
The above discussion highlights the important contribution of learning contexts (immersion experiences) to expose students to diverse perspectives and lead to cognitive dissonance (discomfort). Because dissonance creates stresses and tensions, the affective component of immersive intercultural learning is significant (Landreman et al., 2007). The role of teaching staff in supporting this process is crucial.

Immersion thus provides an experiential context in which a transformative intercultural learning process can be fostered. However the immersion experience alone does not necessarily produce a transformative learning outcome. It cannot be assumed that immersion in an intercultural context will necessarily produce transformation or intercultural learning (Clapp-Smith & Wernsing, 2014; VeLure Roholt & Fisher, 2013). Mezirow (1991) argued that transformational learning requires critical analysis and reflection on immersive (unsettling) experiences. This deeper critical analysis and reflection in the immersive intercultural context facilitates growth in students’ understandings of their own assumptions with the potential to result in a “fundamental reordering of assumptions” (Brookfield, 2000, p. 139). Thus, the experience of intercultural immersion is not in, and of itself, enough to produce transformations of behavioural responses (the end stage of transformation). Critical reflection of assumptions and underlying interpretations are a necessary precursor to transformative intercultural learning outcomes (VeLure Roholt & Fisher, 2013). VeLure Roholt and Fisher (2013) further suggest that encouraging students to be self-directed and independent within an immersive context are also effective in facilitating transformative intercultural learning.
The study abroad and other out of classroom literature confirm that cultural immersion contributes to a number of positive outcomes including: increased student flexibility, openness and adaptability; knowledge of different cultures; resisting stereotypes of people from other cultures; increased knowledge of and tolerance for diversity and increased interest in intercultural issues (Anderson Sathe & Geisler, 2015; Clapp-Smith & Wernsing, 2014; Dorsett, Clark, & Phadke, 2015; Jones et al., 2012; Lough, 2009; Sealey & Hathorn, 2014; Smith et al., 2014; Stone & Duffy, 2015; VeLure Roholt & Fisher, 2013). Jones et al (2012) further suggest that the out-of-classroom immersion experiences may be doubly important because this may represent the first opportunity students have to experience a ‘real’ intercultural, boundary-crossing learning situation. Jones et al (2012) point out that even where students attend a university with a diverse student population, intercultural boundary crossing does not necessarily occur through usual student interactions on campus. Likewise, other authors report that proximity to other cultural groups does not necessarily in and of itself, broaden and challenge students’ cultural perspectives (Hollinsworth, 2013; Leibowitz et al., 2010; Lutterman-Aguilar & Gingerich, 2002; VeLure Roholt & Fisher, 2013). These findings highlight the importance of immersion experiences that take students out of their comfort zone, to facilitate transformative intercultural learning (Hollinsworth, 2013; Milem, Chang, & Antonio, 2005). The literature also highlights the importance of employing pedagogies that support students to engage in critical reflection to process the affective components arising from cognitive dissonance (VeLure Roholt & Fisher, 2013). The limited research into immersive learning underscores the importance of the embodied nature of immersive learning experiences to promote transformative intercultural learning.
Which strategies, models, and pedagogical approaches facilitate transformative intercultural learning?

Emerging from the literature reviewed, it is clear that immersion can play a crucial role in transformative intercultural learning, however this type of learning does not happen accidentally or simply by being in the vicinity of people from diverse backgrounds such as a large university campus (Bennett, 2009). A number of teaching practices are identified in the literature that inform the pedagogy of active transformative intercultural learning. These strategies are discussed in the sections that follow.

**Student orientation**

Student orientation and preparation prior to engagement in intercultural immersion experiences are consistently identified as a priority to maximise transformative learning outcomes (Beaven & Golubeva, 2016). It is generally agreed that orientation workshops or seminars are “good practice’ in preparing students to engage in challenging (and at times stressful) intercultural immersion experiences. Lee and Greene (2004) report that intercultural learning may be hindered if students are not ready to deal with difficult or controversial issues. Students should be provided with content relevant to the immersion context as well as skills to critically reflect and process their learning experiences.

Deardorff (2006) highlighted the importance of student attitudes to learning as fundamental to intercultural learning outcomes, suggesting that students who demonstrate attitudes of openness, respect for other cultures, curiosity and the capacity to tolerate ambiguity may achieve better outcomes. This suggests that pedagogical
approaches that assist students to develop such attitudes will contribute to better intercultural outcomes. Fantini (2009) identifies a number of screening tests of readiness for intercultural learning. Screening may identify attitudinal barriers that could be targeted in preparatory workshops to assist students to become more open and develop alternative ways of learning when in different cultural contexts (Fantini, 2009; VeLure Roholt & Fisher, 2013). Beavan and Golubeva (2016) describe a series of 10 learning modules to prepare students for intercultural immersion indicating that better preparedness is a predictor of enhanced intercultural learning outcomes. The focus of these modules is to provide students with tools to reflect on their immersion experiences, perceptions of self and others and alternative understandings.

The importance of the “unsettling experience” and critical reflection

This literature review has consistently highlighted the significance of the “unsettling experience” (Mezirow, 1991, 1996, 2000, 2006), or “culture shock” (Clapp-Smith & Wernsing, 2014; Ruddock & Turner, 2007; Sealey & Hathorn, 2014) or being in a “decentred place” (Hollinsworth, 2013) in the immersive intercultural learning context. Regardless of the terminology used, it is suggested that an unsettling experience resulting in cognitive dissonance serves as a catalyst for critical reflection leading to making sense of and developing new understandings and ways of responding to cultural diversity. The importance of deep critical reflection is repeatedly identified as a key learning activity underpinning the intercultural learning process (Clapp-Smith & Wernsing, 2014; Harsch & Poehner, 2016; Landreman et al., 2007; Sealey & Hathorn, 2014). Consistent with Mezirow, Landreman et al (2007) contends that the first stage of intercultural transformation is an unsettling dilemma or decentering experience,
resulting in cognitive dissonance which stems from an incongruence of one’s personal beliefs, values and actions. This cognitive dissonance serves as a catalyst for reflective sense making (critical reflection), producing new ways of thinking and altered worldviews and new understandings and behaviours. It is important that students are equipped with the necessary critical reflection skills to enable them to move beyond cognitive dissonance to develop new ways of understanding and interacting with the world.

In terms of the pedagogy of Brock and colleagues (2012), a qualitative study of nearly 1000 undergraduate students confirmed that critical reflection was the most consistent predictor of transformative learning, as suggested by Mezirow. However, Brock also noted that reflection without consciousness of changing assumptions did not facilitate transformative learning. This study suggests that it is important for educators to both encourage critical reflection and develop new understandings to help students to see the world in a different way. Consistent with other literature reviewed, the Brock study identifies the five most effective steps in transformative intercultural learning as: reflecting critically on assumptions; experiencing a disorientating dilemma; trying out new roles; acquiring skills to make change; and building confidence to enact these roles (Brock et al., 2012).

The above discussion highlights the pedagogical importance of crafting learning contexts (immersion experiences) to expose students to diverse perspectives that lead to cognitive dissonance (discomfort). Because dissonance creates stresses and tensions, the affective component of immersive intercultural learning is significant (Landreman et al., 2007). The role of staff in supporting this process is crucial.
Dealing with affective components of learning

As discussed above cultural immersion is often stressful for students and may invoke powerful emotional responses, including fear, guilt, shame, anxiety, anger, and frustration (Abrams & Moio, 2009; Deardorff, 2006; Garran & Werkmeister Rozas, 2013; Kohli et al., 2010). It is therefore important that students are adequately supported to deal with the affective responses experienced (McDowell et al., 2012). Kasworm and Bowles (2012) describe transformative learning as an emotional-laden environment in which the role of the instructor is pivotal to guide the learning process, stimulate reflection, and create a positive learning environment in which critical discourse can occur. Lee and Greene (2004) indicate that the challenge is for educators to create “an open, supportive, and safe environment so that students feel empowered and safe to take the necessary risks in such a learning process”, highlighting the tensions between creating an unsettling experience but also creating safety and support as students process this learning to lead to transformation. Dunn and colleagues (2014) suggest that students should be encouraged “to be comfortable with being uncomfortable,” as they strive to make sense of this disequilibrium The literature consistently highlights the role of the unsettling experience (cognitive dissonance) as a catalyst for the transformative process (Clapp-Smith & Wernsing, 2014; Harsch & Poehner, 2016; Landreman et al., 2007; Sealey & Hathorn, 2014). For academic staff the tension between allowing students to ‘endure’ the discomfort (and the associated emotions) of the unsettling experience while at the same time supporting critical reflection to develop new meaning paradigms can prove challenging (Brown, 2004; Hollinsworth, 2013; Leibowitz et al., 2010).
In academia, instructors typically devote the majority of their time to developing content and learning activities, striving to create safe learning environments. However when developing immersion experiences where the learning goal is transformed intercultural competence, it is important that students have opportunities to experience cognitive dissonance. Hollinsworth (2013, p. 1055) points out that students experience stress throughout the intercultural learning journey and require support from teaching staff in these challenging contexts both personally and professionally. As teachers this means that we are asking for significant courage, emotional honesty and intellectual effort on the part of our students (Hollinsworth, 2013). At the same time teaching staff must ensure that time for reflection, discussion (both informal and formal) and debriefing are built into the program to allow students to safely process and deepen their intercultural understandings. As discussed earlier Mezirow highlighted the importance of discourse and encouraged a social process in making meaning (Mezirow, 2006).

Thus structuring group reflection and debriefing sessions into the program can assist students to become aware of their own perspectives and others’ perspectives (VeLure Roholt & Fisher, 2013). Lutterman-Aguilar and Gingerich (2002) provide guidance on immersive intercultural education pedagogy, suggesting that teaching staff need to be on the lookout for experiences that are challenging for students, encourage reflection and provide content to help students make sense of these incidents. One of the most important things for students to learn is how to become increasingly open to a process of change, both within oneself and in the world.

VeLure Roholt & Fisher (2013) suggest that teaching staff give consideration to strategies to assist student to effectively cope and engage to maximise intercultural
learning outcomes. Some strategies suggested include: journaling, debriefing with peers and teaching staff and learning from others. It is important for teaching staff to be competent with debriefing techniques and to incorporate sound mental health principles. Thus pedagogies that support conversations about cultural assumptions, group and/or individual discussions and debate are important to achieve intercultural transformative change (VeLure Roholt & Fisher, 2013).

Because immersive learning can be emotionally and physically demanding, it is important to structure in time for students to reflect, debrief and to relax. Students often need ‘down time’ to be able to process their observations (critical incidents). Itineraries filled to the maximum may be counterproductive and overwhelming (VeLure Roholt & Fisher, 2013). Although not often acknowledged, the demands on teaching staff can also be onerous and they likewise require time and space to deal with the demands of the program and student responses.

Assessment and Immersive Transformative Intercultural Learning

As noted above there is much debate about the conceptualisation of both transformative learning and intercultural learning. This presents a conundrum regarding how to measure transformative intercultural learning and more importantly, assessing the impact of such learning on student behaviours as has been widely discussed in the literature. Cheney (2010), for example, reviewed 51 studies published between 1999 and 2009 to document the ways in which transformative learning has been conceptualised and evaluated. It was noted that the majority of studies (43 out of 51) utilised qualitative methodologies. Cheney concluded that, Mezirow’s transformative learning theory provided an appropriate framework through which to study
transformative learning. Cheney (2010) further notes that because transformation occurs on multiple levels (e.g., individual, organizational, cognitive, affective and behavioural), it may be more appropriate to use tools that are specific to the type of change anticipated rather than relying on a generic measurement. Taking this argument to its logical conclusion would suggest that if transformative intercultural learning is the desired outcome, measures of transformation, qualitative or quantitative, should be tailored to intercultural aspects.

The literature reviewed confirms that measuring intercultural competence is indeed a complex undertaking. The Deardorff model, discussed earlier in this review, provides a useful structure to inform the assessment of intercultural learning outcomes (Deardorff, 2006, 2011). The intercultural scholars in Deardorff’s study unanimously agreed that best practice in assessing intercultural learning involved the use of multiple assessments with a mix of qualitative and quantitative methods. This model is particularly useful when considering areas that should be included in assessment of intercultural learning outcomes including; critical thinking skills, attitudes (e.g. respect, openness and curiosity) and the ability to understand others’ worldviews.

Because knowledge in and of itself is not sufficient for intercultural competence development, attitudes and capacity for critical thinking were identified as more important than the actual knowledge acquired. Based on this rationale Deardorff (2006) suggests qualitative assessments such as interviews, observations, case studies, critical reflective journals or essays may be more effective than standardised tests in evaluating intercultural learning. Likewise, Hollinsworth (2013) suggests that one of the most effective intercultural learning and assessment tools is a reflective journal that requires a contribution of critical analysis of required readings as well as personal and
professional reflection on the implications for practice. It was interesting to note that only 65% of scholars in the Deardorff study perceived that pre-and post-testing should be used as a way to assess intercultural competence, particularly if this was the sole method of assessment (Deardorff, 2006).

However, in contrast, another group of scholars favour standardised measures that have the advantage of quantifying changes in individual levels of cultural competence. Because of the dearth of definitional consensus there is a lack of agreement about the most important domains to be assessed. Consequently a large number of quantifiable intercultural learning assessment tools, evaluating a wide range of intercultural learning outcomes have been developed. Some claim to assess composites of skills, while others focus specifically on international aspects and exclude other aspects of diversity. While acknowledging the multidimensional, ongoing and complex nature of intercultural learning three main roles for testing in the intercultural learning context have been identified: to determine readiness to engage in intercultural experiences; to determine compatibility with specific cultural contexts; and diagnostic tests to identify strengths or areas of learning requiring further training (Fantini, 2009, p. 462). Despite the proliferation of assessment instruments few are validated and the lack of definitional consensus means that educators must ensure that tools selected align with the intended learning outcomes of the intercultural educational activity within their programs. For a detailed review of measurements for intercultural learning refer to Fantini (2009), who undertook an evaluation of 44 quantifiable tools purporting to assess various aspects of intercultural learning.
Despite the controversy about how and what to measure, there is a high level of consensus about the practices that lead to intercultural competence (Deardorff, 2011). These practices are based on the premise that intercultural learning is a developmental process that occurs over time. Evaluation of these core practices should therefore be integrated into any assessment of intercultural learning outcomes. The importance of critical/reflective thinking is consistently identified as an essential practice for the intercultural learning process and is closely aligned with the capacity to acquire and evaluate intercultural knowledge in ways that influences one’s capacity to respond appropriately in intercultural contexts (Deardorff, 2006, 2011; Dorsett et al., 2015; Garran & Werkmeister Rozas, 2013). Likewise, attitudes of respect, curiosity and openness are seen as impacting on all other aspects of cultural maturity, suggesting that attitudinal assessments should also feature in the evaluation of intercultural learning. In the Deardorff studies (2011) the highest level of consensus related to the capacity to “see from others perspectives” or the ability to understand other worldviews at a deeper holistic contextual level. This indicates that testing knowledge is not sufficient to gauge intercultural learning but rather the capacity to think inter-culturally and flexibly is more important than specific knowledge in and of itself (Deardorff, 2011).

Conclusion

This literature review has considered each of the key concepts of immersive transformative Intercultural learning. It has found that there is a lack of consensus around each of these concepts resulting in a lack of clarity to guide pedagogy and assessment strategies. This extensive review concludes that Mezirow’s Transformative Learning Theory provides a useful framework to guide both teaching and assessment of immersive intercultural learning. Immersion provides a context in which students are exposed to unsettling dilemmas providing the catalyst for deep critical reflection and the
potential for paradigm shifts in students’ understanding, values and behaviours. It is recommended that multiple methods of assessment be used to capture these changes over time.

**Project approach**

An embedded case study approach was used to address two questions:

1. What kinds of teaching and learning strategies facilitate immersive transformative intercultural learning?
2. How can student immersive transformative intercultural learning be evaluated?

Embedded case studies are useful in exploring complex phenomena in a ‘real world’ context. This approach is able to integrate various sources of information including both qualitative and quantitative data. Embedded case studies have been demonstrated to be useful in understanding pedagogic processes and improve decision making in educational settings (Mills, Durepos, & Wiebe, 2010; Scholz & Tietje, 2002). The approach will draw on expertise of project team members, HSV teaching staff and members of the reference group.

**Selected case studies**

An embedded case study approach was used at international and local levels in this project. The case studies were selected based on existing ITIL activities in the School of Human Services and Social Work. They were also selected to represent very different contexts for ITIL and varying approaches in terms of the amount of travel and costs required. The two case studies included:
1. International cultural experience – India Gateway Program (Case study leaders: Dr Pat Dorsett and Dr Stephen Larmar): This immersive experience was facilitated via the course 1947HSV Working in International Communities which was delivered in a Summer Semester (December 2014). The Program involves a two-week study tour to India where students engage in largely informal experiential learning. The Program is facilitated in partnership with Christ University in Bangalore, India.

2. Local cultural experience – Digital storytelling on and from country (Case study leaders: Dr Naomi Sunderland and Mr Glenn Woods): This immersive experience was delivered as part of the core assessment for 7047HSV and 2032HSV First Australians and Social Justice in 2015-16. It involved students engaging mindfully with their own living and working environments to develop critical and transformative understandings of local Aboriginal and Torres Strait Islander peoples, country, and cultures.

The case studies are explored in detail in the following sections of this report.

**Project phases**

The project was conducted across the following five phases of activity between November 2014 and December 2016:

**Phase I - Literature review**

The team employed an interdisciplinary and collaborative approach to the literature review to identify: current scholarly understandings of intercultural, immersive transformative learning; approaches to teaching and learning that promote intercultural, immersive, and transformative learning; and evaluation strategies that are used to assess student learning and project outcomes.

Literature used in this project was initially collated by CI Sunderland and colleagues Letitia del Fabbro and Leanne Graham in 2012 using a previous scoping review process. Keywords used in that process included "transformational learning theory" OR "transformative learning theory". The three interdisciplinary raters (one from the field of
nursing, one from public health, and one with an applied ethics and human rights background) then shortlisted and selected articles relevant to "working and learning collaboratively across diverse health and human service disciplines". This produced a total of 18 articles for review that were recycled into this project.

The team then employed a senior research assistant to retrieve additional relevant literature published between 2012-2015 and code the literature using Beekhuyzen’s (2007) NVIVO based literature review methodology. This review was conducted between November 2014 and January 2015 informing the Phase II pilot evaluation strategy.

Based on the outcomes of the first meta-ethnographic analysis meeting in Phase IV, the team recruited a second research assistant in May-June 2016 to conduct a further targeted analysis of the literature using an analysis matrix as presented in Appendix 1.

Outcomes of the full literature review process are presented on pages 12-38 of this report.

**Phase II - Pilot evaluation strategy**

Drawing on the outcomes of the Phase One literature review, the team designed a pilot evaluation strategy for transformative intercultural learning to be implemented in each of the two case studies. The pilot evaluation strategy was first implemented in the India Gateway project in January 2015. The team then met to discuss the outcomes of the pilot evaluation and amend the pilot evaluation strategy for implementation in the digital storytelling on and from country project between semester 2, 2015 and semester 1, 2016. Details of each project’s evaluation activities are included in the Case Examples Section (pages 42-95).

**Phase III - Case study implementation**

Case study implementation consisted of facilitating an immersive transformative intercultural learning experience for participating students and trialling the pilot evaluation strategy in each case study. Case study leaders worked collaboratively within their own team to manage implementation and evaluation using the pilot evaluation strategy devised in Phase II. Full details regarding each case study implementation are provided in the Case Examples Section (pages 42-95) of this report.
Phase IV - Meta-ethnography

We synthesised learnings from both case studies using a process of ‘meta-ethnography’ (see Barnett-Page & Thomas, 2009; Noblit & Hare, 1988). Consistent with meta-ethnographic approaches we first analysed data from the two case studies as findings of discrete qualitative studies to accommodate project contexts. The team then conducted an additional collaborative meta-ethnographic analysis of the combined data. The meta-ethnography process adapted from Doyle (2003) was used to: gain thorough understanding of each case selected; view the data ‘afresh, again and again’ (Charmaz, 2000, p.526) and determine key descriptors from across the two case studies; and write ‘translations’ across both case studies that answered the core questions of the project.

The team met three times between May 2016 and August 2016 to conduct the meta-ethnography process. The process began with representatives from each case study presenting their findings to the team and jointly discussing similarities and differences between the two case studies. The team then drew on case study raw data and interpretations to generate shared responses to a series of guiding questions. These guiding questions included: What is the nature of ITIL? What has facilitated ITIL? How can we effectively and meaningfully measure and evaluate ITIL? What teaching and learning strategies can we use to best promote ITIL? The guiding questions provided focus for the meta-ethnography to attend to the core overall Teaching and Learning grant project aims and questions. Outcomes of the meta-ethnography process are included in the Shared project outcomes and findings section of this report.

Phase V - Dissemination

Dissemination activities for this project have included: producing and distributing a mini-documentary outlining the student's' experience and the major learnings from the project; a workshop delivered at the School of Human Services and Social Work Teaching and Learning Forum for 2016; a brochure providing a synthesis of ITIL for educators; and the development of this report.

Additional planned activities include submission of three peer reviewed journal articles in 2017 and one national conference presentation.
Case examples

India Gateway Program Description

The India Gateway Program (IGP) was introduced in 2010 at Griffith University, in partnership with Christ University, Bangalore, India. Initially the IGP was offered as an extracurricular educational activity within the School of Human Services and Social Work. In 2012 the course “Working in International Communities” was developed and incorporates the IGP study tour as the core learning and teaching activity. The IGP has now been offered on four occasions (2010, 2011, 2012 and 2014). To date 73 undergraduate and postgraduate students and six staff have participated in the program. Four social work students from the IGP have returned to India to complete 17 or 18 week practicums in India. Two of those students were successful in obtaining employment in the international social work context because of the experience gained during their practicums. Other students have taken up volunteer work with local refugee resettlement organisations motivated by their experiences in India.

The course “Working in International Communities” was designed around the IGP and introduces students to social and cultural contexts different from their own. The course aims to enhance cultural understanding and the integral importance of cultural awareness across the human services. The immersive, experiential aspects of the IGP international study tour create a powerful learning context, providing a practical, grounded, and ‘lived’ experience as a basis for extending exploration and reflection. Pre-conceived assumptions, values and beliefs are often challenged. Enhanced cultural awareness/sensitivity, deeper understanding of global and structural issues related to poverty and social disadvantage have been key learning outcomes. Students have also reported a greater motivation to pursue their own studies and an increased sense of purpose in their professions. For a more detailed description of the learning outcomes of the program please refer to the International Social Work article by Dorsett, Clark and Phadke (2015).
India Gateway Case Study Approach

Students often describe the IGP experience as life changing or transformative. An evaluation of the 2012 tour confirmed that the IGP created a context conducive to transformative intercultural learning. It also highlighted the need for a more rigorous approach to evaluate the program’s impact by incorporating a pre- and post- design to quantitatively measure changes in cultural competence as well as to qualitatively explore factors that contribute to the transformative impact of the program (Dorsett, Clark, & Phadke, 2015). Building on the 2012 evaluation this case study addresses the limitations identified by utilising a mixed methods approach, incorporating standardised measures of cultural competence and transformative learning in combination with qualitative methods. The findings will contribute to the evidence base of transformative learning and cultural competency for Australian social work and human services students participating in short term overseas study tours.

The 2014 IGP consisted of 16 students and two academic staff. Eight weeks prior to departure students participated in a workshop to facilitate group formation, overall orientation, discuss expectations and provide a scaffold for learning in India. Assessment tasks were designed to complement the learning objectives and encourage critical reflection. For example students were required to keep a travel diary capturing contemporaneous notes of thoughts, events and interactions and to reflect on their understanding of these experiences. Students drew on examples from their diary to develop a more formal critical reflection of their learning that was submitted several weeks after they returned to Australia.

In India, students undertook a number of visits to communities and non-government organisations (NGOs) providing services for vulnerable groups such as people with disabilities, ‘rescued’ street children, and marginalised communities, as well as a number of hospitals. They visited small businesses and multinational corporations actively engaged in corporate social responsibility activities as well as travelling to a rural village and participating in community development activities (such as social mapping) alongside community members. In addition, there were opportunities to visit sites of cultural significance such as places of worship, places of historical and social
significance and to experience traditional rituals and dance. Both formal and informal interactions between IGP participants and Indian University staff and students enabled individuals to build relationships and explore intercultural meanings related to these experiences.

Throughout the IGP students were encouraged to adopt a critically reflective stance to understand their experiences and were introduced to a framework for critical incident analysis in the workshop prior to departure (Fook, White, & Gardner, 2006; Payne & Askeland, 2008). Student diaries were structured in a way so as to encourage the recording of critical incidents as they were encountered in the field and to capture some initial reflection “in situ”. These incidents were the substance of both personal reflection and group debriefing sessions, which provided the opportunity to explore both at an intellectual level and at an affective level, the experience or situation. Critical reflection also was part of day-to-day informal interactions between students and staff. These informal discussions occurred as the group walked from place to place, travelled for extended periods on buses or shared meals together. The informal interactions provided a powerful forum to reflect on and challenge personal values, underlying assumptions, and the influence of culture, poverty and power. Regular formal group debriefing sessions throughout the study tour allowed for the sharing of these insights and opportunities for staff and students to critically deconstruct the situations experienced together. The critical incident analysis framework has been found to be useful in developing and contextualising professional knowledge, competence and enhanced self-awareness by challenging preconceived values and assumptions (Das & Anand, 2012; Payne & Askeland, 2008). The course design supported the overall aims of the IGP, which was to facilitate knowledge development, understanding, personal growth and capacity for intercultural learning, engagement and participation.

Research design

Aims and Questions

Previous IGP evaluations found that students perceived the IGP to be a transformative experience, contributing to growth in cultural competence. This study sought to test that
perception by utilising a robust mixed methods approach to more fully explore the
concepts of transformative learning and cultural sensitivity in an immersive out of
classroom situation such as the IGP. The research questions were:

1. What was the impact of the IGP on cultural competence?
2. To what extent is the IGP a transformative learning experience?
3. Is it possible to identify aspects of the student experience that contribute to
   immersive transformative intercultural learning?

Ethics

The research methodology was reviewed and approved by the Griffith University
Human Research Ethics Committee (GU Ref No: HSV/34/14/HREC) in accordance with
the Australian “National Statement on Ethical Conduct in Human Research”(2007).
Participation in the evaluation was voluntary and in no way impacted on student grades
or academic progression. All data provided by the students was de-identified and
reported in a way that ensured confidentiality.

Method

A mixed methods approach was used to measure the transformative educational
impacts of the India Gateway program as an intercultural experience of learning. To
measure a range of quantitative variables two instruments were adopted: the
Multicultural Awareness, Knowledge, and Skills Survey (MAKSS) (D’Andrea, Daniels, &
Heck, 1990); and The Gateway to India Survey, an adaptation of King’s Learning
Activities Survey (LAS) survey (King, 2000, 2004).

The Multicultural Awareness, Knowledge, and Skills Survey (MAKSS) is a 60-item
measure that gives a total score as well as scores on three subscales. The subscales
include: Awareness (20 items), Knowledge (20 items) and Skills (20 items). The
measure utilises three different 4-point Likert scales. Higher scores indicate higher
levels of competence. The MAKSS has been found to be a reliable and valid measure
of multicultural competency (D’Andrea, Daniels, & Heck, 1991).
See appendix 2 for a copy of the MAKSS.
An adaptation of King’s Learning Activities Survey (King, 2000), a validated instrument measuring transformation based on Mezirow’s 10 phases of transformation was used in this study. King’s original survey was devised so that it could be adapted for specific learning activities. For the purposes of this study it was amended for use for the IGP and re-named the Gateway to India Survey. The Gateway to India Survey was utilized as a measure to assess transformative learning experiences with an emphasis on cultural awareness. The survey is a twelve-item measure that elicits both quantitative and qualitative data focusing on transformative experiences of learning. See Appendix 3 for a copy of the Gateway to India Survey.

The India Gateway Program Feedback and Evaluation Questionnaire is a program specific tool, designed by the investigators. It consists of seven open-ended questions to explore student perceptions of learning and the personal impact of the IGP experience. It was administered at the conclusion of the IGP. Questions such as those outlined below encouraged students to reflect on their learning outcomes and to provide examples from their experiences:

“During the IGP what (if anything) challenged you or changed for you? (e.g. attitudes, values, knowledge, awareness of culture etc.) Give an example if possible.”

“How do you think this learning experience will influence or change you as a developing professional?”

Qualitative data was collected in a variety of formats to provide a rich understanding of the impact of the IGP experience from the students’ perspective. Qualitative data included:

1. Student reflective diaries;
2. Reflective essay written 4 weeks after returning to Australia;
3. The Gateway to India Survey (open ended questions)
4. The India Gateway Program Feedback and Evaluation Questionnaire
Participants

The participants in the IGP were mostly female as is characteristic of human services and social work courses in Australia. However, Griffith University tends to have a diverse student population with many students being the first in family to attend university and mature age students from diverse backgrounds. This is reflected in the participant demographics reported in Table 1.

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<th>Table 1: IGP Participant demographics</th>
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<td>Gender</td>
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<td>Male</td>
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<tr>
<td>Age (range 18-42 years)</td>
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<td>Travel outside of Australia</td>
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<tr>
<td>Never before this trip</td>
</tr>
<tr>
<td>As a tourist</td>
</tr>
<tr>
<td>Student exchange/Volunteer work</td>
</tr>
<tr>
<td>Course of Study</td>
</tr>
<tr>
<td>Bachelor of Human Services</td>
</tr>
<tr>
<td>Bachelor of Social Work</td>
</tr>
<tr>
<td>Master of Social Work</td>
</tr>
</tbody>
</table>
Results

For the MAKSS instrument the raw data were processed to produce a mean score for each participant for each subscale as well as a total mean score. Sample sizes for each analysis were variable due to missing or incomplete surveys and these participants’ data was excluded pairwise to maximise the use of available data. A paired samples t-test was performed to compare the pre- and post- mean scores for each subscale and the overall scores. Results for each subscale were as follows.

MAKSS Awareness Subscale

Four of the 16 participants were excluded from this analysis (n=12). There was a significant difference on the scores for Test 1 Awareness (M = 53.33, SD = 3.70) and Test 2 Awareness (M = 57.42, SD = 6.96); t (11) = -2.40, p = 0.035. These results indicate that participants’ self-rated perceptions of their multicultural awareness significantly increased after their IGP experiences.

MAKSS Knowledge Subscale

Five of the 16 participants were excluded from this analysis (n=11). There was no significant difference on the scores for Test 1 Knowledge (M = 53.27, SD = 4.88) and Test 2 Knowledge (M = 57.27, SD = 8.00); t (10) = -1.73, p = 0.144. Although this difference was not significant, these results indicate that participants’ self-rated perceptions of their multicultural knowledge increased slightly after their IGP experience.

MAKSS Skills Subscale

Four of the 16 participants were excluded from this analysis (n=12). There was no significant difference on the scores for Test 1 Skills (M = 49.00, SD = 13.42) and Test 2 Skills (M = 57.33, SD = 12.25); t (11) = -2.15, p = 0.55. Although this difference was not significant, these results indicate that there was a modest increase in participants’ self-rated perceptions of their multicultural skills following their experience in the program.
Overall MAKSS Scores

Four of the 16 participants were excluded from this analysis (n=12). A pair samples t-test was performed to compare the two Total test means. There was no significant difference in the scores for Test 1 Total (M = 157.91, SD = 17.68) and Test 2 Total (M = 173.18, SD = 24.62); t (10) = -2.07, p = 0.066. This finding indicates that participants’ self-rated perceptions of their multicultural awareness, knowledge and skills somewhat increased following their experience however this difference was not significant.

Gateway to India Survey

The Gateway to India Survey scores were calculated based on the percentage of students who recorded a response to each respective survey item. In the first questions students were asked to select from a list derived from Mezirow’s phases of transformative learning, any of the statements that applied to their educational experiences during the IGP. Multiple responses could be selected. Raw percentage scores are presented in Table 2. More than 50% of students reported educational experiences that reflected the first five phases of transformation as described by Mezirow.

<table>
<thead>
<tr>
<th>Educational Experience Contributing to Change</th>
<th>% (n)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I had an experience that caused me to question my ideas about social roles</td>
<td>81.3 (n=13)</td>
</tr>
<tr>
<td>2. I had an experience which caused me to question the way I normally act</td>
<td>75 (n=12)</td>
</tr>
<tr>
<td>3. I realised that other people also questioned their beliefs</td>
<td>75 (n=12)</td>
</tr>
<tr>
<td>4. I took action and adopted these new ways of acting</td>
<td>68.8 (n=11)</td>
</tr>
<tr>
<td>5. I tried to figure out a way to adopt these new ways of acting</td>
<td>62.5 (n=10)</td>
</tr>
</tbody>
</table>
6. I thought about acting in a different way from my usual beliefs and roles 62.5 (n=10)

7. I began to think about the reactions and feedback from my new behaviours 37.5 (n=6)

8. I felt uncomfortable with traditional social expectations 31.3 (n=5)

9. As I questioned my ideas, I realised I no longer agreed with my previous beliefs, values or role expectations 25 (n=4)

10. I do not identify with any of the statements above 12.5 (n=2)

Fifteen out of the 16 (94%) students indicated that they had an experience during the IGP when they realised that their values, beliefs, opinions, or expectations had changed (survey question 3). Students who responded positively to this question were asked to nominate elements from a list to indicate factors that had contributed to this change process. Students could select multiple responses. Table 3 shows the percentage of students completing the Gateway to India Survey who nominated the relevant elements as influencing the change process.

<table>
<thead>
<tr>
<th>Elements contributing to changes in one's values, beliefs, opinions, or expectations</th>
<th>% of students (n)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Engagement with culture</td>
<td>87.5 (n=14)</td>
</tr>
<tr>
<td>Personal Reflection</td>
<td>75 (n=12)</td>
</tr>
<tr>
<td>Engagement in informal discussions</td>
<td>62.5 (n=10)</td>
</tr>
<tr>
<td>Engagement in group discussions</td>
<td>43.8 (n=7)</td>
</tr>
<tr>
<td>Lecturer’s support</td>
<td>43.8 (n=7)</td>
</tr>
<tr>
<td>Self-evaluation</td>
<td>37.5 (n=6)</td>
</tr>
<tr>
<td>Journal reflection</td>
<td>37.5 (n=6)</td>
</tr>
<tr>
<td>Theme</td>
<td>Percentage</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>------------</td>
</tr>
<tr>
<td>Verbally articulating experiences</td>
<td>37.5 (n=6)</td>
</tr>
<tr>
<td>Another student’s support</td>
<td>31.3 (n=5)</td>
</tr>
<tr>
<td>A challenge from your lecturer</td>
<td>6.3 (n=1)</td>
</tr>
<tr>
<td>Engagement in course assessment task</td>
<td>6.3 (n=1)</td>
</tr>
<tr>
<td>I did not identify with any of the statements above</td>
<td>6.3 (n=1)</td>
</tr>
</tbody>
</table>

More than half of the students who indicated that they had experienced a change in values, beliefs, opinions or expectations during the IGP reported that engagement with culture, personal reflection and informal discussions were influential in their transformational process.

**Qualitative Analysis**

The qualitative data, as outlined above, were de-identified and pooled to form the qualitative data set that was subjected to a two tier thematic analysis. The first level of the analysis focused on student perceptions of transformation and their perceptions of the impact of the IGP experience on their intercultural sensitivity. This first level of analysis confirmed the findings from a previous evaluation (Dorsett et al., 2015), that students believed that the IGP experience was both transformative and contributed to growth in their cultural competence. This being the case, a second level of analysis was undertaken to examine the data in relation to research question three: *Is it possible to identify aspects of the student experience that contribute to transformative intercultural learning?* This second tier of analysis explored the qualitative data using a priori framework based on Mezirow’s 10 stages of transformation (2000) to develop the second tier coding schema. The aim of this second level analysis was to identify aspects of the IGP that may have contributed to the transformative experience.

**Qualitative Findings**

As discussed above, the first level of qualitative analysis explored the themes of transformation and intercultural learning. The second level of analysis explored the data to identify factors that may contribute to transformative intercultural learning, in immersive out of classroom settings such as those experienced during the IGP.
Substantial portions of the student data are delineated in the findings to support the interpretations being reported (Dey, 1993; Locke, 1998; Taylor & Bogdan, 1998).

**Transformation**

The data confirmed that the IGP experience was perceived by the majority of students as having contributed to a profound change in the way they understood themselves, the world and their location within it that could be conceptualized as transformative. They used words like “transformative experience”, “life changing”, “dramatically changed” and “brain explosion” to describe their transformative experiences. The students reported transformations in both the personal and the professional spheres of their lives.

The following responses provide examples of the transformative effects of the experience for participants:

“I feel that the program was a transformative experience that enabled me to learn more about myself as an individual and to develop professionally in a safe environment.”

“The experiences I have gained … have changed me forever and I believe that as an emerging human services practitioner I will be stronger … I have grown personally … I have gained a deeper understanding and awareness of myself and the effects of my presence and behaviour can have on those around me as well as developing cultural sensitivity and awareness.”

Another student describes the transformation experience as a ‘brain explosion’ that ‘unlocked’ part of her brain that she had previously been unaware of.

“I feel that India unlocked a part of my brain that I hadn’t really tapped into before and in particular in relation to culture … That’s what India started for me … going to India and learning about the culture and religion was like a brain explosion for me, something that I had never focussed on before … that was quite a big experience for me.”

The first author had an opportunity to interview three IPG participants 18 months after returning to Australia. One of the students was now in her final semester of the four year undergraduate Social Work degree and was completing her final practicum. She reflected on the ongoing transformational impact of the IGP on the professional work
being undertaken in her final practicum confirming the perceptions presented above that students believed the transformative impact would be lasting.

“… my transformational learning experience is still continuing to this day, and I think it will continue into the future. The experiences in India have made me feel confident … to challenge myself in my beliefs and my assumptions and … to challenge those beliefs and assumptions in others … so that solutions and thoughts can evolve outside of the box … to look deeper than the surface because people and cultures are complex.”

The first level qualitative analysis confirmed that students perceived the IGP experience to be transformational in their intercultural understanding and perceptions both on a personal and a professional level.

Cultural Competence

Cultural competence was conceptualised as consisting of three core components: cultural awareness; cultural knowledge and; cultural skills consistent with the domains proposed by D’Andrea and colleagues (1991). Similar to the findings reported for the Multicultural Awareness, Knowledge, and Skills Survey (MAKSS) above, more evidence of growth in cultural awareness, knowledge and skills emerged from the qualitative data.

Cultural awareness

All students reported a heightened cultural awareness. Some were challenged and gained valuable insights, realising that they may not have been as culturally aware as they perceived prior to the study tour.

“These experiences have made me realise that I am not as culturally aware as I previously felt I was. As a developing professional, in the future, I will definitely take more time to ensure that I understand a client’s cultural background to ensure I deliver the most appropriate service possible”

“The trip has allowed me to explore a different culture and environment from what I am used to. …These experiences have helped me with a deeper awareness, understanding of self, realising how much my own upbringing and culture and life experiences have influenced me. This will help me to be more
culturally aware and sensitive when working with others in a diverse environment.”

Cultural knowledge

The IGP experiences and teaching also facilitated the development of cultural knowledge. This included cultural knowledge specific to the Indian context and also more general knowledge about working in other intercultural contexts.

“The India Gateway program provided a deeply insightful education and personal journey that has influenced my personal and professional perspectives. Being immersed in the Indian culture highlighted to me the importance of acknowledging and understanding culture from a shared and individual perspective.”

“I believe I will provide services with a higher degree of cultural safety and respect for diversity because of the knowledge gained on the IGP. I believe I will have the ability to better empathise and conceptualise the issues confronting persons from CALD [culturally and linguistically diverse] backgrounds.”

Cultural skills

Cultural skill development was evident to a lesser extent in the student data set. This was not surprising given the short-term nature of the program. However some students were able to clearly describe how the program had contributed to intercultural skill development. For example the student below articulated how enhanced awareness and knowledge had contributed to a more effective practice approach.

“I developed a deeper appreciation of how important culture is to my practice in the field. Further I came to understand that it is I who is different, rather than those whose context I am practising. This change in attitude challenged me to discover effective power pathways to problem-solving and will assist to prevent individual biases in my future practice.”

Thus qualitative data confirms that students believed that they had developed enhanced cultural awareness, cultural knowledge and cultural skills. Based on the confirmation of student perceptions of transformation and enhanced cultural competence a second level of analysis was undertaken to explore transformative aspects of the IGP contributing to these outcomes.
Transformative learning

A second level analysis of the qualitative data was undertaken to explore aspects of the IGP that may have contributed to intercultural transformative learning described by the participants. The coding schema was based on Mezirow’s ten levels of transformation as described earlier. The table below shows the number of references in the qualitative data set that were coded against each of Mezirow’s levels of transformation (2000). It should be noted that Mezirow’s framework is conceptualised as a linear progression of transformative learning stages. The disorientating dilemma is conceptualised as the first stage of transformation and the catalyst to spark the transformative process which is hypothesized as culminating in the reintegration of altered meanings into one’s worldview and changed behaviours or ways of ‘being’. It was anticipated that the greatest impacts of the IGP would be in the earlier stages of transformation. As demonstrated in the table below this was the case with levels one to three of Mezirow’s framework being more prevalent in the student data set. However level 9: “Building of competence and self-confidence in new roles and relationships” was reported to be much more developed than anticipated. These findings are discussed in more detail below.

Table 4: Transformative Learning Coding Schema

<table>
<thead>
<tr>
<th>Mezirow’s Transformative Learning Framework</th>
<th>No. of coding references</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. A Disorientating Dilemma</td>
<td>33</td>
</tr>
<tr>
<td>2. Self-examination with feelings of guilt or shame</td>
<td>9</td>
</tr>
<tr>
<td>3. Critical assessment of one’s epistemic, socio-cultural, or psychic assumptions</td>
<td>23</td>
</tr>
<tr>
<td>4. Recognising that one’s discontent and the process of transformation are shared by others</td>
<td>7</td>
</tr>
<tr>
<td>5. Exploration of options for new roles, relationships and actions</td>
<td>2</td>
</tr>
<tr>
<td>6. Planning a course of action</td>
<td>5</td>
</tr>
</tbody>
</table>
7. Acquisition of knowledge and skills for implementing one's plan
8. Provisional trying of new roles
9. Building of competence and self-confidence in new roles and relationships
10. Reintegration into one's life resulting from changes in one’s perspective

<p>| | |</p>
<table>
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</thead>
<tbody>
<tr>
<td>7.</td>
<td>Acquisition of knowledge and skills for implementing one's plan</td>
</tr>
<tr>
<td>8.</td>
<td>Provisional trying of new roles</td>
</tr>
<tr>
<td>9.</td>
<td>Building of competence and self-confidence in new roles and relationships</td>
</tr>
<tr>
<td>10.</td>
<td>Reintegration into one’s life resulting from changes in one’s perspective</td>
</tr>
<tr>
<td>2</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
</tr>
</tbody>
</table>

**A disorientating dilemma**

Accounts of disorientating dilemmas were the most commonly reported student experience. Students used words like “being out of my comfort zone”, “challenged”, “confronted”, “shocked”, “unprepared” “overwhelmed’ and experiencing “strong emotional reactions” to describe the disorientating nature of their experiences. Some of the observations that triggered these reactions were poverty, child labour, gender inequality and the reality of slum living.

“The most prominent challenge I struggled with were my feelings and thoughts about the inequality that exists between men and women. While I was aware that these divisions existed … I was unprepared for the considerable impact that it would have on me to witness it first-hand.”

“To actually be there in person and smell what it’s like in a slum, to be in such close proximity with people who that’s their actual lived experience, that’s their life … was a very overwhelming experience … it activated all of the senses. You were completely there.”

These disorientating experiences contributed to a quandary that the students grappled with, causing many to engage in a process of self-examination.

**Self-examination with feelings of guilt or shame**

The data revealed a process of self-examination ensuing from the sense of disequilibrium, as students struggled to re-establish equilibrium in their understanding of
the circumstances in which they found themselves. Critical reflection was an important component of the self-examination process.

“… continually I reflect back on my experiences, responses to the experiences and actions taken while immersed in the Indian context. Through self-evaluation and critiquing my participation in the program I continue to learn more about myself as an individual and an emerging practitioner. It highlights to me areas where I could further develop skills and knowledge.

Self-examination at times was accompanied by insights into limitations associated with one’s own knowledge and practice and an enhanced awareness of the need for further growth in these areas.

“While in Bangalore I became increasingly aware that I had preconceived judgements and opinions regarding the patriarchal system that existed in India. I also realised that I had some unfavourable biases …”

For some students the critical reflective process was accompanied by a sense of guilt or shame at times because they had perceived themselves more culturally competent. For example the following student, reflecting on a visit to an Indian hospital where she was ‘shocked and critical’ of what she perceived as inappropriate behaviour, came to the following realisation after reflecting on this experience.

“It was crucial for me to understand and internalise what it was about myself that made me feel uncomfortable in the situation. As an emerging practitioner it is clear I need to address my ethnocentric attitude to prevent future culturally insensitive behaviours and practice.”

In contrast other students experienced feelings of privilege or made downward comparisons. At times this was expressed as feeling ‘lucky’ when compared to others.

“IGP has helped me develop a deeper sense of self and a greater appreciation for my own life. I now understand just how lucky I am to live in such a beautiful country, surrounded by readily available services … I have also developed a greater appreciation and admiration for the people of India and their determination and the resilience they continue to show.”

Other students reported a newfound gratitude for their life resulting in increased motivation to pursue their studies or a greater level of commitment to their profession.
“I felt privileged to be able to go to the [slum] school today. It made me really realise, how lucky I am that I had the opportunity of education. It’s something that I haven’t really thought too much about before. … we have so many more resources than that school and we always complain that we don’t have enough. I think that we need to be more thankful for what we have and more creative in how we use it.”

**Critical assessment of one’s epistemic, socio-cultural, or psychic assumptions**

Some students continued the self-examination process to develop a more critical reflection of their own socio-cultural beliefs and values. They became increasingly aware of the need to adopt a more critical stance when examining their previously held assumptions and worldviews, as this student poignantly expressed:

“The ability to reflect is a developing skill that has emerged as a key strength in assisting me to work through the challenges I confronted in India … the ability to reflect leads to exploration. Exploration leads to understanding not only of self-discovery of influences on my own perceptions … Underlying assumptions in my own cultural influences on my own behaviour and attitudes operating into India were discovered as a result of reflective process. The biggest revelation for me in participating in the trip from India …[was to] be willing to engage in reflection and how connected it is to discovery of self and my developing practitioner framework…”

Likewise this student also highlights the crucial aspect of critical reflection in the transformative process (i.e. being transformed as a process).

“By discovering my personal biases values and assumptions throughout the program, it highlighted to me the importance of self-awareness and the impact that personal beliefs can have on professional practice. Furthermore, through self-reflection I have learned more about my personal strengths and adapting to diversity and the importance of entering situations with openness and respect.”

This process of self-reflection highlighted for many students the need to grow and develop in the area of intra-cultural practice. The recognition of the need for ongoing development contributed to a growing sense of discontent about where they found themselves on this journey. Recognising that other students were processing similar experiences was often helpful in continuing the journey of transformation.
Recognising that one’s discontent and the process of transformation are shared and that others are experiencing similar change

Students found reassurance in the fact that they were not alone as they struggled to make sense of their experiences.

“Most important thing for me was knowing that I wasn’t alone in what I was feeling. At times I felt really awful about how I felt about things but knowing that other people were experiencing similar feelings was really helpful.”

The debriefing process both informally, student to student, or student to academic staff, as well as the more formal group debriefing sessions assisted students to make sense of their experiences. This student relates how informal interactions with academic staff provided a safe environment in which to explore concerns.

“I enjoyed the connection I made with [the academic staff] on the trip which I believe enhanced my learning as I felt comfortable asking them questions about what I was experiencing on the trip.”

Another student notes the importance of informal student to student discussion in addition to other sources of support.

“… speaking with fellow students.... through articulating my experiences and personal reflection and both formal and informal discussions I observed a change in my views.”

Realising that other students were engaged in similar struggles to their own was an important part of this process and helped students to reframe their experiences. Students particularly appreciated the support but also the insights gained by sharing different interpretations of the same situation. For example the following student acknowledged the support offered by other students even though they may have had different perceptions of their shared experiences.

“It was interesting to hear other people’s perspective on things during the debrief session. It really allowed me to think differently and to understand things from others’ perspectives. I’m happy we had the chance to do it as I believe it’s helped me understand things better and to look for other perspectives.”
“I was extremely grateful that I had fellow students around me so that we could discuss and support each other through our varied experiences of what it felt … I am also aware, having shared this experience with others that their reactions to the same context were varied and we are all unique individuals and that these differences are also to be acknowledged understood and celebrated.”

Another student highlighted the importance of formal debriefing sessions that occurred throughout the trip, particularly because it was difficult to process observations as they occurred due to the fast paced nature of the program.

“… at the end[of the day] when we had the opportunity to come together and debrief. I found that to be really important because while you are in the environment it’s really overwhelming, … your values are constantly being confronted so processing that while you’re actually in the environment, is a really difficult thing. I found afterwards having debriefs …being able to sit down and express what I felt and anything I was challenged about but also to hear about what other students had to say about what they had experienced … for me opened up my mind to different ways of thinking.”

**Exploration of options for new roles, relationships and actions**

As students began to ‘think differently’, new opportunities to explore and consider changed roles and actions relevant to their emerging practice opened up. While not all students reached this point in their transformative journey it was gratifying to observe some tentative moves in this direction in the data.

For example, the following student, who was struggling to interpret the culturally diverse behaviours she observed and respond with cultural sensitivity, commented:

“I was further challenged by modifying my responses and refraining from articulating my ethnocentric attitudes. Rather I observed, listened and reflected on what was occurring within the diverse context and endeavoured to understand why.”

This quote highlights the modified behavioural response of remaining silent, showing respect and not being quick to offer suggestions that might inappropriately impose views, solutions or interpretations on the situation.
“The visits to the NGOs really exposed me to the social injustices within India. It was within these visits that I gained an understanding and knowledge to question my beliefs and values. Although these visits created a change it was the discussion sessions that made sense of why I was feeling differently towards things”.

Given the short time frame (two weeks) of the study tour and the limited opportunity for direct practice, it was not anticipated that students would be able to fully explore options for new roles. It is perhaps more appropriate that “seeds” are planted that provide ongoing impetus to consider changed behavioural responses over time (i.e. post IGP). It was however encouraging to note some indicators that this may have been initiated during the IGP.

“I believe I am more accepting of difference and generally less shocked by some of the things … I am learning to adapt to change better and interact with others more easily however these are things that I struggled with my whole life and it would be unrealistic to expect to have changed in just two weeks. I have gained knowledge from the trip that will help me in the industry. I think the main thing is an understanding that we are all human, we all want to be listened to.”

Acquisition of knowledge and skills for implementing one’s plan

The data presented above highlights knowledge gained in relation to intercultural practice as well as important knowledge about self. Likewise there is some evidence of enhanced cultural skills. This new knowledge provides a precursor to the beginning steps towards a plan for future practice.

“[IGP] has given me a much better understanding of myself as an individual and a human service professional. … It … highlighted to me that I deal with pressure and diversity well, with an open mind and respectfully. It has shown me the importance of culture and how it needs to be acknowledged and respected in the field of work.”

“What I have learnt will ensure that I consciously remind myself of my personal biases, perceptions and assumptions when engaging in helping people not only from diverse cultures but people in general…”

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Some students were well aware that the IGP was only the beginning of their transformative journey and that there was still work to be done. They were conscious of the ongoing nature of their learning and better prepared to continue the process of transformative learning.

**Provisional trying of new roles**

While opportunities for students to try new roles were limited in the context of the two-week study tour, some examples of tentative movement towards new roles for a minority of students were evident. Some students had a newfound recognition of personal strengths but also a greater awareness of areas that required further attention and growth. This was particularly evidenced when students recognized their knowledge and understandings were developing and they were able to conceptualise altered roles within their emerging professional identity.

“I discovered that there is still much work for me to do to consider how my personal and professional identities interface … however the experiences gained in India taught me that cultural awareness is an interactive process and the use of self is not to be feared but embraced when seeking to practice with cultural sensitivity.”

“Experiences really made me think about my own future as a professional in the field … The trip really highlighted to me that just because you want to help and do the right thing doesn’t mean that you are effectively and appropriately helping people. It really made me think about the term ‘harmful practice’ and how much I didn’t want to be accidentally harming others while trying to help. The enormity of working in human services is a reality and it really hit me hard in India.”

**Building of competence and self-confidence in new roles and relationships**

The IGP experience was reported as making a substantial contribution to student’s confidence, especially related to working in intercultural contexts.

“I have gained a deeper understanding and awareness of myself and the effects of my presence and behaviour on those around me as well as developing cultural sensitivity and awareness. I have learnt about the many strengths and weaknesses that I have and the areas that I need to improve … I am also aware that there will be continually the aspects of my personality in knowledge and
practice that can be improved on to make me a better stronger services practitioner"

“I am so much more insightful and aware, outside of my original lens… the way I looked at the world, communities, people, organisations. It has opened up another way of looking at social issues and working with clients.”

As indicated earlier, the first author recently had the opportunity to interview some of the students who participated in the IGP 18 months previously. The students were asked how the IGP experience had impacted on their emerging professional practice. They were able to articulate how the IGP experience continued to help them to build cultural competence and confidence in their field work practicums. Below is an example that illustrates this:

“For me the impact on my values and beliefs that relates to my work in this practicum [with Australian Indigenous youth]… The ability to be culturally sensitive and capable in interacting with indigenous people really links back to my experiences in India. The experiences in India sparked for me the need to be culturally aware of what I am going into and to be culturally prepared to the best of my abilities, and then running with it … learning on my feet … being able to deal with things that challenge me in the moment … not reacting but just being able to deal with it. I take that away with me to this day” [18 months post IGP]

A reintegration into one’s life on the basis of conditions dictated by one’s perspective

Because of the short term nature of the IGP and the limited opportunity for ‘hands on’ practical work experiences, we had anticipated that the IGP may have limited impact on the behavioral change once students returned to their usual living situations in Australia. However, some students were able to make clear links between their experiences during the IGP and changes in perspectives that were becoming incorporated in their ways of being in the world both on a personal and a professional level.

“I feel more culturally aware and sensitive. I have learned some valuable skills that will enable me to interact effectively and efficiently with clients as I will not
jump to conclusions and assume I know the background of each individual as I will endeavour to ‘dig’ deeper.”

“[IGP] facilitated my future professional framework to ensure that I practice from a culturally sensitive perspective that acknowledges culture, religion and diversity. By discovering my personal biases values and assumptions throughout the program it highlighted to me the importance of self-awareness and the impact that personal beliefs can have on professional practice. Furthermore, through self-reflection I have learned more about my personal strengths and adapting to diversity and entering situations with openness and respect.”

Conclusion

A central focus of the IGP was to enhance students’ intercultural awareness through immersion. Overall, the findings from this case study indicate that students derived significant benefits through engagement in the India intercultural immersion experience. The results of the MAKKS scale confirm that intercultural awareness was significantly enhanced, while modest gains were also reported for the cultural knowledge and cultural skills subscales as well as the overall MAKKS scores. The MAKKS results confirmed that student’s perceptions of their intercultural competence improved during the IGP experience.

Student responses to the Gateway to India Survey indicated that IGP experiences were highly transformative and had a significant impact. More than 80% of respondents indicated that their sense of identity was challenged as a result of their engagement in an intercultural context. The experience of intercultural transformative learning facilitated a process whereby students were able to challenge a range of underlying beliefs and core assumptions that affected both their attitudinal and behavioural responses to specific situations they encountered while engaged in the program. All but one student indicated that they had experienced a change in their values, beliefs, opinions or expectations (93.8%), confirming that a transformative process was experienced. The qualitative data further confirmed these findings. These responses lend support to the efficacy of the IGP program as an immersive transformative learning experience that promotes greater cultural awareness and competence.
First Australians and Social Justice digital storytelling on country assessment

Over the past three years the teaching team in 7047HSV First Australians and Social Justice (Advanced) and 2032HSV First Australians and Social Justice has employed a digital storytelling assessment to encourage students to critically engage with their daily living environments. Digital storytelling uses storytelling and digital technology to develop 3-4 minute multi-media video clips to convey personal or community stories (Lal, Donnelly, & Shin, 2015).

The purpose of the digital story assessment was to encourage students to engage with familiar places in new ways. This was intended as a form of experiential learning that was cost effective and achievable for the course without placing undue burden on Indigenous organisations and groups to host “placements” and “internships” for large student numbers. Students are asked to assess how visible and valued Aboriginal and Torres Strait Islander peoples, cultures, and country are in their local area and draw on course content to discuss why this might be the case. The assessment is designed as a sustainable experiential learning activity that is suitable for both on campus and external online students. The creative elements of digital storytelling have also been linked to developing students’ social justice agency, professional reflection, and transformative learning outcomes (see for example Hardy and Sumner, 2014; Kocaman-Karoglu, 2016; Sandars and Murray, 2009).

We used the digital storytelling assessment item as a case study in this project to explore the extent to which students can experience ITIL in their home communities. In this case study students were asked to immerse themselves in familiar places in unfamiliar ways to [re]experience and evaluate things that have become invisible or that were not visible to them previously. This extends on previous work by Michelle Johnstone, Dawn Bennett, Benita Mason, and Chris Thomson at Curtin University that evaluated the impact of arts based service-learning activities involving students and Indigenous organisations in their home communities in Perth, Western Australia (see Johnstone et al., 2015).
Interdisciplinary and intercultural approach

Our approach to mindful, embodied and emplaced transformative teaching and learning in the digital storytelling assessment was shaped by several existing bodies of scholarship which are summarised briefly here.

Colonial realities and Indigenous ways of seeing, being, and doing

The first major influence on our teaching and learning approach was Indigenous ways of being, seeing, and acting. This was a storytelling activity conducted on and from Aboriginal or Torres Strait Islander country that sought to acknowledge and inquire into the visibility and valuing of Indigenous peoples in diverse communities across Australia. We asked students to acknowledge and connect with the history of country and the significance of current landscapes. In doing so students were engaging with the true colonial history and realities that Aboriginal and Torres Strait Islander Peoples face and manage in this country everyday. For many students this was the first time they had critically read the landscape of their own inhabitation and location on Aboriginal and Torres Strait Islander land. It was also the first time that many students began to recognise the history and meaning of place where they lived and worked and the colonial legacies that were manifest upon it. This is not something new, however, to many Australian Aboriginal and Torres Strait Islander peoples. In the words of Gunditjmara Elder Aunty Iris Lovett-Gardiner for example:

People don’t really realize what happened in those days an’ if the truth would come out an’ people would understand what happened to our people then this feeling of sorrow that we still got in our hearts when we come to a place like this and see the desecration that’s been done an’ the way that the people were herded together like…like…sheep or animals, with no piece of humanity there to show who they were or anything else an’ I think that’s a great pity because…they used the land the way it should have been used an’ they lived the life that nothing was desecrated or…you know…pulled to pieces or anything else…not like it is now.


Western approaches to embodied and emplaced sensorial learning and research have previously been combined with critical, feminist, and Indigenous research
methodologies and teaching and learning practices internationally and in Australia (see for example Magnat, 2011; Mills et al., 2013; Suchet, 2010). These approaches have been seen as critical to developing ways of knowing that reach outside of highly intellectualised Western ways of knowing that dominate in Western universities and schools (Magnat, 2011; Mills et al., 2013). Indigenous knowledges and practices have been shared and written about by Aboriginal authors and educators such as Northern Australian tribal elder, and artist Miriam Rose Ungunmerr-Baumann (2002, p.1) who discusses, for example, the concept of Dadirri as inner or deep listening in connection with country:

[Dadirri] is something like what you call "contemplation". When I experience dadirri, I am made whole again. I can sit on the riverbank or walk through the trees; even if someone close to me has passed away, I can find my peace in this silent awareness. There is no need of words. A big part of dadirri is listening. Through the years, we have listened to our stories. They are told and sung, over and over, as the seasons go by. Today we still gather around the campfires and together we hear the sacred stories. As we grow older, we ourselves become the storytellers. We pass on to the young ones all they must know. The stories and songs sink quietly into our minds and we hold them deep inside. In the ceremonies we celebrate the awareness of our lives as sacred. The contemplative way of dadirri spreads over our whole life. It renews us and brings us peace. It makes us feel whole again… In our Aboriginal way, we learnt to listen from our earliest days. We could not live good and useful lives unless we listened. This was the normal way for us to learn - not by asking questions. We learnt by watching and listening, waiting and then acting. Our people have passed on this way of listening for over 40,000 years… (Ungunmerr-Baumann, 2002, p. 2)

During their sensory observation of place and self, students were encouraged to “listen to” country in a way similar to what Ungunmerr-Baumann outlines above. They were also encouraged to share their early stories of experience in story circles either in the classroom or online which emphasised the social and dynamic nature of storytelling and story creation. The digital storytelling assessment item hence supported students to experience - in at least some approximation for many - Indigenous ways of being, seeing, and doing as a part of their course requirements. As Suchet (2010, p. 141) has
observed, “situated engagement” of this kind can be used to “shatter the hall of mirrors--by clearly embodying and emplacing all thought and action” and allowing “universalised boundaries” to be “recognised and breached and new possibilities imagined and realised”.

**Sensory ethnography: Observing embodied and emplaced experience**

The second area of existing scholarship that significantly shaped our approach is sensory ethnography (see for example Classen, 1997; Dennis et al., 2009; Howes, 2005; Pink, 2009; Sunderland et al., 2012). We used sensory ethnography as a specific technique for students to engage mindfully with country. A core assumption of sensory ethnography is that all human experience is embodied and emplaced. As Sunderland et al. (2012) have previously explored, being “embodied” means we experience and make sense of places, things, others, and ourselves via the medium of the body (Davis, 1997; Pink, 2009). Just as we might view the subject of a photo through the medium of a camera, so we must view and experience every human occurrence via the medium of our physical body and our senses. Our pre-existing embodied experience – whether it is of genetic or social origin – necessarily affects how we experience, interpret, and interact with the world around us both now and in the future. Additionally, our background and socioeconomic and cultural positioning interact with the body and our subsequent health and wellbeing through direct physical and indirect social and cultural experiences over time (Classen, 1997, p. 401). Hence the body as a medium for experience can be seen as a highly complex, dynamic, and interpretive filter of listening that mediates listening just like any other medium. This filter is not only shaped by our physical wellness and sensory faculties, but also by our social and cultural experiences and the complex social settings and systems within which we are embedded throughout our lives. Bodily and sensorial experience has cultural meaning.

Just as human experience is always embodied, it is also always emplaced (Howes, 2005; Pink, 2009). In brief, ‘bodies are not simply abstractions… but are embedded in the immediacies of everyday, lived experience’ (Davis, 1997, p. 15). Place is central to ‘our way of being in the world’ due to the fact that we are ‘always emplaced … Minimally, places gather things in their midst – where “things” connote various animate and inanimate entities. Places also gather experiences and histories,

Hence, place is intimately involved in producing and reproducing salient social practices and phenomena – such as storytelling, listening, history, language, thought, and identity – that shape not only our experiences of those places, but also our personal, professional, and social identities that endure across different places and times. Where we live, work, and are ‘emplaced’ also shapes how we see others and ourselves and how others see us (see Parry et al., 2007).

For the purposes of this case study, we did not assume that all students would be culturally encouraged to ignore or suppress or be unaware of the significance of their embodied and emplaced experience: that is, not all cultures - and particularly not Indigenous cultures generally speaking – encourage or assume a division from and between cognitive, emotional, spiritual, and emplaced sensorial experience. This was an important consideration for welcoming diverse students and in particular Indigenous students into the assessment process. Instead, following Pink (2009), we assumed that through a process of attunement, almost anyone can re-develop a heightened and mindful awareness of how emplaced embodied experience shapes how we know, be, and act. In the course of our digital storytelling assessment, students were explicitly asked to “turn up their senses” and use their bodies as a medium of experiencing familiar places in new ways. By drawing on course content regarding the history of invasion and ongoing racism and privileging of non-Indigenous ways of knowing, being, and acting students were also able to generate a specific critical lens on their local embodied and emplaced experience.

**Mindful embodied and emplaced experience**

Mindfulness practices which encourage a sense of presence, acceptance, and attentiveness to the “here and now” (Pettie, 2016) are a key component of holistic engagement approaches. As Sunderland et al., (2012) have previously observed, sensory ethnography practices of turning up the senses can produce significant secondary benefits in terms of mindful engagement with self and place. Such mindfulness processes are increasingly being employed in human services and social work and other helping professions such as nursing, psychology, and medicine (see for example Birnbaum, 2008; Shapiro et al., 2005). Pettie (2016, p. 208) has specifically
employed mindfulness as a teaching and learning strategy in social work education and practice. In his words,

Mindfulness practice can benefit the clinician’s inner life while enhancing direct work with clients. It may improve skills for self-soothing, tolerance of ambiguity, spontaneity, improvisation, and permit deep attunement to the client.

We encouraged students to take a mindful approach to their embodied observations of place both to enable deep transformative learning experiences and to support students who may experience personal discomfort in relation to course content and observations of their local area. This mindful awareness of self in relation to potentially distressing or disturbing course content is a feature of our teaching and learning approach to the course generally outside of this assessment task.

Holistic engagement

A third influence on our approach was “holistic engagement” transformative learning approaches in social work (see Pyles and Adam, 2016). As Pyles and Adam (2016, p. 7) have observed,

Although many of the approaches to transformative education have done a good job of developing social justice-oriented classrooms, we find that many, although not all, tend to emphasize the cognitive (and to some extent the emotional) dimension of students and fail to acknowledge the body, heart, and spirit dimensions.

In keeping with holistic engagement approaches, students were asked to “bring their whole selves” (Pyles and Adam, 2016, p. 7) to the digital storytelling task by reflecting on their own personal and historical story of engagement with Indigenous peoples, cultures, and country. Holistic engagement approaches also allowed for a degree of fluidity in the relationship between teachers and learners and co-learners where all parties were encouraged to bring their “whole selves” to the learning encounter. In terms of teaching this may express itself as allowing students to see that teachers are not all-knowing and that they too experience failure or doubt. In our case, teaching staff created their own digital stories and reflected on their own personal stories of engagement with Indigenous cultures, peoples, and country to use as exemplars for the
students. In our broader coursework we also share stories of experience when requested from students.

**Sentipensante**

A final influence our approach to teaching and learning is Laura Rendón’s (2012) concept of sentipensante: sensing-thinking pedagogy. In consonance with holistic engagement, sentipensante encourages a unifying approach where teachers and learners seek to balance in harmony the “outer experience of intellectualism and rational analysis” with the “inner dimension of insight, emotion, and awareness” (Rendón, 2012, p.2). Sentipensante approaches are configured specifically to allow Western and non-Western ways of knowing, being, and doing to coincide and coalesce (see also Power, 2013). For example, a student or practitioner’s intellectualism can sit equally alongside intuition. Sentipensante approaches were used in the digital stories assessment by combining the requirement for mindful sensory observation and listening to country with course content and critical analysis.

We also drew on sentipensante approaches in devising this assessment task. In addition to drawing on scholarly literature and research approaches, our conceptualisation and enactment of embodied and emplaced ITIL in this case study was informed by the teaching team members’ own intercultural and transformative experiences of Indigenous ways of seeing, being, and doing as Indigenous and non Indigenous staff members. This included our previous experiences of facilitating ITIL projects and working in Indigenous contexts across Australia which have illustrated the importance of immersive experiences and creative multimedia storytelling (see for example Bartleet et al., 2014; Woods, 2016; Matthews and Sunderland, 2017). Our previous experience included two of our teaching team members trialling a photo-observation methodology in Tennant Creek, Northern Territory prior to designing the digital storytelling assessment item.

**Case study approach**

**Digital story assessment task description**

The full task description for the digital story assessment that was provided to students is included below.
Digital stories are widely recognised as a transformative medium for both storytellers and story listeners. They offer a valuable way of increasing people's awareness of taken for granted and "invisible" aspects of their own lives and sharing experiences and "voices" that are rarely seen or heard in mainstream media.

**Required elements**

You are required to engage deeply with your local environment and prepare a 3.5 minute digital story that presents a story about yourself and the country upon which you live and work. As part of this task you are required to:

1. Identify and acknowledge the traditional custodians of the land upon which you live and work;

2. Observe, experience, and critically evaluate the extent to which Indigenous viewpoints and cultures are visible and valued in your daily living and working environments and why this might be the case;

3. Observe how you personally feel when you engage with different aspects and understandings of country where you live (e.g. natural versus built environments, Indigenous spaces versus mainstream spaces);

4. Explore and share your personal historical story of engagement with Indigenous country, peoples, and cultures. This personal story should include a self-critical evaluation of your prior knowledge of and reactions to the content we have covered in weeks 1-5 of this course. This may include a critical examination of your own cultural positionality/standpoint/biases as an Indigenous or non-Indigenous person.

**Important note:** The purpose of this story is not for you to "observe" or document local Indigenous cultures, peoples or beliefs e.g. dreaming stories. It is, rather, for you to critically observe and analyse and present your own story of historical engagement with Indigenous cultures and the extent to which the places that you live and work visibly value and acknowledge Indigenous cultural perspectives and peoples. We will discuss this more in assessment support sessions.
**Marks for peer feedback:** A portion of your mark (5 marks) for this assessment will be awarded for peer feedback. To achieve the 5 marks for peer feedback you will be required to offer reflective and constructive feedback to student colleagues on their digital stories either on the Assessment 1 Submission discussion board. You are required to demonstrate your engagement with Weeks 1-5 content in your feedback to your student colleagues. The peer feedback element of this task is intended to provide a valuable opportunity for students to get to know one another and share their diverse experiences of country. Your comments on other students' digital stories will be due within 7 days of the digital story submission date. You can offer comments and reflections on more than two student stories however you must offer at least two appropriate comments on two separate stories to achieve the final 5 marks for this assignment.

**Using course content:** You are required to display your understanding of the course content from Weeks 1-5 throughout your story (e.g. through appropriately applying 2-3 key concepts or reflecting on events and policies discussed in the course). You do not need to use academic referencing in this assignment but you may like to briefly mention author names etc. as part of your story. Try not to let this interrupt the flow of your personal story.

**How will I make my story?** You have been provided with instructions for a simple method (Windows Movie Maker or iMovie) for compiling your digital story in this folder. You can also use Powerpoint to make your story or you can choose to make your digital story using software with which you are already familiar. You can use original photos, video, voiceovers or text to present your story. Choose the media that you are most comfortable with - you do not need to include every media type. Support will be provided for using these methods in class and online. Students are also encouraged to support one another and share the story making process. We will workshop techniques with you in collaborate sessions (OL students) and in class (GC students only) and provide examples.

**How will I engage with country and critically observe my own neighbourhood?** You can begin to actively observe and experience your own
living and working environments as soon as you like. See the stimulus materials in this folder for more information. As you engage with country you might like to experiment with ways that will powerfully and succinctly communicate your experiences and feelings using combinations of images, text, audio, video, etc. We will workshop techniques with you in collaborate sessions (OL students) and in class (GC students only) and provide examples.

**How will I reflect on my own personal story?** You may like to start a reflective journal in Week 1 that will help you to prepare your own historical story of engaging with Indigenous peoples, country, and cultures. As you work through the Weeks 1-5 content take note of any reflections you have about your own experience and life in response to the content. As you do your observations of your local environments also reflect and take notes on how environments like yours have shaped, challenged, or reinforced your understanding or lack of understanding and connections with Indigenous peoples, country, and cultures. When you are ready to make your digital story we suggest that you write out and edit your personal narrative as a story that you can type into the digital story as text or record as video or a voiceover. Try to find ways that will powerfully and succinctly communicate your experiences using combinations of images, text, audio, video, etc.

In addition to the above task description students were given a folder of stimulus materials that included examples of digital stories that matched the task description and more general digital stories that modelled different approaches to digital storytelling (see for example, Logan Libraries, n.d.). The stimulus material also included readings and audio-visual content on Indigenous understandings of country (see for example Creative Spirits, n.d.), the erasure of Indigenous culture and country through the western built environment (Neath, 2012), and sensory ethnography (Sunderland et al., 2012).

Students submitted their digital stories as YouTube or Vimeo links on a Blackboard discussion board. Students were then required to offer a minimum of two constructive comments on other students’ stories on the discussion board.
Data collection

Ethics
Research for this case study was reviewed and approved by the Griffith University Human Research Ethics Committee. After marks were released for the digital story assessment post-graduate students in 7047HSV First Australians and Social Justice (Advanced) were invited to complete an online survey regarding their experience of transformative learning in relation to the digital story assessment. The teaching team decided not to invite the undergraduate students in 2032HSV First Australians and Social Justice to participate in the study because they had already been invited to participate in research relating to a separate Teaching and Learning grant dealing with technical support for digital storytelling. The invitation to participate was circulated to all enrolled students via a Learning@Griffith announcement by teaching team members. The students who participated in the study were provided with an information sheet and a direct link to the online survey. The participants took part in the survey on a voluntary basis and had the right to withdraw at any time. The survey addressed the degree and type of transformation that occurred for the students and what led to the transformation. Participating students were also asked to provide their student number and consent to teaching team members accessing their digital story for analysis.

Survey
Data collection for this case study consisted of an adaptation of King’s Learning Activities Survey (King, 2000), a validated instrument measuring transformation based on Mezirow’s 10 phases of transformation. King’s original survey is devised so that it can be adapted for specific learning activities. We used a modified version of the survey to that used in the India Gateway case study. The primary modification to the King transformative learning survey was the inclusion of a seven point likert scale for relevant questions instead of the originally published yes/no answer format. The survey was administered online using Google Forms. See Appendix 4 for a copy of the amended survey used in this case study.

Digital story
At the start of the online survey students were asked to consent to their participation in the research and identify if they were willing for teaching staff to access and analyse their digital story for the purposes of the research. A research assistant accessed these
stories via the Blackboard site for the course and downloaded a copy of the story for analysis.

**Data analysis**

Descriptive statistics for the survey data were generated using Google Forms. Open ended survey questions were coded and analysed thematically in reference to the guiding theory of the case study using NVIVO 10 software by CI Sunderland and a research assistant Anke Condon. Participating students’ digital stories were imported as movie files into NVIVO 10 software and analysed using a dual approach of audio-visual transcription and collaborative thematic analysis. Anke Condon generated transcripts of the student digital stories alongside the audio, visual elements of their stories. Transcribing represented visual and audible data in a written form and required a level of analysis to interpret what was being communicated across all audio-visual elements of the story (Bailey, 2008). The transcripts were then coded into categories and themes relating to story content, degree of transformation, emotions expressed, whether immersive learning has occurred and how, what had transformed and how and what led to the transformation. These categories and interpretations were cross-checked between CI Sunderland, CI Woods, and Anke Condon before the final coding in NVIVO. A spread sheet with demographical and characteristic information about the participating students and their survey answers was also extracted from the survey data and transferred into NVivo and coded as source sets for meta-analysis. These source sets included information such as gender, cultural background, age, and more detailed information about the transformative learning the students had experienced and expressed in their survey answers.

**Participants**

A total of 26 post graduate students participated in the research evaluation. Six of these students consented for the research team to access and analyse their digital story as part of this research. The participants consisted of 23 female and three male students and ranged from 23 to 54 years of age with 15 out of the total 26 participants being over the age of 40. Of the 26 participating students, 21 had an undergraduate degree, six had a graduate certificate, four had a prior masters degree and three had other unlisted qualifications.
The majority of participants were of Caucasian-Australian background or mixed heritage such as Caucasian Australian and English or Caucasian Australian and Fijian. Other participating students reported Indian, Southeast Asian, African, New Zealand, and Chinese cultural heritage as indicated in Figure 4. Undergraduate students were not recruited for this research due to ongoing research with that group for a different teaching and learning grant.

Figure 4: Cultural background of digital story case study participants

![Pie chart showing cultural background of participants.](image)

Participating students reported that, in addition to the digital storytelling assessment piece, they participated in the following course activities:

Table 5: Activities participating students undertook in the course other than the digital story assessment

<table>
<thead>
<tr>
<th>Activity</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attending on campus workshops</td>
<td>4</td>
<td>15.4%</td>
</tr>
<tr>
<td>Participating in Collaborate sessions online</td>
<td>11</td>
<td>42.3%</td>
</tr>
<tr>
<td>Keeping a personal journal outside of the formal requirements for this course</td>
<td>5</td>
<td>19.2%</td>
</tr>
<tr>
<td>Talking with a mentor or companion outside of the course</td>
<td>14</td>
<td>53.8%</td>
</tr>
<tr>
<td>Talking regularly with other students in the course</td>
<td>6</td>
<td>23.1%</td>
</tr>
</tbody>
</table>
Contacting teaching staff via email | 10 | 38.5%
Contacting teaching staff via telephone or Skype | 2 | 7.7%
Contacting teaching staff through private face to face meetings on campus | 0 | 0%
Participating in online discussion boards | 19 | 73.1%
Undertaking self-education activities outside of the course (such as watching NITV or reading Indigenous media sources not included in course content) | 22 | 84.6%
Personal reflection | 23 | 88.5%
Doing course readings regularly i.e. at least once per week | 20 | 76.9%
Other | 4 | 15.4%

Findings

Change in values, beliefs, opinions, and expectations
In response to the following question, 92.3% (n=24) students answered yes: Since engaging in the digital story assessment (as opposed to the broader First Australians and Social Justice course) do you believe you have experienced a time when you realised that your values, beliefs, opinions, and/or expectations have changed?

Figure 5: Percentage of participants who believe they have experienced a time when they realised their values, beliefs, opinions or expectations had changed
The two participating students who answered no to the above question gave the following explanations for their answer:

“I don’t think that my values, beliefs etc have changed but they have been strengthened and validated in this course.”

“As explained in previous written answer, I already held Indigenous Australians in high regard.”

This indicates the importance of factoring in prior transformative learning in future evaluation approaches. We discuss this further in the case study under the heading of “why didn’t some students experience significant transformation?”

How did the digital storytelling process contribute to the process of transformation?

Students were asked to give open ended responses to the following question to explain in their own words what they thought had led to their experience of transformation: Thinking back to when you first realised that your views or perspective had changed, what did your engagement with the digital story assessment have to do with the experience of change?

Participating students indicated that the following elements of the digital storytelling assessment had affected their experience of transformation:

Providing a canvas for reflection over time

The following responses illustrate the particular way that the digital story provided an audio-visual canvass for reflection over time for participating students:

“unformed ideas and thoughts to be cemented in a concrete more formalised manner” (survey participant).

“…portraying how I saw the differences in the places that I lived and resided. Wanted to display by visual, audio (music) and commentary to have my message come across. The visual and audio side was very important.”

“It provided a visual canvas to work from and to reflect on.”
“Visualising your emotional response is a very powerful tool for change.”

“As the digi story was collated over a period of time the progression of thoughts/values/perspectives etc and the shift/expansion of these was observable through personal reflection and as influenced through additional info provided through both the course and individual exploration.”

“The changes I experienced did not occur suddenly, but rather gradually as I progressed through my journey.”

“Afforded me time to think about what that change was & how it impacted on me & others around.”

As the above quotations indicate, participating students identified that the digital storytelling assignment contributed to transformation by providing an audio-visual canvass for reflection that is different to a standard written assignment or reflective task. The visual aspect of the task in particular seemed to stand out to students as they could see their story laid out in front of them during the story creation and editing process. However, one student also remarked on the audio component. Students also indicated that the assignment, which was conducted over a period of five weeks at the beginning of semester allowed for considered reflection over time.

**Bringing about challenge, discomfort and unanswered questions**

The following quotations illustrate experiences of challenge, discomfort, and new questions for participating students:

“The digital story was a challenge technically as well as personally.”

“The greatest impact of the digital story was opening a question, which remains unanswered: where are the Traditional Owners’ descendants, and what is their story. Have they all been herded into Indigenous housing in neighbouring Zillmere, and what is their story of colonisation, displacement and inter-generational trauma??? One day, I will sniff out the answers to these questions.”

“What I do think is that the digital story is a highly personal piece of work which can possibly not be graded fairly other than pass/fail, even though I did well on it and in the course overall.”
“The digital story and reflective journal together was a bit like Cognitive Behavioral Therapy in a sense because it took me further into a journey, unpleasant as it was, as to how and why I used to think the way I did in regard to Indigenous people and others. It explored my feelings around that and then helped me see why I am in a better place having the current ideas and behaviours that I do today.”

“I struggled immensely with the technical side of things and I don’t mind admitting cried a couple of times because of my lack of technical finesse. To be honest I really do feel that the anxiety that this assessment provoked in me actually took away some of the joy of learning and precious time I could have been reading and reflecting more. This is not a criticism of the course, just my personal experience...I am pleased with the finished product but am not keen on repeating the experience. I totally understand the move away from a written assignment though.”

Students indicated that the assignment was challenging in a technical sense and many indicated during semester that the assignment put them out of their comfort zone technically. However, as the above quotations indicate, the primary source of discomfort and tension for students was their realisations about the lack of visibility and valuing of Indigenous peoples, cultures, and country in their local area and in Australia more broadly. Students recognised that they had to experience an unpleasant journey of discovery and recognition as part of the digital storytelling assignment and that many new questions can emerge from such a process that do not have straightforward answers. Although students named this experience as unpleasant or challenging they also valued that experience and recognised that discomfort and recognition was a necessary aspect of the learning. There is no evidence of whether students’ disorienting experiences and challenges led to transformation or was a result of it in this case study hence we are unable to comment on the degree to which the students’ transformation maps onto Meizirow’s hierarchy of transformation discussed in the India Gateway case study.

Enhancing awareness and recognition

The following quotations indicate transformation in students’ awareness and recognition of Australian colonial history and social injustice toward Indigenous peoples:
The change in understanding and perspective of the European invasion began through course material, but was felt inwardly when practicing the Intuitive Reflection Technique and walking the neighborhood for my digital story.

“It made me realise the lack of Indigenous acknowledgement in general in our community.”

“It did make me more aware of all the barriers and have a good look around where I live.”

“I felt more educated on Indigenous issues and the struggles Indigenous Peoples have had and continue to have, especially around identity, being acknowledged and being heard. I was educated on some myths that caused me in the past not to participate in Indigenous celebrations.”

“Before I have started working on digital story or enrol into this course, I have little knowledge about Indigenous peoples but now I learnt about Indigenous culture and their way of life.

“I found tracing my historical story in particular to be powerful, because my new knowledge is so powerful, it changes the way I now perceive the things/places/experiences from a few years ago. It gives perspective and context.”

As reflected in the quotations above, students developed awareness and recognition of history and the lack of social justice for Indigenous peoples through this assignment. Students were provided with an “objective” representation of the visibility and valuing of Indigenous peoples, cultures, and country in their local area. Their awareness and recognition of these things was not contingent on lecturers telling them anything about Australia or their local area. It was, rather, based on their own explorations and experiences on country in their local area. We have discussed the value of this objective “data” that students themselves record and present in reducing student resistance to content in our courses. This is one of the reasons we position the digital story assessment in the first five weeks of the course.

Digital story content indicated that participants felt sad and angry and often embarrassed, ashamed and guilty about the oppressive history of the Australian
Indigenous people. Some of the participants related to the trauma Indigenous people have experienced and felt themselves re-traumatised. Participants also expressed emotions of being overwhelmed, feeling frightened and scared but also powerful because they would now speak up with the knowledge gained.

**Promoting sentipensante and holistic engagement pedagogies**
The following quotations reflect students’ engagement in sentipensante and holistic engagement pedagogy:

“Thinking critically about the change of views, supported by course content. There were many different angles I was thinking of going along and there is a lot of video and pictures on the chopping board, I could have made an hour long film and it was challenging to stay within the time frame. My thought process changed when I began to look at the grander picture of how all the different areas I chose have all been affected in one way or another with the non-indigenous peoples of Australia changing the landscape, heritage and culture of this land we call Australia. I can only liken it to the decimation of the population of tigers and just hope they survive the ongoing battle of survival.”

“I think the digital story made me 'bring it all together'. If this had been a formal piece of academic writing it would have been littered with references, with expressions of others, all brought together to prove a viewpoint or show what we have learned. The digital story was a deeply personal piece, and everyone had a different one. This made me think about ME, what I feel, what I want to change. I do believe that all things have to start with a desire to change and so this challenged and made me look at how I want things to be different from a foundation of truth.”

These quotations are relevant to sentipensante (sensing-thinking) and holistic engagement and confirm that the digital storytelling assessment is not merely an intellectual activity for students. The combined approaches informing the assessment ask students to explore their own personal story and embodied and emplaced social, emotional, spiritual, and physical experiences. Sentipensante pedagogy is achieved by asking students to critically analyse what they are seeing or not seeing in their local area using course content from weeks 1-5 of the course. These weeks of content
include the following topics: invitation; diversity of Indigenous Australian peoples; summary of history of colonial Australia; human rights; and privilege and racism.

**Which activities and strategies supported transformation?**

Student digital stories indicated that combined processes of deep reflection over the time period of the assessment plus conversations they had with others during the production of the digital stories were significant factors in their transformation. Student digital stories also illustrated that students had indeed experienced a consciously embodied and emplaced inner personal experience. In their digital stories students reflected on engaging with their senses on multisensory levels, visual ways of working or visualising, and connecting the learned theory to their experience with using multimodal storytelling such as filming, using sound and photos. In their stories some participants referred to “listening to the land” and country, to stop and think, finding the experience therapeutic and healing, and seeing with new eyes from what was learned during their course at university.

**Emplaced learning: New and familiar places**

A total of 70.9% of survey respondents reported that engaging with **new places** they had not engaged with previously contributed to their transformative learning in the course of making their digital story. Examples of new places that students visited as reported in the digital stories include the Yugambeh Museum in Logan and nature walks and preserved rock carvings in Coogee, New South Wales.

*Figure 6: Engagement with new places*
In mindfully experiencing and critically evaluating their familiar daily living and working environments, participants also noticed new things about places they had visited previously. As these students remarked:

“The digital story oriented a deep-seated change in perspective.”

“The story caused a shift in how I undertake my daily life into one where I was constantly ‘writing’ the script in my head - I am now always looking around and trying to see different things I hadn’t noticed before.”

As reflected in the figure below 73.9% of survey participants (n=17) indicated that engagement with familiar places in new ways strongly influenced or highly influenced the transformation they experienced as a result of the digital storytelling assessment. Only 17.4% of students (n=4) indicated that engagement with familiar places in new ways did not at all influence their transformation.

**Figure 7: Engagement with familiar places in new ways**

<table>
<thead>
<tr>
<th>Influence Level</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly</td>
<td>12</td>
<td>52.2%</td>
</tr>
<tr>
<td>Moderately</td>
<td>2</td>
<td>21.7%</td>
</tr>
<tr>
<td>Somewhat</td>
<td>2</td>
<td>8.7%</td>
</tr>
<tr>
<td>Insufficiently</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Did not influence at all</td>
<td>4</td>
<td>17.4%</td>
</tr>
</tbody>
</table>

**Interpersonal influences**

The survey included questions relating to interpersonal influences on transformation. This included questions relating to engagement with Indigenous peoples outside of the course; a lecturer’s support; a challenge from a lecturer; and interactions with students and staff in various forms including discussion boards on the course Blackboard site; on campus discussions with other students outside of formal class time; and informal discussions with others (non-students) outside of the course.
Engagement with Indigenous peoples

Both the survey data and digital story content indicated that non-Indigenous students engaged with local Indigenous museum and gallery operators, community members, co-workers as well as their own Indigenous family members in the course of making their digital stories. As one student remarked:

“I … engaged in conversations with local Indigenous people. I found that one person was embarrassed that he didn't know his history because of gaps from the stolen generation.”

This student indicated that the conversation with this person had significantly contributed to his/her experience of change in relation to the digital storytelling assessment.

Another student remarked:

“Walking on country with the guidance of same gender elders in a fairly traditional living Remote Indigenous community living on Native Title holdings put a capstone on transformative learning. People who don't drink, don't smoke, don't do drugs and strictly follow traditional law in the preparation of kangaroo while not overgrazing their desert land with their cattle, in contrast to most of rural Australian rangelands that I have visited showed me that culturally connected Indigenous People are living better than many Caucasian Australians, and taking better care of the land. I have since learned that endangered Bilby populations are higher in number on traditionally maintained Native Title lands than on Caucasian kept grasslands and deserts and I believe that this care for the land, seeing what it can give them rather than seeing what they can take from it, is key in this.”

Case study data indicates that survey participants – who were all non-Indigenous students – engaged with Indigenous peoples in the course of completing the assessment. The majority of participants indicated that engagement with Indigenous peoples outside of the courses had significantly influenced their experience of transformation during the digital story assessment (see figure). This confirms that local emplaced immersion can produce both intercultural engagement and transformation.
Interactions with lecturers

As reflected in the figure below, survey participants indicated that lecturer’s support was a factor in their transformation however 6/26 students indicated that this was not a factor that had contributed to their transformation.

Students were also asked if a “challenge” from their lecturer had influenced their transformation. As reflected in the figure below student reflections were quite dispersed in terms of whether or not a challenge from a lecturer had supported their transformation. Because many of the students were engaging online and all students undertook the digital story as an individual, unsupervised assignment it is unlikely that a student would have experienced a direct challenge during their immersive experience. Lecturers did however offer challenges to students in relation to their digital stories and course content on the discussion boards or in class.
Only three survey respondents indicated that informal conversations with other students outside of formal class time had strongly influenced their experience of transformation. The majority of survey respondents (n=16) indicated that informal discussions with other students outside of class did not significantly or did not at all influence their transformation. This is likely accountable to the fact that students who completed the survey were primarily studying online.

A significant number of survey respondents (14/26) indicated that informal discussions with non-student others outside of the course contributed significantly to their transformation. A significant number (n=9) however also indicated that informal discussions of this kind did not contribute to their transformative learning experience.
A total of 11/26 survey respondents indicated that interactions on the discussion board were supportive in shaping their experience of transformative learning. Seven students indicated that online discussion boards did not influence their transformation. This indicates significant diversity of student experience within this sample however further conclusions are not possible without the inclusion of larger sample sizes.

**Figure 13: Interactions on the discussion boards for this course**

Other factors that influenced transformation
Survey respondents indicated that several other factors influenced their experience of transformation including:

- verbally articulating their experiences (17/26);
- personal reflection (20/26);
- course content (19/26); and
- evaluation of their own history and things they had learned from their parents (16/26).

Of these, personal reflection was the most commonly reported additional factor that influenced student transformation.
Students were also asked to identify other elements that had contributed to their transformation through an open-ended question. Through this question students reiterated that interactions with Indigenous peoples outside of the course had influenced their transformation.

### The nature and extent of transformation

Digital story and survey content indicates that the majority of our participants found that their ways of seeing had changed and indicated that they would engage in ongoing questioning as a result of the digital story project. Through their stories students also indicated that they had a higher awareness of their own privilege, a better clarity of understanding, and felt more compelled to take action for social justice. Participants also acknowledged that transformation in their ways of acting and being had occurred and that they had started to question or ignore mainstream representation of Indigenous affairs with a higher level of awareness, ignorance, and mindfulness. Digital story content indicated that participants had become more critically reflective and more aware of country, the traditional custodians of the land, and their own cultural identity.

As part of the survey students were asked to self-report on whether they had experienced changes in different aspects of their ways of seeing, being, and acting as a result of their experience. Table 6 provides the full range of student responses. Survey respondents often reported quite divergent degrees of transformation in relation to the digital story assessment. This divergence is visible in this case study because the seven point likert scale was used in the King Survey rather than a “yes-no” answer.

The highest percentage of positive responses (69.3%) to questions that related to change in ways of seeing, being, and doing was given to the question: *I observed that other people also questioned their beliefs.* Notably, 57.7% of survey respondents agreed with the statement: *I took action and adopted these new ways of acting.* This indicates that over half of the students surveyed achieved the highest level of transformation possible in Mezirow’s hierarchy.
Table 6: Nature and extent of transformation

<table>
<thead>
<tr>
<th></th>
<th>Strongly agree %</th>
<th>Strongly disagree %</th>
<th>Total positive and negative (excludes neutral)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I had an experience that caused me to question the way I normally act</td>
<td>23.1 15.4 15.4 11.5 19.2 7.7 7.7</td>
<td>Positive 53.9 Negative 34.6</td>
<td></td>
</tr>
<tr>
<td>I had an experience that caused me to question my ideas about identity e.g. as an Indigenous or non-Indigenous Australian</td>
<td>19.2 23.1 15.4 0 19.2 3.8 19.2</td>
<td>Positive 57.7 Negative 42.2</td>
<td></td>
</tr>
<tr>
<td>As I questioned my ideas, I realised I no longer agreed with my previous beliefs or role expectations</td>
<td>7.7 15.4 7.7 15.4 23.1 23.1 7.7</td>
<td>Positive 30.8 Negative 53.9</td>
<td></td>
</tr>
<tr>
<td>I observed that other people also questioned their beliefs</td>
<td>15.4 38.5 15.4 7.7 0 11.5 11.5</td>
<td>Positive 69.3 Negative 23</td>
<td></td>
</tr>
<tr>
<td>I thought about acting in a different way from my usual beliefs and roles</td>
<td>11.5 19.2 30.8 7.7 7.7 15.4 7.7</td>
<td>Positive 61.5 Negative 30.9</td>
<td></td>
</tr>
<tr>
<td>I felt uncomfortable with social expectations that I have inherited from previous generations</td>
<td>19.2 23.1 19.2 7.7 7.7 15.4 7.7</td>
<td>Positive 61.5 Negative 30.8</td>
<td></td>
</tr>
<tr>
<td>I tried to figure out a way to adopt these new ways of acting</td>
<td>26.9 19.2 15.4 15.4 7.7 3.8 11.5</td>
<td>Positive 61.5 Negative 23</td>
<td></td>
</tr>
<tr>
<td>I began to think about the reactions and feedback from my new behaviours</td>
<td>20 12 28 20 0 12 8</td>
<td>Positive 60 Negative 20</td>
<td></td>
</tr>
<tr>
<td>I took action and adopted these new ways of acting</td>
<td>15.4 15.4 26.9 23.1 0 7.7 11.5</td>
<td>Positive 57.7 Negative 19.2</td>
<td></td>
</tr>
</tbody>
</table>
The questions from the table above are re-presented below in order from the question that received the highest percentage of positive responses to the question that received the lowest number of positive responses.

1. I observed that other people also questioned their beliefs (69.3%);
2. I felt uncomfortable with social expectations that I have inherited from previous generations (61.5%)
3. I tried to figure out a way to adopt these new ways of acting (61.5%)
4. I thought about acting in a different way from my usual beliefs and roles (61.5%)
5. I began to think about the reactions and feedback from my new behaviours (60%)
6. I took action and adopted these new ways of acting (57.7%)
7. I had an experience that caused me to question my ideas about identity e.g. as an Indigenous or non-Indigenous Australian (57.7%)
8. I had an experience that caused me to question the way I normally act (53.9%)
9. As I questioned my ideas, I realised I no longer agreed with my previous beliefs or role expectations (30.8%)

Why didn't some students experience a high degree of transformation?

Students who did not significantly relate to the statements in Table 6 above were asked to explain why they had not experienced significant transformation. The majority of students who completed this section indicated that they did not perceive that the transformation they experienced in this assessment was entirely new for them i.e. they had had previous life experiences or transformations that led them to already hold social justice values in relation to Indigenous peoples. This in some significant degree explains the lower positive response to questions such as: As I questioned my ideas, I realised I no longer agreed with my previous beliefs or role expectations.

The influence of students’ previous life experience is reflected in the following student quotations:

“I already had a "heads up" into Indigenous ways of seeing from periods of time spent surviving alongside geographically and culturally dispossessed Indigenous People in an urban environment. I was not handed racist beliefs by previous
generations of my own family, rather to the contrary, I was taught by my father who had taught Indigenous students in rural areas to respect the bush and survival skills of Indigenous People as well as the superior spatial intelligence possessed by many Indigenous People. My mother, a country raised teacher spoke fondly of her Indigenous friend in childhood and taught me to respect cultural diversity from a young age. Throughout my life however I have been challenged by a dominant ideology from many quarters which is discriminative and demeaning of Indigenous people, and have also personally experienced more crime and violence directed at myself or my near others by Indigenous people than all other cultural groups summed together. The entire semester was thus incredibly challenging as I was torn between core values and the impact of traumatic experiences.”

“I feel privileged that my father imparted some great understandings of the wisdom and knowledge contained in Indigenous Australian culture to me, along with respect for the oldest living culture in the world and the care taken with country. My father also taught me about the negative impacts of colonisation. I learnt a great deal from the course and making the digital story, however it did not change my perspective, as I already held the First Australians in high regard.”

“I think I started a journey many years ago whilst working alongside some inspirational Aboriginal and non-Aboriginal allies. Whilst this course hasn’t changed any of my behaviours, it has perhaps has given me more confidence to deal with social expectations etc.”

One student indicated that his/her experience of transformation was attenuated because he/she were not born and raised in Australia:

“As I am not Australian I don’t have the same experience as Australian students do in this course because the history is not my history or my people’s history. It did make me think about the Indigenous people’s history in my home country a lot however, as well as in the other countries I have lived in. I also have been aware to a certain degree of my white privilege for some time now, and have had many experiences involving the racist acts of others and have been very alert to racism for many years. Thus aside from the history of Indigenous Australians, the
concepts in the material were not new to me. It was however a good experience in learning how to deal with my anger over the incredible injustice that Indigenous people in Australia suffered and continue to suffer.”

Our analysis of consenting students’ digital story content also provided an indication about the students’ experiences with transformative learning. Through their story content many participants reaffirmed that prior learning, such as work-related training, family members, or previous school or university education had positively shaped their current views and values. For some participants, though, the experience of creating a digital story felt like a “complete overhaul” of their existing knowledge and they felt it was fundamental to them on an everyday basis.

Conclusion

This case study has provided important indications regarding the potential for ITIL to occur in students’ home communities. This provides an indication of affordable and sustainable ITIL activities that can occur in universities. The case study also provides an interesting exploration of how ITIL can be delivered via discrete assessment activities rather than whole courses or international or national trips away from the home community. The case study also trialled an amended survey which used some additional questions and a seven point scale rather than yes-no answers as was the case in the India Gateway project. Student digital stories were also analysed at a general level for evidence of ITIL. The following section of the report explores in more detail the comparative and cumulative learnings between the two case studies explored in the report to date.
Shared project outcomes and findings

We outline our cumulative learnings developed across the two case studies using a process of meta-ethnography in the following sections of the report.

What is the nature of ITIL?

As reflected in the Literature Review section of this report, the existing literature on transformative learning indicates that ITIL is about recognising and challenging preconceived ideas and beliefs and learning to know, care and act differently (Cohen, Pitman Brown, and Morales, 2015; Enger and Lajimodiere, 2011; Ossa Parra, Gutierrez and Aldana, 2015). Cavanaugh et al. (2015, p. 420) also present ITIL as ‘meaningful learning which is intentional, active, constructive and authentic’. As with fields such as service learning, ITIL is associated with experience that promote students’ individual development as socially responsible citizens (Ossa Parra, Gutierrez and Aldana, 2015).

The existing literature acknowledges that ITIL can happen in local or foreign places and that it can challenge or re-confirm previous worldviews (King, 2004; Cheney, 2010). The existing literature also acknowledges that learning happens during and after the specific planned ITIL experience but not prior as we’ve discovered in our research. There exists much documentation about students’ understanding of the self in contrast to ‘the other’ in ITIL programs and experiences. Existing literature gives limited attention to the potential results of the development and awareness of human rights and social justice overall, however ITIL is often positioned as leading to developments in civic responsibility in individual students.

Our cumulative case study learnings indicate that ITIL involves intentional, mindful, and critical embodied and emplaced engagement with the cultural self and other that results in a fundamental change in the way individuals perceive themselves and the worlds in which they live. Our cumulative learning also indicates that ITIL:

1. Involves and requires holistic sensing-thinking pedagogy and learning;
2. Engages students as “whole selves” rather than simply “thinking selves”;
3. Ranges in outcomes between affirming previously held social justice values and instigating a substantial shift in ways of seeing, being, and doing;
4. Can occur in places that are local and familiar or foreign and unfamiliar to students;
5. Is accompanied by significant conscious and unconscious embodied and emplaced somatic experiences that may have been previously ignored by students in their home environment or that are new to students visiting a foreign environment;
6. Is often highly visceral for example with students experiencing and reporting strong smells or feelings of being in a particular place e.g. of being relaxed or suffocating;
7. Can lead students to experience new places in deep and mindful ways;
8. Can lead students to experience familiar places in deep and mindful ways;
9. Is not limited to the time period of the intentional experience;
10. Is often affected by students’ previous experiences of transformation: it is one part of an unfolding narrative of each student;
11. Can be a group or individual activity;
12. Can be self-facilitated by students within the parameters of a structured activity such as an assessment item or facilitated iteratively and closely by teaching staff members;
13. Can be delivered as a whole course or as one activity within a course.

Immersive transformative intercultural learning (ITIL) in our view is about second order change. Through a process of learning that is focused on deepening understanding of intercultural awareness, an individual experiences a transformation that alters their sense of self, including their sense of place within the world as they understand it. ITIL is not limited to knowledge accumulation or acquiring a particular skill or qualification: it gives emphasis to radical change that maintains an ongoing shift in a person’s perceptions and behaviours.

What facilitated ITIL?

Survey learnings

The table below compares the elements contributing to change in both the IGP and digital stories projects. Elements that contributed to change at a very high level (80% or
more of participants) are highlighted in pink. Elements that contributed to change at a high level (70-79% of participants) are highlighted in orange. Elements that contributed to change at a medium level (60-69% of participants) are highlighted in green. Elements that contributed to change at a roughly even level (50-59% of participants) to not contributing to change are highlighted in purple. Elements that did not contribute to change in more than half of participants are highlighted in grey.

Table 7: Comparison of elements contributing to change in both case studies

<table>
<thead>
<tr>
<th>Elements contributing to changes in values, beliefs, opinions, or expectations</th>
<th>India Gateway % of students (n)</th>
<th>Digital Stories % of students (n) positive response excluding neutral</th>
</tr>
</thead>
<tbody>
<tr>
<td>Engagement with culture</td>
<td>87.5 (n=14)</td>
<td>62.5 (n=15) *</td>
</tr>
<tr>
<td>Personal Reflection</td>
<td>75 (n=12)</td>
<td>83.3 (n=20)</td>
</tr>
<tr>
<td>Engagement in informal discussions</td>
<td>62.5 (n=10)</td>
<td>58.4 (n=14)</td>
</tr>
<tr>
<td>Engagement in group discussions</td>
<td>43.8 (n=7)</td>
<td>25 (n=6)</td>
</tr>
<tr>
<td>Lecturer's support</td>
<td>43.8 (n=7)</td>
<td>65.2 (n=15)</td>
</tr>
<tr>
<td>Self-evaluation</td>
<td>37.5 (n=6)</td>
<td>69.5 (n=16) **</td>
</tr>
<tr>
<td>Journal reflection</td>
<td>37.5 (n=6)</td>
<td>NA</td>
</tr>
<tr>
<td>Verbally articulating experiences</td>
<td>37.5 (n=6)</td>
<td>73.9 (n=17)</td>
</tr>
<tr>
<td>Another student's support</td>
<td>31.3 (n=5)</td>
<td>20.8 (n=5)</td>
</tr>
<tr>
<td>A challenge from lecturer</td>
<td>6.3 (n=1)</td>
<td>52.1 (n=12)</td>
</tr>
<tr>
<td>Engagement in course assessment task</td>
<td>6.3 (n=1)</td>
<td>NA</td>
</tr>
<tr>
<td>Engagement with new places that I had not previously engaged with</td>
<td>NA</td>
<td>86.9 (n=17)</td>
</tr>
<tr>
<td>Engagement with familiar places in new ways</td>
<td>NA</td>
<td>82.6 (n=19)</td>
</tr>
<tr>
<td>Engagement in online collaborate sessions (online tutorials)</td>
<td>NA</td>
<td>60.8 (n=14)</td>
</tr>
</tbody>
</table>

* “engagement with culture” was changed to the following statement in the digital stories survey: “Engagement with Indigenous peoples and cultures outside of this course”.

** “self-evaluation” was changed to the following statement in the digital stories survey: “Evaluation of my own family history and things I learned from my parents”.

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According to our survey data, the activities that most affected transformative learning for students in the India Gateway project were: personal reflection, engagement with culture, and engagement in informal discussions. By contrast, the activities that most affected transformative learning for students in the digital storytelling assessment were: personal reflection, engagement with new places that students had not previously engaged with, and engagement with familiar places in new ways. The activities that least affected transformative learning for students in the India Gateway project were: a challenge from the lecturer and engagement in course assessment task. The activities that least affected transformative learning for students in the digital storytelling project were: engagement in group discussions and another student’s support.

These findings indicate important potential variables in experience between students who engage in facilitated, intensive ITIL experiences outside of their home environment as opposed to students to engage in ITIL in their home environment as part of an extended course activity or assessment.

The survey items regarding engagement with new places students had not previously engaged with and engagement with familiar places in new ways were added to the digital stories assessment survey following learnings from the India Gateway study data collection, hence we cannot directly compare the results for these items between the two case studies.

Our cumulative learnings from across the digital storytelling project and literature review – including the very high impact that these emplaced experiences had on student transformative learning in the digital stories assessment – indicate that much more attention should be paid to evaluating emplaced experience as an activity that shapes transformative learning.

Other learnings – overarching factors that shape ITIL

Our meta-ethnography of what has facilitated ITIL across our case studies indicates several other overarching factors that have shaped ITIL. These include: opportunities for reflection and storying; having a self-led subjective experience of an objective reality; student agency; awe and enjoyment; social and interpersonal support; and vulnerability and discomfort.
**Reflection and storying:** The case studies indicated that ITIL can be deepened when students have a “visual canvas” or narrative storytelling process to look back upon their experiences and re-story them. This visualising and narrating of experience can occur both during and after the period of direct immersion. When students have a timeline to work from, for example in completing a digital story or other narrative style assessment, they can be encouraged to systematically reflect upon and re-present their experience over time post immersion. We suggest that teachers and convenors need to be aware of how closely students are recasting their experience into this format so that it may expand rather than contract the transformative learning experience as it potentially extends for weeks, months, or years after the immersion period.

**Subjective experience of an objective reality:** Both case studies revealed that students were open to receiving content that may reshape their world views in the ITIL context. The immersive out of classroom nature of both case studies allowed for self-led learning to varying degrees where students encountered an “objective reality” that was not constructed by the teacher e.g. in the way a lecture or workshop might be constructed and constrained. Alongside the phenomenon of an objective reality sits the immediacy of “in your face” embodied and emplaced sensorial engagement that students experience in ITIL. Hence the learning stimulus i.e. the environment was not experienced as a static construction of the teacher’s but, rather, an objective reality for students to behold as subjective agents. While we acknowledge that all facilitated learning experiences are always in some ways constructed by teachers - e.g. by choosing the sites students will visit overseas or writing an assignment task and marking criteria - the significance of the perception of objectivity remains.

Transformation oriented social justice classrooms can sometimes result in students perceiving that they are being manipulated by teaching staff to see things in a particular light or made to feel “guilty”. The objective reality element of ITIL helps to combat these experiences for students while still challenging their current perceptions.

**Student agency:** Both case studies included a very light touch of facilitators on the student experience compared to much in class learning the students had experienced. Students often also experienced learning in their own pace even though this was restricted to some degree by the specific timeframe of the India Gateway trip. The potential for self-led engagement in ITIL, combined with the objective nature of the
environmental learning stimulus, means that students can expand their own agency in the learning process.

**Awe and enjoyment:** Students in both case studies experienced elements of positive enjoyment alongside challenging and disorienting experiences. For example, digital story students reported feeling calm and relaxed in natural spaces during their digital story making experience. Likewise, India Gateway students reported being in awe of the colours of India and the stillness of the temples they visited. There was also an element of play in the digital story component and a sense of novelty that took students out of the ordinary in their normal assessments and classroom activities. Students in both case studies reported being in awe of the learning they were engaged in, and enthralled and enlivened by learning.

*As discussed earlier in the report, transformative learning approaches assume a pedagogy of discomfort as a precursor to student transformation. While we agree with this, we maintain that positive experiences of awe and enjoyment need to be further researched as catalysts for transformative learning alongside or in contrast to disorienting dilemmas. We also wish to investigate the role of awe and enjoyment in mediating the stress of disquieting experiences.*

**Social and interpersonal support:** Both case studies revealed that social and interpersonal support were a positive factor in ITIL. Group processes for debriefing, reflecting, and sharing stories of experience were supportive of ITIL. These can be facilitated in class or during a residential ITIL project or self-initiated by students. Due to the engagement with objective reality and self-led nature of learning students weren’t targeted for their own beliefs but were still given an opportunity to gently and safely explore their own beliefs and assumptions. The students also had scaffolding support as a structure to work with in both case studies: students had either a task to complete within a specific timeline or an itinerary that directed their activity. Both case studies also offered opportunities for students to regularly check in on their progress and learning during the ITIL experience. Student survey responses indicated that facilitators’ support and challenges also played a part in supporting students.
Facilitators’ specialist knowledge of how to support, challenge, and respond to students who are experiencing transformative learning is an area that requires further research and investment.

Vulnerability and discomfort: Both case studies indicated that students were open to being vulnerable and open and honest in their stories and experiences. Students were often also very willing to say that they were wrong or misinformed. Our overall impression was that students didn’t just say what they thought the facilitators wanted to hear. Many students struggled with ongoing challenging feelings such as frustration, anger, guilt, and disappointment either in themselves or others. This hence reaffirms our previous point regarding the need for appropriately skilled facilitators to help students navigate this challenging path.

How can we effectively and meaningfully measure and evaluate ITIL?

We recommend an intercultural, longitudinal, 3D, mixed methods approach to project evaluation that documents students’ embodied and emplaced learning and social justice outcomes. This longitudinal approach should not only track student learning into the future but also document students’ past experiences of transformative learning in order to gauge the degree of transformation achieved in current ITIL projects. We explain each of the key elements of our prescribed approach below.

Intercultural: Frameworks for evaluation

We propose that intercultural transformative learning requires a matching complexity and diversity of cultural conceptual and theoretical tools for evaluating learning processes and outcomes. Hence, while we value Mezirow’s framework, we strongly advocate for the use of Indigenous and other diverse cultural and conceptual frameworks and techniques in both facilitating and evaluating ITIL projects.
Longitudinal approaches: Recognising past, present and future transformative learning

The existing literature acknowledges that transformation can occur during and after cultural immersion (see for example Smith, McAuliffe and Rippard, 2014) however we have not found any examples where authors have discussed transformation that occurred prior to the specific ITIL experience and that may hence affect evaluation. The digital storytelling project data emphasised that those students who did not experience significant transformation due to their involvement in the project attributed this to the fact that they had already undergone significant transformation in relation to similar content in the past. ITIL evaluation methods hence need to identify students’ prior relevant transformative learning in order to accurately evaluate the impact of current ITIL activities.

3D evaluation: Incorporating facilitator, partner, and student experiences and reflections

Through this project and previous work (see for example, Bartleet et al., 2014) we recognised that much of the existing literature in transformative learning and analogous activities such as community service learning focuses on documenting and evaluating student experiences with limited attention to community partner or facilitator experiences. It is both an ethical and a practical imperative to document community partner experiences of ITIL projects to create a 3D image of how the ITIL project was conducted and the learning outcomes achieved. Community partners may be in a position to evaluate student learning as a mentor or observer to the process as well as document their own learning as community partners in the project.

Likewise, much of the facilitator’s role in our experience is to listen to student and community partner experiences and navigate all parties through their experience. This is highly skilled work. We propose that additional data collection needs to be conducted to document facilitator experiences of ITIL projects including participant observations and also facilitator-only debriefs. Facilitators also commonly report how much they learn during ITIL trips so they could potentially complete surveys that students complete, particularly at the beginning of their careers working in this area.
Mixed methods data collection

Generic survey tool as basis for comparison between diverse projects
We recommend that ITIL facilitators and teachers within an institution employ a generic, standardised transformative learning survey across all ITIL projects to allow for cross-project comparison of learning outcomes. A generic survey may be, as is the case with the King survey used in our project, only administered at the conclusion of the project rather than in a pre- and post- fashion. We changed the King survey from yes-no binary answer format used in the India Gateway project to a seven point Likert scale format in the digital storytelling assessment. The seven-point scale revealed to us the intense complexity and at times polarity of experiences that students have during ITIL projects. Hence we highly recommend that a five or seven point Likert scale be used in future in combination with open ended questions via which students can express the complexity of their learning outcomes in their own terms.

Additional measures for specific learning objectives
Additional measures may then be employed in a pre- and post- design to measure specific project, discipline, or contextual learning outcomes. For example, if one ITIL project is designed to increase students’ cultural humility, a measure for cultural humility could be employed. Our findings indicate that, ideally, a survey attuned to pre- and post-measurement would be administered at multiple time points extending into the future to measure the longitudinal and unfolding outcomes of transformation. This deeper longitudinal measurement is important to identifying both the sustainability and evolving nature of transformative learning.

Narrative data to document pre-, during, and post- self-report data
We recommend that some element of open-ended narrative data collection would also effectively capture the evolving nature of ITIL pre-, during, and post- ITIL reflections from students.

Using student assessment to promote and document transformation
Our team reflected on the importance of student reflective assessment tasks during the meta-ethnography process. Survey data, student digital stories and reflective journals highlighted the importance of personal reflection as an activity that supported transformative learning across both case studies. Using reflective journaling is a
technique commonly reported in the transformative learning literature. We asked ourselves, though, what other ways can assessment be used to both promote and measure transformative learning? Journals used during ITIL projects, for example, might miss what is being transformed over longer time periods whereas reflective essays or autobiographical writing might invite a more extended integrated narrative. Digital stories and other creative outlets can provide a multi-modal canvas for reflection that allows students to “capture” images, sounds, and other representations of their experience to look back upon as stimulus for ongoing reflection, analysis, and interpretation using course content. This is similar to the way ethnographers now use photographs, soundscapes, and film as data to document and analyse social and environmental experience. “Sharable” artefacts such as digital stories or photo essays also allow students to be a witness and companion to the diversity of other students’ experiences of learning. This is an open area of exploration for us as we conclude this study and move forward.

We are particularly interested in combining activities that were shown to most support student transformative learning (See Table 7) such as personal reflection, engagement with new places, engagement with familiar places in new ways, engagement with culture, and engagement in informal discussions with assessment tasks and activities. In keeping with our focus on the immersive elements of ITIL, we also propose to develop further assessments and activities that encourage embodied and emplaced reflection, tapping into bodily and sensorial experience of places to get below “conscious” or intellectualised experience.

Closing the loop: Measuring social justice outcomes of ITIL

We recommend that evaluation methodologies should include specific questions that relate to the higher order social justice aims for ITIL by asking students about changes in their perceived sense and actualisation of social and political agency and activism in relation to their ITIL experience over a longitudinal basis. This constitutes a “closing of the loop” in relation to the higher order outcomes that are often espoused in relation to ITIL projects, particularly in disciplines such as social work and human services.
What teaching and learning strategies can we use to best promote ITIL?

Our cumulative lessons from across both case studies in relation to teaching and learning strategies are summarised below.

Intense immersion versus everyday [re]immersion

The India Gateway and Digital Stories case studies provide contrasting experiences and outcomes of ITIL. The India Gateway experience was conducted: for undergraduate students; in a “foreign” international location; limited to a two week time period; with a small group of students with mostly group activities; as a 10 credit point course; with two teaching staff as facilitators who accompanied students to India. By contrast the digital stories case study was conducted: for masters students; in a location that was local and familiar to students in their home environment; over a five week time period; by individual students as an assessment piece for a broader First Australians and Social Justice course; with minimal direct input or “in place” facilitation by teaching staff.

Student survey responses relating to the outcomes of transformative learning in their lives are summarised in Table 8 below. The most highly rated experiences of change for India Gateway students were: I had an experience that caused me to question my ideas about social roles; I had an experience which caused me to question the way I normally act; and I realised that other people also questioned their beliefs. The most highly rated experiences of change for digital storytelling students were: I realised that other people also questioned their beliefs; I felt uncomfortable with traditional social expectations; I thought about acting in a different way from my usual beliefs and roles; and I tried to figure out a way to adopt these new ways of acting. The least highly rated experiences of change for India Gateway students were: As I questioned my ideas, I realised I no longer agreed with my previous beliefs, values or role expectations; I began to think about the reactions and feedback from my new behaviours; and I felt uncomfortable with traditional social expectations. The least highly rated experiences of change for digital storytelling students were: As I questioned my ideas, I realised I no longer agreed with my previous beliefs, values or role expectations (which was also the least rated outcome by India Gateway students); I had an experience that caused me to question my ideas about social roles; and I had an experience which caused me to question the
way I normally act. We hypothesise that students reported divergent learning outcomes across the different areas included in Table 8 due to the following variables: age and maturity of undergraduate versus masters students; topic matter and familiarity with cultural groups experienced in ITIL (India versus Indigenous Australian and mainstream non Indigenous cultures); social justice values base leading into ITIL experience; familiar versus highly unfamiliar cultural context for immersion.

**Table 8: Summary of changes experienced by students in both case studies**

<table>
<thead>
<tr>
<th>Educational Experience Contributing to Change</th>
<th>India Gateway % (n) reporting this experience*</th>
<th>Digital Stories % (n) reporting this experience</th>
</tr>
</thead>
<tbody>
<tr>
<td>I had an experience that caused me to question my ideas about social roles</td>
<td>81.3 (n=13)</td>
<td>53.9 (n=14)</td>
</tr>
<tr>
<td>I had an experience which caused me to question the way I normally act</td>
<td>75 (n=12)</td>
<td>53.9 (n=14)</td>
</tr>
<tr>
<td>I realised that other people also questioned their beliefs</td>
<td>75 (n=12)</td>
<td>69.3 (n=18)</td>
</tr>
<tr>
<td>I took action and adopted these new ways of acting</td>
<td>68.8 (n=11)</td>
<td>57.7 (n=15)</td>
</tr>
<tr>
<td>I tried to figure out a way to adopt these new ways of acting</td>
<td>62.5 (n=10)</td>
<td>61.5 (n=16)</td>
</tr>
<tr>
<td>I thought about acting in a different way from my usual beliefs and roles</td>
<td>62.5 (n=10)</td>
<td>61.5 (n=16)</td>
</tr>
<tr>
<td>I began to think about the reactions and feedback from my new behaviours</td>
<td>37.5 (n=6)</td>
<td>60 (n=15)</td>
</tr>
<tr>
<td>I felt uncomfortable with traditional social expectations</td>
<td>31.3 (n=5)</td>
<td>61.5 (n=16)</td>
</tr>
<tr>
<td>As I questioned my ideas, I realised I no longer agreed with my previous beliefs, values or role expectations</td>
<td>25 (n=4)</td>
<td>30.8 (n=8)</td>
</tr>
</tbody>
</table>
Based on the broader cumulative results of both case studies we recommend that institutions consider ITIL activities as both entire courses and individual activities or assessments within courses. Importantly, each approach to ITIL requires more or less investment of time and preparation and money for both students and staff and the institution.

**Support and scaffolding**

Facilitators in both the India Gateway project and the digital stories assessment found that ongoing support and scaffolding was vital for promoting transformative learning. However the level, mode, and intensity of support and preparation was quite different between the two case studies.

**Pre-immersion preparation**

Facilitators in the India Gateway project emphasised the need for processes that prepared people to step into ITIL space including: conceptual preparation; explaining planned activities; giving people some initial tools e.g. intuitive process that they can then apply. Activities for preparing students might include: discussion boards; course work; instructing students to complete reflective journal essays about content that they are exposed to before they go; pre-departure seminar/workshop for team building and preparation. Facilitators were unsure about how close preparation should be to the actual trip but agreed that preparation activities needed to allow time for processing and reflection before immersion. Hence the ITIL experience in this case study began well before immersion in India. The India Gateway facilitators observed that such preparatory processes can help students to build confidence and enthusiasm for the process and help people to be willing and prepared participants. Facilitators also reported that they could begin to identify and address resistance to transformative learning in students during preparation activities. A key assumption in this approach to ITIL is that it helps if people are prepared and know roughly what to expect at least in practical terms.

In contrast, the digital storytelling students were encouraged to get out and start walking around their neighbourhoods as soon as possible with minimal to no scaffolding. This instruction was included in the course profile that many students read before the teaching trimester began. Once students could access the course Blackboard site they
could engage with a folder of preparatory “stimulus resources” for their digital story that included: examples of digital stories; readings on the spiritual importance of country to Aboriginal and Torres Strait Islander peoples, sensory ethnography and walking ethnography; and critical studies of the erasure of colonial violence in the Australian landscape. The assumption in this style of learning is that students only need a focus question to be prepared for and begin the learning experience i.e. how visible and valued are Aboriginal and Torres Strait Islander peoples, cultures, and country in your local living area. Support, scaffolding, and course content is then applied to help students make sense of and deepen their local experience.

In both case studies facilitators emphasised that process was as important as outcome in terms of the learning experience. Facilitators in both case studies also worked to normalise the discomfort and challenges that students experienced. All facilitators also agreed that it was difficult to “forewarn” students about the degree of discomfort or transformation they may experience as a result of the ITIL project. We were also unsure as to the degree to which we wanted to forewarn students in terms of allowing them to feel the discomfort associated with their prior values and beliefs.

**Group debriefs and support from lecturers**

The India Gateway project facilitators emphasised the importance of daily group debriefing with students whereas the digital storytelling facilitators only engaged with students on the online discussion board and in fortnightly online collaborate sessions where students were encouraged to share their stories of walking around their neighbourhood with other students across the five weeks of assessment preparation. India Gateway facilitators emphasised that group debriefing sessions helped students who were feeling overwhelmed and gave staff and peers an opportunity to reassure students that others are also having those feelings. The group sessions also provided a time where facilitators could challenge students regarding their assumptions and interpretations of the day’s activities. Facilitators can also ask questions, listen, and help students to unpack and begin to make sense of their experiences. The India Gateway facilitators found that these group sessions often went into great depth and provoked significant learning opportunity that often challenged prior learning. The group process also enabled students to share alternative understandings and interpretations of the day’s events with one another.
In contrast, digital storytelling students did not have opportunities to debrief with staff and students other than through the online discussion board and fortnightly discussion board. Only small numbers of students participated in each collaborate session whereas all students in the India Gateway were required to participate in daily group debriefs unless they were unwell. The fortnightly nature of collaborate sessions for digital story students matches the lower intensity of the project which was spaced out across five weeks whereas the India Gateway students engaged in their ITIL activities on a 24/7 basis. Hence, we recommend that it is important for facilitators to match opportunities for student support and debriefing with the intensity of the ITIL learning experience on offer.

In contrast to facilitator observations, student survey responses indicated that a lecturer’s support was moderately important in facilitating transformative learning for digital story students (65.2%) and somewhat lower in the India Gateway project (43.8%). Student survey responses also indicated that a challenge from a lecturer was moderately important for digital story students (52.1%) but very minimally important for India Gateway students (6.3%). Facilitators observed that students in both case studies facilitated each other’s learning during debriefing sessions and collaborate sessions however, as reflected in Table 7 earlier in this report, students themselves did not rate other students’ support particularly highly as an activity that supported their learning (31.3% in India Gateway and 20.8% in digital stories). A moderate percentage of digital story students (60.8%) reported that online collaborate sessions with other students and staff affected their learning. These divergences between what facilitators observed and what students reported via surveys in terms of the importance of peer and lecturer support reinforces the need for 3D mixed methods evaluation of ITIL projects.

**Unstructured solo time**

Facilitators who were in situ with students in India felt that they needed to be “on tap” to students. We wondered at how sustainable this is for staff and the effects upon them. We also recognised that community partners are very much co-facilitators of ITIL and consider the preparation needed for these partners and their experiences of the learning relationship and activities. In both case studies facilitators agreed that both students and staff benefited from self-directed down time and alone time to process complex
emotional and embodied experiences and cope with often demanding itineraries in intense immersive projects such as the India Gateway project.

**Discomfort and resistance**

Social justice pedagogy literature says a lot about the value of discomfort and also that a “safe” learning space is not always possible but that this can still be productive. Both sets of case study facilitators observed that it was often challenging for students to critically reflect on underlying values and biases and that facilitator support around facing and navigating those challenges was an important teaching and learning activity. Facilitators also agreed that a supportive, nurturing and compassionate approach to student support produced positive results however students also had to be allowed to experience the range of emotions associated with their learning.

Facilitators in both case studies used a range of approaches to facilitate students moving outside of their comfort zone including: normalising the experience of discomfort; compassionate one-to-one personal support to students encountering complex emotions; structured group activities and storytelling; journaling assessments; challenges and questions provided in group debriefs, on the online discussion board, and in collaborate sessions. The digital storytelling students were also provided with a reading on “Conflict as a catalyst for learning” and a “changing your mindset” YouTube resource that encouraged them to see discomfort and challenge as a catalyst for deep and transformative life learning.

**Assessment**

As discussed in the prior section on evaluation methods, we recommend that assessment items be used for the dual purpose of evaluating transformative learning outcomes from ITIL projects. Existing literature argues for the centrality of lived experience, critical reflection, and rational discourse to promote ITIL and that social interactions can facilitate changes in cognition to participating students (Weinbaum et al., 2015). Authors have suggested that the process of critical reflection in particular causes learners to challenge their beliefs or challenge or reaffirm them (Cheney, 2010). An ideal outcome of critical reflection is that students will change their worldview to be less ethnocentric (Smith, McAuliffe and Rippard, 2014).
Assessing sensing-thinking

The digital storytelling assessment foregrounded a ‘sentipensante’ (Rendón, 2012) and sensory-ethnographic (Pink, 2009) approach to assessment that required students to use an embodied and emplaced sensing-thinking approach rather than only a thinking approach. This opened the assessment process and assessable experience to ways of being that are privileged in Western universities (cognitive, rational) as well as those that are more associated with cultural ways of knowing, being, and doing that are often marginalised in Western universities (such as intuition and mindful embodied and emplaced engagement). The sensing-thinking pedagogical approaches were also employed in the India Gateway Project however these were arguably more unstated. Students were encouraged to debrief with facilitators and other students on any topic they wished to discuss. In many cases the embodied and emplaced experience of India was undeniable for students i.e. it confronted their senses whether they wanted it to and were consciously aware of it or not. Here sensing is related to the embodied multisensorial experience of life as well as sensing activity that is not directly related to sense organs such as personal intuition. In opening their senses to their environment students are also encouraged to connect with place in ways that are more familiar to Indigenous ways of being. Hence students listen to both their own bodies and country in ways that can help them to make deeper meanings of their ITIL experience. In opening students to sensorial ways of knowing and being we are also opening them to the potential of experiencing other cultures at a deeper and more connected embodied, emplaced, and spiritual level. We argue that ITIL assessments need to open students to such alternative ways of knowing, being, and doing to make the most of the inter-cultural learning on offer. It is possible in such circumstances for students to take their learning into their very being as the deepest and most profound transformative outcome.

Multimodal assignments to reflect multisensorial ITIL experience

As we have discussed in the previous section of the report on evaluation methods, multimodal assessment tasks such as photo-essays and digital stories can help students to reflect upon and revisit their multisensorial experiences of ITIL both during and after the ITIL project. The multimodal and multisensorial nature of such assessments again reinforce ways of knowing, being, and doing that are not commonly
valued in Western cultures but that are often valued and “everyday” in marginalised cultures (see Sunderland et al., 2012; Sunderland et al., 2015).

**Beyond rationalist reflection: Toward mindful critical analysis and self-reflection**

It is well recognised in the existing transformative learning literature and our own study findings that critical self-reflection is a vital component of transformative learning. We recommend that ITIL facilitators and course convenors adopt a sensing-thinking approach to critical reflection assessment activities. As van Woerkom (2010) has observed, critical reflection, including critical self-reflection, has been predominantly conceived of as a rational activity rather than an embodied activity. Although critical self-reflection often employs a holistic engagement approach – i.e. where the student is asked to engage as a “whole self” (Pyles and Adam, 2016) – this is often conceived and practiced as a disembodied cognitive activity. We argue that it is vitally important for professionals to become aware of their embodied reactions to environment and experience in ITIL because these embodied reactions are often at the unconscious level that fundamentally shapes our default reactions to certain practice challenges and scenarios. Embodied critical reflection is hence an important skill for professionals to learn and is a far deeper form of critical self-reflection. In this approach, we do not abandon cognitive or rational reflection but instead combine it with other mindful sensorial approaches.

**Institutional support and team teaching**

ITIL needs to be supported at both the school and faculty level. Facilitators experience positive support when they can teach as a team and develop specific skills, knowledge, and experience in managing the challenges associated with complex ITIL teaching and learning. Facilitators also experience higher than normal workload associated with intensive ITIL experiences such as the India Gateway project that demand both pre-preparation and 24/7 on call work. This needs to be taken into account in facilitator training, mentoring, workload, and support.
Principles for ITIL

Based on the cumulative learnings of the meta-ethnographic process across all focus questions we recommend the following principles for guiding ITIL teaching and learning and evaluation in university learning.

Enjoyment
While we recognise that discomfort and disorientation are associated with transformative learning we also emphasise the role of awe and joy in both supporting students through challenging experiences and liberating them from previous ways of knowing, being, and doing.

Discomfort
We agree with many other transformative educators that discomfort is a necessary condition of transformative learning. This produces a climate of complex and challenging teaching and learning. Both students and facilitators need to develop personal and practical resources for becoming comfortable and working with discomfort. This requires specific skill development, mentoring, and knowledge on the part of facilitators which should be supported institutionally.

Safety
Student safety can be promoted through pre-immersion preparation and support activities during immersion. It can also be promoted through facilitators’ compassionate and open disposition toward students.

Support
Support for students and facilitators is a key principle of our approach to ITIL. This can be actualised through various teaching and learning and self-care activities, group learning, and team teaching approaches. It is also a key strategy for navigating both students and staff through discomfort to achieve transformation.

Social Justice
Students and facilitators must endeavour to achieve social justice outcomes through ITIL activities. Educators and evaluators should not lose sight of the ultimate social purpose of ITIL when evaluating outcomes from ITIL projects. We should also always
employ a 3D evaluation approach that seeks to achieve equitable and beneficial outcomes for all participants and stakeholders in ITIL projects.

**Cultural humility not competence**

We emphasise that cultural competence approaches do not prepare students well for the complexity and diversity of experiences they will undertake in ITIL. We advocate for a cultural humility approach where students are preconditioned with a modesty regarding the degree to which they can ever fully “know” – or be entitled to know – another’s culture. Cultural humility also demands that students engage in critical self-reflection and come to know their own cultures as much as they come to know another's.

**Mindfulness**

We encapsulate our learnings and offerings in regard to embodied and emplaced learning through the principle of mindfulness. Such mindfulness should be employed in all elements of ITIL activity including: conceptual frameworks for planning and evaluating ITIL projects; in student assessments; and in evaluation data collection and analysis. Mindfulness provides focus on an element of immersive transformative learning that is often, ironically, overlooked: embodied and emplaced experience.

**Critique**

We acknowledge that beside mindfulness sits the largely intellectual task of critical reflection. This is a key and unavoidable requirement of ITIL.

**Holistic engagement**

Along with a number of social work educators we advocate for a pedagogy of holistic engagement in ITIL: one that engages students as social, intellectual, emotional, and spiritual persons. Holistic engagement techniques include contemplative techniques such as meditation that can assist with managing emotions and promote mindful embodied and emplaced awareness. Holistic engagement techniques also open a door to creativity and multimodal expression that can be used to deepen student assessment and reflection activities.
References


Appendices
### Appendix 1: Literature Mapping Matrix (Sample)

<table>
<thead>
<tr>
<th>Reference/Source</th>
<th>Context (country, local, national/international)</th>
<th>Field/discipline</th>
<th>Research methodology</th>
<th>Data collection technique</th>
<th>Data analysis</th>
<th>Pedagogical Models</th>
<th>Immersive Concept</th>
<th>Transformative Concept</th>
<th>Intercultural Concept</th>
<th>Transformation Evaluation/tool</th>
<th>Results, Recommendations</th>
<th>Key findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cohen, Brown &amp; Morales, 2015</td>
<td>North Carolina &amp; Georgia, USA, Local</td>
<td>Gerontology &amp; Geriatrics</td>
<td>Qualitative methodology – data consisted of students’ journal entries</td>
<td>Reflective Journaling - Single document created for each learning environment. Demographic data collected from the first journal entry plus verbatim text for the 2nd and 3rd journal entries formed the dataset. Triangulation &amp; audit trail for trustworthiness</td>
<td>Qualitative analysis using a priori codebook based on Mezirow and info and research question.</td>
<td>Transformative learning. Both traditional face to face (FTF) lectures and online learning environments. FTF included readings, group assessment, papers and site visits. Online included two additional papers in lieu of group assessment.</td>
<td>Not Discussed</td>
<td>Assessing the TL of students who come to the course with preconceived ideas/beliefs. Collab/discussion with other students and other ‘non-educational’ activities said to achieve perspective transformation. Based on Mezirow’s TL - creating an unsettling experience and exposure to other’s perspectives</td>
<td>Study focuses on concept of death and dying as the element about which students are learning – goal is to become more competent with in this area.</td>
<td>Not Discussed</td>
<td>Three reflective journal assignments as part of course assessment. Students asked to reflect on four learning objectives and identify which learning activities best facilitated their understanding.</td>
<td>Coding revealed three major themes: awareness of others, questioning, and comfort. Questioning/awareness occur simultaneously awareness leads to uncertainty (disorienting dilemma). Students acquired a comfort with concept of death and dying. Exposure to others’ experiences facilitated TL. Journals good to use as monitoring/assessment of TL.</td>
</tr>
</tbody>
</table>
Appendix 2 Multicultural Awareness, Knowledge and Skills Survey (MAKSS)

The Multicultural Awareness, Knowledge, and Skills Survey (MAKSS) is a 60-item survey designed by Michael D’Andrea, Judy Damels, and Ronald Heck, all from the University of Hawaii. Respond to all 60 items on the scale, even if you are not working with clients or actively conducting groups. Base your response on what you think at this time. Try to assess yourself as honestly as possible rather than answering in the way you think would be desirable.

The MAKSS is designed as a self-assessment of your multicultural counseling awareness, knowledge, and skills.

1. Culture is not external but is within the person.
   Strongly disagree     Disagree     Agree     Strongly agree

2. One of the potential negative consequences about gaining information concerning specific cultures is that students might stereotype members of those cultural groups according to the information they have gained.
   Strongly disagree     Disagree     Agree     Strongly agree

3. At this time in your life, how would you rate yourself in terms of understanding how your cultural background has influenced the way you think and act?
   Very limited     Limited     Good     Very good

4. At this point in your life, how would you rate your understanding of the impact of the way you think and act when interacting with persons of different cultural backgrounds?
   Very limited     Limited     Good     Very good

5. How would you react to the following statement? While counseling explains the concepts of freedom, rational thought, tolerance of new ideas, and equality, it has frequently become a form of oppression to subjugate large groups of people.
   Strongly disagree     Disagree     Agree     Strongly agree

6. In general, how would you rate your level of awareness regarding different cultural institutions and systems?
   Very limited     Limited     Good     Very good

7. The human service professions, especially counseling and clinical psychology, have failed to meet the mental health needs of ethnic minorities.
   Strongly disagree     Disagree     Agree     Strongly agree
8. At the present time, how would you generally rate yourself in terms of being able to accurately compare your own cultural perspective with that of a person from another culture?

Very limited Limited Good Very good

9. How well do you think you could distinguish “intentional” from “accidental” communication signals in a multicultural counseling situation?

Very limited Limited Good Very good

10. Ambiguity and stress often result from multicultural situations because people are not sure what to expect from each other.

Strongly disagree Disagree Agree Strongly agree

11. The effectiveness and legitimacy of the counseling profession would be enhanced if counselors consciously supported universal definitions of normality.

Strongly disagree Disagree Agree Strongly agree

12. The criteria of self-awareness, self-fulfillment, and self-discovery are important measures in most counseling sessions.

Strongly disagree Disagree Agree Strongly agree

13. Even in multicultural counseling situations, basic implicit concepts, such as “fairness” and “health,” are not difficult to understand.

Strongly disagree Disagree Agree Strongly agree

14. Promoting a client’s sense of psychological independence is usually a safe goal to strive for in most counseling situations.

Strongly disagree Disagree Agree Strongly agree

15. While a person’s natural support system (i.e., family, friends, etc.) plays an important role during a period of personal crisis, formal counseling services tend to result in more constructive outcomes.

Strongly disagree Disagree Agree Strongly agree

16. How would you react to the following statement? In general, counseling services should be directed toward assisting clients to adjust to stressful environmental situations.

Strongly disagree Disagree Agree Strongly agree

17. Counselors need to change not just the content of what they think, but also the way they handle this content if they are to accurately account for the complexity in human behavior.

Strongly disagree Disagree Agree Strongly agree
18. Psychological problems vary with the culture of the client.
   Strongly disagree    Disagree    Agree    Strongly agree

19. How would you rate your understanding of the concept of “relativity” in terms of the goals, objectives, and methods of counseling culturally different clients?
   Very limited    Limited    Good    Very good

20. There are some basic counseling skills that are applicable to create successful outcomes regardless of the client’s cultural background.
   Strongly disagree    Disagree    Agree    Strongly agree

At the present time, how would you rate your own understanding of the following terms:

21. Culture
   Very limited    Limited    Good    Very good

22. Ethnicity
   Very limited    Limited    Good    Very good

23. Racism
   Very limited    Limited    Good    Very good

24. Mainstreaming
   Very limited    Limited    Good    Very good

25. Prejudice
   Very limited    Limited    Good    Very good

26. Multicultural Counseling
   Very limited    Limited    Good    Very good

27. Ethnocentrism
   Very limited    Limited    Good    Very good

28. Pluralism
   Very limited    Limited    Good    Very good
29. Contact Hypothesis
Very limited  Limited  Good  Very good

30. Attribution
Very limited  Limited  Good  Very good

31. Transcultural
Very limited  Limited  Good  Very good

32. Cultural Encapsulation
Very limited  Limited  Good  Very good

33. What do you think of the following statements? Witch doctors and psychiatrists use similar techniques.
Strongly disagree  Disagree  Agree  Strongly agree

34. Differential treatment in the provision of mental health services is not necessarily thought to be discriminatory.
Strongly disagree  Disagree  Agree  Strongly agree

35. In the early grades of formal schooling in the United States, the academic achievement of such ethnic minorities as African Americans, Hispanics, and Native Americans is close to parity with the achievement of White mainstream students.
Strongly disagree  Disagree  Agree  Strongly agree

36. Research indicates that in the early elementary school grades girls and boys achieve about equally in mathematics and science.
Strongly disagree  Disagree  Agree  Strongly agree

37. Most of the immigrant and ethnic groups in Europe, Australia, and Canada face problems similar to those experienced by ethnic groups in the United States.
Strongly disagree  Disagree  Agree  Strongly agree

38. In counseling, clients from different ethnic/cultural backgrounds should be given the same treatment that White mainstream clients receive.
Strongly disagree  Disagree  Agree  Strongly agree
39. The difficulty with the concept of “integration” is its implicit bias in favor of the dominant culture.

<table>
<thead>
<tr>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Agree</th>
<th>Strongly agree</th>
</tr>
</thead>
</table>

40. Racial and ethnic persons are underrepresented in clinical and counseling psychology.

<table>
<thead>
<tr>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Agree</th>
<th>Strongly agree</th>
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</table>

41. How would you rate your ability to conduct an effective counseling interview with a person from a cultural background significantly different from your own?

<table>
<thead>
<tr>
<th>Very limited</th>
<th>Limited</th>
<th>Good</th>
<th>Very good</th>
</tr>
</thead>
</table>

42. How would you rate your ability to effectively assess the mental health needs of a person from a cultural background significantly different from your own?

<table>
<thead>
<tr>
<th>Very limited</th>
<th>Limited</th>
<th>Good</th>
<th>Very good</th>
</tr>
</thead>
</table>

43. How well would you rate your ability to distinguish “formal” and “informal” counseling strategies?

<table>
<thead>
<tr>
<th>Very limited</th>
<th>Limited</th>
<th>Good</th>
<th>Very good</th>
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44. In general, how would you rate yourself in terms of being able to effectively deal with biases, discrimination, and prejudices directed at you by a client in a counseling setting?

<table>
<thead>
<tr>
<th>Very limited</th>
<th>Limited</th>
<th>Good</th>
<th>Very good</th>
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</table>

45. How well would you rate your ability to accurately identify culturally biased assumptions as they relate to your professional training?

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<tr>
<th>Very limited</th>
<th>Limited</th>
<th>Good</th>
<th>Very good</th>
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</thead>
</table>

46. How well would you rate your ability to discuss the role of “method” and “context” as they relate to the process of counseling?

<table>
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<tr>
<th>Very limited</th>
<th>Limited</th>
<th>Good</th>
<th>Very good</th>
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47. In general, how would you rate your ability to accurately articulate a client’s problem who comes from a cultural group significantly different from your own?

<table>
<thead>
<tr>
<th>Very limited</th>
<th>Limited</th>
<th>Good</th>
<th>Very good</th>
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48. How well would you rate your ability to analyze a culture into its component parts?

<table>
<thead>
<tr>
<th>Very limited</th>
<th>Limited</th>
<th>Good</th>
<th>Very good</th>
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</table>

49. How would you rate your ability to identify the strengths and weaknesses of psychological tests in terms of their use with persons from different cultural/racial/ethnic backgrounds?

<table>
<thead>
<tr>
<th>Very limited</th>
<th>Limited</th>
<th>Good</th>
<th>Very good</th>
</tr>
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</table>
50. How would you rate your ability to critique multicultural research?

Very limited  Limited  Good  Very good

51. In general, how would you rate your skill level in terms of being able to provide appropriate counseling services to culturally different clients?

Very limited  Limited  Good  Very good

52. How would you rate your ability to effectively consult with another mental health professional concerning the mental health needs of a client whose cultural background is significantly different from your own?

Very limited  Limited  Good  Very good

53. How would you rate your ability to effectively secure information and resources to better serve culturally different clients?

Very limited  Limited  Good  Very good

54. How would you rate your ability to accurately assess the mental health needs of women?

Very limited  Limited  Good  Very good

55. How would you rate your ability to accurately assess the mental health needs of men?

Very limited  Limited  Good  Very good

56. How well would you rate your ability to accurately assess the mental health needs of older adults?

Very limited  Limited  Good  Very good

57. How well would you rate your ability to accurately assess the mental health needs of gay men?

Very limited  Limited  Good  Very good

58. How well would you rate your ability to accurately assess the mental health needs of gay women?

Very limited  Limited  Good  Very good

59. How well would you rate your ability to accurately assess the mental health needs of handicapped persons?

Very limited  Limited  Good  Very good

60. How well would you rate your ability to accurately assess the mental health needs of persons who come from very poor socioeconomic backgrounds?

Very limited  Limited  Good  Very good
Scoring Instructions for the Multicultural Awareness Knowledge and Skills Survey (MAKSS)

The MAKSS is designed to measure an individual’s multicultural counseling awareness, knowledge, and skills. This 60-item survey is divided into three (3) subscales. Items 1 to 20 provide a measure of multicultural counseling awareness; items 21 to 40 provide a measure of multicultural counseling knowledge; items 41 to 60 provide a measure of multicultural counseling skills.

Subjects who complete the survey are provided with four options in responding to each item. These options are ranked on a Likert-type scale from 1 to 4. A score of 1 indicates “very limited” or “strongly disagree,” a score of 2 indicates “limited” or “disagree,” a score of 3 is “good” or “agree,” and a score of 4 corresponds to “very good” or “strongly agree.”

Please note, there are five (5) items in which we have reversed this scoring procedure. That is, on items 11 to 16 and item 38, a score of 4 is given if the subject circled “very limited” or “strongly disagree,” a score of 3 is given if the subject circled “limited” or “disagree,” a score of 2 is given if the subject circled “good” or “agree,” and a score of 1 is given if the subject circled “very good” or “strongly agree.” These items should be reverse coded when entered into a computer to be consistent with the other items in the subscale (e.g., 4 is coded 1 for these items only).

To calculate the total subscale scores, individual item scores comprising each subscale are summed (items 1 to 20 awareness; items 21 to 40 knowledge; items 41 to 60 skills), and the sum is divided by 20 (the number of items in each subscale) to generate three mean subscale scores.

You may find a published report of the initial validity and reliability findings and an explanation of statistical procedures in comparing the pre- and post-test results in experimental/control group studies in D’Andrea, Daniels, and Heck (1991).


Questions for Class Discussion

1. How satisfied were you with your results? Was it a surprise or did you expect your results? Please explain.

2. What plans do you have to become more multiculturally skilled as a counseling supervisor?
Appendix 3 Gateway to India Survey
5. Thinking back to when you first realised that your views or perspective had changed, what did your engagement with the program have to do with the experience of change?

6. Would you characterise yourself as one who usually thinks back over previous decisions or past behaviour?
   a) Yes
   b) No

7. Would you say that you frequently reflect upon the meaning of your studies for yourself, personally?
   a) Yes
   b) No

8. Which of the following have been parts of your experiences during the India Gateway Program? (check all that apply):
   a) Class/group project
   b) Writing about your concerns
   c) Personal journal
   d) Nontraditional structure of a course
   e) Personal learning assessment (PLA)
   f) Verbally discussing your concerns
   g) Written essays
   h) Self-evaluations in a course
   i) Class activities/exercises
   j) Personal reflection
   k) Course readings
   l) Other

9. Gender
   a) Male
   b) Female
10. Personal Information

a) Single □
b) Married □
c) Divorced/separated □
d) Partner □
e) Widowed □
f) White Australian □
g) Indigenous Australian □
h) Other (please specify) __________________________________________

11. Program of Study (please specify) ________________________________

12. Prior Education (please specify) _________________________________

13. Age (please specify) _____________

Thank you for taking the time to complete this survey.
Appendix 4 Digital story assessment survey
Digital Stories for Transformative Learning - Survey

This survey has been designed to help us develop an understanding about your experiences of transformative learning through the Digital Stories assessment in First Australians and Social Justice this semester.

* Required

1 Consent to Participate *
Please tick the boxes below if you consent
Check all that apply:

☐ I have read the participant information sheet regarding this research and agree to participate.
☐ I give my consent for teaching staff in First Australians and Social Justice to access and analyse my digital story submitted this semester for the purposes of this research.

2 Your Student Number
Your student number is required to access your digital stories. Please provide your student number below:

---

Personal Information

3 Please indicate your gender: *
Mark only one oval:

☐ Male
☐ Female
☐ Non binary
☐ Other:

4 Marital status *
Please indicate all of the boxes below that apply to you.
Check all that apply:

☐ Single
☐ Married
☐ Divorced/Separated
☐ Partner
☐ Widowed (Marital)
☐ Widowed (Cultural)
☐ Other:
5. Cultural background

Please indicate all of the boxes below that apply to you.
Check all that apply.

- Aboriginal
- Torres Strait Islander
- Caucasian Australian
- Other: ___________________________ 

6. Prior education

Please indicate all of the boxes below that apply to you.
Check all that apply.

- Completed high school
- Undergraduate degree
- Graduate Certificate
- Prior Masters degree
- PhD
- Other: ___________________________ 

7. Program of Study

Please specify your current program of study: ___________________________

8. Age

Please specify your age: ___________________________

9. Would you characterise yourself as one who usually thinks back over previous decisions or past behaviour?

Mark only one oval.

- Yes
- No

10. Would you say that you frequently reflect upon the meaning of your studies for yourself, personally?

Mark only one oval.

- Yes
- No
11. Your experience in the course
Which of the following have you experienced during this course generally (i.e. not specific to the digital story assessment)? Please check all that apply. Check all that apply:

- Attending on campus workshops
- Participating in Collaborative sessions online
- Keeping a personal journal outside of the formal requirements for this course
- Talking with a mentor or companion outside of the course
- Talking regularly with other students in the course
- Contacting teaching staff via email
- Contacting teaching staff via telephone or Skype
- Contacting teaching staff through private face to face meetings on campus
- Participating in online discussion boards
- Undertaking self-education activities outside of the course (such as watching NTIV or reading Indigenous media sources not included in course content)
- Personal reflection
- Doing course readings regularly i.e. at least once per week
- Other: ____________________________

Your Experience of Assessment

The Digital Stories Assessment Piece

As part of your digital story assessment for this course, you were asked to explore and share your personal historical story of engagement with Indigenous country, peoples, and cultures via a digital story.

Thinking about your experiences of this assessment in particular, please respond to any of the following statements that may apply on a scale of 1 (strongly agree) to 7 (strongly disagree).

12. I had an experience that caused me to question the way I normally act
Mark only one oval.

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Strongly agree   ○   ○   ○   ○   ○   ○   ○   Strongly disagree

13. I had an experience that caused me to question my ideas about identity e.g. as an Indigenous or non Indigenous Australian
Mark only one oval.

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Strongly agree   ○   ○   ○   ○   ○   ○   ○   Strongly disagree
14. As I questioned my ideas, I realised I no longer agreed with my previous beliefs or role expectations
Mark only one oval.

1  2  3  4  5  6  7
Strongly agree Strongly disagree

15. I observed that other people also questioned their beliefs
Mark only one oval.

1  2  3  4  5  6  7
Strongly agree Strongly disagree

16. I thought about acting in a different way from my usual beliefs and roles
Mark only one oval.

1  2  3  4  5  6  7
Strongly agree Strongly disagree

17. I felt uncomfortable with social expectations that I have inherited from previous generations
Mark only one oval.

1  2  3  4  5  6  7
Strongly agree Strongly disagree

18. I tried to figure out a way to adopt these new ways of acting
Mark only one oval.

1  2  3  4  5  6  7
Strongly agree Strongly disagree

19. I began to think about the reactions and feedback from my new behaviours
Mark only one oval.

1  2  3  4  5  6  7
Strongly agree Strongly disagree

20. I took action and adopted these new ways of acting
Mark only one oval.

1  2  3  4  5  6  7
Strongly agree Strongly disagree
21. I do not identify with any of the statements above. Please use the space below to briefly explain why this may be the case.

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

Your Experience of Assessment (cont.)

22. Since engaging in the digital story assessment (as opposed to the broader First Australians and Social Justice course) do you believe you have experienced a time when you realised that your values, beliefs, opinions, and/or expectations have changed? Mark only one oval.

☐ Yes  Skip to question 25
☐ No

Your Experience of Assessment (cont.)

23. If you answered 'no' to the above question, please use the space below to explain why:

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

24. Continue to the rest of the survey

Mark only one oval.

☐ Continue  Skip to question 43

Skip to question 43

Your Experience of Assessment (cont.)

25. Briefly describe what happened while engaging in the digital story assessment that influenced changes in your values, beliefs, opinions and/or expectations.

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

Your Experience of Assessment (cont.)

Please indicate the degree to which any of the following influenced any personal change you experienced as a result of your participation in the digital story using the scale below, between 1 (strongly influenced) and 7 (did not influence at all).

https://docs.google.com/forms/d/e/1FAIpQLSEo70dH4o71H4eUz2id6Uil8LTS_1OdS6me1UedE
### Another student’s support
Mark only one oval.

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### Engagement with Indigenous peoples and cultures outside of this course
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### Engagement with new places that I had not previously engaged with
Mark only one oval.

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### Engagement with familiar places in new ways
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### Your lecturer’s support
Mark only one oval.

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### A challenge from your lecturer
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### Group discussions with other students on campus outside of formal workshops
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33. **Engagement in informal discussions with others outside of this course (i.e. non students)**  
*Mark only one oval.*

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- Strongly influenced
- Did not influence at all

34. **Engagement in online collaborate sessions**  
*Mark only one oval.*

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- Strongly influenced
- Did not influence at all

35. **Engagement in on campus workshops**  
*Mark only one oval.*

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- Strongly influenced
- Did not influence at all

36. **Interactions on the discussion boards for this course**  
*Mark only one oval.*

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- Strongly influenced
- Did not influence at all

37. **Verbally articulating your experiences**  
*Mark only one oval.*

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- Strongly influenced
- Did not influence at all

38. **Personal reflection**  
*Mark only one oval.*

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- Strongly influenced
- Did not influence at all

39. **Course content**  
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- Strongly influenced
- Did not influence at all

https://docs.google.com/a/griffith.edu.au/forms/d/10IF2X9H1oe8Nw_dAvvcaU3biDwUHF8LjTS_13Z90meXU6/edit
40. **Evaluation of my own family history and things I learned from my parents**  
*Mark only one oval.*

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41. **Other. Please specify:**

42. **Thinking back to when you first realised that your views or perspective had changed, what did your engagement with the digital story assessment have to do with the experience of change?**

Please provide your answer in the space below:

---

Your Experience of Assessment (cont.)

43. **Are there any ways the assessment could have been carried out differently to produce a better outcome?**

Please specify:

---

44. **Is there anything else you would like to share about your experiences (positive or negative) of learning as a result of the digital story assessment this semester?**

Please specify:

---