

Intercultural Practice

“It’s not just translation” *Intercultural practice for SLPs working with children and families from multilingual backgrounds*

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We acknowledge that we are on traditional territories of the many First Nations, Métis, and Inuit in Alberta and express gratitude and respect for the land we use, pledge to end systemic racism, commit to advancing reconciliation and partnering with Indigenous peoples in our work.

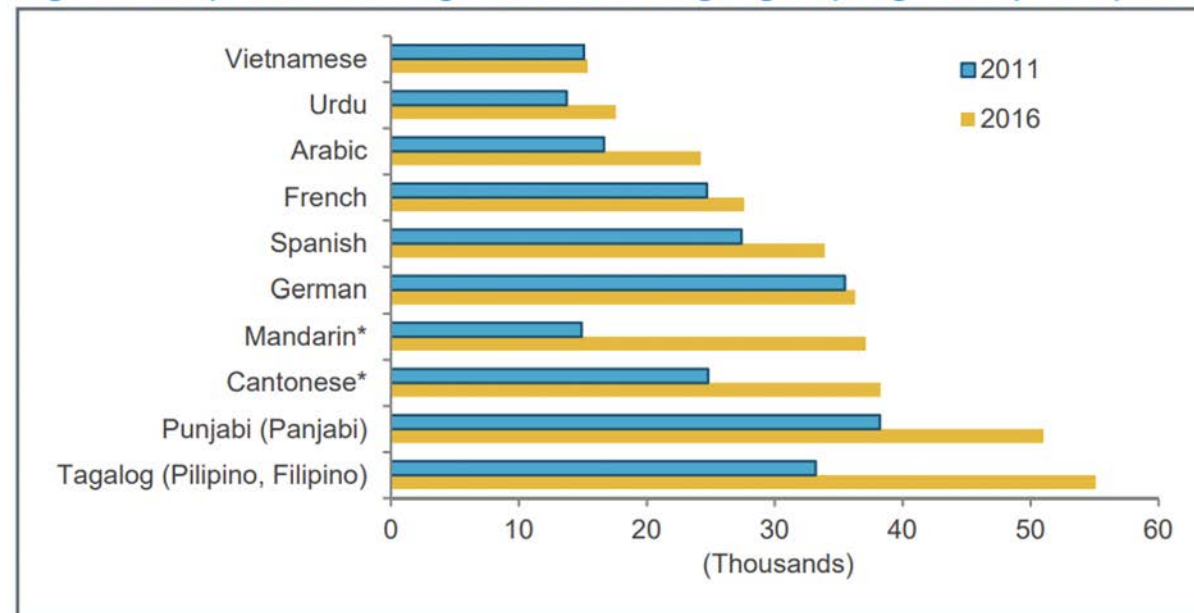
Policies and guidelines are slow...

- 1997 CASLPA Position Paper on Speech- Language Pathology and Audiology in the Multicultural, Multilingual Context



Yet our daily reality compels us to action!

Figure 3: Top Ten Non-English Home Languages (Single Response), AB



Monolingual practice - silent discrimination

Who accesses SLP services? When does this access occur? When are families consulted and included in the process? How are families supported in the process?

“Active offer” - the team offers language supports early and often in the process

- Families might refuse as they feel capable in the language, may not want to impose, or do not want to wait longer
- Families may not need “translator” as they know English, but may struggle to clarify their cultural expectations and needs
 - Cultural brokers can provide the link to understand the family culture and dynamics to better adapt services

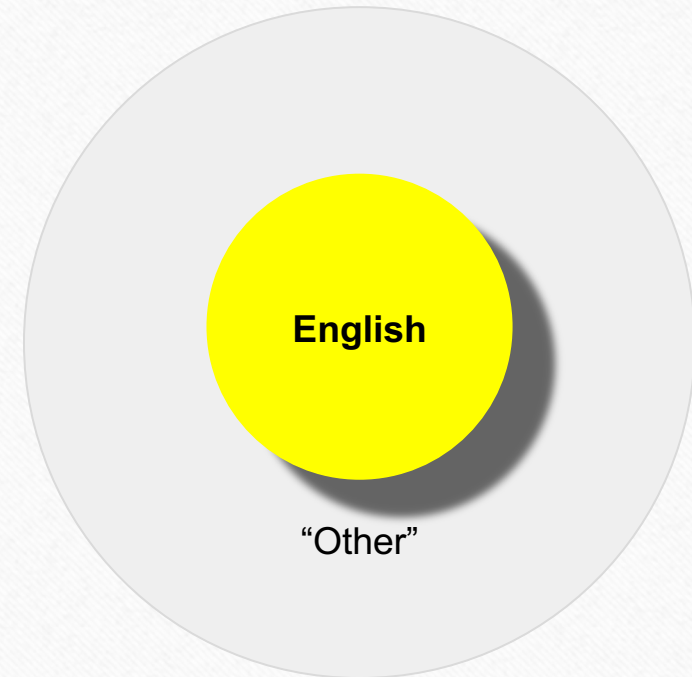
Impact on family

- Monolingual service providing impacts the client AND their family’s language use
- When everything is in English, we emphasize that this is THE important language

Shifting paradigms

Stepping back from “English language learner” or “Limited English Proficiency”

- A term that centers English and majority culture
- A deficit framing from the outset
- Intentionally overlooks knowledge that the child, adult or family brings to the context
- Intentionally homogenise a highly heterogeneous population



Bilingualism & Multilingualism

Linguistic diversity often co-exists with other identities, often identities that have been associated with historical oppression.

Seeing bilingualism as a strength:

- social and cultural advantages
- educational advantages
- professional advantages

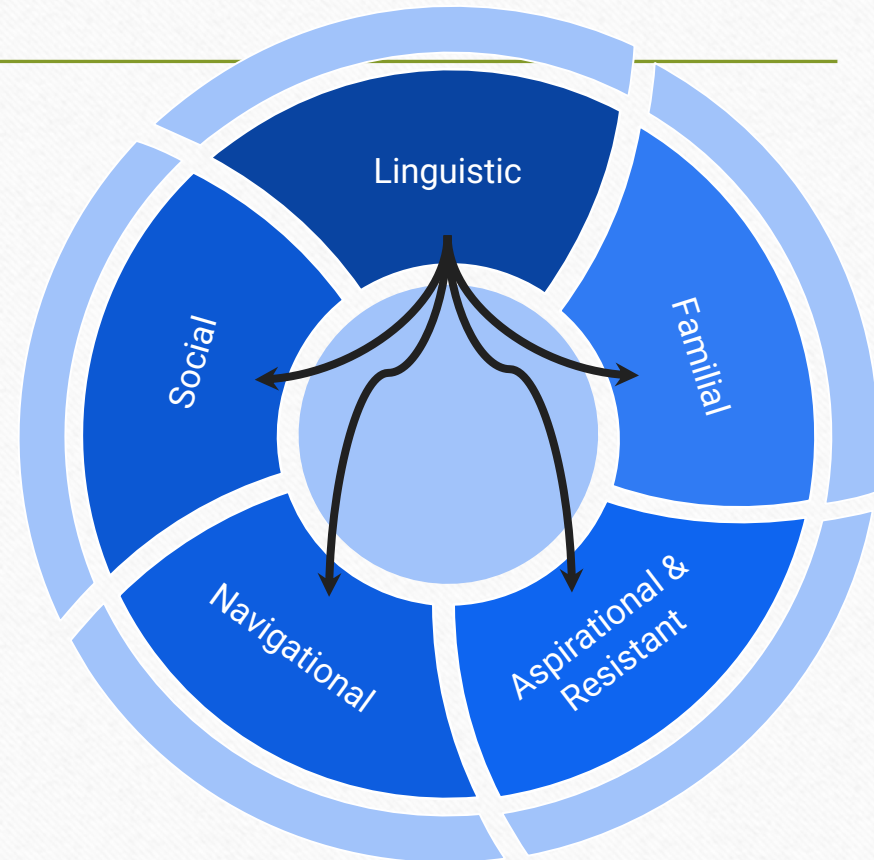


Bilingualism & Community Cultural Wealth

Community Cultural Wealth (Yosso, 2005) emerged as a response to a deficit model of marginalized children.

A focus on the abilities and resources of children and their families

From our work and experiences, Linguistic Capital can enhance and support other Capitals



From Awareness to Practice

“It is not enough to favor inclusion if one does not believe in the knowledge-making abilities of participants or does not practice culturally-relevant knowledge-making processes or methodologies.”

(Durà et al, 2013)

- Intercultural practice provides a framework in which clinicians must not only acknowledge but strive to understand different ways of knowing, living, and doing, and in turn find ways to connect with others in their practice.
- Intercultural practice is a form of cultural humility

“It’s not just translation”

Literacy in the language and knowledge of technical terms

Are these services free? Can you access them as a refugee, asylum seeker, or non-permanent resident?

What are the expectations around language learning?

Who are program professionals? Do children move away to receive the support?

How is “hearing loss” or being D/deaf understood and valued?

EARLY CHILD DEV

INFANT PROGRAM



تنمية الطفولة المبكرة

برنامج السمع للرُّضْع

يوفر برنامج السمع للرُّضْع:

- التمتع بحمل وولادة صحية.
- التمتع بحمل وولادة صحية.
- الارتباط بمولودك.
- كيف يمكنك أن تساعد طفلك في النمو والتطور

كيف يَطوّر الأطفال اللغة؟

تتطور اللغة مع نمو طفلك وتعلّمه. تلعب الأسر دورًا مهمًا في توفير نماذج لغوية متسقة لأطفالهم فور ولادتهم. يمكن تعلم اللغة من خلال السمع واستخدام اللغة المنطوقة، أو من خلال الرؤية واستخدام لغة الإشارة.

ما هي الخدمات المتاحة؟

يمكن لأخصائيي البرامج دعم التطور اللغوي لطفلك وتزويدك بالمعلومات التي تساعدك في اتخاذ قرارات بشأن الخدمات لطفلك.



مساعدة طفلك على تعلم اللغة.

يعاني طفلان من بين كل 1000 طفل من فقدان السمع الدائم عند الولادة، بينما يعاني طفلان آخران من فقدان السمع الدائم في سن الخامسة. يساعد برنامج السمع للرُّضْع (Infant Hearing Program) الأطفال الذين يعانون من الصمم أو ضعف السمع على التعلم لمساعدتهم على التواصل والاستعداد للمدرسة.

learns. Right from birth, families play an important role in providing consistent language models to their child.

Language can be learned through hearing and using a spoken language, or through vision and using a signed language.

Helping your child learn language

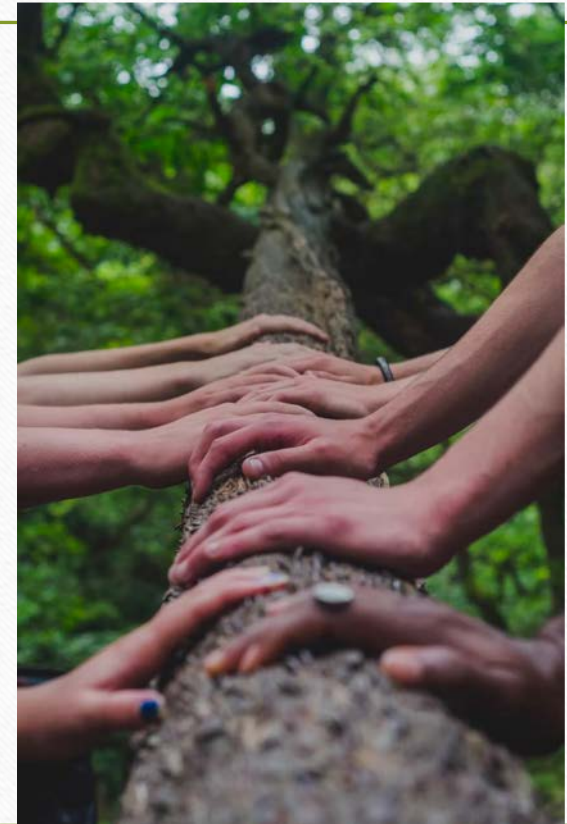
Two out of 1,000 babies have permanent hearing loss at birth, and two more develop permanent hearing loss by the age of five. The Infant Hearing Program helps children who are D/deaf or hard of hearing learn to communicate to help prepare them for school.

What services are available?

Program professionals can support your child’s language development and provide you with information to help you make decisions about services for your child.

Steps towards creating an Intercultural Practice & taking time to build trust

- Assess my values and beliefs
- Open to learn from other cultures
- SLP as ally for the child and family
- Deep knowledge of the client context
- Accepting other ways to obtain results
- Negotiating practices
- Supporting client values



Case study to guide reflection



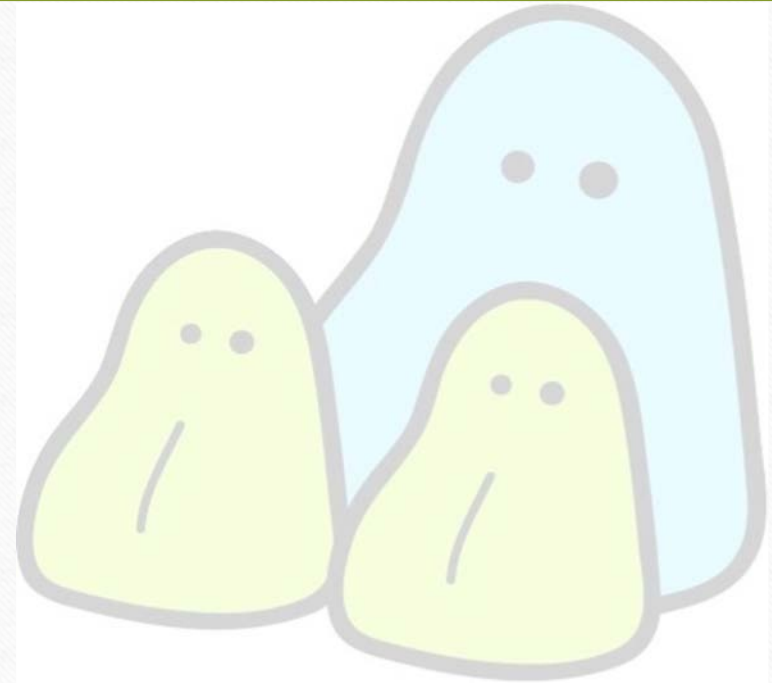
Case study to guide reflection

- What can we learn?
- What can be done differently?
- What could be the first step to go from awareness to practice?



Case A

Older girl who has cerebral palsy and has been attending junior high, but has been refusing to go to school.



Assess my values and beliefs

Considering your intersectional identity

- what experiences, values, beliefs do you bring with you into the space?
- which of these are visible? which are less visible? how does this influence your work?
- which of these align with the institutional and professional frameworks? which have you needed to adapt?

Case A - My beliefs and values

Older girl who has cerebral palsy and has been attending junior high, but has been refusing to go to school.

Whose responsibility is it to ensure that a child is attending school?

What are expectations regarding schooling for children with special needs?

Can authorities be trusted?

Who do we turn to for support?
Teacher? Parents? Community?

Building trust and open to learn from other cultures

- Taking the time to learn about cultures of families we are working with
- Learning about the immigration paths to Canada
- Being present in the community and observing
- Asking questions to community leaders from a position of curiosity and genuine interest (e.g., Can I ask you more about...?)
- Continued learning and exploration

Case A - Learning more

Older girl who has cerebral palsy and has been attending junior high, but has been refusing to go to school.

Learn about family and culture, and in this case immigration path to Canada, what is the process of adapting to Canada, languages spoken

Syrian refugee family with 5 children (including 1 newborn), including a daughter with profound hearing loss, which has “significant educational implications”. The family speaks Arabic at home and has limited proficiency in English.

SLP as an ally for the child & family

- SLP as ally and advocate
- We can develop deep appreciation for the strengths, and perspectives that families bring.
- We can do this by supporting the family's values and helping them negotiate the values of Canadian education and health care system.

Case A - SLP as ally

Older girl who has cerebral palsy and has been attending junior high, but has been refusing to go to school.

Syrian refugee family with 5 children (including 1 newborn), including a daughter with profound hearing loss, which has “significant educational implications”. The family speaks Arabic at home and has limited proficiency in English.

- Take time to build trust
- Learn about the strengths and perspectives that families bring.
- Support the family’s values and help them negotiate the values of Canadian education and health care system.
- Responsibility to help other professionals know more about the family

Deep knowledge of the client context

- Building trust includes building a trusting relationship, and also overcoming distrust that may have origins in historical or ongoing systemic problems.
- Create an openness to share information, even if you don't feel "good at drawing people out"
 - ask open questions (not questions loaded with value judgements)
 - "Tell me about your day..." "That sounds difficult, what do you do next?"
 - "I hear that you do ..., and that's a very important strategy, have you tried....?"
- Be a keen observer

Case A - Deep knowledge

Older girl who has cerebral palsy and has been attending junior high, but has been refusing to go to school.

Syrian refugee family with 5 children (including 1 newborn), including a daughter with profound hearing loss.

Through conversations with the family, we learn that Father has been trying to get her to go to school but she is non-compliant. The parents report that she spends all night on her iPad and has difficulty waking up. From the school's perspective, this is a "family issue" and don't provide any support to the family.

Deep knowledge of the client context

- The family experiences a language barrier, and a mistrust in "the system".
- Don't question what authorities say
 - Not comfortable asking questions, but this leads to a sense that "this advice is not for me"
- Mismatch between school and parent perceived responsibilities
- Support system is different in Canada

So how can we help the family understand that the child has potential and opportunities to become independent.

Case A - Another layer

Older girl who has cerebral palsy and has been attending junior high, but has been refusing to go to school.

Syrian refugee family with 5 children (including 1 newborn), including a daughter with profound hearing loss, which has “significant educational implications”.

She is selectively mute as her cognitive abilities are age appropriate making her self-conscious. The family refuses to send her to the School for the Deaf as they want her to speak “normally” and that “nothing is wrong with her”. They feel let down by the audiologist, school, and sponsors.

Nada is in grade 6 and does not have consistent or audible input of language (signed or spoken).

Assessment was highly efficient - but environment was very unfamiliar.

- With time, learn child has some oral language abilities
- Family reluctant to support recommendation around use of sign language
- Increasing sense of distrust

Accepting other ways to obtain results

- “Other ways” may include informal assessments with observations over several interactions; observing the child’s communication with family at home, interpreting results in light of life events (e.g., interrupted schooling), identifying partners in the community
... and advocating for their relevance, quality, and importance
- How is the family consulted and involved? How is the context learned about?
- Building trust takes time, has this been built in?
- Some families have differences in language proficiency between parents (even older siblings) and this can impact whose voice we hear.

Empower parents to engage in the intervention by working with them directly, using their language, and finding strategies relevant to them.

Case A - Other ways

Older girl who has cerebral palsy and has been attending junior high, but has been refusing to go to school.

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Through conversations with the family, we learn that Father has been trying to get her to go to school but she is non-compliant. The parents report that she spends all night on her iPad and has difficulty waking up. From the school's perspective, this is a "family issue" and don't provide any support to the family.

How can we support the child and family to obtain supports they need?

How can we underscore the family's experience and perspective?

Who can we connect the family with?

What learning can we provide the family?

Negotiating practices

Acknowledging multilingualism/multiculturalism is not enough.

Intercultural practice means adapting culturally and linguistically to our families.



Brainstorm scenario - what could be done differently

Can't wait until "they are ready"

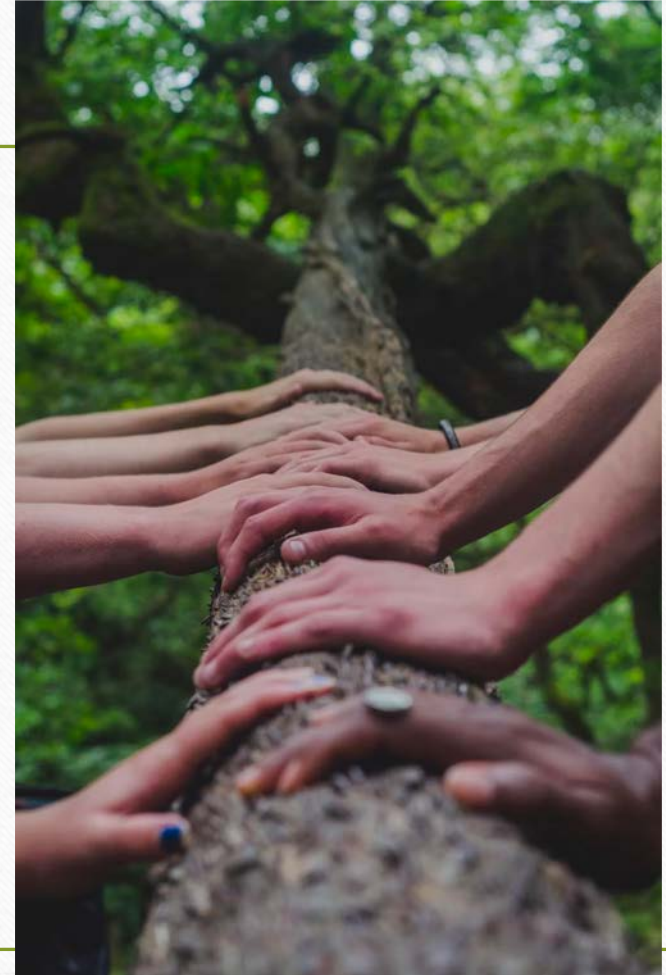
=> complex cases become complicated

How can we support their readiness?

What does "ready" mean?

Best way to approach the system?

- Collaboration
- Strength
- Endurance



Learn from the past

We can build relationships with communities and learn more about difficulties and challenges they face.

- Who do community members turn to for help and support?
- What languages are used and how are communities supporting language maintenance and transmission?
- What are changes that are emerging within communities (e.g., new wave of immigration? war or political prosecution in home country?)

It's not a recipe, but we know the key ingredients
Two Paths.

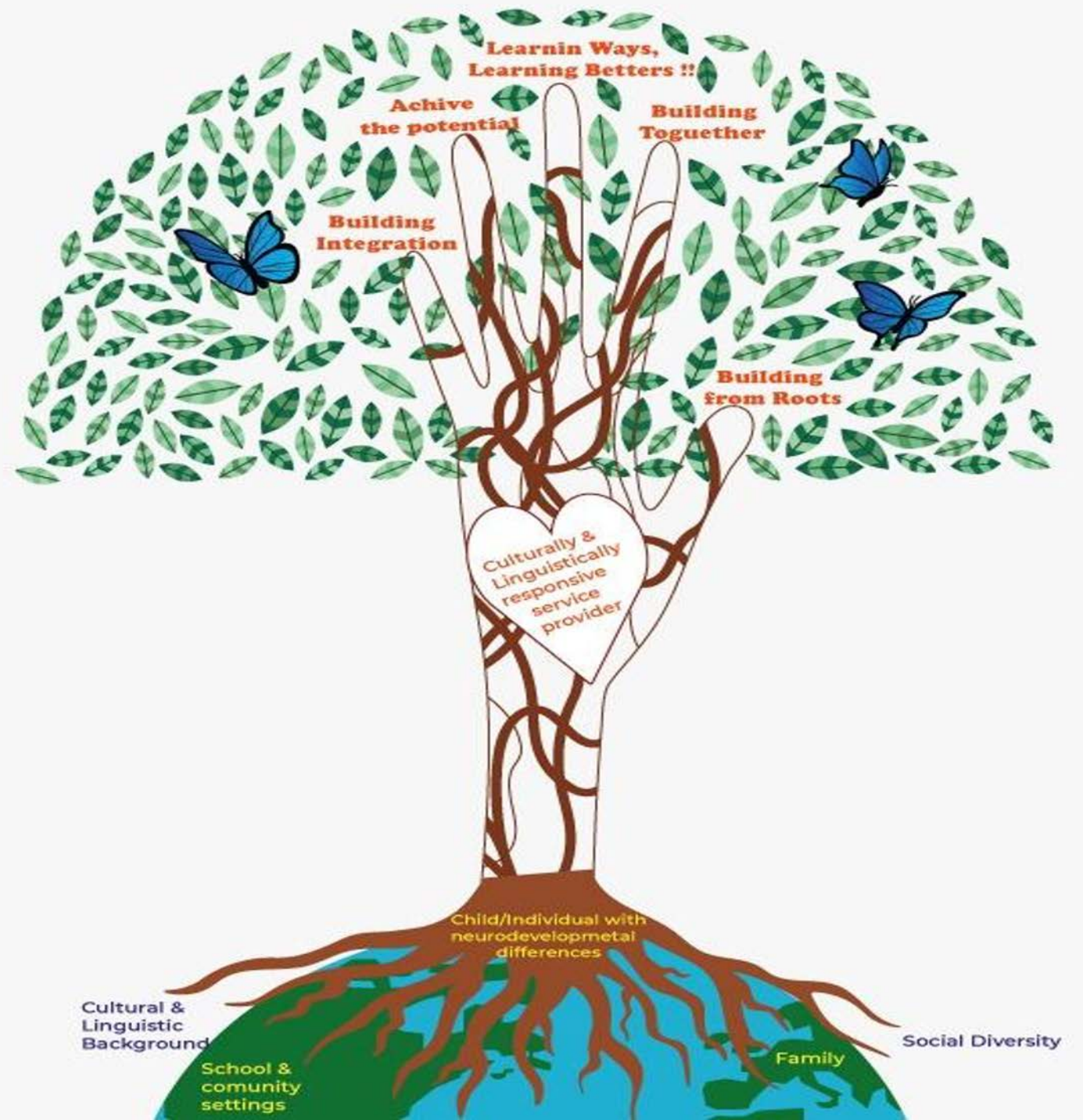


Keep using our traditional approach

OR

Change the paradigm and together
creating a new one!

After several
years of
practice





MULTILINGUALITIES

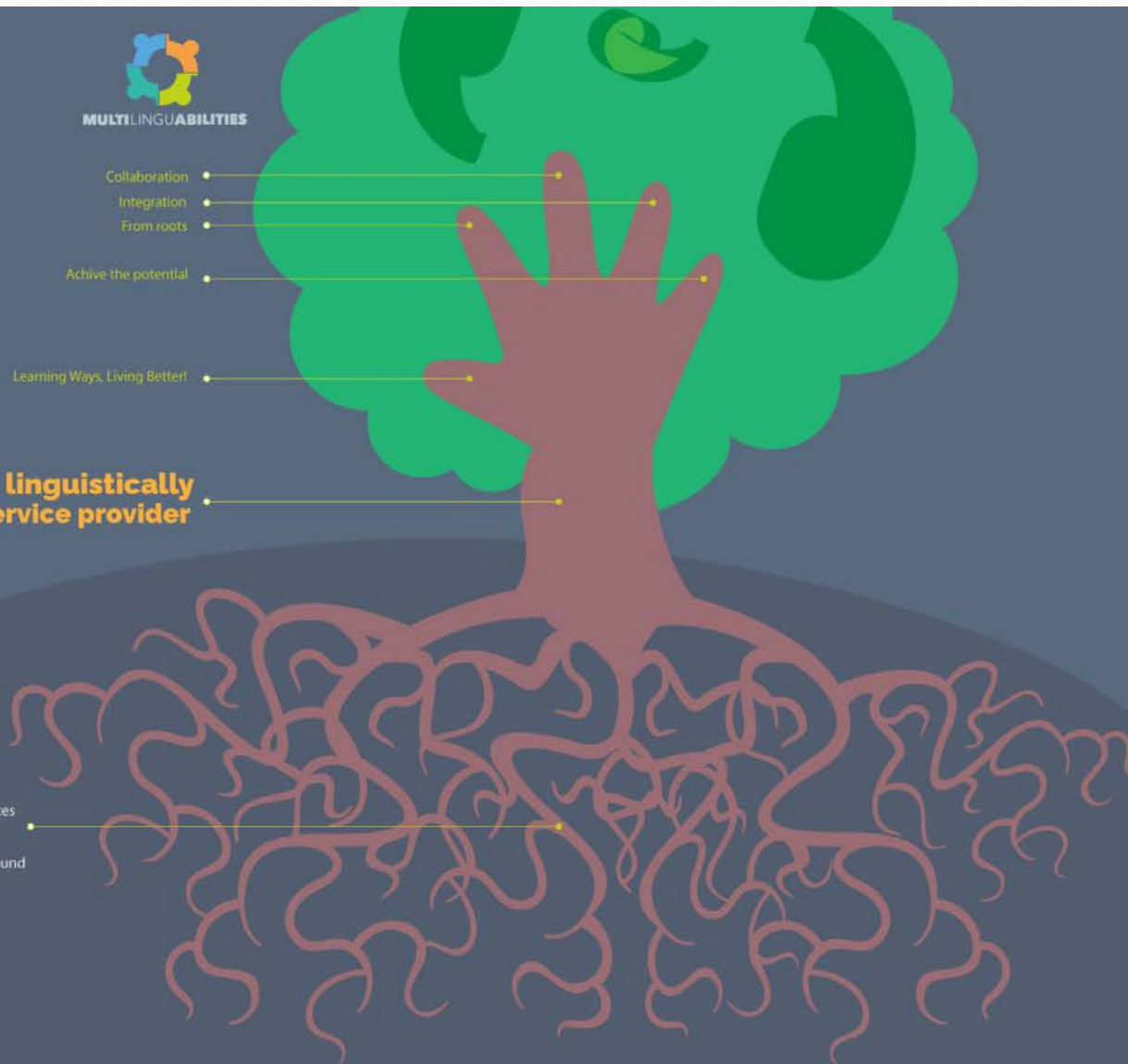
Collaboration
Integration
From roots

Achieve the potential

Learning Ways, Living Better!

**Culturally & linguistically
responsive service provider**

Child/individual with
neurodevelopment differences
Family
Cultural & Linguistic Background
School & community settings
Social diversity





We must become the change we want to see.

Debemos convertirnos en el cambio que queremos ver.

—Mahatma Gandhi يجب أن نكون التغيير الذي نريد رؤيته.

Nous devons devenir le changement que nous voulons voir.



Let's bring about the change together!

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