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The 'Good' Interculturalist  
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**LIST OF ABSTRACTS (in order of presentation)**  
**Papers, keynotes and symposia**

**(KEYNOTE) Xianlin Song & Greg McCarthy: Governing Asian International Mobility in Australia**

Over the past two decades, Asian international mobility has literally changed the face of Australian campus, altered the socio-political dynamics of higher education, and posed many challenges for policy makers, managements, academics and students caught up in the torrents of globalization. This paper outlines the transformed higher education landscape, and contests against the 'neoliberal cascade' of students as customers and the marginalization of public good. It draws out the implications of the State regulatory regime's attempts to redefine the public good of a university in market citizen terms at a time of Asia's rise as a hub of knowledge production. The paper argues that in face of increased mobility, Australian universities have imposed uniformity in governing practices in which difference is sublimated and categorized along a developmental continuum.

Within this context of global mobility, the status of Asian students is defined by mixed temporalities, as all historical differences are mediated by a common narrative of European intellectual thoughts and at the same time, the policies of the State and university management regulate Asian international students via a process of standardisation of educational practices. In Australia, as in the many countries, international student mobility exists in this fuzzy area of temporary subjectivity and citizenship where the regulatory state and corporatized university work together to turn Asian international students into neoliberal subjects and yet as outsiders. While international students are part of the internationalising knowledge diaspora which has the capacity to interrogate the global and contribute to the creation of 'in-between' cultural spaces above the boundary of nation-states and local sites, ironically, the dominant discourse and economic imperatives militate against such a knowledge exchange. The paper notes what is unique about the Australian university system is its openness to the inflow of students and academics from the Global South but dominated by

the hegemonic ideology of the Global North. The paper argues for a new ontology as well as a new epistemology that recognise the 'internationalising' effect of international students, and oblige a global cognitive justice and build an international constituency of the public good of international student mobility.

### **Challenges of becoming 'good' interculturalists for New Zealand school teachers (Constanza Tolosa, Christine Biebricher, Martin East, Jocelyn Howard, Adele Scott)**

Literature and research findings offer a multitude of approaches on how to support the development of intercultural communicative competence (ICC) in language classrooms, highlighting the interconnectedness of language and culture. However, practitioners worldwide struggle with the implementation of intercultural learning in their language teaching. This paper reports on using a teaching as inquiry process to enhance ICC in a New Zealand context where intercultural capability is an expectation for language programmes. We argue that an inquiry approach to teaching practice can support teachers in becoming "good" interculturalists. Two teachers of Mandarin in New Zealand schools used an inquiry cycle to focus on ICC. Despite different backgrounds and teaching contexts, the findings indicate that both teachers struggled with similar challenges. These include the fear of exposing students to stereotypes instead of achieving intercultural understanding; uncertainty about target language use when exploring intercultural topics; and a balance in focus between language and culture in their language programmes.

### **Training the 'good interculturalist' of tomorrow (Elisabetta Pavan)**

Over the past three decades, immigration has changed the face of Italian Primary schools, initially most foreign pupils were born abroad and had often already started school in their own countries. The landscape was that of an emergency: the system was not ready for this new intake, teachers were not trained for it. Now the majority of the so called 'foreign' students are born in Italy, their families are integrated into the Italian society.

I have effected a survey among students attending a degree course for Primary Education Teachers to highlight what knowledge, practices and skills they have acquired regarding intercultural communicative competence and whether they are able to deal with the notions of plurilingual and intercultural competence. My aim is to analyse the challenges of multilingualism in primary schools and suggest how an educational approach, designed to develop citizens who will become tomorrow's 'good interculturalist' could be developed.

### **Discursive Resistance to Gentrification and the Battle for Regional Identity (Christopher Anderson)**

This paper concerns the social media response by local residents of an English coastal town to an online article written by a gentrifier from London. 'Gentrification', coined by Ruth Glass (1964), is the process whereby an impoverished working-class urban area is initially colonised by artists, students and bohemians eventually leading to the embourgeoisement of the area. In applying Holliday's (1999) notion of small cultures to this discursive resistance, I provide a framework for understanding how interpersonal communication conflict can be conceptualised as intercultural communication conflict within a critical paradigm of intercultural communication (Humphrey 2007: 5). The resistance was complex and multi-layered but at its core it is based around culture and cultural identity in terms of region and class (cf. Collier 2003) where locals' self and regional identity were threatened from a perceived position of cultural, social and financial superiority by the gentrifier. These tensions have grown since this original conflict.

### **The challenges of intercultural arts management (Gudrun Wallenböck)**

Can curators be peace-workers? What can art exhibitions achieve across cultures? What role does the curator play in light of bridge-building and working against (cultural) prejudices amidst the social-political concerns of the present world paradigm? How may curators work against stereotypes, and extend and facilitate intercultural understanding across cultures. How can curatorial activities acknowledge and respond to these through their collaborative efforts and experiments with display? Cultural projects can serve as a powerful, effective vehicles to inspire and enable people to build cultural bridges and come together towards prosperous peaceful relations.

Key questions addressed by this talk include examining the why of intercultural curatorial practice, and how such practice may function. How does a curator become 'dynamic', how do they collaborate with artists, and create intercultural exhibitions? What is the role of a curator – culturally and socially – in a non monetary surrounding? Questions extend to the exhibition space in light of modern economic issues, and examine alternative spaces as forming a new lexicon for exhibiting and creating intercultural projects.

### **Urgent need for a new 'model' of interculturality (Fred Dervin and Yongjian Li)**

Interculturality is a mish-mash of a concept, used by policy-makers, businessmen, educators and scholars. A victim of both Western 'old-fashioned' (use of the word 'culture') and fraudulently 'avant-garde' ('non-essentialism') discourses and practices, interculturality deserves to be deconstructed again

and again... before it is potentially reconstructed. In this talk we explain why there is a need to be unsatisfied with the ways interculturality is discussed, constructed and presented. Whenever one faces the word, one should be guided by critical and reflexive points that can help us 'tear apart' what we are told about interculturality. We will give some hints at how we could reconstruct the notion, bearing in mind that reconstruction means falling back into ideologies and, sometimes, a sense of 'superior thinking'. We argue that being a 'good' interculturalist means to rethink the notion and the way it is practiced *ad infinitum*.

### **International Student Views on Language Policy (Deborah C. Clarke)**

The internationalisation of education is a key aim for universities globally and is promoted through national policy for reasons of, for instance, economic gain and institutional prestige (Lomer, 2018). One cost of internationalisation is that it is accompanied by the use of a more dominant language for instructional purposes, often English but also, for example, Spanish, that threatens medium-sized and minority languages in academic domains (Cots, Lasagabaster & Garrett, 2012). Another threat is to the domain-specific competences of international students in their own languages as they pursue an academic career in the dominant language. However, language policies that are driven by intercultural values have the capacity to promote the inclusion of languages spoken by international students. In this presentation, the results of a small-scale qualitative study conducted with international students from University of Helsinki in relation to their experience of the language policy will be shared.

### **Does a Knowledge-Base for Critical Incidents make "Better" Interculturalists? (Doris Fetscher)**

In intercultural training Critical Incidents have always played a very important role. (Brislin 1986, Thomas 1995, Layes 2000). Today this approach is often criticised because of the potential to reinforce culturalisation and stereotyping (Fetscher 2010). In our interdisciplinary project "CIs to go" we extend the definition of Critical Incidents with original narratives about intercultural interactions in contrast to the material transformed for didactic purposes. In every day life we share our intercultural experiences mainly through this type of narration. The main idea of our project is to create a knowledge base for such narrations which can help us to develop intercultural awareness. This will offer the possibility to compare individual experiences and to assess them from different points of view. The main challenge is to develop a usable and open categorisation in order to facilitate the access to a variety of different data sets.

### What's the use of good intercultural policy without good intercultural infrastructure? (Elba S. Ramirez)

Over the last decade, Aotearoa New Zealand has effectively integrated interculturality into the nation's Curriculum for Languages (NZC, 2007). The Cultural and Language Knowledge strands support the central Communication strand to generate citizens with "international capabilities" (MoE, 2014). Newton et al. (2010) designed six intercultural communicative language teaching (iCLT) principles for teachers to integrate into their pedagogy. However, insufficient efforts have been made to match policy with infrastructures, so the theory could be effectively disseminated among language teachers. Few professional development opportunities or teaching resources have been provided to facilitate teachers' understanding and practice of the iCLT principles, and to develop their own intercultural communicative competence... Nevertheless, teachers are expected to help students become 'global citizens'. This presentation highlights that it is difficult to engage in discussions of what a 'good' interculturalist is in educational contexts when teachers are not aware of *interculturality* in the first place.

### Becoming 'better': Including student voice to reflect on intercultural language education in New Zealand (Jocelyn Howard, Adèle Scott, Constanza Tolosa, Christine Biebricher, Martin East)

Developing students' intercultural capability is now an expectation for language programmes in New Zealand schools. However, in the intermediate school sector (ages 11-13 approximately), generalist classroom teachers frequently have limited proficiency in the languages they teach, and, indeed, may have had no training at all in language teaching pedagogy. Despite these realities, some teachers attempt to include an intercultural dimension in their language classes. In this presentation, we foreground students' voices to provide insights into how learners themselves have experienced language programmes where non-specialist teachers explicitly integrated an intercultural focus. In particular, we present evidence that suggests intermediate students in three different contexts became 'better' interculturalists as they were guided to step outside their own world views and consider other perspectives. We include discussion of three strategies that the teachers reported helped them to become 'better' intercultural teachers as they facilitated comparative and reflective explorations for the first time.

### Towards integrative intercultural communication (Liisa Salo-Lee)

Parallel, interacting developments in the social environment (e.g., globalization, mobility, migration, digitalization) and the criticism of prior intercultural

research, have opened reexamination of Intercultural Communication (ICC) research, applications, and reformulations of the central concepts (e.g., 'culture'), making visible the inherent complexities within any intercultural interaction. To gain deeper understanding of those complexities, insights from multiple approaches and perspectives are needed. Yet operationalizing these insights into methods of cultural analysis remains lagging. Questions continue regarding, e.g., how to integrate macro- and micro-level ICC. What kind of concept of 'culture' would be sufficiently malleable and workable? Can there be 'good' interculturalists without 'culture'? This paper presents integrative ICC as means for unifying various complementary approaches within the ICC field. In integrative ICC, different complementary approaches are brought together in a coordinated way. It is not "either-or" but "both-and". Intercultural communication is seen as learning, with intercultural dialogue at its core.

**And a desire to keep learning: Bridging intercultural studies and content-based instruction for radical attitude in the French language classroom (Clarissa Eagle)**

It would seem that the future of foreign language studies lies in reimagining language as a horizontal "inter-" playing field where a plurality of perspectives and values exist in dynamic co-construction. The intercultural would be a pillar of the "good" language class of the future, where teachers know enough to explicitly avoid "bad" practices such as cultural posturing, essentializing, and boundary fetishism. What has been insufficiently documented, however, is what happens after we take measures to make our language classrooms intercultural spaces. Once we do away with the seductive because reductive concept of French civilisation, what comes to galvanize students' attention in its place? Through a series of comparative critical discourse analyses of pre- and post-class student interviews and blog reflections on a range of cross-cultural encounters, in-person and online, I examine the cultivation of a new sort of "radical attitude" in the language classroom: a stretching of perspectives to include more complexity and nuance that ultimately gives way to a fierce curiosity for what remains to be discovered, and desire to keep learning.

**Mindfulness and the 'good' interculturalist (Zhuo Min Huang)**

In this paper, I look into the implications of *mindfulness* to the discussion of the 'good' interculturalist. The concept, originated from the Oriental religion and philosophy, has gained popularity in various Western disciplines and domains. As a part of intercultural theories (e.g. Ting-Toomey, 2009; Gudykunst, 1993; Deardorff, 2009; Kim, 1992; Thomas, 2006), it usually refers to the capability of attending to one's own assumptions and internal states, while also attuned to these of others (Ting-Toomey & Kurogi, 1988). It is also associated with a series

of qualities key to the ‘good’ interculturalist – such as openness, flexibility, empathy, sensitivity, non-judgementalism, and other important moral and philosophical values. In the paper, I particularly discuss the connections between the notion of ‘right’ mindfulness and the ‘good’ interculturalist in the instrumental (e.g. competence), moral and ideological dimensions.

### **Interculturalism, interculturality and *interculturalidade crítica* (Manuela Guilherme)**

This paper will address the synchronic and diachronic heritage of the terms ‘interculturalism’, ‘interculturality’ and ‘*interculturalidade crítica*’ across languages, cultures and geographies. Different prefixes and suffixes used to express cultural diversity have changed over time in the recent past according to distinct theories and policies and also to escape notions that have become ideologically, culturally and politically loaded, such as multiculturalism. North-South as metaphors, beyond geographical spaces, will be examined as referents to explain options and meanings of the terms mentioned above. The arguments for each of these terms are also related to the colonial matrices that have defined them. Discussion about the meanings of the concepts above has been the topic of several works with distinct perspectives that, on the whole, view them as universal abstractions, therefore, policy documents and official recommendations may seem vague, in general, but they express particular understandings of life and expectations about people’s behaviour in culturally diverse societies.

### **A case study of current university English teachers’ teaching and research practices to promote interculturalism (Rie Harada)**

This case study explores how current English teachers who consider themselves interculturalists give practical lessons in tertiary education in Japan to introduce intercultural aspects in their teaching. This research was conducted from an interculturalist’s perspective, because this approach significantly affects students’ attitudes and motivation toward their learning and overall lives. The research shows specific methodologies implemented by teachers to teach intercultural competence in university language classrooms. It explores their daily successes and challenges through everyday trial and error. The study was conducted by interviewing six university English teachers. The gathered data illuminate specific teaching practices, from lesson planning to actual execution of lessons, in higher education in Japan. Teachers reflect on their daily lessons and share their experiences, values, and attitudes toward teaching intercultural competence in higher education through English language lessons. As a result,

the study offers clear suggestions on effective approaches for language teachers teaching English.

### Communicative criticality and *savoir se reconnaître*: emerging new competencies of a 'good' interculturalist (Elinor Parks)

The paper reports on the findings of a PhD investigating the implications of the division between language and content in Modern Language degrees on students' development of intercultural competence and criticality across four universities, two in the U.S. and two in the U.K. It draws upon the theoretical frameworks of *Intercultural Communicative Competence* (ICC) (Byram, 1997) and *Criticality* (Barnett, 1997), which informed both the theoretical framework and data analysis of the investigation. In particular the paper seeks to define and contextualise two new competencies, namely *communicative criticality* and *savoir se reconnaître*, which emerged from the interview data. While there was evidence that all students developed some degree of intercultural competence and criticality across all four universities, only a small number of students could be described as 'good interculturalists'. The findings suggest that students who are prompted to critically reflect upon both the TL and the TC have greater opportunities to develop into 'good' interculturalists.

### The "good" interculturalist in action: "European" and "Chinese" coconstruction of an intercultural pedagogy for internationalisation of universities in "New" China (Prue Holmes and Sara Ganassin)

Combining theories and methodologies for intercultural learning and education—broadly speaking, from Anglo/European and Chinese traditions—to develop a non-essentialist pedagogy for intercultural learning in higher education in China might seem like an aspiration too far. How is it possible to reconcile current European developments on a) "Competences for democratic cultures" and b) PISA 2018 aims to develop a global test for global citizenship with c) the Chinese Ministry of Education's recent initiatives for intercultural competence development in English language education in higher education! How is it possible for an international collaborative (of "Chinese", "Anglo", and "European" researchers) to build a "non-essentialist" intercultural pedagogy for English language teachers in higher education in China in a context of national normative assessment! This presentation describes such an attempt, via the RICH-Ed (Resources for Interculturality in Chinese Higher Education) project<sup>1</sup> which aims to develop a "training course" for English language teachers in the context of internationalisation in China. Inspired by Connell's (2007) "southern theory", Miike's (2007) "Asiacentric" turn in intercultural communication theory, and Van Lier's (2004) ecology of language learning, we discuss the

emergent junctures, disconnections, and convergences as we sought to establish a non-essentialist pedagogical framework. Our study has implications for the “good interculturalist” as researchers from diverse backgrounds coconstruct an appropriate pedagogy. Furthermore, our study reveals how ontological and political divergences, misconceptions, and misunderstandings can inspire new pedagogies for intercultural communication.

<sup>1</sup>The RICH-Ed project (585733-EPP-1-2017-1-BE-EPPKA2-CBHE-JP) is funded by ERASMUS+ under the key action (KA2): Cooperation for innovation and the exchange of good practices.

### Transforming Education Research into Classroom Practices:

The dual perspective of interculturality, Cultural studies and innovation in teacher education and in school (**Lone Krogsgaard Svarstad**)

What is expected of a ‘good’ interculturalist in education? In English language teaching intercultural competence has a prominent role and is undergoing continuous debate and exploration. The discursive approach to intercultural learning implied in the concept interculturality (Dervin & Risager, 2015) needs further exploration in teacher education and in school. This presentation unfolds a Cultural studies approach to intercultural encounters and interculturality based on critical intercultural communication and critical media literacy (Svarstad, 2016, 2018). It offers practical examples of teaching sequences in teacher education as well as examples of student teachers’ innovative approaches to ‘tomorrow’s good interculturalists’ in school.

### (Keynote) Adrian Holliday

In search of interculturality: personal histories, and thinking from Beijing 2015

In reflecting on developments in approaches to the intercultural since the 2015 conference Beijing, because the field is so huge, I will make a personal response to what I have read, heard in conferences, and learnt from my research students and co-researchers. The overall theme that emerges concerns how personal and cultural histories cut across and dissolve national and other structures. This begins with Wu Zongzhi excavating the continuities of historic practices in Beijing. This connecting backwards and forwards across time has been exemplified well by my recent research students who employ auto-ethnographies of current and past experiences to make sense of new cultural environments in study abroad. Their travel from what might be framed as non-Western locations indicates how powerful ‘us’-‘them’ narratives precede their travel and problematise and clarify the nature of interculturality as something far more complex than ‘looking from one culture to another’, as has been expressed in the work of Fred Dervin. The understandings brought by these

students indicate that, as with native-speakerism in language education, something akin to Orientalism finds its way into every corner of intercultural travel even between 'safe' locations in Europe. As Stuart Hall tells us, we have much to learn from the marginalisation of the cultural realities of the distant Other. Powerful fictional narratives of migration in postcolonial fiction then emerge as crucial points of reference. Malcolm MacDonald's interrogation of the discourses of the third space, in Edinburgh in 2017, led me to revisit this concept together with hybridity and multiculturalism in the work of Homi Bhabha and others. It was Leila Lalami's *The Moor's Account* of slavery and unexpected locations of civilisation in 16th century pre-colonial Florida that helped me connect the stories of my students and to see that the third space and hybridity is the normal space and everywhere. The complex vision of interculturality has been demonstrated in my own work with Sara Amadasi on the constant negotiation and intertwining of personal and grand narratives and interacting blocks and threads that reframe my original concept of small cultures away from 'places' to constantly fluid processed 'on the go'. Gao Yihong's comments on the Beijing conference pick up the dangers of ignoring these boundary-dissolving processes in our common work on intercultural difference and competence. The implications of this necessary postmodern shift from old postpositivist preoccupations is explored in my recent work with Malcolm MacDonald which asserts that we have no choice but to recognise that any research that begins, in an a priori fashion, with national culture as the default unit leads us back to the old essentialist, if not racist, imaginations. As became clear in discussion in the Criticality in Education conference this time last year in Helsinki, we are led to these neo-essentialist conclusions by immense neoliberal pressures in the university system internationally that necessitate a 'safe' mixing of postpositivist 'methods' that continues to stand in the way of the necessary appreciation of the deep intersubjective and boundary dissolving nature of the intercultural.

### Forming critical selves in multicultural university classrooms: A Foucauldian ethico-political perspective (Yang Song and Angel Lin)

Based on ethnographic data, the present study examines how being critical has been understood, valued and practiced in multicultural classrooms among both Chinese and international students enrolled in English-as-the-medium-of-instruction Master's programmes in a major university in China. Drawing on the Foucauldian ethico-political axes of self-formation, this article presents three case studies and finds that students form critical selves in diverse ways as influenced by intercultural encounters at personal, institutional and disciplinary levels. The Foucauldian perspective enables a holistic understanding of

students' formation of critical selves in relation to their past, present and prospective life trajectories as situated within the social and institutional contexts. It also helps call for a culturally-enriching, self-reflexive approach to critical pedagogy in multicultural educational settings that breaks away from theoretical conceptions of critical thinking as traditionally grounded on essentialized views on cultures and relevant pedagogical norms.

#### **The Intellectual and the Interculturalist: What Can Post-Colonial Theory and Edward Said Tell Us Today? (Nour Elhouda Souleh)**

Inspired by Simon Hoult's presentation (2018), I decided to use it as a model for mine. So, I am planning to discuss the similarities and differences between the interculturalist and the intellectual drawing mainly from Edward Said's (1993) The Reith Lectures about the representations of intellectuals. This paper attempts to explore the qualities needed for a 'good' interculturalist, and to draw threads between the two concepts; the intellectual and interculturalist. Using non-fiction, art-based accounts, examples from educational settings and daily-life encounters of International students are provided in relation to the discussion.

#### **"English is Easier": A study on student language use and preferences in Doha, Qatar (Leslie Seawright and Amy Hodges)**

This presentation examines the impact of English-medium higher education on language identities of Qatari students and considers their complicated code-switching/code-meshing/translanguaging techniques as they move between home and school discourses. In our study, Engineering students at Texas A&M University in Qatar revealed their preferences for speaking and writing English and Arabic as members of a transnational higher education community in a multilingual/multinational Middle Eastern city. In dozens of interviews with students, researchers discovered that many multilingual students actually preferred using English at school, with friends, and at home. Researchers were surprised by how many students had all but abandoned using their native Arabic. Because of the multilingual and multinational environment that is Doha and Texas A&M University at Qatar, students may see English as more than simply Lingua Franca. We will provide student quotes and insights into this issue.

#### **Intercultural moments in translating the system (Zhu Hua)**

This presentation investigates intercultural moments in everyday multiculturalism in an institutional setting. Departing from the traditional top-down approach to multiculturalism such as multicultural citizenship or education, everyday multiculturalism offers an approach to explore how people

live with, experience and negotiate cultural differences on the ground, and how “wider structures and discourse filter through to the realm of everyday practice, exchange and meaning making” (Wise and Velayutham, 2009, p.3).

Drawing the data from a four-month linguistic ethnography between March and June 2016 in a social-legal advice centre in London, the presentation will address three questions:

- How do people go about everyday multiculturalism in an institutional setting which mediates between the socio-legal system and ‘outsiders’?
- How are cultural and linguistic differences manifested and constructed in interactions?
- How does translanguaging help us to understand intercultural moments in everyday multiculturalism?

### **Doing (No) Good? Specialist and non-Specialist Perspectives on Applied Interculturalism (Alex Frame and David Bousquet)**

While academics may question the ethical underpinnings of the contact hypothesis and the othering discourse it may promote, many non-specialists are unaware both of this debate and of associated questions of cultural relativism and ethnocentrism. In the context of an ongoing research project working with local migrant-support associations in Dijon, France, looking into formal and informal cultural awareness training for refugees and asylum seekers, this paper, based on interview data, will critically analyse the differing visions of the figure of “good interculturalist” and various implicit or explicit, purportedly ethically laudable motives of different parties involved: academics, students, social workers and volunteers. The discussion of interculturalism will highlight the pragmatic and conceptual gaps which divide critical or non-critical approaches to interculturality among academics and the everyday practice-based representations and motivations of social workers and members of associations in the field.

### **Normativity in intercultural research and praxis: Reflecting underlying epistemic paradigms (Dominic Busch and Jana Möller-Kiero)**

Normative orientations from research and from society profoundly determine the formulations of research questions in intercultural research as well as our notions of what “good” interculturality is supposed to be. Very often, intercultural research – sometimes explicitly, sometimes more implicitly – evaluates forms of interculturality in practice. Researchers from the different spheres of social science will build their observations on the basis of insights from their academic education – at least that will be the point distinguishing them from an everyday perspective, even if this education does not necessarily

have to be founded in central spheres of (interdisciplinary) intercultural research. In other words, it may be assumed that large parts of intercultural research will be based on the normative orientations of more general epistemic paradigms. Too often, the normativities of these paradigms are no longer reflected or made explicit in actual intercultural research. This contribution aims at bringing back together these normative epistemic paradigms and their manifestations in contemporary publications on the issue. Our empirical approach embarks from two sides: First of all, at least a range of potential normative orientations can be assembled from their (sometimes accidental) mentions in the literature as for example positivism, modernism, humanism, critical rationalism, systemic perspectives, postcolonialist and postmodernist as well as poststructuralist and social justice-based orientations. All these premises will result in very different evaluations of what the “good” interculturalist be and do in research and praxis. Even attempts of considering non-Western approaches to avoid ethnocentrism can be categorised as critical-rationalist aspirations of gaining “something new”. From another side, this contribution will attempt a critical re-reading of bibliometrically-assembled central publications on intercultural research over the past decades. These two points of departure will result in an abductive approach moving back and forth between those normative orientations that have been identified yet beforehand vs. additional insights into normativities resulting from the sample of publications under analysis. The question about the “good” interculturalist turns out as a very recent one pointing straight into the heart of contemporary intercultural research: Although questions about the good life and about the good human being are core questions of philosophical ambitions from the beginning, intercultural research for a very long time seems to have believed into something like a *homo oeconomicus internationalis*: Even until the start of the new millennium, a vast majority of intercultural literature has evaluated the intercultural actor according to criteria like task-fulfilment on a utilitarian basis or on general social norms on interculturality. Postmodernism can be seen as a first step opening up at least another option for developing normative orientations. Academic discourse today indeed has resulted in a more and more open situation where research and praxis will need to find answers to the open questions of good life, good action and good interculturality. Reflecting the nexus between general epistemic paradigms and contemporary undertakings on intercultural research and praxis may help improving decisions to be made in the latter.

## Case studies as a vector of intercultural competencies in the teaching of languages (Catherine Jaeger)

This research project presents the development of a didactic device, termed *Case Studies for the Intercultural*, ensuring the double realisation of teaching objectives – teaching and learning by tasks (*task-based learning*) or by the resolution of problems (*problem-based learning*) and developing intercultural competences – and their implementation on the ground, throughout the course of four years of experimentation in higher learning. The didactic tool thereby integrates the double paradigmatic shift of the teaching of languages and cultures and of the teaching of the intercultural by drawing respectively on the action-based approach, and the hermeneutic approach. Using a process of ‘trial and error’, this research leads us to the creation of a new approach, the so-called *Co-actional Interpretative Perspective*, uniting the paradigmatic advances in the two fields. It necessitates starting from a ‘revamped’ notion of the intercultural (Dervin, 2010), put forward by critical researchers of diversity such as M. Abdallah-Preteuille and F. Dervin, who propose the giving up of so-called *solid* categories, derived from cultural analysis, in order to turn towards dynamic and process-driven approaches, anchored in an anthropological understanding, and conceptualise intercultural competencies using *liquid* models. The empirical part of this research looks at how the didactic apparatus of *Case Studies for the Intercultural* – rooted in the action-based perspective and expanded upon in the vein of Puren (2002) in the *Co-actional Interpretative Perspective* – lends itself to the development of linguistic and intercultural communicative competencies, and how, for the intercultural component, it permits the progression from one paradigm to another; in other words, from “solid” to “liquid” approaches. Is this intention one of a 'good' interculturalist? What is the student’s reaction regarding the new paradigm?

## OBOR, China and commonsense about interculturality? (Fred Dervin, Yongjian Li, Haiqin Liu & Heidi Layne)

We need new ways of explaining and understanding what is happening when people meet across borders (national, regional, cultural, linguistic borders, etc.). The One Belt, One Road Initiative (OBOR), which promotes connectivity and cooperation between different continents, is a good example of today’s new global world. The initiative aims to support infrastructure networks, as well as cultural and educational collaboration. This example is best suited to work on today’s interculturality. In a course given to international students at a Finnish university we aimed to introduce the students to three aspects of interculturality: 1. new critical perspectives from the fields of multicultural / intercultural communication and education, 2. using China to illustrate, 3. and

looking into the locality of the course (Finland, stereotypically famed for its Nordic Welfare and 'miraculous' education). Working together and with us, the participants analysed different documents about OBOR and discuss what interculturality could be and what it entails. In this presentation we examine some of the outcomes of this course to see how a global phenomenon like OBOR could help students rethink and be critical of interculturality.

### **Non-heritage Names and Interculturalism (Peter Sercombe and Ming Dong)**

Interculturalism is about inclusiveness, rather than about emphasising difference(s). In relation to inclusiveness, a phenomenon noted among some non-first language students studying in English is the 'adoption' and use of English, or English-type, given names, as reported by Sercombe et al. (2014), a study based largely on a survey. This is commonly seen among Chinese students and has diverse yet positive functions. Use of non-heritage names ('NHNs') reflects a position, a feature of which is the reduction of social and cultural distance between speakers, i.e. invoking some degree of inclusiveness. This tendency of NHN-use with non-Chinese mirrors engagement and some degree of interculturalism. This paper explores this phenomenon, on the basis of interview data gathered with Chinese students. One inference, drawn from data is that this behaviour (overt NHN-use) simultaneously reflects functions that are structural, as well as being agentic.

### **The Confucius institute (CI) as a new 'other' in contemporary multicultural Europe: A critical investigation of the intercultural engagement from periphery to centre (Liexu Cai)**

Along with the power shift from West to East, the Chinese government has been dedicated to the integration, instruction and promotion of Chinese culture worldwide. Similar to the purposes of the British Council, the CI was established for language learning and cultural exchange overseas in 2004. On one hand, the booming numbers of CI, especially in developed countries, constantly received suspicious views from the Western perspectives. On the other hand, the voices from the CI as a new 'other' are missing. This study is based on the literature review of the multiple voices and reactions from Western scholars, politicians and societies as they encounter this intercultural engagement from the periphery. I critically examined these voices within the macro context of the contemporary multicultural settings in Europe. In this respect, the open-ended approach was employed in the discussion of whether the CI is a 'good' example of interculturalism or not.

### **An intercultural approach towards the teaching and learning of Chinese (Tinghe Jin)**

Perspectives on the teaching and learning of Chinese in Britain have evolved in response to changing state and cultural ideologies. However, little academic attention has been given to a critical discussion of the purposes and nature of Mandarin Chinese language education including popular ideas around 'intercultural' and associated terms. This paper draws on data from policy documents, interviews with university academics and students of Chinese in Britain to examine ideologies of Chinese Language Studies from national, institutional and individual perspectives and to interrogate the relevance of 'intercultural' and its meaning. The findings reveal a complex picture in relation to understandings of 'intercultural', revealing it to be a contested concept among those students who I call intercultural individuals. For these students being intercultural is more to do with multifaceted cultural engagement with the wider world than with narrower notions of 'global citizenship' as often constructed by policy documents and academic literature.

### **'No one is superior to another': Intercultural Competence Development through a Year-Long International Exchange Program (Emrullah Yasin Çiftçi and Cendel Karaman)**

This qualitative study explored the case of a language teacher candidate who demonstrated high levels of (inter)cultural capital prior to her study abroad period. Focusing on her intercultural competence (IC) development, as part of a year-long study abroad program, we aimed to reveal developmental patterns related to IC. The study relied on two influential models for analysis of six interviews: Bennett (1993) and Deardorff (2006). Findings revealed that the participant displayed a closer alignment with ethnorelativism and cultivated more sensitivity in human rights and social justice although there were equivocal sociopolitical issues in her IC development. The study indicated that international exchange programs might not yield dramatic transformations but might act as a catalyst for predispositions or accumulated capital (Bourdieu, 1985) based on one's entire socialization history. Lastly, we problematized the adopted models and discussed their limitations in capturing the role of linguistic competence and macrocontextual features in IC development.

### **Examining possibilities of intersectional reading in teacher education (Jaana Pesonen and Kristiina Brunila)**

This paper seeks to understand how teacher education, especially early childhood teacher education, could provide future teachers with more diverse understanding of issues related to normality, and on the complex power

relations connected to social categorizations, such as ethnicity, religion, nationality, gender or, for example, sexual orientation. We are interested how future teachers understand these social and cultural constructions in sustaining inequalities and hierarchies. In practical terms, we will examine what intersectional reading, especially in educational context, could mean. In our paper, we outline the key aspects of intersectional reading to be critical examination of the relationship between knowledge and power, and the relationship between power and agency. We suggest that intersectional reading strives for exposing and deconstructing the artificial oppositions, such as native/foreign, insider/outsider, male/female, and heterosexual/homosexual. To elaborate the method, we read intersectionally early childhood education student's essays about multiculturalism in their lives. Finally, we discuss whether intersectionality as an approach in teacher education could encourage didactic methods, as well as contents, that would generate counter-hegemonic and transformative knowledge production.

#### **On the Role of Learning English in Learners' Intercultural Awareness: An Exploration (Zahra Edalati Kian)**

The present study is part of a doctoral dissertation on the role of culture and intercultural awareness in English as a foreign language education in Iran. It investigated in what ways learning English had affected learners' understanding of culture. The theoretical framework was Baker's (2011) model of intercultural awareness. To answer the research question, semi-structured interviews were conducted with 8 adult learners. The interviews were done online, audio-recorded, and later transcribed verbatim. For theoretically-driven content analysis, the interviews were thematically coded based on Baker's model of ICA. The results showed that learning English had affected learners' understanding of culture in different aspects; including knowing their own cultures, their perception of cultural stereotypes, and complexities of cultures. Although this effect was mostly positive, contributing to their intercultural awareness, in some cases there were adverse effects, especially regarding cultural stereotypes. Moreover, the effect varied among aspects as well as participants.

#### **(SYMPOSIUM) The 'good' interculturalist – an exploratory and comparative look at Singapore and Finland's contestations and constructions of multiculturalism (Mardiana Abu Bakar, Teng Siao See, Heidi Layne)**

Discussant: Amiiraah Salleh-Hoddin/ Haiqin Liu

The Colloquim hopes to unpack various existing multicultural categorisations in Singapore and Finland. In the process, we hope to re-envision multicultural possibilities that factor in intersections and intercultural poriousity. We are

interested in new definitions of the subjective sense of cultures placed as an important competency in the schooling context. We will begin with our personal lenses and struggles with our intercultural identities and connect them to larger social issues before offering some implications on intercultural education in Singapore and Finland.

An ethnically-diverse society, Singapore's diversity is recognised in a way that simplifies socio-cultural differences by the State through the administrative racial categories of Chinese, Malays, Indian and Others (CMIO). Singapore's multiracialism has been institutionalised since its nation-building days, with housing, cultural, educational policies planned around it. While racial harmony has been stressed by the authorities over the years, more Singaporeans are expressing the need for a deeper intercultural understanding beyond simple racial lines with the increasing numbers of inter-ethnic marriages and new immigrants. We believe that education can do more to help navigate ever more complex intercultural relations and encounters.

Finland has redefined itself as a multicultural society since 1990s but often described through the blue or green eyes of its majority population. In the 1994 curriculum reform the education needs for immigrant population is written in. However, multicultural education has failed to address the pervasive presence of white privilege in the curriculum and learning resources.

**Paper 1: Who is that Malay girl with the Chinese face – confronting the limited liminal spaces between ethnicity and identity in 'multiracial' Singapore from the Perspectives of a Malay-Muslim Female.**

This is a reflexive discussion about ethnicity and identity, which includes a historical-sociological analysis of the construct of the Singapore Malay. Mardiana Abu Bakar is categorized as a Malay by virtue of her father's 'race'. But she contests the categorization and will share her various struggles of the ideas surrounding who a Malay is and what Malayness constitutes. References will be made to Singapore's 2017 Presidential Election, which surfaced deep divides about who is considered and accepted as a Malay in Singapore. The paper will also trace the construction of the Malay race back to the British census of the 1800s and the way the British colonial government, and subsequently the Singapore State, has chosen to define, frame, circumscribe and control Malayness throughout its nation-building efforts and governance.

**PAPER 2: Journey to the West-East - Navigating Chinese Singaporean identities in a greater diversified intercultural landscape**

In February 2018, a series of letter exchanges between two ethnic Chinese young journalists on the evolving Chinese identities in Singapore were published in the main English-language daily and the Chinese-language daily in Singapore. This unprecedented collaborative effort between the two newspapers on such an issue illustrates a concern over the development of Chinese identities in face of the impact of China's emergence as an economic power, and in consideration of heritage anxieties as well as possible effects of majority privilege on intercultural relations. Positioning Chinese identities in Singapore as contested social constructs shaped by internal and external developments, this paper calls for a timely revisit of Singapore's multicultural approach by examining the interculturalism put forth by key local interculturalists to delineate the possibilities of a more inclusive approach to heritages and cultures and for further developing an intercultural education in Singapore.

### **Paper 3. What if race does matter?**

In 1990 one of the Finnish peace organisations PAND Artists towards peace (PAND Taiteilijat Rauhan Puolesta) released an album in Finnish named *Värillä ei väliä* (Colour does not matter). The intention was to raise awareness of and fight against apartheid. Later on, it has become also a phrase in Finnish language expressing amongst other meanings, the openness towards racial diversities. Every so often, when discussing about race with Finnish student teachers and teachers in the anti-racism workshop, they claim that race does not matter, or that there is only one race, human race. This paper presents autobiographical notes and research findings from research where learning materials are analysed through intercultural lenses. The discussion is taken forward with the notion that: what if (when) race really matters, then how does it change the discourse on being the good (white) interculturalist and is it different in the East-West paradigm.

### **Intercultural Transformation On-board the Ship (Haruko Ishii)**

This presentation defines 'good' interculturalists as participants in an international exchange programme, who experienced a transformation in their world view while in a very chaotic environment. This annual culturally diverse live-on-board programme, called 'Ship for World Youth', is operated by the Japanese government; it invites 230 young people (18 to 30 years of age), comprising 120 Japanese and ten each from 11 different countries, to live together on a big ship and sail for more than five weeks.

The study especially examines how the transformative process of learning (Mezirow, 1991) influences the intercultural sensitivity of Japanese participants

by referencing a model called the Developmental Model of Intercultural Sensitivity (DMIS hereafter), originally by Bennett (1986).

Narrative enquiry with ten participants revealed that their development showed both progression and regression processes according to the DMIS model. Furthermore, some examples were found of strong positive experiences that triggered participants' transformative learning process; such experiences could be classified as *Minimization* in the DMIS model.

**(SYMPOSIUM)** Reflexivity in the making of good interculturalists: Three reflections (**Natalia Balyasnikova, Barbara Lapornik & Roxanna M. Senyshyn**)

This colloquium is inspired by a growing recognition of the value that reflexivity adds to language teaching in the context of intercultural communication (Clark & Dervin, 2014; Dasli & Diaz, 2017; Leung & Scarino, 2016; Nagata, 2004). To deepen our understanding of reflexivity for the 'good' critical intercultural research and practice, presenters frame reflexive practice not as shallow criticism or an intellectualisation of one's own biases, but as "an interrogation [...] of social positions, of field and of the scholastic point of view that are constitutive of knowledge itself" (Schirato & Webb, 2003, p. 539). The three speakers address reflexivity as: 1) a vulnerable yet strengthening practice in research; 2) a critical part of transformative intercultural learning; and 3) an institutionalized practice. Liddicoat and Kohler (2012) argue that intercultural learning is an "unfinishable work-in-progress" (p. 81) that involves reflexive practice and learning through experience. With that argument in mind, this colloquium aims to open spaces of caution, humility, and empathy for reflection and conversation with colleagues who might be contemplating the place of reflexivity in their intercultural research and work.

Self-reflexivity as epistemological foundation for intercultural research

As an individual cannot escape ascribing their perception of the reality onto research of interculturality starting from its very conceptualization, yet it is possible to find strength in vulnerability to criticism through self-reflection. To achieve that, the first presenter argues, intercultural researchers need to be self-reflexive and open about the complexities of their work. This presentation draws on Pillow's (2003) critique of 'comfortable' self-reflexivity, whose only purpose is to provide a more 'accurate' or 'better' research. Echoing Pillow's caution, Blasco (2012) discusses the limits of viewing reflexivity as a universal decontextualized strategy in intercultural work. Grounded in Blasco's and Pillow's understanding of reflexivity and further inspired by Kubota's (2014) account of researcher's failure to resolve an intercultural conflict, the first presenter analyses 'messy moments' in her own work in a Canadian context. Three interrelated vignettes, shared in this presentation, portray hyper-self-

reflexivity as a vulnerable yet strengthening strategy for dealing with difficult moments in intercultural research.

Reflexivity is a critical part of transformative intercultural learning

Transformative learning helps consider ways in which intercultural learning is particularly suited to stimulating personal change. Intercultural learning/education offers continuous opportunities for students and instructors to learn new ways of making meaning and transforming what Mezirow (1999, 2003, 2012) terms their meaning perspectives. This presentation will discuss the holistic pedagogical approach that emphasizes reflection and self-reflexivity as a crucial part of transformative intercultural learning in teacher education practices. Building on Cranton's (2016) perspective of transformative learning as a process that involves not only individual but also social justice endeavor, the presenter will reflect on her experiences as an U.S.-based educator who, while providing transformative intercultural learning to students, examines her own transformation (or lack of it) in the process of critical reflection on her practices. Specifically, employing self-study in teacher education practices as a methodology (LaBoskey & Richert, 2015), the presenter shares how analyzing the transformative process can inform curricular decisions and instruction.

Reflexivity as an institutionalized practice in international school exchanges

This paper argues the significance of critical and reflexive thinking in intercultural education (Byram, 1997; Dasli & Diaz, 2017; Guilherme, 2002; Holliday, 2013; Holmes, 2015) and applies it within the context of international school exchanges. The data for the analysis is drawn from personal accounts of the educators and the students involved in one particular exchange in European context. First, drawing on Clark and Dervin (2014), the paper presents a detailed examination of the process of questioning one's own assumptions about language, identity, culture. Further, the presenter discusses the impact such experiences and reflections exert on the institutionalized exchange practice as well as the challenges they pose for more traditional pedagogical approaches. The presentation concludes with outlining the interrelationship between self-reflexivity and criticality as an institutionalized practice.

### Multilingual and intercultural communication competence: considerations of assessment (Lotta Kokkonen & Teija Natri)

We examine what makes a 'good' interculturalist through a framework of intercultural communication competence. This paper is based on a pedagogical development project at the University of Jyväskylä, Finland: "Multilingual and intercultural communication competence as part of internationalization at a higher education: assessment for learning" (<https://www.jyu.fi/hankkeet/education>). The aim of the project is to create

dynamic assessment tools that view multilingual and intercultural communication competence as a dynamic process. A further aim is to create tools that enhance students' ownership and agency. Because competence is seen from a relational perspective, self- and peer-assessment are both included. This paper presents a work in progress, and we would like to encourage discussion on the following questions: What do we actually mean by multilingual and intercultural communication competence? How can a phenomenon be assessed in a way that would reflect and respect the very essence of the phenomenon (i.e. dynamic assessment)?

### Self-Awareness Learning as the First Step towards Better Understanding Others (Michael Berry)

This presentation acknowledges that students with different sociocultural/bi-cultural backgrounds should be well-defined as 'rich academic resources' and 'teachers and learners of each other and of their teachers'. The shared conference goal is movement towards more opportunity for improving intercultural experience for self and others. Opportunity for dialectical transformational development is possible as the students experience reflective sociocultural rather than national-cultural self-awareness learnings as the first step towards better understanding the logic in others. This experience can create opportunity to become more aware of how and why their different sociocultural presumptions had created a basis for misinterpreting meanings in words in the shared-course language. The next steps forward bring awareness of how expectations related to communication norms and the roles of hierarchy and autonomy, e.g. in family, schools, universities, etc. had influenced misinterpretation of words. Fortunately, students often begin to say 'now I understand better' rather than 'now I understand'.

### How can interculturality support personal and professional success? 'Success stories' of highly-skilled refugees in Europe (Sara Ganassin and Tony Young)

In this paper, I draw data from a study conducted across three countries (UK, The Netherlands, and Austria) to investigate the linguistic and intercultural dimension of professional 'success' in the experiences of 12 highly-skilled refugees as they seek gainful employment in their adopted countries.

Using a narrative framework, the paper gives an insight into participants' experiences of displacement and into their different understandings of concepts of professional and personal success, as they share beliefs about what other skilled refugees need to support their transitions into their professional roles.

As the findings discuss challenges and opportunities encountered by professionals from different fields (e.g., doctors, engineers), the paper argues

how being and becoming ‘good interculturalists’ played a fundamental role in supporting all participants to re-built their lives and careers in Europe.

Thus, this paper addresses the point listed in the call concerning the role of language in shaping a ‘good interculturalist’ with a focus on contexts of migration and displacement.

### The “Good” Intercultural Speaker Across Time – A Study of Tunisian EFL Textbooks (Nadia Abid & Asma Moalla)

The definition of the “good” intercultural speaker is determined by the national/international political and socio-economic contexts. This makes the concept of “the good” intercultural speaker and the objectives of teaching English as a foreign language vary from one period and one era to another. Our paper examines and describes the development of the “good” intercultural speaker in five EFL textbooks produced in five different periods in the history of EFL in Tunisia; namely the 70s, 80s, 90s, and the first and second decades of the 21<sup>st</sup> century. As the adoption of a realistic perspective in language learning and teaching is key to measuring the development of Intercultural Communicative Competence, we focused on contact situations as a framework of analysis. These contact situations involve Tunisian characters and native speakers of the target language and represent cases where Intercultural Communicative Competence (knowledge, attitudes and skills) is developed and used. A quantitative analysis is conducted to determine the frequency distribution of types, situations, and topics of intercultural interactions. A qualitative analysis is also conducted to analyze in-depth data illustrating intercultural contact between different speakers.

### What concepts and methodologies are used in discussing interculturality in the context of Danish education? (Ana Kanareva Dimitrovska)

The notion of intercultural competence in education is understood and used in many different ways. In this paper, Denmark serves as an illustration to examine cases of intercultural competence/communication presentation and interpretation in the education system. Our focus is on the new upper-secondary curricula and on few of the university curricula. We also consider how (language) teachers work with interculturality based on these curricula.

The analysis framework is based on the work of Dervin (2016) and Holliday et al. (2017) concerning the ways of constructing interculturality in research and practice. We use discourse analysis as a method to analyse data. The results obtained suggest that there is a need for paradigm shift on different levels (policy, teaching and evaluation) since the Danish society is becoming increasingly diverse.

Acting in the Language of the Other. Anglophone FSL Learners Investment in Francophone Community Settings (**Maria Popica**)

*The second language teacher needs to help language learners claim the right to speak outside the classroom.*

*To this end, the lived experiences and social identities of language learners need to be incorporated into the formal second language curriculum.*

(Norton Peirce, 1995: 26)

A recent study (Gagné & Popica, 2017) conducted in Quebec's Anglophone higher education pre-university institutions reveals that Anglophone learners lack the motivation to learn French, the province's official language, and often display negative attitudes towards the Francophone community, which they're rarely in contact with.

In order to encourage FSL Anglophone students to interact with Francophones, community-based French classes are offered. When the two linguistic groups come together around a project, a necessary interdependent relationship forms to reach a common goal. This connection is supposed to even out the unequal relation of power often perceived by FSL students when interacting with Francophones. By engaging with Francophones who need their professional expertise, FSL students may feel empowered to act in French and contribute their skills to the community, thus increasing their *investment* (Darvin&Norton, 2017) in learning the target language and in their own inclusive social identity.

**(KEYNOTE) Daniel Rellstab**, University of Jyväskylä, Finland: Navigating Cultural Liminality in the Classroom: Theoretical considerations, empirical observations, and didactic implications

Internationalization leading to good interculturalists? The case of 'buddies' at a Chinese university

**(Xu Jia & Fred Dervin)**

China is experiencing an unprecedented wave of internationalization of its higher education. We start from the assumption that internationalization does not necessarily mean 'good' (for) interculturality for incoming, outgoing and local individuals involved in its process. We take a very specific form of internationalization as a case study: a summer school at a top university in Beijing. The summer school is meant first and foremost to promote internationalization at home for local students. However some students from abroad also join the summer school every year. In order to 'welcome' these

students and make sure that their stay goes well, each student is guided by a local 'buddy'. In this paper, we examine the experiences of the local buddies, before and at the end of the summer school. We organized focus group discussions during which the buddies discussed aspects of their role as 'international mediators'. What did they learn? How do they see their international counterparts? Does the experience seem to lead to 'good' interculturality? Considering the polysemy of the notion of interculturality, one might want to ask from whose intercultural perspective? It is important to note that very little research has been done on 'buddies', although they are omnipresent in the internationalized university of today.

### Assessing the usefulness of *Autobiography of intercultural encounters* as a reflexive tool for Canadian adolescents (Carl Ruest)

Discussions surrounding interculturalists often refer to adults, as evidenced by the strong body of literature in the intercultural field. Although there is some literature on the adolescent intercultural experience, it is rather scant. Who is the 'good' adolescent interculturalist? Does and how does interculturality differ between adolescents and adults? How does interculturality incorporate adolescent personal and cognitive developments? How can we support adolescents develop their interculturality? In actual times of falling nationalisms and increasing international mobility and migration, these questions are important, especially as adolescence is a period in which young minds shape their identity and develop their worldviews and relation to others. This paper will explore these questions through a review of literature on adolescent interculturality and using data from 20 adolescents' *Autobiographies of intercultural encounters* (Council of Europe, 2016) completed after a student exchange. Conclusions will help best support adolescents develop their interculturality...and?...

### Researching interculturality: reflections on some key features (Claudia Borghetti)

An 'interculturalist' is defined in this paper as a researcher whose work aims to identify and interpret intercultural phenomena, namely communication and/or learning processes which take place when individuals perceive their own and the others' cultural affiliations as relevant at a given moment (e.g., Mori, 2003). If, then, interculturalists are researchers, regardless of their specific domain of inquiry, it follows that the criteria for evaluating their work should be the same as those applied to any (theoretical or empirical) study. These parameters include – but are not limited to – the need to: identify a research paradigm (e.g., Hua, 2016), define theoretical constructs accordingly (for example, 'culture' in a

essentialist or non-essentialist perspective; Holliday, 2011), pursue “meaningful coherence” by using research methods suitable to the espoused paradigms (Tracy, 2010), and adopt a critical and reflexive stance toward the research process itself (Dervin, 2012). In the paper, it will be argued that these quality criteria – which resonate with the concept of “critical cultural awareness” (Byram, 1997, 2009) – can be equally met by employing different (even contrasting) theoretical and methodological principles.

### Teaching culture to promote intercultural competence in foreign language classes (**Esther Stockwell**)

Even though many researchers emphasise the interrelatedness of language and culture and the significance of teaching culture in foreign language education, understanding how culture can be taught has proven to be a difficult undertaking in many respects. This problem is hardly new, and the problems of defining what culture is and how to teach it in language classes have been of concern to researchers for decades. Developments in technology have opened up access to cultural resources from all over the world, and to this end, methods of teaching culture using technology have started to appear more regularly in research associated with second language teaching and learning. A glance through the literature reveals, however, that where in the past many teachers focused on the teaching a single culture within a language class, in recent years there has been a movement to try to broaden the focus to include general intercultural communication competence, but a systematic approach for methods of teaching culture have been still lacking. However, it is generally accepted that cross-cultural understanding is indeed a by-product of foreign language learning, and language should be taught as an explicit element of cultural practice. Therefore, it is necessary to consider issues about teaching culture in foreign language education such as what role culture plays in language teaching and how it is being taught. Based on current developments in technology, it is timely to think about effective teaching methodologies for integrating culture and language to promote intercultural competence that prepare learners to communicate and collaborate effectively in the 21st century

### The Council of Europe’s Reference Framework of Competences for Democratic Culture: Conceptual contradictions, sanitized politics and Eurocentrism (**Ashley Simpson, Yongjian Li & Fred Dervin**)

Democracy and the intercultural are not new phenomena. The popularity of the latter means that there are many differing meanings and ways the notion is understood, represented, and, expressed. In contrast to the polysemy of the intercultural democracy often appears on the surface to be understood through universalist and/or absolutist conceptualizations, which often tend to be western-centric. Combining the intercultural and democracy together can be problematic thus the nuances involved require problematization. In this article we use The Council of Europe's Reference Framework On Competencies For Democratic Culture (2018) as an example in showing how the notion of the intercultural can be manipulated as a political device. In April 2018, the Council published three volumes of the Reference Framework On Competencies For Democratic Culture titled, Volume One: Context, concepts, model (Council of Europe, 2018a), Volume Two: Descriptors of competences for democratic culture (Council of Europe, 2018b), Volume Three: Guidance for implementation (Council of Europe, 2018c). The authors use a form of intertextuality to show the performance of competing ideologies found within the three volumes. There appears to be widespread ambiguities and contradictions in terms of how the competence descriptors were formulated as many overlapping voices and ideologies can be traced. Some of the ideologies found within the texts clearly mark Eurocentric discourses and a stigmatization of the foreign, religious and cultural other. They also contradict each other across the volumes. Also, the way in which the political is sanitized can engender a language of depoliticization. As a result, the authors problematize Critical Interculturality as a way to move beyond culturalist notions of the intercultural arguing that the political and the social cannot be separated from the intercultural.

### The Good Interculturalist's Wardrobe: material culture, personal collections and identities (Cristina Ros i Solé)

Surprisingly the consumption, use and storage of clothes as embodiment of one's linguistic and cultural identity has received little attention in Intercultural Communication. However, recent interest in material culture in Sociology, Cultural Studies, Applied Linguistics and Modern Languages calls for a fresh look at what has been termed the 'posthuman' in language (Pennycook 2016). This talk explores the way in which the material world of clothes interacts with languagers' identities and how they come to life and resonate in their personal collection of clothes (ie a personal wardrobe). Drawing on an ethnographic case study I will look at how the memories, affectivities and agencies constructed through clothes can be seen as a laboratory for the good interculturalist and the more embodied aspects of the the intercultural encounter

**"I don't consider myself a racist at all but...": Elitist and politically correct underpinnings of "good" intercultural discourses in two case studies (Mélodine Sommier & Anssi Roiha)**

This presentation addresses the political correctness and elitist dimension of "good" intercultural discourses using two case studies. The first study examines former pupils' perceptions of the effect of CLIL (Content and Language Integrated Learning) on their intercultural attitudes. The second study investigates users' online comments on newspaper articles about a blackface incident involving the football player Antoine Griezmann. The findings respectively reveal participants' Janusian views about interculturality and users' criticisms towards a politically correct elite deciding on the meaning of racism and culture. By showing how political correctness is used as well as criticized, both case studies yield insights into the elitist and polarizing dimension of "good" intercultural discourses. Furthermore, the results draw attention to the intersection between social class, race, and nation that underlies "good" intercultural discourses. Overall, these findings help identify and tackle the gap between people and research regarding what culture, racism, and intercultural competence entail.

**(SYMPOSIUM)**

**On the (im)possibility to become a 'good' interculturalist in education (Andreas Jacobsson, Staffan Löfving, Annika Malmsten, Fred Dervin)**

In this symposium four educators with a long experience in teaching the 'intercultural' in different parts of the world, but currently based in the Nordic countries, review their engagement with the notion in higher education, first from a diachronic approach, second from a critical and reflexive perspective (are they satisfied with their teaching? What does their research say about what they do?). They also discuss what their expectations are about the future of the 'intercultural' in higher education.

**(SYMPOSIUM)**

**Inspirations from the 'Periphery' (Eila Isotalus, Ngoc Bui, Stella Micheong Cheong)**

Already the use of the notion 'periphery' reveals that there is a 'centre'. When the descriptions of ideal 'interculturalist' are concerned, this 'centre' manifests itself as assumably neutral and generalizable theories like 'intercultural sensitivity development' (Bennett, 1986) or 'intercultural communication competence' (Byram, 2009) giving directions of how 'good interculturalist' should be. These theories may well serve certain purposes but they lack a defined context, and taking a more precise look of how they are developed and

often adapted discloses their white Euro-American privileged perspective. In this colloquia we want to examine 'good interculturalist' from different contexts and positions of power, namely how s/he is understood and manifested in the case of North Korean migrants, in the context of asylum seeking as well as in Asian educational contexts specifically considering the role of language. We also firmly believe that 'good interculturalist' are not born, but they are made and educated and thus, we suggest also the points of educational aspects.

### G\_o\_o\_d\_ \_i\_n\_t\_e\_r\_c\_u\_l\_t\_u\_r\_a\_l\_i\_s\_t\_”\_r\_e\_v\_i\_s\_i\_t\_e\_d\_ \_i\_n\_ \_t\_h\_e\_ \_c\_o\_n\_d\_i\_t\_i\_o\_n\_s\_ \_o\_f\_ \_i\_n\_s\_e\_c\_u\_r\_i\_t\_y\_ \_a\_n\_d\_ \_p\_r\_e\_c\_a\_r\_i\_t\_y\_ \_

I conduct my research in the context of asylum seeking, more precisely in reception centre. What kind of a role "good interculturalist" has there to play? The influences of power and being in unequal and asymmetrical power positions are pronounced. The "workers" and "residents" tend to be mutually exclusive groups having very different positions both in close surroundings (e.i reception centre) and in larger environment (in Finnish society). Furthermore, there is not much information shared about the larger contexts where the residents come and also the Finnish context is only partially shared explicitly. Positions are unequal also in respect of the stability of life, expectations for future, meaningfulness of everyday life, to mention some examples. Lack of common language(s) poses own challenges. In this presentation, these aspects are discussed and tentative answers drawn of how "good interculturalist" then could and maybe even should be manifested in this context.

**(Isotalus)**

### **The role of modern foreign language teaching and learning in shaping a good interculturalist in Asian countries**

Language, in Block and Cameron's (2002) terms, is 'the primary medium of human social interaction, and interaction is the means through which social relations are constructed and maintained'. It is changing the world, nations as well as people's life through increasingly frequent communication and interaction. This study draws on the relationship among language, globalization and interculturalism to examine the role of foreign language

teaching and learning in shaping a good interculturalist in global context and in a more particular one like Asian countries. What is expected of a 'good' interculturalist and why intercultural dimension has been recognized as a key component in language teaching and learning over the past few decades are also discussed in this study. A qualitative approach is utilized to investigate global and local contexts to determine the role of administrators and teachers in promoting the acquisition of intercultural competence in their learners and to see how and to what extent modern foreign language affects a future 'good' interculturalist.

Keywords: context, language teaching and learning, globalisation, interculturalist, modern foreign language

**(Ngoc Bui)**

**Good interculturalists are not born, but they are made: An ethnographic view on the adaptive process of young North Korean migrants in new and challenging societies**

In South Korea, the number of North Korean migrants has rapidly been growing in the mid-1990s. Schools and teachers have had to live and work with the unfamiliar migrants. In the specific context of a divided Korean history, the Korean government has been seeking to develop an educational system equipped to handle the challenges of potential reunification and globalisation. In practice, however, most policies are based on assimilation and focus on nationalism. As a result, young North Korean migrants have faced challenges of adapting into the Korean society. The focus of this study is to explore how we can develop new understandings of what means to be

‘good interculturalists.’ The data provide insight not only into challenges for overcoming all barriers they encountered both in public debates and in everyday lives to be ‘good’ interculturalists but also into the possibilities as good interculturalists in the potential united Korea and the diaspora.

Keywords: young North Korean migrants, citizenship education, bridge figures, biographic-narrative-interpretive interview, digital auto/biographical writing (Micheong Cheong)

### **Multilingual repertoires as intercultural resources: what students from migrant communities bring to an English-dominant university (Victoria Odeniyi)**

This paper examines the complex backgrounds and biographies of a group of undergraduate students from London’s migrant communities in a university context influenced by globalisation, migration and policies of widening access. Drawing on select interview and classroom observation data from an ethnographic study of academic literacy practices, this paper builds on research which seeks to make visible the increasingly complex linguistic diversity in English dominant universities (Marshall & Moore 2013; Preece 2008; Preece 2011). It offers a complex reading of the applied social science students’ multilingual repertoires arguing that language background and diasporic connections should be viewed as intercultural resources for knowledge-making, rather than in deficit terms. Thus, within a dynamic university setting, the good interculturalist has much to learn from the multilingual repertoires and intercultural resources of his or her students.

### **Becoming Intercultural: from Language to Behaviour (Sveva Battaglia)**

This paper focuses on the intercultural communicative competence, therefore we approach intercultural through language. In this regard, we claim that the “good interculturalist” is the one who can use language along with specific behaviour abilities individuated by the model of the Venetian School. These abilities allow us to put into practice in the world our mental knowledge. The use of such abilities can make the difference in the process of becoming real and effective intercultural communicators.

Furthermore, this paper highlights how literature can be a tool for improving our intercultural awareness, basing the reading on the methodological references provided by our model.

### **(KEYNOTE) Pirjo Kristiina Virtanen, University of Helsinki, Finland: Deep listening and critical research methods creating dialogues**