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UN MESSAGE DU DOYEN

C'est avec grand plaisir que je reçois ce premier numéro de la revue Education Journal-Revue de l'éducation (EJRÉ). Dans ses pages, je vois la diversité : une diversité de thématiques, de perspectives théoriques et d'approches épistémologiques. Cette diversité reflète bien la Faculté d'éducation et ses programmes aux études supérieures. Dans ce numéro, vous aurez l'occasion de découvrir des articles sur la gestion de classe, les littéracies en matière de santé, l'expérience de s'attribuer l'identité biculturelle ainsi que les épistémologies féministes. Vous aurez également l'occasion de lire une recension des écrits et une étude empirique. Il y a même un article d'une pertinence indéniable sur la vie étudiante aux études supérieures.

En tant que doyen de la Faculté d'éducation de l'Université d'Ottawa, je me réjouis de la parution de ce premier numéro, et ce, pour plusieurs raisons. La revue reflète la vitalité présente au sein de notre communauté étudiante et facultaire. Elle révèle aussi la vaste gamme de champs de recherche, de perspectives et d'approches qui coexistent au sein de notre faculté. Elle démontre également que la Faculté d'éducation accueille des étudiants engagés, motivés et talentueux.

Je félicite toute l'équipe de rédaction et de production pour leur accomplissement. Je comprends de quoi il s'agit : il y a 20 ans pendant mes études de maîtrise, j'ai entrepris le même exploit. Je dirigeais l'équipe de rédaction d'une revue étudiante au département où j'étudiais. Je comprends donc le travail nécessaire, la collaboration qu'exige ce travail et les défis susceptibles de survenir. Vingt ans plus tard, un exemplaire de cette revue a toujours sa place sur la bibliothèque de mon bureau. Les auteures et les membres de l'équipe de rédaction peuvent être fiers de leur publication bien réussie.

Bonne lecture!

Richard Barwell

Doyen de la Faculté d'éducation de l'Université d'Ottawa

A MESSAGE FROM THE DEAN

It is with great pleasure that I receive this first issue of Education Journal-Revue de l'éducation (EJRÉ). Within its pages, I see diversity: a diverse range of themes, of theoretical perspectives and of epistemological orientations. This diversity is a good reflection of the Faculty of Education and of our graduate programmes. Here we find, then, writing on classroom management, on health literacies, on the experience of being bicultural, and on feminist epistemologies. There are literature reviews and empirical studies. There is even an article of undeniable relevance on graduate student life.

As Dean of the Faculty of Education of the University of Ottawa, I am delighted to see the appearance of this first issue, for several reasons. The journal shows the vitality of our student and faculty community. It also reveals the wide range of fields of research, of perspectives and approaches that coexist within our faculty. And it demonstrates that the Faculty of Education attracts engaged, motivated, and talented students.

I congratulate all the editorial and production teams for the excellent work. I know what this work entails: 20 years ago during my own master's studies, I worked on a similar venture. I led the editorial team for a student journal in the department in which I was studying. I therefore understand the work it involves, the collaboration that this work requires, and the challenges that can arise. And, 20 years later, a copy of that publication still has its place on the bookshelf in my office. I hope that the contributors and editorial team of this issue are just as proud of their successful publication.

Enjoy the read!

Richard Barwell

Dean of the Faculty of Education of the University of Ottawa

UN MESSAGE DES CORÉDACTRICES EN CHEF ET DES MEMBRES DU COMITÉ DE RÉDACTION

Les corédactrices en chef ainsi que tous les membres du comité de rédaction sont heureux de vous présenter le premier numéro de la revue Education Journal-Revue de l'éducation *(*EJRÉ*)*. Les articles sont évalués à l'aveugle par les pairs, d'abord par des étudiants des cycles supérieurs de la Faculté d'éducation et, par la suite, par des professeurs de la Faculté d'éducation.

Nous tenons d'abord à remercier Richard Barwell, le doyen de la Faculté d'éducation de l'Université d'Ottawa, pour son soutien tout au long de cette aventure et pour avoir rédigé un message pour ce premier numéro.

Nous souhaitons également remercier toutes les personnes qui ont contribué de près ou de loin à la concrétisation de cette publication. Un grand merci à toutes les auteures pour leur diligente collaboration pendant tout le processus d'évaluation par les pairs à l'aveugle, que ce soit celle des étudiant.e.s diplômé.e.s ou, encore, celle des professeur.e.s. Un grand merci aux évaluateurs pour leurs rétroactions à la fois constructives et collaboratives.

Nous sommes privilégiés de faire partie d'une communauté universitaire rigoureuse et florissante. Voici le résumé de chacun des articles figurant dans ce premier numéro de l'EJRÉ.

Emma Fletcher, dans le premier article, intitulé *Going the Distance: Understanding the Process of Maintaining a Positive Long-Distance Relationship in Graduate School*, pose la question suivante : Quels processus assurent le maintien d'une relation de longue distance positive pendant les études supérieures? L'auteure présente les résultats de sa recherche, dans laquelle quatre femmes

hétérosexuelles vivant une relation à distance et inscrites aux études supérieures ont participé à des entretiens semi-dirigés.

Dans le deuxième article, intitulé *The Fole of Feminist Standpoint and Intersectionality Epistemologies in Providing Insights into the Causes of Gender Disparity in Higher Education*, **Enyonam Brigitte Norgbey** présente un survol de points de vue féministe et d'intersectionalité féministe.

Le troisième article de ce premier numéro de l'EJRÉ est présenté par **Hembadoon Iyortyer Oguanobi**. L'article, intitulé *Discoursing Health Literacies for HIV/AIDS Education*, traite des littéracies en matière de santé en contexte africain et met l'accent sur la façon dont certaines communautés locales renouvellent l'engagement en matière d'éducation à la santé avec leurs communautés. L'auteure soutient que les éducateurs peuvent utiliser des ressources et des médias alternatifs pour se connecter à l'expérience vécue localement.

Dans le quatrième article, intitulé *Perspectives entourant la saisie de l'expérience enseignante lors d'incidents face-à-face pouvant perturber le climat de la classe*, **Joannie St-Pierre** nous présente une recension des écrits. Il s'agit d'une comparaison de deux perspectives relatives à la perception, soit la perception préalable à l'action et la perception dans l'action.

Betty Yeung, dans le dernier article, intitulé *Exploring the Stories of Asian-Canadian Women on What It Means to Be Bicultural*, présente les témoignages de femmes asiatiques canadiennes de deuxième génération relativement à leur expérience biculturelle et à ce que leur identité biculturelle représente pour elle.

Si vous étudiez actuellement aux cycles supérieurs à la Faculté d'éducation de l'Université d'Ottawa, n'hésitez pas à communiquer avec nous pour connaître le prochain appel à communication, à l'adresse suivante : journal@uottawa.ca

Les corédactrices en chef et les membres du comité de rédaction de ce premier numéro de l'EJRÉ vous souhaitent une bonne lecture.

Carol M Lee,	*Corédactrice en chef, secteur anglophone*
Brigitte Murray,	*Corédactrice en chef, secteur francophone*
Anton Birioukov-Brant,	*Membre du comité de rédaction*
Evgeniya Bobrovnik,	*Membre du comité de rédaction*
Mark Currie,	*Membre du comité de rédaction*
Mark Ingham,	*Membre du comité de rédaction*
Jessica Sokolowski,	*Membre du comité de rédaction*
Marthe Foka,	*Traductrice et correctrice d'épreuves, secteurs francophone et anglophone*

A MESSAGE FROM THE COEDITORS-IN-CHIEF AND THE EDITORIAL TEAM

The coeditors-in-chief and editorial team are pleased to present this first Education Journal-Revue de l'éducation (EJRÉ). Articles are blind peer-reviewed by Faculty of Education members: first by graduate students and then by professors.

To begin, we thank Richard, Barwell, the Dean of the Faculty of Education at the University of Ottawa, for his support and for his introduction to this issue.

We also want to thank all who helped launch this issue, from the authors who worked diligently with us throughout the lengthy process of blind peer reviews from both graduate students and professors, to the peer reviewers who went above and beyond to offer constructive collaborative critiques.

All these contributions make us proud to be part of such a thriving and rigorous academic community. Here are the abstract of each article published in this first issue of the EJRÉ.

Emma Fletcher, in the first article, entitled *Going the Distance: Understanding the Process of Maintaining a Positive Long-Distance Relationship in Graduate School*, addresses the following question: What processes maintain a positive long-distance relationship (LDR) during graduate studies? The author presents the results of her study consisting of semi-structured interviews with four heterosexual female graduate students engaged in LDR.

In the second article, entitled *The Role of Feminist Standpoint and Intersectionality Epistemologies in Providing Insights into the Causes of Gender Disparity in Higher Education*, **Enyonam Brigitte Norgbey** presents a brief overview of feminist standpoint and feminist intersectionality.

The third paper of our inaugural edition of EJRÉ is written by **Hembadoon Iyortyer Oguanobi**. The article, entitled *Discoursing Health Literacies for HIV/AIDS Education,* is about health literacies in an African context, with a focus on how some local communities are re-imagining health literacies engagement with their communities. She argues that educators can use resources and alternative media to connect with local lived experience.

In the fourth article, which is a literature review entitled *Perspectives entourant la saisie de l'expérience enseignante lors d'incidents face-à-face pouvant perturber le climat de la classe*, **Joannie St-Pierre** compares two perspectives, the perception before the action and the perception during the action.

Betty Yeung, in the fifth and final article, entitled *Exploring the Stories of Asian-Canadian Women on What It Means to Be Bicultural*, presents a study of second generation Asian-Canadian women exploring what being bicultural means for them.

If you are a Faculty of Education graduate student here at the University of Ottawa, don't hesitate to contact us about publishing in our upcoming issue, at journal@uottawa.ca.

Enjoy! From all of us on the editorial team of this edition of EJRÉ:

Carol M Lee,	*Coeditor-in-Chief English*
Brigitte Murray,	*Coeditor-in-Chief French*
Anton Birioukov-Brant,	*Editor*
Evgeniya Bobrovnik,	*Editor*
Mark Currie,	*Editor*
Mark Ingham,	*Editor*
Jessica Sokolowski,	*Editor*
Marthe Foka,	*Translator and proofreader, French and English*

GOING THE DISTANCE:

UNDERSTANDING THE PROCESS OF MAINTAINING A POSITIVE LONG-DISTANCE RELATIONSHIP IN GRADUATE SCHOOL

Emma Fletcher

Graduate studies, which may be one of the most demanding periods of an individual's life, and the added stress of being distanced from a significant other (SO) can complicate the issue. Ordinarily, a partner is an important source of support and understanding during high stress periods, his/her physical absence may add to this stress. This study addresses the question: What processes maintain a positive long-distance relationship (LDR) during graduate studies? Four heterosexual female graduate students engaged in an LDR were selected as participants based on homogeneous and opportunistic sampling. Semi-structured interviews were used in conjunction with a grounded theory approach to better understand the subjective experiences of maintaining an LDR despite facing personal challenges. The following three LDR phases were identified and labelled: initiation, transition, and maintenance. Recognizing how these phases influence communication techniques, couple activities, and support networks, it is important for counsellors to understand how they can help clients through an LDR period.

Keywords: graduate studies, grounded theory, long-distance relationship, mental health, stress

Les études supérieures peuvent être l'une des périodes les plus exigeantes dans la vie d'une personne. Le fait d'être physiquement éloigné de la personne aimée peut causer un stress supplémentaire, lequel s'ajoute à ceux attribuables au fait de poursuivre des études supérieures. Habituellement, la personne aimée est une source inestimable de soutien et de compréhension pendant les périodes de grand stress. Ainsi, son absence physique peut causer du stress. La présente recherche tente de répondre à la question suivante : Quels processus assurent une relation à distance positive au cours des études supérieures? Les participantes à l'étude sont des femmes hétérosexuelles inscrites aux études supérieures et vivant une relation à distance. La sélection des participantes étaient intentionnelles et fondée sur des critères d'admissibilité homogènes. Afin de mieux saisir les expériences subjectives concernant le maintien d'une relation à distance, et ce, tout en devant composer avec des défis personnels, nous avons eu recours à la théorisation ancrée associée à des entretiens semi-dirigés. L'analyse des discours des participantes nous a permis de relever les trois étapes suivantes : l'initiation, la transition, le maintien. Ces étapes influencent les techniques de communication des personnes qui vivent une relation à distance, leurs activités et leurs mécanismes de soutien. En conséquence, il est important que les conseillers apprennent de quelle façon ils peuvent venir en aide à celles et à ceux qui les consultent pendant une période de relation à distance.

Mots-clés : études supérieures, relation à distance, santé mentale, stress, théorie ancrée

Graduate studies can be one of the most demanding periods of an individual's life, and the added stress of being at a distance from a significant other (SO) can complicate this period. As a new graduate counselling student, I have had to come to terms with balancing an intensive school workload, adjusting to a new city, and being away from my SO. I came to realize that many graduate students entering a master's program were also transitioning to a long-distance relationship (LDR).

Literature Review and Rationale

According to one study, upwards of 75% of college students in the United States have been in an LDR (Stafford, 2005). This study looks the factors that help graduate students to maintain this type of relationship, and how it affects counselling health care providers. An important part of providing counselling and support to graduate students must address the transition to graduate school while maintaining an LDR as a positive experience. For example, Mietzer and Li-Wen (2005) found that couples in an LDR can enhance or improve their communication while living at a distance from each other. LDRs can also force individuals to address assumptions they hold about their partners (Knee & Canevello, 2006). Consequently, how the partners navigate the LDR can influence and strengthen effective relationship building and their foundations (Firmin, Firmin, & Lorenzen Merical, 2013).

There are numerous studies on LDRs (Dellmann-Jenkins, Bernard-Paolucci, & Rushing, 1994; Johnson, Haigh, Becker, Craig & Wigley, 2008; Mietzer & Lin, 2005), but most of these examine only the negative effects of an LDR. For example, Guldner (1996) compared students in proximal relationships versus students in LDRs and found that the students in an LDR had significantly higher scores on the depression and phobic anxiety subscales.

Graduate studies may exert additional stress on the individuals undertaking their studies, however this stress may not be experienced in the same way by all graduate students. It maybe important to study more positive aspects of a graduate student LDR as a way of providing additional support to the individuals in this situation. My individual experience, and my colleagues' anecdotal experiences of entering graduate studies and subsequently deciding to engage in an LDR contradicts the narrative presented in the current literature. This study seeks to fill in the missing link between explaining how people can transition into graduate studies while engaging in a positive LDR.

Study Purpose and Research Questions

The primary purpose of this study is to understand how graduate students maintain a positive LDR when entering and while attending graduate school. My central research question asks: What processes maintain a positive LDR during graduate studies?

Assumptions, Interpretive Framework, and Researcher Positionality

This study uses a grounded theory approach. Themes and theories will be inductively discovered during the collection, analysis and iterative comparison of the data (Straus & Corbin, 1994). In this study I draw from a social constructivist interpretive framework, which recognizes the fact that an individual's perspective is constructed through language and wider societal experiences (Glesne, 2015). Specifically, the social constructivist approach examines a "process" between interacting individuals (Creswell, 2013). In my worldview, there is only one reality and through interviews, one can obtain information on each participant's perspective and find common themes among

the participants to construct that single reality. The interpreted reality expressed in this study is provisional and is limited to this brief period (Straus & Corbin, 1994).

Data Collection and Participants

The subjective experiences narrated within this study are those of Jennifer, Beverly, Rebecca, and Erin (pseudonyms). The analysis reflects a single interpretation of the participant's experiences. Each of the participants volunteered and consented to the study, and the study was deemed a minimal risk study by the University of Ottawa. Recruitment was opportunistic and involved homogenous group sampling (Cohen, Manion, & Morrison, 2013). For the purposes of this study, an LDR is defined as "a romantic relationship between two people who live far apart and so are unable to meet on a frequent basis" (MacMillian Dictionary, 2016). The participants had to meet the criteria of this definition, that is, be participating in an LDR during their graduate studies, have moved to a new city for the purposes of graduate studies, and have entered graduate studies within the last two years. The participants include four heterosexual females, aged 24-25, who had been dating their SO between one to four years. The amount of time spent traveling to be with their SO ranged from a four-and-a-half-hour drive to a five-hour flight one way. Due to the homogeneous nature of the group, the experiences represented in this paper are limited, and are not necessarily representative of all cultures, genders, sexual orientations, or economic status.

Semi-structured interviews were audio recorded and transcribed. Each interview was conducted over Skype to accommodate the busy schedules of each participant. The length of an interview ranged from 20-45 minutes.

Additional questions were added to the original interview script during data collection to provide more context.

Data Analysis

The analysis focuses on the communication techniques couples used to maintain their LDR, and how the students' partners assisted the students in their transition process to graduate studies. The grounded theory approach focused on the LDR, rather than the experiences and feelings of transitioning into graduate studies (Straus & Corbin, 1994). Specifically, the approach focused on patterns of action and interaction, among and between social units (Straus & Corbin, 1994). Through open, axial, and selective coding (Creswell, 2013), I analyzed the conditions that enable an LDR and how it is maintained as one half of a partnership transitions into graduate studies.

Open coding is used to label one or multiple general themes that occurred in participant responses (Creswell, 2013). This allows for a wider understanding of contextual factors. Next, axial coding is used to uncover relationships between categories (Thériault & Gazzola, 2010). I examined which conditions enabled the category to arise in the context where it appeared (Thériault & Gazzola, 2010). For example, there were certain actions, such as planning for the move to a new city, which had to occur before the partners could engage in the strategies to maintain their relationship at a distance. Through selective coding I identify themes and strategies that occur most often throughout the process for either all or most participants. Subsequently, I create a summary for the Transition and Maintenance of an LDR into Graduate Studies to represent their experiences (Figure 1). The dotted lines in the model

represent items that either did not apply to all participants or did not consistently occur continuously throughout the process.
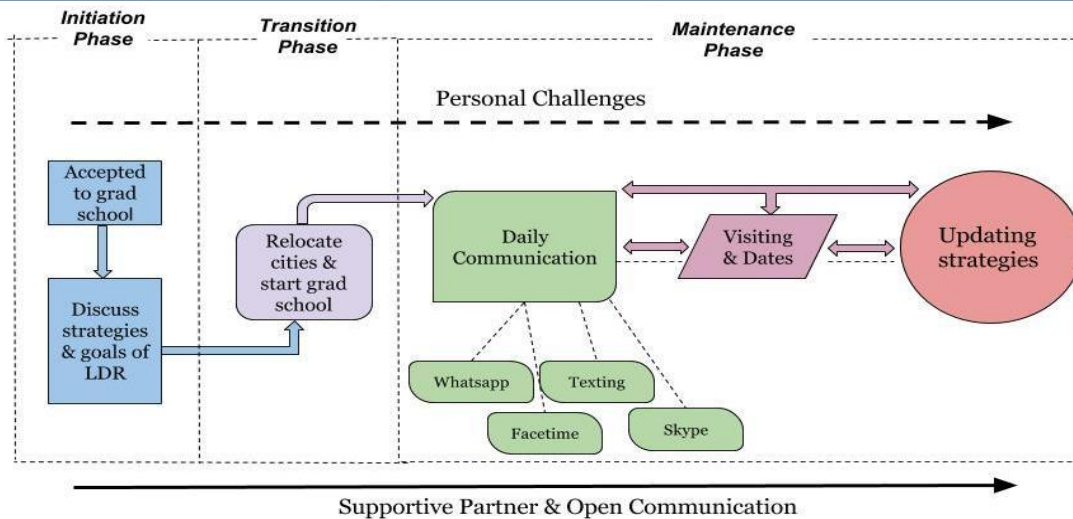
Initiation Phase. The Initiation Phase is characterized by the couples first discussing graduate school applications, including where they were going to apply. Inevitably all the participants accepted a graduate school's offer. Beverly stated that "it was obviously not ideal to do long distance," but she knew it was better for her personal growth and that "he would ultimately support me." When preparing to move, all the participants discussed how they were going to lay the groundwork for their transition into graduate studies. Jennifer and Erin emphasized spending as much time as possible with their SO to prepare for the transition of being apart, and both participants planned to talk with their partners as often as possible, even if it was just an occasional text. Beverly did not enact a plan, but mentally prepared and communicated her concerns; whereas, Rebecca and her partner agreed to see each other every two weeks, and Skype every Wednesday. Both Beverly and Erin's partners mentioned that it

was much easier to have an LDR now compared to 10 plus years ago because of the newer technologies available.

Transition Phase. The Transition Phase involves the actual move and adjustment to living in a new city for the participants. Jennifer, Beverly, and Erin emphasize the significance of having their partners help them physically move. It gave them the opportunity to explore a new city and make new memories together. Jennifer appreciated that her partner had "made it easy" to transition apart, and that she "knows how much he cares" thanks to the support he provided. One of the partners even helped provide financial support to assist with the expenses of the new apartment. Beverly highlighted how helpful it was to find support from new friends and peers who were going through a similar transition.

Maintenance Phase. This phase is characterized by the technology that the participants used to stay connected with their partners. All the participants relied on either calling or at a minimum texting their SO daily. Beverly used the application WhatsApp to call her partner every night before she went to bed, his dinner time, and they rarely used Skype. Jennifer on the other hand used texting, Snapchat, and Facetime to communicate with hers partners every day. Jennifer explained that when she was unable to speak with her SO due to graduate work, she used her time to "really focus" and when they were "both home, we could focus on each other." Erin texted her partner continuously, sent pictures via WhatsApp or Instagram, and used Skype to see her SO. Erin explained that "we reinforced habits that we already had with each other," for example "saying 'good morning,' 'good night,' and 'I love you' regularly." Since Rebecca and her partner worked part and full-time jobs they emailed each other when possible and relied on weekly Wednesday and Sunday Skype date nights. On

Wednesdays, they would buy the same bottle of wine and watch the food network together, and Sunday nights allow them to catch-up on their weeks.

Another part of the process was visiting each other and having face-to-face dates. Due to the distance and the expense, Beverly did not see her SO until she returned home for the holiday break. Rebecca saw her SO every two weeks, and they took turns who traveling back and forth. Erin and her partner had originally planned to see each other every three weeks, but they had to become more flexible to adjust to their busy schedules. Similarly, Jennifer had to be flexible about when she could see her SO. Rebecca, Erin, and Jennifer also tried to make sure that they had dates or did something just for the two of them while their SOs were visiting them.

Out of the four participants, Rebecca was the only one who had to intentionally update her maintenance strategies with her partner. She commented:

> ...we committed to Skyping once a week. And it was my input that asked for a second Skype night a week, just because I found that at the end of the week, the end of the weekend, when we're both busy with friends or whatever the case is, it's nice to have another call in.

Rebecca also asked to implement more regular phone calls because she began feeling a bit disconnected from her SO. Out of the four participants, Rebecca had been engaged in a LDR for the longest time (three school terms), and the amount of time spent apart may have influenced the need to update strategies to remain connected.

Beverly described the challenge of being apart as a "vague and lingering sense of missing something in your daily life–the sense of being alone is more salient." Rebecca described a major challenge that she and her SO faced was the change "in the way we communicate with one another, and more importantly how to show affection and love for one another when apart." Emotional support provided by an SO was cited by participants as essential. Open communication was also cited as very important for understanding how their SO was feeling and was the biggest factor in the recommendations that the participants suggested for other couples engaging in an LDR.

Discussion

This study explores how couples can maintain their LDR while one individual attends graduate studies. Although not applicable to all people entering graduate school, many students in an LDR may relate to the experiences presented here. My analysis summarizes how the participants in my study maintained their positive and loving LDRs through specialized technological communication techniques and activities while at graduate school. It is important that school counsellors who assist graduate students in an LDR recognize that engaging in an LDR does not necessarily represent a negative stress impact (Pistole & Roberts, 2011) on their clients.

The data identified conditions that help with the transition to and the maintenance of an LDR, and an appreciation of these conditions can be used to help future students with their LDR. In her recommendation, Beverly recognized that all couples and individuals have their own methods to deal with issues, and therefore she could only emphasize how important it was for couples in an LDR to openly communicate with each other. This recommendation was echoed by the other participants. According to Dainton

and Aylor (2002), the quantity "of face-to-face interaction could successfully distinguish between LDR types, with individuals who have periodic face-to-face interaction using more maintenance and experiencing greater satisfaction and commitment than individuals in LDRs with no face-to-face interaction" (p. 118). However, communication trends have changed over time, and new forms of communicating over distance can include face-to-face conversations (through Skype or FaceTime applications, for example). The quality and impact of these interactions can vary depending on the couple, and their communication behaviours. Maguire and Kinney (2010) explore problem-focused communication, seeking social support, and relationship maintenance communication behaviours, and their findings suggest that each behaviour may be more predictive than the other for relationship satisfaction. For example, perceived helpfulness of joint problem-solving communication was predictive of higher satisfaction amongst individuals in low distress LDRs (Maguire & Kinney, 2010). It is important for health care professionals to know which type of communication behaviour is being implemented because it can inform coping behaviours used by clients who are indeed in distress (Maguire & Kinney, 2010). Consequently, certain types of communication behaviours may be more beneficial for couples who are undergoing the transitionary period into an LDR.

Limitations

This study is limited by the small number and homogenous group of participants represented for a grounded theory approach. Additionally, only one half of the partnership is represented in this description. Lastly, a single coder reviewed the data, therefore, the study is lacking analysis validation.

Conclusion

Overall, this study highlights the significance of researching the transitionary period into graduate studies as a contributing factor in maintaining a positive LDR. The analysis provided graduate students' perspective, whom are typically the researchers, and not the research subjects. The insights provided by the participants are not only relevant to fellow students engaging in LDRs but are also informative for health care professionals who aid students during this transitionary period. Future research can address the effectiveness of the communication techniques explored in this study, in addition to the behaviours required during the maintenance phase for engaging in an LDR over an extended period.

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THE ROLE OF
FEMINIST STANDPOINT AND INTERSECTIONALITY
EPISTEMOLOGIES
IN PROVIDING INSIGHTS INTO THE CAUSES OF GENDER DISPARITY IN HIGHER EDUCATION

Enyonam Brigitte Norgbey

Women's underrepresentation in higher education is a persistent issue of concern, particularly in sub-Saharan Africa, at a time when higher education plays a critical role in society's development and knowledge-based innovations are critical for development in a global economy. The gender gap in higher education is created by complex interconnected sets of deep-rooted factors. A clear understanding of the underlying causes of gender inequality in higher education is necessary to develop effective interventions to overcome this disparity. Feminist standpoint and feminist intersectionality epistemologies have been used to provide insights into gender disparities in higher education. Drawing on existing published literature, I will first discuss the conceptual and theoretical frameworks of these two feminist epistemologies and then explore the methodological implications of these epistemologies for critically examining gender disparities in higher education in the context of sub-Saharan Africa. Keywords: epistemology, feminism, gender, higher education, intersectionality

La formation postsecondaire joue un rôle essentiel dans le développement des sociétés particulièrement dans le contexte actuel de la mondialisation, dans lequel les innovations fondées sur les connaissances sont essentielles pour assurer le développement des sociétés. Toutefois, en Afrique sub-saharienne, les femmes sont sous-représentées dans les formations postsecondaires, et cette réalité sociologique est préoccupante. L'écart entre le nombre d'hommes et de femmes en formation postsecondaire s'explique par un réseau complexe de facteurs représentationnels interreliés profondément ancré au sein de la société. Une bonne compréhension des causes expliquant la différence entre le nombre d'hommes et de femmes fréquentant une institution postsecondaire est nécessaire pour élaborer des mesures d'intervention efficaces et, ainsi, parvenir à dissiper cet écart entre le nombre d'hommes et de femmes qui s'inscrivent dans des programmes d'études postsecondaires en Afrique sub-saharienne. Dans le cadre des recherches menées jusqu'à présent à ce sujet, les concepts de féminisme et d'intersectionalité ont été employés pour tenter de proposer des pistes d'explication à cette situation contemporaine. Dans le cadre de cet article, nous nous appuyons sur les recherches publiées pour présenter les cadres théoriques et conceptuels de deux approches épistémologiques féministes et, par la suite, explorer les implications méthodologiques de ces deux approches épistémologiques dans le but d'analyser l'écart existant actuellement entre le nombre d'hommes et de femmes qui étudient au postsecondaire en Afrique sub-saharienne.

Mots-clés : épistémologie, féminisme, formation postsecondaire, genre, intersectionalité

Higher education plays a critical role in society's development, particularly in the current era of globalization in which knowledge-based innovations are critical for development (UNESCO, 2015; World Bank, 2014). However, there is a considerable gender gap in higher education particularly in sub-Saharan Africa with female enrollments often far below male enrollments (Morley, 2010). This is especially true in applied sciences, in contrast to higher female enrollment in university-level social science and humanities programs (Morley, Leach & Lugg, 2009; Schulze & van Heerden, 2015). For example, in Ghana, women's enrollment ratio in science and technology in 2010 was 28% as opposed to 72% for men (Atuahene & Owusu-Ansah, 2013). While there is ample evidence that higher education is inequitably distributed in favor of males (Atuahene & Owusu-Ansah, 2013), very little is understood about the impediments to women's enrollment in higher education.

There is a strong likelihood that gendered differences in enrollment rates reflect broader social inequities and gender-differentiated opportunity structures (Morley et al., 2009). This problem has worsened in sub-Saharan Africa by the scant research output on women in higher education and the limited access to information necessary to sensitize society to the challenges faced by women in accessing higher education opportunities. This, in turn, limits the efficacy of policies that purport to support female student enrollment in higher education (Effah, 2011; UNESCO, 2015).

Proponents of gender equality in higher education argue that addressing structural inequalities in universities requires a closer look at the gendered experiences and power relations within the institutions (Beddoes, 2012; Chikunda 2014; Molla & Cuthbert, 2014; Morley et al., 2009). Research needs to investigate the real multifaceted issues related to gender disparity, such as

patriarchy,[1] and the concealed social, political, and economic complexities that affect the lives of women. Such research is not only necessary to develop an understanding of the underlying factors of gender disparity in higher education, but to develop effective interventions to overcome this disparity.

Further, traditional research methods tend to "treat gender as a variable rather than a foundational hierarchy of society" (Beddoes, 2012, p. 208). Although many research methods' textbooks advocate that the research question guides the method(s) used in a study, Krane, Ross, Barak, Rowse, and Lucas-Carr (2012) find the issue a lot more complex. They argue that epistemology guides the types of questions researchers ask, which then provides a basis for the methodological stance and essentially ends with the selection of the study method(s) used (Krane et al., 2012). Epistemology guides methodological choices while justifying and evaluating knowledge (Carter & Little, 2007).

Many researchers have used feminist epistemologies and methodologies to gain a better understanding of the underlying causes of women's underrepresentation in higher education, and the suppression of women's voices in academia (Mama, 2011; Nadar 2014; Stone, 2007). Consistent across feminist perspectives, the literature describes feminist approaches as collaborative, reflexive, and non-hierarchical (Fonow & Cook, 1991). They emphasize the legitimacy of personal experience (Ferree & Hess, 1994) and recognize the multiplicity of women's experiences (Reinharz, 1992) while

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[1]Patriarchy is an institutionalized societal structure that encourages males' domination over females. It puts the interest of men before those of women and uses culture, religion etc. to justify women's subordination (Dlamini & Adams, 2014).

encouraging collaboration between the researcher and the subjects under study (Collins, 1991).

Drawing on the literature, I will first discuss conceptual and theoretical frameworks of feminist standpoint and intersectionality epistemologies that are being used to gain better insights into the underlying causes of the underrepresentation of women in higher education. Then I will explore the methodological implications of these epistemologies for critically examining gender disparities in higher education in the context of sub-Saharan Africa.

Feminist standpoint epistemology

Feminist standpoint epistemology emerged four decades ago and was developed in Western Europe, North America, and Australia (Stone, 2007) before reaching the developing nations shortly after (Okeke-Ihejirika, 2009). Feminist standpoint epistemology assumes that marginalized and oppressed people are in privileged positions to gain knowledge of the social realities related to their social positions (Anderson, 2015; Harding, 1986; Hartsock, 1983; Hesse-Biber, 2012). Further, feminist scholarship focuses on the ways gender affects the knower and the conception of knowledge while scrutinizing the way research is conducted and justified (Anderson, 2004; Collins, 1991; Crasnow, 2013).

The main argument supported by feminist epistemologists is that men's perceptions and practices of knowledge creation and justification consistently discriminate against women while women's perspectives are repeatedly stifled and subdued (Haraway, 1997; Harding, 1986; Hartstock, 1983). Feminist research primarily examines the life experiences of women while focusing on epistemologies that help bring women's voices into the gender debate. It strives

to improve practices aimed to serve the interests of the oppressed and the marginalized (Anderson, 2015; Harding, 1986; Hartsock, 1983, 1998).

Informed by Marxism[2], standpoint theory is based on historical materialism[3] that generates a collective consciousness of one's subjugated position in a capitalist[4] system. In the same way that workers under capitalism held "an epistemologically privileged position" (Neitz, 2014, p. 261) for understanding class domination, so too is women's collective consciousness and position privileged for understanding the root causes and consequences of the gender inequality (Hesse-Biber, 2012).

Feminist standpoint epistemology is a critical theory that seeks to empower oppressed women and bring about change. Consequently, researchers adopting a standpoint epistemology: (a) support the interests of the oppressed; (b) enable the oppressed to comprehend their issues; and (c) empower the oppressed to improve their conditions. These researchers apply feminist standpoint epistemology through three main tenets: *situated knowledge*, *epistemic advantage*, and *achievement* (Crasnow, 2013; Intemann, 2010; Rolin, 2009).

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[2]Marxism claims an epistemic privilege over fundamental questions of economics, sociology, and history on behalf of the standpoint of the proletariat (Neitz, 2014).

[3]Historical materialism is the Marxist theory (adopted as the official philosophy of the Soviet communists) that political and historical events result from the conflict of social forces and are interpretable as a series of contradictions and their solutions. The conflict is believed to be caused by material needs. This was first articulated by Karl Marx (1818–1883). https://en.wikipedia.org/wiki/Historical_materialism. Retrieved on October 31, 2017.

[4]"Capitalism is often thought of as an economic system in which private actors own and control property in accord with their interests" (Jahan & Mahmud, 2015, p. 45).

The situated-knowledge tenet implies that the social position of the researcher impacts his or her experiences and determines the nature and the boundaries of knowledge constructed. This tenet emulates the position of the knowledge producer at a historical moment, within a culture, and in a specific location (Haraway, 1988; Harding, 1986). Situated-knowledge also means that "knowledge is achieved from a particular standpoint" (Intemann, 2010, p. 785). Standpoint is based on a critical collective consciousness developed through a critical evaluation of how power structures such as racism, patriarchy, and hegemony[5] affect or restrict research questions, methodological decisions, background assumptions, or data interpretation (Intemann, 2010).

The epistemic advantage tenet suggests that the inclusion of members of marginalized groups in research is likely to culminate in more rigorous and critical reflections given their contextual knowledge and experience (Rolin, 2009). This concept may be relevant if the knowledge claim is related to oppression or marginalization. Even then, all women who have been oppressed or marginalized would not necessarily have experienced the same type of oppression because location, context, and history also impact experience and, in turn, affect knowledge creation (Intemann, 2010; Naidu, 2010; Rolin, 2006).

The achievement tenet means that reaching the standpoint leads to potential emancipation and empowerment and prospective liberation from oppression (Intemann, 2010). The terms *emancipation* and *empowerment* relate to capacity development allowing women to become effective agents of their own transformation. They involve skills and knowledge that ordinarily focus on

[5]Hegemony is a rule of one set of views and traditions over others. Hegemony is brought about by political, ideological, discursive, and representational measures (Akita, 2010).

economic, psychological, cognitive, and political dimensions (DeJaeghere & Wiger, 2013; Ross, Shah, & Wang, 2011; Stromquist, 2006).

Further, feminist standpoint epistemology advocates for women's emancipation with a more radical notion of liberation from patriarchy (Evans & Chamberlain, 2015). Beddoes and Borrego (2011) posit that patriarchal relations do exist in higher education institutions, especially in applied science programs. However, Collins (1991), and Evans and Chamberlain argue that feminist activism for women's liberation from oppressive gendered double standards is more exclusive because the perspectives of Black feminists are ignored and excluded from mainstream academic debates while some other feminists' perspectives are universalized.

Collins (1991) has been very instrumental in shaping the worldview of Black feminists, especially the view of African-American and developing nations' women (Chilisa & Ntseane, 2010; Machira, 2013; Nadar, 2014; Naidu, 2010). Black feminists' standpoint epistemology thus provides a practical lens to help recognize degrading, disheartening, and restraining lived-experiences that become sources of inspiration and empowerment (Bailey, 2014; Collins, 2000; Dotson, 2015; Gines, 2015; Mama, 2011). Even though feminist standpoint epistemology provides a relevant tool for examining oppressed and marginalized groups in higher education, it is limited to gender issues alone. A robust feminist epistemology such as intersectionality is useful for examining other sources of discrimination that do not promote equal opportunities in educational settings.

Feminist intersectionality epistemology

As Black feminist scholars start writing about women's issues, they quickly realize that the Black feminist standpoint epistemology, which mostly focused on gender issues, did not address race, ethnicity, social status, nationality, etc., as oppressive forces (Hesse-Biber, 2012). In the 1990s, young feminists became vocal through publications of articles, books, and debates supported by global movements demanded the inclusion of other issues like race, ethnicity, class, etc. that intersect with gender and contribute to women's oppression (Dean & Aune, 2015). To understand how multiple social identities such as gender, ethnicity, social class, nationality, etc. interact and intersect, the concept of *intersectionality* becomes imperative (Dill & Kohlman, 2012).

Black feminist scholars describe intersectionality as a compound system by which people's race, class, gender, etc. oftentimes place them in a lower social status (Crenshaw, 1989). 'Intersectionality' denotes the interaction between gender, social status, and other types of differences in individual lives, social practices, institutional arrangements, and cultural ideologies, and the results of these interactions in terms of power relations (Berger & Guidroz, 2009; Davis, 2008; Dill & Kohlman, 2012; Sang, 2016). Davis (2008) argues that "intersectionality promises an almost universal applicability, useful for understanding and analyzing any social practice, and any cultural configuration" (p. 72). Sang (2016) corroborates that the experience of women in a learning environment is "bound by cultural and temporal contexts" (p. 2). The strength of the feminist intersectional approach to understanding and developing effective policies to challenge disparities in higher education depends on the ways this epistemological approach contrasts with dominant educational paradigms (Sang, 2016; Walby, Armstrong, & Strid, 2012). While

feminist epistemology provides an appropriate lens for studying gender issues, there is a need to select appropriate methodologies to create knowledge. Epistemology influences methodological choice, while methodology affects and is defined by research objectives, questions, and study design (Carter & Little, 2007).

Methodological implications for sub-Saharan Africa

In sub-Saharan Africa, higher education is regarded as a mechanism that has the potential to bring about social transformation, development, and progress while reducing poverty (Mkude, 2011). However, women and girls have been marginalized due to unequal educational opportunities (Chauraya, 2014). Generally, the female child's educational opportunities tend to be regulated by patriarchal perspectives of gender roles resulting in some parents attaching more importance to the education of boys than girls (Machira, 2013). Gender roles provide unique perspectives of social interpretations of girls' and boys' education as well as adolescents' personal aspirations (Morley, 2010). These norms and values deeply implanted in the fabric of the African society generally guide higher education practices (Okeke-Ihejirika, 2009). Research is thus necessary to unveil these factors that are root causes of gender disparity in higher education. If patriarchy contributes to gender disparity in higher education then the fact that sub-Saharan Africa includes many countries with various cultural, tribal, and political practices, the feminist standpoint epistemology alone cannot provide an adequate lens to examine patriarchal underpinning or to advocate for change.

The goal of the feminist research is traditionally to address gender inequality while emphasizing the problems of power and authority. However, a closer look at how power and prejudice are revealed through research

epistemologies and methodologies is important (Beddoes, 2013). Feminist research methodologies offer a unique set of concepts to negotiate the weaknesses and prejudices of classic positivist research while focusing on inclusiveness and diversity; social context and historical context and addressing issues of power imbalances (Beckman, 2014). For example, Sang (2016) demonstrates how the lens of intersectionality helped illuminate the heterogeneity of women's experiences in academia. The feminist methodology highlights personal experiences and accepts the variety of women's experiences while encouraging the collaboration between the researcher and the subjects under study (Krane et al., 2012). Feminist methodology guided by intersectionality holds the possibility of challenging deeply held cultural, economic, historical and social assumptions, and layers of power rooted in gendered relations (Haynes, 2016).

Conclusion

Gender inequality in higher education is created by complex interconnected sets of ingrained factors. Feminist epistemologies have been very instrumental in the debates aiming to get to the root causes of gender disparity in higher education and advocating for change. I presented a brief overview of feminist standpoint and feminist intersectionality's perspectives. While feminist standpoint is effective in tackling gender issues, feminist intersectionality's lens provides a robust theoretical framework to investigate other social practices that intersect and interact with gender, particularly, in the higher educational sector in the sub-Saharan African context.

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DISCOURSING
HEALTH LITERACIES
FOR HIV/AIDS EDUCATION

Hembadoon Iyortyer Oguanobi

Health literacies are an important tool for HIV/AIDS education which provides a space for students to use local literacy tools such as films, literature, and arts to explore ways of managing the HIV/AIDS virus in communities ravaged by the disease. HIV/AIDS affects the lives of millions of people in many African countries and requires a robust strategy by educators to tackle the epidemic and create safe spaces for students in schools and communities where young people face stigma and discrimination for having the virus or living with people who have the virus. In this paper, I will discuss how students in some African countries respond to locally manufactured HIV literacy educational tools produced by members of the community. I will make the case that it is important for schools to incorporate locally manufactured HIV/AIDS health literacy instruction into the curriculum; this would allow young people to engage with health literacies that are resonant of their embodied experiences.

Keywords: Africa, discrimination, health literacies, HIV/AIDS, school programs

Les littéracies en matière de santé constituent une ressource importante pour l'éducation relative au VIH/SIDA. Plus précisément, elles correspondent aux outils litéraciques, comme les films, la documentation et les arts, qui permettent de se familiariser avec la façon de gérer l'épidémie de virus HIV/SIDA dans les communautés touchées par la maladie. Le VIH/SIDA affecte la vie de millions de personnes réparties dans un grand nombre de pays africains. Les éducateurs ont besoin d'une stratégie solide pour lutter contre l'épidémie et créer pour les étudiants des espaces sécuritaires dans les écoles et dans les communautés, où les jeunes atteints du virus ou qui vivent avec des personnes atteintes du virus sont victimes de stigmatisation et de discrimination. Dans le cadre de cet article, nous traiterons de la façon dont des étudiants de certains pays africains réagissent à l'offre de ressources éducationnelles sur les litéracies en matière de santé produites par des membres de leur communauté et offertes sur le marché local. Nous soulignerons qu'il est important pour les écoles d'inscrire le contenu de ces ressources dans le programme scolaire. Disposant de ces informations, les jeunes sont à même de se familiariser avec les litéracies en matière de santé, qui reflètent les expériences vécues dans leur contexte.

Mots-clés : Afrique, discrimination, HIV/SIDA, littéracies en matière de santé, programmes scolaires

HIV/AIDS literacies are an emerging public health and research field (Castro-Sánchez, Chang, Vila-Candel, Escobedo & Holmes, 2016). They perform an important role in the "rapidly developing multi-sectoral, global and national, strategies and programs aimed at reversing the current trends of the HIV pandemic" (Schenker, 2005, p. 1). HIV literacies play an important function in reducing HIV-related stigma and discrimination that prevents people living with HIV/AIDS (PLWHA) from coming forward to be tested and to receive medicines for the management and treatment of the disease (Grossman & Stangl, 2013). The human immunodeficiency virus (HIV) is a disease that infects the cells of the human body, destroying the immune system and damaging its function. It is contagious, yet avoidable if the right precautionary steps are taken. Acquired immunodeficiency syndrome (AIDS) is the term applied to the most advanced stages of the HIV virus infection. According to the World Health Organization (WHO, 2016), it is the final stage of the lethal infectious disease and it is characterized by occurrences of more than 20 opportunistic infections or HIV-related cancers.

HIV/AIDS was first identified in 1981 when some young gay men in the U.S. succumbed to a rare form of opportunistic infection. It rapidly became one of the deadliest communicable diseases in recent history (Sharp & Hahn, 2011). Since its been identified, HIV/AIDS has infected more than 70 million people worldwide, and approximately 35 million people have died from the disease (WHO, 2017). WHO statistics point to the fact that Africa has the highest number of PLWHA. In 2016, 25.6 million people were living with HIV in Africa (WHO, 2016). In South Africa, 7.1 million people are currently living with HIV (AVERT, 2016). Locally generated health literacies are an important tool for curtailing the spread of HIV/AIDS epidemic in Africa, and they have been used to educate various groups of societies on how to manage and contain the

disease (Mitchell, 2015; Mitchell & Smith, 2003). The following section shows how locally generated literacy tools such as songs, poetry, and storytelling can be used to teach students about the HIV/AIDS epidemic and reduce the stigma and discrimination that comes with living with the disease.

Literature Review

Health literacies can be defined as the degree to which people acquire, process, comprehend, and connect health-related information to their surroundings so as to make informed decisions about their well-being (Mackert, Champlin, Su, & Guadagno, 2015). The term health literacies has evolving meanings. It can be interpreted as the educational tools that people use to make appropriate health related decisions. Health literacies were initially used to signify an individual's possession of specific functional skills, including the ability to read text on food labelling and text on the packets of medicines (Corcoran, 2014). The use of the term is important in representing how health literacies can be reconciled with education, culture, and language to enable and empower people affected by the disease to take control of and manage their health and lives.

Health literacies are an important tool for children to acquire, and this is particularly the case where children live with the stigma of residing with parents or relatives who have HIV/AIDS. In 2015, an estimated 1.8 million children under the age of 15 years were living with HIV, only 49% of them had access to life-saving medicines (UNAIDS, 2016). Evidence from the U.S. has shown that health literacies are important mediators of HIV-related knowledge, behaviors and outcomes (Kalichman, Benotsch, Suarez, Catz, Miller & Rompa, 2000).

Schenker (2005) defines the link between health literacies and the management and prevention of HIV/AIDS as:

> the capacity of individuals and/or communities to obtain, interpret and understand basic HIV/AIDS prevention, testing and care information, skills and services and the competence to use such information, skills and services to prevent HIV/AIDS infection and related stigma and discrimination, to know of and understand their HIV status and to enhance the physical, mental and social well-being of people living with HIV/AIDS. (p. 2)

Health literacies can be used to combat HIV/AIDS in a variety of ways. It gives people living with the virus a better understanding of the epidemic and provides them with the necessary tools to live longer and healthier lives (Mulwo & Chemai, 2015). The positive link between health literacies and HIV/AIDS management has led to calls for the integration of HIV/AIDS education into the curriculum in primary schools, secondary schools, as well as higher institutions. Between 2006 and 2008, a study was conducted by Mulwo and Chemai (2015) at three South African universities to determine the effective of various media in providing HIV/AIDS information to students. Media types included meetings and lectures, media channels, TV series, talk shows, posters, TV advertisements, articles in magazines and newspapers, leaflets, booklets, television news and radio news, radio advertisements, radio dramas, talk shows, the internet, banners, billboards, and campaigns. The study found that students in South African higher institutions were more likely to accept locally generated literary materials, and that they were suspicious of externally generate HIV/AIDS education materials. Specifically, students felt more comfortable receiving HIV/AIDS knowledge from communication channels created by their fellow

students than those that they felt were foreign. Using locally generated literacy materials calls for the use of local songs, poetry and storytelling which are important aspects of many African cultures.

In a HIV/AIDS focused literacy workshop, Mitchell (2015) remembers organizing a project entitled *In my life: Youth stories and poems on HIV/AIDS* in South Africa. The workshop was aimed at helping young people stay engaged and participate in a literary HIV/AIDS education campaign that emphasized "prevention, treatment and care" for people infected and affected by HIV/AIDS (Mitchell, 2006, p. 355). *In my life* involved a group of 14 young people aged between 14 and 18 from several secondary schools in Western Cape, South Africa. The purpose of the workshop was to launch general writings, a poetry book, and a video documentary about HIV/AIDS effects on students in their communities. The project was aimed at giving the participants a chance to create and reinforce their identity while living in communities affected by HIV/AIDS through visual and printed media. About the project, Mitchell (2006) writes:

> it is a particular call to the whole area of language and literacy where issues of self-expression, and of participation and engagement, are already at the heart of what we do. Can we begin to think about a new literacy of AIDS, one that is about keeping young people alive? (p. 355-356)

In another project, Mitchell et al. (2010) organized a literacy project in Swaziland photographing broken doors of school toilets that exposed the vulnerability of girls to the dangers of rape and HIV when using public facilities with no security such as locks on doors or CCTV cameras. Given the high

occurrences of gender-based violence and the connections between violence and HIV/AIDS among young girls, Mitchell and Smith (2003) suggest that authors and publishers use literature to confront issues such as "aggressive masculinity, biological vulnerability, negotiating sex, HIV testing, disclosure" (p. 516). Literature and literacies have a major impact on the development of societies and has the power to influence change. Street (2014) suggests that literacy studies for pedagogy "move beyond teaching children about the technical features of language function" toward "awareness of the socially and ideological constructed nature of specific forms we inhabit" (2014, p. 6). Authors, publishers, and film makers can use locally generated names and geographical locations that students can identify with to pass on knowledge and information about health education in classrooms and communities.

In the novel *Stronger Than the Storm* by Van Dijk (2000), the author uses Thinasonk, a metropolitan municipality in South Africa, as the forename of the protagonist in the book. In the South African novels, *Blue Train to the Moon* (1993) by Dianne Hofmeyr and *The Sound of New Wings* (1999) by Robin Malan, the authors use local contents and issues in their books to discuss the topics of desire, safe sex, and the benefits of HIV testing (Mitchell & Smith, 2003). In the graphic photonovella entitled, *Roxy: Life, Love and Sex in the Nineties: Picture thriller,* the Medical Research Council in Cape Town, South Africa uses local content as tools for promoting HIV/AIDS literacies to the public. In the graphic novel, *Pedro and Me: Friendship, Loss and What I Learned,* Judd Winick (2000) writes an autobiographical novel about the human drama of living with AIDS, and his friendship with the AIDS educator, Pedro Zamora.

Using local names in novels are important ways of delivering health information about HIV/AIDS prevention, care and management and teaching

health literacies in the classroom. It also reinforces the community's sense of identity when dealing with HIV/AIDS health literacies. Using local content in films is also an important way of integrating HIV/AIDS education into the curriculum. Crawford and Rossiter (2006) write that "the capacity to make sense of stories (in films as well as in novels) is a basic human ability that quickly and almost unconsciously builds up an impression of the values out of which the characters operate" (p. 341). Many young people are drawn to films, particularly when they can relate to the characters in the story.

Films have a capacity to incline young people to a way of thinking and being. Some South African films and documentaries have been using storytelling in films as a tool for HIV/AIDS education and as an avenue for opening conversations about HIV/AIDS; they include *Yesterday* (2004), directed by Darrell Roodt; *Life Above All* (2010) by Oliver Schmitz; *Angels in the Dust* (2007) by Louise Hogarth and the HBO documentary, *The Lazarus Effect* (2010*)*. HIV/AIDS health literacies are also disseminated through videos, cassettes, and CDs. For example, the UNESCO Bangkok Culture Unit began distributing audio materials in ethnic radio soap operas to inform the community about the prevention of HIV/AIDS (UNESCO, 2005a as cited in Schenker, 2006). In Guyana, a special radio show to educate adolescents about HIV/AIDS was produced (Inter-American Development Bank, 2004). Some community schools have successfully educated communities about HIV/AIDS prevention through art using media, as well as visual and auditory perceptions (Peltzer et al*.,* 2012). The impact of the literacies is greater when students and communities identify directly with the HIV/AIDS health literacy content. The next section discusses the stigma and discrimination that come with living with HIV/AIDS and how safe spaces can be created for students living with the disease.

HIV/AIDs
Stigma, communities, classrooms and safe spaces

The word stigma originates from the Greek word that means a tattooed mark branded on the skin to identify an individual as someone who has committed a crime and who should be avoided (Visser & Sipsma, 2013). HIV/AIDS stigma in many parts of the African region is based on the belief that a person has committed an immoral act, is promiscuous, or that the disease is a punishment from God (Visser, Makin, Vandormael, Sikkema & Forsyth, 2009). In fact, HIV can be transmitted in a variety of ways that include sharing needles or syringes, blood transfusion, mother to child during pregnancy, birth or breastfeeding, and contact with open wounds, not just anal and vaginal sex (HIVgov, 2017). Stigmatization and discrimination against people with HIV/AIDS is based on ignorance and misrepresentation. A study carried out by Visser and Sipsma (2013) showed that:

14.50%	Would not like someone with HIV to live next door
16.00%	Would not like to be friends with someone who is HIV positive
20.00%	Would not like to sit next to someone with HIV in public transport
29.50%	Would not employ someone with HIV
20.00%	Would not drink from a tap if someone with HIV had drunk from it

In reality, people cannot contact HIV/AIDS by hugging, shaking, or sharing a toilet or a tap with PLWHA (HIVgov, 2017).

PLWHA experience stigma and discrimination in various ways; some PLWHA begin to take a subjective internalized stigma as their health worsens (Visser & Sipsma, 2013). In internalizing the stigma, people living with HIV/AIDS become reluctant to socialize, become reckless with their lifestyle, experience loss of

self-confidence, and engage in taking illicit drugs as a way of coping with the trauma that comes with living with the disease (Simbayi et al, 2007). In the case of school children, some drop out of school as they develop a sense of hopelessness (Mulwo & Chemai, 2015).

The lack of health literacies surrounding HIV/AIDS has led to people refusing to shake hands with PLWHA. Unfortunately, this has resulted in the treatment of people living with HIV/AIDS as outcasts and untouchables in society. In a study conducted in Karnataka, India, one participant speaking about the stigma of living with HIV said:

> I do not think it is advisable for the people infected with HIV/AIDS to tell others about their [HIV] status because if they do so they will be treated as untouchables. They will not be allowed to mingle with other people … They will not be allowed to speak to others. The food they prepare will not be touched by anybody; nor will they [community] give them food. They will not be allowed to touch others, sit with others… (Rahangdale et al., 2010, p. 4).

Schools and communities have a role in ensuring that they expose children to HIV/AIDS health literacies. A project carried out by Torstensson and Brundrett (2011) on the impact of HIV/AIDS on children was directed at creating safe spaces for 168 children in primary schools in Botswana. The safe spaces were aimed at providing children with an opportunity to share their personal stories, experiences and fears about HIV/AIDS. The children in the Torstensson and Brundrett (2011) project spoke about the pressures associated with arranging funerals and with being orphaned that result from deaths in their families because of HIV/AIDS. The project was a valuable health literacy tool because it provided a powerful platform for dialogue in the local dialect

where linguistic barriers were eradicated. The study noted that HIV/AIDS had a negative effect on children's ability to concentrate on school work and spend time learning or playing with friends. Torstensson and Brundrett (2011) have encouraged educators to create safe spaces by allowing children in communities affected by HIV/AIDS to share their experience in the classroom through drawing and other art forms.

Mathematics literacies are also a key component of HIV/AIDS education, Ojose (2011) writes that "mathematics is so entwined with today's way of life that we cannot fully comprehend the information that surrounds us without a basic understanding of mathematical ideas" (p. 91). van Laren (2012) contends that the integration of HIV/AIDS into mathematics elevates the status of HIV/AIDS education because mathematics is a high-status subject. Using statistics in pie charts to display HIV statistics in different regions of the world can help students and educators to find ways of interpreting and reflecting on the significance of HIV/AIDS health literacies in the curriculum. Health literacies are a powerful tool in tackling the cultural misinformation surrounding HIV/AIDS in classrooms and communities. Indeed, governments in many African countries have partnered with their local communities to organize health literacy programs that provide health education to people. For example, the South African government invest USD 1.5 billion annually to run HIV/AIDS programs (South African National AIDS Council, 2015). Governments in developed countries, such as the Canadian International Development Agency, has initiated an international development program to support governments in 29 developing countries to provide children with education related to HIV/AIDS health literacies (Oxfam Canada, 2016).

Conclusion

Health literacies deliver pedagogical well-being to young people in the community. They also require that instructors and educators provide students with safe spaces where locally generated songs, poetry and storytelling can be used as educational tools for teaching literacies around HIV/AIDS. In this paper, the author demonstrated how health literacies as a tool for confronting HIV/AIDS can be conceptualized to allow educators and students open dialogues about the stigmas of living with the disease. Using local content to teach HIV/AIDS literacies in the curriculum can help students prevent and manage the disease in ways that are beneficial to young people and the community.

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PERSPECTIVES ENTOURANT LA SAISIE DE
L'EXPÉRIENCE ENSEIGNANTE
LORS D'INCIDENTS FACE-À-FACE POUVANT PERTURBER LE CLIMAT DE LA CLASSE

Joannie St-Pierre

L'accès aux savoirs en action reste un défi tant pour les professionnels que pour les chercheurs. Dans le cadre de cet article, les incidents sont abordés puisqu'ils permettent de questionner les pratiques et les valeurs sous-jacentes à ces savoirs en action. L'objectif de cette contribution est donc d'explorer l'empan des possibilités associées à la saisie de l'expérience enseignante lors d'incidents. À la suite d'une recension des écrits sur les incidents, deux perspectives liées à la façon de saisir les schèmes ainsi que les indices guidant la perception semblent orienter les écrits. Certains se concentrent sur le traitement de l'information et considèrent la perception comme étant préalable à l'action. D'autres reconnaissent la perception de l'acteur, son ressenti et son intuition lors d'incident.

Mots-clés : expérience, incident, pensée enseignante, perception, savoir professionnel

Access to knowledge in action remains a challenge for both professionals and researchers alike. In the context of this article, the incidents are tackled since they make it possible to question the practices and values underlying this knowledge in action. The purpose of this contribution is to explore the range of opportunities associated with capturing the teaching experience in incidents. Following a literature review of incidents, two perspectives on how to grasp schemas and clues guiding perception seem to guide the literature. Some focus on information processing and view perception as a prerequisite for action. Others recognize the perception of the actor, his feelings and his intuition during an incident.

Keywords: experience, incident, perception, professional knowledge, teacher thought

L'objectif de cette contribution vise à lever le voile sur les positionnements dans lesquels s'engagent les auteurs alors qu'ils étudient l'expérience des enseignants. Plus particulièrement, l'expérience d'incidents sera approfondie puisque ces situations permettent de questionner les valeurs et les pratiques des enseignants (Barrère, 2002). Notons que ce texte réfère aux incidents à titre d'actions face à face, brèves et imprévisibles, qui peuvent fragiliser ou perturber le climat de classe (Barrère) et qui résultent de l'interprétation d'une signification que l'enseignant attribue à cet événement (Tripp, 1993). Dans le cadre de cet article, la problématique souligne la difficulté qu'ont les professionnels et les chercheurs à saisir les savoirs professionnels des enseignants dans le feu de l'action (Perrenoud, Altet, Lessard et Paquay, 2008). Ensuite, le cadre théorique aborde l'expérience en prêtant attention plus

particulièrement à la perception. Aussi, la méthodologie utilisée pour réaliser cette recension est décrite avant d'approfondir les résultats et la discussion qui mettent en relief deux perspectives.

Problématique

Au fil des années, les savoirs professionnels qu'ont les enseignants en action et sur l'action ont été nuancés et étudiés sous divers angles (Tochon, 2000). Toutefois, Perrenoud, Altet, Lessard et Paquay (2008) soulignent le défi que représente pour un chercheur la saisie de ces savoirs professionnels. En classe, ces savoirs incluent la prise en compte de tous les événements qui se produisent rapidement, concurremment, devant témoins, tout en étant situés dans l'historicité de la classe (Doyle, 2006). L'immédiateté, l'imprévisibilité et la simultanéité de la classe (Archambault et Chouinard, 2004; Hattie, 2017; Lessard et Schmidt, 2011) s'ajoutent à la contingence de la gestion de classe. Cette contingence, soit l'indétermination liée aux situations, fait que les situations sont chargées d'incertitude et représentent un défi pour les enseignants (Ermakoff, 2013). En effet, les enseignants doivent gérer leur classe en réfléchissant dans le feu de l'action et en agissant (ou non) dans l'urgence (Perrenoud, 1996).

En somme, puisque ces particularités font que la gestion de classe peut engendrer des difficultés pour les enseignants (Archambault et Chouinard, 2004; Doyle, 2006; Perrenoud, 1996,1999,2001), nous souhaitons mieux comprendre l'expérience de l'enseignant ancrée dans la contingence de la classe alors que des incidents peuvent fragiliser ou perturber le climat de classe. Par incident, nous faisons référence à un événement sur lequel une personne porte un jugement de valeur en se basant sur la signification qu'elle attribue à celui-ci (Jean, 2008; Tripp, 1993). Par le fait même, il devient alors incident (Jean). De

plus, un incident est un fait circonscrit, perturbateur et imprévisible (Barrère, 2002). Il peut sembler anodin en soi, mais il peut avoir de graves conséquences selon la manière dont il est géré par l'enseignant. Il suspend le cours de la classe et fait passer au deuxième plan les objectifs pédagogiques du cours au profit de la seule urgence : reprendre le contrôle de la situation, et la restabiliser d'une manière ou d'une autre. Par définition, l'incident, et en cela il se distingue de la simple indiscipline, interdit, par sa force et sa viabilité, l'ignorance assumée de l'enseignant, la stratégie des « yeux fermés » qui autorise l'absence de réaction. L'incident exige une réponse. L'incident n'est pas forcément intentionnel et l'enseignant lui-même peut en être producteur. Il est une confrontation brève de face-à-face, de deux élèves ou d'un enseignant et d'un élève. Son caractère individuel prime d'emblée, même s'il est relayé par la suite par d'autres protagonistes, ou par l'ensemble de la classe. (…) [Bref,] l'incident (…) est un excès relationnel qui déborde la mise en scène sociale de la classe (…), l'aboutissement individuel d'une escalade collective. (Barrère, p. 4).

Cette auteure stipule d'ailleurs que les incidents scolaires constituent le cœur du désordre scolaire. Considérant que les incidents minent « l'ordre scolaire de l'intérieur et use[nt] l'enseignant » (Barrère, p. 4), il s'avère pertinent de prêter attention à ceux-ci puisqu'ils permettent aux enseignants de remettre en question leur pratique et de prendre conscience de la nature de leurs valeurs professionnelles et des problématiques qui y sont associées (Tripp, 1993).

Abordons les théories associées à la saisie de ces pensées en action lorsque des enseignants font l'expérience d'incidents.

Cadre théorique

Selon Dewey (cité par Renault, 2015), la connaissance ne fonde pas l'expérience. L'expérience a une fonction de contrôle de la connaissance. Cette connaissance est un moment au sein de l'expérience, expérience qui est un processus se constituant dans la pratique (Dewey cité par Renault). Cette expérience est organisée par des connexions sensorimotrices avant même de devenir consciente (Dewey cité par Renault). Ces connexions construisent la perception, perception qui se définit comme une construction d'« invariants par un couplage sensori-moteur » (Varela, 1989, p. 154). Selon Merleau-Ponty (2012, cité par Ribeiro, 2014), deux orientations de la perception se chevauchent : l'orientation structurelle et l'orientation située.

Selon une orientation structurelle, une description de la perception mettant l'accent sur l'attention que porte une personne à certains indices renvoie à ce système sensoriel, à la description corporelle de l'expérience (Ribeiro, 2014). En effet, la fonction sensorielle guide la description de la nature et du contact qui se fait avec les autres et avec les choses (Varela, 2004).

De façon complémentaire, dans une orientation située, une médiation advient lorsque les facteurs relatifs au contexte, à soi et aux autres forment les schèmes selon lesquels une personne perçoit un incident, schèmes étant les guides qui orientent la compréhension d'une situation (Ribeiro, 2014). En se référant aux schèmes, la perception devient individualisée et, donc, liée à la synchronisation (Merleau-Ponty, 2012, cité par Ribeiro). La synchronisation est un processus par lequel la perception devient incarnée par l'expérience vécue, par l'historicité de la personne. Pour ce faire, il faut prendre en compte que les représentations d'une personne, influencées par le contexte et le sens commun, prédéfinissent son monde (Varela, 2004). Ainsi, ses actions et ses

interprétations sont circulaires (Varela). Plus en détail, selon Varela, le contexte et le sens commun sont l'essence même de la pensée créatrice. En effet, à l'opposé d'analyses qui évalueraient l'adéquation des représentations d'un monde extérieur prédéterminé et indépendant de la personne qui le perçoit, Varela considère l'arrière-plan. Ce dernier se caractérise par des pensées contextualisées et guidées par le sens commun qui tiennent compte de l'influence de l'immédiateté et de l'historicité tant biologique et culturelle sur la cognition et l'action. Par conséquent, l'arrière-plan englobe non seulement le monde extérieur, mais aussi l'expérience de la personne. Ainsi, considérant que l'expérience serait plutôt un processus permettant de pénétrer un monde partagé et qui dépend du sujet percevant, une orientation située approfondirait « les structures cognitives émergent des schémas sensori-moteurs récurrents qui permettent à l'action d'être guidée par la perception » (Varela, p. 29). Par exemple, il y a interdépendance et correspondance entre la perception et l'action lorsqu'une personne perçoit un bruit tel (un indice) et que son cerveau en fait simultanément un objet selon sa compréhension du monde (ses schèmes). C'est d'ailleurs pourquoi selon Ribeiro (2014) les orientations structurelle et située doivent être simultanément décrites lorsqu'un auteur cherche à décrire l'expérience.

Dans les écrits plus spécifiques aux sciences de l'éducation, Schön (1994) a aussi cherché à approfondir la compréhension de l'expérience enseignante en abordant la pensée en action. Pour ce faire, il a considéré les particularités liées à la contingence de la classe. Il fait référence aux situations d'incertitude, situations chaque fois uniques et pouvant positionner l'enseignant au cœur d'un conflit de valeurs, pour décrire le fait qu'en pratique, l'enseignant met en œuvre des processus de recadrage qui s'opèrent de façon dialectique et qui n'ont pas une logique préétablie. Selon lui, si ces processus prennent place dans des

espaces qui se retrouvent entre la règle et la performance, ils positionnent l'enseignant en situation d'incertitude. En d'autres mots, ce faisant, l'enseignant repère, pense et agit (ou non) en situation d'incertitude ou d'instabilité. La pensée en action des enseignants, soit cette mobilisation en situation d'incertitude, y est donc étudiée par rapport à un certain savoir en contexte que détient l'enseignant.

À ce propos, Tochon (1993; 2000) ajoute que ce savoir repose sur une pensée qui ne peut pas être envisagée indépendamment de l'action. C'est d'ailleurs dans cette lancée que s'oriente le modèle que propose Crahay et Wanlin (2012) à la suite d'une importante recension des écrits anglophones traitant des décisions interactives menant à l'action de l'enseignant. En effet, ces auteurs ont modélisé le plan mental qu'a l'enseignant de son activité et des modifications qu'il effectue selon ses préoccupations (Annexe 1). Face à des situations problématiques confrontant croyances, buts ou indices contradictoires, l'enseignant doit résoudre des dilemmes. Il en résulte que des nœuds décisionnels émergent de ces situations problématiques et demandent à l'enseignant de choisir le meilleur compromis. Puisque les possibilités d'actions sont multiples, le dilemme est au cœur de la contingence. Dans un « horizon d'attentes chargé d'incertitudes, de tension, d'angoisse, ou peuvent ou non actualiser certaines de ses préoccupations » (Bucheton, 2009, p. 16), cette approche par dilemme favorise la saisie du vécu enseignant (Talanquer, Tomanek et Novodvorsky, 2007). De plus, ce modèle est intéressant puisqu'il reconnaît que lorsqu'une situation diffère de la planification, des facteurs propres aux élèves, aux enseignants et aux contextes influencent tant les perceptions d'indices que le jugement de l'enseignant dans le cours de l'action. Les indices correspondent aux éléments que l'enseignant prend en compte dans son évaluation de la situation. Il peut s'agir du comportement des élèves, de leur

niveau d'attention, etc. Selon eux, la perception influence la décision en s'articulant autour de la conformité des indices prélevés par rapport à leur planification anticipée (Crahay et Wanlin).

Dans ce modèle, nous constatons que la perception est présentée comme le résultat de l'attention que porte l'enseignant à des indices liés aux facteurs contextuels et aux éléments reliés aux élèves et à leur performance (Crahay et Wanlin, 2012). Toutefois, le facteur enseignant au sein de leur modèle considère aussi que

> les expériences personnelles et professionnelles des enseignants se constituent en savoirs ou croyances, partiellement partagés avec la communauté des enseignants tout en étant idiosyncrasiques. (Crahay et Wanlin, p. 22)

Ce faisant, les particularités d'un agir situé sont considérées puisque des schèmes guident la compréhension qu'ont les enseignants des incidents et guident leur façon de les gérer (Crahay et Wanlin, 2012). Ainsi, au sein de ce même modèle, la perception s'oriente vers deux perspectives.

En somme, si les incidents permettent d'approfondir la compréhension du désordre scolaire (Barrère, 2002; Gauthier 2005) qui est identifié dans la sphère de la gestion de classe comme problématique (Archambault et Chouinard, 2004; Doyle, 2006; Hattie, 2017; Nault et Fijalkow, 1999; Perrenoud, 1996, 1999, 2001), nous souhaitons approfondir les perspectives dans lesquelles s'inscrivent les auteurs lorsqu'ils abordent les indices et les schèmes perçus par les enseignants, perceptions qui, déjà dans le modèle de Crahay et Wanlin (2002), se présentent sous deux perspectives. Rappelons que de un, la perception correspond à l'attention que porte un enseignant à certains indices,

et que de deux, la perception y est présentée en considérant la médiation qui advient lorsque les facteurs relatifs au contexte, aux élèves et à l'enseignant forment les schèmes selon lesquels ce dernier perçoit un incident (Crahay et Wanlin, 2012). Toutefois, considérant que la description de l'expérience devrait contenir les orientations structurelles et situées de façon simultanée (Ribeiro, 2014), cette simultanéité ne semble pas aller de soi. En effet, lorsqu'un enseignant porte attention à certains indices, un certain flou entoure la conception qu'ont les auteurs du modèle quant à ce chevauchement d'orientations souhaité par Ribeiro; rien ne laisse penser que les indices perçus au sein des recherches recensées sur lesquelles repose le modèle sont étudiés en considérant l'aspect situé lié à la perception puisque plusieurs omettent d'en faire mention ou de le reconnaître. De plus, aucune définition de la perception n'est proposée dans les écrits de Crahay et Wanlin afin d'éclairer le positionnement des auteurs. Si la saisie des savoirs professionnels des enseignants liés à la contingence reste un défi tant pour les chercheurs que pour les professionnels eux-mêmes (Perrenoud, Altet, Lessard et Paquay, 2008), cette recension des écrits cherchant à lever le voile sur l'empan des possibilités associées à la saisie de la perception au sein de l'expérience d'un enseignant lors d'incidents contribue à approfondir ce besoin de simultanéité des orientations essentiel à la description de l'expérience (Ribeiro).

À la lumière de la théorie portant sur l'expérience et la perception, nous nous posons donc la question suivante :

Selon quelles perspectives les auteurs des écrits recensés abordent-ils la perception des indices et des schèmes qu'ont les enseignants alors qu'ils étudient l'expérience des enseignants lors d'incidents?

Afin de répondre à cette question, nous avons effectué une analyse de contenu d'articles ayant été choisis à partir de leur titre, de leurs mots-clés et de leur résumé.

Méthodologie

Voyons d'abord comment les articles ont été sélectionnés avant de détailler les éléments liés à la collecte et à l'analyse de contenu de cette recension.

Articles sélectionnés

Pour la collecte de données, nous avons considéré les articles étant évalués par les pairs et se trouvant dans la base de données anglophone spécialisée en éducation *ERIC*[6].

Cette recension des écrits s'inspire des concepts suggérés par Schön (1994) et Crahay et Wanlin (2012). De plus, considérant qu'une multitude de termes sont utilisés pour décrire et nuancer l'expérience des enseignants lors d'incidents, plusieurs mots-clés ont été utilisés : « teacher thinking » OU « interactive decision » OU « reflection in action » ET « critical incident » OU « disruptive incident » OU « educational uncertainty » OU « unexpected » OU « contingency » OU « teacher ajustment » OU « on-the-spot » OU « teachable moment » OU « bumpy moment » OU « improvisation » OU « inflight ». Ensuite, les mots-clés suivants ont aussi été employés : « teacher thinking » ET

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[6]ERIC est une base de données qui donne accès spécifiquement aux études publiées dans des revues scientifiques portant sur l'éducation, sans limite quant à la date de publication des articles

« interactive decision » OU « reflection-in-action » et aussi « interactive decision » ET « reflection-in-action » (voir le tableau 1).

Un premier survol de tous les résumés des résultats a été effectué afin de vérifier si les mots-clés étaient employés de façon conjointe. À titre d'exemple, « interactive » et « decision » devaient être écrits conjointement; un article présentant un résumé dans lequel aurait pu être écrit « the objective of this *interactive* activity is to teach the student how to make a *decision*… » n'aurait pas été retenu. Lors de cette première étape, cent soixante-neuf articles ont été conservés.

Ensuite, une première lecture des résumés a permis de retenir les études portant comme telles sur l'expérience des enseignants lors d'incidents en classe. À titre d'exemple, un résumé dans lequel aurait été écrit « the objectif of this study is to describe the students' interactive decision during the activity » n'aurait pas été retenu, car cette étude traite de la décision interactive des étudiants et non des enseignants. En excluant les cinq doublons, seuls quinze articles ont été conservés.

Finalement, les articles conservés ont été lus en entier. En excluant les articles théoriques ou qui ne proposaient aucune méthodologie, neuf articles ont été sélectionnés pour la recension.

Analyse des articles

Comme le proposent Raîche et Noël-Gaudreau (2008), au cours d'une recension des écrits, une attention doit être portée aux objectifs, aux méthodes et aux résultats afin de faire une synthèse détaillée de chaque article. Ainsi, lors de la création d'une grille d'analyse personnalisée, ces éléments ont été

considérés dans un premier temps. Aussi, afin de garder en tête le contenu dans sa globalité, les extraits des écrits recensés traitant des positionnements dans lesquels les auteurs s'engagent alors qu'ils saisissent l'expérience d'enseignants lors d'incidents ont été identifiés à l'aide de vignettes. Dans un deuxième temps, nous avons compilé ces informations et ces extraits dans la grille de collecte de données (voir tableau 2) afin d'en faire une analyse thématique en continu (Paillé et Mucchielli, 2012). Influencé par les écrits de Merleau-Ponty, (2012, cité par Ribeiro, 2014) et de Crahay et Wanlin (2012), au fur et à mesure, les thématiques ont été regroupées selon deux thématiques prédominantes. Un premier thème regroupe les articles traitant du savoir et de la pensée de l'enseignant lors d'incident dans une orientation plus structurelle et un second thème s'axe sur le savoir, la pensée et le vécu de l'enseignant lors d'incident dans une orientation plus située.

Résultats et discussion

Les études recensées tendent vers deux perspectives selon notre analyse thématique. Une description des articles sous forme de tableaux analytiques présentés selon la chronologie de la parution des articles précède une discussion, et ce, pour chacune des deux thématiques.

Le savoir et la pensée de l'enseignant lors d'incident Tableau 3, Tableau 4, Tableau 5, Tableau 6.

Une première perspective rassemble les écrits d'Angulo (1988), de Cleary et Groer (1994), de Gün (2014) ainsi que de Cham et Yung (2015). Ceux-ci se concentrent sur le traitement de l'information (Tardif, 2012) et sur ce que l'enseignant pense (Woods et Knoerr, 2014). Leurs analyses considèrent l'environnement et les interactions entre élèves et enseignants et tentent de

déconstruire les savoirs rationnels de l'enseignant (Woods et Knoerr, p. 54).
Dans ce positionnement structurel ciblant les processus internes et externes
(Sarremejane et Lémonie, 2011), la pensée et l'action ne sont pas appréhendées
séparément et l'interprétation cognitive devient un nœud important qui permet
de lier le comportement aux connaissances, aux représentations et aux
jugements de l'enseignant (Tardif). Certes, il n'en demeure pas moins qu'au sein
de ces écrits, plusieurs nuances différencient les auteurs quant à leurs ancrages
théoriques. Par exemple, Angulo réfère à la théorie de la construction
personnelle de Kelly alors que Gün se base sur le modèle de Calderhead.
Toutefois, reste que la perception est présentée comme étant préalable à la
pensée (p. ex. Cham et Yung; Gün) ou encore que la place donnée à la perception
située au sein de l'expérience y est absente (p. ex. Angulo; Cleary et Groer).

Le savoir, la pensée et le vécu de l'enseignant lors d'incident
Tableau 7, Tableau 8, Tableau 9, Tableau 10, Tableau 11.

Les études d'Engebretson (2007), de Romano (2004), de Szesztay (2004),
de Lengeling et Mora Pablo (2016) et de McGarr et McCormack (2016) cadrent
dans la seconde perspective. Celles-ci ciblent la réflexion enseignante en faisant
place à l'expérience des enseignants comme un « savoir quotidien », une
« compétence sociale » ou une « règle d'action enracinée dans le monde vécu des
enseignants » (Tardif, 2012, p. 57). Ces perspectives laissent place non
seulement à ce que pense et à ce que sait l'enseignant (Woods et Knoerr, 2014),
mais aussi à ce qu'il ressent. Ces études approfondissent le sens que l'enseignant
donne à son expérience, à ses sentiments, à ses croyances et à sa réflexion sur
l'action. Même si l'intuition et la perception des enseignants font partie de ce
savoir tacite de l'enseignant, les choix épistémologiques des auteurs ne sont pas
nécessairement explicités.

Donc, bien que cette seconde perspective laisse place à une perception qui tend à être située, les études citées n'insinuent pas spécifiquement que l'expérience est organisée par des connexions sensorimotrices avant même de devenir consciente (Dewey, cité par Renault, 2015), ni que ces connexions entre les systèmes sensoriels et moteurs guident l'action (Varela, 2004). Ce manque de précision fait en sorte qu'il est difficile de conclure que pour quelconque auteur la perception surplomberait ou précèderait la pensée (Tardif, 2012). En d'autres mots, un certain flou entoure la saisie de la perception située au sein de l'expérience lors d'incident puisqu'elle n'est pas explicitement présentée tel un processus dépendant du sujet percevant. Ces résultats confirment le besoin d'expliciter davantage le positionnement que donnent les auteurs à l'expérience lorsqu'ils étudient les situations d'incertitude.

Conclusion

Deux perspectives générales se dégagent des écrits recensés. D'abord, Angulo (1988), Cleary et Groer (1994), Gün (2014) et Cham et Yung (2015) se concentrent sur le traitement de l'information et considèrent la perception comme un préalable, ou une suite logique influençant la pensée. Au sein de cette première perspective, l'accent mis sur les processus internes sépare la perception de l'expérience telle que décrite par Dewey. En effet, la perception est présentée de façon indépendante à la décision, ou encore tel un stimulus qui est préalable à la pensée. Cette division met l'accent sur la finalité de l'action et rappelle les écueils associés à une représentation mécanisée de l'agir enseignant. Selon Varela (2004), si la perception peut guider l'action en suggérant que la saisie du monde s'effectue de façon enactée, l'expérience ne peut pas être étudiée comme étant un processus de résolution de problèmes

structurée par l'instinct et de par l'habitude comme le permet un positionnement naturaliste (Renault, 2015).

Ensuite, Engebretson (2007), Romano (2004), Szesztay (2004), Lengeling et Mora Pablo (2016) et McGarr et McCormack (2016) reconnaissent le ressenti, l'intuition et la perception de l'acteur. Ainsi, au sein de la seconde perspective, la perception située tend à être considérée. Toutefois, selon Renault (2015), il serait important au sein de cette seconde perspective de ne pas distinguer « les différents rôles que la connaissance, la perception et la signification jouent dans chacune des phases de l'expérience » (Renaud, p. 43) comme le ferait un point de vue fonctionnaliste.

Cette recension nous permet de constater que peu d'écrits portent spécifiquement sur les incidents, tels que des actions brèves imposant un face-à-face circonscrit à caractère imprévisible qui fragilisent ou perturbent le climat de classe. Aussi, puisqu'aucun des articles recensés n'aborde explicitement des théories sous-jacentes à leurs conceptions de la perception au sein de l'expérience, cette recension confirme qu'un certain flou semble entourer l'espace donné à la perception lors d'incident. Certes, le fait d'avoir eu recours à une seule base de données est une limite importante de cette recension. Puisque les orientations structurelle et située ne sont pas nécessairement abordées de façon simultanée selon notre recension, comme le préconise Ribeiro (2014), il est important de poursuivre les études dans ce champ afin d'approfondir ces conclusions préliminaires en poursuivant cette recension au moyen d'autres bases de données, au sein de publication dans d'autres langues ou incluant des articles théoriques.

Annexe 1

Modèle intégré de la pensée interactive de Crahay et Wanlin (2012)
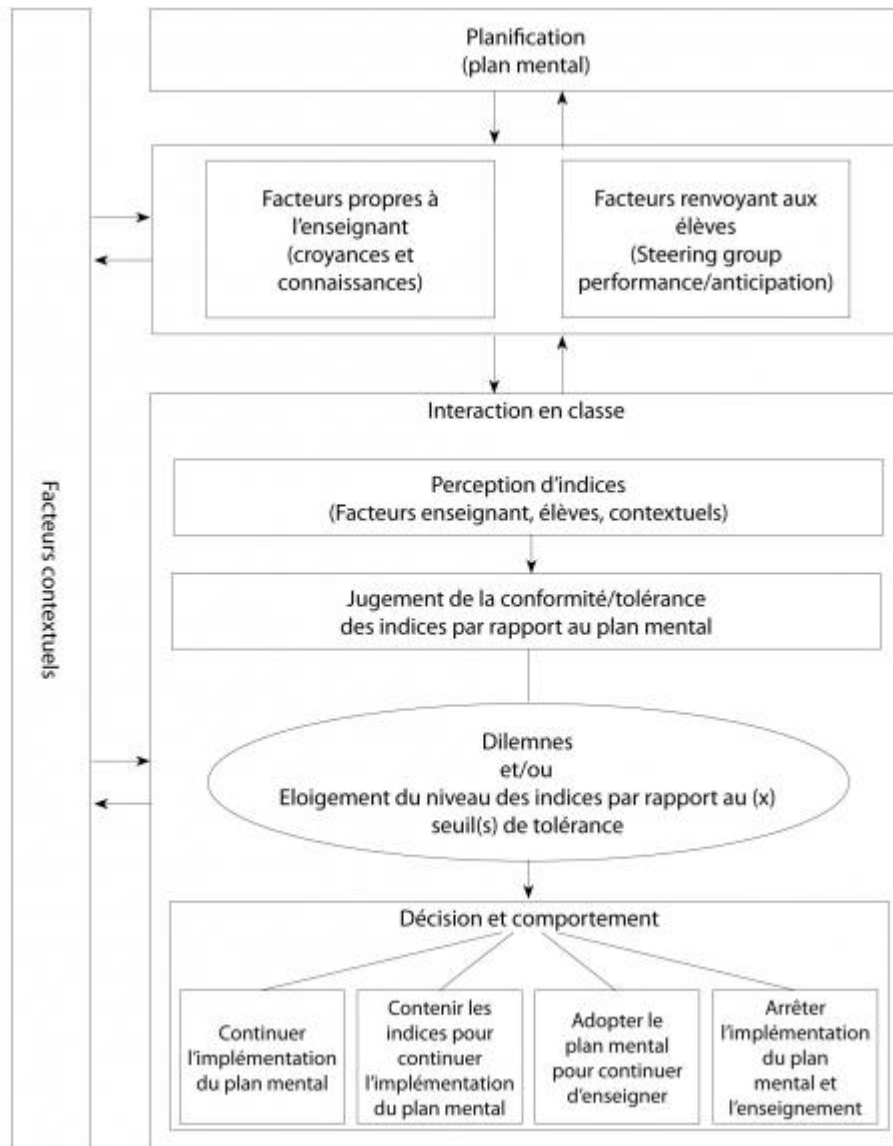
TABLEAU 1				
ARTICLES CONSERVÉS APRÈS LA LECTURE	MOTS-CLÉS	TEACHER THINKING	INTERACTIVE DECISION	REFLEXION-IN-ACTION
Du résumé	Critical incident	17	3	3
Du texte complet		3	0	0
Du résumé	Disruptive incident	1	0	0
Du texte complet		0	0	0
Du résumé	Uncertainty educational	19	5	1
Du texte complet		0	0	1
Du résumé	Unexpected	19	12	1
Du texte complet		0	0	0
Du résumé	Contingency management	2	6	0
Du texte complet		0	0	0
Du résumé	Classroom contingency	3	0	0
Du texte complet		1	0	0
Du résumé	Teacher Adjustment	12	0	0
Du texte complet		1	0	0

Du résumé	Improvisation	23	2	1
Du texte complet		0	0	0
Du résumé	On-the-spot	2	3	2
Du texte complet		2	1	2
Du résumé	Teachable moment	3	1	0
Du texte complet		0	0	0
Du résumé	Bumpy moment	2	0	0
Du texte complet		1	0	0
Du résumé	Inflight	2	1	0
Du texte complet		1	0	0
Du résumé	Teacher thinking	X	6	7
Du texte complet		X	3	3
Du résumé	Interactive decision	0	0	1
Du texte complet		0	0	1

TABLEAU 2	
Éléments à noter	Précision
Référence	Titre
	Auteur(s)
	Année de parution
	Provenance
Résumé	Objectif
	Question de recherche
	Méthodologie
	Résultats
Saisie de l'expérience enseignante lors d'incidents a) Quels éléments entourant les incidents font l'objet d'étude? b) À quelles théories, à quelles conceptions de la réalité et à quelles significations des concepts font-ils référence?	Citations et pages

c) Quelle place est donnée à la perception au sein de l'expérience?

TABLEAU 3		
1. Référence	Angulo (1988) - Espagne	
2. Résumé	2.1. Objectif	
	• Expliquer les actions d'enseignants espagnols du primaire et du secondaire lors de situations interactives en classe et formuler des stratégies d'enseignement pour les futurs enseignants.	
	2.2. Méthodologie	
	• 21 enseignants de la 1re à la 8e année.	
	• Observation participante, entretiens et collecte de journaux remplis par les enseignants.	
	2.3. Résultats	
	• La réflexion dans l'action des enseignants se concentre majoritairement sur des pensées relatives au curriculum et aux instructions, à la motivation, aux activités comme telles et aux interrelations.	

3. Positionnement	• Les conceptions de la réalité et les significations attribuées aux actions sont présentes dans les pensées de l'enseignant.
	• Théorie de la construction personnelle (Kelly, 1955).
	• Sans égards à la perception.

TABLEAU 4	
1. Référence	Cleary et Groer (1994) – États-Unis
2. Résumé	2.1. Objectif
	• Comparer les caractéristiques des décisions faites sur le coup entre les enseignants novices et experts.
	2.2. Méthodologie
	• Neuf enseignants expérimentés et dix stagiaires en enseignement dans un programme de formation en santé.
	• Observation de la séquence d'enseignement, observation de l'enregistrement de cette séquence, enregistrement des commentaires tout au long de l'observation de l'enregistrement.

	2.3. Résultats
	• Pour ce qui est de l'influence des procédures et de la considération des élèves, les enseignants expérimentés prennent plus de décisions sur le coup que les novices. • Le nombre de décisions sur le coup est relativement le même en ce qui a trait aux décisions portant sur le contenu, le temps et le matériel.
3. Positionnement	• Étudie les pensées et les préoccupations de l'enseignant sans égards à la perception.

TABLEAU 5	
1. Référence	Gün (2014) - Turquie
	2.1. Objectif • Capturer le processus décisionnel d'enseignants expérimentés dans la phase interactive de leur enseignement.

2. Résumé

2.2. Méthodologie

- Dix enseignants d'une université privée de la Turquie.

- Observation de la séquence d'enseignement, observation de l'enregistrement de cette séquence, enregistrement des commentaires tout au long de l'observation de l'enregistrement.

2.3. Résultats

- Les décisions en action sont influencées par des aspects :

  1) pédagogiques, soit le besoin de consolider la matière, de régler une urgence, d'arrimer les connaissances antérieures des élèves, de palier aux forces et faiblesses du matériel scolaire, d'exploiter de nouvelles opportunités d'apprentissage, de laisse la place à la production de l'élève ou encore, de recourir à la langue maternelle des élèves;

  2) affectifs, soit les attitudes, émotions et capacités interpersonnelles de l'enseignant.

3. Positionnement	• Modèle de Calderhead :

1) décision réflexive – une réflexion précède la prise de décision et l'enseignant a le temps d'identifier des alternatives et d'évaluer des résultats possibles;

2) décision immédiate – la prise de décision est instantanée;

3) décision de routine – les situations récurrentes entrainent un certain automatisme.

• La perception est schématisée de façon préalable à la décision. |

TABLEAU 6	
1. Référence	Cham et Yung (2015) – Hong Kong
	2.1. Objectif

• Déterminer pourquoi les enseignants agissent de certaines façons lorsqu'ils enseignent un nouveau sujet. |

2. Résumé	2.2. Méthodologie
	• Quatre enseignants de Hong Kong de science expérimentés enseignant pour la première fois un nouveau sujet.
	• Observation, notes de terrain, analyse du matériel scolaire et dix-sept entretiens semi-structurés suivant la leçon.
3. Positionnement	• La perception est un stimulus qui est préalable à la pensée.

TABLEAU 7	
1. Référence	Romano (2004) – États-Unis
2. Résumé	2.1. Objectif
	• Lever le voile sur les types de moments imprévus en classe et sur les pensées qui émergent au cours du processus décisionnel durant ces moments.

2.2. Méthodologie

- Étude sur la chercheuse qui enseigne aussi au primaire aux États-Unis;

- Enregistrement de vingt-cinq jours d'enseignement mettant en relief vingt-huit « bumpy moments »;

- Analyse thématique des réflexions portant sur ces moments.

2.3. Résultats

- Les catégories thématiques se rapportent à la gestion de classe, aux interactions avec les parents, au manque de préparation et aux récréations.

- Il y a prévalence de pensées se référant aux expériences antérieures et à la capacité d'anticiper un problème lors de ces moments.

- La disposition personnelle de l'enseignant a un impact significatif sur sa pratique.

3. Positionnement		• Étudie ses pensées, ses sentiments, ses croyances et ses philosophies éducatives derrière ses réflexions.

TABLEAU 8

1. Référence	Szesztay (2004) – États-Unis

2. Résumé	**2.1. Objectif** • Décrire les façons selon lesquelles des enseignants américains d'une école primaire décrivent l'immédiateté en enseignement.
	2.2. Méthodologie • Enregistrement de l'enseignement de sept enseignants du primaire, puis enregistrement du visionnement commenté par ces derniers.
	2.3. Résultats • La réflexion-dans-l'action est une réponse sensible et intelligente au déroulement de la classe résultant d'un

	mouvement de l'esprit, d'un changement de perception, lorsqu'un élément inattendu se présente en classe.
3. Positionnement	• Les processus réflectifs impliquent l'intuition et un sens de l'observation. • Programmation neurolinguistique : trois positions dans le mouvement de l'attention – 1) L'attention sur soi-même; 2) L'attention sur les autres; 3) La vision hélicoptère.

TABLEAU 9

1. Référence	Engebretson (2007) - Australie
2. Résumé	2.1. Objectif • Explorer les réflexions de stagiaires lors d'incidents critiques et les impacts de ces incidents sur leur théorisation de l'enseignement des religions.
	2.2. Méthodologie • Narration d'expériences personnelles de 57 étudiants australiens à la formation en enseignement des religions. • Analyse thématique.

	2.3. Résultats
	• Les réflexions démontrent une forte appropriation de l'approche éducative en enseignement des religions.
3. Positionnement	• Modèle des incidents critiques de Tripp. • Aborde le ressenti des acteurs.

TABLEAU 10	
1. Référence	Lengeling et Mora Pablo (2016) - Mexique
2. Résumé	2.1. Objectif • Explorer les réflexions de stagiaires lors d'incidents critiques. 2.2. Méthodologie • Huit participants débutants comme enseignants d'anglais langue étrangère à l'Université de Mexico. • Analyse de leur journal réflexif.

	2.3. Résultats
	• Les réflexions portant sur les incidents critiques sont de différentes natures selon les participants, mais ces expériences transforment leurs perceptions et attitudes et ont un impact sur leur identité.
3. Positionnement	• L'importance accordée à un incident critique dépend de la façon avec laquelle on regarde une situation et du ressenti associé à cet événement. • La réflexion est le résultat d'une construction de compréhension et de signification.

TABLEAU 11	
1. Référence	McGarr et McCormack (2016) - Irlande
2. Résumé	2.1. Objectif • Explorer la pensée contre-factuelle des stagiaires en enseignement lors d'incidents critiques. • Déterminer les répercussions de ces pensées contre-factuelles sur les croyances et sur la pensée réflexive des stagiaires.

2.2. Méthodologie

- Six étudiants à la formation en enseignement de l'Université d'Irlande.

- Analyse de 180 de leurs réflexions pendant leur stage.

2.3. Résultats

- Les réflexions sur des incidents critiques portent majoritairement sur des événements négatifs associés à des moments lors desquels la discipline et les comportements des élèves ne sont pas congruents avec les croyances des stagiaires.

- Les pensées contre-factuelles sont influencées par des normes sociales et des normes associées aux comportements habituels.

3. Positionnement

- Le sens donné à l'incident, son intensité et les effets de l'expérience sont considérés.

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EXPLORING THE STORIES OF ASIAN-CANADIAN WOMEN ON WHAT IT MEANS TO BE
BICULTURAL

Betty Yeung

Individuals who identify with two cultures, or bicultural individuals, often face unique challenges as they attempt to negotiate the demands of their ethnic and dominant cultures. While much of the current research focuses on conceptualizing and measuring bicultural identity, studies investigating the lived experiences of being bicultural are scarce. This study explores the stories of four second-generation Asian-Canadian women about their bicultural experiences and what being bicultural means to them. Drawing from narrative inquiry, four interviews were conducted to collect stories from participants. The findings of this study indicate that there are multiple definitions of being bicultural and they elucidate some of the challenges faced by second-generation Asian-Canadian women associated with their multifaceted identity. The results provide a better understanding of how the second-generation Asian-Canadian women in this study defined and interacted with their bicultural identity.

Keywords: biculturality, culture, ethnies, identity, second-generation

Les personnes biculturelles, c'est-à-dire les personnes qui s'identifient à deux cultures, doivent souvent composer avec des défis particuliers lorsqu'elles tentent de concilier les caractéristiques de leur culture ethnique et celles de la culture dominante à laquelle elles sont exposées. Bien que la plupart des recherches actuelles portent sur la conceptualisation et l'évaluation de l'identité biculturelle, peu d'études s'intéressent aux expériences relatives au fait d'être une personne biculturelle. Ce projet de recherche présente l'expérience de quatre femmes canadiennes d'origine asiatique de deuxième génération par rapport à leur biculturalité et, ensuite, la signification qu'elles donnent au fait d'être une personne biculturelle. Quatre entretiens ont été menés pour recueillir les propos des participantes. Les résultats de cette étude montrent que plusieurs définitions de la biculturalité sont possibles. Ces définitions mettent en lumière certains défis avec lesquels les femmes canadiennes d'origine asiatique de deuxième génération doivent composer par rapport à leur identité biculturelle. Les données obtenues dans le cadre de cette recherche permettent de mieux comprendre la façon dont se définissent les femmes canadiennes d'origine asiatique de deuxième génération qui s'attribuent une identité biculturelle et la façon dont elles vivent leur biculturalité.

Mots-clés : biculturalité, culture, deuxième génération, ethnies, identité

It is estimated that the number of second-generation[7] visible minorities in Canada will double by 2031 (Statistics Canada, 2011). According to Statistics Canada (2011), the two largest ethnic groups were South Asian and Chinese, comprising 46% of all visible minorities. Despite the projected growth of second-generation Asian-Canadians, there is limited knowledge about their experiences as bicultural individuals. Few studies have explored what it is like to negotiate between two different cultures,[8] sometimes at odds with one another (Nguyen & Benet-Martínez, 2013). Having a bicultural identity and being a visible minority can pose challenges in the acculturation process (Giguère, Lalonde, & Lou, 2010; Ong, Burrow, Fuller-Rowell, Ja, & Sue, 2013). As Canada becomes more diverse, the experiences of bicultural individuals raise significant concerns for multicultural counselling practices. Pedersen (1991) recommended that multicultural counselling take into consideration "demographic," "status," and "ethnographic variables" (p. 7) within the therapeutic relationship. Furthermore, the Standards of Practice (2015) for the Canadian Counselling and Psychotherapy Association (CCPA) oblige counsellors to understand the "ways in which ethnicity, language, gender, sexual orientation, religion, and so forth, can affect attitudes, values and behaviour" (p. 8). Yet, little is known about how the combined challenges associated with bicultural identity, gender, and visible minority status

[7]*Second-generation* refers to those who are born to first-generation immigrants. Second-generation Asian-Canadians are typically born in Canada and have foreign-born parents of Asian descent (Giguère, Lalonde, & Lou, 2010; Sundar, 2008). This study included participants who self-identified as second-generation immigrants.
[8]The author acknowledges that the term *culture* reflects multiple definitions that can be embedded in objectivity and subjectivity (Das, 1995). The formal study of cultural people have historically problematized individuals rather than the broader sociopolitical context (Adams, Edkins, Lacka, Pickett, & Cheryan, 2008). Therefore, for the purposes of this paper, culture only refers to the subjective experiences manifested in the adaptation to one's "physical and social environment" (Das, 1995, p. 46).

influence the lives of Asian-Canadians. Studies on biculturalism have largely focused on measuring identity and have mostly taken place in the U.S (Novin, Banerjee, & Rieffe, 2012; Stroink & Lalonde, 2009). This study posed the research question: What does it mean to be bicultural to second-generation Asian-Canadian women? The purpose of this investigation was to provide a rich description of bicultural Asian-Canadian women's experiences to help inform multicultural counselling practices.

Bicultural Identity and Acculturation

There is an important distinction between the terms *bicultural* and *biculturalism*. A *bicultural* person is generally defined as an individual who is "exposed to and internalizes more than one culture" (Nguyen & Benet-Martínez, 2013, p. 122), for instance, an immigrant, a biracial individual, or a visible minority. Biculturalism describes one of many processes of acculturation. There are several ways an individual can acculturate *or* adapt to their two (or more) cultures. Cultural frame switching is one method. Using this method, individuals alternate between two cultural systems (Benet-Martinez, Lee, & Leu, 2006). Berry's (2001) model of acculturation identifies a framework within which bicultural individuals can orient their identities by one of four methods: integration, assimilation, separation, and marginalization (Chia & Costigan, 2006; Farver, Bhadha, & Narang, 2002; Nguyen & Benet-Martínez, 2013). *The integration* method, also known as biculturalism, is one in which the "behaviors, values, and identities pertaining to each of their two cultures" are integrated in the individual (Nguyen & Benet-Martínez, 2013, p. 123). If individuals use an *assimilation* method, they identify with only the dominant culture. If individuals use a *separation* method, they continue to identify only with their ethnic culture.

Marginalization is the least desirable method where both dominant and ethnic cultures are rejected by the individual.

Biculturalism as an orientation is often described as the most desirable form of acculturation (Chae & Foley, 2010; Nguyen & Benet-Martínez, 2013), leading to "fewer psychological problems" (Farver et al., 2002, p. 12). Nguyen and Benet-Martínez's (2013) meta-analysis research supports the relationship between biculturalism and positive psychological adjustment. The authors claim that their findings "invalidate" previous assertions that bicultural individuals experience "marginality and maladjustment" (p. 122-123). However, bicultural individuals often experience a wide range of cultural conflicts, as will become evident in the following section. Therefore, the two terms must be used with caution since it cannot be assumed that all bicultural individuals are oriented towards biculturalism and are therefore "well-adjusted". To avoid assumptions about levels of acculturation and psychological adjustment, this study relied on the term bicultural, which describes an individual who identifies with two cultures*.

Bicultural Identity Conflict and Well-Being

Bicultural identity conflict refers to a "broad range of conflicts" (Stroink & Lalonde, 2009, p. 45) that may result from having two cultural identities. These tensions can arise from the contradictory "values, behaviors, and expectations of heritage and mainstream cultures" (Stroink & Lalonde, 2009, p. 46). Interpersonal tensions can include intergenerational conflict and racial discrimination. Chung (2001) concluded that Asian-American college students experience intergenerational conflict in the realms of "family interactions, educational and career concerns, and dating and marriage issues" (p. 382). It was also demonstrated that gender differences may exist in matters of dating

and marriage where "female students report[ed] higher conflict scores than male[s]" (Chung, 2001, p. 381). Farver, Bhadha, and Narang (2002) found that South Asian-American women were less likely to integrate their two identities compared to their male counterparts, in part, because Asian cultures tend to grant men "greater independence" (p. 23). Therefore, women experience bicultural conflict differently than do men.

In addition to familial conflicts, visible minorities must confront racial stereotypes. The model minority and perpetual foreigners, for instance, are common stereotypes associated with Asian-Americans (Suzuki, Ahluwalia, & Alimchandani, 2012). Ong et al. (2013) found that 78% of Asian-Americans experienced racial microaggressions, or "subtle forms of racial" discrimination (p. 189), within a two-week period. By invalidating experiences of "marginality and maladjustment," stereotypes about Asian-Americans are perpetuated by the literature.

Conflict at the intrapersonal level occurs "within the individual… as the experience of 'feeling torn' between two cultures" (Giguère et al., 2010, p. 19). Since Western cultures tend to stress individualism while Asian cultures emphasize collectivism, Asian bicultural individuals may experience internal conflict (Kim, Sarason, & Sarason, 2006). This incongruence can "threaten… their sense of self" resulting in "psychological distress" (Kim et al., 2006, p. 27). Through internalized racism, racial stereotypes can be adopted into an individual's self-concepts (Pyke, 2010). This can result in physiological health consequences, such as high cortisol levels (Tull, Sheu, Butler, & Cornelious, 2005).

Thus, having two cultural identities can lead to cultural conflicts, which have potential negative psychological and physical consequences. Culture and race, combined with gender norms, have considerable impact on the experiences of many Asian-Canadian women. The research suggests women have more disadvantages in terms of bicultural conflicts. This study explored second-generation Asian-Canadian women's stories to better understand how they (a) define being bicultural, and (b) experience their bicultural identity.

Theoretical Framework

Since this study sought out narratives about lived experiences, I employed a social constructivist lens, which acknowledges the existence of "multiple realities" (Creswell, 2013, p. 36). Therefore, this study did not aim to measure bicultural identity or propose a single definition of biculturalism; rather, the purpose was to elucidate the unique experiences of bicultural Asian-Canadian women.

Methodology

For this study, I used a qualitative narrative inquiry approach. The goal was to collect stories about individuals' lived experiences and beliefs (Creswell, 2013; Hoshmand, 2005). Stories about identity and culture were collected from participants to describe the subjective experience of being bicultural.

Participants

Using the pragmatic approach, participants[9] were selected by enlisting volunteers who were readily available (Creswell, 2013). Four second-generation Asian-Canadian[10] women were recruited from the researcher's online social network. They ranged from ages 21 to 28 and were of Chinese, Filipino, and South Asian backgrounds. Because not everyone fits neatly into the demographic definitions, the inclusion of participants was based on self-identification.

TABLE 1: DEMOGRAPHIC DATA OF PARTICIPANTS				
Name	**Kimberley**	**Taylor**	**Jessica**	**Na'ilah**
Ethnicity/cultural background	Chinese-Canadian-American	Filipino-Chinese-Canadian	Chinese-Canadian	Pakistani-Canadian
Age	25	23	21	28
Place of Birth	Canada	Canada	Canada	Pakistan[11]

Data analysis

A paradigmatic approach was used to extract common themes described in the participants' stories (Creswell, 2013; Polkinghorne, 1995). Multiple

[9]Pseudonyms were used in this study to protect the identity of the participants.

[10]It is important to note Asian groups are heterogeneous, consisting of many different subgroups and bearing important differences in values, beliefs, and norms. Asian-Canadian refers to those who identify as Southeast Asian, South Asian, East Asian, and Pacific Islanders along with Canadian (Miller, 2007).

11 While Na'ilah was born in Pakistan and moved to Canada at the age of 11, she self-identifies as a second-generation rather than first-generation immigrant.

readings of the transcript were conducted to allow the themes to emerge from the narratives (Creswell, 2013). In the first reading, significant passages were highlighted and analyzed for emerging themes. In the second reading, silenced stories, powerful voices, and outliers were considered (Creswell, 2013).

Procedures

This study received approval from the Research Ethics Board at the University of Ottawa. After explaining the purpose of the study, obtaining informed consent, and gathering demographic information, semi-structured interviews were conducted over video calling platforms. Each interview lasted approximately 1 hour, was recorded using a third-party application, and was then transcribed verbatim.

Results

Two primary themes emerged from the data: *being bicultural* and the *outsider*. Sub-themes also emerged under each major theme as shown in Table 2.

TABLE 2: IDENTIFIED THEMES AND SUBTHEMES	
Themes	**Subthemes**
Being Bicultural	The definition The experience: visibility or invisibility
The Outsider	Conflicts with ethnic culture Conflicts with mainstream culture

Being Bicultural

Definitions of *being bicultural* vary. Two participants described being bicultural as "identifying with two different cultures" while another defined it as

"living in two cultures." Kimberley's definition as "valuing two cultures," however, was markedly different. She described a valuing of each culture, in contrast to cultural integration.

The processes of selecting aspects from Asian cultures were common among participants. Taylor, for example, integrated "bits and pieces of both [mainstream and ethnic] identities". However, participants also made parts of their ethnic culture invisible to various degrees. Taylor would avoid certain identities depending on the situation due to the "bad stereotypes" associated with being Chinese or Filipino. For instance, she would introduce herself as Chinese-Canadian and deliberately leave out her Filipino identity if she deemed it beneficial. While Taylor chose which aspects to hide, Na'ilah adopted a worldview that omitted her ethnic culture entirely:

> ...when I operate in the world, I would adopt like a White lens... I would see myself looking outwards as a White person... I would look at White people as in they're just White—they're normal.

This cultural frame switching (Benet-Martinez et al., 2006) can result in hiding or even silencing certain aspects of one's ethnic culture. It is important to note that none of the participants reported concealing their Canadian identity, suggesting the implicit need to conform to mainstream culture. This process conveys the complex nature of what it means to *be* bicultural.

The Outsider

This theme focuses on the recurring experiences of being an outsider. For some, being the outsider was inherent in being bicultural. Though Na'ilah

strongly identified with the dominant culture, she still felt like the 'other.' Na'ilah explained that being bicultural meant:

> You're kind of in the middle... If I'm surrounded by Pakistanis, I feel like I'm not Pakistani enough, I'm too Canadian. And when I'm in Canada, I feel like I'm too much of the other... Like you always feel like you're a little bit of an outsider.

Jessica also described being bicultural as living "between two places," not fitting "into either place," and "always [being] seen as the other."

While not every participant expressed feeling like the outsider, all participants shared stories of tension involving their bicultural identity. Most participants described their home life as the primary connection to their ethnic culture. Taylor's parents disallowed her from traveling with her significant other:

> [That] specific item of boyfriend-girlfriend related stuff and about things looking bad, [my parents are] still very strict on that...I wish sometimes they would understand that it's different in North America.

The participants' stories exemplify the interpersonal conflicts that can arise when cultural values do not align. This may contribute to feelings of alienation from their families among bicultural individuals.

Alienation from mainstream society was well-illustrated by Kimberley and Jessica who shared stories about lunchtime in elementary school. I found Jessica's story particularly poignant:

I would always bring rice in like a box, and then other students had

sandwiches. And I'd be eating cold rice because they didn't have a

microwave [laugh]... It was really sad... I really want[ed] to hide my

food too... I didn't want other people to smell it, so I'd keep the lid

on [laugh]. So, I would take the lid off, and then eat, the lid on, and

then eat.

Jessica and Kimberley also discussed the underrepresentation of Asian people in the media. Jessica talked about how she felt discouraged about pursuing acting "because [she] wouldn't fit those roles." Likewise, Kimberley, who had previous acting experience, described the roles available to her as "very limited." Thus, the media is yet another context in which participants felt invisible. From childhood to adulthood, participants were reminded of their differences, adding to the sense that they are and always will be outsiders. This sense of being outsiders exists even though Asian people have a long history in Canada, particularly with Chinese history dating back to before confederation.

Implications

The way terms are defined by individuals, institutions, and professionals can vary substantially. By framing being bicultural as valuing two cultures, as Kimberley uniquely did, bicultural individuals may not experience conflicts the same way as those who align with the literature's definition. Definitions and findings asserted by the research can have powerful influence over what being bicultural means. It is important for counsellors to provide the opportunity for clients to explore their own meanings rather than imposing definitions. Counsellors who rely on academic conceptualizations of biculturalism may risk "not getting the full picture" (Na'ilah). With a surface understanding, counsellors may neglect the social context in which frame switching occurs.

Consistent with previous findings (Chung, 2001; Stroink & Lalonde, 2009), the results indicate that Asian-Canadians experience bicultural conflicts regardless of how one defines *being bicultural*. The findings also confirm that bicultural individuals confront racial discrimination along with bicultural tensions (Kim, Sarason, & Sarason, 2006). For the women in this study, bicultural conflicts occurred at various stages of their lives, in public and private spaces, and in varying degrees. Counsellors should consider how these tensions and sociopolitical frameworks affect bicultural individuals. The clash between cultures reinforced the sense of being an outsider that, to some, is inseparable from being bicultural. Practitioners should sensitively explore the outsider rhetoric and be mindful of inadvertently recreating the sense of other in therapy.

The narratives in this study offer insight into the experiences of Asian-Canadian women. The CCPA's *Standard of Practice* (2015) emphasizes the importance of incorporating multicultural competencies into counsellor education programs. Representation of bicultural experiences is crucial within the counselling curriculum. This study can be used in educational settings to expand students' understanding of multicultural counselling.

Conclusion

By illuminating the stories of Asian-Canadian women, this study enriches our understanding of underrepresented voices and informs multicultural counselling practice. The transferability of the findings is limited due to the small and specific sample size, making it difficult to generalize results to other bicultural, ethnic, and generational groups. Participants were from my personal social network, which influenced the interpretation of the data. As a second-generation Asian-Canadian woman myself, I brought to this study my

own presumptions about bicultural experiences. Future research can explore the experiences of bicultural individuals from various cultural backgrounds using a larger and more objective sample. Researchers may also consider the impacts of parental levels of acculturation and process of citizenship.

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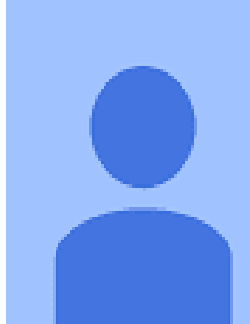CORRECTRICE D'ÉPREUVES, SECTEUR ANGLOPHONE

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Carol Lee is a PhD candidate in the Faculty of Education at the University of Ottawa. Her SSHRC-funded research focuses on story-making as a praxis for reconciliation. Carol is also a poet and has recently published a refugee story in 15 poems called *No Return* in *Cultural and Pedagogical Inquiry* (2017, 9 (2)). Carol's other published (and cited) works include articles and poems.

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Anton Birioukov-Brant received his Master's degree in education from York University in Toronto. He currently is a doctoral candidate in the Faculty of Education at the University of Ottawa, and is writing his dissertation titled *Attending to Absentees: An Investigation of Attendance Management Practice in Four Urban Alternative Schools in Ontario*. Anton's research interests include: absenteeism; alternative education; equity in education; and at-risk youth. Anton's work attempts to highlight the difficult lives many students experience and to work with them to develop schooling environments that are cognizant of and sensitive to their realities.

Anton Birioukov-Brant a obtenu sa maîtrise en éducation à l'Université York, à Toronto. Il est actuellement étudiant au doctorat à la Faculté d'éducation de l'Université d'Ottawa et rédige sa thèse intitulée *Attending to Absentees: An Investigation of Attendance Management Practice in Four Urban Alternative Schools in Ontario.* Anton s'intéresse à l'absentéisme, à l'éducation alternative, à l'équité dans l'éducation et aux jeunes à risque. Le travail d'Anton tente de mettre en lumière les vies difficiles de nombreux étudiants et de travailler avec eux pour développer des environnements scolaires conscients de leur réalité respective et sensibles à ces réalités.

Evgeniya Bobrovnik has received B.Ed. and Master's degree in Education from University of Ottawa. She did research about questions of equity and diversity in higher education and is currently working with Ottawa-Carleton District School Board.

Evgeniya Bobrovnik a obtenu un B.Ed. et une maîtrise en éducation de l'Université d'Ottawa. Elle a fait des recherches sur les questions d'équité et de diversité dans l'enseignement supérieur. Elle collabore actuellement avec le conseil scolaire du district d'Ottawa-Carleton.

Mark Currie is working toward his PhD in Education at the University of Ottawa (uOttawa), focusing his research on antiracist historical consciousness in History education. He is the Education Steward for CUPE 2626, a member of the uOttawa Education Graduate Student Association's Financial Committee, a member of uOttawa's Critical Research Collective, and the Eastern Ontario Communications Officer for the Equity Knowledge Network (RSEKN). Prior to starting his PhD, Mark completed his Master of Arts in Island Studies at the University of Prince Edward Island and achieved his Master of Teaching from Griffith University in Queensland, Australia.

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Mark Ingham has interests ranging from permaculture to Plato, with formal studies in Western Liberal Arts (BA), Far Eastern Classics (MA) and a BEd for teaching high school English and Math. His PhD research project explores a Canadian version of The Clemente Course in the Humanities, a free university program of humanities and social sciences for those who are homeless and marginalized. Mark gratefully acknowledges research support from the Ontario Graduate Scholarship (2017-2019).

Les intérêts de recherches de Mark Ingham vont de la permaculture à Platon. Il a fait les études suivantes : un baccalauréat en arts libéraux occidentaux, une maîtrise en études classiques orientales et un baccalauréat en en enseignement de l'anglais et des mathématiques au secondaire. Son projet de recherche de doctorat explore une version canadienne du programme Clemente, un programme universitaire gratuit en sciences humaines et sociales destiné aux personnes sans abri et marginalisées. Mark tient à remercier le Régime de bourses d'études supérieures de l'Ontario (BESO) pour son soutien financier (2017-2019).

Jessica Sokolowski is a former elementary educator and current PhD candidate at the University of Ottawa in the Faculty of Education and is a recipient of the Ontario Graduate Scholarship. In fall Jessica will be defending her proposal for her doctoral thesis entitled *Blurring the lines: A Journey through the Experience of Arts-Based Education*, where she explores the lives of former students who had attended an arts-specific secondary school over almost two decades ago. Jessica holds a Master of Education from Nipissing University, a Bachelor of Education from the University of Ottawa, and Bachelor of Arts (Honours) from Carleton University.

Jessica Sokolowski est une ancienne enseignante de l'élémentaire et étudiante au doctorat à l'Université d'Ottawa à la Faculté d'éducation. Jessica s'est vu octroyer une bourse du Régime de bourses d'études supérieures de l'Ontario. À l'automne, elle soutiendra sa proposition de thèse intitulée *Blurring the lines: A Journey through the Experience of Arts-Based Education*, où elle explore la vie d'anciens élèves qui ont fréquenté une école secondaire spécialisée dans les arts il y a près de deux décennies. Jessica détient une maîtrise en éducation de l'Université Nipissing, un baccalauréat en éducation de l'Université d'Ottawa et un baccalauréat ès arts (avec distinction) de l'Université Carleton.

Marthe Foka holds a master's degree in education from the University of Douala in Cameroon and has seven years of teaching experience at the secondary and college level. Her ongoing doctoral project at the University of Ottawa focuses on visible minority school leaders operating in a Canadian minority Francophone context. She's particularly interested in their career paths, their inclusion and socialization processes, as well as their fulfilment and professional development. Her previous research works, inheritances of nested academic and professional backgrounds, successively focus on the social status of the teacher (B.A.) and the decision-making processes in the organizations (M.A.).

Marthe Foka est titulaire d'une maîtrise en éducation de l'Université de Douala au Cameroun, et compte sept années d'expérience en enseignement aux niveaux secondaire et collégial. Son projet doctoral en cours à l'Université d'Ottawa porte sur les directions d'écoles appartenant à une minorité visible et exerçant en contexte francophone minoritaire canadien. Elle s'intéresse notamment à leur parcours professionnel, aux processus d'inclusion et de socialisation déployés, ainsi qu'à leur développement et épanouissement professionnels. Ses précédents travaux de recherche, héritages de parcours

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INFORMATION