

**Critical Approaches to Cultural Identities in the Public Sphere:  
From Ivory Tower to Social Arena**



**Approches critiques des identités culturelles dans l'espace public :  
Comment sortir de la tour d'ivoire ?**



This international, bilingual conference organised by the “Text, Image, Language” research unit of the University of Burgundy aims to address and bridge the gap between critical approaches to cultural identities common in academia and essentialising discourses increasingly widespread in the public sphere. Bringing together researchers from intercultural communication, cultural and postcolonial studies, media studies and other disciplines, it challenges and deconstructs reductionist discursive stances on culture and identity.



## Call for Papers

### FRENCH

In recent years, social tensions linked to national, religious and ethnic identities have made the headlines in many countries, often linked to migration, as this “other globalization” (Wolton, 2003) brings the not-so-exotic “Other” ever closer in our cosmopolitan societies. For decades now, scholars have denounced the way in which the notion of culture has been exploited and misused in the public sphere, in support of various causes grounded in majority or minority identity discourse, by various groups defending or promoting national/nationalist, regional/regionalist, postcolonial, religious or other agendas, and resorting to “culture speak” (Hannerz, 1999). However, despite repeated warnings against rigid and “essentialised” uses of the concept of culture, these same social discourses and the identity phenomena motivating them seem to resist and even to grow stronger.

In the wake of the postmodern turn in anthropology (Clifford & Marcus, 1986) and in cultural studies (Hall, 1997), intercultural communication scholars have gradually shifted towards a more dynamic conception of culture as a communication process on the microsocial level (Dervin, 2011; Holliday, 2016). There appears to be a consensus emerging among many researchers within the field, as to the necessity of “deconstructing” the notion of culture by adopting more “liquid” (Bauman, 2011) or “fluid” (Ogay & Edelmann, 2016) perspectives, and such approaches have progressively been applied to associated fields, such as management studies (Primecz, Romani & Sackmann, 2011), public relations (Carayol & Frame, 2012; Frame & Ihlen, 2018), education science (Ogay & Edelmann, 2016; Tremion & Dervin, 2018), media studies (Sommier, 2017), and migration studies (Frame, 2018). And yet, paradoxically, solid discourses about “cultural” identities appear to be becoming more resistant in the public sphere. Reductive, xenophobic populist discourse, on the one hand, but also accusations of cultural appropriation and minority identity movements on the other, seem to threaten social cohesion in political models based on British or North-American multiculturalism or indeed the French republican model of integration, as well as in many other areas of the world affected by perceived “migration crises.”

But could it be that these two opposing views – fluid and solid approaches to culture – actually work to strengthen one another? In a context where the legitimacy of “experts” is increasingly being challenged, a process catalysed by the trends of fact-checking, “fake news” and the fragmentation of the digital public sphere, academic discourse is frequently discredited, falling victim to the social constructionist relativism it extols. It seems to reflect less and less the social consciousness of those parts of the world population who feel they have been left behind in the rush towards globalization.

***What is needed to reconcile these two extremes, to enable academics to re-engage with social debate and reduce the apparent gap between prevailing discourses within the ivory tower and those spread in society at large, amplified by the media and some politicians?***

Even if we deconstruct and show certain uses of the notion of culture to be oversimplified and hegemonic from an academic point of view, we must also take into account the fact that such “culture speak” makes sense to many people thinking about identity in their everyday interactions (Holliday, 2015). To address this gap we might examine possible points of convergence between critical approaches to culture in intercultural communication (Dervin & Machart, 2015; Nakayama & Halualani, 2010; Romani et al., 2018) and in postcolonial or critical cultural studies, which have long been interested in the (de)construction and repression of identity discourse notably within minority groups (Gilroy, 1987; Hall & Du Gay, 1996).

***How should we understand interculturality in the light of increasingly strongly-expressed identity claims on the one hand, and of assigned “prison identities” (Abdallah-Preteuille, 2006) on the other? How should we take into account these “cultural identities” which are experienced, emotionally-charged, and which give meaning to everyday social interactions?***

Even if all communication is intercultural because of our multiple social identities (Dacheux, 1999; Lahire, 2001), interculturalists must also engage with social discourse about culture and the social psychological mechanisms it implies, and not simply reject it as oversimplified. By dismissing it, we only continue to widen the gap between scholarly discourse and the social reality which it seeks to analyse. The aim of this 2-day conference is to focus on this gap and address social discourse on cultural identities, with the following objectives:

- To analyse social discourse on cultural identities (populist political speeches, media coverage of migration, cultural appropriation, reification of cultural forms through heritage, banal nationalism, institutional racism...) in order to better grasp underlying theoretical models and the conceptual and psychological mechanisms involved in this discourse.
- To propose methods (research activities, awareness-raising, training tools...) to better engage with social debate around those questions.
- To study the areas of convergence and possible synergies, in relation to these questions, between critical cultural studies, postcolonial studies, and intercultural communication.
- To open a space of dialogue between anglophone and francophone intellectual traditions in intercultural communication research, focusing particularly on critical approaches, applied to a variety of types and levels of cultural phenomena, without geographical limits.

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## Organising Committee

### Mélodine Sommier



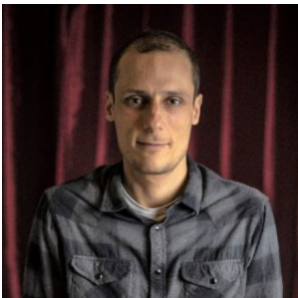
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Alex Frame has been working as an associate professor in Communication Science at the University of Burgundy (Dijon, France) for the last 9 years, where he set up and now runs the MA course in Intercultural Management with David Bousquet. He is a member of the TIL (“Texte, Image, Langage”) research group (EA 4182), where he specialises in critical approaches to intercultural communication. He has published several books (a monography and several collective volumes), journal issues, articles and chapters in the field of intercultural communication.

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## PLENARY SESSIONS

### **Free speech crises and communicative abundance: 'postracial' conflicts in diversified public cultures**

**Gavan Titley (National University of Ireland, Maynooth)**

Keywords: free speech, public debate, postracial conflicts

This lecture engages with the conference themes of cultural complexity and the public sphere, by considering the pronounced public discourse as to a 'crisis of free speech' in diverse, multicultural publics. Over the last years, there has been an intensification of controversies hinging on 'what can be said' about particular political, cultural and social issues. The meaning of racism, in particular, has been integrated to these intense debates about the status and remit of freedom of speech, debates that are conducted in societies not only characterised by endless speech, but by a dominant if intensely disputed sense that racism is largely a problem that has been overcome. In the public imagination, free speech is celebrated as a fundamental freedom, central to modern emancipation, self-expression, and democratic vitality. In contemporary western societies, it will be argued, it has also become fundamental to an insistent, many-stranded politics that is re-shaping how racism is expressed and legitimised in public culture. This lecture proposes to examine this contradiction by examining three interconnecting dimensions: the postracial insistence on closure as to the political meaning of racism; the War on Terror era articulation of freedom of speech as a question of culture; and the vulnerability of dominant public understandings of freedom of speech to reactionary political capture. It addresses the conference theme of how academics engage in public debates by arguing against the dominant tendency to approach the question of freedom of speech in primarily legal or normative terms, without reference to the forms of politics given expression through speech conflicts in multicultural societies.

## **Politics, Migration and Cultural Identities in the UK and France: A Comparative Survey (2001-2020)**

**Vincent Latour (Jean Jaurès University, Toulouse)**

Keywords: politics, migration, cultural identities

Abstract: It will be the aim of this comparative presentation to analyse and contextualise the fractures generated in both the UK and France by 'identity politics', stemming from the rise of cultural identities over the last two decades. In recent years, these divides have become increasingly blatant on both sides of the Channel across the political spectrum, within academia or indeed, amongst ethnic minority groups, sometimes in strikingly similar ways. This talk will investigate and document this trend and will possibly allow us to nuance the cleavages between these two ethnically diverse, liberal democracies, frequently described as being at odds with one another regarding diversity governance.

## **Des élèves... étranges ? Tensions dialectiques entre le besoin de nommer et la crainte de stigmatiser**

**Tania Ogay (University of Fribourg)**

Keywords: éducation, psychologie sociale, identités culturelles

Abstract: Il en va du champ scolaire comme des autres domaines d'action des professionnels de la relation : l'intervention se base sur une catégorisation permettant d'identifier une population et de définir ses besoins afin de tenter d'y répondre. La psychologie sociale et plus particulièrement la cognition sociale montrent combien le processus de catégorisation est complexe et sujet à des biais. Depuis qu'elle a pris conscience de la diversité de son public, l'école cherche comment nommer ces élèves qui s'écartent de la norme, révélant combien celle-ci est un mythe. Rien que pour la diversité linguistique et culturelle il est ou a été question des élèves « étrangers », « immigrés », « issus de la migration », « issus de la diversité », « ethniques ou ethnicisés », « nouvellement arrivés », « allophones », etc... Soulevant des problématiques bien réelles qui affectent le vécu scolaire de « ces » élèves, ces étiquettes s'avèrent toujours insatisfaisantes du fait de leur incapacité à refléter la complexité du réel et du risque d'y enfermer les individus qui se retrouvent affublés d'identités souvent stigmatisantes. Chercheurs comme acteurs scolaires sont pris dans une tension dialectique insoluble car renoncer à nommer ces catégories d'élèves « étranges » reviendrait à les ignorer.

## **Cross-cultural management at a cross-road: introducing critical perspectives**

**Laurence Romani (Stockholm School of Economics)**

Keywords: cross-cultural management, critical studies

Abstract: Laurence will offer a short introduction to critical cross-cultural management (CCM) studies, that is, CCM research that pays attention to the various ways in which power relations permeate intercultural interactions and their management. She first presents a few key features of these studies, in their meta-theoretical positioning in the sociology of radical change and an agenda of de-naturalization, and in their methods. With examples from three major streams of studies in critical CCM (namely interpretivist studies adopting a critical agenda, Marxist analyses, and postcolonial studies), Laurence will highlight distinctive contributions from the critical CCM stream of research to the broader field of CCM.

## **“The West has shown me one thing: everything it has is from the East” [and vice-versa]: Learning about interculturality-identity with ‘China’**

**Fred Dervin (University of Helsinki, Finland)**

Keywords: intercultural identity, China

Interculturality-identity is facing many challenges as a multifaceted reality, practice, ideology, discourse and policy. Its reality as a scientific-educational construct today is that it needs to be systematically deconstructed – and reconstructed again to be better deconstructed. The quote from the title of my talk is by the Russian artist Natalia Goncharova. It describes well what I have been engaging with over the past 5 years: interculturality-identity is not exclusive to ‘Western’ scholarship and education, it has been ‘practised’ elsewhere since the beginning of times, what could I thus learn ‘with’ other parts of the world? Having ‘navigated’ constantly between China and Finland for 5 years, and worked with many colleagues from mainland China, I have had multiple opportunities to try to understand how such an intercultural country as China has ‘done’ interculturality in the past and today. I will share with the audience what these 5 years of engagement with ‘China’ have brought me in terms of unthinking and rethinking interculturality-identity. The following principles and aspects of my current work on interculturality-identity will be discussed: 1. The need for genuine generosity; 2. The language of interculturality is both translation and critical reflexivity; 2. Chinese interculturality from within as a mirror for interculturality (what can we learn from other epistemologies, knowledges and perceptions of the world?); 3. The need for real depaysement (the feeling of not being at home) in the way we reflect again and again on interculturality. 4. 外国月亮不比中国月亮更圆 (“the foreign moon is not rounder than the Chinese moon”)

# **POLITICS, MEDIA AND IDENTITY**

## **Framing Political Identities**

### **Young Scottish Party Members' Discourses about National Identity**

**Claire Breniaux (Université de Bourgogne)**

Keywords: National Identity, Political Ideology, Young Party Members, Nationalism, Scotland

Abstract: Scotland's constitutional future as a part of the United Kingdom seems to be more than ever at stake. Since the campaign for the independence referendum and the referendum itself in 2014, several pro-independence demonstrations have taken place on Scottish streets. Each march is an opportunity for Scottish people to claim their demands for independence while flooding the streets with thousands of Scottish Saltires. As a nation's flag is a symbol that clearly refers to national identity, these demonstrations may be seen as a way of highlighting signs of Scottishness in the public sphere. Such "flaggings" (Billig, 1995) of Scotland may be viewed in different ways by scholars on the one hand and society as a whole on the other, as a gap is often identified between prevailing discourses about national identity within academia and those spread in society at large. Given that political actors play a part in the way in which national identity is seen in the public sphere, in order to reduce that gap it is necessary to try and identify politicians' understanding of the notion of national identity. As politicians were often involved in political parties when they were young and given that self-identification is part of the various processes that take place in youth, it may be useful to analyse how the members of youth and student wings of political parties see their identity and talk about it. This paper thus introduces an analysis of young Scottish National Party (SNP) members, Scottish Young Conservatives and Scottish Young Labour members' views of their national identity. More precisely, it sheds light on their definitions of the notion of national identity on the one hand and their understanding of Scottishness, Britishness and European identity on the other. Through empirical research that was recently conducted, this paper shows that young SNP members and, to a lesser extent, young Labour members, see Scottishness, Britishness and European identity through a socio-political lens (Leith, 2008, 2012), whereas young Scottish Conservatives tend to base their definitions on cultural views and arguments. Notably, it points out that Scottishness is treated by young nationalists as a kind of socio-political identity, based on civic values and socio-economic arguments, while young Conservatives tend to view it as a cultural identity. Through the identification of differences between the members of these youth and student wings of Scottish political parties with regard to national identity, this paper originally suggests that a link can be made between young party members' political ideology and their discourses about national identity.

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## **Framing fear: Twitter media coverage around an intercultural conflict breaking news**

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Keywords: Mapuche, Twitter, public sphere, fear filter, framing, breaking news, mass media

Abstract: According to the propaganda model, coined by Herman & Chomsky (2008) fear -the fifth filter of the model- in the form of “terrorism” has a great political utility and is used as a control mechanism, where mass media plays a crucial role in its propagation. In this sense the “fear filter” plays a central part in the news coverage on the Mapuche conflict -between the Chilean State and the Mapuche people- where this ethnic group has been framed as “terrorist”, especially since 2016 attacks against churches, trucks, machinery, where posters alluding the Mapuche cause were found. The focus of this research is to explore how the main Chilean media outlet refer to the Mapuche people and an intercultural conflict on Twitter taking as case study a breaking news event: the killing of a comunero Mapuche’s by a shot in the back of his neck during a police raid conducted by a special unit of policemen -known as Comando Jungla (in English Jungle Commando)- in an operation carried out in the Temucuicui area, in the Araucanía region. The goal is to recognize the main topics of the tweets generated by mass media on Twitter and identify the presence of the mentioned “fear filter” frame. In order to do this, we will analyze the tweets on this breaking news event published by the main Chilean media outlets between the 14 and 15 November 2018, the day of the killing (14/11) and the following day, using a mixed methods approach. Digitalization and emergence of social media have mainly reshaped the media industry (Bruns, 2018), mass media from around the world cannot avoid the use of interactive tools and social media -particularly Twitter- to publish, inform and interact with their readers and audiences (Arcila, et al., 2019; Elejalde, Ferres & Schifanella, 2019). Also, Twitter has proven to be a useful source of information and also as “path to the news” (Robinson, 2015). In Chile 9% of Chilean declare to get informed by online media, and 26% declare to get informed about its country on social media, this last number doubled compared to the previous study conducted in 2014 (CNTV, 2017). Therefore this study will focus on media outlet publications on Twitter, which is a social network specially designed for the social propagation of information and is mostly used by the mass media as a news dissemination platform (Elejalde, Ferres, Herder and Bollen, 2018). Since its appearance it has been especially useful to obtain and distribute news (Bruns & Burgess, 2012), playing a key role in the coverage of highly current events (Noguera-Vivo,

2013). Having in mind that mass media have a strong influence on how people perceive the world (Hudson & Dussailant, 2018; Aruguete, 2015; Caldevilla, 2013; McNair, 2000; Gomis, 1991; Martin-Serrano, 1977; Roberts, 1972), and nowadays also social media, influences public sphere's and opinion's construction (Pond & Lewis, 2019; Elejalde, Ferres & Herder, 2018; Hillbert et al., 2017; Vis, 2013), and also consolidates values, behaviors and beliefs among citizens, generating public consciousness. The mass media not only set agendas, but also guides perspectives, frameworks, language and discourse by relying in certain symbols and promoting particular relationship between words and issues through news reports (Van Dijk, 2013; Del Valle, 2012; Altheide, 2006). It is therefore necessary to explore how the mass media communication on Twitter shape the discourses increasingly widespread in the public sphere, influencing the construction of interpretative frameworks. In sense, this research considers as an irrefutable fact that all media use the frame building (Entman, 1993) proposing an interpretation of events, which introduces specific aspects of a story and minimize, reinforce or emphasize others.

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## **“I have the anger of the people in me!” The Yellow Vests and the symbolic struggle over ‘the people’**

**Delia Dumitrica, Mélodine Sommier (Erasmus University Rotterdam, the Netherlands)**

Keywords: Collective identity; Collective action; Discourse; Gilets Jaunes

Abstract: How to mobilize individuals? Can catchy phrases and slogans suffice in bringing people together for collective action? In this presentation, we focus on the use of ‘the people’ as one such mobilizing term in the case of Les Gilets Jaunes (the Yellow Vests) in France. We argue that instead of uniting, the term quickly turned into an ideological battleground. We outline the contours of this symbolic struggle over ‘the people’ in the context of French politics, pondering its implications for collective action. Data consist of media coverage, but also memes, and social media messages shared in relation to five moments that took place between December 2018 and January 2019 at the height of the Gilets Jaunes movement: President Macron’s speech on TV, Christophe Dettinger’s attack on the police, President Macron’s letter, Marlène Schiappa attending a TV show, the Foulards Rouges (Red Scarves) demonstration. These five moments were selected because they illustrate the discursive struggle over ‘le peuple’ and offer insights into the diversity of voices that give meaning to who ‘the people’ are or are not. Informed by discourse analysis (Wodak, 2006), the analysis focuses on identifying the meanings associated with ‘the people’ and the struggles they encapsulated. We focus our discussion on two discursive strategies through which the identity of the movement as well as its legitimacy are constructed and contested: references to republican values and the use of numbers. In French, ‘le peuple’ benefits from a rich semantic ambiguity: it can refer to the civic or the ethnic nation; to the commoners or the folk; to a large crowd; or, to the citizen body as a whole (Larousse, n.d.). More importantly, ‘le peuple’ gains its meaning in opposition to two other terms: the bourgeoisie and the government. As such, it has an anti-elite and anti-establishment ring to it. Yet, while political and technocratic elites have become the Other of ‘le peuple’, the latter is the French Republic. Indeed, the recurrent references to Marianne and to the slogan ‘Liberté, Égalité, Fraternité’ by the Gilets Jaunes invoke the French revolutions of 1789 and 1848. While ‘le peuple’ can be an extremely potent mobilizer, it is also a problematic one. For, in spite of its rich historical heritage – or, perhaps, because of it – ‘le peuple’ remains a contested terrain of struggle between various social actors. As an ‘empty signifier’ (Laclau, 1996), ‘le peuple’ simultaneously invites identification and contestation. If in the early stages of the mobilization, ‘le peuple’ worked in an inclusive manner, allowing the right and the left sides of the political spectrum to join the movement, it quickly turned into a terrain of discursive struggle. The use of numbers sheds light on these struggles – specifically, whether the idea of mass and representativity go hand in hand – as different social actors started accusing each other of not being the ‘rightful’ representative of the people, or proposing different interpretations of who or where ‘le peuple’ is to be found. The Foulards Rouges (the Red Scarves), another citizen-led and digitally enabled mobilization, actively resorted to the notion of silent majority

as a counter-narrative to legitimize their movement while discrediting the Gilets Jaunes. The use of numbers quickly became a bone of contention and reveals arguments related to class and nation. Discourses about Christophe Dettinger as well as the presence of Marlène Schiappa on a TV show questioned the difference between being popular (both in terms of social class and in numbers) and being representative of the people.

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## **Critical Approaches in Cultural Studies**

### **Climate change activism as counter-hegemony? A critical discourse analysis of (self)representations of radical environmental organizations across cultures**

**Katarzyna Molek-Kozakowska (University of Opole, Poland)**

Keywords: climate activism, radical social movements, diccourse, self-representation

Abstract: NGOs and charity organizations, including those devoted to environmental activism, are said to be embedded in the social and cultural structure of capitalist democracies (Fletcher, 2010). They help overcome shortages produced by neoliberal arrangements, thus mitigating dramatic tensions, injustices and inequalities produced by the consumerism-driven economic system. In turn, they allow some donors to relieve guilt connected with consumption and depletion of natural resources (Krause, 2014). Charities' values are tightly intertwined with the fabrics of civic societies and, due to cultural capital and ethical priorities, rarely questioned and critiqued. Why would anyone condemn Greenpeace's anti-war stance, PETA's messages to eliminate violence to animals or Costa Foundation's projects to build schools in the coffee-producing countries? Save the most egregious cases of greenwashing done as part of corporate social responsibility actions of the largest polluters, few critics would undermine the mission and actions of environmental organizations (Klein, 2014). And yet at the time when anthropogenic climate change has been shown to threaten the lifestyles sustained by neoliberal arrangements, are environmental organizations capable of challenging the foundations of the economic, social and cultural system that threatens to destroy the planetary balance? In view of

the failures of mainstream environmental activism, should established environmental organizations be dismissed and more outspoken movements, such as US's Deep Green Resistance, UK's Extinction Rebellion, or Poland's *Pracownia na rzecz wszystkich istot*, embraced as the solution? Such radical movements are united by the philosophies of deep ecology (Naess, 1989; Devall and Sessions, 1985), but divided by political constraints on activism and dominant cultural practices of campaigning that lead them to adopting only certain means of activism: not only leaflets and letters, petitions, boycotts, media stunts, sit-ins, policy proposals and independent risk-assessment reports, but also picketing, die-in performances, blockades, lock-ups, supergluing stunts, economic sabotage, or even property damage. As a result, such organizations may be variously represented by mainstream news and elite media as "fighters for a lost cause," "brainwashed lefties," "eco-terrorists," or "dangerous clowns" (Short, 1990). In this study, I follow DeLuca (1999) in claiming that radical environmental activism has counterhegemonic potential because of its discourses facing elite or cultural opposition (as evidenced by the negative labels listed above). Despite the fact that countercultural dimensions of environmental movements in the past are well researched (cf. Zelko, 2013, on Greenpeace), since the advent of online media, the field of environmental communication has witnessed more direct public outreach by environmental groups and social movements that largely bypass news organizations and influence agendas (Shoemaker and Reese, 1996). Multiple channels now exist through which radical environmental movements explain their ideologies, articulate their aims, justify their projects and mobilize the publics. This study offers a critical discourse analysis of online manifestos or "mission statements" of the three abovementioned radical organizations that is focused on the means of their self-representation. I aim to verify to what extent and how these movements position themselves as counterhegemonic. Specifically I look at semiotic resources and media affordances which tend to be applied to promote radical activism as a desirable, even necessary, cultural and social orientation in a climate emergency. In this project I aim to weave together the critical discourse approach to entextualized and mediatized identity constructions with a comparative cultural approach to radical social activism, particularly its legitimizations in different cultural contexts. Given the fact that radical environmental action is often counterhegemonic, it seems interesting to reveal on which identity constructs it is based on to be acceptable to a larger public. The choice of environmentalism, and particularly climate change activism, is particularly pertinent to the situation in which projected consequences of temperature and sea rise become a global, rather than a regional or national threat.

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## The cultural politics of privacy

**Cartsen Wilhelm (University of Haute Alsace)**

Keywords: privacy, culture, digital media, personal data, GDPR

Abstract: The porosity between public and private spheres in the digital age is a recurring topic of conversation for families who regulate the use of smartphones at the dinner table, companies that cut off access to the mail server during weekends or governments that monitor the use of social networks or public spaces, thus reinforcing state surveillance. Privacy is also an object for the humanities and social sciences, from early research on the nature of digital communications to recent scandals highlighting the private information economy (Rochelandet 2010). If there is global awareness of the scale of transnational and cross-cultural technologies that work in these processes - the Snowden and Wikileaks cases have certainly contributed to this - the fact remains that the concept of privacy is a concept in motion, a “travelling concept” of a cultural nature, dependent on the evolution of discourse spaces and political and civic actions but not exempt from change. Yet, despite the almost universal materiality of privacy-regulating technologies — smartphones, tablets, computers and connected objects — the interpretive traditions of these digital technologies and their acceptability vary culturally (Ess 1999, Bosler and Wilhelm 2017). Our contribution integrates a reflection on the link between private life / personal data and the question of the cultural characteristics of privacy regimes, questioning a possible convergence of conceptions on a transnational and transcultural scale. We propose a return to the fundamental notion of privacy, its roots in classical philosophy, its history and meanings, its socio-cultural nature and different applications. In the light of our recent research on the use of digital media and privacy regulations we aim to identify it as a dynamic “mediacultural” concept (Maigret and Macé 2005) that reveals socio-economic, political and cultural tensions. Critical (inter-)cultural studies, we argue, thus needs to acknowledge these tensions and the “cultural politics” they play out. The Internet has enabled individuals, communities and social movements through access to information, knowledge and organizational tools, as far as transforming the “communication machines” (Perriault 2008) into “identity machines” (Wilhelm 2009, p.486). The ubiquity of the production and transmission of data, the capture and measurement of our behaviors and choices, the analysis of the data thus compiled and the commercial and political decisions that feed on them, clearly show the importance of the protection of privacy on a global scale, fueled by transnational and transcultural technologies operating these processes. Evidence seems to emerge in the public, national and international arena, that notions of privacy and transparency are at once culturally influenced yet shifting, liquid notions around which controversies arise and alongside which public opinion aligns or diverges. A recent example is European legislation concerning the regulation on the treatment of personal data (GDPR), including cultural characteristics of a person. This act of policy-making has irrigated media discourse, and has, for the general public, shed light on the individual and even intimate consequences of the so-called “digitization”, the “mediatization” of all sectors of life. As



this regulation concerns several countries, discourse on its implementation is emblematic of the conceptions that societies have of the private sphere and its importance because this reflection touches on concepts such as intimacy, secrecy and the autonomy of individuals, power, and collective and individual governance. Drawing on recent literature, our contribution shall highlight the shifting nature of the conceptions on privacy through recent research projects: The issue is controversially discussed by participants of our CUMEN survey (2015-2019), highlighting different attitudes (for example between French and German young adults) towards privacy risks and behaviors. Attention to privacy aspects was unevenly distributed among media use studies commanded by industry or stakeholders (Bosler and Wilhelm 2017). Management of identities in semi-public discourse is also evident in a recent and ongoing study of controversies in Senegalese media. Throughout our data, the dynamic nature of privacy prevails, highlighting the need for a critical academic acclaim of this highly cultural yet deeply political notion and arguing for its malleability.

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## **Constructing Identities through Online Media**

### **Rankings, Celebrities and Academics Who Disrupt the Myth of Meritocracy**

**Michelle Stack (University of British Columbia, Canada)**

Keywords: mediatization, university rankings, media engagement, higher education

Abstract: Which academic identities are discredited and celebrated by media, and governments require nuanced analysis. Many academics around the world are under increasing threats to their security and freedom (Pils & Svensson, 2019); however, others are made media celebrities and used as an important form of capital by the universities for which they work. Through social network analysis and critical discourse analysis, I argue that top-ranked universities, media-generated university rankings and Nobel prize winners form a network of brands that reinforce an echo chamber that reinforces the illusion of meritocracy. Conversely, academics who challenge this echo chamber and offer alternatives to this network are often discredited. The second part of the presentation will be an analysis of two academics who have gained a large audience through social media and challenged dominant frames of who is a top knowledge producer and what is a world-class institution.

#### **Conceptual Framework**

Mediatization refers to the process by which universities and other institutions come to rely on “on resources that media control and they will have to submit to some of the rules the media operate to gain access to other resources” (Hjarvard, 2008, p. 117). News requires a story to appear new, which is produced continually through university rankings that highlight famous universities and their famous inhabitants or visitors. University branding has become central in the context of education as a trade product in a highly competitive environment for students and funding. Within this dynamic, academics are increasingly instructed on how their webpages must look and how to embody their institutions brand. The celebrity academic that engages with brand is an asset whereas an academic that does not script themselves to brand can become a liability (Lingard & Rawolle, 2004). Visibility can mean more students, more donors, and a higher ranking. As Moran (1998) argues, the academic stardom comes to make sense if seen within the context of the entrepreneurial university, and professors are measured by the capital they bring to the business.

Rankings and Nobels are relatively new players in an old echo chamber of predominately white men who were educated in the USA and UK (Stack, 2019). The network described in this presentation—the Big Three Rankings (the QS, ARWU, and THES), the Nobel Prizes, and top-ranked institutions—reinforces one another’s brands. Thirty percent of the ARWU Rankings are weighted based on the number of prize winners on faculty or alumni.

Nobel Prize winners have received increasing attention with the growing mediatization of higher education, they are one of many media-based metrics that have conflated the worthiness of an

institution with wealth and fame. The convergence of celebrity capital is evident in the accumulation of capital that can be transferred from one area to another—as in, for example the Koch brothers in the USA provide economic and cultural capital to a number of top-ranked universities on condition that they have influence in the hiring of professors with a free-market ideology (Levinthal, 2015).

Media generated rankings, top-ranked institutions and Nobels are a product of inequitable systems and serve to amplify these inequities. Dominance in rankings occurs through networks of power that cross the boundaries of business, government, and academic fields. These same institutions – media and universities provide space – or perhaps cracks – to expand public conversations; however, doing so requires different strategies than those used by academics who fit with dominant understandings of how society is and would be.

### **Methodology**

A social network analysis was conducted to ascertain relationship across and within top-ranked universities, Nobel adjudication committees and the advisory committees of what is often called the “Big Three” rankers (the ARWU, THES, and QS). A discourse analysis was conducted focusing on the twitter accounts of Eve Ewing and Sara Ahmed.

### **Findings**

This study points to universities being highly engaged with media and increasingly operating on media logics. However, who engages with media and how they do so is central to whether they will be valorised or demonized by university leadership, governments and media. The analysis points to differing responses of media and academic leadership to academics that maintain narratives of meritocracy and justice and compares and contrasts these with two academics who speak openly about colonialism, occupation, white supremacy and patriarchy. Despite the threats, there are academics who have expanded conversations through media engagement and critiquing inequity. The presentation will conclude by examining what we can learn from discursive strategies used by Ahmed and Ewing to facilitate broad-based conversations aimed at living together in more social, environmentally, cognitively just ways.

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## **Transnational Spanishness and its reception through anonymously written film reviews from France and the UK**

**Antonio Barroso Terrón (Aston University, United Kingdom)**

Keywords: Spanishness, Spanish transnational cinema, Spanish national identity, audience studies.

Abstract: This paper will explore the linguistic representation and reception of Spanishness through anonymously written reviews published online in French and English in two film rating websites with open access: allocine.fr and imdb.com. All the reviews compiled and analysed for this work will be based on the nineteen transnational films co-produced by Spain together with the UK and/or the USA between 2005 and 2015 that included at least one Spanish character, actor or actress: Sahara (2005), The backwoods (2006), The Kovak box (2006), Cargo (2006), Goal 2: Living the dream (2007), Manolete (2007), Savage Grace (2007), Little Ashes (2008), Vicky Cristina Barcelona (2008), Cracks (2008), Transsiberian (2009), My life in ruins (2009), Triage (2009), You will meet a talk dark stranger (2010), Mr Nice (2010), Midnight in Paris (2011), There be dragons (2013), The Gunman (2015) and In the heart of the sea (2015). More precisely, the analysis that will be carried out on the corpus of film reviews specifically compiled for this work will focus on the construction of the Spanish identity through the most common semantic fields used to describe three specific elements: Spanish males, Spanish females and Spain as a territory. Special attention will be paid to possible similarities and differences that the two national audiences included in the study—France and the United Kingdom—may present in the particular way(s) they receive and process the same images of Spanishness depicted in the films reviewed. The possible connections that the results of this study could have with classic stereotypes and clichés about Spain and Spaniards will be also explored together with the role that the Spanish government may have played in promoting them[1].[1] Sixteen out the nineteen films reviewed in the corpus of this study (84,2%) received in total more than eleven million euros in funds from the Spanish state. This figure has been calculated with the information on public funds provided by the Spanish Ministry of Education, Culture and Sports in its database of classified movies available at <http://www.mecd.gob.es/cultura/areas/cine/mc/catalogodecine/inicio.html>. Last date accessed: 30/09/2019.

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## **Identity, Encounters and the Media: A Multicultural Neighbourhood of Athens**

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Keywords: mediation; migration; identity; encounters; city

Abstract: While the "refugee crisis" has disappeared from our vocabulary and screens, crisis stills defines imagination and practice in cities that are now challenged through the arrival of refugee waves. As significant numbers of migrants have now settled in European cities, there is a need to reflect on how Western subjects perceive "others" vis-à-vis their own identity Hall, 1990; Georgiou, 2006; Gilroy, 2004). Drawing on recent fieldwork in a multicultural neighborhood in the heart of Athens (Greece) at this second phase of the so-called "migration crisis", the discussion sets out to explore whether everyday encounters with migrants and refugees can generate a range of perceptions and relationships between citizens and noncitizens that are qualitative different to encounters that are primarily mediated. It seeks to explore how mediation (de Certeau, 1984; Silverstone, 1994; 2005) of migration (different modes of communication, from face-to-face encounters in the city to the digital encounters on social media platforms) can also be considered as condition of identity formation, through its particular meanings that are always contextual. The study explores everyday encounters with newcomers in a city of compounded crisis, and interrogates how local citizens react to and negotiate their mediated encounters (with newcomers) through their own experience. Aiming to examine how individuals construct meanings of identity, the paper offers an innovative approach by asking individuals to articulate their own understanding of identity through their experience of newcomers in their neighborhoods as well as by observing the online complexities of everydayness.

This research deploys online ethnographic participant-observation of Facebook groups and personal accounts and 30 in-depth interviews with Greek citizens. This provocative research design aims to understand how media power might be contested by embodied encounters between newcomers and settled citizens. An approach in this context has the potential to explore how the embodied encounters with newcomers problematize the mediated, but also how the mediated ones have shaped the embodied. It is timely, as it addresses identities in the city in crisis through the lens of mediation. Taking a closer look on the Athenian reality, in the heart of Greece, it seems that the so-called “refugee crisis” is a dimension of a broader context of compounded crisis in the city. It unpacks the reasons why Athens, that still feels the repercussions of receiving large numbers of migrant populations, is a paradigmatic case study to consider taking into account the following: a) the interaction of several crisis that contribute to the city’s urban decay; b) the strong contextual dimension in mediated and embodied encounters with newcomers; c) the intersectional identities of Greek individuals; and, d) the history of encounter and historicity of alterity in this context. I will present a proposed model for placing the different positions of my interviewees around layers of conviviality (Gilroy, 2004) rejection. Within this axis of different positions, and within each of those positions, I could identify my media narratives, the physical encounter and the different articulations of the physical encounter in media narratives. The visualization of the model includes the following: three layers of conviviality (Positive identification and recognition of Othering; Merging through encounter; Community building without us and them) and three layers of rejection (absolute rejection, Othering justified on the basis of those fundamental categories of community (religion, race, culture) versus the Other that might be different; Tolerance that unfolds through distancing/othering. My presentation seeks to demonstrate the importance of studying the role of mediation (symbolic power of the media and how audience, as consumers of the media, engage with the respective power) in accommodating and/or disrupting dominant/hegemonic identities in a crisis-ridden urban context. It reveals that the mediation of migration participates in communicative/embodied separation. It is vital to understand how media can become resources for citizens’ identity and how social positions are encountered, created and contested through particular urban spaces and everyday spatial practices. Networks of mediation will shed light on the ambivalent and contradictory attitudes/behaviors. For instance: when citizens are more friendly following a sustained encounter, do they become more hostile when they make references to the media to support their arguments? What are the moments they become more tolerant or more hostile?

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## **Identity and Power in a Shifting Media Landscape**

### **Intercultural Typography: Exploring the Construction of Social Spaces between Fonts**

**Michael Wanke (University of Opole)**

Keywords: typography, identity, cultures, social space, languages

**Abstract:** The aim of this project is to understand the diversity of experience of those using native non-Latin typefaces (and alphabets) in daily digital interactions and switching from the native script to the Latin, emoji typeface, or other language representations in relation to the user's identity. The study encompasses the experiences of the users of Cyrillic, Arabic, Hebrew, Persian or Tamil scripts who also use English, or another language in the Latin script, as a parallel means of communication. The paper seeks to analyze how cultural identities are embedded in and enabled by the use of the medium of the alphabet. This focus expands upon the existing body of research about alphabets in the fields of art theory and history, such as from the phenomenological perspective (Drucker 1994) or its rhetorical affordances (Brumberger 2003). Prior research has primarily focused on the symbolic representations



of language, for instance in public spaces (Wachendorff, 2016), with the concept of linguistic landscapes being one of the most studied (Shohamy & Gorter 2008, Ben-Rafael, Shohamy, Hasan Amara, Trumper-Hecht 2006). This paper seeks to link the structural approaches to the graphical representations of text encoded in different alphabets and fonts to social or cultural practices on the micro-level. It argues that this specific space of texts, especially in the era of textually-mediated digital communication and the networked revolution (Raine, Wellman 2012), creates a 'layer' of social space and can be approached as such. A specific adjustment of Henri Lefebvre's (1991) theory of the production of space and the humanist materialism is applied to communication practices (Fuchs 2019) in order to study the overlooked, somewhat transparent realm of typefaces. It involves analysis of practices of the use of fonts, representations of the identities via fonts and representational fonts. A range of qualitative and arts-based methods was applied, including in-depth interviewing and digital-ethnographic inquiry as well as creative workshops with international students of the University of Opole and partner universities in Europe and Asia in order to explore different experiences, practices, and assumptions about graphic representations of languages. The strategic choice of font in relation to identity is explored as well as the construction and deconstruction of identity with typographic use (both in reading and writing). The practice of transitioning between languages and alphabets, like transliteration and transcription, is also explored in relation to the transformation of identity. Also, the reification of cultures, both in an active and passive way, is analyzed as a production of social space.

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## **The Construction of Personal and Socio-Cultural Identities in Blogs of Infertile Muslim Women**

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Keywords: positioning, identity, gender, discourse, infertility

Abstract: Based within a social constructionist paradigm and anchored on constitutive studies of research on identity within sociolinguistics and communication studies, this research uses a context based, socially oriented small story narrative analysis approach, aiming at exploring the ‘how’ of identity construction in infertile women’s personal narratives. It looks into the social, cultural, religious and personal aspects that emerge from and contribute to the various discursive constructions and negotiations of ‘self’ lending from Bamberg’s dilemmatic spaces of personhood (2011). The methodology is based on positioning theory (Bamberg; Davis and Harré 1991) and extends upon notions of stance (Ochs 1996) and relationality and indexing (Bucholtz and Hall 2005). From a corpus of 411 posts by 10 bloggers, the study takes on a qualitative query in which it investigates the way linguistic and discursive features are utilised by infertile Muslim women in the construction of identity in relation to the wider social and cultural context in the narratives they write. A discourse analysis framework is implemented to look at elements of the text and identify claims and negotiations of identity at both a ‘micro’ lexico-grammatical level, as well as considering the impact of such choices at more ‘macro’ semantic and societal levels. Through exploring how infertile Muslim women construct and manage their sense of self and how they use narratives as spaces of identity creation, performance and negotiation, the study contributes to our knowledge in an under-researched area of sociolinguistics. It aids our understanding of the personal and cultural challenges that face infertile Muslim women as they construct a sense of self and perform their various identities in narrative.

## **Le jazz : entre mondialisation et déconstruction culturelle dans la presse écrite**

**Alexandra Papuc (Université de Bourgogne, France)**

Keywords : jazz, identité culturelle, analyse de discours, postmodernisme, stéréotypes

Abstract : Le jazz est une musique à l'encontre des cultures avec une histoire qui a marqué sa perception culturelle et identitaire à tel point que sa réappropriation est devenue sujet de débat dans la presse écrite. Ses transformations vont au-delà du temps et de l'espace, elles touchent le statut social et l'imaginaire social collectif. Quelle sont les représentations du jazz dans les textes journalistiques contemporains et de quelle manière ces représentations sont construites d'un point de vue socio-culturel ? Par le biais de l'analyse du discours, cette proposition souhaite discuter le statut du jazz dans le monde contemporain tel qu'il est représenté dans les textes journalistiques en langue anglaise. Dans un premier temps, l'idée de jazz en tant que concept culturel et identitaire sera questionnée. Comment l'identité du jazz s'est transformée et comment est-elle définie dans les articles de presse ? La déviation du status quo du jazz et sa réappropriation conceptuelle dans d'autres cultures mais aussi l'aliénation de son héritage tant assimilé à sa définition auparavant, nous amènent vers des nouvelles représentations de ce concept culturel. Quelle est l'influence postmoderniste sur les représentations du jazz contemporain ? La perspective postmoderniste et la déconstruction des concepts collectifs ont déterminé la transgression du jazz dans une nouvelle culture universelle et acclamé sa nouvelle appartenance à une identité mondialisée. Les articles vantent la liberté de ce nouveau jazz, un jazz qui n'a plus de barrières, ni concernant les endroits où l'on pourrait l'entendre et le pratiquer ni concernant le publique, et en fin compte non plus concernant la musique car il est associé à d'autres styles musicaux tels que l'électro, le funk, le soul ou le pop. Cette image alimentée sans cesse par une dimension affective, par le détachement du cliché traditionaliste et élitiste semble désigner une utopie du jazz. Cela fait référence au concept d'un mode utopique, qui selon Shmuel Trigano est le résultat de la mondialisation et du développement de l'idéologie postmoderniste.

Enfin, comment ces discours médiatiques autour du jazz sont construits d'un point de vue linguistique et sémantique et comment les médias peuvent construire un imaginaire culturel collectif ? Quelle est la signification de cette transformation identitaire et culturelle du jazz dans le monde contemporain ? De plus, quel est le but des discours médiatiques lorsqu'ils transforment l'identité de ce concept culturel dans une culture mondialisée et quels sont les effets de la mondialisation sur la décentralisation du jazz ?

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## **Mediatized Construction of the Other**

### **How do audiences (18 – 26 years) of televised English football give meaning to race/ethnicity?**

**Maximilian Walder, Jacco Van Sterkenburg (Erasmus University Rotterdam, the Netherlands)**

Keywords: Audience reception study; race; ethnicity; football broadcasting; stereotypes

Abstract: The English Premier League is the most popular men's football league in the world, attracting 4.7 billion viewers worldwide (Dubber & Worne 2015). Domestically, 51% of the Brits watch and follow the League weekly (Nielsen Sports 2018), which makes men's Premier League football an important part of the national English culture. Drawing on a cultural studies perspective, we argue that televised football functions as a place where hegemonic discourses are built, reproduced, and transformed, and where popular categorizations are (re)created and reinforced. One very prevalent

social discourse reproduced in and through mediated football is that of race/ethnicity. Televised games of Premier League football feature footballers from various racial/ethnic backgrounds from around the world playing together (which often reach millions of viewers), making it a fertile ground for meanings given to race/ethnicity. Researchers in the past have mainly focused on sports reporting and concluded that journalists tend to present a biased view on athletes and their abilities, linking athletes of color to physical skills and “white” athletes to mental skills (e.g. Rada & Wulfemeyer 2005; Buffington & Fraley 2008; McCarthy et al. 2003). In the way sports broadcasters talk about the athletes they shape not only the discourse about the players at hand, but also the discourse about the social group these athletes are part of (Van Sterkenburg, Knoppers & De Leeuw 2010), thus reinforcing racial/ethnic stereotypes. Whereas former studies mostly focused on the media content, our study analyzes televised men’s football audiences and how they give meaning to race/ethnicity. An analytic focus on the football media audience is lacking in much of the research in the field (idem 2010). Furthermore, we also focus on how these audiences interpret the role of the football media in representing race and ethnicity. The research question can be read as follows: How do audiences of televised English football give meaning to race/ethnicity and how do they reflect on the media’s role in their representation of race/ethnicity? For this paper, race/ethnicity is seen as a social construct, which is constantly renegotiated and defined in and through discourse (Hall 1980; 1995). The paper furthermore uses race/ethnicity as one single, conflated term, which reflects how the everyday use of race and ethnicity usually combines biological characteristics and cultural traits. While content analyses in sports broadcasting often used a priori categories for race/ethnicity in the past (usually the categories of Black and White), this study follows Van Sterkenburg et al’s (2010) suggestion to a more grounded theory, data-driven approach moving away from fixed categories. In practice this means that priority is given to how the interviewees define race/ethnicity categories themselves. The researcher’s job is then to reflect on those categorizations and explore what they mean. To create the feeling of an everyday conversation, audiences were interviewed in focus groups. Three video fragments were used throughout the interview to stimulate a discussion about race/ethnicity in British televised men’s football. The first clip was used as a ‘settle-in’ exercise for the interviewees and presented match highlights of an England international game, while not explicitly touching on race/ethnicity in football. It did, though, show racial/ethnic diversity on the pitch and subtle biased broadcasting regarding the representation of a “White-British” and a “Black-British” player. The second fragment was intended to trigger the discussion more bluntly, presenting a pre-match discussion about the then Black Belgian Manchester United player Romelu Lukaku, in which he was described as a “beast of a player” and as „he plays like a pussycat and you know there is a tiger there underneath the surface”. The third fragment (showing Lukaku reflecting on biased media coverage) then was intended to trigger a discussion about the role of the media in shaping in the discourse about race/ethnicity in men’s football and beyond. Results suggest that the discourse about race/ethnicity of audiences of televised men’s football in the UK is diverse, ambiguous and often paradoxical. Overall, there is a consensus that stereotypes are still being reproduced by media, the interpretations of this varies though. Moreover,

some respondents are very critical about racialized (media) stereotypes while others do not see them as a problem. Findings differ from previous studies in some important ways and are discussed within a broader societal context.

## **What happens after “happily ever after”: the shifts of media discourse of intercultural couples on Chinese media**

**Minghui Gao (University of Turku, University of Helsinki, Finland)**

Keywords: Cultural identity, intercultural couples, media discourse, intercultural communication, Chinese media

Abstract: Movement across national and cultural borders are increasing rapidly in the era of accelerated globalization, which creates more opportunities for people to establish relationships in countries other than their own. Hence, intercultural couples, which consist of “partners from different countries, nationalities, ethnicities and religions”, are expanding in numbers and have become socially acceptable. Taking China as an example, with China’s swift economic development and increasing communication with the outside world in recent years, Chinese people have more opportunities to meet with people from other countries and to establish a romantic relationship with them. The statistics in 2017 shows that there are 40524 registered married intercultural couples in China. Due to their different backgrounds, intercultural couples have been considered different from “normal” relationships, and the problems in their relationship tend to be attributed to “cultural differences”. Hence, discourse on intercultural couplehood often relies on solid national/cultural identities when explaining intercultural couples’ experiences. By looking at different Chinese television programs across the past 8 years, this study is interested in exploring the media construction of intercultural couples in the Chinese media. Data used for this study is taken from three shows that introduce the stories of intercultural couples living in China on Chinese national television channels. The first show is “The Foreign Wife in Our Village” of the program “Country Date”, first broadcasted on January 29, 2011 on CCTV7, previously the channel of military and agriculture. The show is about 38 minutes long. The other two shows are “There Comes the Foreign Wife at Our Village” and “Nina’s Journey” of the program “Foreigners in China”, first broadcasted on January 24, 2015 and January 13, 2019 respectively on CCTV 4 international channel. The shows are about 30 minutes and 27 minutes long. Each show introduces an intercultural couple of Chinese husband and foreign wife. Through the “liquid” approach to linguistic discourse analysis, the study takes a critical stance towards a culturalist approach to intercultural relationships and aims to find out how the couples are presented and constructed, as well as if and how cultural differences are used to enact the couples’ identification. Moreover, by looking at the television programs produced over the past years, the study also examines if and what have been changed in terms of the presentation and construction of

intercultural couples in the television programs over the years. The results of this study, especially the possible shifts of how media discourse says about intercultural are useful examples on analyzing how the gap between academic and social meanings of “cultural identity” can be reduced.

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## **The Representation of Indigenous Cultural Identities in Australian and New Zealand Tourism Campaigns**

**Elena Maydell (Massey University of New Zealand, New Zealand)**

Keywords: Aboriginal identity, Indigenous heritage, Australian and New Zealand national tourism campaigns, cultural appropriation, visual discourse

Abstract: The purpose of this paper is to analyse the visual representation of identities of minority (Indigenous) cultures juxtaposed to the majority one/s in promotional tourism videos on YouTube. This study follows the “liquid” conceptualisation of culture proposed by Bauman (2011) and aims at deconstructing the essentialised representations of cultural identities, bringing together the scholarship in postcolonial studies, critical cultural studies, intercultural communication, and critical public relations. While the discourse of a “white man’s mission” in bringing ‘culture’ to ‘uncultured’ populations of colonised societies is no longer a part of common parlance (Bauman, 2011), the construction of cultural identities of non-white populations is often still rooted in the Eurocentric perspective of engagement with the ‘exotic’ Other, aimed at exaggerating the differences between these identities. The language of binary oppositions (Hall, 1997) is then deployed by power structures to assert the right of domination over those whose identities are degraded and marginalised. Scherer (2013) argues that the power relations in neo-colonial societies allow for ‘Cultures’ of production, where the Indigenous symbols and rituals are commodified and mythologised to represent national identity as embracing the culture of the Indigenous people. This “commercial trading of the Other clearly has deep roots in colonialism and conquest” (p. 55). Accordingly, only selective, specifically fitting the Eurocentric perspective, images and symbols are harnessed for commercial gain, often criticised for their “pseudo-historical depthlessness and superficiality” (p. 50), while at the same time reproducing “a stereotypic discourse of racial primitivism” (Hokowhitu, 2005, cited in Scherer, 2013, p. 49). Scherer argues that instead of broader education about Indigenous cultures and promotion of respect for their values and traditions, the commercialisation of Indigenous knowledge facilitates ‘cultural heritage tourism’, where ‘exotic’ imaginary is used to construct “racialised spectacles of consumption” (p. 44), in order to bring more international visitors and more profit to tourism providers. To satisfy the desire of wealthy tourists for ‘exotic’ locales and ‘unspoiled’ scenery, some Australian and New Zealand organisations engage in exploiting the Indigenous imagery and heritage. This study analyses the visual discourses (mis)representing Indigenous people in Australian and New Zealand tourism campaigns, including the Australian campaign *Where the Bloody Hell Are You?* Air New Zealand and Qantas safety videos and advertising. The Australian campaign *Where the Bloody*



Hell Are You? contains 11 video segments depicting popular tourist destinations. The last segment shows a group of Aboriginal dancers, with one of them saying, “We’ve been rehearsing for over 40,000 years” – as if still waiting to be ‘discovered’ by (white) visitors and then, at last, be able to perform. The visual representation of virtually naked Aboriginal bodies with white paint markings, in a desert environment, with no signs of ‘civilisation’ present, is contrasted to other segments showing (clothed) white Australians across cities, beaches and other locations representing a ‘cultured’ life (Bauman, 2011). Similar degrading constructions of cultural identities of the Australian Aboriginal people are recycled in Qantas safety videos and advertising materials. The Air New Zealand safety video Safety in Paradise engaged Sports Illustrated Swimsuit models to promote tourism to the Cook Islands, a small semi-independent Pacific nation. In one of the shots, three local men, paddling a wooden boat and wearing no clothes other than leaves and the traditional cloth around their hips, are juxtaposed to European-looking and dressed in ‘modern’ clothes models and airline crew members; again creating the image of ‘wild savages’ awaiting their discovery (and consequent emancipation) by ‘civilised’ white people. This campaign caused an outrage on social media and was heavily criticised for objectifying women. The depiction of the models in bikinis and their mannerisms were considered sexist and demeaning, and following a petition of an Australian woman, Air New Zealand removed it from the in-flight use. It received a lot of media attention, with one New Zealand academic slamming the airline for producing highly sexualised images of women (Chapman, 2014). However, the culturally insensitive depiction of the Indigenous people, as primitive and savages, was not discussed in any critical media reports on the video. The identity constructions deployed for promoting international tourism to Australia and New Zealand entail virulent commodification of Indigenous imagery and heritage that are (mis)appropriated to enhance the ‘exotic’ view on Indigenous people and entice international tourists to ‘go native’. The analysis demonstrates the exaggeration of the differences between the majority (white) and minority (Indigenous) cultural identities, contributing to essentialising these cultural forms. Thus, the production and recycling of simplified and degrading images of Indigenous people solidify their marginalisation and facilitate the neo-colonialist agenda focused on the Eurocentric fantasy of ‘noble savages’.

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# DIALOGICAL CONSTRUCTION OF IDENTITIES

## Discursive Identity Construction

### Who is a Buddhist? Reconstructing a Tibetan Buddhist identity dialogically

Maria Sharapan (University of Jyväskylä, Finland)

Keywords: cultural identity, flows, Buddhism, West, Tibetan Buddhism

Abstract: Conversion into a foreign religion, which carries distinct non-modern discourses, is an interesting case for looking into the process of construction of new cultural identities. The focus of this study is how the boundaries of being “Buddhist” are negotiated between convert religious followers in two Tibetan Buddhist groups in Helsinki, Finland, and their teachers as perceived carriers of this identity. The study is based on 16 interviews with students in the two groups, and 5 interviews with Tibetan Buddhist teachers, collected as part of a dissertation project in 2016 and in 2017-2019 respectively. The results are based on thematic analysis of the semi-structured interviews, as well as participant observation. My epistemological take on the data is rooted in a classic understanding of social constructionism (Berger & Luckmann, 1966/1991), seeing knowledge and meaning as products of cycles of institutionalization, socialization and individualization, specifically focusing on the phenomenological (individualization) reflection of the matter (Blum, 2012). The stereo focus of the study, namely the voices of the teachers and the students allow to trace a formation of how an institutionalized understanding of a “Buddhist” is received and made personal by new adepts. A brief look into the subject of Buddhism in the West reveals a predominance of “Westernization” perspective (Capper, 2002; Gleig, 2013). Prominent scholars tend to focus on the inevitable change that Buddhism(s) undergo in their “assimilation” to the new cultural realms, and formation of distinct geographical “Western” Buddhisms (Seager, 2012). Another prominent perspective is a critical discussion in the spirit of “cultural appropriation” (Konik, 2009; Mullen, 2001; Zablocki, 2009), which discusses the problematics of adopting a Tibetan Buddhist identity with its meaning systems in view of the post-colonial power imbalance and incompatibility with the modern Western discourse. While there can be value to such research and it could shed light on important problems in the issue at hand, its ontological underpinnings are open to debate. Both perspectives (“assimilation” and “cultural appropriation”) lean heavily on an understanding of one’s worldview and religious practice as tied to the perceived cultural belonging of the subjects. And both perspectives lack explanatory power with respect to this study. Instead, the findings reveal a process of dialogical construction of a Buddhist worldview and identity, which are just as clearly avowed as they are shaped in context, negotiated and constructed. This paradoxical relationship between one’s embrace of being a “Buddhist” and the negotiation of traditional and individual understanding of what it means is better explained not through the bounded categories of “religion” and “culture”, but through the concept of flows (Tweed, 2011). This study demonstrates how the symbols, narratives, historical and modern figures, and most importantly, meaning and systems of meaning transcend geographical and historical

boundaries. These cultural flows, traversing space and time, shape peculiar and counter-intuitive cultural phenomena, which, nevertheless, only seem odd in view of our fixated notions of culture (Tibetan versus Western) and age (21st century versus pre-modernity). Contrary to that, this study invites the reader to re-imagine these notions as discursive ways of talking about reality, rather than reality itself. This kind of shaping of identities and societies through flows is seen as a natural historical process, which globalization and digitalization exacerbate rather than induce (Welsch, 1999). The identity shaped in this process manifests not only through nominal avowal and being a member of a group, but also on the level of physical representation, behavior, ethics, belief and purpose. These levels of manifestation are presented as expressions of cultural flows, traversing space and time, urged by the human needs for meaning and belonging.

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### **Post-national approaches to Cultural identity: Italian Academics in London's HE**

**Enrico Maria Buonauro, Zhu Hua (Birkbeck College, University of London, United Kingdom)**

Keywords: Cultural Identity, Disciplinary Identity, Hybridity, Academic Workplace, European Identity, Post-national, Cosmopolitanism

Abstract: This paper draws on recent studies in migration contexts fostering post-national views about identity issues (Zappettini, 2019; Cacciatore & Pepe, 2018) to expand investigations on the workplace as an area for intercultural interactions (Angouri & Marra, 2011). The professional setting analysed is the academic workplace in London's HE with particular attention given to the experience of Italian PhD students in relation to their cultural and disciplinary identities (Zhu Hua, 2019; Hyland, 2012). Here culture is understood as 'small culture', an emerging small group of individuals with shared attitudes and values that transcend their ethnic backgrounds (Holliday, 1999). Most research on the Italian diaspora to English-speaking countries tends to identify such a group as a homogenous minority with a solid ethnic identity and static linguistic repertoires (Cervi, 1991; Haller, 1987; De Fina, 2007). This paper, on the other hand, attempts to deconstruct such an assumption by relying on qualitative data showing how nationhood and ethnicity are restrictive labels to grasp the experience of recent professional migrants. Thus, European Identity or European-ness seem more appropriate categories to scrutinise the linguistic practices of mobile individuals in super-diverse environments (Zappettini, 2019; Vertovec, 2006). These findings are in line with recent scholarship on identity studies where hybridity and fluidity are the core of the research (Serra, 2017; Fellin, 2014). The methodology relies on narrative data elicited through unstructured interviews, with six participants including officers, postdoctoral researchers and PhD students and collected during a master dissertation project as a scoping exercise. Further interactional data will be obtained for a doctoral

project by focusing on small talk interactions between two key PhD participants and their colleagues. The research questions revolve around how stereotypes and disciplinary conventions interfere with professional communication in a migratory environment. Specifically, the aim is to frame cultural identity attitudes, map out strategies of language use and communication styles by connecting fine-grain linguistic data with the macro-social environment. The analysis will be carried out through Interactional Sociolinguistics (Gumperz, 2003), with Linguistic Ethnography as the overarching framework (Creese, 2010). The findings reported here are based on the initial scoping project. The findings indicate that the participants embrace cosmopolitan stances (Hawkins, 2018) about identity that transcend traditionally essentialised views of nationhood and ethnicities. In fact, they show attachments to an all-inclusive, shared 'European-ness' by denationalising stereotypes and emphasising their multilingual repertoires. This emerges from the labelling of any 'local' practice as restrictive in contrast to positive elements, such as language mixing, transnational bondings and post-national views about cultural identity. Notably significant is the experience of PhD students, who operate in more conflictual roles as students and workers at the same time. Further doctoral investigations are currently being carried out to understand better their experience as academic migrants. Such preliminary findings are particularly timely given the heightened rhetoric around European identity in the UK connected to recent social phenomena, such as Brexit and Euroscepticism. With further research, this study may have potential lessons for diversity training in super-diverse work teams where traditionally essentialist approaches are to be overcome.

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## **A Choice of Silence? Silence and Voice among Israeli Women Activists**

**Shlomit Lir (Ben-Gurion University of the Negev, Israel)**

Keywords: public sphere, deliberative democracy, gender equality, social engagement, voice and gender, women's leadership, women in Israel.

Abstract: Feminist thought often attributes a great deal of importance to giving a platform to the voices of women from all walks of life. Allowing women to be heard in the public sphere is often regarded as a political act which expresses power, while women's silence is often linked to intersectionality, a sense of lack of knowledge, and a passive positioning influenced by a patriarchal ideal of femininity. This dichotomous approach begs the question of whether the social meaning of silence among women is solely negative and can only be addressed through a narrow lens which expresses patriarchal oppression and exclusion, or whether it is possible to view silence as a strategy that expresses choice. This study deals with the lacuna in research on the meaning of silence among Israeli women who are not weakened; women who have discovered their voices and are active in the public sphere. The study is based on a qualitative method that includes in-depth, semi-structured interviews with 31 public activists, and addresses the concrete aspects of voice and silence which arise from their activity in the field. The study's results were surprising in that most participants indicated that silence was a frequent starting point in their adult life, and that a life-changing experience that

can be described as outside intervention allowed them to express their independent opinion; to use their voice. The findings also reveal that even after discovering the possibility of voicing their opinion, most of the research group's participants chose silence as a strategy when resisting sexism and racism, and when dealing with those areas of discourse that were perceived as unequal and threatening. Only a few participants said they felt safe enough to take leadership positions and express critical opinions that challenged the existing discourse. In most cases, they perceived this choice as a privilege. These findings forged an understanding that democracy is a necessary but insufficient condition for women to express their voices in Israel, and raised the question of how we may strengthen the voices of women and their liberty regarding their ability to publicly express their opinions.

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## **Identities and Developing Intercultural Competence**

### **The Training Tool for Organizations in Vuca Times**

**Robert Geisler (Opole University, Poland)**

Keywords: Organizations Identity, Visual Ethnography, VUCA

Abstract: The objective of the paper is to study on methods and techniques of work (training tools) aiming organization's identity building in VUCA times. Organizations in 21st century accepted the new structural forms and functions in different environment than Fordism or even Postfordism organizations. External circumstances, defined as VUCA model, presents the context of reality as changing, uncertainty, complex, risky, volatile, and ambiguity. Such conditions became the social arena for designing and creation cultural identity of enterprises. Leaving on the Weberian model of organizations towards network, turquoise or non-defined yet in the scientific literature, lead to complete study on shaping organization's identity processes. In the past there was top-down process of building identity among companies in Fordism era, imposed by shareholders, owners or managers. Today and tomorrow, the same process is accelerated by environmental changes as innovations, technological revolution or customs. New brands, new people (workers and managers), changes in organizational culture based on bottom-up activity prepare organizations for shaping identity in every day situations. This paper reflects on the new tools, methods and techniques for working with people concerning organizational identity. It is necessary especially for start-ups. The proposal of the new techniques is based on the visual ethnography approach. The meeting of people coming from



different cultures, the necessity of mutual cognition and defining common meaning could be done by intercultural language of images, symbols and other signes. The Author's experience in building such kind of tools and training practice gives knowledge (based on autoethnografical study), which could be analysed in the theoretical way and implement into business practice.

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## **Public explanations of interculturality in a virtual exchange project**

**Malgorzata Lahti, Margarethe Olbertz-Siitonen (University of Jyväskylä, Finland)**

Keywords: Simplicity, Interculturality, Ideological Dilemmas, Virtual Exchange

Abstract: Our study explores online interactions of a group of intercultural communication students at two European universities collaborating in a virtual exchange project that centres around the topic of food. It is notable that popular discourses on both student exchange and university internationalisation, and food and culinary practices, are predominantly essentialist (for discussion,

see e.g. Dervin & Layne, 2013; Wilczek-Watson, 2018). In our analysis, we are interested in how the participants jointly construct their identities with relation to the two themes. Our data consists of three Skype video meetings of a five-member student group formed for the purpose of a virtual exchange project. Three of the group members were taking an introductory course to intercultural communication in a university in the Netherlands, while the remaining two were enrolled in a similar course in a university in Finland. Both courses introduced a critical perspective on interculturality and supported the students in developing a critical stance towards essentialist ideas on culture and identity. Within the virtual exchange project, students from the two universities were put together in groups of 4-5. They first introduced themselves by sharing photos of the food they were eating for a week, using a shared Google Classroom folder. Following that a series of online group meetings took place where the participants assisted each other with their respective course assignments. The students in the Netherlands conducted an exploratory study on food and dietary views by interviewing customers in local grocery shops. The students in Finland analysed a dinner party they had prepared and enjoyed together. The three online meetings we explore in the study took place in February 2019, they have between three to five students participating (all members of the same virtual exchange group), and their total length is approximately 40 minutes. The students conduct their meetings in English but they also introduce short expressions in other languages. We draw on the work of Goffman (1959) and treat the online interactions as situated in the public sphere. We argue that, when engaging in online meetings with persons they hardly know, the participants can be seen as putting on front stage performances of desirable identities (see also Bullingham & Vasconcelos, 2013). We further lean on the research program of discursive psychology (DP) to explore identities as common sense and publicly available resources for making inferences about and building descriptions of the social world that are “deployed in, oriented to and handled” in social interaction (Tileaga & Stokoe, 2015, p. 5). We are specifically interested in the DP concepts of interpretative repertoires and ideological dilemmas. Interpretative repertoires refer to the discrete ways of talking about objects and situations in the social world (Edley, 2001). These common sense lived ideologies may often be contradictory in nature, presenting interactants with ideological dilemmas (Billig et al., 1988). What we can observe in our data is that the participants are producing both essentialist and non-essentialist identities and descriptions to make sense of their relationships with one another, and their relation to the offline locality they are currently embedded in. While essentialist ideas about national cultures and dietary habits are used as conversational starting points, the participants also reflect on essentialist assumptions and produce more complex accounts. These essentialist and non-essentialist notions do not appear as problematic to our participants. The two interpretive schemes appear as interdependent and impossible to separate. This observation encourages us to ask whether we could learn from our students about practices of reconciling the two ways of explaining the social world. We believe that a better understanding of these observably unproblematic blendings of or switches between mundane and more compound accounts of interculturality in the ‘public sphere’ of

virtual exchange sessions can prove useful for the development of novel intercultural communication competence trainings – also and especially in terms of so called “simplicity” (Dervin 2016, p. 81).

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## **Identity Construction through Interactions**

### **Supercomplexity in Interaction: a second trial**

**Victoria Orange (UCLan, UK)**

Keywords: supercomplex adaptive system, complex systems theory, human interaction, heartfulness

Abstract: In these times of liquid modernity, the pressures of which can lead to increased tensions between individuals, groups, societies and countries, while at the same time requiring the same to unite in order to find and implement solutions to global challenges, it is more than ever important to

understand what we are undertaking when we interact. Drawing on work from the soon to be published book *Supercomplexity in Interaction*, (publication date 6 December 2019 by Palgrave Macmillan), this paper discusses how complex systems theory can be applied to human interaction in order to allow those interested to obtain a better grasp on the enormity of interaction and the delicatessen and skill needed in order to navigate it. The paper starts by looking at complex systems theory and, more importantly, complex adaptive systems theory; these systems are defined, the features of them are outlined and the items that make up the systems are described. Important phenomena such as boundaries and balance are addressed. It is also shown how complex systems theory fits in with other systems theories. An important point in this section is the introduction of supercomplex systems and, more precisely, supercomplex adaptive systems and the characteristics of them. It is important to understand these systems and how they work as they are developed in detail in the subsequent sections of the paper. After describing complex systems theory in the first section. The second section gives a detailed definition of interaction and how it can be considered to be a supercomplex adaptive system. It starts by outlining different approaches to interaction drawing on different fields of research and, crucially, demonstrates why interaction can be considered to be a supercomplex adaptive system by mapping the features of such a system onto the concept of interaction as it is seen here. It puts forward a novel way to visualise interaction by presenting the 4Es of interaction, which are Expression, Encounter, Education and Emotion. The components of the sub-systems of interaction are also discussed and repackaged into sub-components of the 4Es model along with additional ones. It is clearly underlined that this model is by no means a reductionist one; on the contrary it is vitally important to constantly bear in mind the dynamic and fluid nature of what is outlined. After having outlined the concept of supercomplex adaptive systems and the model of the 4Es of interaction in detail, the final sections are devoted to an exploration of how to teach about interaction in a different way by applying the 4Es concept in teaching and attempting to work on the cognitive and affective aspects of it with learners applying a novel zoom in and zoom out approach which allows learners to take into account the system as a whole and its possible components in a dynamic way. A case study of an initial and new, second trial of using the 4Es in teaching will be described. The question of what effective interaction learning is is discussed and it is suggested that bringing the notions of heartfulness into teaching and learning in order to foster better understanding of this subject. Presenter bio: Victoria has devoted her career to increasing the comfort, confidence and competence of people working in multicultural environments. She has been specializing in intercultural communication since the early 2000's. Victoria has an MA Hons (Foreign Languages) and has completed PhD work on intercultural communication particularly focusing on professional intercultural interactions. She regularly attends the IALIC (International Association for Languages and Intercultural Communication) conference and has been a member of this association for many years. She updates her knowledge by attending professional training programs and continuing academic research. Her research focus is centred on intercultural interaction in the workplace and teaching approaches for developing intercultural skills. She is professor of Intercultural Management and

International Human Resources at several business schools and universities in France including the Montpellier Graduate Institute of Business and the Faculty of International Affairs in Le Havre. Since October 2014 she has also been a lecturer in Intercultural Business Communication at the University of Central Lancashire, UK.

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## **Reclaiming their socio-cultural identity as individuals diagnosed with ASD as adults: The perspective of social semiotic linguistic anthropology**

**Kyoko Aizaki (Rikkyo University, Japan)**

Keywords: Autism Spectrum Disorder, Linguistic Anthropology, Identity, Communication

Abstract: This research explores how the impact of modern Japanese socio-cultural' perceptions of ASD (Autism Spectrum Disorders) diagnosis reflects the identity of individuals who diagnosed with ASD. ASD is a complex neurological disorder that causes daily language use (pragmatic) problems to be melded into one category, “social communication deficits” (American Psychiatric Association [APA], 2013). However, as it named as a ‘spectrum’ disorder, the severity of the symptom is on a continuum

and there is no clear borderline between 'normal' and 'abnormal.' In addition, there is no established procedure for diagnosing ASD in adults among doctors or psychologists. Thus, when people face severe difficulties in interpersonal communication or adjustment with their socio-cultural environment, they wonder if they might have ASD. They then visit doctors by themselves and obtain a diagnosis. Taking these processes into consideration, it is obvious that the decisions made about a diagnosis of high-functioning ASD are directly influenced by their 'socio-cultural' situation. It is a truism that (Socio-) cultures are essentially social facts, not individual ones; the values, beliefs, language, rituals, traditions, and other behaviors that are passed from one generation to another within any social group (e.g., Helms & Cook, 1999; Silverstein, 2004). In other words, identities and beliefs of the people are shaped by their culture. This shaping suggests that they need to discuss their socio-cultural context more to understand the identity of individuals who are diagnosed with ASD. Meanwhile, most of previous identity studies of individuals with ASD remain heavily dependent just only on the statements provided by the informants, and they have not concerned relationship between their words in narratives and context which surrounds them. Socio-cultural living environment of individuals with ASD in Japan. Most modern Japanese institutions have a culture which requires communicative competence for all employees beyond their single speciality. One Japanese phrase 'KY' (Kuki ga yomenai; the person can't go with the flow) represents such a culture very well. Thus, a person who is not good at interpersonal communication may be easily dismissed in such a system, even if they have special knowledge, and end up in them needing to receive a diagnosis of ASD. Under this trend, the number of individuals who get a diagnosis of ASD after they grow up is rapidly increasing. This research examines identity of adults who are diagnosed as ASD from the situational discourse and such characteristics of Japanese socio-cultural context. The discourse analysis performed draws on social semiotic linguistic anthropology's communication theory, such as 'contrastive pairs' (Silverstein, 2004 ; Koyama, 2008), which distinguish by comparison of opposite qualities, especially in the phrases by contrast.

### **Data and Analysis**

The data come from conversation between two adults with ASD which collected by the author. The research explores how the individuals diagnosed as ASD who participating conversation engage their discourses to claim identity as ASD. The discourse analysis shows that the participants use contrastive pair phrases frequently, when comparing themselves to a person without ASD. They use being ridiculed or negative words predominantly for describing themselves. On the other hand, when describing persons without ASD, they used positive expressions a lot. As a result, many contrastive pairs occur through the conversation, such as "often being kept distant from others vs. getting along with others", "not only ASD, also a secondary disease as well vs. very energetic", " 'sperg'; kind of odd; asperger-ish vs. majority; superman." By placing two such words side by side, certain interactional texts are constructed by the symbolic oppositional pair. Note what this implies: their comparisons between attributes of themselves and other people without ASD, identified that the participants do

not regard ASD is as a continuum and depict their attributes completely differently from others. In doings they clarify the borderline between the identity of individuals who are diagnosed as ASD and the identity of those without it, even if the symptoms are defined as a 'spectrum' in the medical field. This implies that individuals who are diagnosed as ASD are aware that they possess some deficiency in common which made them subtly unadaptable to the culture of their community. Thus, their alienated identity as a minority grows in their socio-cultural context, then they draw a clear borderline between themselves and other people who live in their community more completely. The research also articulates major issues regarding this field of study and raises the possibility of applying the theoretical framework of semiotic anthropology to our social issues.

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### **Mediating Identities by Cooking and Eating - Experimenting with Intercultural Communication using Arts-based Action Research**

**Anna Cherenovych (University of Opole, Finland)**

Keywords: arts-based action research, intercultural communication

Abstract: Adapting to new cultural environment where a person is a stranger is challenging. It needs involvement and communication in different spheres of life. There are plenty of situations in which intercultural communication happens: shops, public institutions, cultural events, etc. Interaction presented there happens according to rules and norms and rarely anyone challenges this order. Attempting to learn the cultural peculiarities of cuisine and associated rituals reduces the 'strangeness' felt by cultural outsiders. It also invokes realization and looking for common features in

daily life routine, which positively influences communication. Food and cooking is proposed as an element of the culture within the social system that reproduces it. Thus, food rituals are taken as sort of specific code or language that has to be heard in order to better understand another culture. Barthes R. (1997) states that food is a primary need of every person. This need is highly structured. Nourishment is involved into semiosis while considering resources, tools, techniques and habitus used during cooking and eating processes (Barthes, 1997). There are plenty of theoretical and practical studies of how to approach other cultures and how to make intercultural communication efficient. Nowadays different interdisciplinary methods are involved for getting new data. One of the methods that combines elements of art and social sciences is arts-based action research. According to Wilson (2014, p.146) “arts-based action research is a blanket term that refers to the use of the arts, in various forms, as the basis for inquiry, intervention, knowledge production and/or information sharing. As a research method, arts-based approaches consist of the merging of the conventions of ‘traditional’ qualitative methodologies with those of the arts to allow for deeper research insight, interpretation, meaning making and creative expression, and alternative knowledges and ways of knowing.” (Wilson, 2014, p.146) My research is based on transforming arts-based action research to study cultures through food and communication between those involved in the process. Proposed method of research is aimed not only at elaborating upon specific arts-based action research, but also to invoke engagement in intercultural communication. Given research is specified to organisation of cooking and eating sessions between Poles and foreigners. Preparatory stage (looking for volunteers to take part in the research) for each meeting is to compile significant part of research and to be used as data for future analysis of results. Aims of research: To integrate people from different cultures and make conclusions on their interaction; Observing cooking process peculiarities by active involvement, interview questions, reactions; To experiment with cooking format of interview as method of researching intercultural communication, interaction. So, proposed method of data collection has big learning potential and can elaborate on already existed theories: Taste is something social. Anna Matyja (2013) states that first definitions of taste appear in primary group that is family, then socialization takes part in secondary group till the end of the life. Secondary socialization can be represented by workplace, marriage, etc. (Matyja, 2013); Cooking as creative process, form of art; Way of food reproduction changed social structures (Agricultural revolution); Capitalism and food: overconsumption, food wasting, ecological aspects of food industry, beauty standards; It is claimed by Derrick (1967) that different groups of food that are divided up by their purpose and meaning: cultural superfoods, prestige foods, sympathetic foods, physiological foods. (Derrick, 1967) Cooking as bodily experience (habitus); Globalisation of food.

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# MIGRATION, DIASPORAS, BILINGUALISM

## Migration and Diasporas

### **Immigration: Limited choice, Disappointment and the Immigrant Identity**

**Albertina Thandeka Sibanda (University of Opole, Finland)**

Keywords: Immigrant, Migration, Disappointment, Culture shock, Identity, Choice, Decision making

Abstract: This paper explores the push and pull factors in migration in tandem with cost benefit analysis. This exploration focuses on the micro level decision making process of potential immigrants' choice of migration destination when the preferred destination has been rendered inaccessible due to a myriad of factors, ranging from immigration policies and the availability or lack thereof of finances. Analysis of both the objective and subjective barriers encountered and overcome by the potential immigrant are also discussed. Secondly, this paper analyses the identity constructed by these 'disappointed' immigrants after migrating to less popular immigrant receiving countries that were accessible to them. Choice limitation in migration has been studied with regards to how migrants make the decision to emigrate. Fafchamps & Shilpi (2012) found that migrants did not make it to their preferred destinations due a number of factors; the pull factors in preferred destinations may be inaccessible due to cumbersome visa application procedures and other personal factors. Given that in this case the push factors in the country of origin remain present or possibly increase, the potential immigrant looks for alternative destinations, which may not be as attractive as the preferred destination, but are much more accessible to them in terms of immigration policies, economic cost and much simpler visa application procedures, while also retaining some pull factors. The main question(s) this paper seeks to answer is what happens after the immigrant has settled in the country they had not initially intended to migrate to? What identity do they construct in a country they had not originally perceived as a destination choice? What happens after being uprooted from family, familiar customs, and cultural norms; where once one identified as a member of an in group and one becomes the other, due to visible physiological differences like skin colour or the inability to communicate in the host country's main language and cultural differences? What meaning do immigrants then attach to their lives in the disappointing host country post-immigration? Do they attempt to integrate or cling to their cultural identity, do they become bicultural? Does their disappointment form an integral part of their identity as they 'endure' the host country? Initial unstructured interviews with a selection of international students at the University of Opole reveal that Poland was not their initial destination of choice. Qualitative in-depth interviews are used to gain more insight on the process of immigration: decision making, process of elimination of inaccessible but attractive and preferred destinations, culture shock upon arriving in the less preferred destination, disappointment of the immigrant, construction and deconstruction of identities and coping strategies as immigrants 'endure' the host country. Immigration is a complex issue that cannot be understood

only through stand-alone theories. The subjective and objective (integrated) perspectives should be analysed in tandem to fully understand the complex decision-making process of migration and strategies employed in the process by potential immigrants.

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## **New Dynamics in Transnational Political Experience: A Narrative study of Educated Turkish Youth in Germany**

**Tugba Göcer (Kadir Has University, Turkey)**

Keywords: transnational politics, political experience, identity formations

Abstract: In 2012, Turkish Government changed voting regulation laws of Turkish citizens residing abroad, which allows citizens to vote for Turkish general elections at the nearest embassy rather than borders. Although Turkish population in Germany has always been a concern of international politics, it can also be observed that boundaries between international and domestic politics are now more blurred. Hence, the political participation of Turkish citizens in Germany is characterized as a period of intensive and highly intermixed transnational relations (Østergaard-Nielsen, 2004). In my study, I examine political experiences of Turkish youth and their self-identifications within the same domain of transnational space that involves Turkey's diaspora politics and Germany's domestic politics. In this, participants' personal experiences of this transnational political field (Kivisto & Faist, 2010) are the main source of the analysis which is to understand their ways of identity formations. In this regard, this study asks, "In which ways are recent politics on migrants reflected in Turkish young adult's self-identifications?" While the concepts of "integration" and "national identities" are constantly used

both in quantitative and qualitative researches on migrant youth, it is no surprise that those concepts are attached to the sense of 'discrimination' and being 'disadvantaged' (Çelik, 2018). However, in order to eliminate the sense of inferiority attached to Turkish population in Germany, this study analyzes the complexity of political experiences through personal narratives of 16 Turkish young adults with higher education by employing narrative ethnographic method (Riessman, 2012). My analysis of personal narratives shows how political discussions are translated into the everyday interactions and actions of the interviewees. In this regard, how they narrate their everyday interactions with others are related with how they perceive political structures as well as their own positions in the society. Instead of proposing a causal relation, I show the presence of politics in the everyday discussions and its echoes in the narratives about self-identities. It might be possible to tackle the concept of identity in relation to coeval presence and as a way of transformative action rather than focusing on the essential characters of being Turkish or German. For example, being interested in Turkish politics is something shared in German context both by Germans and Turkish people, and production of the categories of "German" and "Turkish" is highly related with the political experiences and discussions. Therefore, to understand their experiences for the production of the "other" is more important than their "actual" distinctions as a group. Here, the term "other" works as an operational concept in order to underline its discursively produced character from the interpretations of the interviewees' narratives. Hence, how do Turkish young adults experience the political discussions about Turkey is attached to how do they produce the other as "Germans whom they do not want to discuss with" In my study, identity formations of educated Turkish youth are approached as forms of transnational practices, and their self-identities are ways of action through their everyday discussions, interactions and imaginations, in form of "becoming". (Kaya, 2007) Since the cultural identities appear in fluid forms in transnational spaces, using the method of narrative ethnography gave me a chance to examine the interplay between the social structures and personal stories.

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## **Phénomène de l'Identité Culturelle à Travers de la Diaspora Biélorusse en France**

**Vera Kalko (Université de Toulouse II Jean-Jaurès, France)**

Keywords : Identité, culture, immigration, diaspora, Bélarus

Abstract : Le contexte de mondialisation, du fait des flux migratoires, constitue un terrain privilégié pour l'émergence des particularismes sociaux et culturels. Et c'est la notion d'identité qui vient alors appuyer la revendication de ces différences dans une société où il faut chercher à élaborer un cadre d'interactions équilibrées et de réciprocité acceptable. La compréhension de ce qui se joue en migration et des remaniements identitaires consécutifs à l'adaptation sur un nouveau sol est un enjeu important dans plusieurs disciplines (études culturelles, études historiques, psychologie interculturelle, sciences de l'éducation, sciences de communication...). « L'identité n'est pas aussi simple et transparente que nous le pensons. Peut-être devrions-nous d'ailleurs, au lieu de la concevoir comme un élément déjà pleinement constitué que les nouvelles pratiques culturelles ne feraient que représenter, considérer l'identité comme une "production" toujours en cours, jamais achevée, et qui se constitue à l'intérieur et non à l'extérieur de la représentation » (Hall, 2017). S'appuyant sur une approche dynamique ainsi qu'une approche anthropologique de la culture, nous essayons de comprendre les dynamiques de construction identitaire au sein du contexte hybride - à travers des études de la migration biélorusse et sa diaspora installée en France depuis la première moitié du vingtième siècle. Notre réflexion est basée sur l'idée que l'identité est fondamentalement relationnelle et se développe en une longue suite d'interactions entre la personne et le contexte. Au contact de la société de leur pays d'accueil, les membres de la diaspora biélorusse sont confrontés à des nombreux défis existentiels et ontologiques, étant donné que les marges de manœuvre de différents agents sociaux ne sont pas les mêmes. Le rôle des institutions publiques (par exemple,

l'École) dans le processus de construction et reconfiguration identitaire des biélorusses s'avère d'être fondamental. D'autres microstructures et dispositifs opèrent en tant qu' « instances de délimitation » (Foucault, 1969) : la famille, le voisinage, les liens d'amitié, mais également les matrices organisationnelles d'une société donnée (lois, normes, etc.), les partis politiques, les associations, la littérature populaire, la presse ou encore, l'Église. D'autant plus que la question identitaire s'avère particulièrement complexe pour le peuple biélorussien, Bélarus étant un pays sans identité claire, placé tout au long des siècles entre diverses sphères d'influence politique antagonistes. Cette géographie bipolaire, combinée à une bipolarité religieuse, a empêché la stabilisation des frontières et la formation d'un Etat rassemblant les populations biélorussiennes, gênant par conséquent l'émergence d'une identité nationale autochtone. L'immigration biélorusse qui commence bien avant le vingtième siècle et prend son véritable essor après 1917, n'aboutit pas d'emblée à l'établissement de diaspora compte tenu du processus inachevé de constitution en nation du peuple biélorussien. Il a fallu attendre plusieurs années afin que les biélorusses en France se revendiquent d'un groupe possédant des attributs (particulièrement culturels) communs, qui leur permettent alors de s'identifier à la communauté qu'ils finissent par former. Ils construisent leurs propres réseaux communautaires et font de la langue et de la culture les meilleurs vecteurs associatifs. La réflexion sur la dynamique de construction identitaire au sein de la communauté biélorusse est donc menée ici à l'échelle micro-sociale, à partir de l'étude de ses interactions avec des compatriotes, avec le pays d'origine ainsi qu'avec la population indigène tout au long du XX – début XXI siècles. La démarche privilégiée est celle du « constructivisme », qui consiste à étudier la manière dont se construit (ou peut être « déconstruit ») une représentation à l'échelle d'une collectivité. Il convient de s'interroger également sur le rôle des stéréotypes car l'activation de l'identité culturelle, souvent inconsciente à l'arrivée, est une attitude réactionnelle face aux stéréotypes véhiculés dans la société d'accueil. Cette réflexion nous permet de suivre les évolutions identitaires des biélorusses en France dans un registre synchronique aussi bien que diachronique.

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## **Language and Identities**

### **Perspectives of English-users and English-medium instructors in the Arabian Gulf: From Ivory Tower to Social Arena**

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Keywords: translanguaging, English speaker identities, interculturality, Arabian Gulf

Abstract: The labels of native and non-native speakers have been interrogated in the ivory towers of English Applied Linguistics for over twenty years (Kamhi-Stein, 2016; Saraceni, 2015). The debates have centred on the benefits afforded to students from language instructors who teach English from

the vantage of either acquiring it a primary language as a child or as an additional language learned later in life (Medgyes, 1992). As Dearden (2014) points out, this kind of nomination of the cultural and linguistic identities of educators has generated heat but little light. Closer attention should be paid into the linguistic interactions among imported and locally-produced English-medium instructors and their students in and beyond the educational domain. There is growing consensus that decisions to enforce learning in English in higher education are made out of economic and citizenship considerations (Coleman, 2006) but extensive empirical research is needed to understand the impact that translanguaging among diverse language users, including mobile academics, has upon the quality of academic exchanges (Shohamy, 2012). Insights from research in multilingual communities show a need to engage with student perspectives to clarify preferred models of English (Tupas, 2012) and understand use of languages they know (Van der Walt, 2013) in higher education. There is currently great promise for ethnographic accounts of situated encounters between speakers of diverse languages (Blackledge & Creese, 2019; Creese, Blackledge, & Takhi, 2014), and this is particularly salient for the varied social arenas in the Arabian Gulf. The Arabian Gulf is a super-diverse region characterized by dynamic change. Undoubtedly, conceptions of English users and English-medium instructors in this region have shifted in status and focus. Long before the internationalization trend, English-using mobile academics have been a prominent feature of university and college campuses in the Arabian Gulf. This paper reviews the complex and diverse labels of English users in regional literature bases in respect to a recent phase of educational reforms in the United Arab Emirates shaped by a vision of bi-literacy in English and Arabic for young Emiratis. As part of a larger, exploratory study, this paper draws on qualitative data from four focus group discussions and ten ethnographic interviews with 16 Emiratis in an Abu Dhabi educational institution. It also relies on theoretical assumptions about socialization processes in the construction of knowledge premised on the use of a shared and common language. This paper sheds light on the ways that educated Emiratis describe English users in Abu Dhabi, and, in particular, the mobile academics encountered daily at an English-medium institution. In so doing, the study offers two main contributions to our understandings of interculturality and the ongoing debates about native and non-native speakers of English. The first refers to repositioning Emiratis as English-users and agents of linguistic change. On the cusp of a linguistic transformation, the participants self-identified as “bilingual” users of English and described roles they take as agents of linguistic change. The findings demonstrate a primacy for ad hoc labels for English users based on linguistic incompetence in Arabic. These findings serve to redirect prevailing discourses of linguistic imperialism where more English means less Islam (Karmani, 2005) to the issues generated by rich experiences in translanguaging practices in a superdiverse speech environment that features English, Arabic and other languages. The second contribution is a critical look at the adequacy of the prevailing labels for English speakers circulated in the ivory towers. The themes raised in this paper are intended to contribute to ongoing debates about the appropriate role of English and, hence, labels for language users in Abu Dhabi as a social space. The paper intends



to stimulate discussion among interculturalists about the barriers and opportunities for intercultural communication on the peninsula.

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### **As thick as culture... The Case of The Ceaseless Chatter of Demonsby Ashok Ferrey Translated into French**

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Keywords: culture, dialogue, intercultural communication, Sri Lanka, translation

Abstract: Translation is essentially intercultural communication. Literary works are sketches of cultural contexts. Translating literary works is a dialogue between two cultures, two languages. The original text speaks an unknown language and relates a story of an unknown land. A language is translatable.

A culture is less translatable because of the compatibility issue. Things of one culture are sometimes unheard of in another culture. Here, we talk about elements that are unique to one community. Travelling from one culture to another, these might shed their thickness on the way. A literary piece of work often carries unique cultural references. This is the case of *The Ceaseless Chatter of Demons* (2016) by Ashok Ferrey, the Sri Lankan author of fiction. In Sri Lanka, there are three languages: Sinhala, Tamil and English and Ferrey has chosen English as his language of communication. His dialogues are often in Singlish, in “the language used by Sri Lankans who chose to use English for whatever purpose in Sri Lanka” (Gunasekera 2005: 11) Talking about ‘his’ English, Ferrey once made the following comment at an e-interview: “I always thought I was writing ‘perfect’ English till someone (an Englishman) once pointed out how idiosyncratic it actually was! I was rather gutted by it at the time, though I have now come to accept it as a fact of life. I have also realized that I love to take words and twist them mercilessly into other languages, other meanings; rather like that child who tries to hammer a square block into a round hole” (2016). Let’s keep in mind that Ferrey’s novels are written in a composed English that expresses more than what it appears to do. It ‘delivers’ Sri Lanka in it. His stories take place in Sri Lanka. Kodivina Peiris is the local exorcist who chases away the demons that possess the poor villagers. The story takes place in a Walauwa. The protagonist’s mother, Kumarihamy lives in the Walauwa. To a foreigner, the words that are highlighted are mere proper nouns. But they are not mere proper nouns to a Sri Lankan. These are words that have been borrowed from Sinhala and they carry a whole baggage of meaning with them. We have heard that “language is essentially rooted in the reality of culture [...] the broader contexts of verbal utterance. An utterance becomes intelligible when its placed within its context of situation” (Malinowski 1923/1938: 305). It is interesting to see how a translator could handle this “broader context of verbal utterance”. Ferrey’s novel was translated into French, in 2018, by Alice Seelow (*L’incessant bavardage des démons*). This paper examines how Seelow handles the difficult task of bringing Sri Lankan culture to the French reader. It’s a dialogue between two cultures that are poles apart. Ferrey’s novel not only contains cultural particularities that are unique to Sri Lanka but it also contains humor and ideologies that can be understood only by a person who knows extremely well, certain realities of Sri Lanka. “There are a fair number of philosophical ideas in my writing: but like the court jester that I am, I take great pains to hide them, because as with jokes, if you have to explain them, they are worthless” (Ferrey 2016). Nevertheless, the novel is not devoid of humor and incidents that are typically Sri Lankan. It’s a journey towards a new country, new beliefs and a new or “strange” community with even stranger practices. When E.T. Hall talked about “Intercultural Communication” (1959), he believed that misunderstanding came more from cultural differences than from language differences. The cultural differences lay “silent”, “hidden” or “unconscious” and could go unseen to a foreign audience. In comparing the French translation with its original, we are able to detect to what extent the dialogue between Sri Lanka and France has really taken place. In the analysis, we would like to highlight two types of outcomes in a translation: cultural particularities that communicate a meaning to a foreign audience without any use of paratext and those that remain undeciphered because of the “thickness”

of the cultural context. We also aim at taking the audience on a cultural tour across Sri Lanka and its hidden mysteries. We would bring out examples of certain cultural references to show that despite the effort of a translator, certain realities lay hidden and undetected forever like a treasure hidden in the deep sea after a shipwreck. This will not be a pessimistic view on translation but a positive support of the uniqueness of a cultural identity.

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## **Beyond the Mother Tongue: Bilingualism as Cultural Capital in Migrant Literature**

**Lea Sinoimeri (Université Paris Diderot, France)**

Keywords: bilingualism, migration, literature

Abstract: Several recent works in language, migration and postcolonial literature emphasize hybridity, fluidity, and mobility in migrant language practices. In the introduction to *Routledge Handbook of Migration and Language*, Suresh Canagarajah advocates for a “hybrid” and “mobile” perspective on language and migration: “Scholars are considering languages unbound—that is, they are endeavoring to understand the flows across time and space of semiotic resources, unfettered from an imposed structure”. [1]The ‘hybrid’ or ‘mobile’ turn has challenged the ideologies of native languages, monolingual national identity and linguistic assimilations. Literary criticism has shown how world literature undermines monolingual paradigms and calls for new, transnational reading practices.[2] Among others, Rebecca Walkowitz’s ground-breaking study *Born Translated* addresses translation not primarily as a craft that grants access to other literatures but as a vital component of twenty-first-century world literature, understood not as a canon of excellence but as a complex and ever-changing system of circulation and reception. While finding merit in the dynamic notion of migrant multilingualism and linguistic practices, the paper intends to resist the temptation to unconditionally celebrate hybridity, fluidity, and multilingualism in the context of literature of migration. Drawing on recent criticism,[3] the paper will ask why, and how bilingualism came to have the cultural, symbolic, and, crucially, economic value that it does under neoliberalism. As Pascale Casanova states: “A language is dominant if (and only if) it is a second language used by bilinguals or polyglots around the

world. It is not the number of speakers that determines whether it is dominant or not (otherwise, Mandarin would be the dominant language). The criterion is, rather, the number of plurilingual speakers who “choose” it”. The paper aims at investigating the shift of paradigm from a monolingual to a ‘hybrid’ model by analysing bilingual and multilingual strategies in migrant literature in English. It shall delve on contemporary novels (e.g. *Exit, West* by Mohsin Hamid and *Crossing* by Pajtim Statovci) that thematise, enact, or anticipate migration as part of a collective creative process illustrating how bilingual writers challenge myths of monolingual or national languages and display multilingual subjectivities. Yet, it will aim to show that bilingualism’s cultural/social status is complex and investigate the way in which bilingual authors often display a “cosmopolitan” literary and linguistic style that embraces cultural difference insofar as they do not challenge a neoliberal order. In a broader perspective, it will thus wish to call for the need of researching multilingual experiences in migrant literature that are excluded from the discourse of language hybridity and from the cultural capital of successful, bilingual authors.

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# IDENTITIES AND INTERCULTURAL COMPETENCE IN EDUCATION

## Cultural Identities and language Teaching

### Case studies as a vector of intercultural competencies in the teaching of languages, from “solid” to “liquid” approaches

Catherine Jaeger (Humboldt Universität, Germany)

Keywords: Didactics of Languages and Cultures, Action-based Approach, Hermeneutic Approach, Liquid Models, Case studies for the Intercultural

Abstract: This research project presents the development of a didactic device, termed Case Studies for the Intercultural, (Jaeger, 2017) 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 (Jaeger, 2017) 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-Pretceille (2003, 2012) and F. Dervin (2010, 2011), 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 (Baumann, 2001, 2010, Dervin, 2010, 2011). The empirical part of this research looks at how the didactic apparatus of Case Studies for the Intercultural (ibid.) – rooted in the action-based perspective and expanded upon in the vein of Puren (2002) in the Co-actional Interpretative Perspective (Jaeger, 2017) – 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.

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## **Building a plurilingual habitus in language education research and practice**

**Martine Derivry-Plard (University of Bordeaux, France), Tony Liddicoat (University of Warwick, UK)**

Keywords: Language education reserach, intercultural mediation, plurilingual habitus

Abstract: Research in language use and intercultural communication is increasingly challenging fundamental understandings of core concepts relating to language and culture. In particular, there has been considerable critique of the notions of "language" and "culture" and the ways that they have been reified in research and practice. Recent theoretical perspectives in areas such as sociolinguistics (Blommaert, 2010; Coupland 2013), translanguaging (García & Li Wei, 2014) and intercultural understanding (Dervin & Dirba, 2006; Holliday, 2016; Dervin, 2017) have increasingly emphasised that

languages and cultures are not solid, bounded and easily separated entities, but rather are hybridised, emergent and contingent. However, much practice in language education and in teacher education have continued to be based on more fixed and nation-oriented conceptualisations of language and culture that essentialize languages, cultures and speakers (Dervin & Liddicoat, 2013; Derivry-Plard, 2015, 2017, 2018) and, if anything, the gap between research and practice is widening (Risager, 2007). It is often the case that practices in language teaching and learning that claim to be based on plurilingual and pluricultural principles are broadly based on a monolingual and monocultural paradigm (Derivry-Plard, 2019). monolingual and monocultural paradigm is seen especially in the linguistic and cultural binaries that are current in the field such as the dichotomy native-speaker–non-native-speaker in language and own-culture–other-culture in culture. These constructs assert boundaries around languages and cultures and around identities and obscure questions of power, positioning, affiliation and distancing that shape the nature of communication in and across languages and cultures. In fact, these binaries can be understood as creating and solidifying differences in education practices that would claim to have bridging such differences as their aim. Approaches to language and culture learning that focus solely on a language and a culture to be learned and do not make space of learners’ own linguistic and cultural repertoires, make them invisible in language learning, and create an environment where languages are seen as in conflict rather than in relation and in which learners’ lives and identities play a marginal role in their learning to communicate with diverse others (Liddicoat & Scarino, 2013; Kramersch, 2009; Kramersch & Zhang, 2017). In this presentation, we propose a critical review of language teaching practice and language teaching education and the ways that these shape teachers and learners’ understanding of and engagement with languages and cultures. We argue that research has adopted a broader framework than practice even though research practices are still very much nation-oriented and internationally-Anglo-oriented (Zarate & Liddicoat, 2009). It is therefore necessary for research in language teaching and learning to be built multilingually and to foster a plurilingual habitus in researchers (Liddicoat & Derivry, forthcoming). We outline how such considerations have informed the research perspective of a group of international researchers studying the place of intercultural mediation in the teaching and learning of languages and cultures.

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## Mon „moi“ interculturel

**Doris Fetcher (Westsächsische Hochschule Zwickau, Germany)**

Keywords: didactique interculturelle, enseignement virtuel, reconstruction de signification

Abstract: Pour donner une réponse aux questions posées dans l'appel à communication je voudrais essayer de « sortir de la tour d'ivoire » que vous décrivez en examinant de plus près un cours virtuel de communication interculturelle dont j'étais responsable et qui a eu lieu en 2015 dans le cadre d'un cursus de master de développement organisationnel et de ressources humaines pour étudiant(e)s exerçant parallèlement une activité professionnelle. Ce groupe composé de 18 étudiant(e)s, d'âge différent, ayant diverses formations et exerçant des métiers différents a participé pendant six semaines à ce module virtuel obligatoire. À la base de ma recherche sont donc tous les matériaux écrits dans le forum de ce cursus, soit les réponses à certaines tâches, soit les discussions entre les étudiant(e)s entre eux ou entre les étudiant(e)s et moi-même. Avec quatre ans de recul, je me vois capable de questionner ma propre approche didactique sous l'angle des questions critiques de ce colloque. De quelle façon est-ce que la question des identités culturelles a-t-elle été traitée dans ce cours ? Comment est-ce que les étudiant(e)s se sont auto-identifié(e)s ? Quelles tâches renforcent une approche plutôt « statique » de la culture et quelles tâches mènent à une approche plus « liquide » ? Est-il possible d'identifier chez les étudiant(e)s un positionnement idéologique dans ce sens ? Peut-on observer une relation entre la formation des étudiant(e)s, leurs expériences professionnelles, leur vie et leur socialisation personnelles ainsi que leur attitude envers la notion de « culture ». En Allemagne, l'intérêt pour des séminaires de communication interculturelle à l'intérieur des universités et dans le monde professionnel ne diminue pas mais il y a des enseignants qui se posent la question si une déconstruction de la notion de culture ne devrait pas obligatoirement entraîner un abandon de ce type d'enseignement qui, vu sous un œil critique, est souvent basé sur une approche statique de culture et ne fait que renforcer les stéréotypes. Les concepts didactiques des sociolinguistes, qui enseignent la communication interculturelle à l'échelle microsociale, sont très complexes et nécessitent une formation linguistique. Ils ne sont pas utilisables dans d'autres matières. Halliday (2013), Jackson (2014), Nazarkiewicz (2010, 2012) proposent des concepts sous des aspects bien différents mais également très complexes pour éviter des approches essentialistes. Basée sur le matériel empirique nommé ci-dessus, je conçois ma recherche comme une reconstruction de signification, à la fois des écrits individuels des participant(e)s ainsi que des dialogues didactiques qui ont pour but de proposer des méthodes de sensibilisation et des dispositifs de formation qui seront capables de réconcilier les deux approches extrêmes discutées au centre de ce colloque. Cette étude prendra en considération les dispositifs individuels des participant(e)s.

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## **Critical Approaches to Interculturality in Teacher Training**

### **Problématisation des identités culturelles en master MEEF : l'apport de l'analyse de vidéos**

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Keywords: Éducation, Formation, Problématisation, Situations interculturelles, Vidéos

Abstract: Les étudiants que nous encadrons, qu'ils soient inscrits en Licence 1 ou en Master 2 métiers de l'éducation et de la formation, n'arrivent pas à l'université sans avoir vécu d'expériences interculturelles. L'interculturalité met l'accent sur les processus de (ré)actualisation des identités plurielles par les personnes dans les rencontres, dans les échanges en contextes variés et variables, et

notamment dans la classe, espace marqué par les hétérogénéités en interaction. On focalise moins sur la culture comme déterminant des manières de faire (Abdallah Pretceille, 1999), de dire, d'être que sur la manière dont les personnes utilisent des traits culturels pour se dire/dire l'autre dans une communication verbale ou non : s'excuser, se défausser, séduire, escroquer, juger, assigner l'autre à être/ou pas, voire procéder à des microaggressions (Sue, 2010). En parcourant la biographie des étudiants, nous remarquons que certains ont profité de programmes à l'international comme Erasmus, ou d'accueil dans des écoles européennes dans le cadre de partenariat entre instituts d'éducation. En échanges collectifs en cours, certains utilisent d'ailleurs ce vécu pour afficher leur ouverture d'esprit ou leur tolérance vis-à-vis de toutes les cultures. Cependant, une de nos recherches (Lemoine-Bresson, Lerat et Gremmo 2018 ; Lemoine-Bresson et Trémion, 2019) montre que les expériences personnelles des étudiants peuvent être un frein dans le travail de problématisation (Fabre, 2017) de la notion d'interculturalité, de celle d'identité, et d'interprétation de situations interculturelles. Notre recherche montre que de nombreux étudiants en restent à une vision statique et essentialisante de la culture ou alors peinent à se distancier d'une interprétation ethnocentrée des situations interculturelles discutées en cours. Pourquoi ? Tout d'abord, nous notons que les étudiants sont rarement enclins à admettre qu'un problème peut se poser en situations de rencontre entre soi et l'autre, et de fait à identifier ce problème. Mais une fois le/les problèmes identifiés, certains ne sont pas forcément capables de traiter ce problème par un questionnement quant à l'interprétation de la situation interculturelle. Ce qui nous a amenées à nous interroger sur le choix des ressources à utiliser en cours pour atteindre un objectif de développement de la réflexivité et de la distanciation chez les étudiants futurs enseignants construit à partir du processus en trois temps qu'est décrire-problématiser-interpréter. Nous posons donc la question de recherche suivante : est-ce que la vidéo, en tant que support possible d'interactions, permettrait en formation d'enseignants de décrire une situation interculturelle, de la problématiser (conceptualiser) et de l'interpréter ? Les étudiants sont-ils prêts à sortir de leur zone de confort pour observer ce qui se dit/ou non, ce qui se passe dans les interactions posées comme « lieux d'actualisation des concepts cultures en jeu [¼] » (Wilhelm, 2010) ? Selon nous, l'enjeu de réflexivité est indissociable d'une éducation interculturelle et est le processus central d'une démarche interculturelle laquelle a une visée praxéologique afin de développer le dialogue entre les terrains et la recherche. Il s'agit donc pour nous d'"outiller" les étudiants dans le processus de réflexivité, à l'aide de la vidéo. L'utilisation de la vidéo dans nos formations s'inscrit plus dans une visée de transformation vers une meilleure compréhension des situations de tension que dans le cadre d'activités d'observation et d'analyse de pratiques (Gaudin et Chalès, 2012). Il s'agit pour l'étudiant qui visionne une vidéo d'apprendre à objectiver des situations d'interactions dans le contexte éducatif. Ce postulat repose donc sur l'idée selon laquelle le choix des vidéos et les modalités de visionnage de celles-ci pourraient avoir une influence dans la réflexion des enseignants novices sur les interactions. Le recueil de données a été réalisé dans le cadre de la formation des enseignants en sciences de l'éducation. Il s'agit pour cette étude de deux groupes qui se sont engagés dans des activités d'analyses filmiques à partir de visionnages de vidéo représentant des situations de contacts

interpersonnels : 18 étudiants en FOAD inscrits en M2 et de 14 étudiants inscrits en master 2 MEEF parcours encadrement éducatif en formation dite hybride. Dans cette communication, nous proposons de discuter les difficultés qui se posent aux étudiants quand ils sont sollicités pour entrer dans un processus en trois dimensions « décrire-problématiser-interpréter » pour appréhender des situations interculturelles. Nous proposons également un dispositif de formation pour mieux engager le débat social autour des problématiques interculturelles et répondre aux besoins des étudiants futurs enseignants confrontés à l'hyper-hétérogénéité des classes. Ce dispositif fait une large place à un outil sur l'annotation des vidéos, CELLULOID, développé dans le cadre d'un projet à la Faculté d'éducation de Paris. Il sera mis en place en 2019-2020 dans les cours « Interculturalité » en sciences de l'éducation à Paris et à l'INSPÉ de Lorraine en Master MEEF. Biographies auteures<sup>1</sup>. Virginie Trémion est maître de conférences à la Faculté d'Education de l'Institut Catholique de Paris. Elle participe à des travaux qui portent sur la communication médiée par ordinateur en formation et sur le rôle des outils technologiques dans l'éducation interculturelle.<sup>2</sup> Véronique Lemoine-Bresson est maître de conférences en sciences de l'éducation, spécialisée en éducation/formation interculturelle. Elle est en poste à l'Université de Lorraine à Nancy, au sein du Laboratoire ATILF CNRS depuis 2015, après avoir été professeure des écoles et conseillère pédagogique dans l'Académie de Lille. Ses enseignements se déroulent à l'INSPÉ de Lorraine. En formation comme en recherche, elle plaide pour le développement d'un positionnement critique et réflexif dans l'appréhension des problématiques interculturelles. Depuis 2016, elle pilote un projet de recherche à visée praxéologique qui associe chercheurs, étudiants de Master MEEF et enseignants d'écoles primaires dans l'Académie de Nancy-Metz (DiPerLang).

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## **Faire évoluer les représentations de l'interculturalité des étudiants en L2 sciences de l'éducation ? - Cas du cours « interculturalité et éducation »**

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Keywords: Interculturalité, compétences, savoir expérientiel, environnement capacitants, conceptualisation

Abstract: Depuis 2012, dans le cadre du Programme d'Investissement d'Avenir de l'ANR ayant établi les IDEFI (Initiatives d'Excellence en Formation Innovante), l'Université de Haute-Alsace a mis en place et développé NovaTris, son Centre de compétences transfrontalières (ANR-11-IDFI-0005). Parmi ses activités, celui-ci propose un module aux étudiants en Sciences de l'éducation intitulée « Interculturalité et éducation ». Son objectif est de leur proposer un environnement propice à la réflexion sur les dimensions interculturelles dans leurs futurs métiers, à travers des mises en situation alimentées par des apports théoriques. Dans ce contexte, le concept d'interculturalité et, a fortiori, celui de culture sont centraux. En 1952, Kroeber et Kluckhohn recensent 164 définitions de la culture. Malgré cette variété, deux visions se distinguent actuellement : une vision culturaliste (Hall, 1971; Hofstede, Hofstede, & Minkov, 2010) et une vision dynamique de la culture (Dervin, 2011) de laquelle NovaTris s'inspire. Dans ses formations, le Centre utilise en effet une approche « individualisée » qui prend en compte les identités culturelles propre à chaque participant afin de leur permettre de développer les compétences leur étant nécessaires pour agir avec plus d'aisance dans un contexte interculturel. Pour cela, les formations NovaTris se basent sur des principes de pédagogie active, plaçant l'apprenant au centre du processus et l'amenant à développer du savoir expérientiel (Kolb, 1984). L'une des particularités du cours « Interculturalité et éducation » est le caractère non formel des situations d'apprentissage inhérent aux formations NovaTris, alors qu'il prend place dans un contexte d'apprentissage formel (universitaire). Les activités proposées mènent à la rencontre de l'autre sous toutes ses formes, créatrice d'effets miroir et incitant les participants à sortir de leur zone de confort. La mise en perspective qui en résulte les invite à un retour sur soi dans une démarche réflexive afin d'explorer leur potentiel, de découvrir et développer leur pouvoir d'agir (Le Bossé, 2016) dans un contexte interculturel. Ce cours est également l'occasion d'aborder des thématiques interculturelles avec de futurs acteurs de l'éducation et de réfléchir à son importance dans leurs futurs contextes professionnels. Cette étude s'inscrit dans le cadre d'une recherche collaborative visant à évaluer de manière plus globale les formations proposées par NovaTris. Nous avons interrogé des étudiants en licence 2 de Sciences de l'éducation dans un pre-post test design à l'aide de différents outils (questionnaire, entretiens semi-directif et autoévaluation commentée). Les questionnements portaient, entre autres, sur leur vision de l'interculturalité en terme de notion, d'expériences professionnelles et personnelles, de compétences et du lien qu'ils établissent avec l'éducation (voire leur futur profession). L'autoévaluation a été réalisée à partir d'une grille de compétences « interculturelles », dont les résultats ont été commentés dans les entretiens. L'ensemble des données

recueillies ont fait l'objet d'une analyse de contenu (Mayring, 2014) à l'aide du logiciel Maxqda. L'objectif de cette communication sera d'une part de confronter les discours des étudiants et les discours scientifiques et d'autre part d'engager la discussion autour des dispositifs de formation proposés par NovaTris.

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## Language Teaching and Intercultural Competence

### **In pursuit of intercultural competence: Exploring cultural self-awareness and identity of Norwegian EFL learners through eportfolios**

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Keywords: EFL, intercultural competence, cultural self-awareness, identity, eportfolios

Abstract: This paper reports on findings from a PhD study that focuses on cognitive manifestations of intercultural communicative competence (ICC) among EFL students in Norway. Using an eportfolio approach, the study aimed to stimulate learners' reflective processes through a number of intercultural activities, explore their cultural self-awareness and develop the formation of self-image. The EPIC (the Eportfolio of Intercultural Competence) employed during the intervention is a series of tasks and individual reflection questions which were designed by the researcher and the teachers and included into the curriculum with reference to the objectives associated with ICC. The EPIC is a digital collection of artifacts of learning (through various forms of media such as audio, video, graphics, comic strips, excerpts from picture books etc.), that demonstrates growth, acquisition of knowledge or skills, and student creativity over time. This paper argues for the significance of critical and reflexive thinking in intercultural education (Dervin, 2011; Holliday, 2010) and applies it within the context of EFL among young learners (the 9th grade). Pupils are exposed to various forms of knowledge and information, relationships with peers and a variety of other social (often multicultural) groups. Therefore, schooling, particularly during adolescence, has been considered a crucial context for identity constructions and self-development (Rivers & Houghton, 2013). As argued, 'ELF users do not meet cultures, but [they are] complex subjects who 'do' identity and culture with each other' (Holmes & Dervin, 2016, p. 9). For this study, ICC is viewed as comprising a set of various skills and dispositions that support effective and appropriate interaction in a variety of cultural contexts (Fantini & Tirmizi, 2006). The ICC dimensions, operationalized for the study, are cognitive skills and knowledge, with particular attention to (inter)cultural awareness and skills of multiperspectivity, as the ability to decentre from one's own perspective (Barrett, 2013). Cultural self-awareness referring to knowledge of self as it relates to cultural identity is the essential starting point for the development of ICC (Dervin, 2011, etc). Kramsch (1993) argues that students need to be confronted with many cultures and multiple perspectives, so that they can more easily reflect on their own cultural identity as only one among many possible identities. Orientating to multiple cultural identities and multiple perspectives is thus an important facet of the current study and is addressed in the eportfolios. In order to help students to enhance self-awareness it is necessary to adopt ready-made activities or design new ones, therefore, one of the aims of the paper will be to describe the affordances of the selected eportfolio tasks. In a 9-week intervention case study, the pupils from 5 classes (N = 56; mean age 14) were asked to complete various in-class activities and self-reflective open-ended questions,



prompted by eportfolio tasks. They included in-class activity in which the students were asked to describe themselves, their native culture, and the foreign culture through metaphors; games on identity (Berardo & Deardorff, 2012; Gardner, 1983; Rigamonti & Scott-Monkhouse, 2016). The materials produced by the students in response to eportfolio tasks, including 192 texts and 6 minutes of audio-recorded material, were one source of data. Additionally, 5 focus group interviews, lasting approximately 40 minutes each were conducted following the intervention in order to display individual thoughts, feelings and experiences, and set them in relation to those of other pupils. The pre-project questionnaire was used in order to contextualize the data collected through the above-mentioned data sets. Pupils' texts and focus group interviews are analysed by means of qualitative content analysis. Based on these data sources, the paper explores the following research questions: 1) How do pupils represent their identities through the eportfolios? What particular identities (or layers of identity) do they construct for themselves? 2) To what extent does participation in the eportfolio project influence the students' cultural self-awareness and how is this demonstrated? What core themes identified in pupils' texts indicate a development of cultural self-awareness?

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## **Comportements transculturels, production translangagière et réflexion didactique**

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Keywords: translanguaging, transculturing, cognition, émotions, approche transdisciplinaire

Abstract: Notre intérêt a été arrêté par le parallélisme entre ce que certains appellent transculturing (comportements transculturels pour nous) et le construit de translanguaging (production translangagière pour nous). Pour García (2009), la production translangagière est un ensemble de processus qui englobe de multiples pratiques discursives et qui est la norme dans les communautés multilingues. Wei (2017) y inclut l'ensemble des performances linguistiques des locuteurs plurilingues grâce auxquelles ils dépassent leurs limites dans les codes qu'ils utilisent par un jeu d'alternance. Cette combinaison des structures et des formes permet d'exprimer messages, valeurs et identités et préciser les relations. Néanmoins, il existe des discours monocodes qui reflètent une pluralité culturelle en amont. Wei (2017) le montre avec un corpus de New Chinglish, fréquent à Singapour. Les énoncés ou termes sont en anglais courant, ou cohérents avec le lexique de l'anglais, mais ils véhiculent une valeur particulière pour des locuteurs du chinois, ou des locuteurs de l'anglais en contact avec des chinois (par exemple Smilence: smile plus silence, réaction stéréotypée des chinois). Wehbe (2017), par exemple, décrit de tels phénomènes au Liban en français. Notre réflexion théorique sur la cognition et la personnalité dans un environnement pluriculturel (Bensa, 2010 ; Damasio, 2010 ; Dervin, 2011 ; Puren, 2002, entre autres) nous a sensibilisés au rôle de la théorie de l'esprit ou compréhension sociale (Berthoz, 2015) que notre domaine mentionne peu. Une thèse (White, 2018) a ouvert un débat qui nous a conduit à affiner notre compréhension de la façon dont les individus gèrent leurs rencontres avec autrui. Nous postulons qu'il convient d'aller au-delà du langage : toute production translangagière révèle des processus internes qui précède l'organisation du discours qui en est une conséquence et les circonstances déterminent l'activation du ou des codes (Grosjean, 2008). Nous nous situons au niveau du vécu où le discours véhicule des expériences multiples qui l'expliquent et nous avançons que les individus gèrent leur discours et leurs comportements d'une façon qui révèle leur complexité individuelle et, de ce fait, culturelle. Pour nous, les comportements transculturels (Baena, 2006) expliquent les productions translangagières et nous sommes sensibles au fait que des vécus transculturels peuvent susciter des conflits personnels comme

le confirment les recherches en psychologie transculturelle clinique (Moro, 2010). Nous sommes face à un construit qui implique de nous engager dans une approche transdisciplinaire en raison de la complexité à la fois des individus et de la situation contemporaine. En effet, cette posture cherche à aller au-delà des disciplines pour aboutir à une vision de l'humain dans sa globalité et inscrit dans le monde. Nous sommes convaincus que la construction des individus est complexe et dynamique et pensons qu'il importe de la comprendre et de la respecter afin que les jeux émotionnels ne contrecarrent pas le développement langagier et cognitif pluriculturel de chacun. Pour expliciter notre position, nous nous proposons de donner les résultats de deux recherches en cours :

- Un focus-groupe à l'université Chouaib Doukkali, El Jadida – Maroc,
- Une étude sur les phénomènes transculturels et translangagiers dans la société sri lankaise, et leurs effets de ces phénomènes dans le système éducatif en contexte sri lankais. Cette étude s'appuie sur un recueil de données qualitatives avec deux groupes de Sri Lankais (des étudiants et couples mixtes) (focus groupes suivis entretiens d'auto confrontation). Dans le but de vérifier la légitimité de notre positionnement, des pistes pédagogiques inspirées par Ouari (2015) sont expérimentées à Kénitra (Maroc) : visionnement de séries pour adolescents suivi de la création d'épisodes par les élèves d'un collège.

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## **Merging academic and social discourse about cultural identities through a duales Studium: Insights from International Business BSc in Germany**

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Keywords: cultural identities, duales Studium, university, business, Germany

Abstract: Between 2006 and 2016, the duales Studium in Germany has experienced exponential growth. 1,592 study programmes (compared to 608 in 2006), 100,739 students (compared to 43,536 in 2006) and 47,458 employing business organisations (compared to 22,003 in 2006) shape one of Germany's success stories (Hofmann & König, 2017; Mittelstraß, 2015). The concept is simple. Students maintain two learning locations throughout their Bachelor's degree programme: the university campus and the employing business organisation. Such programmes attract young people as it allows them to apply theoretical knowledge either throughout or after each semester, and to prove their abilities to a future employer before even graduating. It is also an economic decision: The employing business organisation usually covers tuition fees, and pays an income to the student. In return, business organisations gain immediate access to latest student knowledge and can train future staff with a specific focus on their very own business. The concept of a duales Studium is rooted in the desire of business organisations to recruit and train their future management at a young age, and to close the gap between academic discourse in the ivory tower and social discourse in the workplace in a general sense (Krone, 2015). With specific focus on cultural identities, such gap has been highlighted by Bolten (2006) who argues that cultural stereotypes continue to persist in the workplace, reinforced through intercultural trainings that focus on dimensions of national culture whereas academia has experienced substantial view changes in relation to culture over the past years. Stehr (2011) raises the concern that business organisations in Germany may soon struggle to address the current skills shortage as intercultural competence remains an underestimated skill in human resource management. Thus, collaboration and communication between universities and business organisations seem more relevant than ever for the aim to achieve or maintain competitive

advantage, and to be innovative in a business world that is shaped by intercultural interaction (Alexander von Humboldt Foundation, 2017). This paper presents some of the key findings from a qualitative investigation into the recent implementation of the study programme International Business BSc at a private university of applied sciences in Germany. Participant observation was employed to identify in how far merging academic and social discourse about cultural identities can be achieved through a *duales Studium* in the field of business and management studies. The data collection method allowed the researcher to access the students' knowledge (cognitive), emotions (affective), and behaviour in a classroom environment for the duration of two semesters. Such approach seems most suitable in the investigation of how learning takes place. Backed by local SMEs and foreign MNCs, the university launched the *duales Studium* in International Business BSc in 2018. Whilst business and management theory is the backbone of the study programme entirely taught in English, International Business BSc engages students in an academic discourse about culture and identities, history, banal nationalism, stereotypes and prejudice, language and language ideologies, power, as well as the sojourn and migration experience. The objective is to view culture as a dynamic and fluid concept (Piller, 2017), as a communication process on a microsocial level in which dialogue is pivotal. Dialogue occurs through constant iteration within the lecturer-student-workplace relationship. Dervin & Tournebise's (2011) identification of a lack of a uniform understanding of and approach to conversing about culture remains a challenge that is explicitly being addressed and discussed throughout the teaching and learning experience. Students meet lecturers with individual opinions, not only at their home university, but also in the course of their mandatory semester abroad. Variation in relation to the meaning of culture is omnipresent, thus requires students' attention and awareness to organise themselves in a diverse world. The university takes responsibility to accompany the student sojourn experience - before, during and after the event (see Jackson, 2014) to avoid the development or reinforcement of potentially harmful stereotypes (see Spencer-Oatey & Franklin, 2009) and to allow sense-making. A central tool in this endeavour is the engagement of reflective and reflexive practice (Jackson, 2014). Twelve students participated in the present research, making up the first cohort of students in their first year of study. The researcher was a teacher in the three-semester module Intercultural Communication at the same time, an approach that Spradley (1980, p. 61) calls complete participation, turning the "own ordinary situations in which they are members into research settings" (also see De Walt & De Walt, 2002; Hammersley & Atkinson, 1983). Students initiated valuable conversations about cultural identities in the workplace, and through those, identified relevant research questions for their written assignments and transfer papers. These conversations contribute to the objective of achieving more understanding for culture and identity challenges employees often face in the workplace. Participants recognised theoretical concepts in the workplace and shared experiences with peers and lecturers in class. The *duales Studium* appears to encourage other employees to engage in conversations about culture, too – a topic that, at times, seems a difficult one in the contemporary German business landscape. This is not surprising considering the portrait the tabloid media paint of refugees and right-wing movements in Germany, and the attention

certain politicians and their anti-globalisation campaigns receive by the media in general. In addition, all too often, business seems to have nothing to do with culture and identities. This paper contributes to research by mapping out how a dual Studium may offer a way forward to closing the gap between ivory tower and social area discourse in relation to cultural identities. This seems critical in order to identify opportunities for a knowledge transfer that allows for strengthening intercultural communication in the workplace, and thus, fostering Germany's international competitiveness. Naturally, more research has to be conducted with future students of International BSc and their employing business organisations in order to provide more valid data – but the first insights are exciting.

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## **Innovative Approaches to Intercultural Learning**

### **Rethinking cultural identities and communication: the language factor - Incorporating the values of interculturality into language education or how to close the gap between workplace reality and the ivory tower**

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Keywords: interpersonal interaction, voice, language repertoires, interculturality, complexity

Abstract: Research streams in critical cultural studies have shown the shortcomings of the essentialised view of cultural identity. This rigid and static approach of one country/one culture/one language is not an adequate tool to further the understanding of the mobile and fluid communities of individuals in today's societies. In the same vein, critical intercultural communication scholars have also moved beyond this limited essentialist approach and view intercultural interaction through a more complex and dynamic lens. However, one fundamental component of intercultural communication - the language factor - most often remains rooted in the essentialist paradigm, especially in its representation within the Ivory Tower. Maintaining the status-quo in this way feeds into the 'prison identities' referred to in this CFP and tends to silence aspects of an individual's identity. This in turn has a negative impact on status and power and may interfere in communication by, for example, limiting the way the other(s) are perceived in the sense-making process in a given interaction. It follows that communication and intercultural competence should no longer be measured solely in terms of an idealized native-speaker in a national context conforming to the precepts of the dominant and uniform cultural model. On the contrary, as sociolinguists studying the complexity of language usage in multicultural/multilingual societies have shown, what matters in interaction is the capacity of individuals to draw on dynamic and mobile resources as they perform the multiple roles which correspond to the multiple facets of their identity as they play out in various contexts of interaction. Just as multiple languages co-exist within societies and organisations today, multiple voices - distinct languages or ways of speaking - co-exist within each individual and become salient according to context. Organisations tend to view the underlying complexity stemming from this linguistic and cultural diversity negatively and rely on 'solutions,' most often based on the assumptions

of essentialism, that on the surface simplify interactions. However, such solutions, for example imposing a lingua franca to facilitate communication and reinforce the construction of a uniform corporate identity, overlooks the empirical data which point to the gap between the workplace reality in a multilingual environment and the limitations of this type of corporate language policy. Various scholars have identified multilingual practices that in fact enhance interpersonal interaction and increase performance. Despite these positive findings, the dominant essentialist model continues to thrive, partly due to the difficulty of incorporating these practices and their related competencies into assessment tools and criteria. Indeed, language assessment, both within the educational system as well as within the workplace (with both having an incidence on recruitment practices) is often determined by standardized testing based on the essentialised model. This has reinforced the dictum of 'correct' accent and speech which has contributed to marginalizing or side-lining 'other' voices. We show that organizations, and in particular HRM (in recruitment, promotion, overseas postings and training), do not recognize the 'different' language competencies, 'identities,' or 'profiles' as they do not fit into normative assessment criteria or certification charts. Management seeks to ascertain proficiency levels in dominant world languages and ways of speaking (or in the official corporate language) which leaves many members of the workforce who possess partial – and often non-standard - language repertoires with no boxes to tick. Yet studies show that these multicultural/multilingual individuals possess competencies identified as indispensable for the workplace. These competencies, which also convey the values of interculturality, have been defined as “a set of dynamic interacting dimensions consisting of knowledge, cross-cultural abilities, behavioural adaptability and cross-cultural communication skills, linked by cultural frame switching and cultural metacognition” (Mughan, 2015: 109). Such competencies are indeed crucial to succeed in, and for the success of, the global and multicultural workplace. It is therefore as crucial for these competencies to be more fully recognized as an object of study and disseminated in education.

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## **Représentation graphique des relations inter et transculturelles d'un individu en lien avec la construction de son identité**

**Denise Lussier (Université McGill, Canada)**

Keywords : Profil de xénophilie; langue et construction identitaire; compétences inter et transculturelles

Abstract : L'un des reproches que l'on pouvait faire aux définitions de la langue et aux modèles théoriques, autrefois basés sur la compétence linguistique, était de laisser croire à un rapport neutre entre le locuteur et sa langue (Calvet, 1999). De nos jours, la complémentarité des concepts 'pensée', 'culture' et 'construction identitaire' devient essentielle dans l'acquisition d'une langue puisque ces concepts sont étroitement liés aux contextes sociaux. Ils génèrent toute interaction entre les sociétés et les individus qui la composent ; la langue étant un dénominateur symbolique et un marqueur de la construction identitaire (Lussier, 2011). Depuis, les recherches de Robinson (1988) ont montré que l'étude d'une langue ne mène pas en soi à une attitude positive envers la langue cible. La rencontre avec l'Autre est susceptible de provoquer une remise en question de l'identité, celle-ci étant en évolution constante. L'ethnicité est donc un processus de dichotomisation entre le 'nous' et les 'autres' dans lequel les individus utilisent des marqueurs pour se définir et définir leurs relations avec les autres alors que s'ouvrir à l'autre implique le passage d'une identité 'reçue' à une identité 'réfléchie'. (Dictionnaire de l'altérité, p. 127). Aussi, il semble que pour mieux comprendre une autre culture, il importe de prendre en considération la découverte de la spécificité culturelle des autres cultures puisque l'interculture se manifeste par les interactions qui existent entre les individus. En éducation aux langues, il faudrait donc détourner notre attention des comportements observables pour se concentrer sur les formes de pensée, sur l'inobservable, sur le développement des représentations et des attitudes pouvant expliquer les profils identitaires se rattachant au

développement de la xénophilie (attitudes positives envers les autres cultures) ou de la xénophobie (attitudes négatives envers les autres cultures). Le développement de telles capacités demande d'interpréter les représentations du monde social et de repenser le processus d'interaction sociale comme un processus de comparaison, de reconnaissance et de différenciation selon l'expérience de vie de chaque individu et de sa capacité d'adaptation. Dans le cas de l'immigrant, ce processus est marginalisé par l'écart entre son expérience de vie en pays d'origine et en pays d'accueil. Trop souvent, il vit une dualité du nous-eux qui constitue une identité hybride et qui se caractérise par un mélange des cultures (ce que je trouve intéressant, je le prends, si non, je le laisse) ou il se situe entre deux cultures (Je suis perdue maintenant. Je ne suis ni en Colombie ni ici). Un défi majeur s'impose. Comment favoriser l'intégration des différentes cultures à la société d'accueil ? Comment dépasser la transmission des savoirs et la prise de conscience pour accéder à l'appropriation des savoir-faire et à une conception de l'Autre qui repose sur un ensemble de savoir-être caractérisé par une ouverture à l'altérité et à une identité réfléchie qui imprime son mouvement dans un savoir-vivre ensemble. Des études plus récentes (Lussier, 2006, 2007, 2009) permettent d'envisager le processus d'appropriation de l'interculturel et du transculturel en lien avec la construction identitaire. Il s'agit d'un processus dynamique qui se décline en trois modes : la prise de conscience, la prise de position et la mise en œuvre. Ces trois modes d'appropriation sont associées à trois types de savoirs : les savoirs proprement dits, les savoir-faire et les savoir-être (Cadre pancanadien pour l'appropriation de la culture dans les écoles de langue française, Patrimoine canadien, 2012; Lussier & Lebrun, 2014). En éducation aux langues, l'importance de former de nouvelles générations de jeunes de tout groupe ethnique qui développent une meilleure conscientisation de leur propre culture et de celle des autres cultures, basée sur le respect mutuel s'impose. Une étude plus récente (Lussier, 2013, 2017, 2018) a démontré une bi-dimensionnalité dans le développement des attitudes des individus, ce qui explique qu'un même individu puisse développer des attitudes liées à la xénophilie ou la xénophobie en fonction des contextes auxquels il est confronté. Cette étude a mené à la modélisation d'un profil des compétences inter-et transculturelles qui permet de situer le développement des compétences des apprenants en cours d'apprentissage en fonction de quatre stades de développement (attitudes antipathiques passives, sympathiques et pro-actives). Dans cet esprit, la présente communication vise à 1) situer le processus d'appropriation des concepts d'inter et trans-culture en lien avec le développement de l'identité, 2) illustrer à l'aide d'un sociogramme les profils et relations inter et trans-culturelles d'un même individu en lien avec sa construction identitaire.

## Critical philosophical discussions on cultural identities – a caring approach

Tammy Aboody Shel (Emek Izrael College, Israel)

Keywords: caring, philosophy of critical education

Abstract: The philosophy of caring has been gaining more attention in recent decades, due to female thinkers such as, Gilligan (1982), Noddings (1984, 1992) and Chodorow (1978). While Gilligan brought into attention the ethics of care, attributing that to girls' socialization, Noddings established the concept of caring as essentially inherent in the philosophy of education. Nussbaum's (2002, 2011) writings, more specifically on multiculturalism and citizenship, also lean by far on caring. Nevertheless, the definition of the concept leans predominantly on male philosophers such as Levinas (1988), Buber (1970), Fromm (1994) and many more, who seek venues to emancipate society from violence. What is missing from this discourse is an explicit reference to caring from critical and unisex lenses. For feminists of color such as Collins (1991), Hurtado (1996) hooks (1995) and more, the definition of caring is derived from the stereotypical images of white bourgeois female fragility and maternity, and thus, from the attribution of emotional vulnerability to weakness. The robust and seemingly physically strong and militant force however, leans primarily on macho-masculine images of power. These perceptions are still dominant and govern our faculties and choices, and serve mostly macho-type male and more so, white macho-male hegemony. Borrowing from Kuhn's (1970), a paradigm shift is required, in which macho patterns will be perceived as violent and as a weakness, while caring, as an emancipatory approach from these shackles, inclusively. Like many other terms, various possible conceptions of caring depend on our experiences and the application to our values system. Gilligan emphasizes the realization that human beings, and like Noddings I also add non-human nature, are like one big web and hence, any rupture at one end, affects the entire web. We are thus enmeshed in interactions and relationships, and the question is how we approach them. When we are in a state of caring, we are not driven initially by an inner imminent and impeding threat, which is liable to induce violent reactions, or by alienating relationships that Buber terms, I-It. We are rather driven by an inner strength, in terms of I-Thou, that opens us to see ourselves in relation with others such as, our families, communities, fellow citizens and more. We thereby, Levinas suggests, have a responsibility for our and others' well-being. Meaning, that one is driven primarily by an open heart and mind towards the other. Therefore, it is emancipatory. Levinas teaches us to see the other as equal in her/his humanity, regardless of the complexity of their intertwined and complexed identities. Therefore, a caring approach requires courage and inner strength, while reacting violently, is an indication of weakness and cowardliness. By and by, with respect to the topic's proposal, I argue that education that emanates from the approach of caring, undermines the male-macho dominant hegemony in matters such as multiculturalism. While there is a worldwide tendency to celebrate multiculturalism, in particular in democratic states, the question is whether it is so. For example, Israel is a multicultural state but has many conflictual challenges because of its identity, Jewish and

democratic. Benyamin and Haj-Yehia (2019) discuss the tension that this duality entails, between Jews and Arabs, and according to Yonah and Shenhav (2005) also between secular and religious orthodoxy, ashkenazi and mizrahi, and more. Feminists of color (e.g., Collins, 1999; Dahan-Kalev, 2006; Delpit, 1995; Hasan, 1999; hooks, 1995 & Hurtado, 1996) induce us to question multiculturalism with respect to women of color and to women of minorities, within and outside their communities. All indicate that multiculturalism is actually a guise to strengthen patriarchy, and more so, white macho patriarchy. Likewise, western societies establish hegemonic standards that lean on macho-standards, and there is no substantial change. Multiculturalism is thus more instrumental and aesthetic, being governed by hegemonic narrow-dimensional macho-type dominance. In this proposal, I will examine the complexity of cultural identities through the lenses of caring, and will ask how to surmount the oppressive forces through education that emanates from caring.

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