



Research Article

Observing the process of dialogical approach with lesson study in cross-cultural counselling knowledge

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Abstract

This study aims to provide understanding to students about the competence of cross-cultural counsellors who formed through dialogical learning with learning steps, i.e.; 1) understanding the problem, 2) participating actively in solving the problem, 3) constructive in solving the problem, 4) collaborating on the results of the answers, 5) concluding. Dialectical dialogue Paulo Freire is a dialogical process using problem-solving learning methods in which children are the main actors in the planning, implementation and evaluation of learning. The process of conducting dialogical learning is based on lesson study through (1) planning (plan), (2) implementation (do), (3) reflection (see) which is an effort to improve the quality of learning conducted by a lecturer in collaboration and sustainability by using teamwork. This research was conducted at PGRI Adi Buana University of Surabaya. While the research subjects are student class of 2018 which amounted to 25 people and model lecturer. Overall the results of interaction are well established between lecturers and students if the language used or the sentence spoken by the lecturer is easy for students to understand. Sense to obtain good and effective learning, for lecturers there is no dominance between the two parties, but they complement and complement each other.

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Introduction

Intercultural or intercultural issues that are also called multiculturalism increased in the 1960s, which subsequently underlie American consciousness in the 1980s (Sue & Sue, 2016; Pedersen, et al. 2016). However, it seems that awareness is accompanied by the reappearance of racist attitudes that are increasingly divisive (Knox, 1990; Hansen, 1997). So, this requires a new approach to life in the 21st century. 21st-century student skills through thinking such as creativity, innovation, critical thinking, problem-solving skills, ability to make decisions, willingness to learn (Pravesti, et al. 2020). Both in the scope of education for ordinary people and education professionals in the cross-field as well as cultural diversity. Education in question should emphasize the dimensions of diversity and diversity. In other words, educational trends with cross-cultural insights are needed in 21st-century human life (Vontress, 2001).

In the field of counselling and psychology, cross-cultural approaches are seen as the fourth power after psychodynamic, behavioural and humanistic approaches (Pedersen, 1991; Pedersen, et al. 2016). conscious and unconscious, and many others. So in a problem related to cross-cultural individual interpreted differently or differently, which makes it difficult to know its meaning with certainty or correctness. This means that cross-cultural counselling has been interpreted differently and differently; as diversity and cultural differences that give meaning or meaning. Early definitions of cross-culture tended to emphasize race, ethnicity, etc, whereas current theorists tend to define

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cross-culture as being limited to their variables (Sue & Sue, 2016). However, other arguments state that cross-culture must also cover the whole field of oppressed groups, not only people of colour because the oppressed can be in the form of gender, class, religion, backwardness, language, sexual orientation, and age (Watts, et al. 1994).

Gladding (2018) states that the competencies of cross-cultural counsellors involving counsellors and clients come from various cultural backgrounds. This can make the counselling process very vulnerable by the occurrence of cultural biases on the part of the counsellor which results in ineffective counselling. To be effective, counsellors are required to have cultural sensitivity and break away from cultural biases, understand and be able to appreciate cultural diversity, and have culturally responsive competencies. Thus, cross-cultural counselling is seen as a cultural encounter between the counsellor and the client (Atkinson, et al. 1983). Gladding (2018) states that counsellors are expected to be sensitive to several cultural issues as follows; 1) knowledge of the perspectives of counsees who have cultural differences, 2) sensitivity of the personal perspective of individuals and how a person is a product of cultural conditioning, 3) the expertise needed to work with counsees of different cultures.

Values in cross-cultural counselling will be weak if the concept of theory built by the counsellor does not always apply to counsees from different cultures (Nwachuku & Ivey, 1991; Sue, 1992; Lee, 2013). This is a form of cultural bias arising from the inability of the counsellor to understand the culture of the counsee will trigger prejudice (Gladding, 2018). Equivalent terms begin to emerge when judgments occur without involving strong and supporting evidence. In terminology prejudice (prejudice) is a word that comes from Latin. Pre means before and Judicium means decision. Hogg (2002) defines prejudice to a social attitude that demeans and expresses negative feelings, hostility and a descriptive behaviour to social groups. So, this must be avoided by the counsellor.

As an effort to help the counsellor in understanding cross-culture, so there is no cultural bias, an effective learning approach is needed and by the stated learning objectives. Freire (1984) dialogical approach is an interaction between individuals who give themselves to one another and try to get to know other parties as they are. This means that one party must not try to only reveal the truth and view themselves to the other party. It is this relation that characterizes dialogue and becomes a prerequisite for dialogical communication.

Freire (1984) explains that dialogic learning is a learning model that assumes that education is a liberating and humanist process. Prioritizing the ideal relationship between educators and learning citizens is a dialogical relationship. Shor & Freire (1987) dialogic learning model is a concept of learning that reinforces the position of the role of educators and learning citizens not in a down position, but as equal or equal in the process of mutual learning. Shih (2018) states that there is no mutual domination between the two parties, but complement and complement each other. Learning citizens are the main actors in planning, implementing, and evaluating educational programs, so what needs to be done is dialogue, offering each other what they understand and not memorizing, accumulating knowledge but alienated from social reality. Dialogue is directed at solving certain problems, intended to reach agreement on theoretical and empirical problems with practical ones. Kwakman (2003) emphasizes the importance of reflection on cooperation regarding the teacher's experience of the practical process. This is reinforced by a relatively limited number of studies considering the specific ways in which teachers have a joint dialogue on student performance and subsequently relate it to their practical understanding of the learning and teaching process (Dudley, 2013; Suzuki, 2012; Tepylo & Moss, 2011).

To find out the effectiveness of the learning process in the classroom, namely understanding the competencies of cross-cultural counsellors to be learned, it is necessary to collaborate with other lecturers. This can occur in lesson study, lesson study comes from Japan which is an effort to improve the quality of learning conducted by lecturers in a collaborative and ongoing manner (Murata et al. 2011). The main focus of lesson study is the activity of lecturers and students throughout the learning process. According to Isoda (2007) lesson study is not only for observing learning in the classroom, but also provides an opportunity for lecturers to reflect as an effort to perfect their next learning plan. The stages of lesson study are: (1) planning (plan), (2) implementation (do), (3) reflection (see). Based on the background above, the focus of the problem is how the lecturer attempts to understand students on understanding cross-cultural counsellor competencies through learning with a dialogic approach. So it is expected that students can understand cross-cultural counsellor competencies well, and can improve the quality of learning.

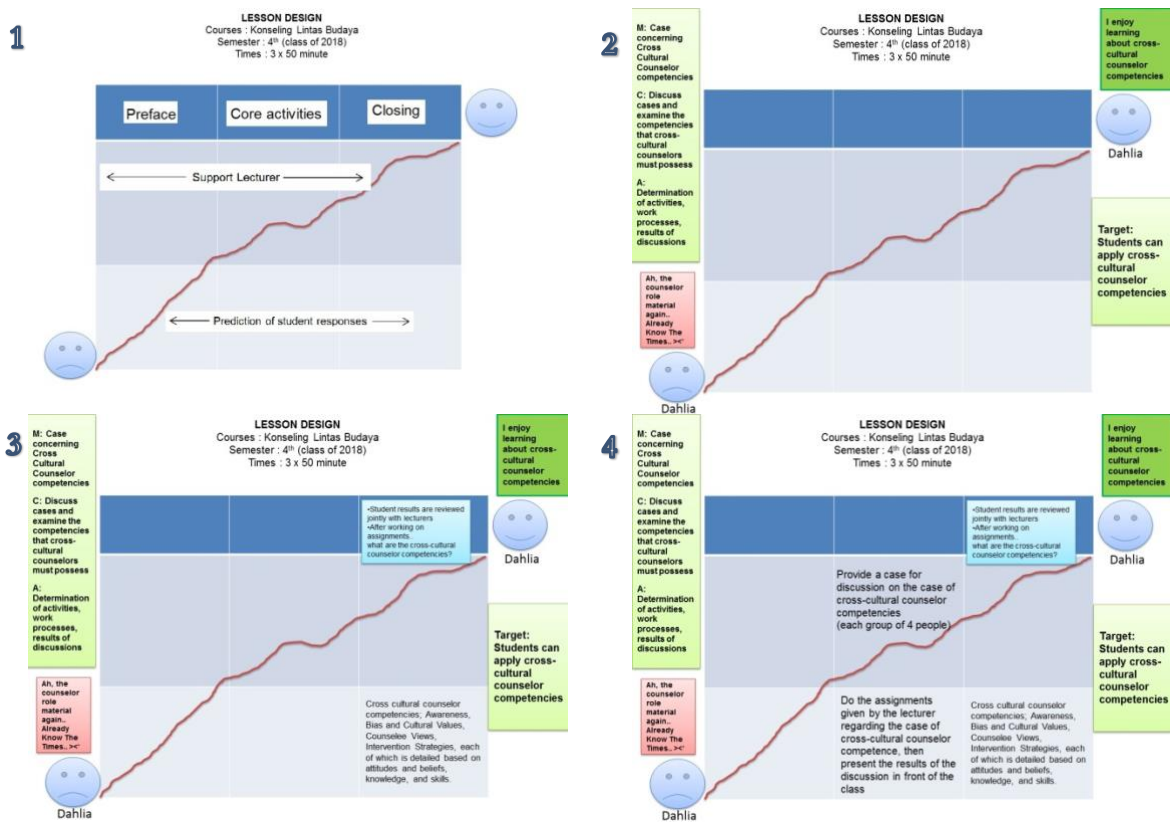
Methods

This study uses a qualitative descriptive approach, to describe the activities of lecturers and students that occur during the implementation of learning. Data collection that is used observational has a header that provides information about the observation session then includes descriptive notes to record the description of activities (Creswell, 2007). The scope of the activities of lecturers observed in the implementation of learning includes: (1) how lecturers prepare students to learn, (2) how lecturers' skills to trigger interactions between students and students and lecturers, (3) what efforts do lecturers make to encourage students who are not active in the learning process. While the scope of observed student activities are: (1) student responses when apperception, (2) which students do not attend lectures properly and what causes them, (3) unique things students do (eg students make a group name). The process of describing graphic design in the process of observation, researchers use the help of Microsoft PowerPoint. Microsoft PowerPoint shows an explanation of cycle changes during the observation process. Thus, it is easy to observe the cycle of change.

This research was carried out at PGRI Adi Buana University in Surabaya for one semester. While the subject of the research is the 2018 class of students consisting of 25 people and model lecturers. The learning program plan is through gradual lesson study starting from planning (plan), implementation (do), reflection (see). At the do stage consists of 2 cycles. While the approach used in learning is a dialogic approach by utilizing learning media. An understanding of cross-cultural counsellor competencies is expected in this study, namely the ability of students to (1) mention who is cross-cultural counsellor, (2) express cross-cultural counsellor competencies. These abilities can be seen in the stage of solving problems with a dialogical approach, and (3) applying cross-cultural counsellor competencies. This ability can be measured through tests at the end of the action.

Results

Based on the lesson study stage, the lecturers who are members of the lesson study collaborate to arrange a lecture event unit including material delivered through power points, assessment instruments, and cases that must be solved. Then, the activity reflects student-centred learning as shown below.



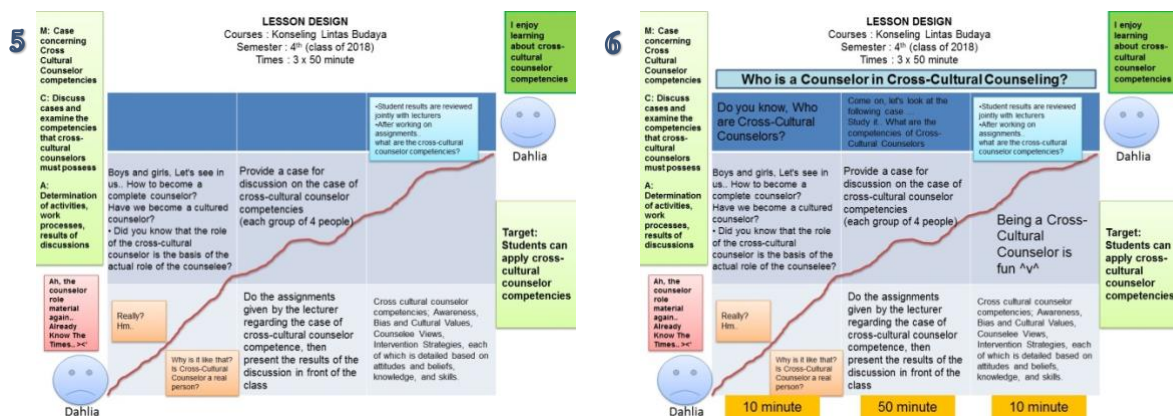


Figure 1.
Lesson Design with Cross-cultural Counseling

This illustrates the meeting (lecture process) which is divided into 3 sessions, including preface, core activities, closing. At the top write the identity of the course, the number of credits, and the name of the lecturer. Next, horizontal lines are drawn from left to right. Wavy lines connect the upper right and lower left corners. Wavy lines describe the learning process sometimes the ascending line (depicting students understand teaching material), sometimes the descending line (depicting students are confused because they are given problems to find a solution). Above the wave line is an area of lecturer assistance through the provision of challenging problems while below the wave line is an area of prediction of student responses. The estimated time in minutes for all three sessions in a meeting is written at the bottom. On the top left written material (M), ways of learning (C), and assessments to measure learning achievement. The lower left side is drawn with a confused face because, at the beginning of learning, students still have difficulty understanding teaching material and write the names of students like this who need help. While on the right above portrayed cheerful face students understand teaching material at the end of learning. At the bottom of a cheerful face, picture writes the expressions of students who are happy because they understand the teaching material and are followed by a description of the learning target.

Discussion And Conclusion

Perry & Lewis (2009) are no coincidence, these teachers are trained in the productive use of professional dialogue and interaction. Warwick et al. (2016) revealed the results of a unique analysis of the teacher’s reflective discussion on the learning process. Thus, the process of lesson study with dialogical methods has reflected on the competencies of cross-cultural counsellors. Based on the results of planning, do, and see shows that planning (plan) begins with the activity of analyzing the needs and problems encountered in learning, such as about; achievements in the course, how to learn students, anticipate the lack of learning facilities and facilities, and so on so that they can know the various real conditions that will be used for the benefit of learning. Furthermore, discussing the distribution of tasks to model lecturers, observers and documentation, preparing observation sheets for lecturer and student activities.

At the implementation stage (do) the model lecturer conducts joint learning activities with students with cross-cultural counsellor competency material. In cycle 1, the model lecturer through a dialogic approach invites students to reveal who is a cross-cultural counsellor. Furthermore, the model lecturer prepares cases to be solved by students who have been divided into 5 groups with 5 members each. Through these cases, students can interpret cross-cultural counsellors. However, there is little doubt about the students themselves, they experience obstacles in distinguishing counsellors in general and cross-cultural counsellors. To be able to distinguish who is a cross-cultural counsellor and counsellor they must find the keywords of the case.

In cycle 2, students search for keywords and finally find these keywords, which are cultural biases. As a counsellor, it is necessary to be aware of generally accepted values. Awareness of the values that apply to himself and society, in general, will make counsellors have the same view of something. This equality of view or perception is the first step for the counsellor to carry out counselling. This is an expression of one group, namely the group “yesterday” (the name of the group the results of student creativity). Then in this cycle, each group is asked to reveal the competencies of cross-cultural counsellors who are still based on the same case. Group members conduct discussions to describe the figure of a cross-cultural counsellor, so they can find the competencies that must be possessed by a cross-cultural counsellor figure. The cross-cultural counsellor competencies are awareness of values and cultural biases themselves,

awareness of cultural views in general, have a culturally appropriate intervention strategy. In this cross-cultural counsellor disclosure, all group members have agreed that the competencies that must be possessed by a cross-cultural counsellor are being aware and biased about their own culture, having cultural insights, understanding appropriate cultural interventions.

At the reflection stage (see) is done based on the results of observations, and also the video as a comparison. In cycle 1, several things need to be improved in the next cycle, namely: (1) the model lecturer must be more creative in arranging the learning place or sitting position so that students are more active in discussing and constructing their knowledge, (2) two students look so tired with learning done. Therefore, a special approach to the student is needed, (3) the provision of facilities such as an inappropriate LCD, causing changes in the concentration of students is not going well. Inputs become evaluations, so they can be minimized in the next cycle.

Each lesson study team member can learn from input on learning that is carried out or from learning conducted by other lesson study team members. This study uses a dialogical approach that considers education as a liberating and humanist process. The dialogic learning model is a learning concept that emphasizes the role of educators and learning citizens not in a down position, but as equal or equal in the process of mutual learning.

Interaction is a necessity needed in learning, so to improve the interaction of each student, especially in groups, it is necessary to pay attention to the ability to determine group members. Mercer & Littleton (2007) states that dialogue is accepted in groups because it is accompanied by conditions for supportive interaction. Especially dialogical and supportive interactions that create productive learning environments (Warwick et al. 2016). This is evident during the learning process that there are groups whose members are not active enough to discuss. This study has findings that based on the formation of groups of 5 people have not been effective in learning because there are students who do not contribute to the group. However, overall interaction is well established between lecturers and students, if the language used or the sentence spoken by the lecturer is easy for students to understand. Another factor that is also very influential as done in this learning, is that students do not yet consider the model lecturer as their discussion partner. To obtain good and effective learning, it is strongly recommended to lecturers not to have mutual dominance between the two parties, but to compliment and complement each other.

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