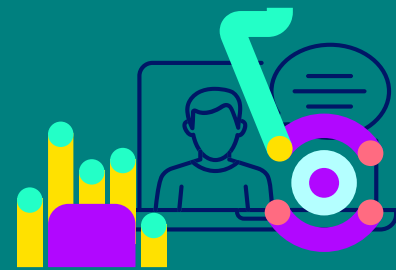**IALIC2O21**

22-26 November | Bogota, Colombia

Book of Abstracts

Keynote Speakers

Indigenous students' agency in higher education: Repositioning linguistic, cosmogonic, and epistemological identities

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Abstract

Indigenous people's access to higher education has gradually grown over the last years in Colombia. However, their access to mainstream education appears to be one more strategy for acculturation. Despite expectations of acculturation by the dominant community, indigenous students continue to defend, visibilize, and fight to preserve their ways of being and staying in the world in universities. Drawing on data from a study that aimed to construct a sociolinguistic and academic profile of indigenous students at a public university, this talk examines the multiple cultural and political agentive actions that the students carry out to share their cultural practices and to reposition and reshape representations about themselves, their communities, their cosmogonies, epistemologies, and ontologies. Data from a sociolinguistic survey, field notes, interviews, and a "Círculo de Palabra" show that students engage in counterhegemonic agentic enactments through processes of material and symbolic reterritorialization at the political and cultural level. Indigenous students' efforts have opened the door for intercultural dialogue against the odds of a society and its institutions, such as universities, that act as sites of reproduction of colonial practices.

Teaching language is not enough: Towards a recognition of intercultural sensitivity in bilingual teaching and learning

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Abstract

Intercultural perspectives have increasingly been recognised worldwide as vital contributions in the field of language teaching and learning. While this has been the case for some time in Ethnoeducation and Bilingual Intercultural programmes in Latin America, it is still a relatively recent development in foreign or additional language courses. Nowadays, there are strong forces at play creating economic, social, cultural or ecological tensions among individuals and nations. It is important, therefore, that individuals recognise and assume their responsibilities towards others in this increasingly interconnected world. One way of doing so is by helping different actors in bi- and multilingual educational processes, particularly teachers and students, to understand and experience intercultural relationships and to move from recognition to the development of practice. This presentation will discuss various recent initiatives in Colombia related to intercultural dimensions in language teaching and learning and will focus specifically on the results of an international research study carried out in Bogotá and in Paris, aimed at helping in-service language teachers and their students understand and come to terms with the complexity of intercultural relationships in the classroom and beyond, and to be able to extend their focus to situations involving rural and urban locations and gender relations.

Between professionalism and political engagement in foreign language education

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Abstract

How can language teachers be non-partisan professional practitioners and engage their students in potentially divisive political issues? While professionalism requires objectivity, institutional loyalty and the ability to represent multiple perspectives, political engagement requires challenging authority, fighting for one's values, and taking civic action. The two approaches often come into conflict, as I will show on the example of a small experimental project conducted last year by four language teachers (Chinese, Japanese, Hebrew, Italian) on the UC Berkeley campus. After consulting their students, the teachers decided to each teach a particular "conflict" which speakers of the language had experienced: anti-Asian prejudice in America for the Chinese; commemorating Hiroshima for the Japanese; Israeli-Palestinian relations for Hebrew speakers; Muslim immigrants to Italy for the Italians. I report on the different ways each teacher approached the task and the students' responses. The project was subsequently written up in the form of a research article that was sent to five well-known scholars in applied linguistics from the U.S., the U.K, Europe and China. I discuss their responses and the important issues they raise regarding the nature of politics in education and what it means to be a professional language teacher.

Global debates, local challenges: The South talks backeducation

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Abstract

At IALIC 2021, I am going to talk about global-local debates and the challenge of developing South-North epistemological exchanges that will be essential for our survival and the sustainability of the planet. In my view, sustainability shall be achieved, in great part, by the intensification of linguistic and intercultural communication. My point of departure is a critical discussion of the global-local dialectical imagination, which is informed by three key concepts, namely plurilingualism, interculturality and inter-epistemic dialogue. These concepts are not universal abstractions, but they are negotiable, each one of them being equivocal while providing a rich terrain for heterogeneity, reciprocal learning and mutual respect. The "decolonial turn", "critical interculturality" and the "epistemologies of the South" are shown to be theoretical resources that underpin the 'Glocademia matrix' on which I have been working. This matrix aims to provide a theoretical and practical basis for interdisciplinary researcher and teacher development programmes and praxis. The 'Glocademia matrix' is based on three main pillars: - (a) 'glocademics'; (b) 'glocal languages'; and c) 'intercultural responsibility', all of which, together, offer a critical, decolonial and inter-epistemic approach to knowledge creation. In my talk, I look forward to celebrating the first IALIC Congress in Latin America and I will welcome IALIC's third decade of action by looking at Language and Intercultural Communication from a South-North perspective.

Presenters

Day 1

Monday, November 22

New Visual Thinking Strategies: designing learning to highlight student voices and promote intercultural discussion

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Abstract

The problematization of an Anglocentric hegemony in English Language Teaching (ELT) approaches (Pennycook, 1997, Phillipson,1992) and materials (Allwright, 1984 Kumaravadivelu, 1993) has often been underlined. Despite this, a largely unquestioning acceptance of the centrality of the native speaker culture and pedagogy, by both educators and materials developers, has long dominated the way teachers conceptualize, create and implement activities in their classrooms. The focus on the socio-cultural nature of language excange, advocated by such guidelines as the Common European Framework of Reference (CoE, 2001) is an attempt to contrast the structuralist vision of language, yet it too embodies a largely essentialist view of culture which rests upon static sociopolitical categorizations.

This presentation highlights the centrality of the learner and his or her subjective need to communicate. We describe an approach which explores the deconstruction of traditional learning materials, giving voice and space to students when studying in virtual environments. As teachers and researchers, we ask ourselves how we can unlearn traditional design practices and investigate ways in which this subjective experience can be brought to the surface so as to enable learners to benefit from the cultural affordances of online discussions. The materials trialled in this study employ Visual Thinking Strategies (VTS) and aim specifically to foster affective engagement through the elicitation of individual meanings in semi-guided group discussions. Learners develop their productive language skills in this way together with their creativity and critical thinking, all components of Byram's "savoir s'engagér (1997), the fifth element of his model which encourages learners to engage with others, exploring their own cultural assumptions critically when comparing them with those of others.

Clearing, claiming and creating spaces. A postmigrant approach for renegotiating diversity in education

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Abstract

Despite local and global intentions to ensure equal rights for students regardless of their social and ethnic backgrounds, research has amply documented continuous inequality in Danish schools (Horst & Gitz-Johansen, 2010). This inequality is related to an assimilatory school policy and practice, where normal students are expected to have Danish as their mother tongue and students without these language skills are seen from a deficit perspective as someone who needs compensatory teaching (Horst, 2019). The persistent focus on the deficit of the "other" in policy and practice reproduces the hierarchies between students with Danish background and those considered newcomers.

To challenge these hierarchies, we suggest to renegotiate diversity in education from a postmigrant approach (Schramm et al., 2019) in which everyone is considered newcomers, no one has more rights than others, and everyone can learn from each other. The project "Reframing Migration, Diversity and the Arts" (Schramm et al., 2019) draws on experiences from postmigrant theatre and its struggle to reshuffle positions of individuals. The authors identify three ambitions: Clearing, Claiming, and Creating Spaces. Space-clearing aims to overcome binaries and othering ascriptions. Space-claiming aims to negotiate the ambiguities and contradictions that arise along new demarcation-lines. Space-creating aims to initiate negotiations of diversity and produce new coalitions, languages and forms (Schramm et al., 2019, pp. 56-61).

We will apply these ambitions to a school setting to explore how and if clearing, claiming and creating of school spaces can bring about a reshuffling of positions of students. Drawing on Theatre of the oppressed (Boal, 1973), we will suggest a similar form of theatre to renegotiate words, practices and positions and thereby humbly contribute to the empowerment (Freire, 1968) of all groups of students in order to respond to new challenges in times of increased nationalism and polarization in society.

El fomento de la interculturalidad crítica en el aula de español para adultos migrantes: experiencias didácticas y reflexiones teóricas

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Abstract

La educación intercultural es una posible respuesta ante las actuales realidades en un mundo interconectado e hiperconectado que clama por la formación de ciudadanos críticos que contribuyan al desarrollo social sostenible del planeta y sus habitantes (Guilherme, 2009). Sin embargo, en el ámbito de formación lingüística para adultos migrantes, esta dimensión se ve frecuentemente invisibilizada a favor de propuestas curriculares que priorizan el desarrollo de competencias lingüísticas, las cuales ponen de manifiesto visión asistencial y compensatoria de la enseñanza de lenguas para este colectivo (Villalba, 2019). Esta presentación reporta los resultados de una investigación que explorara el desarrollo de la interculturalidad en el aula en el marco de una intervención didáctica en un programa de formación lingüística para adultos migrantes en Barcelona.

A partir de los postulados metodológicos del AICLE, el aprendizaje experiencial, situado y por indagación, se propone un módulo didáctico alrededor de la temática de las fiestas nacionales, concretamente del "Día de la Hispanidad". A lo largo de las actividades de exploración, los estudiantes coconstruyen la interculturalidad en el aula de manera reflexiva, dialógica y crítica. En sus discursos y producciones de aula se evidencia una reflexión sobre la (de)construcción de las identidades nacionales, identificando elementos como el mestizaje y las relaciones Centro-Periferia y apelando a una comprensión transnacional y cosmopolita de la identidad (Kennedy, Díaz y Dasli, 2017). Además, adoptan una visión crítica ante los contenidos desvelando distintos tipos de relaciones de poder, discursos hegemónicos en las narraciones históricas y relaciones coloniales que identifican en la realidad local y global.

Los procesos y resultados de esta intervención didáctica pueden contribuir a zanjar una brecha metodológica entre los postulados teóricos de la cultura y la interculturalidad desde una perspectiva posmoderna y decolonial (Walsh, 2010; Holliday, 2018) y las prácticas reales de aula. Además, corrobora que el desarrollo de la interculturalidad por parte del estudiantado migrante de lenguas contribuye a su formación como ciudadano crítico más allá de la concepción instrumental de "integración cultural" que suele dominar el discurso pedagógico y académico.

Comunicación intercultural para la prevención de la covid-19 a través de facebook dirigida a la comunidad indígena awajún, durante los meses marzo-agosto 2020

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Abstract

En el año 2020, el mundo empezó a enfrentarse a una emergencia sanitaria ocasionada por el Covid-19, el cual trajo terribles consecuencias económicas, educativas, socioculturales, lingüísticas, y, sobre todo, en salud especialmente para los pueblos indígenas de todo el mundo (Naciones Unidas, 2020). En el Perú, este virus azotó voraz e indiscriminadamente a las comunidades indígenas, la comunidad awajún fue una de ellas. Esta pandemia trajo como resultado la pérdida de muchas personas entre ellos importantes sabios y líderes indígenas quienes con ellos se iba también un gran bagaje de conocimientos ancestrales. Frente a esta situación, el gobierno trató de frenar estos lamentables sucesos mediante diversos planes y estrategias; sin embargo, los resultados no fueron favorables, no hubo una adecuada comunicación intercultural. Una de las estrategias empleadas por el Gobierno fue la difusión de materiales multimodales informativos para la prevención y propagación del virus; a través de la red social de Facebook se evidenció un paisaje lingüístico virtual con cuantiosas y constantes publicaciones con presencia de material infográfico —mensajes, videos e imágenes— difundidos en la lengua hegemónica, el español, dejando en subalternidad a las lenguas indígenas (López, 2020). Tanto entidades gubernamentales como no gubernamentales, que velan por la integridad y bienestar de los pueblos indígenas no ejercieron su poder para salvaguadar la vida de muchos indígenas y obviaron cuán importante es la presencia y la pertinencia cultural y lingüística en los materiales informativos de prevención e información, ya que la lengua cumple un rol socializador y es la base de toda interacción social (De León, 2010), la cual es fundamental para promover el multilingüismo y la diversidad cultural que existe en nuestro país.

ELTEs´ critical identity constructions and negotiations

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Intercultural competence, Language and Teacher Identity
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Abstract

Monolithic views of language that privilege standard varieties of English, as well as technical and instrumental understandings of English teacher responsibilities have been increasingly critiqued by researchers interested in critical English teacher education and the promotion of Teaching English as an International Language (TEIL). A more holistic approach to teacher education, has been advocated instead, one that takes into consideration critical identity constructions and negotiations as part of English teacher education. An area of research that is often overlooked is that of English Language Teacher Educators (ELTEs), and their engagement with their own identities as ELTEs in a given context, which is of particular salience in post-colonial contexts. Thus, this study had the aim to examine how professional identities of ELTEs might evolve considering current socio-political factors surrounding TEIL in Colombia. Framed by an interpretive paradigm and a critical action research approach, this in-depth study explores how a group of 5 ELTEs have constructed and transformed their identity in a Colombian English Teacher Education institution. The study was focussed on their ability to critically reflect on their identities by means of collaborative learning in small study groups, of which the author was a member. Three data collection methods were used: interviews to explore current ELTEs' identities; several small-group study events as a method to raise critical awareness of tensions around EIL; and ELTEs' reflective accounts to access the effect of the group experience in their conscientisation and identity construction. The main findings of this investigation showed a certain degree of change in ELTEs' professional identities in relation to the use of EIL, namely becoming more critical towards the politics of English and its implications at local and global level. This indicates that a shift in ELTEs' conception of English can trigger other changes in their political stance as well as their professional identities and practices. The findings of this study might be useful for ELTEs, language teacher programmes and other educational stakeholders who oversee the policies of foreign language (English) in Colombia and other (post-colonial) regions.

Virtual exchanges and social presence in digital learning: integrating the human dimension in distance learning

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Abstract

Covid-19 has resulted in a sudden digitalisation of education, nourishing the debate around learning and technology. However, the challenges that learners have been facing during the pandemic seem to be more related to contextual and emotional factors such as lack of resources, new learning requirements, loneliness or self-management than technology in itself (Adnan & Anwar, 2020). In this regard, virtual exchanges (VEs) offer an appropriate scenario to provide learners with the required social aspects of learning (Hauck and Warneke, 2012) as well as for 21st-century skills development (O'Dowd & Dooly, 2020). In order to explore the social dimension of VEs, we analysed the data gathered in a virtual exchange carried out in the spring semester of 2020. Participants included 10 students from Universitat Oberta de Catalunya (UOC), a fully online university in Spain, and 10 students from the Czech Technical University in Prague (CTU), a traditional university in the Czech Republic which was forced to migrate online because of the pandemic. Students worked one to one and held four videoconferences supported by different communicative tasks using English as a lingua franca. Qualitative and quantitative data obtained from students' assignments and evaluation questionnaires were used in the first stage of the study. In addition, to widely explore the social value of VE projects in different contexts and learners profiles, we analysed the quantitative data gathered from other groups of students (N=220) participating in the same VE project in 2020 as well as in previous editions (Fondo, Lamolla, Withanachchi and Arnold, 2019). The overall results showed high levels of enjoyment regarding social interaction and low levels of technological avoidance in all groups despite their heterogeneity, pointing at VEs as a good practice to fulfil students' social needs in distance learning.

Feels like a third mother tongue to me': exploring learners' attitudes towards minority languages in the English as an Additional Language class

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Abstract

Teachers' beliefs can impact their practice much more than the theory they receive (Finardi, 2010), and this in turn can impact the students' learning processes. In school settings, attitudes of teachers and peers, grounded on stereotypes, preconceived ideas and ideological constructs, play a crucial role in recognizing or negating the value of students' linguistic and cultural identities (Cummins, 1987; Garrett, 2010, Archanjo, Barahona & Finardi, 2019). Consequently, attitudes are determining factors for encouraging or discouraging minorities from sharing their personal experiences in an empowering way and eventually influence the inclusion-exclusion dynamics in the multilingual classroom (Blommaert & Verschueren, 1998). However, beyond the attitudes of others, students' self-perceptions are shaped by a complex set of factors, including aspects such as type of contact with the language, level of proficiency and degree of emotional attachment to the language, thus reflecting the complexity and dynamism of plurilingual identities. In the additional language classroom, co-construction of meaning is achieved through the integration of all languages available in students' repertoire (Canagarajah, 2011). This means that L1 mediation (in the form of strategies such as asking for translation, confirming understanding, teaching each other their respective L1 to build social bonding, thinking-aloud, self-talking and emoticon-like fillers) is often key in achieving successful communication (Ke & Sevilla-Pavón, 2019). Moreover, from a heteroglossic perspective, the role of language in identity building is evidenced in the social meanings enshrined in students' language choice and attitudes, which tend to illustrate historical trends of language hierarchization (Bailey, 2007). The analysis of the qualitative data gathered by means of focus group semi-structured interviews in Rodilla-Rivas' (2021) study shows that despite overall attitudes by teachers and peers towards minority languages present in class being predominantly negative, their own speakers acknowledge to varying extents the role that these languages play in cultural belonging, socialization, and even in facilitating learning In this sense, regardless of the fact that these languages are often overlooked, mistrusted or associated with obstacles to learning and integration, participants' self-reports about their plurilingual identities shed light on the ways in which mobility and personal stories impact their language competences and the value they attach to each language from their plurilingual repertoire (Rodilla Rivas, 2021).

News Media Translation and its Intermediacy Role in Times of Conflict: The Joint Comprehensive Plan of Action

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Abstract

Global debates over the success or failure of the Joint Comprehensive Plan of Action (JCPOA), Iran's nuclear deal, and its implementation have dominated the media. This paper focuses on the media representation of the debates to examine the role of journalistic translation in mediating between languages and cultures in the conflictual situation. Our corpus includes Persian translations of the debates published by the Iranian newspaper Kayhan as well as their original non-Iranian sources. We postulate that the relationship between discourse, ideology, power relations, and censorship influences intercultural mediation. We draw on concepts of critical discourse analysis including Siegfried Jäger's (2016) 'discourse strands' (flows of discourse that centre on a common topic) and Reisigl and Wodak's (2016) 'predication and nomination strategies' (the discursive construction, characterisation, and qualification of social actors and actions). First, we start our discussion at the macro-level to show which discourse strands (interwoven with the strand of the JCPOA) were frequently recontextualized and focused on in the Persian articles. The analysis sheds light on how censorship affects the (in)visibility of certain themes embedded in the power dynamics of the newspaper. Second, at the micro-level, we illustrate how social actors and actions are discursively (de) legitimized, and identities of in-group and out-group are (re) constructed in the translations. The results show that in few cases Kayhan played a mollifying role in mediation, particularly at the micro-level. However, in line with Valdeón's (2021) argument about the role of journalistic translation in mediation, we conclude that the newspaper does not mediate to resolve the conflicts, but suppresses and manipulates the interlingual flow of information. The results of the two-level discourse analysis provide an overview of the ways in which censorship impedes intercultural mediation across borders, which can be useful in developing critical pedagogy to improve intercultural mediation in times of conflict.

Languages and Social Cohesion: findings from a systematic transdisciplinary literature review

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Abstract

A systematic review of literature at the crossroads of sociology, social psychology and applied linguistics, among other disciplines (Meier & Smala, 2021), resulted in insights relevant for social contexts in which decision makers and researchers grapple with questions of social cohesion in the presence of linguistic diversity. This talk emphasises the crucial role languages play in understanding social cohesion and provides a framework of perspectives to aid exploration of these complex interlinkages.

The findings, based on a thematic analysis of 285 peer-reviewed articles from 50 countries, establish language repertoires as tools that facilitate social networks and access to resources in complex ways. Furthermore, language norms and allegiances were found to subjectively shape the way groups use their language resources, which can result in social inclusion, exclusion and/or mediation between language groups.

The theory-informed and accessible tools featured can be used to guide and inform further research, workshops or projects that investigate social cohesion and languages. The findings are likely to be relevant for diverse and intersecting spheres of influence, such as groups, communities, institutions and authorities at local, regional, national and international levels.

Expanding 'intercultural citizenship' through 'intellectual humility

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Abstract

Our interconnected world with its complex and global problems requires students to be engaged not only with their own community but also with other, unfamiliar communities both within and beyond the boundaries of their country, and thus become intercultural citizens. Teaching for intercultural citizenship means that students acquire intercultural competence, which enables them to interact with people from different contexts and apply their intercultural competence in the here and now to take action in their community. In this presentation we develop further the theory and practice of intercultural citizenship (Byram et al., 2017) to explore its relationship with intellectual humility and suggest that intercultural citizenship projects can be a means of implementing the theory of intellectual humility. We look at how convictions, especially blind convictions (Lynch, 2019), might prevent learners from making judgments based on specific evidence and reasoned argument because research on convictions also shows that challenges to convictions are experienced as threats to identity (Lynch, 2019). In Byram's (2021) model of intercultural competence, 'critical cultural awareness' is a means of challenging convictions and paving the way for collaboration with others in action in their communities, large or small. To illustrate our argument, we present a plan for a project-based unit fostering intercultural citizenship in which modifications are made to integrate insights from the theory of intellectual humility and make explicit the nature of the challenges made in the application of intercultural citizenship, especially 'critical cultural awareness'.

Researching multilingually and inter-epistemically: constructing a 'cross-cultural dialogue' between intercultural communication and Buddhism

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Abstract

In this talk, I discuss how I identified points of dialogue between intercultural communication theories and the Buddhist Middle Way by traversing linguistic and epistemic landscapes. In a study where I pondered the potential value of Buddhism for intercultural praxis (a research interest inspired by personal experience), I faced a web of challenges and resources when engaging with Buddhism for academic purposes, including the ambiguous historical identity of Buddhism (e.g. religion, philosophy); the difficulty to pinpoint the original source of 'orthodox' Buddhist doctrines; my inability to read Buddhist scriptures in their original languages of dissemination (i.e. Pali, Sanskrit); the possibilities for me to access Buddhist literature and relevant commentaries via the languages I speak (Chinese and English).

Therefore, in the study in question, I drew on the linguistic and theoretical resources available to me (Stelma et al., 2013) and explored commentaries, academic essays, and Dharma writings (and talks) contributed (in Chinese and English) by contemporary Buddhist scholars and teachers as well as the more original texts from historical Buddhist scriptures and treatises (via their Chinese and English translations). Through this literature exploration, I noted several areas where intercultural communication studies (especially the postmodernist paradigm) and Buddhist thoughts resonate, including their ontological and epistemological stances towards truth claims, their goals to overcome essentialism, and the paradoxes they grapple with in relation to theory and practice. I also noted some areas where Buddhism offers more elaborate analysis (e.g. human consciousness, psychology) and can potentially enrich current understandings of intercultural communication.

In this talk, I present my journey of developing this 'cross-cultural dialogue' oriented mainly towards an Anglophone academic audience. I will illustrate the revealing moments that would not have been possible to me without this intercultural engagement with multi-type materials in my literature corpus. I also discuss how this study made me realise the superficiality (even falsity) of my earlier (lay) understandings of Buddhist teachings - a case for re-evaluating 'non-dominant knowledges' in contemporary studies of human communication.

New methodologies – new interculturalities? Some thoughts on uses of post-qualitative and performative methods in researching the intercultural

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Abstract

This paper discusses the uses of post-qualitative and performative methods in recent empirical research on interculturality. Based on Spivak (1994), qualitative and interpretive methods will by necessity exert epistemic violence: researchers claim (colonial) knowledge about their objects, who themselves do not have the opportunity to express their worldviews. Zhu (2020) therefore notes a turn towards social action research in researching the intercultural. This leads to the increase of a post-qualitative paradigm (Lather/St.Pierre 2013), according to which the actors (researchers, researched and readers) are re-centered with their bodies in research. At the same time knowledge is expected to be focused separately from its subjects (Lather/St.Pierre 2013). New methods come into play to meet these requirements, such as autoethnography, participatory research, and arts-based research. All these methods claim that the research questions and research goals should not emerge earlier than in during the research process itself (St. Pierre 2021). Nonetheless, methods will always be built upon theories and idelologies, yet (Holliday 2016:18). Is the mere idea of researching the intercultural at all compatible with these specifications? This paper reports on a critical qualitative content analysis in which the authors examine selected studies that purport to investigate interculturality with the aforementioned methods. It will be asked whether and how it is possible to gain new insights keeping in mind this conflation of theories and methods - and what these new insights may contain. Discussing the outcomes of these reflections, this paper explores a discourse approach to research on interculturality. Building on Holliday (2016:23-24), it will be argued that the authors under analysis make use of their methods in strategic ways to identify and outline visions of desired forms of interculturality (e.g. Ferri 2020). Research on interculturality thus transforms itself into a forum for experimentation and development of new scenarios of interculturality.

Channelling discomfort through the arts: an intercultural project on Covid-19

Irina Golubeva, Melina Porto, Michael Byram

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Abstract

In this presentation we describe an intercultural telecollaboration project undertaken in 2020 in response to the Covid-19 pandemic intended to offer students constructive and creative ways of responding to the suffering involved. Through arts-based methodologies (Rowsell, 2017) and pedagogies of discomfort (Zembylas & McGlynn, 2012), Argentinian and US undergraduates explored how the theme was expressed artistically in their countries, and then communicated online, using English as their lingua franca in mixed international groups, to design artistic multimodal creations collaboratively to channel their suffering and trauma associated with the pandemic. To evaluate the project, qualitative data were collected comprising the students' artistic multimodal creations, their written statements describing their creations, and pre and post online surveys. Our findings indicate that students began a process of transformation of disturbing affective responses by creating artwork and engaging in therapeutic social and civic participation transnationally, sharing their artistic creations using social media. Our project highlights the powerful humanistic role of language and intercultural communication education in universities involving artistic expression, movement, performativity, and community engagement in order to channel discomforting feelings productively at personal and social levels.

Soft Diplomacy in the New Triangle: Transnational Language and Culture Policies

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Abstract

The relationship between China and Latin America/Caribbean (LAC) is in critical need of new research as both the Belt and Road Initiative and new US initiatives are expanding options for engagement in LAC. The so-called new triangular relationship has emerged with the promise of new directions for development and growth in the region. The increased collaborations with China were first detailed in the Foro CELAC-China in 2015, and began a series of projects in diplomatic, cultural, economic, and political arenas. This session, grounded in intercultural communication research from China/US/LAC, will focus on the cultural dimensions of China's language engagement in Latin America, and the reciprocal language/cultural involvement of LAC in China. The lessons learned from the US language/culture project—the American Cultural Centers in China—will be described in detail from its inception in 2012, to its demise in 2019.

"Se han apropiado de todo los gringos": The discursive constructions of a gentrified Mexican city.

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Abstract

This paper derives from a duo-ethnographic research project focussing on the discursive construction of the Mexican city of San Miguel de Allende that has undergone a process of gentrification. Originally focussing on the embourgeoisement of working-class neighbourhoods in London (Glass 1964), gentrification has now expanded to examine this phenomena globally (Atkinson & Bridge 2005). In San Miguel, this process is primarily due to liberal, middle-class north American migration and tourism. Using their cultural, social and economic capital (Bourdieu 1986), they have constructed an identity, via their presence, their language, texts and material culture of San Miguel, that is of an authentically Mexican, aesthetically beautiful and culturally-rich city that has a low cost of living and provides enjoyable cultural and consumer consumption. They have constructed their own group identity as 'expats' (rather than 'migrants'); an homogenous group that are able to freely select globally where to live and consume. Both identities produce and reproduce a dominant discourse (Foucault 2000) that normalises gentrification ignoring the negative consequences for local Mexicans of rising costs, displacement, and a sense of alienation, particularly felt in how English has become a lingua franca. There is a multi-layered resistant counter discourse by Mexicans (including researchers) and some 'expats' that sees this process as neo-colonial; posits that San Miguel has lost its authentic 'Mexican-ness'; and claims the 'expats' practise a pseudo-cosmopolitanism. What adds a level of complexity is how the city is also extremely popular with middle class Mexicans tourists. These 'fresa' demonstrate in their own texts (e.g. YouTube travel vlogs) that they also have the cultural, social and economic capital to derive pleasure in the cultural and consumer consumption the city offers. Following the critical paradigm of intercultural communication (Holliday & Macdonald 2019), we argue that this can be understood as an example of cultural identity conflict.

Decolonising EFL textbooks: A Venture from Critical Interculturality

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Abstract

This qualitative documentary research unveils results from a critical content analysis of six Colombian authored EFL textbooks published by local and foreign publishing houses. To complement the analysis four local authors, six English teachers, and two experts were interviewed. Content analysis as a research method, framed within the socio-critical paradigm and the qualitative approach, was used to articulate the scrutiny of the information. Findings evinced that EFL textbooks continue presenting colonial traces in the representation of gender, races, sexual orientation, capacities, and social classes, which are evinced in traditional representations of identity markers in content and iconography that stereotype and discriminate, homogenising and concealing individual differences (Guijarro, 2005; Quijano, 2014), and maintaining asymmetry in human relations (Walsh, 2009). Moreover, persistence of intellectual, cognitive, and cultural European hegemony of Western and North dominant Knowledge is evident in culture references to superficial, congratulatory, and monolithic culture, as well as decontextualized underpinning methodologies in EFL textbooks (De Sousa, 2018; Kumaravadivelu, 2014). Additionally, modern Eurocentrism constitutes a world power pattern that controls the experience of human life in all its dimensions in the periphery (Castro-Gómez & Grosfoguel, 2007; Maldonado-Torres, 2008). The analysis also revealed emerging traces of decoloniality in the regulation pattern in one of the textbooks that responds to the country's bilingual policy of teaching English for citizens' academic quality and professional development, although oriented towards competitiveness, productivity, globalisation, and neoliberalism; and in the pattern of having Colombian authored English textbooks, but with the consulting services from a foreign publishing house. The study suggests ontological, epistemological, and power criteria to orient the development of other contextualised, decolonised, and desirable ELT materials that challenge conventional and canonical developments of commerce-oriented ELT resources.

Critical Interculturality in EFL Textbooks from Students' and Teachers' Perceptions

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Abstract

This is an ongoing qualitative documentary research being conducted within the Doctoral Programme in Education with emphasis in ELT at Universidad del Valle, Colombia. This study aims at analysing the aspects of critical interculturality that are uncovered in the English! Please Series used at secondary state funded schools complemented with students' and teachers' perceptions in Florencia, Caquetá. The increasing need to encourage students to become intercultural subjects is inherent in EFL teachers' pedagogical practices. However, there is evidence of the lack of research studies concerning the Intercultural Communicative Competence (ICC) and critical interculturality, and how these components are addressed (Álvarez Valencia, 2014; Gómez, 2015; Kumaravadivelu, 2016; Núñez-Pardo, 2018; Rico, 2012; Tubino, 2013; Walsh, 2009, 2010, 2014) at the local context. As a consequence, foreign publishing houses and their local branches continue promoting a prevailing relation of power among cultures in which one is superior to others (Amerian & Tajabadi, 2020; Cardozo & Lozano, 2020; Isnaini et al., 2019; Larrea-Espinar & Raigón-Rodríguez, 2019; Núñez-Pardo, 2020; Rincón, 2019; Sercu, 2005; Soto-Molina & Mendez, 2020; Xiang & Yenika-Agbaw, 2021). Correspondingly, there is still a need to go beyond language practice to promote critical interculturality in learners. For the purposes of this study, the English, Please! Series, suggested by the Ministerio de Educación Nacional (MEN) de Colombia for grades 9th to 11th will be analysed. Additionally, teachers and students from six state schools will participate in focus groups. Critical Multimodal Content Analysis as a research method, supported by the socio-critical approach to analyse the information.

Using Critical Telecollaboration to Promote Intercultural Communicative Competence: A Pilot Study of Two English Courses in Taiwan and Colombia

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Abstract

Telecollaboration has long been used in language classrooms to develop students' linguistic abilities and intercultural communicative competence (ICC) using various online mediums (O'Dowd, 2007). More recently, there has been a growing interest in critical telecollaboration (O'Dowd & Dooly, 2020) in which tasks are designed to address contemporary socio-political topics and to facilitate deeper engagement among the participants, ideally leading to critical reflection and an acknowledgment of difference in cultural experiences and knowledge (Kramsch, 2014; Helm, 2018). This presentation reports on the outcome of a six-week critical telecollaboration module between two undergraduate English courses in Taiwan and Colombia. Though the courses were different in terms of general content (College English 2 and English as a Lingua Franca, respectively), both courses included the explicit teaching of ICC or cross-cultural communication as part of their curriculum. The purpose of this pilot study is to explore the design and implementation of tasks incorporating a critical perspective and to determine how participating in the telecollaboration impacted learners' ICC. Analyzed quantitative and qualitative data include a pre- and post-test survey based on Chao (2014) given before and after the telecollaboration, as well as student work, including a video introduction, an article post and explanation, a recorded group interview, and a final reflective essay. Reiterative qualitative data analysis procedures of induction and deduction were implemented on the multiple sources of qualitative data to assign codes and form categories adapted from Byram's (1997) model of ICC. Results indicate that the themes introduced during the telecollaboration did result in critical reflection on the target culture as well as students' own culture and that student participation in the telecollaboration positively affected learners' ICC. Strategies for facilitating and researching critical telecollaboration in future iterations of the exchange will be discussed.

Coca-Cola and the Endangered Mixe Language: Or How Not to Fight for Social Justice

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Abstract

In 2015 Coca-Cola released a commercial centred on the Mexican village of Totontepec de Morelos, Oaxaca which attempted to highlight discrimination against indigenous languages. The commercial which was described by critics as 'racist' (McFadyen, 2015), 'tone deaf' (Filloon, 2015) and as featuring a 'white savior' (Miranda, 2015) was widely condemned by civil rights organisations for feeding a stereotype of dependency (Usón, 2015). The commercial also provoked an act of resistance in the form of an 'anti-commercial' from the Mixe community in Totontepec which served as a direct rebuke to the way it had been positioned by the advertisement.

This particular case is relevant for both its pedagogical value and because it raises questions about the positioning and purposes of interculturality. The current unease with mainstream approaches prevalent in intercultural communication and intercultural competency have informed alternative concepts such as transcultural communication and la interculturalidad. In an introduction to the work of Fidel Tubino, Sinnigin (2013: 605) notes how the notion of la interculturalidad and its commitment to transformative action is distinct from mainstream intercultural approaches which fail to challenge social hierarchies and are locked into a functional neoliberal framework. However, if we are to accept the need for a more politically active and critical interculturality to engage with inequality and social justice, then it is similarly important to resist falling into a 'west as steward' discourse where a 'white saviour' seeks to save a group positioned as passive, homogenous and singular. This advertisement serves as an important cautionary tale which demonstrates that social justice campaigns can go badly wrong when they lack ethical principles and sincerity, while the reactions as seen in the 'anti-commercial' also show that critical objections can have power.

Assessing the level of intercultural communicative competence (ICC) of Saudi students undertaking degrees in linguistics and language studies

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Abstract

Globalization has emphasized the urgent need to promote intercultural competence as well as linguistic competence in language classrooms. Gaining the appropriate level of Intercultural Communicative Competence (ICC) that involves all aspects of knowledge, skills and attitudes that are required to function effectively and appropriately among other cultures is essential in today communication (Byram, 1997). This study sought to track the level of (ICC) of linguistics and languages studies students. Qualitative investigation was utilised; hence, two rounds of data collection were conducted via semi-structured interviews. The interview questions were designed in line with Bennet's (1993) Developmental Model of Intercultural Sensitivity that indicates an individual's path to gain ICC through a number of stages (Denial, Defence, Minimisation, Acceptance, Adaptation and Integration). The study examined two groups of students from the Kingdom of Saudi Arabia (KSA); one studied abroad (in the UK) and another cohort studied at home (in KSA) as the intention was to measure whether their experiential learning abroad had an impact on their level of ICC.

The data revealed that the level of Denial was low at T1 but the UK group possessed lower levels at T2. Regarding their level of Defence, it was relatively low among both groups by the end of T2. However, it was higher at T1 for the UK group. The third stage is Minimisation, it used to be higher among the UK group at T1 but decreased by T2 as experience appeared to evidence, whereas it remained a little higher among the KSA group. Moving to the fourth stage which is Acceptance, both groups reported high levels of acceptance throughout the term and it remained higher among the UK group. The subsequent stage is Adaptation, at T1, their level at this stage was higher among the UK group and was also higher at T2, with all of the UK group reporting the importance of adaptation in a multicultural context. The final stage is Integration, the most challenging stage to measure as it requires longer time to obtain as reported by the participants, the UK group became more integrated into other cultures than the KSA group, although both groups reported the same level of integration at T1.

National voices and global voices in Tunisian educational discourses

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Abstract

Many foreign language policies in Europe and elsewhere in the world have emphasized the importance of the global dimension in preparing learners to live and act as citizens of the world. Being a citizen of the world or a global citizen implies possessing global competence (knowledge, attitudes and skills) and an intercultural identity that is open to cultural differences. Global competence and intercultural communicative competence have become widely recognized outcomes of foreign language teaching in many countries and curricula have been modified to this end. In the Tunisian context, English language teaching, for example, has not yet updated its objectives and perspectives since the 2002-2007 reform. Even with the 2011 revolution, no attempt has been made to bring changes to the curricula and make it more responsive to the requirements of the era and learners' needs in terms of intercultural communication and relationship building. This study aims to identify whether the current Tunisian educational discourses are globally or nationally oriented, or both. Critical discourse analysis (CDA) will be used to analyze the Education Act 2002-2007; whereas content analysis will be used to analyse the official English programs of basic education and secondary education, and the prefaces of all the EFL textbooks. The Education Act will be analyzed in terms of its view of language, culture and identity. The official programs of English language teaching and textbooks' prefaces will be analyzed in terms of the topics and activities following the UNESCO's framework of global education (2015). The data obtained from the analysis will help identify the orientation of the educational discourse, compare this orientation in the different discourses, see if there is compatibility between the principles of the Education Act and the content and skills of the official programs and textbooks' prefaces, identify deficiencies and limitations, and suggest ways to make them more global

Day 2

Tuesday, November 23

Evaluating the cultural and intercultural roles of the existed textbooks in Iranian public and privet Language Education based on the needs to adapt or develop effective materials

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Abstract

Language teaching is connected to cultural and intercultural paradigms which aids language learners to accelerate their learning process. The transmission of cultural and intercultural paradigms are accomplished by textbooks which contain the samples of the language and culture they focus on in using visual materials, provide insight into the values, ideologies – the 'hidden curriculum' (McGrath, 2002; Snyder, 1970). Here, the different linguistic aspects are syntax, morphology, and lexis, to phonetics and other related fields (Tomlinson, 2012). The study is focused on assessing the cultural and intercultural roles of material content in a qualitative method to evaluate the existing textbooks in Iranian public and private language education. Content analysis was the good design for evaluating the existing resources in both groups. Additionally, the process which in this research was applied was a checklist that was designed according to the past studies in evaluating the existing materials culturally and interculturally based on Iranian culture. Three different approaches assisted us into addressing the problem via solving the problems due to the research questions:

1) Recognizing the differences and similarities of both cultures upon on the cultural and intercultural needs (learners' culture and the new language culture) ;
2) Making clarification of both cultures in the differences and similarities:
   a)Avoiding the intercultural barriers which are not based on framework that is regulated by authorities of the country,
   b)Domesticating the similarities of two cultures and not necessarily adopting;
3) Notifying the prominent culture gaps such as considering the differences of two cultures in custom, ceremonies, and some other points like level of politeness. The final results have caused concern based upon qualitative to real-world problems. considerably this research led us to upcoming conclusions:
1) The cultural factors in the official education context were fairly applied.
2) Although these factors are mentioned in relatively proper methods, most of the context decreases the level of effectiveness in the terms of both learning and teaching process.

English-medium instruction (EMI) in Bangladesh: The margin between teacher proficiency and student language need

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Abstract

This research reports on a classroom-based inquiry into a high-school English-medium instruction (EMI) program in Bangladesh, which focuses on comparing subject teachers' language proficiencies and practices with EMI learners' needs and agencies in learning English. Adding to the recent EMI research literature, this study scrutinizes how the subject teachers deliver English-medium instructions and how the learners act upon the language inputs to learn the language and content. It analyses teachers' perceived competence and learners' instructional language needs to expose the contextual gaps between learner affordances and agencies. Data were obtained from a demographic survey, semi-structured interviews, and classroom observations. Five students and five teachers from a local EMI school were the research respondents. Results show that teachers often fail to deliver comprehensive English lectures despite the teachers' total effort in teaching the given content and curricula to the EMI learners. Frequent code-switching and inappropriate vocabularies make the teachable content and the emergent questions ambiguous, which would better be replaced by Bangla, the learners' first language. Hence, by applying agencies when needed, learners persistently replenish the inadequate affordances using additional books, parental help, web resources, peer assistance, etc. Subject teachers generally put extra effort into delivering lectures, including translanguaging, code-mixing, and English, making the instructions complex and redefining the standard. However, teachers confront issues with an only-English approach, including vocabularies and sentences explaining mathematical and scientific terms that are often better described in Bangla. As a result, they initially struggle to cope with their emergent English learning needs in and outside the classroom. Further, inadequate communications about EMI policy and perspectives impede students' linguistic gains, stemming from teachers' unawareness and one-way focus. Finally, the research calls for a specially designed EMI teacher development program addressing local learners' language needs and learning goals.

Dialogue, Being and Interculturality

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Abstract

> *Dialogue is…an existential necessity*
> (Paulo Freire, 1968/2005, p. 88)

Dialogue is a commonly held principle of much research and pedagogy in intercultural studies worldwide. It is regularly used to explain linguistic analyses of intercultural interaction in papers submitted to LAIC; and it is set out by the Council of Europe as a pedagogical objective for democratic citizenship (2008). However, within the contemporary discourse of intercultural studies, dialogue is often framed simply as a competence or skill. My presentation will draw on the work of Martin Buber to argue that dialogue is actually more central to human existence than is implicit in many of the policy documents and analyses within our field; and that it may well underlie much of the widely-vaunted experience of 'interculturality'. Buber (1923/1937) sets out three 'spheres' in which a human relates to other entities: with other humans (the I-Thou relation), with nature (the I-It relation), and with god ('spiritual beings'). These three spheres of relations are distinguished by the extent to which they are realized through language. Humans relate pre-linguistically to inanimate objects such as rocks or trees; our relations with other humans are carried out through language; our relationship with god is realised through an unmediated intensity of feeling, acting and thinking which may later be relayed through poetry, prose or prayer. Buber's 'existentialist' thinking was excoriatingly critiqued by Adorno (1964/1973) for its alleged introversion, thereby ignoring the exploitative conditions of capitalism. This need for a critical, engaged, orientation to dialogue is echoed by Freire: 'Critical and liberating dialogue, which presupposes action, must be carried on with the oppressed at whatever the stage of their struggle for liberation' (1968/2005, p. 65). This presentation will both expand upon and critique Buber's thought in order to interrogate the implications that the dialogic I-Thou, interhuman relation has for our current notions of intercultural pedagogy, interculturality, ecology - and human existence itself.

Discourses on the disciplining of the body in the colonial school

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Abstract

The Eastern coast of Central America joins the Caribbean Sea to form the Western Caribbean region. These territories, belonging to different countries, are inhabited by people who have common histories and languages with similar origins, these peoples called Creole (Afro-Anglo descendants, mostly Protestant, English speakers and English-based Creole), whose ancestors they were both enslaved Africans, as well as Europeans, and in some cases indigenous groups from the so-called "New" Continent. Creole and the people who speak it tell a story about slavery, migration, and various moments of colonization that are still present in their cultural practices and institutions.

These legacies of coloniality are present in all the institutions that make up the so-called "modern society." For example, in the educational system, they have an impact on the way in which colonial identities are internalized by the actors, since these discourses present stereotypes, idealizations of ought to be, norms of behavior and dress, among other aspects that shape subjectivity. , and that must be understood from the voice of these educational agents. Starting from this context, this presentation collects some results of a doctoral research that aimed to analyze and understand the discourses in relation to race, knowledge, and identities present in living and non-living pedagogical devices in schools on the Island of San Andrés, particularly focusing on the discourses of disciplining the body.

Learning to teach interculturally – Challenges of teaching international classes at university

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Abstract

While working with culturally diverse classes at university offers rewards and intercultural learning opportunities for students and teachers, challenges also arise. This paper discusses the results of a questionnaire survey about teaching international students at BA, MA and PhD levels at a major university in Hungary as well as discussions with teachers involved in the teaching of English major programmes for EFL speaking students at the same institution. The problems that teachers identify regarding the students are the inadequacy of language proficiency, professional honesty (mostly relating to plagiarism), and discipline in the classroom. The difference of learning cultures resulting in cultural clashes and frustration for all parties involved is also mentioned, and this brings with it the discussion of who needs to adapt and how: How should teaching methodologies and curricula be adapted to the needs of international students? How can international students learn to cope? What support do they need to learn new study skills, critical thinking, academic writing and presentation in English? What professional development do teachers need? The paper examines culturally diverse classes (Carter, 2019), appropriate teaching processes (McAllister & Irvine, 2000), culturally responsive teaching (Gay, 2002) and teacher education (Anxos Santos Rego & Nieto, 2000) in order to find answers.

The interview in intercultural language education

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Abstract

The interview is a key speech genre in intercultural language education. If language learners are to become practical ethnographers they need to be able, directly or indirectly, to interview cultural informants and to interpret their responses. In other words, they need to develop direct and indirect means of eliciting cultural information from diverse subjects, and then they need to develop the inferential skills necessary to understand the significance of the exchanges beyond their informants' literal propositions. But the interview is also a means of discovering information about the world and its values through mediated discourse, from chat shows to current affairs programmes. On television, the interview is again a privileged speech genre for the public revelation and concealment of information, beliefs and attitudes. This paper revisits the discursive nature of different genres of interview – ethnographic and mediated – and considers the language skills and knowledge that learners need to acquire and practise in order to be effective producers and consumers of interviews. It looks at the role of the interview in communicative language teaching, in ethnographic interviewing, and in media discourse, and argues that the interview is actually a set of related sub-genres. The CEFR Scale of Achievement for 'Interviewing and Being Interviewed' (revised 2018) is revisited, alongside those proficiency scales relevant to the comprehension and interpretation of interview data. Finally, the interview, in its many guises, is acknowledged as one of the cornerstones of intercultural language education, and as such the skills of interviewing and interpreting interview data should be recognised and taught to learners. This presentation suggests ways of doing this.

Sustainable Language Teaching: on Ecocide, Identity and Decolonisation

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Abstract

I contend that teaching Spanish and indeed other languages can and should rely far less on textbooks and more on educators creating and sharing their fit-to-purpose resources. This is one of the premises that has shaped the existence of Spanish Bytes, an open digital platform with a flexible and inclusive agenda. This tool facilitates a better representation of less-visible communities, people and issues and rapid educational responses in the form of relevant content development. Teaching language can go consistently hand in hand with teaching about issues that matter to students and society. Teachers can be vectors of change, transformation and connection beyond classrooms' four walls.

Anti-racist and diversity-supportive pedagogies require an inclusive, creative and adaptive approach and a wide-ranging collection of regularly updated material. Language teaching contexts should be able to capture day-to-day social, political, scientific and environmental rapid-changing discussions and events, and go beyond conventional boundaries.

I will be presenting examples of syllabus re-design, where resources are created to develop intercultural competence with decolonising as an important dimension of the work. I also will discuss the collaborative element in writing new materials where, as an example, students' reflective engagement can enrich existing resources, or indeed be the base for new ones.

Culture and Gender: an attempt at decolonising theoretical positions

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Abstract

This abstract considers the commonalities in debates and discussions around gender and interculturality. Taking both 'gender' and 'culture' as socially constructed constructs, we argue that it is not appropriate to assume or pre-judge (predict) behaviours based on these constructed (essentialised) categorisations. Because I can be categorised by others as a woman, or as Chinese, my behaviours ought not to be attributed to my female or Chinese identity. As interculturalists we seek to understand how cultural categories are made relevant in interaction (Scollon and Scollon, 2001). In doing so, however, we encounter gender and culture as 'real' constructs, which have the power to allow/disallow rights and freedoms on the basis of nationality, allowing some voices to be heard while silencing those of others; life for people who live within these socially constructed labels is very real - it is sometimes termed the "rules of the game". We propose to look at these constructs in two ways. An institutional analysis (Kabeer 2000) can help to interrogate and respond to experience as real rather than constructed. Not only this, but the dominance of a monolingual (English) approach to the academic discussion of concepts of gender and of culture can inform us of other possible connotations of the constructs themselves; we will consider the role of translation in communicating conceptualizations of gender across cultures. We hope in this way to bring theoretical discussions closer to the lived realities of people we seek to understand. In this paper we will reflect on how we might usefully develop a vocabulary of gender, and culture, which responds not only to theoretical positions but to lived realities of differentiation, multilingualism and privilege. We don't have all the answers, but we're ready to ask the questions.

Using the concept of plurilingual competence to understand Bruneian university students' attitudes about their language use

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Abstract

Plurilingualism is a concept that has gained traction in foreign language education, not least because of its inclusion in the Council of Europe's documents on language learning, such as the CEFR. It can be distinguished from multilingualism in several ways. Significantly, it will be argued, plurilingualism and plurilingual competence are more helpful terms for understanding translanguaging as a phenomenon in plurilingual societies. In this paper, these concepts are put to the test when considering the attitudes of undergraduates at Universiti Brunei Darussalam towards their language use. The data were gathered from over 500 undergraduates who responded to a survey about EMI and language use at the university and reveal translanguaging as the norm in all uniersity settings. The findings from the study add to the growing concern among language educators that, even in HE, "target language only" is not realistic, achievable or even suitable in many EMI contexts. It will be argued that English-only EMI can disengage plurilingual students, such as those in the Malay-speaking world, from their learning. The key pedagogical implications of this centre on how translanguaging and the development of plurilingual competence could be integrated into module delivery. Furthermore, the question of how far lecturers' linguistic repertoires can allow for these plurilingual practices arises. Translanguaging in SE Asian universities, the paper concludes, should not be viewed as a problem for EMI pedagogy; instead it must be understood to be part of the solution to learner disengagement.

Exploring differences between native and non-native learners' attitudes towards Intercultural communication

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Abstract

The study will attempt to explore the relationship between language and culture from a cultural and intercultural perspective, drawing on the concept of linguistic and "cultural flows" (Pennycook, 2007) as well as on the idea that culture and language are "nested systems, systems within systems, which mutually co-evolve with each influencing and adapting to the other and with the boundaries between them as fuzzy and blurred" (Baker, 2015). The intercultural nature of English will be highlighted in the attempt to identify which factors are more likely to contribute to successful intercultural communication. The study will analyse the attitudes of two sample groups. The first sample is composed of students belonging to different first language backgrounds, mainly non-native speakers of English studying in a non-target language environment, the University of Calabria (South of Italy). The second sample is made up of both native and non-native English speakers studying in target-language environments, Chicago Loyola University (USA) and University of Alberta (Canada) where English is not only the main means of communication but also the main medium of academic instruction. An online link to a questionnaire was sent via email to all participants and was used as a research instrument to collect quantitative data. In the specific, the study will investigate whether exposure to non-native English and familiarity with multicultural academic communities, leads participants to manifest more or less positive attitudes and awareness towards the relation between culture and language and the factors facilitating or hindering intercultural communication through English. Finally, native/non-native speakers responses will be compared.
The purpose will be to shed further light on the factors affecting intercultural communication in ELF contexts, in the hope to gain useful insights that may encourage language teachers to incorporate Intercultural Communication issues in the language classroom. The preliminary results will be presented and pedagogical considerations suggested.

Alternative internationalisations: Building hope in an age of disruption

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Abstract

The term 'alternative internationalisms' describes a way of imagining global processes different to the liberal paradigm that has dominated debates on globalisation in the 20st century (Reinisch 2016). Within Higher Education, a neoliberal ideology resulted in marketisation, commercialisation and internationalisation, creating an academic system dependent on students' willingness to migrate to a different country in pursuit of study opportunities. The neoliberal system depended on growth, which meant that when disruption hit, in the form of BREXIT, rising populism in Europe, and COVID 19 border closures, global HE was severely disrupted, leaving the community of scholars confused, disillusioned and angry (Marginson et al 2020, Tange and Jæger 2021).

Taking inspiration from the idea of 'alternative internationalisms', this paper looks at the possibility for building platforms where intercultural education can be realised at a time when higher education internationalisation is challenged by border closures, anti-immigration policies and populist resistance. In a forthcoming paper, I address the possibility of cosmopolitan learning at an international scout camp and will therefore start with the example of global youth movements such as World Scouting, Red Cross and AISEC, which enable participants to connect world-wide. I follow this with the case of the Global Graduate programme, which we have developed at Aalborg University. The project acknowledges students' intercultural and international competence development and was initiated to encourage learners to form linguistically and culturally diverse project teams. Since then, we have learnt about the activities that attract student volunteers, and today I see the Global Graduate programme as a possible platform for 'alternative internationalisation'. Hence, students can actively seek intercultural and international experiences through participation in extracurricular activities, which gives us hope at a time when international programmes are being closed to non-Danish speaking applicants.

Catching up with the zeitgeist: Bringing 'diversity' into 'intercultural' learning

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Abstract

The development of 'inter/cultural awareness' in various guises is widely recognised as an important, and desirable, aspect of foreign language teaching, but as an objective it remains beset by structural and epistemological ambivalence. In this paper I suggest that this ambivalence stems largely from 1.) the inherent limits of seeking to establish a single model designed to be applied across settings, and 2.) the conflicting and poorly articulated ethical motivations that undermine the architecture of such an endeavour.

Citing the context of modern languages in English schools, where the backlash provoked by recent controversial reforms has brought into relief the longstanding confusion of agendas concerning the value of teaching and learning languages, I adopt a socio-historical approach to examine how 'culture' has been integrated into evolving conceptions of language learning. My aim is not to dismantle the merits of any one individual model of 'cultural awareness' pedagogy per se (each yielding different strategies and resources with the potential to enrich learning in school-based language lessons), nor do I propose a single, unifying schema. Rather, I situate the various strands within their particular socio-historical moments for comparison in order to suggest that a greater meta-sensitivity to the matrix conditions of a given setting can help clarify the intention, and limits, of the language and culture work in our teaching within a specific context. I include as an example how my own teaching of intercultural learning on a teacher education programme has evolved in response to shifting discourses, encapsulated in the slogan 'equality, diversity and inclusion', which, however voguish and apparently incoherent, may offer fresh impetus for a more critical, subjective and context-sensitive interpretation of interculturality.

Language Teacher engagement in migration contexts: intercultural mediators and transformative social agent? Researching Spanish language teachers' professional identity profile

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Abstract

Teacher identity has been shown to play a fundamental role in both professional growth and classroom practice (Pennington, 2016). Language teacher identity is conceived as an ongoing process (Norton, 2012) influenced by numerous educational, professional and personal experiences. The engagement of Spanish teachers in contexts of migration is one of the identity factors that has been scarcely investigated in this teaching context (Bernal and Donoso, 2017). The aim of this study is to understand the professional identity of the language teacher in contexts of migration and its relationship with the role of intercultural mediator (Kramsch, 2014) and agent of social transformation (Crozet, 2016). To this end, the following questions are posed: What contextual, professional and personal factors determine teachers' engagement with their profession? How do they consider that their teaching influences their work at a social level? What teaching strategies and educational practices do they carry out? What characteristics of their profile define them as professionals committed to facilitate intercultural communication? In order to investigate these topic, a questionnaire with open-ended questions was sent to 33 teachers of Spanish as a migrant language working in Spain. The data are analysed qualitatively (Gibbs, 2012) through a mixed coding process. This paper presents the preliminary results of the study, describes the identity of these teachers and proposes ways to improve the work of language educator in migration contexts, whose work is essential in today's multicultural society.

The Contrapuntal Translation of Culture: Intercultural Narratives, Dialogic Spaces and Critical Pedagogy in Leila Aboulela's *The Translator*

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Abstract

When a migrant writer-translator moves into a contested territory, the polyphonic voice does so much to illuminate and preserve the meaningful. Such a dialogic move redefines the state of identities, languages, feminism, masculinity as well as stagnant discourses of religion, orientalism, and interdependence – a corpus of cultural elements that shape contemporary intercultural narratives. Rather than writing back to the empire, Leila Aboulela's The Translator provides an entangled relation between home and diaspora through an act of translating cultures both linguistically and metaphorically, thus creating new geographies that stand out binaries of West and East, and repressive constructions of religion and masculinity. In this essay, I explore the potential of using intercultural fictional narratives (exemplified by Arab Anglophone literatures) in developing critical pedagogic discourses of interculturality. The claim is fictionalised transnational and translational intercultural narratives promote a genre of aesthetics producing itself as a mosaic while seeking symbols and patterns with which to explain the world on various planes of experience. To substantiate this claim, the study explores the boundaries of translation, literary and educational studies by curving out the wholesale of these disciplines in the context contemporary intercultural fictional narratives and critical pedagogy.

Teach local -Learn Global

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Abstract

This project contributes and advocates to the discussion of active pedagogies in which the learning is learner-centered and technologies are powerful tools to enhance real lifelong learning. This proposal analyzes the advantages and benefits of sharing lessons plan comprised of collaborative group interactions between students in two sister schools (Colombia –United States) mediated by technological synchronic and asynchrony encounters. The main purpose of the proposal is to provide students from both countries with real learning opportunities to use their English/Spanish while interacting with foreign students once a month. In terms of methodology, both teachers co-designed lessons in which high school students gained awareness of the UN's goals for sustainability and also they fostered connection with peers and their culture. As an action exchange phase, Colombian students had the opportunity to visit Eastside high school in United States as a cultural immersion experience. By incorporating global themes and connections into the educational framework, students' experience improved their academic outcomes as well as their communicative competences. The study has found that the implementation of such lessons over a two-year period led to report an increase of academic motivation, more frequent use of language skills in and outside the classrooms, and improved test scores in external standardized exams. Those who partook in these lessons also learned about what it means to be a global citizen, developing not only academic skills but also valuable personal skills that contribute to the global good. Further implementation of this project seeks to continue benefiting lower grades students to generate a greater impact in students learning path towards mastering English and Spanish as a foreign language.

Developing intercultural intelligence competence in the foreign language classroom in Higher Education

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Abstract

Focusing language teaching and learning on mediation with a view to raise intercultural awareness and to acquire intercultural competence means concentrating on the participants' points of view and experiences in order to integrate the intercultural aspect into their communicative practices. Understanding the importance of mediation and negotiation of meaning in the foreign language classroom, methodologies have been brought forward to try and help students in higher education to acquire linguistic as well as sociolinguistic skills, and as a natural outcome of internationalization efforts. Indeed, the growing internationalization of European Higher Education Institutions has aimed at developing foreign language and intercultural and international competences (ICC), with the aim of providing learners with the appropriate tools to make sense of the information brought about in the foreign language classroom tasks to be better prepared for the skills required in their future jobs or careers. These obviously include the skills related to intercultural communication and critical thinking.

Following Moore-Jones's recent research (2018) about the three stages in the acquisition of the intercultural competence, the present work focuses on the last step, namely the acquisition of the so-called intercultural intelligence described by Peterson as "the ability to engage in a set of cultural behaviors that uses skills and qualities that are tuned appropriately to the culture-based values and attitudes of the people with whom one interacts" (Peterson, 2004: 87), supposedly in the students' future work environment which higher education institutions prepare them for. This final stage is the creation of a meeting space between one's own culture and the target culture where the obstacles caused by exoticism, categorisation, stereotypes and prejudices will have been overcome, and in which the teacher's role as a mediator during the emergence of the intercultural awareness process is of key importance when it comes to choosing and organizing the appropriate tasks to accompany higher education learners in the building and strengthening of their intercultural competence in order to gradually become interculturally intelligent.

A parallel study about the Intercultural Profile of Ecuadorian and Colombian University Professors of English

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Abstract

The development of Intercultural Competence (IC) in the Foreign Language classroom has been the subject of numerous investigations around the world (Liddicoat & Scarino, 2013). Most of them focused on the development of IC in students and how they face intercultural encounters with foreigners (Odağ, Wallin, & Kedzior, 2016). However, there are not many studies that dig on the intercultural profile of English teachers worldwide, especially in the Latin American context. This paper presents a parallel study between the intercultural profile of Ecuadorian and Colombian university professors of English, including differences and similarities between the perceptions about the IC and the way they promote it in the foreign language classroom. The data is taken from two different doctoral studies that were carried out in Ecuador (Chancay- Cedeño, 2018) and Colombia (Rojas- Barreto, 2019). Both studies followed a mixed-method design having a survey, an interview and the content analysis for data collection and analysis. The triangulation of data brought forth a series of traits that characterize each population about how professors developed the IC in their students. The results show that there are some misunderstandings about the pedagogical process to develop the IC in the classroom. Also, the IC in some cases is not part of the syllabus of the subject, giving more importance to linguistics aspects of the language. In other cases, the cultural topics do not reflect the beliefs, customs and other characteristics of the local culture. In conclusion, the IC in both countries need a certain reinforcement to enhancing the IC dimensions proposed by the CEFRL.

Post-conflict teaching training program on foreign language teaching in Colombia, a peace based-approach.

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Abstract

Colombia has endured more than 50 years of violence. The conflict between guerrilla's members and the Colombian army has left thousands of deaths, destroyed towns and schools and displaced millions of people. The effects that this causes is bringing up new generations full of hate and resentments. My research aims at creating a peace-based approach teaching training program focused on 5 main principles: 1. Peace and research education. 2. Language didactics. 3. Rural education. 4. Teacher development. The teaching training program main purpose is to provide the young and unexperienced foreign language teachers to be with the knowledge and skills so that he/she is able to conceive language activities adapted to the local culture (rural schools) and learning needs, to deal with young students and their communities affected by the violence and to contribute to the social reconciliation with the peace-based approach.

The non-sense of interculturality in the educational policies in Colombia. What sort of inclusion are we talking about?

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Abstract

For the last decade, interculturality has been one the obliged topic of research and definition around Latin America and the Caribbean. In the Colombian context, the concept of interculturality has been adopted in all the social, economic and educational discourses. It is presented as an alternative to solve many problems originated in the globalized world. It is true that interculturality is far to guaranty the equity and the mutual respect among cultures in an equalitarian way. Interculturality is a utopia and a wishful thinking (Quijano, 2000; Sousa, 2008 and Zarate, 2011). This construct is used in our educational system as a rhetorical strategy and the "make up" to hide the real purpose of the hegemonic monocultural and globalizing model imposed by the modern societies. This lecture will show how interculturality is viewed under a critical perspective and how it is presented in our daily discourses.

Day 3

Wednesday, November 24

Developing students' intercultural communicative competence in the teacher training programme in English as a foreign language

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Abstract

This case study explores the development of students' intercultural communicative competence (ICC) in the courses of the teacher training programme at a Hungarian university. It describes and scrutinizes how the ICC of future English language teachers is developed in the courses "American culture", "Specialization in the English-speaking cultures", and "British culture". To achieve this aim, the definition of ICC suggested by Byram (1997), and the intercultural competence (IC) model proposed by Barrett et al. (2014) were used. To examine how the development of ICC is implemented in English language classes in the teacher training programme, classroom observation and an analysis of the teaching materials were conducted. They were followed by semi-structured interviews with the three teachers and group interviews with the students (American culture: 2 students, Specialization in the English culture: 4 students, and British culture: 3 students) to examine their attitudes in the courses. The results indicated that only the teacher of the "British culture" course highlighted the development of students' ICC in the course aims. In contrast, the two other teachers aimed to promote students' knowledge of the target cultures. However, the observations of the actual teaching practices showed that the three teachers focused mainly on developing students' knowledge of the English-speaking culture in question, overlooking the other ICC aspects: attitudes, skills, and actions. Only in the course "Specialization in English-speaking cultures", did a comparison of Hungarian culture and British culture occur, which promoted students' knowledge and understanding of their culture relative to the target culture (Byram, 1997; Barrett et al., 2014). The examination of the students' attitudes indicated the importance of being interculturally competent, especially as future English language teachers, but most of them said that the courses developed their knowledge. Some good practices that would develop students' ICC were found. For example, in the "American culture" course, the students did role-plays and discussions. In the "British culture" course, the choice of topics was based on the students' needs to help them engage in the class. Some students recommended useful topics that would make them interculturally competent such as learning about everyday life, and how to behave in the target culture. As the importance of being interculturally competent was acknowledged, it would be useful in English language courses to emphasize other ICC aspects, instead of focussing only knowledge.

Is intercultural and plurilingual education decolonising views of language teaching? EFL pre-service teachers' discourse positions

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Abstract

In initial teacher education, pre-service teachers come across diverse, eventually contrasting, discourses about language and the aims of language education, as well as about the roles and expectations of a language teacher. Often, such discourses also contrast with pre-service teachers' tacit representations of language, communication, and teaching, leading to situations of cognitive conflict and dilemmas in terms of teaching identity. Such discrepancies may be aggravated when pre-service teachers navigate in-between sites, such as the university and the school context, mainly during their teaching practicum (Pinho & Andrade, 2009).

In the context of pedagogies for linguistic and cultural diversity, pre-service teachers may have to deconstruct a monocultural and "monolingual bias" (May, 2014) toward more multidimensional, plural, dynamic ways of how individuals develop linguistically (Blommaert, 2010), and construct themselves interculturally through interaction with others (Abdallah-Pretceille, 2011). Additionally, there is growing debate around language education as political action and the ethical education of teachers (Byram 2008), which, among others, is claimed to require ways of decolonising foreign language education (Kramsch, 2019). The question emerges: To what extent is the discourse of intercultural and plurilingual education contributing to pre-service EFL teachers decolonising their views of language teaching, and develop a view of language education as political action? What critical analysis can be put in motion about teacher education practices?

To discuss these questions, I present an ongoing study taking place in two course units of an English as a Foreign Language (EFL) teaching degree, at master's level (90 ECTS), at a Portuguese university. The participants consist of five cohorts of pre-service teachers and the dataset of the pre-service teachers' multimodal learning narratives collected from 2015 to 2021, to which a thematic content analysis will be applied. Particular attention will be paid to participants' "I-positions" regarding EFL language, language teaching, and themselves as teachers.

A Telecollaborative Translation Course as a Means of Fostering Intercultural Communicative Competence and Symbolic Competence in Higher Education Modern Language Programmes

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Abstract

The current pandemic has demonstrated that there is a need for the development of innovative digital alternatives to face-to-face exchange at the higher education level which do not have to be considered a secondary option but which can be equally integrated into institutional internationalisation strategies. As part of this, the talk postulates that collaborative translation taking place within the context of virtual exchange can foster intercultural communicative competence (ICC) or, as a development of this, symbolic competence, in modern foreign language students.

Taking an interdisciplinary perspective, the talk will combine approaches from Translation Studies and Foreign Language Pedagogy to propose that virtual exchange opens up a plurilingual and pluricultural space within which participants from varying languacultural backgrounds may collaborate on a common product - a translation. The translation process itself requires intercultural exchange both on an affective and linguistic level, which participants engage in in an immediate manner through online interaction in order to carry out the translation.

The talk will present experiences drawn from an ongoing, successful telecollaborative translation course founded in action-research and carried out with Durham University students of German and prospective English teachers from Karlsruhe University of Education in Germany. The course has, up until now, been based on the translation of touristic, literary and informational texts which function as a vehicle for promoting aspects of ICC. The talk will, however, in a final step leading to a new action-research cycle, explore the potential of telecollaborative translation for the promotion of symbolic competence through the incorporation of texts whose contents enable the participants to approach the translation process from a deeper, critical, analytical and reflective perspective than that offered by the previously implemented texts.

Developing critical cultural awareness in secondary level foreign language literature teaching

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Abstract

Scholars in the field of interculturality argue that criticality is fundamental to intercultural competence (Díaz & Dasli, 2016) and point to critical cultural awareness (CCA) as an educational objective in itself (Guilherme & Sawyer, 2021). The potential of literature education to develop this particular savoir has been emphasized repeatedly (Matos, 2012; Yulita, 2016) but empirical research on the topic at the secondary educational level is scarce. In an earlier longitudinal intervention with pre- and post-test design we have found that secondary school students perceived literature education to have the most profound effect on their CCA as compared to the other four savoirs of intercultural competence. This study aims to investigate how savoir s'engager is manifested in secondary school student texts about literature and what levels can be distinguished. To this end, 97 Spanish-as-a-foreign-language students in the upper forms of pre-university education (aged 15-19) at four schools in the Netherlands were asked to write an evaluation on two literary texts they read in class. After being assessed holistically by 3 experienced teachers of Spanish in three categories (low-medium-high), a total of 60 student texts were selected randomly. We analyzed qualitatively how CCA was embodied in these texts and identified classification criteria. Results have shown that student texts ranked high manifested a more profound awareness of the conflictual dimensions of the literary texts and that their reasoning contained higher levels of reflectiveness. Implications of this study can be applied to other foreign language teaching settings, as a rubric for classroom use was developed based on the criteria that emerged from the data.

Towards a Decolonial Classroom: Promoting Global Citizenship and Multilingualism in Secondary Schools

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Abstract

The Global Citizenship and Multilingual Competences (GCMC) toolkit is a transnational project funded by Erasmus+ and involving partners in Austria, the UK, Netherlands, Italy and Germany. The aim is to equip secondary school teachers with pedagogies and resources to integrate global citizenship (GC) and multilingualism (ML) into their practice. The first stage of the project consisted of in-depth interviews with school teachers (and teacher educators) about their views on GC and ML and how they incorporate these two approaches into their teaching. This paper describes the results of these interviews using thematic and critical discourse analysis. It highlights the relevance of GC and ML in the 21st century classroom and their potential contribution to a decolonising agenda in education. Although GC and ML have become part of discourses on globalisation that put an emphasis on employability in the global economy, they are also a source of alternative epistemologies and ways of naming and interpreting the world that can challenge hegemonic forms of knowledge production. Moreover, they can be the basis for a truly cosmopolitan society where different knowledges and languages are acknowledged and valued, fostering critical literacy and radical solidarity across borders at the same time. We conclude with some reflections on how GC and ML can complement each other in the classroom and the benefits for the whole school community.

Revisiting culture in science lessons; the role of translanguaging in the development of scientific citizenship

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Abstract

This presentation will provide an up-to-date perspective on certain theoretical and experimental approaches regarding translanguaging in Content and Language Integrated Learning (CLIL) Colombian settings. It brings together insights from researchers and practitioners who have devoted their pedagogic resources to better understand science education in bilingual and multilingual classrooms. These classrooms have benefited from Ofelia Garcia's reasoning on translanguaging to better understand the pedagogies that support languaging in educational settings. It is believed that translanguaging understood as communicative practices that involve linguistic, semiotic, and ideological resources that contest the idea of monoglossic or monomodal perceptions of language, (see Garcia 2009; Garcia and Wei 2014), has the potential not only to facilitate the learning of both content and language but also to bridge intercultural aspects of languages and disciplines in the classroom. In traditional educational systems there are some misconceptions such as the idea that content teachers should not teach language (or the other way around) and that science teachers are not equipped with the pedagogical resources required to teach culture in their lessons. These ideas have been reinforced across different contexts affecting the way languages and culture are perceived in science lessons. Participants may expect a provocative talk where we will reflect upon potential changes in the traditional notions of science literacy, science teaching, and how culture may be filtered in science lessons where two or more languages and cultures constantly interact through active learning pedagogies.

Foreign Language Educators Exploring Critical Interculturality in a Public University in Colombia

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Abstract

This presentation will report on an action research study conducted with a group of foreign language educators at the Universidad de Antioquia who participated in a professional development course called "Enseñar lenguas extranjeras en la U-diversidad". This project intended to co-construct with participants alternative ways to teach foreign languages that: promote intercultural dialogue among different individuals, cultures, and forms of knowledge; foster the construction of local knowledge and situated pedagogies, and contest coloniality in and out of the language classrooms. A group of teachers of different foreign languages such as French, Portuguese, and English participated in this study and explored critical interculturality from a decolonial paradigm in order to promote more equitable learning spaces in their classrooms. Data collected included recordings of class discussions, interviews, reflections, and lesson plans designed by participants.

In this session, we will introduce the research study conducted, its context, research question and methodological aspects. Then we will elaborate on the theories guiding this study, such as coloniality and decoloniality (Restrepo & Rojas, 2010), critical interculturality (Walsh, 2009), and intercultural dialogue (Godenzzi, 2005; Tubino, 2005). We will explain the main findings in terms of teachers' understanding and reflections around culture, languages, diversity, and interculturality, as well as their attempts to integrate a critical intercultural approach into their teaching practices. Finally, we will present some conclusions and reflections on the implications of this experience for foreign language educators and professional development programs in foreign language teaching.

Interculturality in Language Teacher Education: The Last Decade in Colombia

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Abstract

This presentation shows how Intercultural Communicative Competence and culture-related issues have unfolded in Foreign Language Teacher Education during the last decade, as evidenced in 13 refereed Colombian journals. The inclusion of culture and an intercultural approach in the Foreign Language curriculum in Colombia has been present since the 1990's; this, however, has not been a smooth process, as perception and definitions of culture by teachers and other stakeholders have been evolving. A literature review proposed by Álvarez-Valencia (2014) shows the treatment of culture-related topics in six Colombian journals, covering a time span that goes from the publication of their first issue until 2011; this work reveals that even though most of the work on culture has been done by language educators at university level, "limited studies were found in the areas of teacher education" (p. 5). Against this background, the purpose of this presentation is to show how culture-related issues have unfolded in the field of Foreign Language Teacher Education (FLTE) during the last decade. For such a purpose, a new literature review was conducted in 13 refereed journals, covering the last decade, from 2011 to 2021. 250 issues were reviewed and 23 papers were selected. Findings show that despite the growing body of publications, the promotion of ICC in FL teaching is still in its initial stages (Rojas-Barreto, 2018); Publication trends, gaps, and implications for curriculum will be discussed based on the findings of the literature review.

'You and me, we're the same. You struggle with Tigrinya and I struggle with English'. The impact of decolonising English language learning with refugee families in Scotland

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Abstract

Scotland is recognised as one of the few refugee receiving countries to make an active and sustained investment to support refugee integration (Scottish Government, 2018). Scotland's New Scots Refugee Integration Strategy stresses the importance of a collaborative, multilingual approach to integration and promotes opportunities for refugees to share their languages in positive ways as part of 'two-way' integration (Scottish Government, 2018). A growing body of academic literature also recognises the need for decolonising, multilingual approaches to language learning which reflect the 'multilingual realities' of ESOL learners' lives (Simpson & Cooke, 2017). However, most current ESOL provision in Scotland is delivered in 'English only' settings, underpinned by monolingual teaching methods with the aim of using the 'target' language as much as possible. This paper presents findings from a five-month teaching study working with a group of women who had recently arrived in Glasgow through the British Red Cross Family Reunion Integration Service. Using Critical Participatory Action Research and underpinned by decolonising methodology (Phipps, 2019; Smith, 2013), the study explored the impact of using an ecological and multilingual approach by drawing on principles of translanguaging (García & Wei, 2014) as linguistic hospitality. In this paper, I discuss the practical benefits of this approach and the impact of the teacher participating 'as learner' (García & Wei, 2014) from a position of linguistic incompetence (Phipps, 2013). The findings highlight the increased feelings symmetry between the teacher/researcher and the participants created by the shift in power dynamics which the participants felt 'empowered' them to learn.

English for Unspecified Purposes and the Decolonization of Language Pedagogy

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Abstract

Globalization is accelerating the harmful processes of internationalization in higher education (Stein 2019) and the commodification of language instruction. As such, teachers of language and culture must be critical of the role they play in furthering or challenging neoliberalism and neocolonialism. Just as intercultural communication scholarship is undergoing a much-needed critical turn (Guilherme 2006, Kramsch & Hua 2016), so are applied linguists questioning assumptions about what language is and what instructors and researchers owe to the students they serve (Kubota 2016, Pennycook 2019).

Reflecting on the work of critical scholars and on my own experience, I outline a concept I call "English for Unspecified Purposes" (EUP). EUP is a tongue-in-cheek term that contrasts with English for Specific Purposes, but it is not simply the opposite. Courses in English for non-specific (i.e. general) purposes already exist, but are typically controlled by instructors and administrators. EUP, however, differs in the radically democratic way students and instructors negotiate a shared agenda. De Sousa Santos' (2018) notions of a polyphonic university and a pluriversity are important sources of inspiration because he describes provisional solutions as we fight towards a "non-market-oriented academia." At a community college in the United States midwest, I led an EUP course which evolved over time to push the boundaries of what I knew language and cultural instruction to be. It was a free class, with no official enrollment, placement tests or evaluations. Students of various ages and proficiency levels formed a supportive community in which translanguaging was commonplace and students felt empowered and cared for. Here I describe further adjustments that in hindsight I would have made to the course and I conclude by considering how EUP can challenge existing models of instruction in order to decolonize English language pedagogy and offer a new vision of the possible.

How can pragmatic aspects of decolonization be integrated into an Intercultural Communication (IC) curriculum?

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Abstract

This paper presents a group project about public apologies for historical war crimes during colonialism, as part of an MA module on Conflict and Conflict Resolution in Intercultural Communication. The project is integrated into a "face"-theory oriented approach to IC, with specific reference to theories of "face repair" and apology. Four public apologies (by UK, French and German government) are included in material made available to students who analyze it and present their findings, followed by discussions about theory aspects and cross-cultural comparability. Building on a brief summary of the group-work, the paper discusses its integration in an IC-oriented approach to the Pedagogy of Decolonialization.

The effects of Brexit and the Coronavirus pandemic on a 'sore thumb' cohort of language students: informing pedagogy through a critical realist perspective

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Abstract

Fulbrook (2011) has defined a 'sore thumb generation' as a cohort which has been greatly impacted by world events while undergoing socialisation and transition. These events lead to a heightened tension for individuals in regard to structural and historic forces and their individual choices. For my PhD research I conducted a longitudinal study of ten language students at a Scottish university, focussing on their multilingual and intercultural trajectory between 2016 and 2020. This period was framed by the Brexit vote and the beginning of the Coronavirus pandemic. The Brexit vote took place after the students had already been accepted on their courses, but before they commenced their studies, and it placed a question mark over their expectations regarding transnational careers. The Coronavirus pandemic further massively restricted the students' freedom of movement and curtailed their career choices in the final months of their studies and beyond.

In this paper I focus on the experiences of two of these students. Through a combination of narrative analysis with a critical realist approach I investigate how these students reflect on and make decisions regarding their programmes and languages, and their mobility and migration trajectories. The framework I apply is heavily influenced by Margaret Archers three-stage model of reflexivity (2007). This critical realist perspective allows me to focus on particular themes and conditions which change over time and produce tensions for the students which are not straightforward to solve.

This paper contributes to the structure and agency debate, as I give examples of how the recent contextual changes may have been causal in the decision-making for students of this 'sore thumb generation'. My analysis alerts us to changes not only in the trajectory and motivations of the students, but sometimes also in their mode of reflexivity. This "explanatory critique" (Zotzmann, 2017) calls for innovative and sensitive student support and provides the basis for a critical pedagogy.

Fostering critical cultural awareness through culture-related videos in international online collaboration

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Abstract

This study explores university students' engagement during an international online collaboration project to identify and analyze participants' critical cultural awareness and communicative competences. A total of forty-six Colombian and German students were placed into 23 mixed groups during a conversational interaction as part of a six-week synchronous online project. The student task under review was to present to their counterparts a video in their first language that they believed included relevant aspects of their society and culture. The students then mediated the concepts presented in the video they chose using English as a lingua franca. The students recorded their interactions, discussing their ideas about the videos. Through thematic analysis, eight randomly selected conversations and transcripts were analyzed and grouped according to the a priori categories for critical cultural awareness and mediating a text. Results indicate that most students could discuss culture by speaking freely and openly, recognizing the other, demonstrating knowledge of culture, and recognizing stereotypes, among others. Students showed that they might not be able to fully and comfortably discuss emerging themes from the videos or provide much depth of their culture but rather stay on the periphery and remain neutral. During the presentation, speakers will present a short review of the literature regarding Intercultural Communicative Competence (ICC), particularly critical cultural awareness, and communicative competences during online mediation of videos. The presenters will share how the experience enabled their students to recognize cultural factors within both cultures and to miss possible enlightening areas for discussion.

RedPoliDiversa: Interinstitutional network in linguistic, discursive and educational policies and practices for diversity and interculturality

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RedPoliDiversa

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Abstract

Colombia, as well as Latin American governments, continues to embrace transnational models of education policy and reform and to adapt their higher education (HE) systems to meet external expectations. Particularly in Colombia, the World Bank and the Organization for Economic Co-Operation and Development (OECD) have called for a "better match between business demand and education system supply" (OECD & The World Bank, 2012, p. 42). In response to these demands, the national government has called for changes in terms of funding, access, quality, accountability, and internationalization of tertiary education in the document "Commitment for Excellence 2034" (CESU, 2014). Interestingly, the idea of excellence in this document makes no reference to issues of access and inclusion in HE or to the role of education for greater social mobility and social justice, aspects that, in a highly unequal country like Colombia, should be at the core of any educational project.

In this context and aiming to contribute to the construction of a more just, inclusive equitable, and peaceful society, a group of Colombian universities have recently constituted an interinstitutional network called "RedPoliDiversa": Interinstitutional network in linguistic, discursive and educational policies and practices for diversity and interculturality (Red Interinstitucional en Políticas y Prácticas Lingüísticas, Discursivas y Educativas para la Diversidad y la Interculturalidad). This network intends to join efforts for the creation of educational initiatives and projects working for the recognition, validation and strengthening of cultural, linguistic, epistemic, ethnic, sexual, functional, and biological diversity in different educational contexts around Colombia. In this session, we will introduce this network, its current university members, some of the projects that have been implemented, participation opportunities for other institutions, and future projections.

Discussing Politically Sensitive Topics in EFL Class: First Steps

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Abstract

The classroom is often perceived as value-neutral ground (Hess, 2009), and discussing politically sensitive topics in English as a Foreign Language (EFL) class may pose particular challenges for language teachers whose specialization is in second language acquisition rather than conflict resolution or political science. In addressing such subjects, teachers face the delicate task of balancing the demands of professionalism, their personal views, and those of their students (Hess, 2009), with explicit institutional calls for critical thinking and implicit expectations of neutrality. In May of 2021, educators at private institutions in Colombia were called upon to convert their classrooms into ad-hoc spaces of dialogue to address the unprecedented waves of protest and government response sweeping the country, a practice already well established in the public education sector. This session, based on a process of Collaborative Reflective Teaching (Murray, 2015) and reflection-on-action (Schön, 1983) by two English teachers at a Bogotá university, outlines the insights, opportunities, and challenges of developing a culturally appropriate extempore curriculum to address this highly-charged and urgent situation in a manner at once direct yet accommodating to students' affective filters (Krashen, 1986). It concludes with a critical reflection on the nature of implicitly expected neutrality at a prestigious private university (Freire, 1972; Giroux, 1988), with a focus on creating a more open discourse regarding the feasibility of this expectation.

World Speech Day Japan: Making the online bilingual speech event an accessible and rich cultural learning experience

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Abstract

World Speech Day Japan is an international online speech project where learners of English and Japanese give speeches in their target languages. Although it takes the form of a speech contest, it focuses on the process and on the participants' learning experience rather than on competition results. Speakers from different language and cultural backgrounds meet online, create a speech, and share it via live-stream. Through the workshop and dual language discussion participants learn strategies for effective communication in their target language and for providing peer-feedback about their own language usage.

The fact that the speeches in Japanese and English are given by non-native speakers makes the participants aware of the different underlying ideas for speech-making in different cultures. For example, the Japanese style of communication avoids conflicts and values consideration for others rather than putting one's own opinion forward, so a speech that is conceived according to these values, but given in English to a Western style audience, might sound ambiguous and unclear, even if grammatically correct. On the other hand, a speech in Japanese given by English speakers might sound too straightforward. In this year's event the discussion points raised were largely about how to strike a balance between aiming for a speech that is uniquely oneself vs adjusting to the expectations of the audience, and whether cultural differences in the delivery style, such as use of gesture and timing, should be adapted to the target language or rather whether the style of one's own language should be kept. The consideration of a mixed audience suggests that speeches on universal themes, such as for example gender equality, can be received and understood differently depending on the audience's socio-cultural background. The online event this year made participants conscious of the advantages and limitations of online communication, experimenting effective ways to reach out to a virtual audience.

A global citizenship education initiative and the fostering of intercultural competence in schools in Aotearoa New Zealand

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Abstract

The impact of globalisation on education has resulted in institutions around the world increasingly adopting a 'cosmopolitan' narrative across educational strategy, policy and curricula (Yemeni, Goren, and Maxwell, 2018). To prepare citizens to navigate the intercultural complexity of a globally interdependent world, policy makers across sectors have been funding a range of educational endeavours with the explicit aim of developing a 'global orientation' (Dill, 2013; Rapoport, 2010) in students. In higher education settings, this is most clearly reflected in the various 'Internationalisation' and 'Internationalisation at Home' efforts (Crowther et al 2001). In compulsory school settings, globally-oriented approaches to teaching and learning is often discussed under the theme of 'Global Citizenship Education' (GCE) (Davies, 2006). While there exists a considerable body of research on Internationalisation in higher education, less attention has been paid to the compulsory school context.

This study investigates a GCE initiative in Aotearoa New Zealand aimed at school-aged children. The initiative invited advanced, tertiary-level languages and cultures students to work as classroom assistants to support the teaching of languages and cultures from the Asia-Pacific region. We first unpack some of the nebulous terminology associated with interculturality. In doing so, a specific definition of intercultural competence is established (which later informs the data analysis). Next, the local challenges of learning and teaching languages and cultures in Aotearoa New Zealand is presented. Thematic content analysis of reflective interviews and focus groups with three participant groups (assistants; teachers; and students) is then conducted to inform the discussion. Our discussion highlights the different ways in which this GCE initiative helped grow intercultural competence in the participants, and how this competence is integral in fostering intercultural identity. We argue that despite the challenges faced by foreign language education in an English-dominant, bicultural nation, there are few educational endeavours which provide the opportunities to deeply develop these competencies like the formal learning and teaching of languages and cultures.

From English as a Foreign/Second Language to World Englishes: Considering New Perspectives in English Language Teaching

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Abstract

This presentation falls directly within the area of English language teaching (ELT) with an especial emphasis on English as a global language (GE). Overall, GE has been defined as the type of English used by users coming from international and transnational scenarios whose L1 (first language) is other than English itself. Although several terms including ELF (English as a lingua franca), EIL (English as an international language), EILF (English as an international lingua franca) WE (world Englishes) GE (global Englishes), among others have been interchangeably used within the already emerging body of scholarly literature on the topic as a manner to refer to this linguistic phenomenon, more recent empirical and conceptual initiatives have highlighted the fact that it does not only become necessary if not mandatory to stop fostering and replicating traditional English language teaching models where principally American and British variations of English are privileged over the others. Beyond that, it is claimed that it is paramount to boost the implementation of what authors such as Galloway and Rose (2018), Jenkins (2006, 2021), Macias (2010), and Ates et al (2015) have referred to as a "Global Englishes Language Teaching Method" where other dialects of English (es) including those which belong to expanding and outer circle countries (Kachru, 1992) can be taught. In light of these aspects, within the framework of this presentation I consider some theory driven considerations for the successful implementation of a global Englishes language teaching-based method, as well as the preliminary findings of an ongoing research study on the field.

Intercultural education in times of crisis: A critical analysis of the Siege of the Justice Palace

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Abstract

Due to the ever-changing nature of the sociopolitical landscape and the increasingly active role of educators as transformational intellectuals, the inclusion of the intercultural dimension in the EFL classroom has gained momentum. Particularly, a critical perspective that leads to the understanding and challenge of social structures has shown its value as a catalizer for the analysis of recent historical events. Hence, this presentation reports a pedagogical experience focused on the students' analysis of a national historical event in an English class at a private university from Cali.

This study adopted a critically-oriented perspective of intercultural language teaching. Here, culture is seen as the ever-changing, multi-layered framework that individuals acquire in primary socialization and allows them to interpret actions and events (Kramsch, 2013). Culture is also modified through social interaction and reflection (Liddicoat & Scarino, 2013). Therefore, cultures are not seen from a national or essentialized perspective (Baker, 2012; Kramsch, 2015). Furthermore, intercultural language teaching thrives for a deeper understanding of one's own and the other's culture (Byram, 1997; Wagner & Byram, 2017). This report explores the students' critical analysis of a national key event such as the Siege of the Justice Palace. This qualitative action research was developed at Universidad Santiago de Cali with fourth year pre-service English teachers in a course of Anglophone Civilization and Culture. Surveys, focus group sessions and essays were used to gather data. Immersive analysis was applied to identify the key categories and analyze data.

The results suggest that the students identified the importance of historical events in the configuration of cultural and social phenomena, they also understood the relevance of critically analyzing the historical sources and cultural events. Likewise, students reflected about their role in social transformation and the power of education as a tool for equality and justice.

ENGLISH AS AN INTERNATIONAL LANGUAGE IN TEACHER EDUCATION IN COLOMBIA

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Abstract

Teaching English as an additional language has traditionally taken different forms and views depending, among others, on the predominant paradigm in the field of ELT at a given point in time. With the rise of research on World Englishes and its related fields (Matsuda, 2012; Matsuda & Friedrich, 2012; Jenkins, 2009; McKay, 2002; Dogancay-Aktuna & Hardman, 2012), academic and practitioner voices are increasing that advocate for a change of paradigm, or at least one that is more inclusive of local knowledge and practices; the general consensus is the importance of relying less uncritically on exclusively native-centered principles of quality and practice in pedagogical, linguistic, and cultural terms. This presentation deals with the preliminary findings of a study on the incorporation of EIL (English as an International Language) views in a set of English Teacher Education (T-Ed) programs in Colombia. These findings arise from the analysis of the core curriculum documents that constitute the official pedagogical and philosophical backbone to six English T-Ed programs at Colombian universities, both public and private-run. Overall, the study is a comparative case study (Bartlett & Vavrus, 2017) which incorporates not only the analysis of the phenomenon of EIL in English T-Ed from its present situation, but also a comparison across two points in time to account for the potential appearance, disappearance, or change across time of the phenomenon under study.

Day 4

Thursday, November 25

A Qualitative Study of European Students' Psychological Wellbeing in Acculturation to China

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Abstract

As one of the major carriers of culture in intercultural communication, international students' psychological well-being has always been a prevailing topic in the field of psychology and acculturation. European students are the third-largest group among international students in China (MOE, 2019), however little research focuses on their psychological well-being in acculturation. Intending to help them relieve depression and pressure, and facilitate their acculturation process, this paper investigated European students' psychological well-being in acculturation in China. This study adopted a semi-structured interview method to interview 10 international students from six European countries on their psychological well-being, and then coded the interview materials with the help of NVivo 12 software. The major findings of this study include: Firstly, interviewees have acculturative stress in academic, social, and life domains in the early phase of acculturation, and the main stressors are in the living domain; Secondly, a small number of interviewees have a sense of alienation while most of them actively participate in school activities and have established a good social relationship with Chinese students and faculties; Thirdly, all interviewees have a clear perception of themselves and most of them have high self-esteem in social relations; Finally, it is suggested European students improve intercultural competence and Chinese proficiency, and Chinese universities and the government should timely provide psychological support for European students. This study not only provide theoretical insights into European students' psychological acculturation in China, but offers practical suggestions for European students to better adapt to China and provides management and policy guidelines of international students for universities and the Ministry of Education.

Communicating COVID-19 in Multilingual Tibet: A Culture-centred Approach

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Abstract

The role of language is vital in communicating COVID-19 public-health mandates within communities of minority languages globally. This study uses a culture-centred approach to explore how Tibetans developed and enacted health choices (or a lack thereof) during the COVID-19 pandemic in the multilingual Kham Tibetan region in China. Tibetans in Kham speak the Kham Tibetan languages , and a number of non-Tibetic tongues. This approach explores interactions among structure, culture, and subaltern agency in the co-creation of transformative practices challenging the dominant communication practices in healthcare in the Global South. To understand Tibetans' health choices, the authors conducted 30 in-depth interviews with Tibetans in Kham region. Based on preliminarily analysis, three themes are identified: 1) the authoritarian top-down health communication structure to bio-medical 'lingua-franca Tibetan' alienated Kham Tibetan speakers; 2)local health authorities' culturally insensitive implementation of COVID-19 precautions reinforced the healthcare inequities between Tibetic and non-Tibetic language speakers; and 3) working within these constraints, Tibetan language educators and grassroots influencers enacted their agency by dialogically co-constructing COVID-19 health messages across languages and regional disparities. To conclude, this study promotes interculturality in healthcare in the Global South.

Covid-19 and Interculturality – Revisiting assumptions about intercultural competence in Modern Language degree programmes

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Abstract

The initial response to the Covid-19 pandemic exposed a "dead imagination" (Dervin et al., 2020) of the "other" among us. Face masks became a subject of discussion and discrimination against people of East Asian origin and comments about eating habits and hygiene became prominent. This was further intensified as US president Donald Trump began to refer to Covid-19 as the "Chinese virus" (Nakayama, 2020). While the pandemic has contributed to widespread racism, events, such as the death of George Floyd, have also resulted in an increased awareness of the need challenge current practice in Higher Education and beyond. In Modern Languages, this is reflected through university initiatives such as Decolonising MLAC at the University of Durham, the AULC manifesto for Decolonising Language Teaching and posts such as Teaching World Literature and Decolonising the curriculum (Hazzard and Menozzi, 2021). The paper draws upon a specific aspect of a doctoral study exploring students' development of intercultural competence and criticality in Modern Languages with the aim of revisiting and challenging established Western-centric models of IC, which reflect dynamics between 'a powerful self and an essentialised cultural other' (Ferri, 2020, p.2). The study's findings suggested that, while the curriculum of Modern Language degree programmes facilitated students' development of interculturality, students' descriptions of their experiences during the year abroad reflected an outward gaze (Holliday, Hyde and Kullman, 2021), where "the Germans" were viewed as the "other". As Kramsch (2021) suggests, students rarely think about how their own cultural environment has been historically constructed, and the much broader symbolic power that language has, to define who we are and influence perceptions, memories and expectations.

Intercultural interactions between expatriate Spanish influencers and Chinese audience on Douyin

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Abstract

The deepening of globalization and the increasing of social media opened up new opportunities for informal intercultural communication. Transnational influencers (waiguo wanghong, in Chinese) - expatriates or foreigners who are fluent in Chinese with a good understanding of Chinese culture - produce and share contents themed around life of intercultural being in the Chinese local social medias. While previous literature has focused on the themes of contents and the discourse of the transnationals, little attention has been paid to the intercultural interactions between these influencers and their audience. The aim of this study is to examine and describe the comments of short videos published by three expatriate Spanish influencers on Douyin (Chinese version of TikTok), with the purpose of ascertaining the intercultural attitude related to language, culture and ideology of both influencers and the Chinese viewers, thus giving critical reflections on the using of Douyin as tool of informal learning of foreign languages and intercultural education.

We compiled the 50 videos with most 'like' of the three influencers on Douyin and their first 20 comments (including replies to comment) according to the 'like' the commenter received, discarded those that simply referred to personal appearance or the quality of the video production. Taking the short videos as the Initiation move and the comments as Response move of multimodal interaction (Benson, 2015), we manually code the videos and the 3000 comments using stance taking (Du Bois, 2007) considering three dimensions, i.e., evaluation, positioning, and alignment. Furthermore, microanalysis will pay attention to comments with replies, in order to find out evidence of learning and sharing of knowledge. The data analysis is still in progress, the complete results will come out by the end of August and be presented at the IALIC conference.

Neoliberal Common Sense and Short-Term Study Abroad: A Focus on Prospective Language Teachers' Discourses

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Abstract

Coupled with other possible motivations, with the increasing emphasis on "globally qualified human capital", higher education students may seek to maximize their prospects through "international" mobility. Therefore, short-term study abroad (STSA) programs emerge as a popular target for some higher education students who tend to view such programs as a means to acquiring marketable skills and competitive advantage (Cairns et al., 2018). Further, these programs seem to attract a certain number of students who opt for a break with their "everyday lives" and seek adventure and entertainment (Lipura & Collins, 2020). STSA programs can also be a trigger for questioning worldviews and power relations thanks to the immersion in unfamiliar contexts (Karaman & Tochon, 2007). Such experiences may prompt students to develop further interests in issues related to interculturality and social justice (Çiftçi & Karaman, 2021). Considering these multiple discourses at work, STSA experiences may yield multifarious outcomes depending on which discourses the students draw on.

Prospective language teachers are increasingly expected to develop critical conceptions of neoliberal hegemony and understandings of social justice. Through the challenges of adapting to unfamiliar environments, these individuals may further develop their critical and intercultural reflexivity (Dervin & Jacobsson, 2021). However, as some studies note, some may also consolidate the commonsensical neoliberal framings of student mobility (Yoon, 2014). In this paper, drawing on preliminary patterns emerging from a larger research project, we focus on STSA and discourses of a cohort of prospective language teachers and explore critically how they experience a STSA program (i.e., the Erasmus+ program) and construct the value(s) of their experiences for their ongoing and future lives. We particularly focus on their (critical) engagements with the discourses of neoliberalism. Based on our findings, we offer suggestions for the role(s) and functioning of STSA in language teacher education.

'Take the Cream, Discard the Dross': The Transformative Experience of Chinese Study-abroad Students in Constructing Interculturality through Intercultural Dialogues and Autoethnography

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Abstract

In the light of an exponential increase in international student mobility and worldwide cultural diversity, cultivating interculturality in study-abroad students has been of paramount importance in international education and intercultural communication. According to contemporary critical interculturalists, interculturality is conceptualized to promote a critical understanding of cultural discourses by engaging the individuals in "questioning their views and opinions of the 'self' and the 'other'" with the purpose of "constructing a space of diversity, social justice and more 'transparent' encounters" (e.g., Holliday, 2012; Jin and Dervin, 2017, p. 3; Komisarof and Zhu, 2016). While intercultural dialogues are widely recognized to help student sojourners become more interculturally competent, intercultural educators are increasingly calling upon research-based, theory-driven intercultural interventions to scaffold and enrich students' intercultural learning experiences in different phases of study abroad (Jackson and Oguro, 2018).

This paper is based on a small-scale study conceived as both an educational and intercultural intervention. A couple of Chinese study-abroad MA language students were recruited as interns to assist Belgian BA students of Chinese minor to learn Mandarin and to have informal intercultural dialogues on a range of topics through weekly virtual exchange over ten weeks. Concerning the dialogues, following Holmes & O'Neill (2010), we employed autoethnography which involves the steps of 'prepare', 'engage' and 'reflect' to gauge the participants' experience, reactions, emotions and reflections in the form of oral and written journals and through semi-structured interviews. Our focus here is upon the effects of the intercultural dialogues and the tool of autoethnography on the advancement of critical awareness and reflexivity of the Chinese interns. The findings reveal transformative insights the students gained into the importance of critical cultural awareness and into cultural positioning.

Arts-based research into intercultural musicking: "blind" portrait and klezmer ensemble performance

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Abstract

What is the intercultural value of learning to perform a musical 'other'? How do our mostly non-Jewish music students make sense of their experience of playing klezmer, an unfamiliar musical culture with roots in the Jewish communities of Eastern Europe? Introduced to undergraduate music students at The University of Manchester a decade ago, klezmer has reached us through complex processes of migration, assimilative pressures, changing tastes, decline and revival, and is now a complex global phenomenon attracting attention regarding issues of cultural appropriation versus cultural translation (Waligórska, 2013). Given this problematic historical and problematised current backdrop, how does the c21st Manchester-based situatedness of the module shape students' experience of the musical 'other'? What is the role of arts-based research methods in enabling us to engage with their experience of this unfamiliar genre? And what insights arise when we do? In this paper, we first introduce: a) "blind" portrait as the method (Huang, forthcoming) we have used to explore students' experience of klezmer; and b) klezmer itself and our klezmer ensemble performance module (Fay, Mawson & Bithell, forthcoming). Building on these introductions, we will then present our analysis of the "blind" portrait data, focusing in particular on the (former) students' developing transmusicality through the klezmer-based intercultural musicking experience.

Investigating the Implementation of (Inter)cultural Learning in Language Materials: A Comparative Analysis of Three Austrian EFL Textbooks

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Abstract

Across the globe, schools constitute meeting places for learners from increasingly diverse backgrounds. As authors show agreement that these shifting realities impact on (language) teaching and learning processes, a need for existing approaches to adapt to these changes has been identified, signifying the imperative for schools to prepare learners for a life in an increasingly multilingual and multicultural society. In this regard, the incorporation of different perspectives and depiction of hybrid identities into teaching and learning materials to authentically depict today's reality and to do justice to the increasing cultural diversity of students has been deemed essential (Freitag-Hild 2018).

Moreover, fostering students' intercultural communicative competence has become an overriding goal in FLE with transcultural learning and global education approaches influencing the discourse to foster an open, hybrid, and dynamic concept of culture (Fäcke & Meißner 2019; Kramsch 2009). Due to its function as a global lingua franca, English plays a special role in connection with cultural learning as it constitutes a key to international communication and exchange between people from various backgrounds (Hu & Byram 2009).

Apart from research on the use of literature in upper secondary levels, however, authors have remarked upon a lack of insights on the implementation of cultural learning in FLE despite its attributed importance in national curricula and the CEFR (Council of Europe 2018). Moreover, a prevalent insecurity among educators about working in multicultural classrooms and implementing cultural learning has been observed (Schmich & Itzlinger-Bruneforth 2019). Due to this lack of data, particularly in the educational context of Austria, the research study investigates the implementation of cultural learning in three EFL textbook series used in Austrian lower secondary education. Based on qualitative and quantitative analyses applying a comprehensive criteria catalogue, possibilities for an improved implementation of the construct in language learning materials are derived.

Intercultural mindfulness: Exploring mindfulness in students' meaning-making about intercultural experience

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Abstract

In the paper, I explore the concept 'mindfulness' as part of intercultural theories. My conceptual exploration is developed in two ways by a) adopting an epistemically-just approach to consider multilingual, interdisciplinary literature across time and space, cultures and languages, domains and disciplines (Huang, Fay, and White, 2017; Huang, 2020); and b) investigating the kind of mindfulness demonstrated by students in their meaning-making about intercultural experience at a UK university. To do so, I use arts methods with five students to enable their performance of meaning-making. Then, as informed by my working understanding of mindfulness, I identify a series of interdependent qualities of mindfulness which are demonstrated by the student's meaning-making. These qualities include the ones that are commonly discussed in the literature (such as openness, awareness, acceptance, and introspective observation) and the ones that are less discussed (such as morality, 'right'-energy, protection, equanimity, and imagination).

My study responses to the interest in using mindfulness in intercultural theories by addressing the lack of a sufficient ground for understanding the concept - i.e. an issue of 'McMindfulness' as critique by Hyland (2017) and Huang (2020). It moves beyond a socio-cognitive perspective which could reduce intercultural mindfulness into a cognitive, communicative skill. Instead, my exploration enriches the existing understanding of intercultural mindfulness by being attentive to the humanistic, moral, affective, and ideological aspects of the concept and by embracing multiple (e.g. Buddhist, psychotherapeutic, psychological, and intercultural) ways of understanding it.

Pedagogías del lenguaje descoloniales y críticas en construcción en la formación superior en educación intercultural bilingüe

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Abstract

En los últimos años, el acceso a la educación superior de estudiantes de lenguas y culturas minorizadas ha obligado a las universidades latinoamericanas a reconfigurar la forma en cómo se llevan a cabo los procesos formativos para estos estudiantes. Las investigaciones previas dan cuenta de un conjunto de rasgos problemáticos que evidencian que los procesos formativos están dominados por prácticas monolingües (Unamuno, 2011; Zavala y Brañez, 2017) que reproducen formas dominantes de pensar y hacer con el lenguaje, las lenguas y los hablantes, lo que Veronelli (2015) ha denominado la colonialidad del lenguaje.

En esta presentación, abordamos una experiencia de construcción de pedagogías del lenguaje descoloniales y críticas en un curso de un programa de formación superior en educación intercultural bilingüe en Perú con estudiantes multilingües de los pueblos quechuas, aimara y shipibo-konibo durante el contexto de emergencia sanitaria. Desde la sistematización cualitativa de esta experiencia (realizada por dos formadoras de este programa), la cual incluye entrevistas semi-estructuradas a 12 estudiantes y análisis de diversos productos y evaluaciones del curso, damos a conocer las oportunidades y tensiones generadas por el desarrollo de diversas prácticas pedagógicas bilingües, multiletradas y multimodales (Antia y Dyers, 2019; Ortiz et al. 2020) desde las perspectivas de los estudiantes.

Nuestros hallazgos dan cuenta de cómo estas pedagogías abren espacios para que los estudiantes afirmen sus identidades y maneras de relacionarse con actores educativos fuera y dentro de la universidad, fortalezcan su bilingüismo, y se apropien de diversos conocimientos y maneras de conocer con el fin de identificar, cuestionar, y a veces transformar, la colonialidad del lenguaje en sus vidas. Concluimos abordando los retos que emergieron en esta experiencia educativa y sugerimos implicancias para el desarrollo de practicas docentes que incluyan, reivindiquen e imaginen formas distintas de hacer con el lenguaje en la educación superior.

Historizar para enseñar: (de)(re)construcción de la francofonía y sus posibilidades epistemológicas y pedagógicas

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Abstract

La presente ponencia buscar dar cuenta de las posibilidades epistemológicas y pedagógicas que brinda la de(re)construcción histórica de la noción de la francofonía para la configuración de didácticas de lenguas y culturas críticas con enfoque intercultural, en este caso, del francés como lengua extranjera. Como marco contextual, es necesario señalar que el tema de la francofonía sigue siendo objeto de numerosos debates, preguntas y discusiones en diferentes campos: la geopolítica, la sociolingüística, la literatura, la enseñanza de lenguas, entre otros, situación que plantea dificultades al momento de enseñar su historia en áreas como la didáctica de lenguas y culturas o los estudios internacionales.

Es por eso que, en esta ponencia, me propongo volver al tema de la francofonía desde un ejercicio de deconstrucción y reconstrucción crítica de su historia institucional a partir de textos, discursos y documentos oficiales. Este enfoque permite tener en cuenta, no solo su complejidad por sus vínculos ideológicos, políticos y económicos vinculados a la configuración de una institución, sino también sus giros discursivos que entremezclan diversas realidades y posiciones sobre el tema. Para ello, adopto un enfoque genealógico y empleo la categoría de dispositivo (Foucault, 1994; Deleuze, 1989), herramientas que me permitirán (de)(re)construir la configuración de sentidos comunes sobre la historia de la francofonía, y, en consecuencia, apuntar a su enseñanza desde una perspectiva actualizada y crítica.

El teatro y la dramatización en las clases de ELE

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Abstract

El teatro como herramienta en las clases de lengua extranjera es un recurso muy estudiado y explotado (entre otros Boudreault, 2010; Corral, 2013; Drew, 2013). Es una herramienta que parte del aprendizaje por tareas (Canale, entre otros) y que fomenta la motivación y permite utilizar la lengua como si fuera un juego (de hecho, en muchos idiomas "actuar" se traduce como "jugar", el inglés "to play" o el francés "jouer").

El teatro se convierte en dinámica lúdica y didáctica capaz de crear estímulos concretos y de llevar al aula situaciones de la vida real. ¿Esta herramienta tan potente y útil en el contexto del aprendizaje de una lengua extranjera, puede ser utilizada también por el profesorado durante las explicaciones? Si el profesorado inserta ya esta herramienta en sus clases, significa que tiene esta práctica interiorizada y que la puede utilizar de forma activa no solo con ejercicios para los alumnos, sino también como práctica cotidiana. La idea de este breve y limitado estudio de caso, dirigido a un grupo de cincuenta profesores de ELE, es transformar el aprendizaje en intercambio emocional, en estimulo constante y en proceso divertido capaz de involucrar el profesorado y el alumnado.

Day 5

Friday, November 26

Education in Algeria: Western Cultural Imperialism in Algerian Languages and Cultures

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Abstract

This research examines the results of semi-structured interviews with a set of Algerian academics of English regarding western cultural imperialism in Algerian languages and cultures with specific interest in education. Participants agree that the historical linguistic and cultural genocide by the French colonisation had a big impact on the current linguistic and cultural ambiguity in Algeria (Saadi, 2002; Benrabah, 2005; Benrabah, 2013; Lorcin, 2014). The current research also shows that the historical fossilisation of cultural and linguistic genocides can be clearly shown in political decisions to design textbooks with biased cultural representations (Djafri, 2013). Further, this research demonstrates the Francophile ideology in Algeria that has an influence on the selection and the cultural outcomes of cultural texts. The result is a big transformation in Algerian culture and identity as many indigenous started seeing themselves as 'French' (Lorcin, 2014).When Arabisation as a policy was introduced in order to break the French linguistic and cultural dominance, many pedagogues believed that French is the language of modernity and science (Benrabah, 2013). It is more of a simple perception that is firmly established among Algerian academics to look at other languages speakers rather than the French with an eye of contempt. The project also reveals the dependency of the Algerian education on the French one highlighting similarities and French educational products in the Algerian schools and universities. The result is Algerian learners absorb rather than interact with western values.

Exploring Interactions with Diverse Individuals in Non-English-Speaking countries: Insights from a Group of International Volunteers from Mainland China

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Abstract

Disinformation continues to spread in the era of COVID-19, leading to a deteriorating effect of dividing communities and mobilising hate, which has placed the ability to interact interculturally in an increasingly important position. The current study explored a group of volunteer's interaction experiences with diverse individuals in real-life situations. Gaining an understanding of why intercultural interaction either succeeds or fails, and the role that the attitudes and actions of all parties involved play in these contacts, can help aid our understand of how individuals deal with potential conflicts of this nature. Additionally, because individuals face many similar issues in our increasingly interconnected and interdependent world, the findings could potentially provide new insight into working and communicating with diverse individuals. Despite international volunteers can be valuable participants for studies in the intercultural communication field, research has not kept pace with the phenomenon. This study focuses on exploring international volunteers from Mainland China's lived experiences of intercultural interaction resulting from overseas volunteering projects in countries over 4 continents, most of which are non-English speaking countries. The focus of the study is not limited to intercultural contacts with hosts in the volunteering destinations, but also includes contacts between participants and other international volunteers across the globe. This study employed individual semi-structured interviews with 12 interview participants as primary data source, and reviewed 182 existing narrative reports to provide contextualising orientation material prior to the interviews. The findings provide deep insights into the phenomenon of intercultural interaction. Specifically, this research project reflects participants' understanding towards the notion of 'intercultural interaction', highlights the benefits of and barriers to intercultural interaction, and identifies competencies needed for intercultural interaction as well as potential strategies for developing those competencies.

An investigation of the Sustainable Development Goal (SDG) of gender equality in English as a Foreign Language (EFL) textbooks in Turkey

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Abstract

The United Nations International Children's Emergency Fund (UNICEF) estimates that boys between the ages of 15 and 19 receive 2.5 times more education (i.e. any type of training) than their female counterparts of the same age (UNICEF, 2021). Similarly, the representation of women in professional life, particularly in organizational power and decision-making positions is lower (United Nations Global Compact, 2021). In 2017, the United Nations (2017) took the initiative and called for the world to address this disparity. This was operationalized in the Sustainable Development Goals (SDGs) that includes Gender Equality (SDG no.5). The aim of this SDG is to end discrimination against women and girls across the world and to encourage their full participation in social, political, and economic activities. This can be done through awareness-raising initiatives. One such initiative is highlighting and operationalizing gender equality issues in English as a foreign language textbooks. This study therefore investigated the representation of SDGs in the Turkish senior high school English as a foreign language (EFL) textbooks and syllabus. In doing this, a qualitative content analysis was conducted on the entire syllabus and four textbooks. Follow-up semi-structured interviews were conducted with eleven high school EFL teachers to get teacher reflections on the SDGs in the EFL curriculum. Results showed limited representation of SDGs in both the textbooks and overall syllabus. Interestingly, although most of the teachers agreed that gender equality should be given high priority in these materials, little evidence of this SDG was found. EFL materials might further incorporate problem-solving activities and project work to mitigate this issue. Further implications of these findings for language practitioners, policymakers and curriculum designers will be given.

Local educational realities challenging global notions: The Open City and Amereida

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Abstract

The Open City founded in 1967 in Ritoque, Chile, is an example of a novel pedagogical approach joining architecture and poetry to change the global perspective and decolonizing the notion and the identity of America (Cruz, Iommi et al., 2019: 301). Founded in 1967 by Godofredo Iommi, Alberto Cruz and the collective of architects proceeding from the School of Architecture of Valparaíso, the self-constructed Open City represents a local alternative to the global, Eurocentric vision of America as a continent which history and identity is strictly dependent by the European culture.

Such autonomous vision of South America is expressed in the manifesto of the School, "Amereida", a collective poem written in 1967 about the search for the American identity within the continent itself. Such as Aeneas travelled across Europe to found the occidental civilization, the School's members realised a series of "travesías" across South America searching for its origins by joining the original, pre-Columbian cultures and the European legacy in a proper foundation epopee. The poem criticizes the Eurocentric vision of the American continent emphasizing the opposition between discover and finding and, understanding America as a spatial and ideological concept (Cruz, Iommi et al., 2019: 301-302), alters the traditional points of reference to look at the austral continent from a proper American perspective. Today, the ideas of the Open City and "Amereida" are revisited within the series of seminar "Americas, translated place: Amereida y la traducción (latino)Americana", an interdisciplinary project aimed to investigate the main issues concerning Latin American identity and origins arising from "Amereida" and its translation into American English. This paper will explore the Open City project through a critical analysis of "Amereida" and of the issues arisen from its translation highlighting the impact of a local, pedagogical project on the decolonization of the education and, more generally, of the American identity.

Chinese Postgraduate Sojourners' WeChat Community

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Abstract

WeChat is a Chinese multi-purpose messaging, social media and mobile payment app, and with the overall number of 1.2 billion active users in the first season of 2020 (Huaon, 2020) it is by far one of the most popular Chinese social media. As a Chinese postgraduate sojourner, I have long noticed students' extensive usage of WeChat while studying abroad and the strong influence of WeChat community.

The wide use of WeChat among Chinese sojourner postgraduates and the engagement of the local Higher Education resulted in a big WeChat community within High Education Context. However, there are little researches focusing on the nature of this virtual community. Moreover, the relationship between Chinese postgraduate sojourners' WeChat community and students' intercultural communicative competence (ICC) also remains unclear. ICC is considered "very broadly as an impression that behavior is appropriate and effective in a given context" (Spitzberg, 2000, p.379).

Therefore, I plan to carry out a longitudinal study of 9 months on 15 Chinese postgraduates and 5 University staff to figure out. The study will be ethnographic, and highly qualitative in nature. Data will be collected through interviews, and documentation data including chat records on WeChat and the WeChat article will also be gathered then analyzed to study the WeChat community, including HEI's engagement and its influence on students' ICC development. Deardorff's "Process Orientation" ICC assessment model (2006) will be adopted in the research along with Baiutti's ICC indicators (2018) developed based on Deardorff's model.

The practical outcome of this study is to help students to better interact interculturally while studying abroad, and to give reference to university to increase Chinese students' engagement. The theoretical contribution is to tailor Baiutti's ICC indicators to better suit the high education learning context.

An Intercultural Carol: The Ghosts of Past, Present, and Future Interculturality

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Abstract

Today more than ever, culture has "currency." However, not exclusively as an economic asset but for its curricular and pedagogical affordances within peace-building projects and educational reform projects (Peña Dix, Tejada-Sánchez & Truscott de Mejía, 2019, p. xxiii). Indeed, language teacher education programs are shifting their emphasis from competency-based formation models predicated in language proficiency, pedagogy, didactics, ICT, and research to critical and intercultural orientations (e.g., Universidad del Valle). This presentation engages Dicken's metaphor (past-present-future) and its main character (Scrooge) to (1) examine the nature of current intercultural competence models (compositional, co-orientational, developmental, adaptational, or causal path models, after Spitzberg & Changnon (2009)) and their assessment implications; and (2) analyze how language and culture are mobilized within an intercultural approach to language teaching. The ghosts of interculturality's past, illustrated in Celce-Murcia's (2007), Byram's (1997), and Kramsch's (2006) models could be labeled as 'aspirational' (Gaztambide-Fernández & Angod, 2019), for the language learner aspires to blend, to become (or approximate) the desired other (native speaker), ignoring the relationships among their language(s)/culture(s) and the target language/culture. The ghosts of interculturality's present showcase the transition from competency models to orientations. As an onto-epistemological move, as illustrated by Ferrão Candau (2010) and Scarino (2009), it shifts from a curricular (individual) to a pedagogical (collective) (Gaztambide-Fernández, 2012) orientation, creating tensions with received views of assessment and language proficiency. The ghosts of interculturality's future foreshadow how interculturality will shape/be shaped by disruptive technologies (portable AI devices, AI symbiotic evolution, nano/biotechnologies), bioethics, new forms of work/education, new pandemics, etc. The presentation concludes that an intercultural orientation if rooted in anti-colonial politics (Kempf, 2009) will help deal with new forms of ethnocentrism/nationalisms; heteropatriarchalism, hetero/homonormativity (Valencia, Arenas, Arrendondo & Buriticá, 2020); phallogocentrism (Cixous & Clément, 1986); verbocentrism (Álvarez Valencia, 2018); and new forms of oppression.

Intercultural Adaptability of Algerian Students Abroad: an application of communicative theory of cross-cultural adaptation

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Abstract

Study abroad programs are said to have the potential to grant intercultural immersion opportunities that students perceive as having different cultural norms and practices and which thereby lead to intercultural adaptability. While there is considerable body of research regarding students' experiences abroad, evidence that support this claim appears to be limited by a range of methodological weaknesses including small homogeneous samples, and an absence of a rigorous ethnographic research strategy. Informed by Kim's (2001) integrative theory of cross-cultural adaptability, this article seeks to provide new insights on the possible impact that cultural exposure may have on the process of intercultural adaptability on the basis of a case study of Algerian students in the UK. The study was informed by the constructivist/interpretivist paradigm and used a qualitative research strategy and an ethnographic case study design to explore the process that students went through to reach an intercultural adaptability. Based on the results of the present research, it was possible to draw a series of implications for educational institutions and to revise Kim's theory of cross-cultural adaptability.

The impact of intercultural engagements on cultural understanding via Confucius Institutes in Britain

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Abstract

As the Chinese government funded language and culture organisations oversea, Confucius Institutes (CIs) continuously received suspicious views and criticisms particularly in political studies from the West. However. these views tend to be 'long on concerns but very short on evidence' (McCord, 2019, p. 428) with a Eurocentric mindset, and few studies examined what really happened in CIs with a broader view, i.e., the cosmopolitan view. By focusing on the intercultural engagements through CI activities between activity participants and Chinese staff in 10 British CIs, this study presents a significant shift from the emphasis of prior research of political discussion to the intercultural communication on CI studies. Meanwhile, by acknowledging the capacity of self-problematisation, self-transcendence and pluralisation under the critical cosmopolitan perspective (Delanty, 2009) from personal level, this study discovers the self-transformation moments and a variety degree of cosmopolitan competence (Hannerz, 1990) from both sides in the process of critically and reflectively understanding of Self, Other and World. In this case, I argue the cosmopolitan competence goes beyond the skill and knowledge levels' intercultural competence but attains a deeper level's competence on cultural understanding and intercultural communication.

"It comes down to respect": A positioning analysis of identity and investment in learning Spanish

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Abstract

Foreign language study in U.S. universities has observed an overall decline in enrollment, leading to underfunding or elimination of many programs (MLA, 2007, 2016). While these large-scale reports reveal important overall trends, further investigation of individual experiences with foreign language learning is warranted. Informed by the frameworks of investment (Darvin & Norton, 2015) and narrative inquiry (Barkhuizen et al., 2014), the present study offers a qualitative case study of one student's investment in learning Spanish.

Data were collected through semi-structured narrative interviews with Morgan, a student at a northeast U.S. university. Content analysis explored investment components at play (i.e., ideology, capital) in Morgan's experience, and findings indicated an awareness of ideologies surrounding L2 learning leading to investment in cross-cultural awareness. Additionally, three-level positioning analysis explored identity construction in relation to story characters, audience, and ideologies at play within Morgan's narrative. These findings revealed identity positions of 'privileged American', 'intercultural citizen', and 'advocate for multilingualism' that were constructed through discourse features of contrasting characters, offering advice, providing metacommentary, and expressing opinion/stance.

Morgan's narrative aligns with Ortega's (2019) call for focusing on 'equitable multilingualism' in applied linguistics and serves as evidence that such a perspective is attainable for university students in anglophone contexts. Similar to Barkhuizen's (2010) research on teacher narrated identity, Morgan's identity construction is shaped by an awareness of sociopolitical consequences that learning (or not learning) Spanish might have for her and for others. Finally, Morgan's investment in learning Spanish is a rich example of how through investing in L2 learning, individuals 'negotiate symbolic capital, reframe relations of power, and challenge normative ways of thinking' (Darvin & Norton, 2015, p. 47). Morgan's investment in learning Spanish is a stance both shaped by and resisting different ideologies. Implications are considered for researching and supporting investment and identity development in L2 education.

If you don't go out and talk to people for hours, your Spanish won't improve that much: The struggle to implement learner beliefs through agency while managing anxiety during study abroad

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Abstract

This ethnographic study was broadly intended to examine what a promising year-long sojourner would do regarding (i) L2 involvement and (ii) cultural-intercultural engagement in order to increase her proficiency levels in the target language (L2) and culture (C2)—two of her self-reported goals—while studying in Spain.

The participant (E) was a third-year university student from the US, majoring in Spanish and minoring in French; she had above-average academic records, and claimed to have favorable attitudes towards both her L2 and C2.

An ethnographic case study was conducted during one academic year (9 months) so that the themes, issues, and emotions that E faced while fulfilling her new roles in Spain could be captured in depth (see references below). The data-gathering procedures consisted of a background questionnaire, six in-depth, face-to-face interviews, six short L2/C2-based tasks (all performed during the interviews), and five reflective journal entries.

The roles of E's (i) agency, (ii) anxiety, and (ii) learner beliefs became increasingly salient during the study, and gradually evolved into its shared focus. The findings revealed that E's promising study-abroad situation at the outset did translate into relatively sustained L2 and C2 involvement in the target community, especially during the second semester of her sojourn. However, the L2/C2 involvement process—based mainly on finding and keeping native conversation partners—did not just happen 'naturally' or spontaneously, as is often assumed regarding learners in this particular context. Rather, the agentic engagement process was discontinuous, thoroughly intentional, and increasingly effortful.

The data obtained evidenced that the effects of E's highly perceptive and critical learner beliefs tended to increase her anxiety levels while her powerful learner agency was weakened not only as a result of the combined effects of her beliefs and anxiety, but also due to her reduced self-image and status unequal position in the host culture.

Whose knowledge do we validate in universities? Addressing challenges for students to be admitted into a community of scholars through a community engaged learning project.

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Abstract

As the number of international students enrolled in Dutch universities raises about 15% per year, structuring the admittance of those international students into academia, that is, into a community of scholars is a key task for university management and educators alike. It requires an understanding of who is admitted to the community and who not, and whose knowledge and knowledge-producing capabilities are recognized and validated (Hellstén, 2008; Singh & Shrestha, 2008). This is also true for 'non-traditional' and 'diverse' students. It is thus paramount to engage with students' own analyses of their lived experience with inequality, aiming at working toward more equitable and inclusive practices. (Gibson & Cook-Sather, 2020).

This paper presents the implementation and the outcomes of a community engaged learning project that I proposed as part of a course in Intercultural Communication. Twenty students in my course collaborated with ten external students with a refugee background, who could follow some courses at our university. In our case the community we engaged with has been our own educational setting. Participants explored what challenges students face when navigating the new academic environment of an European institution for Higher Education, with its hidden curriculum and expectations, while at the same time defining strategies for contributing with one's own networks of knowledge and knowledge-producing capabilities. In line with the premises of critical pedagogy, this enabled us to develop a discourse of both critique and possibility, fostering educated hope (Giroux & Filippakou, 2020, p. 2092), that is, not only imagining a different future, but also designing concrete solutions to the challenges through design thinking processes. Drawing from narrative accounts from the participants, this paper explores the outcomes of the project regarding sharing experiences through storytelling, defining the challenges through deep empathy, and proposing prototypes of solutions.
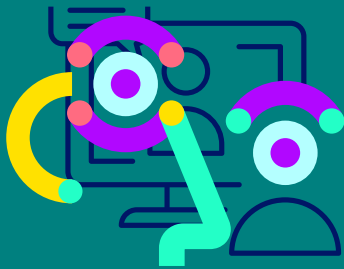
Cultural Adaptation of Foreign Students in Vienna
A Sociolinguistic case study on Iranian Students

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Abstract

Intercultural studies have recently attracted the attention of many scholars in the field of applied linguistics, as culture plays a significant role in international students' success or failure in the target context. International students experience far-reaching psychological and socio-cultural changes. In this regard, Iranian students in Vienna may experience difficulties based on low culture proximity between Iranian and Austrian. Moreover, they may experience difficulties regarding their low familiarity with the Austrian academic system. My study aims to find out if Iranian students attending universities in Vienna experience any difficulty in their cultural adaptation to the Austrian society, if they have preferred acculturation strategies, and whether their origins, mother tongues, and/or educational fields play any role in this experience. According to the conference focus, attention will be on intercultural misunderstanding; cultural differences and prejudice; and differences in the academic system. The sociolinguistic analysis will focus on whether mother tongues and cultural backgrounds influence Iranian students' cultural adaptation and acculturation strategies, based on the participants' experiences in their German language communication. To study both the ethnic background and the academic culture, in this research project, the concept of culture will be based on Holliday's (1999) theory, large culture, and small culture. It also addresses Kim's (2001) cross-cultural adaptation model and Berry's (1997) theory of acculturation strategies. To answer the questions of this study, a mixed-methods study involving a qualitative phase of research on focus group discussion, short essay writing, and one-to-one interviews as well as a quantitative phase based on questionnaires, will be applied. Both the qualitative and quantitative data collection and analyses will be used to triangulate and understand the topic in depth. My presentation will concentrate on the data from the qualitative phase and discuss the main difficulties that Iranian students have experienced in Vienna.

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