Call for Chapters
(Deadline for abstracts: 15ᵗʰ March 2013)

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Post-intercultural Education Online:
New Perspectives and Challenges

The 'intercultural' is in turmoil. Researchers, practitioners but also the general public are now reacting to various 'hoaxes' and conceptual misunderstandings that are associated with this polysemic and political notion. Actually not two definitions of the intercultural seem to match. This has many consequences for education and especially for the actors involved. According to Burke (1955: xiii): "Since no two things or acts or situations are exactly alike, you cannot apply the same term to both of them without thereby introducing a certain margin of ambiguity". So how can we continue working on such a contested notion, especially in relation to the multifaceted worlds of digital technologies?

In this publication we prefer to talk about *post-intercultural education*, a form of education for diversities that promotes moving away from culturalism and essentialism (or relying only on e.g. national or ethnic cultures to explain what people do and think). These phenomena are increasingly described as problematic as e.g. culture is "smuggled in" to do much the same thing as e.g. the idea of race (Prashad, 2001): "Culture becomes the means for social and historical difference, how we differentiate ourselves, and adopt habits of the past to create and delimitate social groups" (Ibid.: xi). They can also lead to injustice, unfair comparison and 'hierarchization' of self and other. Methodological nationalism as well as substitute dichotomies such as East-West, North-South, Individualist-Collectivist, insiders-outsiders are also questioned and discarded as explanatory forces in post-intercultural education. Finally post-intercultural education aims towards accountability, empowerment, commitment but also justice (Lange, 2011)

Identities of various kinds also need to be taken systematically into account in post-intercultural education to open up analyses of encounters and teaching-learning. Needless to say that digital technologies have Amartya Sen, in his book on India (2010: 50) reminds us that "The same person can be of Indian origin, a Parsee, a French citizen, a US resident, a woman, a poet, a vegetarian, an anthropologist, a university professor, a Christian, a bird watcher, and an avid believer in extraterrestrial life and of the propensity of alien creatures to ride around the cosmos in multicoloured UFOs. Each of these collectivities, to all of which this person belongs, gives him or her a particular identity. They can all have relevance, depending on the context. There is no conflict here, even though the priorities over these identities must be relative to the issue at hand". Though this represents a challenge for analyzing the intercultural, this is the path that we would like to suggest to work on the use of digital technologies in education. In light of these objectives, digital technologies as "mindtools" (Jonassen, 1996, 2000) can offer new opportunities to develop critical thinking. How can we integrate multiples identities (or identification) that take place in

this context, especially beyond individualist biases to reflect the co-constructive characteristics of these phenomena?

In this call for chapters, we are interested in attracting authors who wish to move away from the problems described earlier and propose new and innovative ways of analyzing online education in relation to the intercultural. The authors can be from any field of research (general education, language education, intercultural communication, sociology, anthropology, etc.) and work on formal/informal education at any level of the curriculum. The following questions can be asked:

- How can we define online post-intercultural education? What are its goals and how can it be implemented beyond the 'hoaxes' mentioned earlier? What are the challenges of working with this approach?
- Online intercultural education has a short history but still merits being critically reviewed: what have been the approaches in terms of research and practice? What are the problems and consequences for the different actors involved and for learning-teaching?
- How can we analyse online education without "culture wrap(ing) us in its suffocating embrace" (Prashad, 2001: xi)? If culture is a misnomer for online post-intercultural education, can we work with the idea of "doing identity", see "doing interculturality"?
- In a similar vein what can be done with problematic concepts such as community or group and the 'intercultural' online?
- The concept of intercultural competence has played an important role in online intercultural education, especially in its culturalist and often contradictory format. Can we work with such a concept 'without culture' and that reflects interaction and power difference?
- Given the importance of language in intercultural encounters, how can we give it more strength in online post-intercultural education?
- What could now be considered as intercultural learning online? What practices? What variations? What difficulties? How do we know that people are learning to be more intercultural? What does it mean?
- The issue of assessment has often been put forward in relation to online intercultural education. By changing paradigms, can we change the way we look at these issues?

Deadlines

Abstract of proposed chapter (300 words): 15th March, 2013
Full chapters to be submitted: November 1st, 2013
Authors are invited to submit a **300-word** proposal (including a few lines about the author(s)) in English to both editors by **15th March 2013** (vtremion@gmail.com & fred.dervin@helsinki.fi). The proposals should clearly explain the theoretical positioning and concerns of the proposed chapter, and include a short description of a corpus (where applicable). A basic bibliography may also be added. Full chapters are expected to be submitted by **October 1st 2013.** The proposed book will be submitted to Sense Publishers.