International Conference on

Intercultural Competence in Communication and Education

(ICCEd2015)

Presented by

**the Faculty of Modern Languages and Communication,
Universiti Putra Malaysia, Serdang, Selangor, Malaysia**

In cooperation with

**the Department of Teacher Education, University of Helsinki, Finland and the
Helsinki School of Interculturality**

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About the Conference

Contradictorily the concept of *intercultural competence* is both polysemic and empty at the same time. Researchers, practitioners but also decision makers use it almost mechanically without always worrying about its meaning(s), the ideologies it represents, the impact(s) it has on those who are embedded in its discussions and the injustice it can (too easily) lead to such as neo-racism. A few 'usual suspects' – mostly derived from English-speaking researchers/practitioners who enjoy prestige thanks to the symbolic violence of English as a World Language and/or prestigious supranational support – whose work is systematically (and uncritically) mentioned have often managed *volens nolens* to keep mainstream global understandings of intercultural competence simplified, fuzzy, idealistic and/or unrealistic. For example the 'faulty' keywords of *culture*, *tolerance* and *respect* are still present in discussions of intercultural competence.

This call for papers is interested in new, critical and original discussions and approaches to intercultural competence that go beyond these problematic 'macdonaldised' models and 'reinventing the wheel' perspectives. The conference is interdisciplinary and covers the 'broad' fields of communication and education.

The organisers are looking for contributions which are questioning the most 'influential' models of intercultural competence and/or who have attempted (un)successfully to develop new understandings and models of intercultural competence. The organisers wish to promote the idea that failure is also inherent to intercultural competence. The question of assessment can be touched upon but the idea that intercultural competence can be summatively assessed should be abandoned. The organisers consider intercultural competence to be synonymous with *multicultural competence, cross-cultural competence, global competence*, etc. as these labels are also unstable and have many different meanings.

The organisers are especially interested in fresh perspectives from all parts of the world. Historical/diachronic papers 'denouncing' *reinventing the wheel approaches* as well as alternative methods and approaches are very welcome (e.g. use of bodily experiences).

The following themes (among others) can be dealt with:

- What's wrong with current approaches? What mistakes have been made in the past and today – especially from researchers' perspectives?
- What are the myths around the concept of intercultural competence?
- Is the idea of intercultural competence a thing of the past? How does it compare to intracultural competence (if such a thing exists)?
- Can the idea of intercultural competence be really useful for conflictual situations? How can we explain conflicts – which are necessary – beyond the usual suspect of cultural difference?
- What can we do with old and tired concepts such as identity, culture and community when we talk about intercultural competence?
- How is Intercultural competence understood/taken into consideration in the context of Arabic/English/French/Mandarin… as a lingua franca?
- How do students and e.g. mobile students understand intercultural competence? What seems to influence them?

- How is the 'teaching' of intercultural competence implemented in second/foreign language classrooms? Does it echo the teaching of intercultural competence in communication/ management and vice versa?
- (How) can we move from an individualistic approach to intercultural competence to interactive and co-constructivist ones?
- With increasing use of digital technologies, how does intercultural competence fare?
- Can neurosciences contribute to renewing the idea of intercultural competence? What about art, music, etc.?

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- Barbot Marie-José, University of Lille, France
- Brunila Kristiina, university of Helsinki, Finland
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OPENING CEREMONY & CONFERENCE PROGRAM (ICCEd 2015)
DAY 1: WEDNESDAY (8 APRIL 2015)

08.00-09.00	Registration		
09.00-09.30	Opening		
09.30-10.30	Keynote address: **Prof. Anne Cheng** **What matters in intercultural competence? Teaching Chinese intellectual history at Collège de France as an experience**		
10.30-11.00	Break		
11.00-13.00	**Parallel Session 1**		
	Room 1 TBA	**Room 2 TBA**	**Room 3 TBA**
11.00	Moving beyond intercultural competence: A cultural responsiveness approach to study abroad **Susan Oguro & Angela Giovanangeli**	Is it possible to use a "liquid" rather than a "solid" approach to teaching an intercultural course in a business faculty? **Leonie Elphinstone**	Reflections of own vs. other culture: Considerations of the ICC Model **Eiko Gyogi & Vivian Lee**
11.30	Representation of Intercultural communication in the classroom through the eyes of PRC Chinese Students in France **Yeow E-Lynn**	Beyond an essentialised culture model – the use and abuse of cultural distance models within intercultural communication and management studies **Michael Jeive**	State of the art – Intercultural competence in teacher education in Germany **Ina-Lotte Dühring**
12.00	Representations of the host country and implications for academic mobility **Chin Ee Wen**	Intercultural competence: The general, the specific and the individual **Robinson Fritz**	The importance of intercultural competency in higher education **Alfa Patriana**

12.30	'Education beyond boundaries': A creative approach **Dipannita Datta**		Revisiting intercultural competence: A reflection on Non-Western experiences **Syarizan Dalib**
13.00-14.00	LUNCH		
14.00-15.30	**Parallel Session 2**		
14.00	Translation as a philosophical paradigm: The case of education **Salah Basalamah**	Renegotiating Identities: The case of a researcher interviewing lecturers from different backgrounds **Chin Sin Zi**	Shop signs as a communicative act in a multi lingual linguistic landscape **Helen Tan, Chan Swee Heng & Teow Chooi Ping**
14.30	Fostering intercultural literacies through Movie: A proposition of the "FILM" Model **Theeranan Attagaroonphan**	Im/Politeness in intercultural communication **Ahmad Izadi**	'Intercultural Sensitizer' based on cultural dimensions and the three components of attitudes **Annika Hofmann**
15.00	Intercultural competence and the teaching of Indian fiction in English: Arundhati Roy's the God of small things **Rajeshwar Mittapalli**	A social cognitive approach to and multilevel understanding of Intercultural competence **Daniela Gröschke**	Exploring the use of metaphor analysis in investigating cultural ways of thinking and talking about health and illness **Lisbeth Lendik Edmond, Mei-Yuit Chan, Sumathi Renganathan & Ngee-Thai Yap**
15.30- 16.00	Break		
16.00-17.00	Plenary Session: **Prof. Adrian Holliday** **Understanding what we bring with us and the processes of small culture formation**		

CONFERENCE PROGRAM & CLOSING CEREMONY (ICCEd 2015)
DAY 2: THURSDAY (9 APRIL 2015)

09.00-10.00	Plenary Session: **Ezhar Tamam**		
	Conceptualization and measurement of intercultural competence in Malaysian studies: Taking stock and setting directions for moving forward		
10.00-10.30	Break		
10.30-12.30	**Parallel Session 3**		
	Room 1	**Room 2**	**Room 3**
10.30	From France to Malaysia: International students' motivations and intercultural adjustment **Nguai Seen Sian**	Intercultural competence from a Hungarian perspective **Bajzát Tünde**	Conflicting conceptualisations of cultural identity within Australian public policy debate **Kate Judith**
11.00	Malaysian language learners' abilities to face diversity: Prospective mobile students en route to France **Atafia Azzouz & Regis Machart**	Beyond the ideology of native speakerism of English on teaching : Views from the field of intercultural communicative competence **Mei-Lan Huang**	Reconceptualising Higher Education: The case in Australia **Xianlin Song & Greg McCarthy**
11.30	Hybrid classroom culture in a grade 2 public primary class in China: Examining the impacts of intercultural communication with transnational children and foreign teachers **Klara Abdi**	Idealising Intercultural Competence in a Foreign Language: The example of Malaysian learners of French as an elective subject **Tan Wen See**	The workings of language as sociocultural resource and culture as sociocultural practice in superior-subordinate request emails of a Malaysian organisation **Shamala Paramasivam**

12.00	Profiling language and culture strategy use patterns of ESL student teachers in study abroad **Ruth Wong**	An analysis of lecturers' influence on French language learners' representation of their linguistic competence **Chen Tze Wei**	A case study of cross cultural misunderstanding of 2014 PKPI scholars from Indonesia in the united states **Yoga Prihatin**
12.30-13.30	LUNCH		
13.30-15.00	**Parallel Session 4**		
13.30	Intercultural communication in creative art scene: Appropriation of Japanese popular culture by Malaysian artists **Iman Junid & Eriko Yamato**	A review of literature on amalgamating the gaps in the teaching of English literature **Malissa Maria, Stella Ong Pooi Keng & Othman Ismail**	Intercultural expectations in French at the workplace: when expatriate learners want to be "among them" **Sim Yee Chin**
14.00	Cultural patterns and rhetorical styles **Siamak Babaee & Hardev Kaur D/O Jujar Singh**	The intercultural challenge in Italian foreign language (FL) textbooks: The 'knowledge' factor **Gloria De Vincenti**	Language, power and identity at the legal settings in Japan **Masako Mouri**
14.30	An intercultural pragmatic analysis of the presentation ceremonies of Pakistan cricket matches **Ambreen Javed**	Developing intercultural competence in a foreign language classroom **Ruzbeh Babaee, Sabariah Md Rashid & Seyed Ali Rezvani Kalajahi**	
15.00-15.30	Break		
15.30-16.30	Plenary Session: **Prof. Fred Dervin** **On the dangers of intercultural competence**		
16.30-17.00	Closing		

ANNE CHENG

Professor, College de France

What matters in intercultural competence?

Teaching Chinese intellectual history at Collège de France as an experience

http://www.college-de-france.fr/site/anne-cheng/biographie.htm

Now that we have embarked upon the twenty-first century, we are faced with an increasingly paradoxical situation: whereas China has changed, right before our eyes, and continues to do so at an astonishing rate, especially in the sense of its opening up to globalisation, there continues to be a worryingly high level of ignorance (or, what is even worse, preconceived ideas) amongst our French fellow citizens, including our elites, when it comes to China and Chinese culture. Finding a solution for this ignorance, but also, and especially, making China part of our fellow citizens' general culture, is without doubt a mission of public utility that we can legitimately propose to fulfil at the Collège de France. However, what a most difficult mission it is, since, unlike our colleagues working on subjects closer home to Europe, we sinologists still have to establish a basic amount of common knowledge on China before being able to think of going any further. Needless to say, it is not the work of a mere individual, but rather that of an entire discipline of contemporary knowledge. French sinology today can proudly boast to be a true "community of scholars", with researchers of great quality, including the young generation. We live in a formidable age in which we are able to be extremely specialised in our own domains while at the same time having the possibility of drawing on the intellectual resources and questioning of other disciplines. The romantic attitude of the solitary scholar is no longer plausible due to the fact that China's historical evolution this last century or so, and especially ever since it turned its back on Maoism at the end of the 1970s, makes it necessary for us to be increasingly participative observers, as anthropologists would say. We can no longer look upon China from a distance and subjectively construe it in a quintessential manner. In many ways, we still rely upon ideas which were formed three centuries ago during the Enlightenment period, and which are neither enlightened nor enlightening any more. We most probably have to accept to observe and listen from closer by and thus give up rash generalisation, however enticing and convenient it may be. All said and done, it is probably such culturalist distancing that makes us see China as a sort of monochromatic forest, whereas we are so prompt to grasp even the slightest nuance of colour of the most insignificant leaf when it comes to a culture which is more familiar to us. The purpose of this presentation will be to go into the detail of what it means to teach Chinese intellectual history within the framework of an institution like the Collège de France as a particular experience in intercultural competence.

ADRIAN HOLLIDAY

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Understanding what we bring with us and the processes of small culture formation

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This paper begins with the premise that we are all naturally interculturally competent and aware from an early age. We engage with the culturally strange throughout our lives as we encounter and learn to position ourselves with small cultures such as family, school, other families, and all the groups and institutions that we join or interact with. As with the underlying communicative competence we bring from other languages to the learning of new languages, we carry this intercultural competence with us to apply to new cultural locations. We are beginning to understand that with languages it is acceptable to bring into them references, expressions, pronunciations and identities – linguacultures – from other languages. It is similar with cultures – that we can carry practices and perhaps even values from others into them. We need to be understood by others who have not experienced what we have experienced; and we need to understand that others will have had experienced that we have not, so that we can learn how to communicate with them. This requires respect and sharing, hesitation and caution, and the appreciation that communication might not be easy and has to be worked out on a daily basis. But what we all share to enable us to do this working out is the long experience that we bring with us. Intercultural competence is not therefore something that we must learn when we approach new cultures. Rather, it is something we must recover from our pasts. We need to be helped to research our existing cultural selves and experiences so that we can understand how to employ them in new domains. This may be the role for intercultural education.

There are however barriers. One is the essentialist notion of culture as something which is bound by and exclusive to particular nations and civilisations. There are historical narratives, discourses and ideologies about these things, which we also need to understand critically as strategic statements that serve political needs. These statements are real and important for the maintenance of our identities and world positions. But part of our intercultural competence must be to understand them as constructions and put them in their rightful place – that they breed Self and Other prejudices that we must learn to navigate and which may stop us abruptly. The small culture model is more productive to work with. At this mezzo level it is easier to see the histories, discourses and ideologies that we all bring with us for what they really are – the costumes, the jargon, the banners, the pitches, the food, the ceremonies, the posturing – and the humanity. At the small culture level we can see that intercultural competence may have many outcomes – to join, to leave, to change, to conform, to lead, to concede, to find common ground, and to work together to forge new beginnings.

Given all of this, I will propose the need to interrogate the term 'intercultural' in its relationship with 'competence'. These terms just might not fit, perhaps in favour of the older concepts of sociological or cultural imagination.

EZHAR TAMAM

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Conceptualization and measurement of intercultural competence in Malaysian studies:
Taking stock and setting directions for moving forward

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Intercultural competent is an important communication issue in a multicultural, multiethnic, multi-religious society such as in Malaysia. Studies on the meaning and measurement of intercultural competence certainly have a theoretical and practical significance. This paper provides a review and synthesis on studies (or lack of studies) on intercultural competence situated in a Malaysian cultural context by examining how the concepts have been defined, measured, and the theoretical perspective employed in the intercultural competence studies. Commentary is offered on the differences and similarities on the conceptualization of the construct intercultural competent and its implication on practice. In doing so, the paper attempts to identified and highlight the view that is uniquely, culturally situated in Malaysia context, and suggests issues and direction for future intercultural competence teaching and research in the country.

FRED DERVIN

Professor, University of Helsinki, Finland

On the dangers of intercultural competence

http://blogs.helsinki.fi/dervin

In a recent post on *Facebook*, the Head of the Education Department at the Council of Europe explained that his institution had embarked on an ambitious task to find ways of defining and measuring democratic and intercultural competences. Defined in the message as "the values, attitudes, skills, knowledge and critical understanding that enable us to participate effectively in today's diverse democracies", these competences are said to include the following (canonical) aspects: responsibility, tolerance, conflict resolution, listening skills, linguistic and communication skills, critical thinking, empathy and openness. The ultimate goal is to propose "a universal and objective system to define and measure the democratic competences required". The definition of levels of attainment would ensue. In my plenary talk, based on new perspectives on the intercultural that have been germinating over the last 10 years by likeminded critical researchers, I question this initiative by reviewing the problems that the components of 'democratic and intercultural competences' as put forward by the Council of Europe represent. My suggested framework for intercultural competences proposes a U-turn in the way these competences are problematized. Instead it promotes e.g. 'learning from failure', 'doubts about discourses of democracy, respect and tolerance', 'moving away from the naïve appearances of empathy and openness' and revising our understanding of critical thinking. The issue of measuring intercultural competences is also touched upon in my talk.

Im/politeness in intercultural communication

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Evaluations of polite, impolite and over-polite linguistic and nonlinguistic behaviors depend largely on the socio-cultural attributes of a society and the individuals' schemata, which are rooted in the communicators' previous experiences. In intercultural settings, communication represents a complicated picture due to the participants' different socio-cultural backgrounds and their unshared cultural schemata (Sharifian, 2008). In powerful-powerless interactions, like those of professor-student, negative evaluations of impoliteness and even over-politeness can result in communication breakdown, to the detriment of the powerless party - the student. Employing ethnography of communication, narrative analysis and semi-structured interviews, this study identified the serious sources of im/politeness-related miscommunication between 15 Iranian students and their Malaysian professors. Iranian interactional practice, greetings, requestive behaviors, gift-giving, and their misconception of power differential are recognized as the sources of bringing rupture in ongoing relationships in communication. The findings further suggest that there is more challenge to intercultural communication than simply attributing miscommunication to differences in cultural behaviors as it is common in current literature.

The importance of intercultural competency in higher education

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Intercultural competency is an approach to teaching and learning that is based on democratic values that affirm cultural pluralism within culturally diverse societies in an interdependent world. There are currently two viewpoints or perspectives of intercultural competency those are the assimilation perspective and the pluralism or global perspective. The assimilation perspective of intercultural competency is that micro cultures must give up their original culture and identities in order to blend in or become absorbed into the predominant culture. The global perspective is that micro cultures can retain many of their traditions such as language, religion, and social customs while adopting many of the aspects of the predominant. The global perspective of intercultural competency recognizes cultural pluralism as an ideal and healthy state in any productive society and promotes equity and respect among the existing cultural groups. This principle allows the global perspective of intercultural competency to extend beyond equity pedagogy as the only way to counteract problems that have been created by the assimilation perspective. With the rapidly increasing interconnections among all race, particularly now, as we face global issues related to the rebellion, terrorism, human rights, and war of each race, institutions of higher education need to embrace the global perspective of intercultural competency if we are going to remain models of democratic societies in a pluralistic world and stay academically competitive in relation to the rest of the world. The purpose of this paper is to explain the global perspective of intercultural competency and how institutions of higher education can use it to remain models of academic excellence in pluralistic and democratic societies.

An intercultural pragmatic analysis of the presentation ceremonies of Pakistan cricket matches

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People from different cultures use language to interact and communicate since communication is the most important aspect of the human language. When the two interactants from two different cultures interact in a way that L1 of one of them is not the language they currently use for communication, pragmatic failures take place. Context is the most important aspect in the realization of the pragmatic components. This lack of the shared social and cultural context between the interactants is the main cause of pragmatic failures. The current study investigates the politeness strategies used by the interactants to save face. The data for the current study consists of the extracts from the presentation ceremonies that are held at the end of the cricket matches. These presentation ceremonies provide a platform to various people to interact with each other. Most of them have different L1. They communicate with each other regarding the present situation of the game and the final win or lose situation. The study analyzes these conversations pragmatically and looks at the strategies used during the process of communication. The study revealed that the intercultural interaction has many instances of the pragmatic failures. One of the ways of pragmatic failure is the flouting of the maxims.

The 'Intercultural Sensitizer' based on cultural dimensions and the three components of attitudes

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In times of globalization people are more and more called upon to interact with members from different cultures. In my dissertation I will develop an 'Intercultural Sensitizer' based on the cultural dimension theory from Trompenaars/Hampden-Turner (2012) as well as the theory of the three components of attitudes by Rosenberg/ Hovland (1960). An 'Intercultural Sensitizer' is a method for trainees of intercultural communication, in which they read a situation about members of the target culture and then select an answer from a multiple-choice-system, which they believe best describes the behavior of the person presented in the situation. In the feedback section will be revealed if the answer was 'right' and if so, what cultural standard lies behind it. If the trainees select a 'wrong' answer, the feedback area will provide information about why this choice might be less probable and they will be asked to try again. This theoretical mix has the advantage, that in contrast to the method of 'Critical Incidents' (Thomas et al., 2000) cultural differences as well as similarities will be displayed. Plus, cognitive, affective and behavioral attitudes can be measured. With this 'building block' for a holistic intercultural training a deeper cognitive understanding about the concept of culture can be achieved. To validate which answer in the multiple-choice-system is the 'right' one, students and employees from Germany were surveyed by a questionnaire. Furthermore, the analyses of Hall (1969, 1989, 1990), Hofstede (2010) and Schroll-Machl (2007) will be added to paint a holistic picture of German cultural standards.

Malaysian Language Learners' Abilities to Face Diversity: Prospective Mobile Students en Route to France

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After two years of intensive French language training, and due preparation in mathematics and sciences which correspond to the French curriculum, around 60 Malaysian teenagers leave Malaysia in order to pursue scientific studies in different French universities. The teaching staff of this pre-France programme in Malaysia include representatives of 'visible' diversities: French citizens and other nationals, native and non-native speakers, members of the French ethnic minorities, etc. Malaysia itself is a multicultural country and highly diverse in terms of language, ethnicity, religion, etc. Our expectations were that the convergence of these French-speaking lecturers with students from a 'culturally' diverse environment would entail a certain form of fluidity in approaching the 'culture' of the host destination. However, our experiences during the required DELF assessments based on the CEFR demonstrate that the representations of France remain rather static and 'traditional'. Such representations generate some anxiety for the students before they travel abroad. In an attempt to evaluate the impact of these representations and the students' readiness to meet 'culturally different others', we conducted a small scale experiment with final semester students who will leave for France two months after the experiment. We first administrated a questionnaire with 15 items to 60 students for the purpose of revealing the students' latent representations of their host destination. The participants were then exposed to a presentation in order to deconstruct their original representations, and asked to write a report in French on this experiment. Results show that the long-term exposure to 'visible' diverse speakers has little effect on the participants in terms of taking diversity into consideration, but that a relatively short but explicit intervention has a rather significant impact on the participants' representations. We conclude that only a pro-active, deconstructive and explicit course of action can enable learners to move away from widely spread stereotypes, and that a fluid intercultural awareness on the part of lecturers is crucial.

Intercultural competence from a Hungarian perspective

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As a result of historical and political changes in the past 25 years and globalisation, European integration and technological innovations, language education and cultural values in Hungary have changed, too. Recently student and workforce mobility have rapidly increased among Hungarians and at the same time more foreign students come to study in Hungary, as well. Furthermore, after the revolution of 1989, Hungary's open door policy attracts more foreign firms to set up their subsidiary companies here. These changes have influenced not only foreign language education in Hungary, but contributed to the emergence and development of intercultural competence, as well. Therefore the aims of the presentation are to show how language education has changed in the past 25 years and how the concept of intercultural competence developed in Hungary. The first part of the paper presents which foreign languages have been taught since 1989 and how language education at primary, secondary and tertiary level has been changed in order to adjust to students' study or work-related needs. The second part of the presentation describes the most well-known Hungarian models of intercultural competence, it also shows to what extent they were influenced by other world-known models and concepts, and illustrates the research studies carried out in the field among Hungarian researchers and their most important outcomes. This part also presents how far education has realised the importance of developing intercultural competence, how it is taught at higher educational institutions, and it also shows the language and intercultural competence requirements of the companies operating in Hungary. The presentation intends to show both the theoretical and practical aspects of intercultural competence from a Hungarian perspective.

An analysis of lecturers' influence on French language learners' representation of their linguistic competence

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The teaching of French was formally reintroduced in Malaysia about 30 years ago. This language is now taught as a foreign language in many boarding schools and in most universities but only two universities have been offering an undergraduate curriculum in French since the late 1990s. These two programmes involve native and non-native lecturers and most of the students who enroll do not have any prior exposure to the French language. The French classroom will thus become the channel through which students, who are in contact with their lecturers, will forge their representation of the language and acquire the skills they need to communicate with French speakers. In this context, lectures with native and non-native speakers are designed to help students have a smoother interaction with speakers of the target language. How do native speaker lecturers influence students' representation of communication in French? Individual interviews were conducted with 5 final year students of B.A. French and 5 fresh graduate students of the same programme. The questions focused on their representation of French before, during and after their study in the university. Data were analysed using the discourse-historical approach (Wodak, 2006). Students show great changes in their representation of French and their desire to communicate in this language which result from the power relation between lecturers (native speakers) and themselves throughout the French class.

Representations of the host country and implications for academic mobility

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Cross-border academic mobility has drastically increased in the last two decades and it has become a major field of research. Many studies on the intercultural experience of international students insist on a sheer opposition between us and them. The word culture is used to put people in different categories and researchers focus on the 'visible' Others who are different. However, mobile students' intercultural experience is also related to the perception of the host country and population before they travel, and the representations they have influence their motivation to participate in mobility programmes. The learners' representations of the host culture impact attitudes and subsequently their behaviours. The purpose of this study is to examine the intercultural discourse held by Malaysian students of German in a public university using Mixed Intersubjectivity (Dervin, 2013) which insists on the 'cultural' identification processes rather than to any kind of static 'culture'. Interviews were conducted with 7 Malaysian students who had taken part in an exchange programme in Germany. Their discourse was compared to one of the other 5 participants who have never travelled to this country. This will enable us to understand better how participants identify themselves as non-native language learners, how they perceive Germany, and the impact of their representations on their desire to study abroad.

Renegotiating identities:
The case of a researcher interviewing lecturers from different backgrounds

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When a graduate language student interviews native and non-native lecturers for her research, power relations are multilayered: they often follow linguistic, national/ethnic/cultural, age, social, education, etc. boundaries. The language in use in the discourse is socially determined and the participants' self- and hetero-identification will influence the communication strategies of the participants. How will interactions between such the interviewer and the interviewees be affected by these kinds of power relations? Semi-structured interviews on the teaching of intercultural skills were conducted with twelve B.A French programme lecturers (three native and nine non-native) in two public universities in Malaysia. A linguistic analysis of their utterances leads to a social analysis of power relations at stake between the interviewer and the interviewees during interactions. This analysis will focus on how participants interpret the questions delivered by the interviewer and how they reply them, in order to find out why many participants choose to interact with the interviewer in that particular way. The results show that power relations prompt most of the interviewees to reply questions using a teaching technique during the interviews. They identify the interviewer, their former student, as a researcher to be taught rather than as a peer with whom they share information.

A social cognitive approach to and multilevel understanding of intercultural competence

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The presentation first aims to introduce social-cognitive theory as a theoretical foundation for the understanding of intercultural competence, second, to extend the understanding to the group level launching the concept of intercultural group competence and third, to present and discuss results of two quasi-experimental studies verifying the need to understand ICC as a multilevel phenomenon. Based on social-cognitive theory (Bandura, 1986), intercultural competence is understood as self-efficacy in intercultural situations. Self-efficacy is developed through self-regulation, self-reflection and flexibility in intercultural situations (Gröschke, 2009), where the latter two are also identified as important indicators of ICC in other models. Self-regulation has been widely ignored in ICC research, but has an impact on cross-cultural team-performance (Gröschke & Schäfer, 2012). The identified abilities are transferable from the individual to the collective level. Intercultural group competence is consequently understood as the group's ability to regulate, to reflect and to cooperate in intercultural situations (Gröschke, 2009, 2013). The multilevel model was tested in two quasi-experimental studies. Study 1 had explorative character indicating a reliable measurement and construct validity of ICC at both the individual and the collective level. Study 2 replicated the results of study 1: Group ICC had a significant impact on group efficiency, whereas individual ICC was more a prerequisite for group ICC and did not directly lead to group efficiency. The implications and limitations of the studies are outlined in the presentation.

'Education beyond boundaries':
A creative approach

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Education is a process of interaction and it cannot be a process of hierarchy. Yet, the forces of imperialistic tendency in society are far too fierce blurring the lines between traditional/vernacular/local education system and the modern/global education system. While representing the precision of uniformity, it distorts the dynamics of education— the links between National/local education and Global education and their varied nuances. Considering the complexities of continuity and discontinuity of the discourses on local-global education, the article suggests that the very word 'Education' puts a significant challenge to the entire world, especially to the ones at the margins. The world today, in the era of globalism is divided into Global-North and Global-South and further fragmented into several invisible layers as it were in the days of colonialism/imperialism. To build up a transnational solidarity that would lead to a peace-process, an 'open-ended-education-policy' is perhaps a healthy and reasonable alternative to humanity amidst war and conflicts. This assumption, however, does not propose a homogenous education strategy that the new techno-centric-education promotes. While analysing the practicability of both the new and the old education program within the harsh binaries of power structure operational in society, the proposition problematises the conflicts of universalising homogeneity and monolithic constructs about the differences of the distinctiveness of education itself. The current concern attempts to address: negotiation of deference for and differences in education-sans-boundaries, can help to move towards an effective human-centric-education values without homogenising an education system and without undermining the limitations of such an approach.

Reflections of own vs. other culture:
Considerations of the ICC Model

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This paper critically examines Byram's Intercultural Communicative Competence (ICC) model (Byram, 1997), one of the most influential models, especially in language education, in Europe. Although Byram's model opens up various innovative and creative teaching practices beyond native speaker models, this paper argues the three serious drawbacks of Byram's model from the pedagogical point of view based on learning journals of intermediate students obtained in two different foreign language classrooms, an English classroom in a Korean university and a Japanese classroom in a UK university. First, the static categorization of 'own' and 'other' culture in Byram's model (Dervin, 2010; Holliday, 2009) poses problems in interpreting students' data. The data from both classrooms show that students' conceptualization of 'one's own' and 'other' cultures is not static but fluid and changeable depending on the context, which cannot be simply reduced to one homogenized culture to another. Second, Byram's conceptualization of 'intercultural competence' as a skill-based view (Phipps & Gonzalez, 2004) may overlook the important reflection of students. For example, some students reflect upon how to present themselves with the use of language(s), or their subject position (Kramsch, 2009). Such reflection seems to be an important element to live in the multilingual world, but does not necessarily relate to mediating between conflicting interpretations (Byram, 1997). Finally, the authors of this paper have found that Byram's model enables different interpretations in analysis of students' learning journals in relation to the model. Such flexible interpretations may pose problems to use the model as 'objectives' of classrooms (Byram, 1997) or analysis framework for students' work. As practitioners of foreign language education, the authors of this paper argue for the need for a pedagogically viable model that incorporates dynamic and fluid nature of culture as well as students' active construction of subject position with the use of languages.

The intercultural challenge in Italian foreign language (FL) textbooks: The 'knowledge' factor

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This paper deals with challenges posed by the implementation of the Intercultural Communicative Competence (ICC) framework developed by Byram for the Council of Europe. In particular, it problematizes the 'knowledge' element of the ICC framework. In response to the policies developed by MIUR (Ministry of Education, University and Research), the Italian school system underwent major developments (curricula, resources and practices) to acknowledge and engage with an increasing multicultural society impacted by immigration. On the other hand, I argue that the analysis of selected Italian foreign language (FL) textbooks indicates that they are yet to reflect the process taking place in the target country. Rather, they foster 'knowledge' of the Italian culture and society through representations that contradict the principles on which the ICC framework is based. The paper also explores pedagogical opportunities to foster 'knowledge' in motion.

Shop signs as a communicative act
in a multilingual linguistic landscape

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Shop signs that occur in a linguistic landscape (LL) represent a form of public communication which is worthy of study in a semiotic sense. The significance of such communication study serves to illustrate how signs can have a two pronged social function. The first conveys informational communication and the other has symbolic nuances. Both aspects of communication are defined in this study in a context of the Malaysian multi ethnic and multi lingual community. Such a community may have preferences in language use to deliver their messages through signs which may be tempered by cultural elements. In an attempt to understand this form of communication, shop signs in a particular geographical location in Malaysia were investigated. To analyse the language representation of the shop signs, Reh's (2004) model was adapted for use. The results show the dominance of two languages (Malay and English) being highly used to display the informational and symbolic functions. The framework provides insights into the combinations of languages in use and also the use of other ethnic languages such as Tamil and Chinese though to a much lesser extent. This display of preferred language use in shop signs can be linked to cultural identities of the communities in a particular geographical area. However, other considerations also impact the communication practices of shop signs, such as pragmatic deliberations aligned to being business driven, the official language policy and ethnic dominance in the particular area studied. In sum, the context of different cultures, language policy, pragmatic needs and ethnic dominance have impacted on the semiotic display of shop signs that embodies the communicative act.

Intercultural communication in creative art scene:
Appropriation of Japanese popular culture by Malaysian artists

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More than a decade has passed since the emergence of East Asian popular culture in the international market have been witnessed, even though American popular culture is still dominant centring Hollywood blockbuster films. In the case of Japanese popular culture, its popularity has even penetrated into fans' everyday practices and brought into fan activities even in Malaysia. Such cultural encounter is not necessarily subversive to the local culture, but can actually stimulate local innovation through proper appropriation and indigenization. Innovative artefacts with hybridized contents will bring huge advantage to the local creative industry in going beyond domestic competition. One of the crucial parts of its process is the intercultural competence of Malaysian artists or producers who are also consumers of cultural products from other origins. In this context, the study is designed to explore how Malaysian amateur artists who are fans of Japanese popular culture understand otherness and localness and transform their artefacts with new meanings in the local context. In order to make acquaintance with, and to obtain contact information of potential informants, 266 questionnaire responses were collected at the biggest animation, comics and games convention in Malaysia. As a preliminary study, two Malaysian amateur artists are selected for in-depth interviews and interview transcriptions are analysed employing thematic analysis. The interviewees' drawings and designs are also obtained as supporting data for semiotic analysis. In this presentation, we describe how their consumption of Japanese popular cultural products in turn inspires them to creatively appropriate and indigenize its contents. Implications on transcultural media communication in education are also discussed by taking Malaysian artists' representation in their cultural artefacts as examples of resulting intercultural communication

State of the art – Intercultural competence in teacher education in Germany

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In light of increased migration movements, globalization and mobility in Germany, political parties and school administrations have come to the conclusion that intercultural competence needs to be an integral part of teacher training programs. However, the current concepts of intercultural competence has been much criticized over the past (among others: Mecheril, 2004; Mendoza 2005; Martin & Nakayama, 2010). It often reinforces stereotyping, generalization, and is based on a concept of culture which suggests separation and clear boundaries. At the same time, several studies underline the need for teaching personnel that is sensitive toward the wide diversity in today's schools (among others: Triantafillou, 2004; Ding, 2010). However, despite political agendas and national-wide education standards, the intercultural education of prospective teaching personnel is far from satisfying. There is no overall strategy, let alone an agreed concept of intercultural communicative competence for prospective teachers. The issues of intercultural communicative competence is mainly dealt with in foreign language teaching such as English, French or Spanish. The fact that teachers of all subjects need to be educated towards intercultural sensitivity is often overlooked. This indicates that despite all the criticism, interculturality is still defined as a phenomenon only connected with other countries. Furthermore, this leads to a situation in which culturalisation of problems are bound to occur and students in school are evaluated and judged based on an alleged (national) cultures. Intercultural competence in this sense reinforces othering and separation. This paper aims to give an overview of the current situation in Germany's teacher training programs focusing on the federal state Baden-Wuerttemberg which takes up a special role due to its unique educational structures. It further analyzes materials and concepts used in teacher training programs and its implication for the development of intercultural communicative competence.

Conflicting conceptualisations of cultural identity within Australian public policy debate

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Cultural identity is a frequently politicised concept within state and national policy debates. The fuzzy nature of the concept, the opportunity for attracting political and media attention that it offers, and its apparent relevance to a broad range of issues means it is a familiar element in political debate within multicultural societies. Within Australian federal policy debate, the concept of cultural identity continues to impact upon the discourse around many areas, including freedom of speech and changes to educational curricula. Despite the significance of cultural identity for national policy, little attention has been paid to understanding the theoretical frameworks underpinning the ways the concept is used within these debates. A discourse analysis that investigated the use of the concept within a mediated debate between members of the community and political and social leaders following race riots in Sydney in 2006 discovered significant conceptual differences between the ways the concept was understood and used by the various participants. The discourse was analysed four times, employing four well-defined and contrasting theoretical conceptualisations of cultural identity. All four were found to have been adopted at some point within the discourse, generally at cross-purpose. Differences concerning the boundaries, essentialism, relationship to social order and the historical determinism of the concept were identified. This paper presents these results and moves on from them to consider how these contrasting and indeed conflicting interpretations and uses of the concept of cultural identity impact upon Australian public policy and political debate today. A particular focus will be the implications in relation to the federal government's recommendations for the national curricula.

Hybrid classroom culture in a grade 2 public primary class in China: Examining the impacts of intercultural communication with transnational children and foreign teachers

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Drawing on the concept of community of practice (Lave & Wenger, 1991), Holliday proposes a shift from an essentialist conceptualization of culture to "small culture," defined as "cohesive behavior in activities within any social grouping" (Holliday, 1999, p. 241). In this paper, I will examine the classroom culture of a grade 2 public primary class in China and how this classroom culture shifts when the class is taught by the Chinese homeroom teacher and the foreign English teacher. The classroom culture is also impacted by the presence of a transnational Chinese/Canadian child that has moved several times between Canada and China. The data for this presentation are drawn from a larger ethnographic study of the schooling experiences of five transnational primary school aged children moving between North America and China. In my presentation, I will first describe some of the aspects of classroom culture when taught by the two teachers. I will then give examples of how some of these features were negotiated by the transnational child and his Chinese desk mate. Finally I will analyze how the transnational child enacted a hybrid version of the two cultures when his homeroom teacher asked him to teach English class one day, in the unexpected absence of his foreign English teacher. By showing how classroom cultures were interactionally negotiated in this grade 2 class, this presentation will provide support for the notion that cultures are not essentialist and static entities but constantly shifting and (re)constructed in moment-by-moment interactions in what Nasir and Hand call "the local production of culture in moments of classroom life" (2006, p. 450). I will conclude my presentation by sharing some discussion and role-playing activities that I have done to explore classroom intercultural communication with the children participating in the study.

Is it possible to use a "liquid" rather than a "solid" approach to teaching an intercultural course in a business faculty?

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Intercultural communication and management have been common inclusions in courses offered within business faculties in Australian Universities, with students often introduced to 'dimensional" approaches (Jack, 2009) which may encourage categorization and othering. In the author's experience, this approach has also resulted in students being cynical about the importance or relevance of the area. Subjects designed and offered to business students which take a more fluid, metacognitive approach, relying on experiential approaches rather than cumulative knowledge and rigid classification, appear rare. Recognizing the dynamic, subjective (Gillespie & Cornish, 2009) and transactional nature of the area, this paper outlines an attempt to design and teach an intercultural course in a business degree utilizing a "liquid" (Devlin, 2011) rather than "solid" approach with strong emphasis on critical reflection (Morrow, 2009) and metacognitive skills (Jost, Kruglanski & Nelson, 1998). The approaches utilized to engage and challenge students will be outlined together with the obstacles encountered and opportunities created by a very diverse student group. Examples from the students' reflective writing and feedback will be utilized to assess the degree to which this approach has been successful and to rethink future developments of the course, which will become a compulsory part of a new international business degree in 2015. The additional challenge associated with utilizing this approach to work with compulsory enrolees, as opposed to a group attending by choice will also be discussed.

Exploring the use of metaphor analysis in investigating cultural ways of thinking and talking about health and illness

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Metaphor in language use is not merely an ornamental device in figurative speech; it has an underlying structure that organizes how we perceive our world through understanding a concept in one abstract domain in terms of another. Furthermore, metaphor is used and understood in the context of the discourses in which they are embedded, and is said to be culturally-laden. Metaphors have been shown to be used to represent how people perceive health and illness, both fundamental conditions of the human experience. As the experience of health and illness and how it is expressed through language has been said to be influenced by cognitive processes as well as how the world is experienced, analysis of metaphors in language use has the potential to uncover insights into how specific discourse communities structure their perceptions and experiences about health and illness. This study is part of an ongoing project set out to examine the use of metaphors of health and illness in the oral discourses of the Semai community, an indigenous people in Malaysia, in order to understand the community's socio-psychological construction of the phenomenon of health. Oral discourses about health and illness were obtained through semi-structured interviews with members of the Semai community. All the interviews were audio-recorded and transcribed. Drawing on theories of conceptual metaphor (e.g. Lakoff & Johnson, 1980; Kovecses, 2008; Charteris-Black, 2005) we describe the metaphors related to health and illness in the recorded discourses, and present some reflections on what is universal or culture specific about the conception of health and illness in the study of metaphor.

A review of literature on amalgamating the gaps
in the teaching of English literature

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Culture is deemed as an indispensable constituent of language teaching and learning. While its significance has been collectively established, there is no accord on how culture should be incorporated into language teaching and learning yet studies have verified that learning literature is beneficial to students' critical thinking and analytic skills. Findings of many studies have demonstrated that learning literature could aid in the understanding of other societies, cultures, values and traditions that will contribute to their growth. Undoubtedly, there has been a budding interest in the shifting of paradigm where it goes beyond the conventional representations of culture in the classroom; however, the methods used to teach literature do not seem to be relevant to the younger generations. Indeed language instruction with the incorporation of culture-specific learning has been acknowledged yet what is demarcated as intercultural communication competence defined by Byram (1997) as a series of five savoirs (knowledge-abilities), subsequently summarized by Schenker (2012): "knowledge of self and other, attitudes of openness and curiosity, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness" (p. 450) is still absent. In spite of its recognition, intercultural competence is yet indeed to be mastered by the language teachers/lecturers. Hence, this paper proposes to review on the existing literature in order to synthesize the gaps in the teaching of literature with the identified variables; culture, range of text and antiquated language.

Language, Power and Identity at the Legal Settings in Japan

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Japan has faced with various types of crimes by foreign nationals for decades along with the wave of globalization and economic development. It is, however, sometimes difficult to find interpreters speaking native languages for suspects/defendants, since the number of countries and nationalities has widened more and more. Some of them can have interpreters with their native tongues, but others cannot. They, for example, cannot have interpreters with native languages, such as Pashtun, Armenia, Luganda, Fante, Dagbani, Cebuano language and so on.In case of those who cannot have interpreters with proper (native) languages, they have to have interpreters with their second or third languages, such as English, which is more spoken in Japan than their mother languages. It is possible to communicate with them by English for simple or easy conversation, but it is quite difficult or almost impossible in legal settings, since they do not understand legal terms in English or they do not have the same concept in their languages. Interpreters try to make them understand or explain with simple or plain English, but it is quite hard for legal interpreters, as they are expected to communicate with suspects/defendants even with the second or third languages by other legal participants, such as police officers, prosecutors, legal counsellors and even judges. This is because some of them think languages as just a tool and interpreters as word changing machines, dictionaries or just a black box. In addition to that, the tasks of interpreters have been heavy, since the introduction of lay judge system in 2009 in Japan. This is because some lay judges also think interpreters as machines and they suppose the lack of interpreters' ability, if they cannot translate. On the other hand, suspects/defendants with less-spoken languages have to use English, even though they are not good at English or they have not received English education enough to understand the legal settings or terms. Under such circumstances, they may lose opportunities to explain themselves and identity without their own languages. Therefore, this leads to the power difference between foreign national criminals and Japanese legal participants from the first stage and this may cause unfair situations for foreign national suspects/defendants with less spoken languages. The presenter, as a working legal interpreter, would like to use authentic discourse data and situational settings, focus on the challenges and problems that legal interpreters have faced in the past, and discuss the need to educate legal professionals and lay judges with possible countermeasures in order to keep fairness for any nationals.

Beyond the ideology of native speakerism of English on teaching: Views from the field of intercultural communicative competence

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For more than two decades, English has long been portrayed and perceived as a prestigious foreign language which represented a passport to better economic gains, education, and social status in Taiwan's cultural politics background. Therefore, to many Taiwan people, foreign language education means "English education". This perception of English has not only brought about a phenomenon of English fever (i.e. the dominance/cultural hegemony of English in Taiwan) whose sufferers holds misperception of English such as native speakerism (Krashen, 2003), but also led to the uncritical view of teaching and learning the language such as English is only for job qualification, certification and test, not on intercultural dimension. Through the concept of native speakerism, Holliday highlights the hegemony of Western culture in English language education worldwide and defines native speakerism (Holliday, 2006: 385). But within the field of Intercultural Communicative Competence (ICC) (Byram, 1997), a certain amount of emphasis has been placed on no longer associating English to cultures of Inner Circle Countries (Kachru, 1992). In other words, the model of ICC rejects the notion of the native speaker as a model for foreign language learners. Also, there is no doubt that English has become a global language (Crystal, 1997; Graddol, 1997; 2006), and that the majority of its non-native Speakers (NNSs) use it as a lingua franca among themselves rather than as a "foreign language to communicate with its NSs (Jenkins, 2007). Therefore, like the field of EFL, ICC model is also concerned with successful communication and has fundamental implications for ELT. Semi-structured interviews conducted with five informants (three are native English speakers, and two are non-native speakers) are surveyed. In reflecting on theory and drawing on findings from the analyses of five informants' perceptions by ICC approach, their perspectives on the nativeness criterion and the ownership of English, reflections and suggestions will be taken into consideration for further pedagogical practices and research.

Beyond an essentialised culture model –
The use and abuse of cultural distance models within intercultural communication and management studies

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The use of intercultural dimensions may add value and help to sensitise some practitioners to general tendencies within societies. However, there is a parallel tendency for users to abuse the models by failing to recognise the impact of relative power and agency; by ignoring culture as construct; by eliding small and large cultures (Holliday, 1999) and assuming national culture primacy in analysis; and by falling into the so-called ecological fallacy. The very success of the cultural distance metaphor most popularly attributed to Geert Hofstede, but stretching back to the work of Franz Boas, the Kluckhohns, Edward Hall and many other similar writers has become counter-productive insofar as there is a tendency to describe culture in static functionalist terms decontextualized from the complexities of real encounters (Søderberg & Holden, 2002; Vaara et al., 2003). Shenkar et al. (2008) amongst others (e.g. Jack & Westwood, 2006; Lauring, 2008) argue that this functionalist approach ignores questions of power relations and conflict minimising intentions paid to questions of interests and hierarchical position. These factors are, and must be, central to any interpretation of commutative acts and therefore of any useful negotiation analysis. This paper considers the risks in applying standard intercultural dimensions models and attempts to outline an appropriate methodology for the analysis of intercultural challenges in a business environment.

From France to Malaysia:
International students' motivations and intercultural adjustment

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Malaysia, as one of the new Asian Edu hubs, expects to attract 200,000 international students to come and study in the country by year 2020. If certain countries such as Iran, China or Indonesia appear well represented, some are not: France for example was only represented by 67 out of 89,000 inbound international students in Malaysia in the year 2010. What made them choose this Southeast Asian nation as their study destination and how do they evolve in a background less common for French students? Four French students in Malaysia who were studying in a public university were interviewed about their motivation and their life in the country. Data were analysed using Mixed Intersubjectivity (Dervin, 2013) which has enabled us to analyse the different voices which surfaced in the discourse of the participants. If some students chose to come to Malaysia for economic reasons, some of them wanted to discover a "new culture" and undergo some kind of exotic Asian experience. This led them to either reject the "local culture" as a whole or to renegotiate their representations once they were in the country.

Intercultural competence and the teaching of Indian fiction in English: Arundhati Roy's the God of small things

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Although Arundhati Roy wrote The God of Small Things against the socio-cultural backdrop of India her exemplary intercultural competence has rendered it easy to teach in different cultural contexts. The novel's multicultural content is an important reason why quite often it forms part of required reading in courses on South Asian Studies across the world. Roy employs several thematic and linguistic devices to ensure the international reader's easy access to the novel. Among these devices are the western characters who people the novel: Rahel's American husband Larry McCaslin, Baby Kochamma's Irish beau Father Mulligan and Chacko's English ex-wife Margaret Kochamma among others; Indian characters' cross-cultural experience abroad occasioned by education, marriage, migration, etc; their professing Christianity in most cases; their embracing the Communist ideology with its unmistakable links to Russia and China; establishment of connections between the colonial past and current Indian history by means of the Englishman Kari Saipu's abandoned 'History House' and other such symbols; and even multicultural trivia such as the film The Sound of Music which the Ipe family goes to see; Baby Kochamma's immersion in the American soap operas The Bold and the Beautiful and Santa Barbara; and the Elvis Presley puff which Estha sports. In linguistic terms, Roy takes care to parenthetically explain in English whenever she uses native Malayalam terms -- "Modalali in Malayalam means landlord," "PunnyanKunju—Little Blessed One," etc -- and clearly suggests that, barring a few characters, all speak in English all through the novel. These devices help one overcome the cultural hurdles posed by such Indian phenomena as caste and untouchability and render the novel highly amenable to teach in any cultural context. Roy's abundant intercultural competence contributes to the intercultural competence of the students since in their turn they understand India better after reading the novel.

Intercultural competence:
The general, the specific and the individual

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The concept of intercultural competence (IC) has allowed researchers, educators and policy makers to further evolve educational contexts around the world. Yet, as mentioned in the themes of the ICCED 2015 conference, there is a concern that certain IC models and frameworks have been developed and used in a manner that can be described as "one model fits all contexts". This presentation will suggest a way of how educators can decentralise such IC models, bring awareness of local factors into the development of IC and also an awareness of how self (learner and educator) can influence the idea of IC. As an educator with the need to develop the IC of Japanese university students, I have collected my experiences, research and classroom results to produce my concept of "the general, the specific and the individual". This is my attempt to gather certain factors from IC models and place them into three main strands. By doing so, an educator can gain a greater awareness and ability to create an IC framework that deals with their teaching context. The "general" acknowledges the IC factors that can be considered favourable for achieving successful mean making across all contexts. The "specific" looks at particular IC elements that are influenced by local or national contexts. This can help learners understand better about self and other. Lastly, "the individual" is associated to learners' psychological and affective factors, personal past experiences and future objectives that influence their view of IC. Furthermore, this strand also recognizes certain bias and subjectivity that educators may have regarding the beliefs and values of effective communication and mean making. My thoughts and research are ongoing, and I encourage ideas and discussion from participants attending my presentation.

Profiling language and culture strategy use patterns of ESL student teachers in study abroad

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This paper addresses a niche in studies on intercultural immersion programmes for English as second language learners. While studies on the impact of the experience of studying abroad are replete with reports about the enhancement of participants' language proficiency and intercultural skills, the present study investigates the types of language and intercultural strategies used by a group of student teachers on an overseas immersion programme by coding their interview responses and documenting the types of strategies reported. It also traces changes in the participants' perceptions of their strategy use before, during and after studying abroad. The findings show that while participants reported using speaking strategies and listening strategies much more than other language strategies, only a narrow range of both strategy groups are reported. Similar findings are found in their use of intercultural strategies. Different changes in strategy use before, during and after the immersion are reported.

Developing intercultural competence in a foreign language classroom

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One of the most important transformations in language education over the past few decades has occurred in cultural areas. This transformation has highly changed the nature of language learning. Thus, the goal of language learning, besides acquiring linguistic competence in a foreign language is to achieve intercultural competence. This includes developing learners who would be able to deal with different identities and cultures. In fact, the attainment of intercultural competence requires the intercultural speaker to have abilities that should be discovered rather than having qualities such as identity and culture. Hence, developing the learners' intercultural competence would foster a shared understanding of different social identities and cultures among them. In this light, language teachers are expected to develop intercultural competence among the learners in their classroom. This study is based on Byram's (1997) multidimensional model of intercultural competence in which three key elements, 'Openness', 'Knowledge' and 'Adaptability' are used to describe the basics of intercultural competence. For this purpose, a survey design was adopted based on Byram's model and data were randomly collected from 90 postgraduate students at Universiti Putra Malaysia. Findings of the study indicated that students who had higher Openness, Knowledge and Adaptability had more potential to develop intercultural competence compared to those who had a lower degree of the three elements. The findings suggest that not only language teachers but also language learners must have a better understanding of the three elements of intercultural competence so as to enhance their learning of a target language.

Translation as a philosophical paradigm:
The case of education

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Translation has been considered as an equivalent to intercultural communication as long as it was contemplated within the confines of the linguistic and the cultural paradigms. However, if culture would be the broadest framework of the latter paradigms, it has rightfully been defined in multiple ways and at multiple levels in order to fit more elaborate and wider paradigms. For instance, it has been argued in anthropology, in cultural and postcolonial studies – around the notion of *cultural translation* notably – that culture is in and of itself a *translational* phenomenon as dichotomous structural boundaries have faded away in favor of hybridity and métissage. Which means that the framework of education is itself is a place where culture as an intellectual practice and process can be actually transmitted. Culture as education, and education as a space of predilection for the transmission/translation of culture. Now in the vein of the enlargement of the cultural paradigm there has been several instances in various disciplines where translation as a metaphor was used to represent e.g. genetic decoding (molecular biology), transfer and exchange of knowledge (medical research), change of internet protocol address (networking), TV or radio retransmission (broadcasting), property transfer (law), political regime change (political science), etc. Even in the daily talks, translation is used as a figure of speech to express the change of an idea into something concrete. Hence, one can say that translation is moving toward a paradigm that would be encompassing enough to consider translation not only as an object of study beyond language, but more importantly as a paradigm in itself (Ricœur, 1996 & 2006) in order to play as a lens to study various transformative phenomena, one of which is education. The goal of this paper proposes to reflect on issues involved in what could be termed as *educational translation*, studied both retrospectively and prospectively. Raising the issue of education not only as a space of communication but also of transformation for the human mind, its values, and its principal orientations, is inevitably an attempt to know which social blueprint is expected at the end of the educational process. Interculturality is not simply a competence to interface cultures, it is the very process by which education is actually handled and experienced at the same time. After a short overview of the evolution of the concepts of translation and culture in the interdisciplinary contexts of the humanities and social sciences, the paper will first articulate the broad lines of translation as a philosophical paradigm, and then illustrate the latter with the case of education as a (inter)culturally transformative phenomenon in a global context.

The workings of language as sociocultural resource and culture as sociocultural practice in superior-subordinate request emails of a Malaysian organisation

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This study moves away from the 'culture as nation' perspective and embraces 'culture as verb'. Hall's (2012) approach to culture as verb is employed in the analysis of request emails written by Malaysian superiors to their subordinates in a Malaysian educational organisation. Specifically, the study examines the structure of request emails and the display of politeness in the emails. The study is interdisciplinary in nature and employs the interpretive and critical approaches to understanding language use in superior-subordinate email communication in the Malaysian workplace. Discourse analysis is employed as the analytical method. The study draws on the notions of language as sociocultural resource and culture as sociocultural practice to analyse how superiors use language to establish their goals in email communication with subordinates and to examine how superiors' requesting structures reflect their leadership styles. The findings are thus presented to highlight the workings of language as sociocultural resource and culture as sociocultural practice in the discourse of email communication in a Malaysian organisation. Theories are drawn from linguistics, politeness, communication, digital technology and leadership in the analysis of the data.

Intercultural expectations in French at the workplace: When expatriate learners want to be "Among Them"

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As more and more French companies are setting up business in Malaysia, certain organisations have decided to offer French language courses to their local and/or expatriate staff. The company's goal is to enable seamless communication among the work force and to create some kind of uniform corporate culture. We need however to question what this learning of 'the language of the boss' means to the learners. In order to answer this question, interviews were conducted with nine expatriates working in a French company who were learning French at their workplace. Questions focused on the learners' identifications within the company, their motivations and their perceptions of this learning experience, and whether it has enabled them to develop intercultural competence in order to better incorporate the company's culture. A liquid approach analysis of their discourse reveals the participants' motivation to garner power which is to get closer to their boss, instead of looking for a better linguistic competence or for communication with their peers. These insights provide us a better understanding of expatriate language learners' motivations and their expectations of what kind of intercultural competence they expect to develop in a foreign-owned organisation.

Cultural patterns and rhetorical styles

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The field of study known as Contrastive Rhetoric (RC) has had an enormous impact on writing across cultures, and on the teaching of writing in English to speakers of other languages (Leki, 1991). Kaplan (1966) observes that contrastive rhetoric must be taught in the same sense that contrastive grammar is presently taught. Although the claims of 1966 study have been modified by Kaplan himself but the later assumptions made in CR studies are increasingly being presented as valid (Kachru, 1995). The major rhetorical assumption underlying Contrastive Rhetorical Hypothesis (CRH) is that different speech communities have different ways of organizing ideas in writing, which reflect their cultural patterns. A relevant claim, related to language teaching, especially for the teaching of ESL, is that non-native users of English employ a rhetorical and sequence of thought violating the expectations of the native reader's expectation (Kaplan, 1972). Hence, their writing is perceived as "out of focus", "lacking organization", or "lacking cohesion" (Kaplan, 1966). This claimed is based on the assumption that there is a native English norm of writing which is clearly identifiable. The claim and the assumption naturally lead to the conclusion that it is both necessary and desirable to teach this model of writing to non-native users of English, since there are clear benefits to be derived from changing the rhetoric and sequence of thought of non-native users of English. The present study, by reference to the differences in linearization between academic texts produced by English and Persian educated scholars, attempts to investigate the way that the two cultures organize the development of ideas among their speakers when writing academic texts. Moreover, this study aims to find out the Persian speakers ability in reproducing information in the more traditional non-linear rhetorical patterns and information in the linear rhetorical patterns frequently used by Persian scholars who have been influenced by the preferred rhetorical pattern of academic English.

Moving beyond intercultural competence:
A cultural responsiveness approach to study abroad

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The notion of intercultural competence is a common objective of many university study abroad programs, however the construct has recently been challenged and contested (for example, Dervin, 2011; Witte & Harden, 2011; Trede, Bowles, & Bridges, 2013). This paper explores the pitfalls in seeking to measure students' intercultural competence. Through research undertaken in an Australian university, we sought to find a method for identifying the intercultural understandings of undergraduate students who complete a study abroad year at partner universities abroad. In this study, an approach which we have termed Cultural Responsiveness was developed to move beyond judging students within a framework of 'competence' (and the implication of 'incompetence') but rather to identify the insights of the students themselves. The Cultural Responsiveness approach emerged not only as a result of the need for context-specific tools when identifying students' interculturality, but also to accommodate a more fluid rather than fixed notion of intercultural development. Through focus groups, student narratives were collected and assessed and results highlighted that students' learning through study abroad is influenced by their interactive experiences and is therefore dynamic and constantly shifting. The paper also proposes that debates on interculturality need to take into account the diversity of students' cultural backgrounds and experiences.

Revisiting intercultural competence:
A Reflection on Non-Western experiences

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Studies in intercultural competence are quite numerous but they were mainly derived from Western experiences. Since Western scholars may become oblivious to certain elements or issues of intercultural communication that are pertinent to non-Western people, the Western conception of intercultural competence have been argued for its relevance in the non-Western world. Building from this assertion, the paper suggests a revisit on the current (Western) conception of intercultural competence by centralizing non-Western experiences, using them as resources for insights rather than as targets for analysis and critique. In so doing, this paper explores the perspective of intercultural competence that is drawn from a series of reflection on lived intercultural experiences of fifteen culturally diverse students in a Malaysian campus. Using a phenomenological analysis of students' reflection on their lived intercultural experiences, the findings suggest that intercultural competence constitutes three core themes: mutual understanding, mutual respect, and language ability. The analysis indicates that intercultural competence must consider relational aspects and the significant role of language in participants' experiences. Since relational aspects and language were a noted gap in the existing Western definitions, this study brings forth an alternative outlook that contributes into a re-conceptualization of intercultural competence as it is situated within a non-Western multicultural/multilingual setting.

Idealising intercultural competence in a foreign language:
The example of Malaysian learners of French as an elective subject

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Most students of Malaysian public universities are required to enrol in a foreign language course as an elective subject for which imported textbooks following the Common European Framework of References (CEFR) are often used. Great emphasis is placed on communication but most universities only provide 2 or 3 levels of about 42 hours for each level and learners can only attain the A1 or A2 levels at the end of their learning. One can thus wonder what the learners' expectations are and what they aim to achieve by learning a foreign language as an elective course. Two interviews were conducted with ten absolute beginners of a French elective course in a public university; one at the beginning of their study and one at the end of the first semester. The participants volunteered for this study and their motivations were researched. Data analysis will focus on the participants' motivations regarding intercultural competence which often appears idealised in their answers and out of reach given the time allocated for language learning.

Fostering intercultural literacies through movies:
A proposition of the "FILM" Model

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As result of the globalization and multilateralism, there is clearly a need to prepare learners for abilities to read and reflect critically on interculturally enriched information circulated all around them so that they can use them as a sine qua non for appropriate and effective intercultural communication. In order to do so, explicit teaching of intercultural literacies must be promoted, particularly through the lenses of movies as they are relatively relevant examples of intercultural information, have cultural importance as barometers of social and cultural identity, and indisputably provide learners with experiences of the target societies' status quo. However, how to address this issue properly is yet little known. Even though some models for promoting intercultural literacies have been presented, very few have highlighted the use of movies. Therefore, the present study seeks to develop a model that can enhance intercultural literacies through movies. Drawing from the existing models, the "Fostering Intercultural Literacies through Movies" or "FILM" model is proposed. The model comprises four main components of intercultural learning: 'encounter,' 'observation,' 'exploration,' and 'reflection.' In light of these components, learners are provided with opportunities to develop their intercultural literacies through relevant experience, careful observation, critical exploration and critical reflection on both inter- and intra-cultural diversity through movies. In addition, this model can be used as a guideline for teachers who are searching for an alternative to their ordinary intercultural classrooms as well as those who are eager to have their teaching enlivened.

Reconceptualising higher education: The case in Australia

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Global higher education has been experiencing unprecedented levels of mobility, which has renegotiated and reshaped the identity of students, academics and universities alike. Over the past twenty years, the annual movement of over four million international students has markedly affected the homogenous face on campus. Concurrently, the same period has also witnessed a global massification of students, greatly expanding enrolments. The profile of academics, on the other hand, has also been altered in terms of staff mobility and casualization. In the process, the institution of higher education has evolved from the traditional ivory tower where the intellectual pursuit of knowledge was paramount, to a place that preferences functional career-orientated training (Thornton, 2014). This paper sets out to explore the transformation of Australian higher education in terms of the global mobility of student, academic and the changed institution. It seeks to analyse the challenges of remapping a transformed higher education landscape, contesting the all-encompassing 'neoliberal cascade' (Connell, 2013), as well as the marginalisation of public good in the sector (Marginson, 2011). The paper argues that in the age of heightened mobility of student and staff that should evoke respect for the otherness of others (Said, 1978), Australian universities have regulated uniformity in governing practices (Foucault, 1991) in which difference is sublimated and categorised along a developmental continuum. It calls for a reconceptualisation of higher education which is plural in nature and transcultural in approach within the global knowledge production system.

Representation of intercultural communication in the classroom through the eyes of PRC Chinese students in France

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The intercultural interactions of Chinese students abroad are often analysed through the lens of cultural differentialism whereby two individuals are perceived as coming from two different 'cultural' backgrounds. Data analysis often ignores other identity markers such as age, gender, social status, or even linguistic competence which are relevant to understand the situation overseas. When international students' linguistic competence is limited (i.e. below a B2 level of the Common European Framework), their language abilities/deficiencies, cultural backgrounds and individual communication strategies combine during the class. This study aims to determine how PRC students who are studying in France perceive interactions with their French lecturers, and to understand how they analyse differences that may exist between China and the host country. Data were collected through three focus group discussions in which students were asked to relate their classroom experiences in France. Results show that participants have a solid cultural representation of their lecturers and of the other foreign students during classroom interactions, and that they compare these situations with their home context which is similarly essentialised.

A case study of cross-cultural misunderstanding of 2014 PKPI scholars from Indonesia in the United States

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Using findings from a case study of Indonesian postgraduate students at a university in the United States, this article discusses cultural misunderstanding or cultural clashes that is informed by the duration of the sojourners stay, from the initial stage to the month of students' departure until returning to Indonesia. This study finds that cultural misunderstandings are at its height in the initial stage of the academic sojourn; this is caused by the struggle to cope with the challenges of language barrier and an unfamiliar academic and sociocultural environment. However, this is not a generalizable process; there is fluctuation not only in experience across the student but also in the individual's subjective sense of success across different aspects of life in the new country. This led to the conceptualization of the adjustment journey as changeable and dynamic process, which is experienced differently among sojourners, and fluctuates throughout the sojourn as a result of individual, cultural and external factors.

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