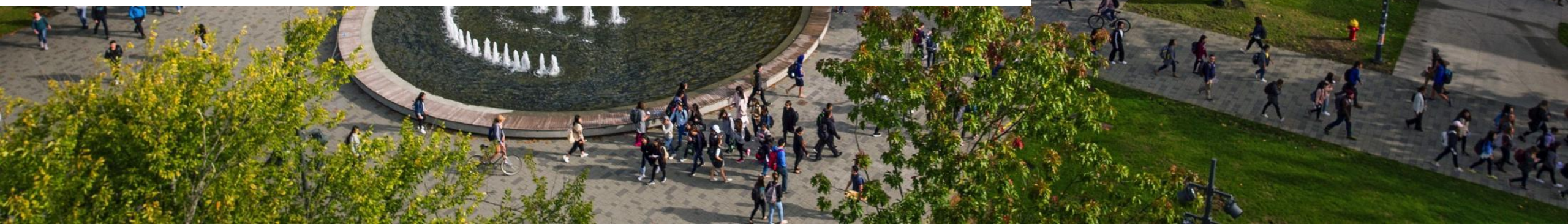


Strategies for Bringing New Dimensions to Intercultural Learning into the Classroom and Beyond

Celebrate Learning Week 2021 Panel Discussion



BEFORE WE BEGIN:

- **Land Acknowledgement:**

We would like to begin by acknowledging that the land on which we gather is the traditional, ancestral, and unceded territory of the x^wməθk^wəyəm (Musqueam) People.

- We will be recording this webinar for teaching and learning purposes. If you would prefer not to be recorded, please keep your video and microphone off.
- We will have an open question period at the end of the presentation. Before then, please post your questions in the chat so the moderator can keep track of the questions and make sure they get answered.



MODERATOR:

Brianne Orr-Álvarez, *Assistant Professor of Teaching, FHIS Learning Center Director, Spanish Language Program Director* | Department of French, Hispanic and Italian Studies

PANELISTS:

Strang Burton, *Associate Professor of Teaching, Language Diversity, Linguistic Pedagogy*
Department of Linguistics

Luisa Canuto, *Assistant Professor of Teaching, Italian Language Program Director*
Department of French, Hispanic and Italian Studies

Misuzu Kazama, *Lecturer, Japanese Language* | Department of Asian Studies

Saori Hoshi, *Assistant Professor of Teaching, Japanese Language* | Department of Asian Studies

Joenita Paulrajan, *Program Leader, Intercultural, Equity, Diversity, and Inclusion Programs*
UBC Extended Learning



Strategies for Bringing New Dimensions to Intercultural Learning into the Classroom and Beyond

Strang Burton, LING

LING 101 “Languages of the World”– How I *used to* teach it:


- Sound systems (vowels and consonants)
- Affixation (prefixes and suffixes)
- Word order
- Features of various dialects
- Features of various languages
- Language families and patterns of historical change

How I teach LING 101 *now*:

Still teach:

- Sound systems
- Affixation
- Word order
- Features of various dialects
- Features of various languages
- Language families and patterns of historical change

ALSO ask a *QUESTION* :



How do people's intercultural JUDGEMENTS about other languages and dialects HOLD UP to linguistic analysis?

Example One

The Queen vs. me vs. Amy Winehouse

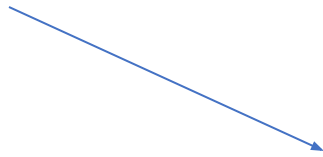


- Pronounces /t/ without a flap
- Some vowel differences with N. American (/dans/, /gras/, /məʊmənt/)
- Drops /ɹ/ at end of syllables
- (etc.)



- Pronounces /t/ without a flap
- Some vowel differences with N. American, as for RP and also /lɑɪk/, /
- Drops /ɹ/ at end of syllables
- Also 'drops' /t/ at end of syllable (becomes /ʔ/)
- (etc.)

Social prejudice about other social groups based on dialect differences is **STRONG!**



“One 2013 [poll](#) of more than 4,000 people found **RP and Devon accents the *most trustworthy***, while the **least trustworthy was deemed to be Liverpudlian (from Liverpool). The Cockney accent came a close second for *untrustworthiness***. These accents scored similarly when asked about *intelligence*.”

<https://www.bbc.com/future/article/20180307-what-does-your-accent-say-about-you> (emphasis added)

Once we know the LINGUISTIC features of the dialects, I ask the students to REFLECT in various ways on these social judgements.

Poll₂₂ - RP is socially prestigious compared to North American dialects, But is it linguistically some how 'smarter', to drop r in coda??

- A. Yes! Wow, r-loss in coda makes English work so much BETTER!
- B. Not really. Dropping 'r' in coda helps mark the dialect, but otherwise doesn't really 'improve' anything.
- C. I'm not sure. There's no obvious advantage linguistically, but might be something to think about further.

Poll₂₄

Prescriptivists sometimes criticize Cockney speakers for 'dropping their /t/'s in codas. They view this as 'corrupting' the language.

Since RP also 'drops' a sound in coda, is this fair?

- A. Yes it's fair to judge Cockney! 'Losing' a /t/ is linguistically awful, unlike losing an /ɹ/ (which is kind of smart).
- B. Loss of /t/ and loss of /ɹ/ in coda positions are just a random dialect difference, neither is 'right' or 'wrong', linguistically.
- C. I'm not sure. There could be SOME reason why dropping /t/ in coda is linguistically worse, but you'd have to think carefully about the differences.

Example Two

The 'Savage Tongues' Prejudice

English Consonant Chart

	Bilabial	Labiodental	Interdental	Alveolar	Postalveolar	Palatal	Velar	Glottal
STOP	p b			t d			k g	
FRICATIVE		f v	θ ð	s z	ʃ ʒ			h
AFFRICATE				tʃ dʒ				
NASAL	m			n			ŋ	
LATERAL APPROXIMANT				l				
CENTRAL APPROXIMANT	w			ɹ		j	w	

- Vocal cord vibration distinguishes sounds
- 8 distinctive places
- 6 distinctive Manners
- Etc.

Halq'emeylem Consonant Chart

	Bilabial	Labiodental	Interdental	Alveolar	Postalveolar	Palatal	Velar	Uvular	Glottal
STOP	p			t			k k ^w	q q ^w	ʔ
EJECTIVE STOP	p'			t'			k' k' ^w	q' q' ^w	
FRICATIVE			θ	s ʃ	(ʃ)		x x ^w	χ χ ^w	h
AFFRICATE				tʃ tʃʰ tʃʰ					
NASAL	m								
LATERAL APPROXIMANT				l					
CENTRAL APPROXIMANT	w					j	w		

- No contrasts based on vocal fold vibration
- But additional contrasts based on 'popping' the consonants (ejectives), and lip rounding
- 9 distinctive places
- 7 distinctive manners,
- Etc.

Social prejudice about other social groups based on language differences is ALSO very strong!

Languages of certain groups are assumed to be 'crude', 'unsystematic', and 'savage'



It is a great mistake to think that the Indian is born an inevitable savage. He is born a blank, like all the rest of us. Left in the surroundings of savagery, **he grows to possess a *savage language***, superstition, and life.²

Richard Pratt, (1892)

Once we know the LINGUISTIC features of some relevant languages, I ask the students to REFLECT on these social judgements

I would tell him that there is nothing "savage" about the First Nations or their language. It is just different. People have a habit of casting aside or looking down on things that they are not familiar with. In this case, the First Nations have a natural and respectful way of life with rules that are different from them. Their language is not crude, simple, or unsystematic. If you compare the consonant systems of the two languages, you can see that both have a variety of sounds pronounced at different places with different manners. You may even say that the First Nations language system is more complex, as they use places like their uvular, and can make sounds that we cannot! Their system simply contained different sounds and different phonotactic constraints. Things they considered distinctive, like glottal sounds, are non-distinctive to us.

Edited by [Louise Lee](#) on Mar 11 at 11:50am

 (3 likes)

What I found when asking these questions

Though I was clear that NO-ONE would lose points for disagreeing with me about these conclusions, a substantial number of students DID indicate that they re-thought these issues through the course.

My perception is that connecting the linguistic analysis to these broader questions was an interesting and positive step, which made the class more meaningful with just a small number of questions.

I have also definitely had students tell me that they appreciate it when people stop pre-judging THEM as 'untrustworthy' or 'unintelligent' based on their dialects!



Integrating intercultural perspective into all levels of language courses (in Covid times and beyond)

Luisa Canuto, FHIS

What is intercultural competence?

Intercultural competence is a lifelong process that includes the development of the **attitudes** (respect and valuing of other cultures, openness, curiosity), **knowledge** (of self, culture, sociolinguistic issues) **skills** (listen, observe, interpret, analyze, evaluate, and relate), and **qualities** (adaptability, flexibility, empathy and cultural decentering) in order to behave and communicate effectively and appropriately to achieve one's goals to some degree. Deardorff (2006: 254)

Collaborative Online International Learning (COIL): An international collaboration (‘virtual mobility’) to develop intercultural and cross-cultural skills

Key elements:

1. Involves a **cross-border collaboration**
2. Engages students in **online interaction** (synchronous or asynchronous)
3. Aims at **fostering** students’ **intercultural competences**
4. Includes a **reflection component**



R.Orkin, *An American Girl in Italy* (1951)



Project 1:

Three universities
(UBC, Purdue, FIU), 46
students (in groups)

Intermediate level

4 components:



Share a self-identity worksheet

Engage in a D.I.E/D.A.E. activity



- Describe this photo
- Are you **Describing** or **Interpreting** or **Evaluating**?



Produce a visual representation of
what 'Italianità' (italianness)
means



Create a video and present



Project 2


Two universities (UBC, FIU), 22 students (in groups)

Beginner level

4 components:

 Take a **short survey** on your intercultural attitude

 Analyze and Compare **different commercials** from different countries

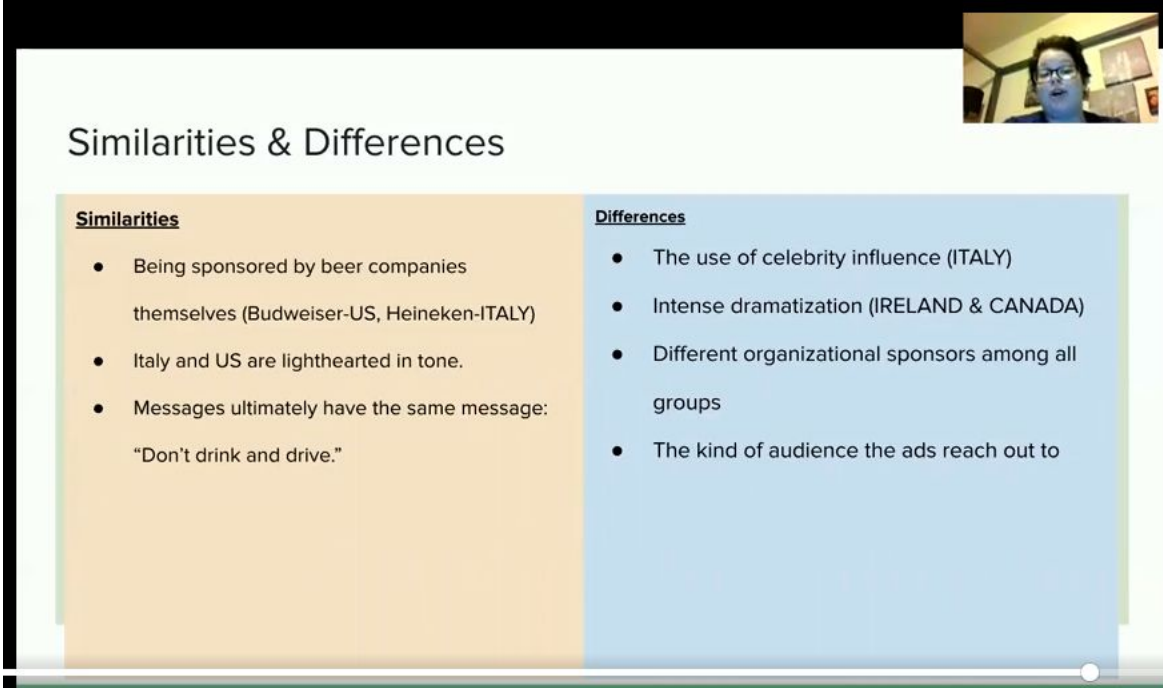
 IDENTIFY and SELECT **ONE RELEVANT SOCIAL TOPIC** and the **MARKETING STRATEGIES** which were used to communicate that topic.

 Create a **video** and present



COIL 2021: DRUNK DRIVING

Sophie P, Raul T, Chelsea B, Margarita B



Similarities & Differences

Similarities	Differences
<ul style="list-style-type: none">• Being sponsored by beer companies themselves (Budweiser-US, Heineken-ITALY)• Italy and US are lighthearted in tone.• Messages ultimately have the same message: "Don't drink and drive."	<ul style="list-style-type: none">• The use of celebrity influence (ITALY)• Intense dramatization (IRELAND & CANADA)• Different organizational sponsors among all groups• The kind of audience the ads reach out to

[Very short] Bibliography

- Byram, Michael. 2008. From Foreign Language Education to Education for Intercultural Citizenship. Clevedon: Multilingual Matters
- Deardorff, Darla. 2006. "Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization," Journal of Studies in International Education, vol. 10: 3: 241- 266
- Kramsch, Claire. 2013. "Culture in foreign language teaching," Iranian Journal of Language Teaching Research 1.1: 57-78.
- Spitzberg, B. H., & Changnon, G. 2009. "Conceptualizing intercultural competence." In The Sage handbook of intercultural competence, edited by Darla Deardorff , 2–52. Thousand Oaks, CA: Sage.
- <https://idiinventory.com/generalinformation/the-intercultural-development-inventory-idi/>
- <https://www.tru.ca/intercultural/faculty-staff/coil.html>
- <https://coil.suny.edu/>
- http://www.ufic.ufl.edu/uap/forms/coil_guide.pdf
- <https://www.purdue.edu/cie/globallearning/Intercultural%20Knowledge%20and%20Competence.html>

Strategies for Bringing New Dimensions to Intercultural Learning into the Classroom and Beyond

Language-exchange learning as changing participation in virtual L2 communities of practice

Saori Hoshi & Misuzu Kazama (Dep. of Asian Studies)



Agenda

- Theoretical Frameworks
- Synchronous & Asynchronous Online Activities
 - Activity 1 (Beginning-level Japanese classes: JAPN 100&101)
 - Activity 2 (Intermediate-level Japanese class: JAPN322&323)
- Findings
- Discussions



Theoretical Frameworks

- **COIL (Collaborative Online International Learning)**
 - Collaboration or interaction with students from different backgrounds and cultures
 - Developing global perspectives & intercultural competencies
 - Reflective component that helps students think critically about such interactions
- **Situated learning (Lave & Wenger, 1991; Wenger, 1998)**
 - Communities of practice between speakers of the target languages
 - Learning as changing participation in mutual L2 communities (Sfard, 1998)



Our language-exchange activities

Participants

- 1st-year Japanese class students at UBC & English learners at a partner institute & university
- 3rd-year Japanese class students at UBC & English learners in a partner institute

Synchronous activity as virtual communities of practice

- Joint conversation sessions on Zoom (using Japanese and English as the target languages)
- 2 - 3 times per semester

Activity 1



Joint Session in Beginning level Japanese course

① in 50 min. Class session → ② Final Presentation (CLAS)



A screenshot of a course page on CLAS Guest Accounts. A purple box highlights the 'External users login' button. Below it, a large green arrow points from the Zoom grid to the course page. The course page shows a video of a harbor with a cartoon character overlaid. A comment is visible: 'I really want to visit Japan Maritime SDF Kure Museum!' with an arrow pointing to it and the text 'Student's comment' below. A blue banner at the bottom reads 'Collaborative Final Presentation'.

Time Table (50 min.class)

Discussion in small group in 日本語 & English
5 min.for each language per topic

1. Getting to know each other
2. Presentation
3. **Discussion 1:** Have you been to Japan / Canada?
Exchange information of fun things about the places.
4. **Discussion 2:** Things you want to try in Japan/ Canada.



Activity 2



Participants

- The 3rd-year students of Japanese at UBC
- Japanese learners of English at a partner institution

Asynchronous activity

- Discussion boards on Canvas (prior to synchronous joint sessions)
- Written reflections in English (after synchronous joint sessions)

Synchronous activity

- Discussion on a given topic (cultural/social issues) in Japanese and English
 - ❖ Covid-19
 - ❖ Subcultures
 - ❖ Impact of social media

1st-year Japanese class

- *I liked the Joint Session, and enjoyed talking with them. (x many)*
- *Their presentation was great! I enjoyed learning about them, school, tradition, and lifestyles in Japan.*
- *I want to go to Japan and see them next year.*
- *I want to keep in touch with them!* → **Use Canvas Catalog?**



canvas
CATALOG



3rd-year Japanese class

- **Impact of social media and influencers**

“It was definitely interesting to see a different take on influencers and how they differ from different cultures or countries. The cultural impact on how influencers behave and how they present themselves definitely became more apparent as I discussed it with the Japanese students. “

- **Difference in conversation structures between Japanese and English**

“Japanese people would always send out signals, such as nodding or saying “ええ？”“うん”“そう”etc., to let the speaker know that they are listening...We would usually let the speaker finish before commenting instead. I guess knowing this part of cultural difference is really important to understand the speaking culture in Japanese and do well in conversations.”



Findings

The 1st year Japanese class

- Gained confidence in speaking target languages
- Expanded cultural view
- Motivated to continue participating in future language-exchange activities

The 3rd year Japanese class

- Growing empathy and respect for peer learners
- Lowered anxiety in communicating in another language
- Changes in participation from passive to more active speaker/listener
- Shifting roles as expert and novice for exchanging intercultural knowledge
- Exposure to turn-taking structures and language resources that are normally unlearned in classroom instruction



Pedagogical implications

- Learners transcend their assumption of cultural norms to gain new perspectives of values and practices of the target culture as situated knowledge
- Shift of learners' roles as both expert and novice by creating learning and teaching opportunities for both participants
- Potential of tandem learning for the development of linguistic, interactional and intercultural competencies

Thank you!



**Equity, Diversity, and Inclusion (EDI) Programming
with an
Intercultural Lens**

Joenita Paulrajan Phd, UBC Extended Learning

Context

- Nearly three decades of programming to increase intercultural competencies
- Online courses for adult learners from various professions and across sectors
- Based on peer learning and with an emphasis on theoretical framework, reflection, and practical application
- Building knowledge, skills and awareness of cultural differences
- A critical focus on power, privilege, and identity

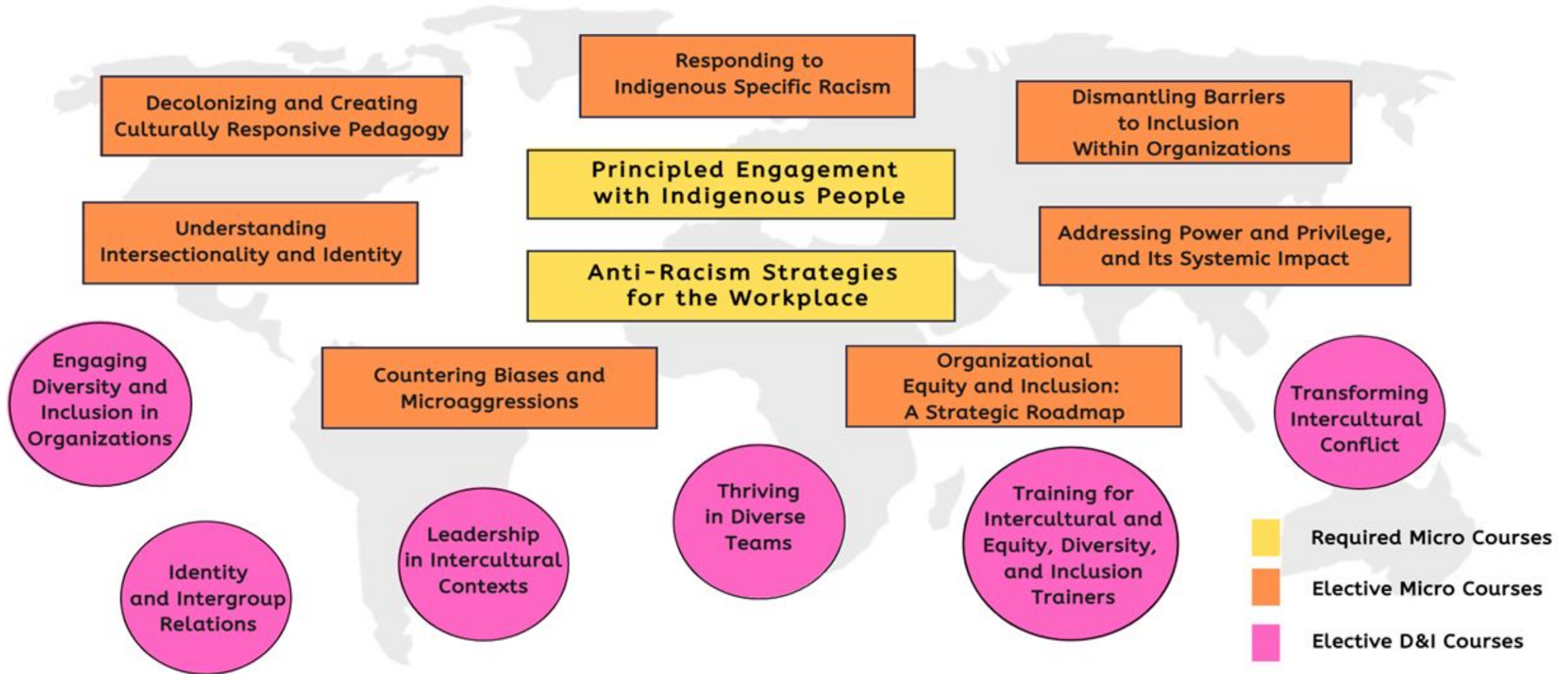
Scenarios

1. Holding a senior leadership position and uncertain of the differences between equity, diversity, and inclusion.
2. Succession planning and wanting to consider candidates from diverse backgrounds but challenged by unemployment realities faced by members of their own mainstream culture.
3. Working with international students and wanting them to 'succeed' but uncertain of the distinctions between assimilation and adaptation.
4. Recognizing the lack of representation in the workplace.

Challenges and Opportunities

- Recognizing the importance of centering race
- Extending beyond the individual to systemic issues
- Having a more nuanced understanding of center and margins
- Increasing awareness of biases and uncertainties around one's own approach to EDI
- Language and terminology to talk about equity from an intercultural perspective
- Increasing capacity to have an impact on systems within communities and organizations
- Networking to break the silos of isolation when doing this work

UBC Certificate in Equity, Diversity, and Inclusion



Thank you

Feel free to reach out to continue the conversation:

Brianne Orr-Álvarez: brianne.orr@ubc.ca

Strang Burton: strang.burton@ubc.ca

Luisa Canuto: luisa.canuto@ubc.ca

Misuzu Kazama: mkazama@mail.ubc.ca

Saori Hoshi: shoshi01@mail.ubc.ca

Joenita Paulrajan: joenita.paulrajan@ubc.ca





THE UNIVERSITY OF BRITISH COLUMBIA

THE UNIVERSITY OF BRITISH