Migration, Hybrid Media and Educational Practices – an ‘other’ perspective

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Poster Session: “Pädagogische Professionalität in der Migrationsgesellschaft”
Tagung des Arbeitsbereich Interkulturelle Bildung an der Universität Bremen in Kooperation mit dem Center for Migration, Education and Cultural Studies der Universität Oldenburg

Topic and Query
Cultivating awareness and professionalism in teacher training

The social dynamics of migration societies in the era of globalization generate the need for educational practices that reflexively cultivate intercultural competences. Concomitantly, hybrid media have increasingly become naturalized across a range of social developments and in the distribution of the sensible (Rancière 2006).

In its historical and cultural contexts, how can pedagogical professionalism benefit from this cross-section of migration society and hybrid media?

Test Group
PHSG Blockweek (Immigrant Voices)
22 students in 3rd – 7th semester

Artifacts
fiction, film, news, painting

Processes
creative self reflection, presentation, discussion, interaction, evaluation

Data & Analysis
• Questionnaires, AIEVM: text analysis and grounded theory
• Videos: video ethnography

Findings
Varied scale of effectiveness regarding artifact type and didactic process
• High-level impact
  • artifacts: film, paintings with short-stories
  • processes: artist interview, group work
• Mid-level impact
  • artifacts: literature, news clippings
  • processes: creative self-reflection, video recording
• Neutral or negative impact
  • artifacts: AIEVM
  • processes: role play, repetition of questionnaire
  * Discrepancy between self evaluation, data analysis and observation

Theoretical Background
The work of art in and out of the classroom

• An aesthetic education is a means to negotiate historical narratives and the cultural politics of alternative historiographies (Spivak 2012).
• Cultural artifacts are political, socially symbolic acts (Jameson 1983).
• What interests me is the way in which, by drawing lines, arranging words or distributing surfaces, one also designs divisions of communal space (Rancière 2003/2009).

Sources