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Linguistics for intercultural education

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evangelical movement in the USA. Although it has benefitted research in the field of linguistics, it also contributed to a situation in which voluntarily isolated communities ended up ceding their territory for resource extraction.

Upon the completion of the book, researchers, students, and other readers began to see that far from providing blueprints for an ideal IEB in Latin America, the academic studies it compiled made a substantial contribution to critical thought. The studies in general aided in the construction of a new paradigm for decolonizing knowledge and science. In this way, the authors have distanced themselves from ‘functional interculturalism,’ and opt instead for another construction that can be called ‘de-colonial interculturalism.’

The authors fearlessly enter the debate of these questions during a period in which discussing the subject of IBE is controversial, in a context in which even ‘progressive’ states accuse indigenous movements of being ‘sectarian’ or acting under financing from NGOs. They give voice to these groups so that they can be true protagonists and interpreters of their own struggles. We must be ready to invite the constant challenge by the voices that are made audible through such research.

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Linguistics for intercultural education, edited by F. Dervin and A. Liddicoat, Amsterdam/Philadelphia, John Benjamins Publishing Company, 2013, 201pp., USD 143.00 and EUR 95.00 (Hardbound), ISBN 978-90-272-1307-5, USD 49.95 and EUR 33.00 (Paperback), ISBN 978-90-272-1308-2, USD 143.00 and EUR 95.00 (e-Book), ISBN 978-90-272-7235-5

The eight chapters of this publication, all by scholars with relevantly interdisciplinary credentials, address different ways in which linguistics can contribute to the further development of multicultural awarenesses and to the maximisation of intercultural exchanges. The editors, Fred Dervin and Anthony J Liddicoat, have drawn on complementary academic perspectives based on their respective European and American contexts in order to put together a number of ground-breaking documents, which themselves indicate significant interactions across the boundaries between separate departments in geographically distant and culturally distinctive settings.

The introduction to the volume offers a useful account of the debates around the terminologies as well as the notions underlying different understandings of ‘interculturalism’ in education. Contributors exemplify linguistic distinctions between the terms ‘multicultural’ and ‘intercultural’ which, as they point out, are often used interchangeably by analysts less aware of the past etymological origins and current linguistic meanings that continue to reflect two different emphases, the one foregrounding an acknowledgement that in any context a number of forms of culture are likely to be found existing side by side to an extent that will need to be taken

account of in educational processes and the other laying greater stress on the deliberate promotion of interactions between those different cultural and linguistic forms.

The editors place the practical enquiries explored by the papers they have selected against a background of two conflicting features they have noted in contemporary world society:

- ‘Hypermobility’, leading to an unprecedented volume of encounters between people from different countries, speaking different languages and engaging in diverse cultural practices and
- Ongoing racist attacks, systematic ethnic cleansings and other forms of rejection of difference or ‘Otherness’.

The book seeks in consequence to address what its editors have identified as a priority across an increasingly globalised international context– the necessity of finding ways of ‘improving intercultural education’. The editors point to a moral imperative facing national education systems that they should relate more adequately to linguistic and cultural diversities; with reference to Beacco’s idea of defining ‘compétences culturelles’ they argue for supplementing the Council of Europe’s existing taxonomy of measurable educational objectives with the addition of three types of components to be included in the concept of linguistic communication, namely *compétence linguistique*, *compétence sociolinguistique* and *compétence pragmatique*.

The discipline of linguistics is seen in this book as capable of providing insights and possible solutions with regard to major political and ethical dilemmas. Professionals with a linguistic formation can look, for example, not solely at the ways in which language learners build their knowledge of new language systems by complementing the more familiar ones which they have already acquired; researchers have found it additionally productive to conduct research into perceived differences between the learners themselves and the speakers of the languages they are learning and also at perceptions of value systems. Aspects of interactions ascribable to social class or other forms of group identity can be shown to have analysable linguistic, attitudinal and behavioural dimensions. In some interactions being assertive may be considered ‘rude’ or ‘selfish’ or questioning and enquiry may be seen as ‘insolent’ or ‘destructive’.

Relevant instructive methodologies are explored through some notable projects which are underway and are reported on in the second part of the publication. One such project which has attempted to study interculturality in education is particularly rich in wider implications. The author of this contribution is Virginie Trémion, who at the beginning of the research was based with the Université de Lille 3 but who is now with the Institut Supérieur de Pédagogie in Paris. Trémion has been able to demonstrate how the construction of alterity can be linked to the context of discourse production, as observed, for example, in online exchanges. Her corpus for analysis consists of written extracts from participating students’ logbooks and semi-structured interviews.

Trémion and other researchers whose work has been reported in this book have followed Byram (citing various documents published between 1997 and 2013) in looking into the notion of communicative competence as something way beyond grammatical competence; they have found corroborations here with the contention in Abdallah-Preteuille’s 2006 publication, ‘Les Métamorphoses de l’Identité’ that the

adoption of an intercultural approach means thinking of humankind in terms of rich variation rather than in terms of limiting dichotomies, borders and categories. The selected contributions go on to cover each of the following approaches with regard to their practical relevance to the improvement of forms of intercultural communicative competence: Critical Discourse Analysis, Énonciation, Conversation Analysis and Cross-Cultural Pragmatics. They refer in detail to and find practical applications for ‘ethnopragmatics’, a discipline which has recently emerged and has begun to focus on how analyses of language in use can reveal underlying cultural constructs.

Taken together, the eight contributions give valuable insights into ways whereby Linguistics in general, and Discourse Analysis in particular, whether in a French, English, Dutch or American tradition, may be developed to make a rigorous contribution in the educational preparation of world citizens for the future. The methods used for describing, analysing and drawing conclusions from bilingual and trilingual texts have to date been restricted mainly to the high status languages of English, French and German but they could usefully be extended further, beyond the interactions which initially fascinated Byram with regard to Danish and German: contexts in which learners have family and community connections across combinations of languages such as Italian and Welsh, or Urdu, Punjabi and English.

The present publication does not restrict itself to providing an account of the potential contributions of different branches of applied linguistics in researching intercultural education processes. It highlights a number of different ways of mobilising such knowledge, both in traditional classrooms and also in the new forms of learning implied by new communication technologies. The book will appeal to an international readership of students, scholars and professionals across a wide range of disciplines, but especially those who are interested in finding ways of making intercultural education more effective.

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Interkulturelles Lernen: ein Praxisbuch, edited by Regine Hartung, Katty Nöllenburg and Özlem Deveci, Schwalbach/Ts., Debus Pädagogik Verlag, 2013, 206 pp., €24.80, ISBN 978-3-95414004-6

During the last two decades, intercultural education has been coming of age and has been unleashing a rich debate on models, approaches and measures to diversify and/or ‘interculturalize’ schools and other educational institutions. Although many introductory texts, companions and even encyclopedias have been published since then, most of these publications still reflect a certain ‘normative bias’: they tend to prescribe how to teach, learn and/or organize schools interculturally instead of describing how this has been done in practice.

The German-language book under review, ‘Intercultural Learning’, on the other hand, starts not from prescriptive models, but from descriptions of daily educational