FACULTY OF EDUCATION & SOCIAL WORK

MULTICULTURALISM: PERSPECTIVES FROM AUSTRALIA, CANADA & CHINA
Welcome to the Faculty of Education and Social Work at the University of Sydney and this jointly initiated exploration of multicultural issues. The conference brings together some of the leading educators from three countries – Australia, Canada and China. Initially suggested by colleagues at Southwest University, this conference is convened through a collaborative partnership between the Faculty of Education and Social Work at the University of Sydney and the University of British Columbia in Canada together with Beijing Normal University, Northeast Normal University and Southwest University in the People’s Republic of China.

This conference aims to bring together leading research-oriented education and social work faculties to discuss multiculturalism not as a cultural artifact, but as a complex transaction involving social, political, geographical, linguistic, economic and other forces. We hope the conference is a site which affords opportunities for learning, discussion and development as participants explore and identify areas of mutual interest for collaboration; and promote and develop collaborations on multicultural projects or other areas.

Papers that have been submitted for refereeing will be published online in a conference proceedings through the University Library’s Sydney eScholarship Repository. Participants will be notified of their availability following the conference.

To all presenters, thank you for sharing your expertise. Also, I would like to extend my gratitude to all who travelled such a distance to be here and share their work. I trust that all who participate will find the conference professionally rewarding and thank you for your attendance.

To the institutions represented, we offer a warm welcome. The conference marks an important event: the building of the tri-nations network designed to strengthen collaborations across our institutions and three nations.

Professor Robert J. Tierney
Dean, Faculty of Education and Social Work
The University of Sydney
CONTENTS

04 PROGRAM OUTLINE
04 Monday 21 November 2011
06 Venue floorplan
07 Tuesday 22 November 2011

ABSTRACTS & BIOGRAPHIES

08 KEYNOTE FROM AUSTRALIA
08 Joe Lo Bianco. The Globalisation of Pluralism

10 PARALLEL SESSION 1
10 Ghena Krayem. The Challenge of Muslim Communities in Multicultural States
12 Weirong Wang. A Cross-Cultural Study of Teacher Credibility in Relation to Teacher Clarity and Nonverbal Immediacy

13 PARALLEL SESSION 2
13 Handel Wright. Between ‘Death of Multiculturalism’ and Hegemonic Multicultural Education: The Awkwardness of the Canadian Case
14 Ekaterina Loy. Current Trends in Ethnic Youth Media and the Role of New Media in the Lives of Migrant Youth
15 Hong Zhu & Yunpeng Ma. Mother Tongue, Identity, and College Life: A Case Study on Chinese Minority Nationality Students in Northeast China

16 PARALLEL SESSION 3
16 Xi Wang. How Does Vocational Education Threaten Cultural Diversity in Mainland China? A Case Study on a NGO-Founded Vocational School for Migrant Youth
17 Dawn Joseph. Connecting and Celebrating Diversity Through Multicultural Arts Education
18 Lynn Sheridan. Professional Identity Formation of Teachers from Non-Arabic Backgrounds Working in Arab-Islamic School Communities

19 PARALLEL SESSION 4
20 Wei Kan. How to Bridge Two Different Worlds: A Case Study of Social Identity of Migrants from a Lower-Grade Class at a Public School in Beijing
21 Hayder AlHamdany. Exploration of Perceptions and Applications of Spoken Register at a South Australian University in Relation to Iraqi Students

22 PARALLEL SESSION 5
22 Jatinder Mann. ‘Multiculturalism Within a Bilingual Framework’ and ‘A Cohesive, United, Multicultural Nation’: Multicultural Policies in Canada and Australia, 1970s – the Present
23 Ming Sze. Culture and Health: An Investigation of Illness Perceptions in Immigrants and Anglo-Australians with Cancer in Australia
24 Li Wang. Chinese Language Education in Australia – Diversity, Perspective and Practice Towards Multiculturalism

25 PARALLEL SESSION 6
25 Michael Marker. “Our Responsibility was to the Land, the Water, the Animal and Human Peoples; to the Sources of Life Itself”: Coast Salish Understandings of Space, Power, and the History of Colonization on the Borderlands
26 Anna Lawrenson & Chiara O’Reilly. Cross-Cultural Encounters at the Art Gallery of New South Wales: The First Emperor: China’s Entombed Warriors
27 Clarice Chan. Cross-Cultural Communication Skills Training for Migrant Professionals in Australia: Challenges Facing Overseas-Trained Health Professionals

28 PARALLEL SESSION 7
28 Charles Ungerleider. Social Justice and Social Cohesion in Canada
29 Angelique Edmonds. Initiating Participatory Design: Multiculturalism, Women, Childbirth and Resilience
30 Thi Minh Phuong Nguyen. Asian Languages Program in Australia: Rationale and Implementation

31 TRI-NATIONS NETWORK LAUNCH

32 KEYNOTE FROM CANADA
32 Jo-Anne Dillabough. Transnational Fears and Local Anxieties about Marginalized Young People at the Borders of the Nation
34 KEYNOTE FROM CHINA
34 Yule Jin. Multicultural Education in China: Possibilities and Paths

36 PARALLEL SESSION 8
36 Jo-Anne Dillabough. Moral Panic in a New Age: Suspicion, Dread and Evolving Conceptions of Youth and the 'Dangerous Classes' in Urban Space
37 Yunpeng Ma & Hong Zhu. New Patterns in Higher Education Cross-Cultural Learning: The Case of a Postgraduate English Instruction Program in China
38 Alison Elliott & Christine Tayler. Developing Professional Learning for Early Childhood Educators in Very Remote Aboriginal and Torres Strait Islander Communities

39 PARALLEL SESSION 9
39 Autumn Knowlton. Why Multiculturalism is a Dirty Word for Indigenous Peoples: Some Thoughts on a Global Discourse
40 Vegneskumar Maniam. Florian Znaniecki’s Humanistic Sociology in Australian Studies on Cultural and Linguistic Diversity and the Implications for Education
41 Yu Kai. Bending the School Ladder: An Effort to Detrack Schools in Beijing

42 PARALLEL SESSION 10
42 Jo-Anne Dillabough & Autumn Knowlton. Symposium
44 Ivan Zavada. Music Performance and Creativity over Broadband Networks: The New Boundaries of Multiculturalism

This conference has been coordinated by the Faculty of Education and Social Work at the University of Sydney | sydney.edu.au/education_social_work

ACADEMIC CONVENORS
Associate Professor Lesley Harbon, Associate Dean International
Dr Lindy Woodrow, Co-Director, China Education Centre

CONFERENCE COORDINATOR
Margery Hornibrook, Honorary Associate

ADMINISTRATION
Britt Putland, Project Coordinator

CHINESE CONSULTANT
Professor Changyun Kang, Beijing Normal University, Zhuhai Campus and Co-Director, China Education Centre

CANADIAN CONSULTANT
Dr Tom Sork, The University of British Columbia
### MONDAY 21 NOVEMBER 2011

#### PROGRAM OUTLINE

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
</table>
| 9.00 AM | Acknowledgment of Country: Robert J. Tierney, The University of Sydney  
Opening Address: Her Excellency Professor Marie Bashir AC GVO, Governor of New South Wales and Chancellor of the University of Sydney |
| 9.15 AM | **KEYNOTE:** The Globalisation of Pluralism. Joe Lo Bianco, The University of Melbourne |
| 10.15 AM | Questions and moderated discussion |
| 10.30 AM | Morning Tea |
| 11.00 AM | PARALLEL SESSION 1  
RM 100 Policy: The Challenge of Muslim Communities in Multicultural States. Ghena Krayem, The University of Sydney  
RM 107 Language/Education: A Cross-Cultural Study of Teacher Credibility in Relation to Teacher Clarity and Nonverbal Immediacy. Weirong Wang, Beijing Normal University |
| 11.30 AM | PARALLEL SESSION 2  
LT 106 Policy: Between ‘Death of Multiculturalism’ and Hegemonic Multicultural Education: The Awkwardness of the Canadian Case. Handel Wright, The University of British Columbia  
RM 100 Diversity: Current Trends in Ethnic Youth Media and the Role of New Media in the Lives of Migrant Youth. Ekaterina Loy, The University of Adelaide  
RM 107 Language/Education: Mother Tongue, Identity, and College Life: A Case Study on Chinese Minority Nationality Students in Northeast China. Hong Zhu & Yunpeng Ma, Northeast Normal University |
| 12.00 PM | PARALLEL SESSION 3  
LT 106 Policy: How Does Vocational Education Threaten Cultural Diversity in Mainland China? A Case Study on a NGO-Founded Vocational School for Migrant Youth. Xi Wang, Beijing Normal University  
RM 100 Diversity: Connecting and Celebrating Diversity Through Multicultural Arts Education. Dawn Joseph, Deakin University  
RM 107 Language/Education: Professional Identity Formation of Teachers from Non-Arabic Backgrounds Working in Arab-Islamic School Communities. Lynn Sheriden, The University of New South Wales |
| 12.30 PM | PARALLEL SESSION 4  
RM 100 Diversity: How to Bridge Two Different Worlds: A Case Study of Social Identity of Migrants from a Lower-Grade Class at a Public School in Beijing. Wei Kan, Beijing Normal University  
RM 107 Language/Education: Exploration of Perceptions and Applications of Spoken Register at a South Australian University in Relation to Iraqi Students. Hayder AlHamdany, The University of Adelaide |
<p>| 1.00 PM | Lunch |</p>
<table>
<thead>
<tr>
<th>Time</th>
<th>Session</th>
<th>Policy</th>
<th>Diversity</th>
<th>Language/Education</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.00 PM</td>
<td>PARALLEL 5</td>
<td>‘Multiculturalism Within a Bilingual Framework’ and ‘A Cohesive, United, Multicultural Nation’: Multicultural Policies in Canada and Australia, 1970s – the Present. Jatinder Mann, King’s College London</td>
<td>Culture and Health: An Investigation of Illness Perceptions in Immigrants and Anglo-Australians with Cancer in Australia. Ming Sze, The University of Sydney</td>
<td>Chinese Language Education in Australia – Diversity, Perspective and Practice Towards Multiculturalism. Li Wang, The University of Sydney</td>
</tr>
<tr>
<td>2.30 PM</td>
<td>PARALLEL 6</td>
<td>‘Our Responsibility was to the Land, the Water, the Animal and Human Peoples; to the Sources of Life Itself’: Coast Salish Understandings of Space, Power, and the History of Colonization on the Borderlands. Michael Marker, The University of British Columbia</td>
<td>Cross-Cultural Encounters at the Art Gallery of New South Wales: The First Emperor: China’s Entombed Warriors. Anna Lawrenson &amp; Chiara O’Reilly, The University of Sydney</td>
<td>Cross-Cultural Communication Skills Training for Migrant Professionals in Australia: Challenges Facing Overseas-Trained Health Professionals. Clarice Chan, The University of New South Wales / The University of Hong Kong</td>
</tr>
<tr>
<td>3.00 PM</td>
<td>PARALLEL 7</td>
<td>Social Justice and Social Cohesion in Canada. Charles Ungerleider, The University of British Columbia</td>
<td>Initiating Participatory Design: Multiculturalism, Women, Childbirth and Resilience. Angelique Edmonds, University of South Australia</td>
<td>Asian Languages Program in Australia: Rationale and Implementation. Thi Minh Phuong Nguyen, The University of New South Wales</td>
</tr>
<tr>
<td>3.30 PM</td>
<td></td>
<td>Afternoon Tea</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.00 PM</td>
<td></td>
<td>Launch of the Tri-Nations Network</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.15 PM</td>
<td>KEYNOTE</td>
<td>Transnational Fears and Local Anxieties about Marginalized Young People at the Borders of the Nation. Jo-Anne Dillabough, The University of British Columbia / University of Cambridge</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.15 PM</td>
<td></td>
<td>Questions and moderated discussion</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.30 PM</td>
<td></td>
<td>Close of Conference Day 1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.00 PM</td>
<td></td>
<td>Conference Dinner</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
VENUE
NEW LAW SCHOOL BUILDING, THE UNIVERSITY OF SYDNEY
## PROGRAM OUTLINE

**TUESDAY 22 NOVEMBER 2011**

<table>
<thead>
<tr>
<th>Time</th>
<th>Session</th>
</tr>
</thead>
<tbody>
<tr>
<td>9.00 AM</td>
<td>Conference Opening</td>
</tr>
<tr>
<td>9.15 AM</td>
<td><strong>KEYNOTE:</strong> Multicultural Education in China: Possibilities and Paths. Yule Jin, Southwest University</td>
</tr>
<tr>
<td>10.15 AM</td>
<td>Questions and moderated discussion</td>
</tr>
<tr>
<td>10.30 AM</td>
<td>Morning Tea</td>
</tr>
<tr>
<td>11.00 AM</td>
<td>PARALLEL SESSION 8</td>
</tr>
<tr>
<td></td>
<td><strong>Policy:</strong> Moral Panic in a New Age: Suspicion, Dread and Evolving Conceptions of Youth and the ‘Dangerous Classes’ in Urban Space. Jo-Anne Dillabough, The University of British Columbia / University of Cambridge</td>
</tr>
<tr>
<td></td>
<td><strong>Diversity:</strong> New Patterns in Higher Education Cross-Cultural Learning: The Case of a Postgraduate English Instruction Program in China. Yunpeng Ma &amp; Hong Zhu, Northeast Normal University</td>
</tr>
<tr>
<td></td>
<td><strong>Language/Education:</strong> Developing Professional Learning for Early Childhood Educators in Very Remote Aboriginal and Torres Strait Islander Communities. Alison Elliott, The University of Sydney &amp; Christine Tayler, Charles Darwin University</td>
</tr>
<tr>
<td>11.30 AM</td>
<td>PARALLEL SESSION 9</td>
</tr>
<tr>
<td></td>
<td><strong>Policy:</strong> Why Multiculturalism is a Dirty Word for Indigenous Peoples: Some Thoughts on a Global Discourse. Autumn Knowlton, The University of British Columbia</td>
</tr>
<tr>
<td></td>
<td><strong>Diversity:</strong> Florian Znaniecki’s Humanistic Sociology in Australian Studies on Cultural and Linguistic Diversity and the Implications for Education. Vegneskumar Maniam, University of Adelaide</td>
</tr>
<tr>
<td></td>
<td><strong>Language/Education:</strong> Bending the School Ladder: An Effort to Detrack Schools in Beijing. Yu Kai, Beijing Normal University</td>
</tr>
<tr>
<td>12.00 PM</td>
<td>PARALLEL SESSION 10</td>
</tr>
<tr>
<td></td>
<td><strong>Policy:</strong> Symposium. Jo-Anne Dillabough &amp; Autumn Knowlton, The University of British Columbia</td>
</tr>
<tr>
<td></td>
<td><strong>Language/Education:</strong> Music Performance and Creativity over Broadband Networks: The New Boundaries of Multiculturalism. Ivan Zavada, The University of Sydney</td>
</tr>
<tr>
<td>12.30 PM</td>
<td>Close of Conference</td>
</tr>
</tbody>
</table>
THE GLOBALISATION OF PLURALISM

For four decades Australian public policy has pursued a fragmented agenda of civics, Asia literacy, multiculturalism and Indigenous reconciliation. Originating in different realms and responding to different but pressing needs, public policy has at times stressed one or other of these ideals. In recent decades a human capital based neo-liberal construction of schooling and curriculum has further fragmented the public response to the needs for recognition of difference in the context of social unity and economic opportunity. Australia has at times imagined that the nation’s economic and security integration into the Asian region carried cultural and linguistic repercussions summed up in the term Asia literacy. The Indigenous reconciliation agenda was constructed as an amalgam of awareness of Indigenous culture among mainstream Australians, initiatives in Closing the Gap of achievement differentials for Indigenous students, and a troubled history of first language provision. The response to immigration derived diversity has equally fluctuated between specialist provision for integrating or assimilating new arrivals and longer term immigrants, with a light spread of cultural diversity themes for all learners. All these themes have jostled with civics education and occasional efforts at ‘international studies’ as responses to pluralism from sub-national (immigrant and Indigenous) and extra-national (regional and global) pressures. The fragmentation of responses to pluralism has seen one emphasis replace and substitute for earlier conceptualisations so that Australian studies was replaced by multiculturalism, which was replaced by Asia literacy, which has ceded to global studies, some of which revive and return in new guise and with new energy. All the while it has become apparent the world over, no less across the Asia Pacific region, that globalisation has produced immense diversity in all nations of the world. The flows of people, goods, ideas and technologies have led to a proliferation of differences so that education systems from Korea to New Zealand, Sri Lanka to China, Canada to Chile all grapple with the increasingly pressing agendas to craft educational responses that convey skills and opportunity to individuals for economic participation, dispositions and knowledge for civic participation, openness and curiosity for their lives as participants in a world of ever decreasing distance, ever increasing contact, and ever more urgent need of inclusion. This paper will discuss this proliferation of responses to diversity, proposing a worldmindedness goal for all schools, and all learners, that retains the focus on educational equity and high standards of achievement while stressing civic participation and shared common life in a context of the recognition of multiple layers of difference and identity in a global time.

JOE LO BIANCO

THE UNIVERSITY OF MELBOURNE

Professor Joe Lo Bianco is the Associate Dean (Global Engagement) at the Melbourne Graduate School of Education in the University of Melbourne, Australia and President of the Australian Academy of the Humanities. He is well known as the author of the National Policy on Languages, the 1987 policy adopted by the Australian government as a comprehensive national plan covering all of Australia’s language needs and interests: English and English literacy; English as a second and as a foreign language; languages other than English (including Indigenous language rights, immigrant and foreign languages), and language services such as research, translating and interpreting, and public media.

Joe Lo Bianco has been an invited consultant advising on language and literacy planning; bilingualism; integration of Indigenous and immigrant children into mainstream schools; anti-racist and multicultural education in many countries including Australia, Canada, New Zealand, Scotland, Ireland, Sri Lanka, the United States, South Africa, Thailand, Italy, Vietnam and several Pacific Island nations.

Joe has written or edited more than 32 books and major reports and 120 book chapters and articles. Recent books include Language Learning from the Inside: Learners’ Voices & Public Policy Ambitions (with Renata Allani, in press), China and English: Globalisation and Dilemmas of Identity (edited with J. Orton and G. Yihong, 2009) and Second Languages and Australian Schooling (2009). His current areas of writing include global English; English in China; the expansion of Chinese and the use of Chinese as a medium of instruction; public discourse and social harmony; literacy, romanisation and script change in Vietnam; as well as country-specific language policy research with PhD students in East Timor, Laos, Italy, the UK, the US and Australia.

For his research and policy work Professor Lo Bianco has been elected Fellow of the Australian Academy of the Humanities and Fellow of the Australian Council of Educators; and awarded the Order of Australia, the Centenary Medal, the Australian College of Educators 2007 College Medal, and the title of Commendatore nell’ordine di merito della repubblica Italiana.
The challenge of Muslim communities in multicultural states

There is no doubt that multiculturalism has recently been a somewhat vexed issue in many liberal democratic countries. Several world leaders, politicians and public commentators have recently raised concerns with government policies accommodating the diversity of minority groups within these states. This has led some to believe that there is a backlash against multiculturalism. However this paper will argue that the recent comments and concerns are not really about multiculturalism as much as they are about the accommodation of Muslim minority groups in multicultural states, and that in fact dealing with the ‘Muslim’ question is one of the most important challenges facing the future of multiculturalism.

One of the most controversial issues with respect to Muslim groups in multicultural states such as Australia and Canada is the issue of recognition or accommodation of shariah. In Canada, the heated public debate led to the Ontario government introducing a law banning faith-based arbitration. In Australia, whilst the issue has arisen from time to time the public debate is really just beginning. In each of these countries the public debate has focused on the failure of multiculturalism and diversity policies.

This paper will seek to address the issue of recognition or accommodation of shariah in Canada and Australia and in particular what this issue means for the future of multiculturalism in these states. The paper will draw upon the recently completed empirical research about the Muslim community in Australia and the intersection of shariah and Australian law in the family law context. It will be argued that this issue raises some of the most important questions for the future of multiculturalism. In particular the paper will seek to demonstrate that policies that accommodate the diversity of Muslim communities in Canada and Australia can contribute to the integration of these groups within the wider society rather than being a threat to the cohesion of these states.

Ghena Krayem

The University of Sydney

Ghena Krayem is currently a lecturer in the Faculty of Law at the University of Sydney. She has recently completed her doctoral thesis on the recognition of shariah in Australia. Ghena graduated from the University of Sydney with first class honours in law in 1999, and worked as tipstaff to Justice Windeyer at the Supreme Court of New South Wales. Between 2000 and 2003 Ghena taught at Macquarie University in constitutional law, contracts and conflicts of laws. From 2003 to 2007 she was a lecturer at the University of Sydney, teaching in constitutional law and legal ethics. She is also a solicitor admitted to practice in the Supreme Court of New South Wales. Ghena has researched and lectured in many areas to do with Islam, particularly issues to with Muslim women and Islamic family law.
MULTICULTURAL INTERNATIONAL MINDEDNESS: PEDAGOGIES OF INTELLECTUAL E/QUALITY FOR AUSTRALIAN DIALOGICAL ENGAGEMENT WITH CHINESE THEORISING

This paper contributes to the debate over the problem of fostering reciprocity in theorising between Western and non-Western intellectual cultures as the basis for transformative knowledge exchange which fuses intellectual resources from different educational cultures while interrogating Western intellectual hegemony. The significance of this intervention is its exploration of the concepts of ‘multicultural international mindedness’ and ‘pedagogies of intellectual e/quality.’ It is argued that these concepts offer the potential for providing a fresh new basis for Australian dialogical engagement with non-Western theorising, and specifically with Chinese theoretical tools. Thinking in terms of ‘multicultural international mindedness’ and ‘pedagogies of intellectual e/quality’ this account is grounded in research into education programs and pedagogies that presuppose and seek to verify the presumption that students from China have or can access Chinese concepts, metaphors and diagrams which they can use to develop scholarly arguments which theorise evidence of teaching and learning in Australia. For those seeking to make their theoretical knowledge count wherever it presently does not count in Australian education may benefit from the possibilities for shaping ‘multicultural international mindedness’ based on the presupposition and verification of intellectual e/quality. This presupposition of intellectual e/quality speaks to those whose theoretical knowledge does not count in multicultural Australia. This includes Westerners and ‘Resterners’, Muslims and Christians, Indigenous and non-Indigenous Indians, Francophones and Anglophones, Latin Americans and Middle Easterners, male and female alike. Verifying this is the pedagogical challenge for educators operating on the basis of ‘multicultural international mindedness’ and the ‘presupposition of intellectual e/quality’.

MICHAEL SINGH
UNIVERSITY OF WESTERN SYDNEY

Professor Michael Singh directs Western Sydney’s Research Oriented School Engaged Teacher Education (ROSETE) Program. This an innovative Australia/China partnership aimed at improving the learnability of Chinese among Australia’s non-background speakers of this language through training volunteers from China to be teacher-researchers. The volunteers are challenged to use Chinese theoretical tools to develop scholarly arguments based on an analysis of their data about Australian education and schooling. The partnership is a strategic alliance between the New South Wales Department of Education and Communities (Western Sydney Region), the Ningbo Municipal Education Bureau (Ningbo, China), and the University of Western Sydney (Centre for Educational Research).
A CROSS-CULTURAL STUDY OF TEACHER CREDIBILITY IN RELATION TO TEACHER CLARITY AND NONVERBAL IMMEDIACY

This study explores teacher credibility in relation to teacher clarity and nonverbal immediacy in the US and China. Participants consisted of 320 students from a mid-sized public university in the US and 388 students from an equivalent one in China. Statistics analyses revealed significant differences in perceived teacher credibility (p < .05), teacher clarity (p < .001) and nonverbal immediacy (p < .001) between the two countries. However, similar patterns of relationships were found between perceived teacher credibility and the two communication variables in the two cultures. Furthermore, teacher clarity appeared to be associated with a greater amount of increase in perceived teacher credibility than nonverbal immediacy in both cultures.

WEIRONG WANG
BEIJING NORMAL UNIVERSITY

Dr Weirong Wang is an associate professor of education at Beijing Normal University, Zuhai Campus, where she has worked since she received her doctorate from Illinois State University in the United States in 2007. She has been a teacher educator throughout her career and is currently the department chair of educational management and the director of the Research Center of International Education on her campus. Her research interests include teacher education; international comparative education, particularly in curriculum and instruction; and second language education. More recently, Weirong has turned her attention to teacher communication in intercultural classrooms which she believes to be a joint effort of the international teaching community.
BETWEEN ‘DEATH OF MULTICULTURALISM’
AND HEGEMONIC MULTICULTURAL
EDUCATION: THE AWKWARDNESS OF
THE CANADIAN CASE

We appear to have arrived at the end of multiculturalism and by implication multicultural education around the world. From newspapers and magazines (Canadian National Post, 2007, European online Project Syndicate, 2007) through progressive academics (Ien Ang’s 1990s identification of “multiculturalism in crisis” in Australia and John Willinsky’s 2009 placing of multiculturalism firmly in the past, “What was Canadian Multiculturalism?”) to conservative European leaders (Germany’s Angela Merkel, France’s Nicolas Sarkozy and Britain’s David Cameron) recent statements that supposedly drove in the last nails in the coffin of multiculturalism, the very death of multiculturalism is being loudly proclaimed. At the very least multiculturalism has been rendered passé, from the European Union and several Latin American countries turn to interculturalism and intercultural education to theorists taking up of multiculturalism’s alternatives such as globalization, cosmopolitanism, diaspora, and transnationalism.

All of this is rather awkward for Canada, the country which gave the world official multiculturalism in the 1970s and where multiculturalism and multicultural education have weathered sustained critiques from both the political right and left, Quebec’s intercultural education alternative and First Nations ambivalence. Multiculturalism in Canada is emblematic of the values and very character of the Canadian nation and the hegemonic framework for everything in education from policy to pedagogy. In this paper, I address this awkward status quo of liquid community and hegemonic multiculturalism and present a number of caveats, first about the idea of a complacently hegemonic Canadian multicultural education (eg changes in social studies textbooks) and second about the inevitability of the death of multiculturalism. I warn of the dangers of the alternatives, including intercultural and global frameworks (eg possibility of cultural supremacy, eschewing of race talk and racism) and make a case for the continued viability of an anti-racism infused Canadian multicultural discourse and education.
CURRENT TRENDS IN ETHNIC YOUTH MEDIA AND THE ROLE OF NEW MEDIA IN THE LIVES OF MIGRANT YOUTH

This project focuses on qualitative aspects of new media interaction by migrant youth in Australia. The project case study will look at Afghan youth from Adelaide. Until quite recently, participation of ethnic communities in media was explained as an after-effect of changing migration patterns (Georgiou, 2005). Since the emergence of Web 2.0 (O’Reilly, 2005), this trend has been included in a bigger tendency of rise in independent media (Deuze, 2006). The growing dissatisfaction of audiences with mainstream media is one of the signs leading towards increased civic engagement within ethnic communities (Wilson et al., 2003). This matches data from Australian studies: ethnic youth feel misrepresented by the mainstream media (Ang et al., 2006). A number of international studies suggest various outcomes for migrant youth using new media, for example finding information about the country of residence, keeping in touch with friends and family in the country of origin, a platform for social empowerment and identity trials (Bailey et al., 2007; Elias & Lemish, 2009).

EKATERINA LOY
UNIVERSITY OF ADELAIDE

Ekaterina Loy holds a Bachelor of Science degree in linguistics from Herzen State University, Russia and a Master of Science degree in art and technology from Chalmers University, Sweden. Currently Ekaterina is undertaking PhD studies in the Department of Media at the University of Adelaide, Australia. Her research interests include digital humanities, languages and linguistics, media and culture, and ethnic/multicultural affairs.

At present Ekaterina coordinates a multicultural youth program at Radio Adelaide in South Australia. She also serves as the ethnic youth representative on the Board of Radio Adelaide, and as the South Australian representative on the National Ethnic and Multicultural Broadcasters’ Council (NEMBC) Youth Committee.

In 2009 Ekaterina produced the winning entry for the Community Broadcasting Association of Australia (CBAA) Excellence in Ethnic and Multicultural Broadcasting Awards, and was named Youth Broadcaster of the Year by NEMBC.
This paper presents a pilot study on minority Chinese college students' language practices and identities, currently focusing on students from Tibet. The participants were from intensive Mandarin boarding schools and are studying in a Chinese national university in northeast China under the state scholarship. Based on the data collected from focus groups and individual in-depth interviews, the study reports the participants' learning practices of Tibetan and Mandarin and how these practices have influenced their academic and national identity development. The exploration of Tibetan college students' growth in the Mandarin-dominant environment is significant to understanding China's minority education policy and the research on multilingualism/multiculturalism from a global perspective.

HONG ZHU
NORTHEAST NORMAL UNIVERSITY
Professor Hong Zhu earned her PhD from OISE/University of Toronto in 2005. Her dissertation, Capital Transformation and Immigrant Integration: Chinese Independent Immigrants' (CIIs) Language Practices and Social Practices in Canada, is an ethnographic study on CIIs' integration experience in Canada. Hong is currently a professor in the School of Education at Northeast Normal University where she is the coordinator of the International Education Program for Academic Degrees and Advanced Studies, the first full English instruction graduate education program in China. Hong is teaching graduate courses such as Research Methodology; Curriculum Reform and Teacher Professional Development; Second Language Acquisition; and Language, Identity and Education. Since 2007 she has hosted a longitudinal research study on the pre-service teacher education of Grade 2007 – the first cohort of China's recovery of free tertiary normal education. Currently Hong is doing research on English used across circles and academic identity of international students, mother tongues and Chinese minority nationality students’ college life.

YUNPENG MA
NORTHEAST NORMAL UNIVERSITY
Professor Yunpeng Ma obtained his PhD in education in 1999 from the Chinese University of Hong Kong. Currently, he is the Dean of the School of Education at Northeast Normal University.

Dr Ma has chaired many research projects funded by the Ministry of Education, such as ‘Elementary Mathematics Curriculum for Distance Learning’ (2001–04), ‘Study of Assessment Models and Methods for Basic Educational Quality’ (2002–05), and ‘Theory and Practice on Good Quality Schools – Exploration of Elementary School Educational Reform in the 21st Century’ (2002–05). He is a board member of the China Education Association’s Education Section, and the deputy director of the Association’s Curriculum Section and Elementary Mathematics Section.

Dr Ma is very active in educational initiatives at both domestic and international levels. He has initiated several international cooperative educational research programs and developed the first full English instruction international postgraduate education program in China.
HOW DOES VOCATIONAL EDUCATION THREATEN CULTURAL DIVERSITY IN MAINLAND CHINA? A CASE STUDY ON A NGO-FOUNDED VOCATIONAL SCHOOL FOR MIGRANT YOUTH

With significant urbanisation in mainland China, there has been an increasing demand for a skilled workforce in cities. In order to help migrant youth find jobs in industry and to improve their lives, many NGOs have been committed in establishing non-profit vocational schools for the underprivileged. However, in the face of highly standardised curricula and school management, it seems that the migrants are given little autonomy to cross cultural borders without reference to the dominant urban cultures. With the theme of multiculturalism addressed, vocational education should not be designed as a way of merely escaping cultures of poverty, but rather provide opportunities for the migrants to learn to appreciate different cultures – both the urban cultures and their distinct values, and to keep self-reflexive.

This research proposes a case study on one of the NGO-founded vocational schools, exploring how curricula and management practices impede and/or enhance the school’s ability to offer multiculturally inclusive opportunities. Working voluntarily as a lead teacher at the school, the researcher has entered a naturalistic setting, personally experiencing the migrants’ world. Classroom observation, interviews with students and teachers, and textual analysis of school documents are employed as research methods. Based on the ethnographic knowledge, the research discusses reasons for the constrained developing of identities as confident, competent, open-minded and reflexive urban residence and technical workers. Some issues for improvement are also suggested in terms of curricular design and school management.

XI WANG
BEIJING NORMAL UNIVERSITY

Dr Xi Wang is a lecturer in the Faculty of Education at Beijing Normal University. She received her master’s degree from Simon Fraser University, Canada in 2005, and her PhD from the Faculty of Education at the University of Cambridge in 2009. Prior to coming to Beijing Normal University in 2010, Xi served as a postdoctoral fellow in the Department of Sociology at Peking University, doing research related to the sociology of education.

Xi lectures in sociology of education, qualitative research methods and class management. Currently, her main research is in school management with special interests in discursive construction of social identities and culture. She is an ethnographer and discourse analyst and draws from a wide range of research methods in her research.
As Australia continues to pride itself as a multicultural society, a cultural mosaic formed by ongoing migration and increasing cultural diversity, “each generation must renew the commitment to diversity and multiculturalism, including in education” (Welsh, 2010, p. 131). This paper situates itself in Melbourne (Victoria) through the lens of celebrating our rich multicultural arts. The ‘arts’ connect communities and bring people together where both contemporary and traditional arts can be preserved, protected and promoted. In multicultural Australia, the ‘arts’ provides a space that enables us to understand, appreciate and celebrate diversity when there is conflict and divisions between people of different cultures, languages, religion and ethnicities. In this paper, I provide some theoretical underpinnings surrounding issues of multiculturalism and specifically multicultural education in Australia as Merton (2011) rightly points out “all identities and differences are seen as being worthy of affirmation” (p. 24). Through questionnaire data collected (September 2010) from an ongoing research project entitled Attitudes and perceptions of Arts Education Students: Preparing culturally responsive teachers across two continents (Australia and South Africa), I present findings of only Australian tertiary arts education students regarding multiculturalism. As future arts educators, their current attitudes and perceptions of multiculturalism, what they value, believe and understand, I argue, can influence the lives of their students and build a more cohesive society. For future teachers to be able to see themselves as agents of change who can make a positive difference to a multicultural Australia, I present a snapshot of their current understandings of multiculturalism and its importance as basis for this in arts practice. Such attitudes provide insights into pre-service teachers’ beliefs and perceptions of having “an appreciation of and respect for cultural diversity; and a willingness to teach in ways that challenge existing inequalities and promote social justice” (Villegas & Lucas, 2002a, p. 177).
Teachers' lack of productive engagement with difference – linguistic, cultural, ethnic, religious, and socioeconomic – is recognised as a critical issue in efforts to build successful and equitable education systems, both internationally and in Australia. Here as elsewhere, this issue is heightened by concerns about increasing divergence between the growing cultural, ethnic and linguistic diversity of the general population vis-à-vis the relatively homogenous white, middle class teaching force. Of particular concern in recent years, particularly post-9/11, has been rising levels of Islamophobia (Dunn, Klocker, & Salabay, 2007; Forrest & Dunn, 2006) and the damaging effect this is having on the educational opportunities of students of Arab-Islamic backgrounds, who find themselves increasingly disengaged and disenfranchised in relation to the social and economic benefits of schooling (Kamp & Mansouri, 2009; Mansouri & Wood, 2008; Welch, 2007). The current paper reports on research into narratives of professional identity formation of teachers from non-Arabic backgrounds working in schools serving Arab-Islamic communities, with a focus on the development of these teachers’ intercultural skills and knowledge. The findings have potential implications for pre-service and in-service teacher education in an era of transnationalism and global cultural flows.

LYNN SHERIDEN
THE UNIVERSITY OF NEW SOUTH WALES

Lynn Sheridan is a lecturer in the School of Education at the University of New South Wales (UNSW) in Sydney. Lynn completes her PhD this year and her research interests are in pre-service teacher professional formation and perceptions. She has extensive teacher education experiences and has worked as an academic in teacher education since 2000 at the University of Canberra, the University of Technology Sydney (UTS), the University of Notre Dame, and UNSW.
NATIONAL IDENTITY AND CIVICS CLASSES: THE LIMITATIONS OF THE PEOPLE OF AUSTRALIA – AUSTRALIA’S MULTICULTURAL POLICY

In the wake of the incremental abolition of the White Australia policy over the course of the 20th century and the introduction of various anti-discrimination laws, there is no longer widespread and persistent formal discrimination on the basis of ethnicity, religion, language, etc, in Australia. Despite much progress having been made, Australia is by no means an unqualified multicultural success story. Not only is there a significant amount of residual racism in Australian society, many Australians of non-Anglo-Celtic background rightly feel that they are not fully accepted as Australians by large segments of the Anglo-Celtic majority. While The People of Australia – Australia’s Multicultural Policy appropriately celebrates multiculturalism, it does not provide us with the tools to confront residual racism and combat the alienation of minorities. To effectively tackle these problems, we need to explicitly engage with the question of how to define Australia’s national identity. This is because residual racism persists and non-Anglo-Celtic Australians are often alienated precisely because Australian national identity is conventionally defined by reference to Australia’s Anglo-Celtic, Christian, English-speaking majority. What is needed is a redefinition of Australian national identity that defines Australian-ness exclusively by reference to liberal democratic values. This will not only make all Australians feel fully Australian, irrespective of their ethnicity, religion, language, etc, it will also diminish residual racism by marginalising those Australians who attack non-Anglo-Celtic Australians on the grounds that they are supposedly un-Australian. To ensure that Australia’s multicultural society remains socially sustainable, it is crucial that future generations of Australians are inculcated with an appreciation of Australia’s liberal democratic national identity. It is for this reason that, in addition to defining Australian-ness by reference to liberal democratic values, The People of Australia – Australia’s Multicultural Policy should have included the introduction of mandatory civics classes in Australian schools.

BENJAMIN HERSCOVITCH
THE UNIVERSITY OF SYDNEY

Benjamin Herscovitch is a PhD candidate in the Department of Philosophy at the University of Sydney. His primary research interests are liberalism, federalism and nationalism and he has published papers in all three areas. He has received numerous awards and scholarships, including the University Medal in Philosophy, Mont Pelerin Society and Humane Studies Fellowships, the University of New South Wales Honours Year Scholarship and an Australian Postgraduate Award. Over the course of his academic career, he has been a freelance ethics consultant for a large professional services firm, taught undergraduate philosophy courses and presented papers at numerous academic conferences throughout the world. He is now a policy graduate at the Australian Department of Foreign Affairs and Trade.

DEBOPRIYO BAL
INSTITUTE FOR ECONOMICS AND PEACE

Debopriyo Bal is the research assistant at the Institute for Economics and Peace (IEP) in Sydney. He has a diverse academic background in mathematics, philosophy and economics and has presented at numerous academic conferences. At the IEP, he is currently writing material on Peace and Conflict Studies which will be taught in graduate programs at New York University and developing proxies which can measure social sustainability and ‘positive’ peace.
HOW TO BRIDGE TWO DIFFERENT WORLDS: A CASE STUDY OF SOCIAL IDENTITY OF MIGRANTS FROM A LOWER-GRADE CLASS AT A PUBLIC SCHOOL IN BEIJING

Children of migrant workers from rural areas are confronted with a different world when they are starting their learning at public schools in Beijing. The study focuses on this group of pupils at one public school in Beijing, based on the social identity of theoretical frame and qualitative research methods, including classroom observation and interview. The researcher draws the conclusion that even if some educational approaches had been adopted by school management, migrant children would still choose different social categories to match different social context, according to the discrepancies and similarity. As a result, the migrant children have more interactions with their own groups and take steps such as “willingness of individual mobility” and “social creativity measures” to respond to the challenges in public schools, particularly the influences of pupils’ subculture, category threats and threat to group value. The study suggests in order to bridge two different worlds of migrant and local children, improving superficial educational measures, increasing group interaction, weakening social comparisons and reconstructing the social category should be adopted, so that harmony in the inter-group relationship and positive migrant social identity can be promoted.

WEI KAN
BEIJING NORMAL UNIVERSITY

Dr Wei Kan had been working as a high school teacher in Beijing for seven years before receiving his PhD from the University of Manchester in the UK in 2007. He is currently working as lecturer at the Institute of Curriculum and Instruction, Faculty of Education, Beijing Normal University. Since 2008, Wei has worked as a research fellow on a number of projects, including teaching effectiveness and school-based curriculum design for the Ministry of Education and the Beijing Municipal Commission of Education. His main research interests lie in comparative curriculum and pedagogy, pupils’ and teachers’ narrative studies. Most recently he has worked as an independent consultant to local authorities, and collaborated with colleagues at the Beijing Normal University on a wide range of classroom improvements for secondary schools.
EXPLORATION OF PERCEPTIONS AND APPLICATIONS OF SPOKEN REGISTER AT A SOUTH AUSTRALIAN UNIVERSITY IN RELATION TO IRAQI STUDENTS

It has been suggested that insufficient research attention has been paid to the teaching and learning of academic register to ESL students studying in Australia (Weger, 2009). It is therefore relevant to discover whether this is in fact the case in Australian pre-enrolment English programs and bridging programs. Building on this theme, research on register should inform its teaching in academic contexts. A number of studies such as those by Martin (1997) and Aguirre-Muñoz and colleagues (2006) have explored register in written academic discourse. Far fewer have looked at register in spoken discourse. In addition, these isolated studies have not explored formal spoken discourse. For instance, Sattar and colleagues (2009) focused on informal spoken discourses in the classroom.

In order to address the issue of Iraqi students learning spoken register in Australia, this study focuses on examining real-life content-based classroom interactions which facilitate their spoken English and content knowledge learning. The proposed study will explore materials, curricula, teaching practices and perceptions of what is learnt, in pre-enrolment programs. This research project will also explore whether appropriate register is achieved by these learners.

HAYDER ALHAMDANY
UNIVERSITY OF ADELAIDE

Hayder Al-Hamdany is currently working towards a PhD in education at the University of Adelaide in South Australia. He completed a Master of Education at the University of South Australia in 2009 and a Bachelor of Education at Iraq’s Thi Qar University in 2004. Hayder’s educational and professional background is in languages education, specifically English and Arabic. For the first five years of his professional career, he worked as a teacher of ESL and English as a foreign language (EFL) to adult learners at tertiary institutions and high school both in the Republic of Iraq and in Australia. While teaching ESL/EFL he became proficient in the application of computers to support language learning. Hayder’s teaching interests and experience include teaching English to speakers of other languages (TESOL); languages other than English (LOTE); strategies for effective online teaching and learning; and computers in education.
Multiculturalism or more precisely its alleged failure has been the topic of political speeches by various European leaders recently. Prominent examples are Chancellor Angela Merkel of Germany and Prime Minister David Cameron of the United Kingdom (UK). In an address to young members of the Christian Democratic Union party towards the end of 2010 Chancellor Merkel declared that Germany’s attempt to create a multicultural society had utterly failed. Prime Minister Cameron in a speech incidentally in Munich in early 2011 argued that the doctrine of state multiculturalism was not working in the UK. This was quite fascinating, as neither country has ever adopted an official policy of multiculturalism. So, it was not quite clear what exactly both national leaders were advocating should be abandoned. By contrast multiculturalism is still going strong in two of the most well-known countries to have adopted official multicultural policies: Canada and Australia. These two large immigrant receiving nations introduced official policies of multiculturalism in the 1970s. A brief survey of the way in which the policies developed in Canada and Australia could offer some useful insight for the current European debate.

JATINDER MANN
KING’S COLLEGE LONDON
Dr Jatinder Mann is an honorary associate at the Menzies Centre for Australian Studies, King’s College London, UK. He was awarded his doctorate in history at the University of Sydney in June 2011 for his thesis entitled The search for a new national identity: A comparative study of the rise of multiculturalism in Canada and Australia, 1990s–1970s. Jatinder was also awarded the prestigious Endeavour International Postgraduate Research Scholarship (EIPRS) by the Australian government and an International Postgraduate Award (IPA) by the University of Sydney for his doctoral research. Previously he completed an MA in Australian studies at King’s College London; and a BA in history at University College London. Jatinder also has several articles under review with international refereed journals. A paper he presented at a symposium in late 2010 will be appearing in expanded form either as a chapter in a book or as an article in Australian Studies. Jatinder is currently revising his doctoral thesis for publication with a prominent publisher.
CULTURE AND HEALTH: AN INVESTIGATION OF ILLNESS PERCEPTIONS IN IMMIGRANTS AND ANGLO-AUSTRALIANS WITH CANCER IN AUSTRALIA

Background
Migration is increasing worldwide. Research suggested immigrants experience poorer health outcomes than the mainstream population, including in the cancer arena. Patients’ views of illness have been established as key determinants of psychosocial outcomes. A better understanding of their illness perceptions may shed some light on such disparities. This study compared the illness perceptions of immigrant and Anglo-Australian cancer patients, and their relationship to emotional distress.

Methods
Participants were Arabic, Chinese and Greek speaking first generation immigrants with cancer and Anglo-Australian controls, in active treatment, recruited at hospital clinics. They completed, amongst others, measures of illness perceptions (the 10-item Brief IPQ1) and distress (the 14-item HADS2).

Results
880 patients (545 immigrants and 335 Anglo-Australians) participated. Immigrants reported a significantly higher level of distress, compared to Anglo-Australians (mean (M)=13.5 vs 10.2, 95% CI for difference [2.34, 4.34]). On the IPQ, they reported a significantly higher perceived impact of cancer on their life (M=6.0 vs 5.3, 95% CI for difference [0.29, 1.11]), greater severity of symptoms (M=4.9 vs 4.0, 95% CI for difference [0.46, 1.27]), emotional distress (M=5.6 vs 4.5, 95% CI for difference [0.69, 1.56]), and concern (M=6.8 vs 6.1, 95% CI for difference [0.18, 1.05]); and lower understanding of cancer (M=7.3 vs 8.1, 95% CI for difference [4.6, 1.06]). There were no significant differences in how they perceived cancer duration and the degree to which treatment could control the disease. Surprisingly, they rated higher in perceived personal control over cancer (M=5.1 vs 4.3, 95% CI for difference [0.38, 1.23]). *A higher proportion of CALD respondents considered psychological factors (28.2% vs 13.6%, 95% CI for difference [8.5%, 20.7%]) as their top listed cause of cancer.

Conclusion
Patients’ perceptions about cancer appear culturally determined and may play an important role in patients’ adjustment. Addressing misconceptions is essential in culturally competent cancer care.

MING SZE
PSYCHO-ONCOLOGY CO-OPERATIVE RESEARCH GROUP
THE UNIVERSITY OF SYDNEY

Ming Sze comes from a clinical psychology background and currently works at the Psycho-oncology Co-operative Research Group (PoCoG), affiliated with the University of Sydney. She is also a PhD candidate at the University and her research has been focused on psychological adjustment in immigrants with cancer. Ming joined the PoCoG team in 2006 as a project coordinator and has been involved in studies that focus on cancer patients from culturally and linguistically diverse (CALD) backgrounds. Apart from her research work, Ming maintains a private practice on a part-time basis serving a clientele of people from culturally and linguistically diverse backgrounds. Ming’s extensive and ongoing clinical experience with CALD populations gives her in-depth insights into issues relevant to CALD groups, especially immigrants, which in turn informs her research work.
CHINESE LANGUAGE EDUCATION IN AUSTRALIA – DIVERSITY, PERSPECTIVE AND PRACTICE TOWARDS MULTICULTURALISM

With rapid economic and cultural development, and the incredible increase in mobility of the world’s population, Chinese language education in Australia nowadays faces diversity in learning and teaching, and consequently perspective and practical issues. This paper explores the various learning and teaching groups in Australian classrooms in terms of cultural identity, their needs, interests and expectations. It clarifies and promotes multicultural perspectives in Chinese language education in Australia under today’s social and cultural context. Based on these, it discusses practical issues to cope with the teaching and learning diversity, and considers the appropriate teaching content and relevant pedagogy for bringing in inclusive Chinese language education practices in Australia, as we work towards multiculturalism.

LI WANG
THE UNIVERSITY OF SYDNEY

Dr Li Wang was a lecturer then an associate professor at Jiangxi Normal University, China (1981–96) where she was engaged in teaching and research in English culture, language and literature. She completed her doctorate in teaching Chinese culture at Charles Darwin University in Australia before coming to work at the University of Sydney in 2007. Dr Wang is a research member of the China Studies Centre at the University of Sydney, the Australian Association for Literary Translation, and the Modern Language Teachers’ Association of New South Wales. Her recent publications are on Chinese aesthetics; classical poetry; Chinese modern literature from intercultural perspective; idealism of intellectuals in Chinese literature; paradigms and approaches in teaching culture through languages; and Chinese teaching settings in Australia.

This paper examines some differences not so much in the policies and histories of Indigenous negotiations between Canadian and US Coastal Salish peoples, but more in the ways that contrasting contexts and stories emerge showing us a hegemonic landscape almost too complex to describe, but possibly illuminating themes that are emerging out of conditions related to divergences in the national cultures of Canada and the United States as well as the diversity of Indigenous responses to globalizing economic and cultural forces. I should emphasize the point that this is an exploratory piece of writing because I am not sure that I can actually describe what has occurred or what is occurring among the Coastal Salish people I know and talk to. However, I can describe my experiences, thoughts, and try to make connections between larger themes of how Indigenous negotiations about identity and knowledge are filled with ironies and strange stories. Just as there is no pure culture, there is no pure Indigenous knowledge and no pure Indigenous values. If what we mean when we use these terms is elusive, it might make more sense to look at these concepts as negotiated realms of encounter with colonial settler societies and as affected by modes of response and reciprocity in these culture conflict zones. While few scholars have taken on the comparative task, there is widespread recognition that Canada has a history of relations between Native and non-Native people which is distinct and apart from the policies and conditions in the United States. Most of the work which has compared the two countries with regard to relations with Indigenous people has focused broadly on themes of policies and the Aboriginal responses to these government policies such as educational, economic and development, or approaches to the appropriation of Native lands. While these works, such as Roger L Nichols’ Indians in the United States and Canada: A Comparative History, offer important overviews of different conditions on each side of the border, they don’t take us up close to the stories about differences that define communities divided by the border. This work takes up the task that Indigenous reality is both political and personal; that understanding Coast Salish space and thought requires travelling throughout the region in a kind of metaphorical canoe journey akin to the intervillage journeys of the past. In this journey, we frequently cross an invisible, but powerful colonial border. The border and all the injustices of Indigenous containment is a signifier of all that colonial othering has produced for Native peoples.

MICHAEL MARKER
THE UNIVERSITY OF BRITISH COLUMBIA
Associate Professor Michael Marker is an Indigenous scholar from the Spokane-Colville territory. He was a faculty member at Northwest Indian College at Lummi where he founded the Oksale Teacher Education Program and was Faculty of the Year. His publications focus on the ethnohistoric conditions of educational marginalisation for Indigenous peoples and the tensions with modernity. Michael is presently the director of Ts’elk First Nations Graduate Studies at the University of British Columbia.
CROSS-CULTURAL ENCOUNTERS AT THE ART GALLERY OF NEW SOUTH WALES: THE FIRST EMPEROR: CHINA’S ENTOMBED WARRIORS

The Art Gallery of New South Wales is the custodian of the most significant collection of Asian art in Australia. Their culturally diverse collection however, has not necessarily translated into a culturally diverse audience. A recent study (M&GNSW, 2009) has found that arts audiences in Sydney are less diverse than the general population demographic. The gallery has made significant efforts to address this disparity and to encourage the visitation and participation of a multicultural audience.

One of the challenges of the museum environment, as a space of learning, education and entertainment, is that it can ostracise those who are unfamiliar with its rituals. The gallery has attempted to address this challenge through the presentation a suite of exhibitions dealing with a new diversity of topics. Each of these exhibitions has been targeted at a specific community group and has also fostered an important range of community partnerships. This is in line with the Gallery’s current strategic direction to seek out ‘new and better ways of engaging audiences’ (AGNSW, 2010). In the diversity of multicultural Australia this is a challenging aim that requires the delivery of programs and events that sustain current audiences and also appeal to underrepresented segments of the population including groups from ‘culturally and linguistically diverse communities’ (AGNSW, 2010).

This paper will focus on one of these efforts, the recent exhibition The First Emperor: China’s Entombed Warriors (2010–11). In particular it will consider the programming around this exhibition in order to review how it was used to develop a sense of community around the exhibition by encouraging participation and belonging amongst its target audiences. The result of this strategy is to provide these groups, involved in community partnerships with a sense of ownership over the content of the exhibition and in turn to convert those audiences – who may have initially been uncomfortable within that environment – into followers of the gallery and loyal supporters.

ANNA LAWRENSON
THE UNIVERSITY OF SYDNEY

Dr Anna Lawrenson completed her PhD in 2007 through the Centre for Cross-Cultural Research at the Australian National University. Her thesis examined representations of Australian history in contemporary art practice. She argued that curated group exhibitions provided a unique mode of communication for changing notions of Australian history in the period from the Bicentenary of settlement in 1988 to the Centenary of Federation in 2001.

Dr Lawrenson has worked extensively as a curator and now lectures in the museum studies program at the University of Sydney.

CHIARA O’REILLY
THE UNIVERSITY OF SYDNEY

Dr Chiara O’Reilly completed her PhD in 2006 at the University of Sydney. Her thesis examined the work of the French Romantic landscape painter Paul Huet (1803–69). It considered Romantic ideas of human history and natural science, as well as the influence of literature on the depiction of landscape.

Dr O’Reilly has worked in a number of cultural organisations on exhibitions and has been involved with the museum studies program since 2007.
CROSS-CULTURAL COMMUNICATION SKILLS TRAINING FOR MIGRANT PROFESSIONALS IN AUSTRALIA: CHALLENGES FACING OVERSEAS-TRAINED HEALTH PROFESSIONALS

In the last decade, there has been a shortage of health professionals in Australia, most notably in regional and rural areas. To meet this need, the government has introduced a number of incentive schemes, such as the Rural Health Workforce Strategy (RHWS). Under the RHWS, overseas-trained doctors are given incentives to work in remote areas of the country. However, without proper support in the form of training in cross-cultural communication skills, doctors from another culture with a non-English speaking background are likely to face difficulties when practising in a multicultural society such as Australia, and these problems may be more acute in regional and rural areas.

In this presentation, I report on the findings of a study which explores the challenges to migrant health professionals from a non-English speaking background when working in the healthcare profession in Australia. I focus in particular on the language and communication issues arising from their multicultural working environment and explore the effects of the Occupational English Test (OET), which for the purpose of registration overseas-trained doctors must pass if they do not sit for the IELTS. The data for the study include interviews with teachers and students on an English course preparing migrant health professionals for the OET and with Australian doctors-in-training who added the perspectives of local health professionals. Other sources of data include government policy documents, information pertaining to the OET and English language teaching materials for health professionals. I compare the language and communication needs as perceived by the different groups of informants and discuss the way in which the OET has enhanced or impeded the teaching and learning of the language and communication skills required for healthcare practice in a multicultural society. Finally, I review the implications of the findings for the cross-cultural communication training of migrant health professionals.

CLARICE CHAN
THE UNIVERSITY OF NEW SOUTH WALES / UNIVERSITY OF HONG KONG

Dr Clarice S. C. Chan is an adjunct associate lecturer in the School of Education at the University of New South Wales (UNSW), Australia. She has recently completed her Endeavour Research Fellowship at UNSW, which was supported by the Australian Government. In 2007, she received the IATEFL BESIG Award for the Development of Business English Teaching Materials and the TESOL Professional Development Scholarship. Dr Chan’s research interests include English for specific purposes, cross-cultural communication, curriculum development, discourse analysis and sociocultural theory.
SOCIAL JUSTICE AND SOCIAL COHESION IN CANADA

Canada has pursued a mix of policies in its attempt to address the question: how much and what kinds of differences can the social group permit or sustain and still remain a cohesive group? Over time, a variety of disparate human rights, immigration reform and control, employment equity, anti-racism and multicultural initiatives have produced – not always intentionally – a social justice infrastructure that contributes to and reinforces social cohesion. The impact has been realized at personal and at public levels.

Despite the progress made, racism, discrimination, and inequality remain relevant issues for Canadians (Driedger et al., 2000). The social construction of security (Bahdi, 2003) and the characterization of Canadians alleged to be threats to Canada’s security have evoked charges of racism (Fisk, 2006) since the attack on the World Trade Centre in 2001. Although analysts disagree about the causes of income inequality between immigrants and native-born Canadians (Ferrer et al., 2004), most agree that, since the 1980s, the earnings of successive cohorts of immigrants have declined in relation to the earning of those born in Canada (Picot & Myles, 2004). Recent analyses in Canada’s three largest cities, point to significant educational inequalities among ethno-cultural groups (McAndrew et al., 2009).

CHARLES UNGERLEIDER

THE UNIVERSITY OF BRITISH COLUMBIA

Professor Charles Ungerleider divides his time between Directions Evidence and Policy Research Group, LLP where he is director of research and managing partner; and the University of British Columbia where he is a professor of the sociology of education. His research has addressed a wide range of topics from assessment to xenophobia. Dr Ungerleider has served as the deputy minister of education in British Columbia and as the director of research and knowledge mobilization at the Canadian Council on Learning.
MULTICULTURALISM:
PERSPECTIVES FROM
AUSTRALIA, CANADA & CHINA

INITIATING PARTICIPATORY DESIGN:
MULTICULTURALISM, WOMEN,
CHILDBIRTH AND RESILIENCE

This paper presents reflections on a scoping research project which sought to consider the appropriateness of the contemporary public health setting in Australia for the diversity of women accessing maternity care. In the process of hospital design and evaluating influential factors upon health outcomes, context and culture have often been overlooked as background, taken for granted elements.

In childbirth, the alchemy of one body becoming two is a threshold experience, at the heart of which lie a multitude of customary, linguistic and culturally informed practices. By contrast, in accepting that a hospital is the safest setting for childbirth, the ability to respond to this diversity has been significantly reduced. The research asks: if we celebrate intuition and creativity as alchemical, what is at stake when responsibility for the safe passage of childbirth has been handed over to the high priests and settings of science? What does this say of our culture and its capacity to embrace diversity and support cultural resilience?

This paper will reflect on experiences from South East Arnhem Land, as well as reports of Culturally and Linguistically Diverse (CALD) women accessing public maternity care in Australia. The literature addresses a specific but only latently acknowledged correlation between place/context and resilience, and this paper begins to speculate on how this correlation may be better understood.

The scoping research project from which this paper is derived considered the extent to which attention to the impact of environmental design contexts could assist in ameliorating feelings of vulnerability and fostering emotional resilience for these women and how CALD women could be engaged in participatory design of maternity facilities.

ANGELIQUE EDMONDS
UNIVERSITY OF SOUTH AUSTRALIA

Dr Angelique Edmonds trained as an architect and believes that architecture can participate in, and impact upon, people’s everyday lives. She is interested in public architecture, fostering agency, participation and engagement; and has a particular interest in social sustainability in design, fostering socially inclusive design, engaging cross-cultural and broad participation from diverse groups, and design approaches which foster resilience.

Angelique completed a PhD in interdisciplinary cross-cultural research through the Australian National University in 2007, which focused upon the agency of Aboriginal people in South East Arnhem Land in Australia in determining the order of their lives, as evidenced through their responses to the living practices, planning and built forms of imposed sedentary life. Prior to that she completed a Master of Philosophy in the history and philosophy of architecture at Cambridge University, and completed her architecture degrees at Kingston University in London and University of New South Wales in Sydney. At the University of South Australia she teaches architectural design studio, introduction to sustainability (in cultural, environmental and social terms) and supervises masters and doctoral research in both the Architecture and Sustainable Design programs.
ASIAN LANGUAGES PROGRAM IN AUSTRALIA: RATIONALE AND IMPLEMENTATION

Given the economic, social, cultural and strategic benefits of an Asian languages program in a multicultural, multilingual Australia, it is essential that the teaching and learning of these languages be adequately addressed. While the study provides the rationale for why young Australians should become proficient in Asian languages, it also offers key procedures for the successful implementation of the Asian languages program scheme. As Australia has its unique position in the provision of the languages program, the study identifies three focus areas in the operation of the scheme: curriculum delivery, teacher quality and supply, and strategic alliances with nations that speak the target languages. A parallel curriculum model is introduced to provide comprehensive frameworks within which teachers can design, evaluate, and revise existing curricula to match students’ abilities in an Asian languages program. Language teacher training and professional development programs are scrutinised to uphold the quality of language teachers. Several methodologies to attract suitably qualified students to the teacher education stream, as well as retention strategies of these language teachers are identified to guide the future provision of Asian language teachers. Cooperation with adjacent Asian countries in the region is also introduced as an effective step to enhance the superiority of an Asian languages program, and to increase mutual understanding with our partners and neighbours in the Asia-Pacific region. The study also provides justification for the support of other emergent languages in Asia, to ensure Australia will be strategically well positioned in the global economy.

THI MINH PHUONG NGUYEN
THE UNIVERSITY OF NEW SOUTH WALES

Thi Minh Phuong Nguyen is currently doing her PhD in education at the University of New South Wales (UNSW), Australia. She is also a community language teacher in Sydney where she spends her weekends teaching Vietnamese to children with Vietnamese background (both second and third generation) in Australia. She is a scholarship holder of UNSW International Postgraduate Award. Thi’s research interests include second language acquisition, gifted education, English as a second language (ESL), bilingualism, and cross-cultural communication.
MONDAY LAUNCH OF THE TRI-NATIONS NETWORK
4.00 – 4.15 LECTURE THEATRE 101

The network will be jointly launched by:

PROFESSOR BLYE FRANK
Dean, Faculty of Education
The University of British Columbia

PROFESSOR YULE JIN
Dean, College of Education
Southwest University

ASSOCIATE PROFESSOR JIAYONG LI
Associate Dean (International Cooperation)
Faculty of Education, Beijing Normal University

PROFESSOR YUNPENG MA
Dean, School of Education
Northeast Normal University

PROFESSOR ROBERT J. TIERNEY
Dean, Faculty of Education and Social Work
The University of Sydney
TRANSNATIONAL FEARS AND LOCAL ANXIETIES ABOUT MARGINALIZED YOUNG PEOPLE AT THE BORDERS OF THE NATION

The nation is imagined as limited because even the largest of them [...] has finite, if elastic boundaries, beyond which lie other nations. (Anderson, 1991: 7)

You can be a citizen or you can be stateless, but it is difficult to imagine being a border. (Green, 2002)

Much urban youth research conducted in recent years highlights a heightened emphasis upon highly mobile narratives of panic and risk management which have infiltrated and changed the nature of youth cultural activities and associated multicultural policies in relation to ideas about the nation, race, and migration (eg London Riots). Intimations of the scale and capability of such mobile panic narratives and associated threats have been relayed with great force through an increasingly sophisticated global visual, electronic and print media (eg Levi & Wall, 2004; Lyon, 2004; Mason, 2004). The agents of this rapidly growing threat, which is now presumed to be levelled at global cities worldwide, are seen largely to be young, disaffected individuals, characteristically from ethnic or religious minorities, often economically disadvantaged, and who were once presumed to constitute a ‘homegrown’ problem, comprising – to use the symbolically charged words of the former British Prime Minister Thatcher – an ‘enemy within’. In a post-9/11 and 7/7 context and in the changing ideological arena of migration politics, the ‘Arab Spring’, and global economic insecurities, one learns that these dilemmas or apparent ‘threats’ no longer represent a ‘homegrown’ or purely nationalist agenda and perhaps never did. Rather, in transnational contexts we can begin to witness the workings of what Balibar refers to as border anxiety and its role in producing ideas about the young ‘enemy’ of the nation and the constitution of its ideological borders (see Ahmed, 2003; Hage, 2009; Nayak, 2003; McLeod, 2011). In some contexts, these threats are seen by some national leaders as exacerbated by the mobile effects of egalitarian educational policies such as ‘state multiculturalism’ or diversity politics: as David Cameron remarked in his first speech as Prime Minister to the Munich Security Conference: “State multiculturalism has failed”, and could promote terrorism among young people (see http://www.bbc.co.uk/news/uk-politics-12371994).

How might we conceptualize the comparative dimensions of this combination of institutionalized anxiety and highly mobile anxiety thought to be generated by post-9/11 and 7/7 youth, and how is this institutionalized anxiety manifested in different ‘social texts’ (including research texts and multicultural policies) of the nation in comparative contexts, which might include media, educational curricula, oral histories of youth and the forms of border anxiety that have shaped them? How might we think beyond a perhaps somewhat too fluid ideal of the mobility and flow of ideas about such young people and towards a more complex notion of the relation of young to people to forms of moralizing border anxieties and the role that borders – as both a geographical reality and in the form of a national imaginary (as they might related to highly situated yet still transnational and sometimes distant national ideas) – might play in producing particular notions of young people and certain moral norms about the role of multiculturalism in the 21st century (see Rumford, 2006)? In particular, how might different national borders work as a form of power to either transform or accommodate some of the dominant narratives of economically disadvantaged youth in research and the public record across time and place? How might we assess this largely un-investigated phenomenon drawing upon an interdisciplinary apparatus which might afford some purchase upon the genesis of how ideas about global fears and marginalized young people ‘move’, or are seen as mobile, and upon any possibility for some sustained understanding of their impact on young people’s relation to the state, citizenship or multicultural policies? As Balibar and Hage (2008) argue, how can we imagine these representations of young people in relation to the idea of a border, border patrol, or even a border dwelling where the border functions to establish identities which are seen as legitimate or as foreign? In other words, how might we read these comparative representations of young people as a form of border work where legitimacy and citizenship are established not only through the use of legal principles such as residency, human rights legislation but through sometimes invisible cultural forces which appear to most observers as normal or even as equality? I will seek to respond to some of these questions as a partial response to the problematics associated with economically disadvantaged youth, border anxiety and associated links to transnational thinking on multicultural policy in the 21st century.
JO-ANNE DILLABOUGH
THE UNIVERSITY OF BRITISH COLUMBIA / UNIVERSITY OF CAMBRIDGE

Dr Jo-Anne Dillabough holds the David Lam Chair in Multicultural Studies at the University of British Columbia and is also a reader in the Sociology of Youth Studies at the University of Cambridge UK. Her more recent book is *Lost Youth in the Global City* (with J. Kennelly, published by Routledge in 2010).
MULTICULTURAL EDUCATION IN CHINA: POSSIBILITIES AND PATHS
The intrinsic appeal of ethnic cultural development, the increasing cultural exchange during social/economic transition and the foreign culture shock of globalization highlight the necessity of conducting multicultural education in China. This continuous penetration of globalization has shaken China’s multi-ethnic, social and cultural foundations, highlighting global issues such as educational value and practice standards. The opening-up of China to the world, and China’s own deep-rooted, diverse cultural backgrounds, show that it is not only possible, but necessary to construct a homogenous education model. This model must carry on the multicultural education of China, while maintaining “Unity without Uniformity” and the socialist core values that have driven the successful growth of China into the 21st century. Multicultural education needs to be reformed as these are important issues for Chinese education to deal with right now.

YULE JIN
SOUTHWEST UNIVERSITY
Professor Yule Jin is the Dean of the College of Education at Southwest University, a distinguished professor, and the youngest leader and practitioner of education in China. He holds an important post at the Chinese Society for Studies in Curriculum and Pedagogy and the Chinese Association for Studies in Educational Experiment. Dr Jin has authored 26 books, 170 articles on curriculum and pedagogy, and has completed several important research programs on educational reforms in the western part of China funded by the Chinese Ministry of Education and the Social Sciences and Humanities Research of China. As an international scholar, several of his books are shelved in the East Asian libraries of North America. Recently he has initiated several international cooperative programs with Simon Fraser University, the University of British Columbia, Washington University and Michigan State University. As a teacher, educator, researcher and administrator, Dr Jin is very active in educational initiatives throughout China and internationally.
MORAL PANIC IN A NEW AGE: SUSPICION, DREAD AND EVOLVING CONCEPTIONS OF YOUTH AND THE ‘DANGEROUS CLASSES’ IN URBAN SPACE

In many Western countries, social anxiety about low-income minority ethnic urban youth is visibly on the rise. Simultaneously, national security activity and surveillance measures now permeate many areas of urban life (Lewis, 2006). Such anxieties and associated surveillance strategies have emerged as a response to a plethora of recent global media reporting linking youthful urban cultures with incipient terrorist activity. These anxieties co-exist alongside European and Canadian research positing growing generational fears about youth perceived as fundamentally disengaged from conventional political structures (Institute for Public Policy Research, 2006) and recent policy debates contrasting Francophone ‘integrationism’ with Anglophone ‘multiculturalism’ in the Canada, Europe and Australia. Recent educational research has demonstrated how these wider global trends are leading to increased surveillance directed towards young people in state institutions, particularly urban schools. The groups who are typically seen as the symbolic locus of these trends are economically marginalized youth, often male, and from ethnic and religious minorities in contemporary urban concentrations of poverty.

Drawing upon data generated through a SSHRC funded international project on youth, moral panic, and social exclusion, I assess the impact of 21st century discourses of moral panic and multicultural policies on the experiences and perceptions of 50 minority ethnic male youth (ages 13–23) living in three urban concentrations of poverty (Marakesh, Morocco; Vancouver, Canada; Melbourne, Australia). I also document the manner in which they navigate this new urban political terrain of heightened security and surveillance both in and out of school contexts. Drawing upon this data, we then move forward to generate a theoretical account of moral regulation which attends to the cultural and spatial relations which operate in cities to ensure a powerful relationship between new modes of surveillance and new youth communities. In so doing, we ask the following question: “how might we seek to conceptualise this consuming combination of suspicion and dread posed by post-9/11 and 7/7 moral panic and what are its effects on young people?” A primary aim of this paper is to explore the intersection of multicultural discourses and what Etienne Balibar refers to the ‘clash of civilizations’ among young people living and working in global cities of the world. In summary, I outline the relationship between the transnational mobility of moral panic and emergent youth cultures as it operates in ‘demonized schools’ (see Reay and Lucey, 2003) in urban concentrations of poverty. In so doing, we offer an interdisciplinary approach to the study of youth and moral panic in clarifying elements of radical social change and the emergent properties of moral regulation in new times.

JO-ANNE DILLABOUGH
THE UNIVERSITY OF BRITISH COLUMBIA / UNIVERSITY OF CAMBRIDGE

Dr Jo-Anne Dillabough holds the David Lam Chair in Multicultural Studies at the University of British Columbia and is also a reader in the Sociology of Youth Studies at the University of Cambridge UK. Her more recent book is Lost Youth in the Global City (with J. Kennelly, published by Routledge in 2010).

(This session forms the first part of a symposium conducted in collaboration with Autumn Knowlton.)
NEW PATTERNS IN HIGHER EDUCATION CROSS-CULTURAL LEARNING: THE CASE OF A POSTGRADUATE ENGLISH INSTRUCTION PROGRAM IN CHINA

This paper explores new patterns of learning across cultures in higher education through a case study of a cohort of international graduate students at a university in mainland China. North University (NU) has hosted international students in its Chinese language and culture programs for decades. However, between 2008 and 2010, a new master’s degree program for international students was established. This attracted 75 graduate students from different disciplinary backgrounds, from 21 developing countries in Africa, Asia, Latin America, and Oceania. English is the common language of both students and faculty, but a foreign language to all. This program marks a significant shift for China’s higher education as it reaches out to the world. The paper describes this cohort’s lived experiences in China, including academic, linguistic and socio-cultural learning. It analyzes the challenges such programs pose for the Chinese higher education system, explores how these challenges have become opportunities for growth and how barriers have been overcome. It also discusses the implications of this case for the upgrading of higher education quality in China.

YUNPENG MA
NORTHEAST NORMAL UNIVERSITY
Professor Yunpeng Ma obtained his PhD in education in 1999 from the Chinese University of Hong Kong. Currently, he is the Dean of the School of Education at Northeast Normal University.
Dr Ma has chaired many research projects funded by the Ministry of Education, such as ‘Elementary Mathematics Curriculum for Distance Learning’ (2001–04), ‘Study of Assessment Models and Methods for Basic Educational Quality’ (2002–05), and ‘Theory and Practice on Good Quality Schools – Exploration of Elementary School Educational Reform in the 21st Century’ (2002–05). He is a board member of the China Education Association’s Education Section, and the deputy director of the Association’s Curriculum Section and Elementary Mathematics Section.
Dr Ma is very active in educational initiatives at both domestic and international levels. He has initiated several international cooperative educational research programs and developed the first full English instruction international postgraduate education program in China.

HONG ZHU
NORTHEAST NORMAL UNIVERSITY
Professor Hong Zhu earned her PhD from OISE/University of Toronto in 2005. Her dissertation, Capital Transformation and Immigrant Integration: Chinese Independent Immigrants’ (CIIs) Language Practices and Social Practices in Canada, is an ethnographic study on CIIs’ integration experience in Canada.
Hong is currently a professor in the School of Education at Northeast Normal University where she is the coordinator of the International Education Program for Academic Degrees and Advanced Studies, the first full English instruction graduate education program in China. Hong is teaching graduate courses such as Research Methodology; Curriculum Reform and Teacher Professional Development; Second Language Acquisition; and Language, Identity and Education. Since 2007 she has hosted a longitudinal research study on the pre-service teacher education of Grade 2007 – the first cohort of China’s recovery of free tertiary normal education. Currently Hong is doing research on English used across circles and academic identity of international students, mother tongues and Chinese minority nationality students’ college life.
Developing Professional Learning for Early Childhood Educators in Very Remote Aboriginal and Torres Strait Islander Communities

Remote communities in Northern and Central Australia are amongst the most culturally and linguistically diverse in the nation. They are the ancestral and current homelands to a range of Aboriginal and Torres Strait peoples. They are unique and distinctive yet with unifying characteristics of rich cultures and heritage and youthful populations. Unfortunately, many communities also have poor access to mainstream infrastructure and services, including early childhood services. The disadvantages resulting from limited infrastructure and attendant poverty contribute to poor health and education outcomes for many children. The vulnerability of many children living in remote communities has been well documented. Poverty and poor health are linked and are closely connected to educational achievement, school attendance and literacy skills. Strengthening early childhood program quality and participation and later school achievement and retention is a key goal for remote communities.

Delivering quality early education and care to Aboriginal and Torres Strait Islander children living in very remote communities is a major challenge for Australian governments, education systems, educators and communities.

This paper details a rationale and model for delivering ‘place-based’ professional learning to introduce the National Quality Agenda, National Quality Standards and the Early Years Learning Framework to early childhood educators in services across very remote Queensland, Western Australia and Northern Territory communities. It highlights some of the issues facing remote early childhood services and educators that impact on professional learning access, including ‘English as an Additional Language’ issues. The professional learning model is customised to draw on the cultural knowledges, learning styles and other diverse circumstances that apply to Indigenous educators and early education provision in very remote settings. In implementing this model it is important to recognise that quality learning experiences in early childhood education are mainly about intent and relationships. The best learning can happen anywhere – if the setting is rich in language and ideas, responsive to children’s needs, and both process and outcomes focused.

Alison Elliott
The University of Sydney

Professor Alison Elliott is the chair in Early Childhood Education at the Faculty of Education and Social Work, the University of Sydney. She has extensive research, practical and policy experience in a range of early childhood and wider educational contexts at the local, state and national levels, working for government and non-government organisations and in the university sector. Alison has led a number of successful projects focusing on early education policy issues, pedagogical practice and leadership enhancement in early childhood settings, especially in vulnerable contexts, including remote Aboriginal and Torres Strait Islander communities. Alison is the author of many publications about early learning and education and is the long time editor of the leading professional publication for early childhood educators and early learning service providers, Every Child.

Christine Tayler
Charles Darwin University

Christine Tayler has worked in the early childhood/children’s services sector for over 30 years. She has been a practitioner and director in a range of children’s services, an educational adviser and validator with the National Childcare Accreditation Council Children’s Services. Christine is currently a lecturer in children’s services at Charles Darwin University. Her main expertise is around leadership and professional learning in children’s services, with a focus on pedagogy, curriculum and management issues. She has extensive experience in early childhood education within and for very remote Indigenous communities. Christine was the lead developer and creative force behind the Early Years Learning Framework professional learning package for remote educators.
WHY MULTICULTURALISM IS A DIRTY WORD FOR INDIGENOUS PEOPLES: SOME THOUGHTS ON A GLOBAL DISCOURSE

While multiculturalism has been internationally lauded for its apparently inclusive discourses and policies, Indigenous peoples have been vocal opponents of multicultural policies in Canada and Australia, among other countries.

The term multiculturalism is often deployed to represent a global discourse that seeks to address the effects of decades of reaction to widespread immigration from diverse nations into prosperous countries. A binding theme of practices associated with multiculturalism suggests the need for ‘tolerance’ and ‘diversity’. But as Wendy Brown cogently argued in Regulating Aversion, ‘tolerance’ can camouflage reactionary ideological perspectives, as well as hide other forms of exclusion.

Particularly since 9/11 and 7/7, there has been a backlash against multiculturalism in Europe, with a rejection of ‘state multiculturalism’ by leaders such as David Cameron (UK) and Nicolas Sarkozy (France). In these contexts, multiculturalism supposedly values ‘foreign’ cultures to the detriment of a ‘host’ culture which seeks to bind society together around a set of common moral values.

Indigenous groups have critiqued multiculturalism for altogether different reasons. As the original inhabitants of the lands now known as Canada and Australia, Indigenous peoples have resisted having their traditions and cultures lumped in with those of newcomers to the same lands. Some Indigenous communities argue that the supposedly ‘neutral’ language of multiculturalism cannot provide adequate political space for differentiation among First Nations/Aboriginal/Maori people, white settler peoples, and more recent immigrants.

What counterdiscourses and arguments do Indigenous peoples offer in response to multiculturalism? How do challenges to multiculturalism vary between and within Canada and Australia, and what are the implications of these challenges for Indigenous peoples throughout the world? In this paper, I seek to respond to these questions, as well as to elaborate on the limits of liberal versions of multiculturalism in relation to wider concerns about Indigenous peoples operating in the 21st century.

AUTUMN KNOWLTON
THE UNIVERSITY OF BRITISH COLUMBIA

Autumn Knowlton is currently a doctoral student in the Department of Educational Studies at the University of British Columbia. Her research focuses on how Indigenous peoples use education as a form of resistance to colonialism, in particular in the Latin American context.

Ms Knowlton is the graduate assistant to Jo-Anne Dillabough, the David Lam Chair in Multicultural Education at the University of British Columbia. She holds a Master of Arts in hispanic studies from the University of Washington and a Master of Arts in international education from the George Washington University, USA.

(This session forms the second part of a symposium conducted in collaboration with Jo-Anne Dillabough.)
Florian Znaniecki's humanistic approach to sociology was introduced into the Australian context and extended by Jerzy Smolicz, from the School of Education at the University of Adelaide, South Australia. Humanistic sociology has been used to investigate social and cultural life from the perspective of human beings as active participants in the dynamic process of creating and maintaining the cultural values of their group. The adoption of multicultural policy by the Australian government in the mid-1970s opened for debate issues such as the balance between majority and minority ethnic cultures in Australia.

The main aims of this paper are to make review the major studies related to Australian multiculturalism based on Znaniecki’s humanistic sociological approach and to highlight the implications of this research for multicultural education in Australia and intercultural education in the global context. Smolicz began to use Znaniecki’s humanistic sociological approach to investigate the attitudes of minority individuals toward maintaining their cultural values like language, religion, patterns of family life and social relations. A more recent study has focused on sport. Smolicz’s 1976 study collected statements from individuals and groups about the teaching of ethnic community languages in Australian mainstream schools. Their analysis provided evidence of the aspirations among many ethnic communities for their children to learn their home language, as well as English, within the Australian education system. Subsequently, many University of Adelaide studies based on humanistic sociology looked at cultural identity and language maintenance among respondents from Polish, Ukrainian, Italian, Greek, Ethiopian, Chinese, Indian, Cambodian, Arabic and Uighur communities. Znaniecki’s approach was also used to study the attitudes of individuals from the mainstream Anglo-Celtic Australian group toward cultural and linguistic diversity. The findings from these studies influenced the development multicultural education programs and the introduction of second language learning in South Australian primary schools.
BENDING THE SCHOOL LADDER: AN EFFORT TO DETRACK SCHOOLS IN BEIJING

This study will provide fundamental data for deciding on the feasibility and effectiveness of implementing a new inclusive education policy in Beijing. The four objectives below outline the purpose of the study:

1. discover attitudes, strategies, tactics, and other behavior that support and inhibit the Chinese government’s policy of dismantling the tracking structure
2. identify the areas for street-level bureaucrats for improvement in order to implement inclusive education
3. develop a substantive theory interrelating categories of implementing inclusive education and advancing directional hypotheses
4. provide information and data for policy-makers to reconsider the possibility of redesigning the educational system.

This study relies on information-rich cases (schools) to yield insights and in-depth understanding and knowledge rather than pure empirical generalizations. The cases in this project will be those that manifest sufficient intensity to illuminate the nature of inclusion as success or failure, but not at the extreme. I will select the sites where acceptance of an inclusive education program is expected to vary from greatest to least so that these sites would have the greatest potential to contribute to the development of understanding and insight of the project goals.

By studying battles of ideologies among policy makers and implementers, researchers may work toward developing effective strategies for change in schools where institutional values are contested. Employing an institutional perspective, this study finds the actual implementation process may be a struggle between the legitimacy agent and the change agent and the final outcome may be determined largely by the relative power of these two agents. The four cases in this study illustrate different approaches and problems. They also represent negotiation between legitimacy agents and change agents. It is clear that different implementation instruments imply a choice between the long and short-term interests of the parties concerned, and between legitimacy and change forces.

YU KAI
BEIJING NORMAL UNIVERSITY

Associate Professor Yu Kai teaches education and public policy in the Faculty of Education at Beijing Normal University. He gained his PhD in comparative education from Beijing Normal University in 1999 and EdD in education policy and leadership from the University of Massachusetts Amherst in 2008. Dr Kai worked as a policy analyst for the China Ministry of Education from 1999 to 2003. At present he serves as a consultant to various Chinese government agencies and the United Nations Department of Economic and Social Affairs and is a board member of the Zigen Rural Education and Development Fund of China.

Among other works, Dr Kai is the author of Exorcising the Haunting Specter of Meritocracy, General Education in Universities: A Philosophical Perspective, American Education, as well as the author of numerous articles, book chapters, and monographs on education and public policies, school improvement, and evaluation studies.
TUESDAY PARALLEL SESSION 10 – POLICY
12.00 – 12.25 LECTURE THEATRE 106

JO-ANNE DILLABOUGH & AUTUMN KNOWLTON
THE UNIVERSITY OF BRITISH COLUMBIA

This session forms the final part of a symposium.
MULTICULTURALISM: PERSPECTIVES FROM AUSTRALIA, CANADA & CHINA

TUESDAY PARALLEL SESSION 10 – DIVERSITY
12.00 – 12.25 SEMINAR ROOM 100

BLURRING THE BOUNDARIES: A COLLABORATIVE APPROACH TO LANGUAGE AND LEARNING SUPPORT FOR SOCIAL WORK STUDENTS

Victoria University in Melbourne, Australia attracts students with diverse histories and cultural backgrounds. Academic staff of the Social Work Unit have a long history of working with learning support staff to assist students to develop their academic skills. In 2011, social work and learning support staff have worked together to develop a new collaborative approach to learning support characterised by an ‘outreach’ approach of bringing highly contextualised learning support to the students in their social work course, rather than trying to encourage the students to attend separate learning support services. This new approach blurs the boundaries between the discipline-specific teaching and the learning support. It was stimulated by the University’s pilot of a language literacy and numeracy (LLN) strategy. Underpinning this approach is the idea that all students are being apprenticed into a new discursive space. Situated and explicit LLN support is the focus, and staff approach LLN in developmental rather than deficit terms. This paper describes the outreach approach and explores what made this collaborative approach possible. Some of the factors identified include shared commitment to a student-centred approach that works with strengths rather than deficits, and the compatibility of the critical social work approach of the social work staff with the critical literacy approach of the learning support staff.

MARTY GRACE
VICTORIA UNIVERSITY
Professor Marty Grace is an experienced social work practitioner and academic. She is currently the head of social work at Victoria University in Australia where she teaches social research, supervises honours and postgraduate students, and conducts research in the areas of youth homelessness and women’s creativity. Marty’s interests include narrative approaches in social research, and critical social work education.

ANGELA DADDOW
VICTORIA UNIVERSITY
Angela Daddow has diverse expertise, with teaching and research interests in social work practice and education, Indigenous education, English language and vocational education; teaching and learning and curriculum design. She is currently studying for a masters in social work and a professional doctorate in education. Angela’s particular interests are in the integration of English language and academic skills in specific discipline curricula; embedding sustainability in curriculum and transformative learning and teaching. Her experience includes teaching in social work at the Institute of Koori Education at Deakin University; and teaching and program management in community services. Angela is currently an educational advisor with Victoria University’s Curriculum Innovation Unit.

PAULINE O’MALEY
VICTORIA UNIVERSITY
Dr Pauline O’Maley is an educational developer with Victoria University’s LLN strategy. She is situated in the Faculty of Arts, Education and Human Development, working with Social Work and Community Development staff. Before coming to Victoria University, Pauline worked for 12 years in a welfare setting.
MUSIC PERFORMANCE AND CREATIVITY OVER BROADBAND NETWORKS: THE NEW BOUNDARIES OF MULTICULTURALISM

A recent network concert involving students from the Sydney Conservatorium of Music in collaboration with performers from the Central Conservatory of Music in Beijing took place in a virtual space, no longer dependent on geographical location nor traditional performance spaces such as the concert hall. This article outlines the methods and techniques by which students from Australia were able to interact with traditional music performers from China and other regions through the language of music and technology over a broadband network. The author will examine the collaborative potential of multimedia and interactive performances in a didactic network environment extending geographic and cultural boundaries.

The new internet protocol called Internet2 (also IPV6) enables high-speed data transmission within a vast address space allowing more efficient and flexible connectivity between users and devices. It is now possible to transfer uncompressed high definition video and multichannel audio to other regions of the world at rates less than the human perception threshold to distinguish an echo. This important fact has an immediate impact on sound dependent art forms. As network events are no longer contingent on language being the main method of communication, new and unique forms of musical communication and collaboration exist. These new forms of artistic practices can be communicated almost instantaneously and interactively over long distances to convey human expression and foster new realms of creativity. Communication technologies, now ubiquitous to younger generations of many cultures, may ease cultural differences associated with geographic location and might encourage inclusive practices in a more globally conscious society. Multicultural diversity has become a variable of the available communication methods to share and exchange existing socio-cultural and spiritual values and forge new aesthetic territories thus expanding the definition of cultural identity and multiculturalism as a whole. Does multiculturalism influence collaborative music in that new space?

IVAN ZAVADA
SYDNEY CONSERVATORIUM OF MUSIC
THE UNIVERSITY OF SYDNEY

Dr Ivan Zavada is a composer and multimedia programmer who lectures in computer music and music technology at the Sydney Conservatorium of Music. His research focus is on the interactive relationship between image and sound within the realm of electroacoustic music. Dr Zavada creates innovative multi-sensorial events that incorporate sophisticated audiovisual techniques to express artistic individuality in the digital era.

The work InEx premiered in Beijing at the 2006 Musicacoustica Festival and is an example of the vast creative potential available through new mediums of artistic expression. This real-time performance for voice, computer and visual interpretation is based on a blending approach of traditional and urban connotations.

Ivan Zavada’s work questions the conceptual nature of music by examining the relationship between sound and visuals. The combination of sound and image in multiple layers challenges the medium’s representational paradigm with the use of modern technology and makes computer music composition particularly interesting and significant today.