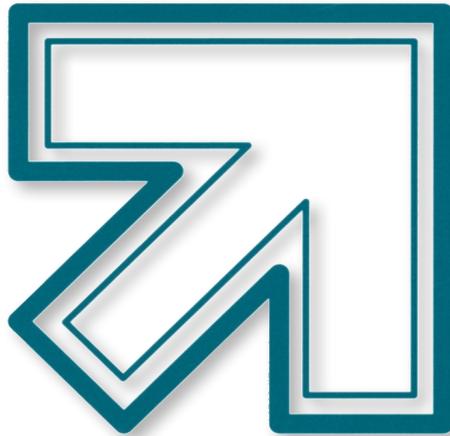


Special
Issue

Developing Intercultural Competence through World Languages

NECTFL *REVIEW*

A Journal for K – 16+
Foreign Language Educators



Northeast Conference
on the Teaching of Foreign Languages

Number 79

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From the 2016 Conference Chair and Co-Editor

Developing Intercultural Competence through World Languages

Rebecca K. Fox

The world as we know it today has been changing rapidly over the past several decades. Advances in transportation, technology, and communication have greatly reduced, and in some cases nearly eliminated, the geographical, political, and economic distances between countries. In concert with these changes, our field of World Language Education has also seen important updates, such as newly revised standards for language learners that call for performance evidence of what students know and can do; simultaneously, updated teacher education standards also call for teacher education programs to provide evidence of the knowledge, skills, and dispositions for language teacher education. These standards have led to a paradigm shift in how languages are taught. In addition to pedagogical changes, there is now a focus on the growth of students' communicative ability and deeper understanding of culture.

In concert with these changes, there is a call for global citizens and cultural mediators who are internationally minded and who have strong skills in intercultural competence. How is the field of foreign/world language (FL/WL) education responding to this call? In the midst of a simultaneous need for increasing students' language proficiency, there is an upswing in the literature seeking greater understanding about what it means to be internationally minded, or to have intercultural competence. Several questions have emerged in the field of FL/WL education that warrant focused

... there is a call for global citizens and cultural mediators who are internationally minded and who have strong skills in intercultural competence.

attention in this second decade of the twenty-first century. First, what does it actually mean to be internationally minded and to have intercultural competence? What can world language educators do to provide students with the opportunities they need to grow in understanding of the world and in their ability to successfully navigate cultural borders and boundaries? How might language teachers facilitate the development of intercultural competence through their classroom practices? Who is working with teacher educators and professional development providers to expand their perspectives to include the growth of intercultural competence in teachers? And, finally, what educational research might we use to expand upon the current scholarship on intercultural competence in FL/WL education?

Conference Themes and Strands

In 2016, the Northeast Conference on the Teaching of Foreign Languages (NECTFL) explored these important questions through the lenses and perspectives of world language teachers, teacher educators, advocates, and researchers through its theme, Developing Intercultural Competence through World Languages. The 62nd annual conference held in New York City brought together a national and international representation of multiple stakeholders involved in the teaching of and advocacy for world languages at every level of world language education to focus on this topic.

It is perhaps an understatement to say that developing intercultural competence is an important and timely goal for FL/WL educators and our students. Not only is the twenty-

Not only is the twenty-first century marked by increased globalization in all aspects of our lives—personal, professional, and political—but it is also creating a fervent call for educators in world languages and other disciplines to actively and purposefully incorporate the development of intercultural competence into instruction.

first century marked by increased globalization in all aspects of our lives—personal, professional, and political—but it is also creating a fervent call for educators in world languages and other disciplines to actively and purposefully incorporate the development of intercultural competence into instruction. According to recent research and work that has emerged from the EU and also in the US (Byram, 1997, 2008; Sercu, 2005, 2006), multiple publications have made the point that developing intercultural competence—“the ability to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts” (Bennett & Bennett, 2004, p. 149)—has become an exceedingly important element of language education today. We as world language educators need to prepare K-16 learners to meet the demands of a complex world, and to do so we need to ensure that language continues to hold an essential place in curriculum, in schools, and in our students’ lives so that they can be effective cultural guides and intercultural mediators.

Thus, we really need to support students’ development of strong language skills for authentic communication and, even more importantly, we need to help students become life-long language learners and citizens who can communicate appropriately in a variety of social and professional contexts and situations. This task extends well beyond the surface level of mere conversational ability to develop in our students the knowledge, skills, and attitudes that will enable them to communicate and interact effectively and sensitively with others whose linguistic, cultural, and national backgrounds may be very different from theirs.

It is in this contemporary context that the conference convened. Over two days, over 1200 conference participants had the opportunity to explore the topic of intercultural competence with the goal of developing a more specific understanding about its many dimensions and characteristics, and particularly its integration into classroom instructional approaches and practices. Over 150 sessions and workshops, technology-related interactive opportunities, and research roundtable discussions served to advance our collective conversation. The sessions were organized through six strands:

- A. Exploring the nature and scope of intercultural competence;
- B. Developing global citizenship through world languages;
- C. Providing professional development to teachers for developing intercultural competence;
- D. Building intercultural competence in our schools and communities;
- E. Integrating intercultural competence in teaching, learning, and curriculum; and
- F. Exploring the role of technology in developing intercultural competence.

Throughout the two days, strand leaders attended sessions and gathered information from those sessions associated with their strands in quest of jointly developing a deeper understanding of intercultural competence itself. Research roundtables and interactive technology labs shared recent research and the latest in multiliteracies to advance our thinking. Notes were taken and observations were shared across the strands in order to gather a holistic perspective of how FL/WL teachers and educators are integrating intercultural competence within their pedagogy and practices.

At the conclusion of the two days, strand leaders met to share their notes, summarize the various presentation contents, and discuss findings from their individual strand. During strand analysis and sharing of examples, Dr. June K. Phillips joined the strand leaders to further discuss and interpret the results across the six strands to arrive at a point of across-strand synthesis. Dr. Phillips presented the concept of Intercultural Competence: A Tapestry to attendees at the closing plenary session. She estimated that this tapestry of ideas represented approximately 4,400 minutes of sessions devoted to these particular strand topics. She pointed out that just as we are lifelong learners, intercultural competence is not built in a day, a semester, or a year. Rather, intercultural understanding is built over a long period of time, and it is ever changing, as is our world context.

... just as we are lifelong learners, intercultural competence is not built in a day, a semester, or a year. Rather, intercultural understanding is built over a long period of time, and it is ever changing, as is our world context.

Four Principle Themes and Synthesis of Findings

Four principle themes emerged from across the strands: Teachers and Students, Content and CultureS (with a capital S for emphasis), Strategies, and Global Community. Individual sessions wove together elements that drew out the details and extended our understanding of each of these themes. These themes call us to continue to reflect on our work as WL educators and consider the ways in which we weave intercultural competence into our teaching practice, our curriculum, and share the results through our research. This latter purpose is a goal of this special issue of the *NECTFL Review*: to expand upon the conference content and disseminate our work to a broader community of educators.

First, the theme of Teachers and Students shone through and across the strands as teacher and student voices, interactions, and connections were at the core of multiple sessions. Many presentations addressed ways that we as teachers might become increasingly comfortable with the growth of our own knowledge, how we might encourage our students to enter into the quest for developing intercultural understanding as they continue to learn languages for authentic communication, and how we might tap into students' genuine curiosity to promote deeper understanding of others and our world. The role that teacher-student relationships play in the classroom setting and in promoting deep conversations about culture's role in our learning is paramount as we both lead and listen to student perspectives to help us advance multiple dimensions of intercultural competence.

The second theme, Content and CultureS (in the plural), connects us with the important reminder that many cultures are represented in the languages we teach. How we teach the language, and how we help our students gain strong linguistic and deep cultural understanding of the people speaking those languages, is intricately connected to the content and curriculum we use. Contemporary cultural issues can serve as an entrée to deeper understanding of the layers of culture that are embedded in any given country or area of the world. Where we used to teach culture through the concept of it as "big C, little c," our standards now call on us to consider culture through the practices, products, and perspectives of a country or people. Big C culture really didn't disappear, but these new avenues for exploration help us to delve below the surface to unpack and understand issues more deeply. An example provided was the session on Charlie Hebdo where students and teachers could really engage in a contemporary topic that also fostered student engagement in the historic underpinnings while also considering aspects of immigration and race relations.

The most represented thread appearing across strands was represented in the theme, Strategies. A large number of sessions were devoted to lesson templates and plans that teachers could adapt to their classrooms to promote areas of intercultural competence. Some were language specific, some were examples applicable to multiple languages. Nearly all included authentic materials in an effort to promote the use of language in action.

The fourth and final theme was the idea of intercultural competence being part of a Global Village. Our world is a rapidly changing place. We are members of a global community, and students see and live the messages of diversity in their daily lives. We need to continue to tap into the strengths of considering international perspectives both here and abroad and find ways to purposefully seek out multiple perspectives to develop intercultural competence. Current technology also provides us, and most particularly our students, with a natural point of communication within and across cultures; we should hear the call to learn more about how this communication might be purposefully employed to gain greater intercultural competence with our local and world neighbors. Skype and Google Hangouts have changed our access to synchronous communication in authentic settings. Where might we go from here to incorporate these assets into the thoughtful development of greater intercultural competence?

In essence, the four themes were woven together at the conclusion of the conference to create a large conceptual tapestry that should continue to grow. As we move forward, we should continue to interweave more strands and threads as we create an intricate work of scholarly “art.” Most importantly, research is called for to help us understand more about effective approaches and practices that promote a deeper understanding of intercultural competence and the ways in which we might continue to develop and nurture it in the lives of teachers and students.

Themed Issue of the *NECTFL Review*

The ten articles included in this themed issue expand upon the themes and strands explained above. With the goal of sharing research and scholarly work stemming from the conference with our broader WL audience, a special volume of the *NECTFL Review* was created. This volume contains ten articles that presenters have written to address the theme of intercultural competence. The volume is divided into two sections: I. Developing Intercultural Competence through Curriculum and Content Instruction, and II. Developing Intercultural Competence through Study Abroad & Experiential and Simulated Learning.

In the first section, five articles focus on developing curriculum and content that promote intercultural competence. Bornholdt and Sheffer take an interesting approach to the promotion of global citizenship and cultural understanding in a college-level program in “Integrating Language and Cultural Studies within a Multidisciplinary Framework of European Studies.” In her article, “Unpacking the Standards for Transfer: Intercultural Competence by Design,” Eddy provides thoughtful ideas about how to use backward design across levels of language study to integrate elements designed to develop intercultural competence in K-12 curriculum. Two articles focus on language specific contexts at the college level: Amanatidou presents ways that authentic Greek TV and advertising examples might provide insights for student development of linguistic and cultural knowledge of contemporary Greek, and Kashuba addresses ways that French literature can help students also expand their global understanding. Rounding out the first section is an article by

Palpacueur-Lee, Khalpukova, Lee, and Melendez that introduces a mask inquiry project that pre-service language teachers are required to develop during their licensure coursework to be then used in their secondary world language classes. The module they design aims to promote pre-service language teachers' engagement with inquiry and advance their understanding of intercultural competence in theory and in action. Research results are shared and discussed.

The five articles in Section II present multiple ways that study abroad and experiential and simulated learning might promote the development of intercultural competence. Venere and Watson provide an interesting and well-grounded look at study abroad in "Collaborative Learning in Formal and Informal Learning Environments through the Use of Social Media for Study-abroad and At-home Foreign Language Programs." Pilon addresses short-term study abroad programs in her article, "Developing Intercultural Competence among Students in Short-term Study Abroad Programs," and Tozcu provides a fascinating look at ways that authentic immersion experiences might be accomplished even when travel to the locale where a language is spoken may prove difficult to impossible. Tozcu's article is entitled, "Developing Pashto Students' intercultural Competence through Isolation Immersion Training" and contains interesting visuals of the simulation area created by the program. In "Utilizing Willingness to Communicate Activities for the Development of Intercultural Competence," Vasseur presents a case study approach to describe the implementation and outcomes of activities designed to increase five college-level learners' willingness to communicate (Gregersen & MacIntyre, 2013) during a five-week study abroad program in Valladolid, Spain. The outcomes explore how such activities might be useful in guiding the development of college students' intercultural competence while they participate in a short-term study abroad program. Tan and Barbour introduce multi-dimensional language and culture learning perspectives and training being offered in community college Chinese courses in their "Building Global Communities—Working Together Toward Intercultural Competence."

In each of these articles, the authors describe or address work currently in progress in their schools, programs, colleges, and universities, as well as in pre-and in-service teacher education. Reflection plays an important role in several programs, as candidates are called upon to employ reflection as a means of making meaning during study abroad or immersion experiences. Qualitative research methods are used by several authors to investigate program impact; however, further research is clearly needed to provide a better understanding of the results of programs seeking to develop intercultural competence in students. How will we better define and measure student growth, and how will we describe this growth? Equally important, we need ways to measure the results of our work with teachers and teacher candidates.

Conclusion

Is it enough for educators to strive toward the development of intercultural competence in their students? Or, given the quickly changing global landscape, should we now be looking toward developing even further knowledge and skills? Franceschini (2011) states that "multicompetence means having developed a cultural sensitivity toward various different language situations" and that it is "perceived not as an end state, but rather as a dynamic, evolving system" (p. 351). In other words, competence in this sense goes

Intercultural competence, or perhaps multicompetence, is not a static entity or a journey with a specifically defined end point; current research views it as learning that is in continual development.

far beyond being able to check the boxes of knowing the grammar and vocabulary of a language—or even beyond being able to read, write, and speak in that language. Intercultural competence, or perhaps multicompetence, is not a static entity or a journey with a specifically defined end point; current research views it as learning that is in continual development.

We hope you find the contents and ideas that are advanced through the articles and studies contained in this volume to be thought provoking and relevant to your own teaching setting. As you read, consider the potential application of new perspectives and new knowledge in your programs and schools. Most importantly, we invite you to create and weave your own, rich tapestry of experiences - for yourself, your students, and your own professional learning - that will promote greater intercultural competence as an end result. Finally, it is essential that WL educators at all levels and in all settings understand that language learning and the development of intercultural competence are lifelong processes.

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**Developing Intercultural Competence through Curriculum and
Content Instruction**

Integrating Language and Culture Studies within a Multidisciplinary Framework of European Studies

Claudia Bornholdt and Amanda Sheffer, *The Catholic University of America*

Abstract

In 2013, the Association of American Colleges and Universities (AACU) published the Intercultural Knowledge and Competence Value Rubric, which presents educators with a tool to assess their students' acquisition of intercultural knowledge and competence ("Intercultural Knowledge," 2013). The rubric serves as an important guideline for educators who try to implement the calls for the teaching of intercultural knowledge and competence in their school curricula and courses. Over the past few decades, this topic has also taken on a central role in language departments.

At our university, we implemented a model for the integration of language and culture studies within a multidisciplinary framework of European Studies. Through this integration, we go beyond the confines of the discipline within an academic unit to teach language and culture in the multidisciplinary context of both the university and the global community.

This article is divided into two sections. The first part introduces the Certificate Program in European Studies by outlining the program's goals and curriculum and by discussing how it corresponds to the Deardorff (2006) model of intercultural knowledge and competence. The second part of the article more

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specifically focuses on curricular changes to our German program with special attention paid to the basic language classroom. Within the framework of Liddicoat and Scarino's (2013) research on intercultural language teaching and learning, we discuss how we place our focus on the study of culture in the larger context of European Studies.

Introduction

The call to integrate intercultural knowledge and competence into the heart of education is an imperative born of seeing ourselves as members of a world community, knowing that we share the future with others.

The call to integrate intercultural knowledge and competence into the heart of education is an imperative born of seeing ourselves as members of a world community, knowing that we share the future with others. Beyond mere exposure to culturally different others, the campus community requires the capacity to: meaningfully engage those others, place social justice in historical and political context, and put culture at the core of transformative learning. (Intercultural Knowledge, 2013)

In 2013, the Association of American Colleges and Universities (AACU) published the Intercultural Knowledge and Competence Value Rubric that presents educators with a tool to assess their students' acquisition and learning of intercultural knowledge and competence. Following Bennett (2008), the AACU report defines intercultural knowledge and competence as "a set of cognitive, affective, and behavioral skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts" (Intercultural Knowledge, 2013). As stated on the AACU website, two theoretical frameworks have informed the rubric: Bennett's (1993) Developmental Model of Intercultural Sensitivity and Dearsdorff's (2006) intercultural framework, which can be considered "the first research-based consensus model of intercultural competence" (Intercultural Knowledge, 2013). The components addressed in the Intercultural Knowledge and Competence Value Rubric are important guidelines for educators who try to implement the much-called-for teaching of intercultural knowledge and competence in their school curricula and courses. The AACU rubric distinguishes among three main categories: Knowledge, Skills, and Attitudes, each of which is further subdivided into two components:

1. Knowledge
 - Cultural Self-Awareness
 - Knowledge of Cultural Worldview Frameworks
2. Skills
 - Empathy
 - Verbal and Non-Verbal Communication
3. Attitudes
 - Curiosity
 - Openness

The AACU rubric is an important step toward unifying terminology, as there is significant disparity across disciplines and approaches, ranging from

Integrating Language and Culture Studies within a Multidisciplinary Framework

cultural competence, global competence, and multicultural competence to multiculturalism, intercultural sensitivity, cross-cultural awareness, and global citizenship, among many others (Fantini 2009; Deardorff 2011). For the purpose of this article, we follow the AACU by using the term intercultural competence and the three categories outlined in the rubric as listed above. Moreover, we understand the term intercultural competence in agreement with Deardorff's (2011) definition according to which it "applies to any who interact with those from different backgrounds, regardless of location" (p. 66). In extension to these existing definitions, we explicitly include languages as a key component of the rubric.

The authors of the AACU rubric rightfully point out that "it is also important to understand that intercultural knowledge and competence is [sic] more complex than what is reflected in this rubric" as there are obviously "other components as identified in the Deardorff model and in other research" that were not included (Intercultural Knowledge, 2013). Nonetheless, this rubric provides us with a useful set of categories, and it should help facilitate the implementation of a more targeted focus on the acquisition of intercultural competence in school curricula.

Over the past few decades, cultural and intercultural knowledge and competence have also taken on a central role in language departments. It is no different at our university—a mid-sized four-year private research university in Washington, DC—where all modern language programs are housed together in a department of modern languages and literatures.

In this article, we will present a model that integrates the teaching of cultural knowledge and that of intercultural competence. By integrating language and culture studies into the multidisciplinary framework of European Studies, we go beyond the confines of the discipline within an academic unit to teach language and culture in the multidisciplinary context of both the university and the global community. In alignment with the AACU guidelines, the goal of our modern languages and literatures department is to help our campus community go "beyond mere exposure to culturally different others." Instead, we aspire for our students to acquire the capacity to "meaningfully engage those others, place social justice in historical and political context, and put culture at the core of transformative learning" (Intercultural Knowledge, 2013).

By integrating language and culture studies into the multidisciplinary framework of European Studies, we go beyond the confines of the discipline within an academic unit to teach language and culture in the multidisciplinary context of both the university and the global community.

To better present our model, we divided this article into two sections. The first part introduces the interdisciplinary undergraduate Certificate Program in European Studies by outlining the program's goals and curriculum and by discussing how it corresponds to the Deardorff (2006) model of intercultural knowledge and competence. The second part of the article more specifically focuses on curricular changes to our German program with special attention paid to the basic language classroom. Within the framework of Liddicoat and Scarino's (2013) research on intercultural language teaching and learning, we discuss how we place our focus on the study of culture in the larger interdisciplinary context of European Studies.

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Certificate Program in European Studies

When the language faculty at our university came together to draft a mission statement for the Department of Modern Languages and Literatures (MLL), we sought to set unified goals for student learning that firmly situate our program in the context of liberal studies and that align it with our Catholic university's mission, aims, and goals. The faculty reached the consensus that language and culture studies are inseparably linked. Moreover, both are essential to reach the aspirational goal set out in the department's mission statement, namely, to “form global citizens who combine a strong sense of their own cultural and spiritual identity with an understanding of other cultures within the United States and around the world” (Mission Statement, 2016).

In agreement with recent research (Deardorff, 2011), which strongly argues that the acquisition of intercultural knowledge and competence is only accomplished over the longer term and in an inter- and multidisciplinary context, the Department of MLL rethought its own functioning and administration, as well as its place in the university overall. As a result, we discontinued the departmental separation into language sections with individual coordinators for each of the languages taught in the department. Instead, we started to align our individual language curricula toward unified departmental learning outcome goals, and we created an administrative structure that depends on cross-linguistic collaboration. Simultaneously, we reached out to colleagues teaching in related disciplines in other departments on campus. Together we designed a number of multidisciplinary programs that are open to all students at the university. The first of these new programs to be implemented was the undergraduate Certificate Program in European Studies (CES). Subsequently, we also added programs in Asian Studies, Latin American and Latino Studies, Irish Studies, and Islamic World Studies. Intercultural knowledge and competence are at the center of each of these programs.

We designed our CES program with a focus on the three main categories of the AACU rubric: Knowledge, Skills, and Attitudes. In agreement with the central tenets proposed by Deardorff (2011), the CES program is grounded in the understanding that intercultural competence develops over time and requires students to regularly reflect on their own progress. In this context, the ability to think interculturally is more important than acquiring surface knowledge, which means that students need to understand culture in context and through various modes of inquiry (Knowledge). Secondly, critical-thinking skills are essential to acquire and evaluate knowledge and ultimately intercultural competence (Skills). Thirdly, attitudes such as respect, open-mindedness, and curiosity, are the basis on which students build intercultural competence (Attitudes). In order to develop intercultural competence, students need to learn to see from others' perspectives and acquire a global perspective that prepares them to understand other worldviews. For this to happen, however, students need to have access to multiple worldviews and comparative perspectives, which means that intercultural competence needs to be integrated both into the larger curriculum and into co-curricular activities.

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The CES program is designed as “a rigorous multidisciplinary program that is open to all undergraduate students. [...] Unlike a minor concentration, students in the CES program will take courses from different disciplines to study the history, politics, and culture of Europe and the European Union from various perspectives and modes of inquiry” (European Studies, n.d.). To give students access to different modes of inquiry, they enroll in at least two of the newly designed CES gateway courses and also in courses from at least two different departments and disciplines. Moreover, to facilitate access to various perspectives, one of the key components of the program is the acquisition of language proficiency at the Intermediate High level as well as an immersion experience in a European culture, either through education abroad or a semester-long internship in a European company in the US. The program requires students to complete a total of 18 credit hours (six 3-credit courses). Since language is a core component of the program, students who do not have the required proficiency level additionally enroll in six credit hours of language courses.

By drawing from available course work and supplementing it with only a few newly created courses that deliberately look for intra- and interdepartmental collaboration, we were able to launch the CES program quickly and without incurring any cost for the departments or the university. The program does not replace existing programs, but instead supplements them and builds meaningful bridges between students’ interests and their major and minor areas of concentration. Since students who enroll in the CES program enroll in language courses beyond the language level required by the curriculum in the School of Arts and Sciences, many students decide to further supplement their coursework in the language and in the CES program with additional culture and skills courses in one of our language programs. A welcome effect of the CES program for the Department of MLL is that more students elect to complete a minor or major in one of our programs: French and Francophone Studies, German Studies, Hispanic Studies, Italian Studies, or Spanish for International Service. In addition to being language minors or majors, most of the students in the CES program are selecting their courses to build for themselves a portfolio of expertise that ultimately leads them to use the CES as a complement to their majors and minors in culture studies or politics, history, international business, media and communication studies, drama, art, music, and others.

In conceptualizing the CES program, we designed three new courses, all taught in English and open to all students at the university. Under the newly designed EURO heading, the first required course, EURO 201: European Culture, is offered in the Department of Modern Languages and Literatures. This course is required for all students in the CES program. Students additionally chose between two new introductory courses offered in the departments of Politics and History: EURO 202: European Politics, and EURO 203: European History. All three gateway courses are collaborations among the three departments as is the entire CES program. The instructors of the gateway courses serve as members on the CES steering committee.

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Each spring semester, three instructors from the Department of MLL co-teach the European Culture course (201). We team-teach this topics-based course in three modules. In each four-week module, the instructor covers the course topic from the perspective of one European country or region. The overarching topic of the course can vary. So far, we have taught it once with the topic Transforming the European City and four times with the topic Multiculturalism and National Identity. As you can see in more detail in the sample syllabi included in the appendices, we explicitly explain to the students the aims and goals of the course and we ensure that we set clear guidelines for assessing student learning.

Transforming the European City (Appendix A) studies literature, film, and media about three representative European cities (Berlin, Dublin, Rome). It focuses on topics such as recent urban history and development, civil rights, diversity, and multiculturalism as well as urban identity versus national, European, and global identities. Course readings invite students to explore through an artistic and critical lens how European cities have been transformed in recent decades, what role globalization plays in the contemporary urban experience, and how traditional values co-exist and dialogue with emerging world views. The instructors guide the students through the readings with worksheets, discussions on the Blackboard site, and in the classroom. Additionally, students complete short reaction papers, three longer analytical papers at the end of each module, and a comprehensive final essay exam.

Multiculturalism and National Identity (Appendix B) examines the course topics in literature and film from three distinct regions of Europe. We have taught the course in four different constellations: (1) Germany, Italy, Scandinavia; (2) Germany, Ireland, Spain, (3) Germany, France, Italy; and (4) Germany, France, Spain. The course focuses on topics such as integration, assimilation, and acculturation; national, international, and transnational literature; national, regional, and European identities; cultural encounters and inter-faith dialogues; conflict, intolerance, and xenophobia. Many of the primary readings focus on the role of the foreigner in national literature and film as well as on artistic works produced by so-called migrants or people with migration background. These works present the students with the perspective of the outsider or the “Other” who lives in one of the cultures of Europe that the students explore in the course. In this way, the students are called upon to reflect on culture through the eyes of another. In addition to learning about the other culture, the students learn to critically analyze the authors’ attitudes toward the other culture, and, through this critical analysis, they learn to also reflect on their own attitudes and assumptions. We practice these analytical skills in our class discussions, and we ask the students to apply them in their module papers (see Appendix C for examples). Since the course is taught in three interconnected modules, each focusing on a region of Europe, the students have the ability to see patterns and draw comparisons between the European cultures and also their own. The goal of this approach is to give students an understanding of larger European issues both from a pan-European and from a more regional, national perspective.

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At the conclusion of the course, students should be able to understand some of the historical, social, and cultural circumstances informing contemporary European literature and film concerned with issues related to the course topic of national identity, the lives of immigrants, “foreigners” and outsiders, as well as cultural production by migrants and recent immigrants to Europe. We encourage and enable the students to approach the material with an open mind, to practice their critical reading skills, and to learn to analyze the literary texts and films in their social, historical, and cultural context. As an added benefit, the course also gives students access to knowledge of contemporary authors and directors as well as the public discourse and developments in the cultural scene of the countries and regions they study.

Topics and questions covered in the three modules range from stereotypes concerning a country’s national identity, the notion of “internal racism,” the notion of national identity (not) depending on a social construction of space, the question whether national literature is an outgrowth of a fixed national identity, or concepts questioned by so-called migrant writers. Students engage with pertinent theoretical resources and, if possible, directly with authors whose work we discussed in class.

To engage the students fully in their intercultural learning, the CES program organizes a number of cultural activities in cooperation with colleagues from the various language programs and from the departments of History and Politics. Students in the EURO 201 course attend a minimum of three cultural activities per semester. These supplemental activities include film screenings, visits to embassies and cultural institutes, and presentations by guest speakers in the courses and in lectures on and off campus. For the European Cities course, for example, we were able to invite the German author Martin Jankowski from Berlin for a reading and subsequent discussion with our students. In preparation for this visit, the students had read and discussed his poem *Berlin Mauerpark* (Jankowski, 2013). This preparation allowed them to actively engage in an exchange with the author. Also, in the Multiculturalism and National Identity course, we were able to bring the author Amara Lakhous to campus to discuss his novel *Clash of Civilizations over an Elevator in Piazza Vittorio* with our students. Again, the students had previously read the book and prepared for the author’s visit.

In 2014, we hosted a Europe Day in connection with the annual international week on campus. The programming brought together students from the European courses across campus and students in the different language programs. During the day, history students gave PowerPoint presentations on topics from a course on European Integration, the EURO 201 students worked in small groups to introduce European countries and regions by means of poster board presentations, and language students and instructors held mini-lessons of various European languages. A representative from the European Delegation to the United States attended the event and distributed information about the work of the Delegation and internship opportunities for our students. Since we organized the day with the support of the German Mission in the United States, we were able to close with a

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lecture by Mr. Karlfried Bergner, the Minister of Communication and Culture in the German Embassy, on the topic of “Germany’s Role in Europe.”

The events during Europe Day, and in particular the topic of the closing lecture, encapsulate our efforts to integrate language and culture learning in our CES program. They also illustrate how we try to integrate our language curricula within the framework of European Studies. In particular in contemporary German studies, the European context is crucial. This is clearly emphasized in the cultural outreach activities of the German Embassy in the US, as the following excerpt from their “Germany in Europe” campaign underscores: “Participants [...] are encouraged to reflect on German culture and history, on the interrelationship between Germany’s role within the European Union, the process of European integration, and the future of the transatlantic partnership. Will the future see a more German Europe or a more European Germany?” (Germany.info, 2013/2014)

As the course syllabi show, we assess student learning by means of reflection papers, critical essays at the conclusion of each module, student presentations, and comprehensive final exams. The comments in student course evaluations indicate that students indeed acquire intercultural knowledge and competence. Students remarked, for example, that they gained new perspectives about the world we live in, a greater understanding of their own culture and identity, and that they have become more aware of intercultural relationships and the idea of multiculturalism. Several of the program’s graduates went on to further studies and employment in the area of cultural relations. In fact, our very first graduate now works as a cultural representative for the Spanish Embassy in Washington, DC.

Language and Culture: The German Program

Simultaneously, with the implementation of the CES program and the design of its new courses, we undertook a comprehensive review of our language curricula. For this purpose, we focused on the importance of action and human social interaction as stressed by Liddicoat and Scarino (2013), because

...“language is not simply a tool for describing the world; it is an integral part of acting and being in the world; it is an essential condition of social life and constitutive of the human world.”

“language is not simply a tool for describing the world; it is an integral part of acting and being in the world; it is an essential condition of social life and constitutive of the human world” (p. 15). In the German curriculum, we made many changes to integrate language and culture and to situate the program within the European framework. We also undertook a number of changes to the basic language sequence. In order to strengthen the focus on culture, we selected new textbooks that align the German program

with the Common European Framework of Reference (CEFR), which stresses engagement in the target culture and completing can-do statements. Under the new basic language model, we only emphasize language features and vocabulary when they are needed to complete real-world tasks (Council of Europe, 2014). On the following pages, we will outline the changes we made to the German program and provide tangible examples of how students in German class explore culture more deeply and more critically.

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A major aspect of cultural competence is performance. As Liddicoat and Scarino (2013) state, “[i]n a dynamic view of culture, cultural competence is seen [...] as intercultural performance and reflection on performance. It is the ability to negotiate meaning across cultural boundaries” (p. 24). The explicit focus on this performance aspect and our goal to implement cultural competence across the German curriculum caused us to explicitly change the name of our program from German to German Studies. We also paid attention to including the acquisition of skills in our overall curriculum and in the individual courses. This change facilitated the integration of the German program with the CES program as it allows us to offer courses that would be of interest to CES students whose concentration is not in language and culture studies, but who instead major in international business, politics, or history. On the advanced level, students in the German Studies major now complete a track requiring them to take one practical skills course in either business German or in translation. Alternately, they may complete an internship course. With the structural shift from the former “language to literature” model, we sought to integrate language and the study of culture. The teaching of culture thus naturally shifted as well. By teaching German in the context of the contemporary business world and Germany’s role in the European Union as a policy and political leader, our students quickly see that the study of German culture also means studying the larger European context.

One major change we undertook was to redesign the former composition and conversation courses, which are offered as the fourth and fifth semester in the language sequence. Both courses are now conceptualized around culture expressed in various media. German 203 teaches German through film whereas German 204 takes a text-based approach and teaches culture through multiple genres of texts, literary movements, and styles of writing. Students read and discuss the films and texts in their cultural context. In this way the films and texts are not just seen as a springboard to practice speaking and writing, but rather as active content for the students’ engagement with the target culture.

Drawing on CEFR, we implemented new textbooks for the German basic-language sequence. The books are published in Germany and focus on students completing real-world tasks needed in day-to-day interaction. This type of textbook does not explicitly explain cultural practices as is common in more traditional American language textbooks. Instead, it is written with the understanding that students will learn about the culture through direct immersion and continued exposure. Since the basic language program seeks to move beyond a vocabulary and grammar focused approach to the language classroom, we teach language in context and try to ensure that instead of merely acquiring a surface knowledge of culture, the students actively reflect on the material and the topics. The textbook we selected embeds this critical thinking and reflection on the target culture in its organization and thematic structure. Our program currently uses Cornelsen’s *Panorama* series, and, prior to this in the introductory level first-year sequence, we used *Berliner Platz Neu 1/2*, published at that time by the Langenscheidt Verlag, now Langenscheidt-Klett. The book stresses everyday tasks, such as opening a bank account, finding an apartment, or riding public transportation as a means to

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make the learner successful in navigating daily life in the German-speaking setting. Grammar and vocabulary are only taught as needed in completing a real-world task such as the accusative case when purchasing items. Our students obviously do not experience full immersion in the target culture, but the textbook, in its design and its presentation of culture, invites them to participate in an immersion-like experience.

We use a hands-on approach that engages the students in cultural activities in the target language so that they are able to make the cultural information relevant on a personal level. At certain points, students write reactions in English to allow them to probe more deeply into meanings and concepts that might be difficult to complete in the foreign language at the beginning or intermediate stage. Through the occasional use of English in targeted reflection assignments, students are able to compare across contexts and reflect on the process of learning in a more nuanced way. In this way, students use problem-solving skills to critically analyze the intercultural context.

In assessing student learning, grammatical and linguistic accuracy are not considered the means to an end nor are they the sole criteria. More important than an exclusive focus on grammatical features is that students reflect on their learning and critically analyze the material. Students learn through active engagement with the language and therefore each unit ends with the completion of a tangible task that could occur in the target culture in everyday life. In this way, the emphasis on skill development in order to understand a culture beyond its words and grammatical features becomes a project of understanding and self-understanding. Moreover, this focus on engaging with notions of cultural self-identity also drives a more inquisitive line of classroom instruction. Students are not given rules and words to memorize and repeat, but are asked to critically analyze interactions. They study how meaning is conveyed and how this is interacted in a given culture. The first key to this in the German context is having students understand the complexity and diversity of the German-speaking countries.

In the CEFR book, activities are organized to ask students to reflect more on the situation in which they occur and to use signals to help determine communication. For example, students may be given different images of people speaking with one another in different settings and they must listen to three different audio conversations and decide which picture best represents the dialogue. Here, students must focus on cues such as the formal or informal second person forms, the use of the singular or plural, the nature of the requested information, and the register or intonation patterns of speech as well as the content and method of getting or sharing information. Based on the regional differences in the greetings that the students hear, they deduce that the conversation must be located in a certain part of the German-speaking world. The instructor of the beginning classroom can move beyond just explaining regional greetings to opening up a larger question of regional differences in culture. If something as simple as “hello” may vary, would the way in which a typical activity must be completed also change? These introductory points serve to highlight for students early on that other aspects in the German-speaking world will also vary. The instructor guides students with questions such as “Did the man

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say hello?” and the students can respond at an early stage with “yes/no” responses. Following up on this, the instructor can ask for “how did he say hello?” This calls on the students to find variations on greetings and then ask why in one conversation a speaker uses a term that is not used in another setting. Students puzzle if the setting is more formal or if the difference is regional or perhaps related to the time of day. While textbooks designed from the American perspective often take a distanced approach to the target culture, a CEFR textbook asks students to pick up suggestions in their environment to make meaning and to figure out missing items from context.

At the intermediate level, students in the fourth-semester German classroom take a context course based on Austria. We selected Austria, because its strong Catholic cultural tradition relates well to our school’s mission as a Catholic institution. The focus on Austria moreover allows the students to see the German-speaking world as more complex than one standard German taught in introductory textbooks. As a part of this Austria content-based course, students complete a unit on Austrian business culture while reviewing key features of the language. During the unit, students complete readings on business culture in the target area, write a website profile of an Austrian company, and present that company to their peers. They use the company website for this purpose as well as other sources, which they have to research and scan for critical information. They then present the most important information to the class. This Austrian business unit develops the students’ online literacy skills and practices research skills for finding critical information. Students also use newspaper articles that thematize how Austrian business customs are different even from those of Germany. By focusing on the Austrian context, students begin to understand the larger complexity of the German-speaking world by seeing that it is not a monolith. A more extensive unit could also include Austrian and German companies in the U.S. and the challenges they face in adapting to the cultural and business practices here.

Amanda Sheffer presents this course in much greater depth in a forthcoming article (2017), but we want to give two examples here. In the course, students read an article from *der Standard* entitled “*Drei österreichische Unternehmen unter Europas Top-Arbeitgebern*” (“Three Austrian Companies among Europe’s Top Employers”) (2015) that explains where recent Austrian college graduates like to work. The article’s significance is in its content: it covers issues pertinent to students’ interests, it introduces different Austrian companies and also takes a European-focus by including wider employment information. Students gain key cultural knowledge on Austrian companies, activate new vocabulary, and at the same time they develop skills to read information presented on a bar graph. Students reflect not only on notions of Austrian companies, but also on their role in the larger Europe. They then link the geographical information to the topic of youth culture. The instructor asks questions that point to these areas on the worksheet designed to accompany the homework reading, and during class discussion.

Students then engage with another authentic text from *der Standard* entitled “*Warum sich die Österreicher nicht gerne selbst abkassieren*” (“Why Austrians Don’t Like to Use the Self-Checkout”) (2015). This article introduces the cultural aspect of customer culture in Austria written by Austrians for an Austrian public. The

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article compares cultural preferences of the Austrians in comparison to those of the Germans, suggesting that Austrians are different from Germans in that they expect a small-talk culture and place a high value in customer service. Students complete the reading with a worksheet with pre-reading, reading, and post-reading questions in German. American students come to class motivated to talk about this reading as it differs so greatly from America's do-it-yourself culture, which is also explored in the article. The unit thus enables active comparative engagement with the home and target cultures. Students extrapolate ideas about Austrian business culture, and they begin to see how the ideas in this text could also be applied to other aspects, such as everyday interactions and transactions.

Liddicoat and Scarino (2013) suggest that “it is more important to study culture as a process in which learners engage rather than as a closed set of information that he/she will be required to recall” (p. 23). One way to foster students' cultural competence in the classroom is through interactions with the target culture through the completion of tasks. To allow for this cultural engagement outside of the classroom setting, the Department of MLL implemented cultural activity requirements in the target language for students at the intermediate levels of 103 and 104. Students in the intermediate courses participate in three activities per semester. Many of the speakers and leaders of these activities are brought in from the community. They establish a direct tie to the target culture for the students while helping them complete a cultural activity, such as cooking a native dish, learning a regional dance, or touring a business or non-profit organization. These immersion cultural activities give students a deeper, more contextualized experience in their cultural competency development. When the students engage with a person from the region explaining an element important to them, students can ask questions, use multiple senses to experience a culture beyond just words, and, last but not least, interact with a member of the target culture. These experiences lead students to understand that language learning goes beyond competence in grammar and vocabulary to something much deeper and harder to explain in a textbook. Students reflect on their experience in a short paper focused on critical and mindful engagement with the activity. The reflective essay is divided into two sections: first, students describe the event and secondly, they reflect and explain what meaning the experience carries for them. Through their engagement in these cultural activities, students take an active role in using the language to understand better what cannot be explicitly taught, and they experience the complexity of culture.

... an individual's attitudes toward other cultures are crucial in developing cultural understanding. Learners negotiate between their own culture and other cultures through a broadening of perspective gained by learning about another culture.

As previously suggested, an individual's attitudes toward other cultures are crucial in developing cultural understanding. Learners negotiate between their own culture and other cultures through a broadening of perspective gained by learning about another culture. As Liddicoat and Scarino (2013) emphasize, “as a process of developing intercultural understanding, learners need to be able to decenter from their own culture ... [including] decentering in the processes of teaching and learning” (p. 25). Learning

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about any culture in an American context means students must be able to process culture from more than an American perspective. By critically engaging with a newspaper text that thematizes culture, learners encounter and analyze a different perspective on culture. Already in their beginning language courses students can critically read and analyze authentic, target-language websites and smaller texts, such as advertisements. They can engage with the texts for the vocabulary and grammar that they build, and more importantly, they can analyze the presentation of the information and the intended reception by members of the target culture. It is a priority of our language program to help students understand that the way they approach a text or a genre, or even complete everyday activities, varies with culture (cf. Liddicoat & Scarino, 2013, p. 21).

Conclusion

The teaching of culture is a central component in every language classroom and all language textbooks include cultural information. In many instances the latter is presented in the form of “by-the-way” as the books tend to include cultural information on festivals, food, and music that are set apart from the main chapters. This approach gives the impression that culture is somewhat separate from the language. In our German curriculum, we attempt to actively engage the language learners with the target cultures and to facilitate the acquisition of intercultural knowledge and competence. We do not teach *about* culture but rather enable our students to experience culture, perform tasks, and critically analyze and reflect on their learning. Moreover, studying culture and acquiring intercultural knowledge and competence are not necessarily the same. As outlined in the beginning of this article, the acquisition of intercultural competence is a desired goal for college curricula in general. The language classroom and departments of foreign or modern languages play a central role in this effort. At our university, we seek ways to integrate the study of culture in the language classroom at all levels of instruction and in all classes across the language curriculum. We facilitate the hands-on acquisition of skills in specifically designed LSP courses and in LSP units that are integrated into the language courses. We teach the verbal and non-verbal skills needed to communicate in and with another culture, and we try to ensure that we create ample opportunities for our students to develop a cultural self-awareness and to acquire knowledge of cultural worldview frameworks. For this purpose, we include activities that develop our students’ analytical skills, we teach culture in context, and we encourage the students to actively reflect on their learning process. In order to allow for the engagement with other cultures and to actively participate in cultural exchange, we present different worldviews both inside and outside the classroom through extra-curricular task-based activities, which are an essential component of our basic language courses.

...studying culture and acquiring intercultural knowledge and competence are not necessarily the same.

By integrating our German program within the framework of the Certificate Program in European Studies, we reacted to the reality that the culture in the German-speaking countries as well as their politics are intertwined with

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developments in Europe at large and the European Union in particular. Teaching culture in the European context has become even more complex, not least due to the fluid nature of European politics and the changing face of the European Union through the addition, and now also the potential loss of countries and thus cultures from its membership. Questions of cultural identity have shaped the policy discourse in the EU for the last two decades. At this point, the idea of multiculturalism, which emphasizes the distinctiveness of ethnic, cultural and religious minorities, has been replaced in European policy by the idea of interculturalism, “which aims to establish a dialog between coexisting cultures” (García Agustín, 2012).

By co-teaching our European culture course with three members of the MLL department who focus on three European countries and regions, we make an effort to account for the complexity of teaching European and, by extension, national culture. By centering the course on questions of national and cultural identity, we move the study of culture out of the language classroom and thus its somewhat restricted perspective. At the same time, we place the study of culture that occurs in our language classrooms into the needed larger context of Europe. Students enrolled in the CES program further continue their study of the European cultures in history and politics courses which allows them to reflect on the topic from different perspectives and to analyze it from different modes of inquiry.

The ongoing movement of people into and throughout Europe changes the culture and self-identification of the European nations. In response to these developments, many countries have sought to define what is particular to their cultures to help integrate and assimilate new members. However, as aptly summarized by Liddicoat and Scarino (2013), culture “is dynamic, evolving, and not easily summarized for teaching; it is the complexity of culture with which the learner must engage” (p. 23). The shifting political situation in Europe dominates the headlines, it influences the discourse on national and cultural identity, and it effects how we teach culture in our language classrooms.

Since the launch of our program in European Studies five years ago, we have made several changes to the course content and readings in our European culture course in order to adapt to current events in the European countries. Our next step is to collect and analyze impact data by drawing on both exit surveys of our students and by working with alumni of the program, who can report back to us on their real-world experience. The program in European Studies is not static. It will continue to evolve in order to respond to developments in the target cultures as well as to the real-world needs of our students in their transition from academia to their professional careers.

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Appendix A

THE CATHOLIC UNIVERSITY OF AMERICA DEPARTMENT OF MODERN LANGUAGES AND LITERATURES

EURO 201: European Culture: Transforming the European City

Spring 2015

Credit Hours: 3

Prerequisites: No prerequisites

Class meetings: Tuesdays & Thursdays, 2:10-3:25pm

Course Description

The course studies literature, film, and media about three representative European cities with a focus on topics such as recent urban history and development; civil rights, diversity, and multiculturalism; urban identity vs national, European, and global identities. Course readings invite students to explore through an artistic and critical lens how European cities have been transformed in the last decades, what role globalization plays in the contemporary urban experience, or how traditional values co-exist and dialogue with world views that were until recently unfamiliar for the common European citizen. Taught in English in three connected modules by Prof. A (Berlin/Germany), Prof. B (Italy/Rome), and Prof. C (Ireland/Dublin). Counts as humanities and literature elective; it is one of the gateway courses for the Certificate in European Studies.

Instructional Methods

The course is taught in three modules, each of which focusing on a representative city in Europe. In each module, students will read at least one longer literary work concerned with the module's city, watch at least one film in which the course topic is expressed, and read and discuss shorter literary texts, secondary literature, current newspaper articles, etc. There will be short lectures by the instructors, but the majority of class time will be devoted to critical analysis and discussion of the material. There will be additional guest lectures scheduled throughout the semester.

Required Texts

1. Döblin, Alfred. *Berlin Alexanderplatz*. CreateSpace, 2013.
2. Lakhous, Amara. *Clash of Civilizations over an Elevator in Piazza Vittorio*. Europa Editions, 2008.
3. Joyce, James. *The Dead*. CreateSpace, 2010.
4. Doyle, Roddie. *The Commitments*. Vintage, 1989.

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5. Additional readings and online resources are available on the Blackboard course site.
6. Films can be viewed in McMahon 206.

Course Goals

The course serves as one of the gateway courses for the Certificate in European Studies. It is designed as an introduction to pertinent cultural topics in modern-day Europe. By dividing the course in three modules, students will be able to gain an understanding of larger European issues from a pan-European, national, and urban perspective. By focusing on a common theme—“Transforming the European City”—the course will help reveal the range of research questions and strategies pursued by scholars from different disciplines and areas of specialization while also allowing for substantive exploration of issues that have become central to social relations and political discourse in contemporary Europe.

Goals for Student Learning

At the conclusion of the course, students will be able to understand the historical, social, and cultural circumstances informing contemporary European literature and film about the changing landscape of European cities and the urban experience in the 20th and 21st centuries. Students will be able to read and critically evaluate literary texts and films and to analyze them in their social and historical context. They will be familiar with relevant authors and directors, as well as public discourses and developments in the cultural scene in contemporary Germany, Italy, and Ireland.

Course Requirements

All course grades will be available on the Blackboard gradebook, which students should check on a regular basis. The course will be graded based on the following categories:

Participation (10%)

Students are expected to be well prepared for every class meeting and to actively participate in discussions by volunteering answers and by contributing to partner and group work activities. Participation will be graded for both quantity and quality. There will be weekly participation grades assigned.

Homework/Online Discussions (10%):

There will be graded homework assignments, either in the form of response papers, online discussions, or worksheets.

Oral Presentation in Class (10%)

Each student will be responsible for one oral presentation on one of the topics covered in class. The oral presentations should be 5-8 minutes long and contain a Powerpoint presentation of a maximum of 5 slides. Guidelines for the presentation will be distributed in class and posted on Blackboard.

Special Display / Exhibition (10%)

Students will work in groups to elaborate a project on European cities that will be on display on campus before a group of guest lecturers come to CUA

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to talk about the European Capitals of Culture initiative. Guidelines for the presentations will be posted on Blackboard.

Module Papers (40%)

Students will write three papers (4-5 pages) at the end of each of the three modules. The topics and directions for these essays will be announced in class and posted on Blackboard.

Final Exam (20%)

Students will complete a comprehensive final exam in which they will apply the knowledge acquired over the course of the semester. The final exam will be in essay format. Specific instructions will be provided during the semester.

Assessment

Participation/Preparation	10%
Homework	10%
Oral Presentation (in class)	10%
Exhibit	10%
3 Module Papers	40%
Final Exam	20%
Total:	100%

Extra Credit

Students can obtain up to 2 extra credit points in this class by attending cultural activities and events that are Europe-related. They may receive 1 point per activity. These activities can be film screenings, lectures, or events sponsored by the language and culture clubs on campus, or similar events off campus (European embassies, cultural organizations, etc.) The instructors will be announcing the events and posting them in the Announcements section on Blackboard. Students need to make sure to receive pre-approval from the instructor and they are required to turn in a 1-page reflection paper if they want to receive the credit.

SYLLABUS EURO 201

INTRODUCTION (DCES and all Instructors)

T 1/13 Introduction to the topic of the course

MODULE 1: Berlin, Germany (Prof. A)

Th 1/15 Berlin as Metropolis: Geography and Features / The City as Story

T 1/20 The Kingdom of Prussia (founded 1701, Zenith and Fall 1871-1918)

Th 1/22 Rise of the Weimar Republic (1919-1933)

T 1/27 Weimar Republic (1919-1933)

Th 1/29 Berlin Alexanderplatz (1929)

T 2/3 Berlin Alexanderplatz (1929)

Th 2/5 Berlin in Rubble to a Divided City: Post-1945

T 2/10 Dreams of Coming Together: Pre-1989

Th 2/12 Berlin Today: Post-1989

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MODULE 2: Rome, Italy (Prof. B)

T 2/17	Rome: An introduction
Th 2/19:	Italian Unification: The Re-invention of Rome post September 20, 1870
T 2/24	Administrative Monday – NO CLASS
Th 2/26	Roman Model Garden Cities
T 3/3	Fascist Rome
Th 3/5	Fascist Rome
T 3/17	From Local Boom to Global Rome
Th 3/19	Multicultural Rome
T 3/24	Multicultural Rome

MODULE 3: DUBLIN (Prof. C)

Th 3/26	Introduction to Dublin City
T 3/31	Dublin's early history and The Pale
T 4/7	"The Dead," James Joyce
Th 4/9	Dublin: Colonial Outpost and Center of British Rule in Ireland
T 4/14	Identity as portrayed in The Dead
Th 4/16	The Commitments
T 4/21	North-side and South-side identity in Dublin
Th 4/23	Dublin a diverse city
T 4/28	Dublin as a global city

CONCLUSION (All instructors)

Th 4/30	Final Discussion
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FINAL EXAM:

Tuesday, May 5, 1:00-3:00pm

Appendix B

THE CATHOLIC UNIVERSITY OF AMERICA DEPARTMENT OF MODERN LANGUAGES AND LITERATURES

EURO 201: European Culture: Multiculturalism and National Identity

Spring 2014

3 Credit Hours. No prerequisite.

Course Description

The course studies the expression of multiculturalism and questions of national identity in literature and film from three distinct regions of Europe (France, Germany, and Italy) with a focus on topics such as national, international, and transnational literature; national versus European identity; cultural and ethnic stereotypes and xenophobia. Readings will focus on the role of the foreigner or "Other" in national literature and film and on artistic works produced by so-called migrants or people with migration background. Taught in English in three connected modules by Dr. A (France), Dr. B (Germany), and Dr. C (Italy). The

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course counts as a humanities and literature elective; it is one of the gateway courses for the Certificate in European Studies.

Instructional Methods

The course is taught in three modules, each of which focusing on a region of Europe. In each module, students will read at least one longer literary work concerned with the module's region in English translation, watch at least one film in which the course topic of multiculturalism and national identity is expressed, and read and discuss shorter literary texts, secondary literature, current newspaper articles, etc. There will be short lectures by the instructors, but the majority of class time will be devoted to critical analysis and discussion of the material. There will be additional guest lectures scheduled throughout the semester.

Required Texts

1. Begag, Azouz. *Shantytown Kid*. University of Nebraska Press, 2007.
2. Lakhous, Amara. *Clash of Civilizations over an Elevator in Piazza Vittorio*. Europa Editions, 2008.
3. Orton, Marie and Parati, Graziella, eds. *Multicultural Literature in Contemporary Italy*. Madison, Teaneck: Fairleigh Dickinson University Press, 2007.
4. Alina Bronsky. *Broken Glass Park*. Europa Editions, 2010.
5. Additional readings and online resources are available on the Blackboard course site.
6. Films can be viewed in McMahon 206.

Course Goals

The course serves as one of the gateway courses for the Certificate in European Studies. It is designed as an introduction to pertinent cultural topics in modern-day Europe. By dividing the course in three regional modules, students will be able to gain an understanding of larger European issues both from a pan-European and a more regional, national perspective. By focusing on a common theme—"Multiculturalism and National Identity"—the course will help reveal the range of research questions and strategies pursued by scholars from different disciplines and areas of specialization while also allowing for substantive exploration of an issue that has become central to social relations and political discourse in contemporary Europe.

Goals for Student Learning

At the conclusion of the course, students will be able to understand the historical, social, and cultural circumstances informing contemporary European literature and film written and directed by migrants and recent immigrants to some of the European countries as well as literature and films concerned with the lives of immigrants, "foreigners" and outsiders. Students will be able to read and critically evaluate literary texts and films and to analyze them in their social and historical context. They will be familiar with prevalent authors and directors and public discourses and developments in the cultural scene in contemporary Germany, Italy, and France.

Integrating Language and Culture Studies within a Multidisciplinary Framework

Course Requirements

All course grades will be available on the Blackboard gradebook, which students should check on a regular basis. The course will be graded based on the following categories:

Participation (10%)

Students are expected to be well prepared for every class meeting and to actively participate in discussions by volunteering answers and by contributing to partner and group work activities. Participation will be graded for both quantity and quality. There will be weekly participation grades assigned.

Homework/Online Discussions (15%):

There will be graded homework assignments, either in the form of response papers, online discussions, or worksheets.

Module Exams (30%)

Students will write two papers (4-5 pages) at the end of the first two modules. The third module exam is comprised of a 25-minute test and a short final module paper (2-3 pages). The topics and directions for these essays will be announced in class and posted on Blackboard.

Culture Activities (10%)

Students must attend a minimum of 5 activities that are related to the cultures of Europe. These activities can be film screenings, lectures, or events sponsored by the language and culture clubs on campus. There will also be trips off campus. All activities will be advertised in class and on Blackboard. Students must write a ½ page reflection on the activity they attended. Students will use the “Journal” function on Blackboard to upload their written reports.

Oral Presentation in Class (10%)

Each student will be responsible for one oral presentation on one of the topics covered in class. The oral presentations should be 5-8 minutes long and contain a Powerpoint presentation of a maximum of 5 slides. Guidelines for the presentation will be distributed in class and posted on Blackboard.

European Day Presentation (10%)

On February 25, CUA hosts a Europe Day during International Week. Students will work in pairs and present a country of Europe in the Pryzbyla Center that day. Guidelines for the presentations will be posted on Blackboard.

Final Exam (15%)

Students will complete a comprehensive final exam in which they will apply the knowledge acquired over the course of the semester. The final exam will be in essay format.

Assessment

Participation	10%
Homework	15%
Oral Presentation (in class)	10%
Oral Presentation (Europe Day)	10%
3 Module Exams	30%
Culture Activities	10%
Final Exam	15%
	Total: 100%

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Extra Credit

Students can obtain up to 3 extra credit points in this class by attending additional cultural activities and event. They may receive 1 point per activity. Students need to make sure to receive pre-approval from the instructor and they are required to turn in a ½ page reflection paper on Blackboard.

Appendix C

Selection of writing assignments in EURO 201: Multiculturalism and National Identity

1. Essay prompt for the German module:

Please select one of the readings or films we have discussed in the module. You may choose Alina Bronsky's *Broken Glass Park* or one or two of the short stories we have read. You can also work with the film *When We Leave* or with one or both of the short films (*Black Rider* and *Leroy Cleans Up*). In your paper you should place the literary or cinematographic primary material in the context of the immigration debates in Germany. You may want to discuss how the film(s) and literary texts can be situated in the cultural discourses in post-war Germany and how the works respond to the historical and cultural developments of the time. You should then provide a close reading and analysis of the work(s) you selected. Formulate a thesis and state this thesis in your introduction. Provide a careful reading of the text or film. You may also want to compare the work(s) to other films and texts we have discussed in class. Most importantly, keep in mind who wrote (or directed) the work, when it was written (or filmed) and who the work's audience would have been. Make it very clear why the work(s) you selected for your discussion are relevant for your argument and why you selected them.

2. Selection of questions from the comprehensive final examination:

- (1) What are some of the strategies used by authors and film directors when they deal with immigration and multiculturalism in their works? Give at least three different examples and explain them in detail.
- (2) What is a stereotype? What is stereotypically French, German, and Italian? Please provide examples from the materials discussed in class that either confirm or contradict these stereotypes. Secondly, Stereotypes play a major role in the films and readings we have discussed. Please select two examples (must be from two different countries) and show how they use stereotypes. Analyze the use of stereotypes and compare the two sources. Lastly, please reflect on the stereotypes you had about the three cultures at the beginning of this course and compare and contrast them with your attitude at the end of the course.

TV and Advertising as Authentic Cultural Narratives

Elsa Amanatidou, *Brown University*

In the 1960s, a shift of focus, from language as system to language as communication, led to new sets of pedagogical aims and objectives that deviated from past articulations and required new definitions of what it means to know a language. One of the main corollaries of this new communicative pedagogy was the consistent integration of authentic materials of cultural currency in an instructional setting created to be as “natural” as possible, to better prepare the student to function in the real world of the second language (L2) society. It is precisely this notion of readiness for the world, a notion that links the development of communicative competence to the acquisition of intercultural competence through the use of authentic materials that became one of the most recognizable aspects of Communicative Language Teaching (CLT) and the focus of this article.

The goal of this article is twofold: (1) to problematize some of the CLT core notions about what constitutes authenticity and how it can best serve the development of intercultural communicative competence (ICC), (2) to discuss in practical terms the integration of authentic texts and contexts beyond the characteristic CLT staples of realia and task-based instruction. In order to recommend a literacy, rather than an information-driven lesson and, by extension, syllabus. To this end, and By focusing on a second-year college course in Modern Greek, this article proposes a model of classroom practice shaped by a pedagogical approach of interculturality and multiliteracies through advertising and TV. When critically employed, these two genres have the potential for students to have a dialogic engagement with the target culture (C2) and facilitate a critical inquiry into “the stories another culture tells about itself” (Berman, 1996).

Introduction

The selection of input and sequencing of content in the foreign language (FL) classroom, as well as the classroom activities that support stated proficiency

Elsa Amanatidou (M.A. University of East Anglia, M.A. King’s College London, UK) is a Senior Lecturer in Modern Greek and Director of Modern Greek Studies in the Classics Department at Brown University. Concurrently to her appointment as Senior Lecturer she served as Director to the Center for Language Studies at Brown University, from 2007-2014.

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goals at every level of language acquisition, have been under the influence of the Communicative Language Teaching approach (CLT) for over fifty years. Since the 1970s, in many guises and forms, CLT has dominated the field of FL pedagogy and gradually dismantled the hegemony of grammatical competence by proposing a skills-based, functional syllabus to replace the grammar syllabus. The free flow of information, rather than the pursuit of accuracy, became the organizing principle of a lesson. As a result, the classroom was transformed into a learner-centered environment, in which the purpose of natural, life-like, referential, and often transactional communication had a privileged status over literary or other forms of cultural analysis and discussion. With the help of a considerable amount of CLT scholarship and textbooks, “communication” became a key word and essential learning objective of every FL syllabus. This accompanied the trend of identifying input with primarily undoctored, authentic materials comprised of “real life” content and became a distinguishing characteristic of sound teaching practice.

As Richards (2006) stated, “Since the language classroom is intended as a preparation for survival in the real world and since real communication is a defining characteristic of CLT, an issue which soon emerged was the relationship between classroom activities and real life” (p. 20). A focus on “real life” *realia* as an easily identifiable concept manifested in authentic sources expressed in “natural language” that is at the heart of an ongoing debate regarding assumptions about authenticity and the purpose of communication, as encountered in CLT scholarship

If authenticity and real world situations are synonymous with pedagogy for communicative competence, how might instructors select which version of the real world with which they wish to familiarize their learners?

and textbooks. If authenticity and real world situations are synonymous with pedagogy for communicative competence, how might instructors select which version of the real world with which they wish to familiarize their learners? These questions, as the following section indicates, are not unusual in the field of foreign language education. Even though I, too, consider myself someone whose students, practice and identity as a pedagogue have has greatly benefited from many aspects and core principles of CLT, I find myself in a state of state of “pragmatic mediation” (Widdowson, 1990) with the authenticity debate as it pertains to CLT materials. The association of authentic sources designed to function principally as a mirror to a recognizable reality for students is often inappropriate for a college-level classroom environment. The perception of authentic materials as entities that merely provide learners with a context in which to imagine themselves in “authentic” foreign language situations, in order to exchange information using an appropriate model of pragmatic and linguistic correctness seems restrictive. Such a view often impoverishes the range of genuine instances of language at our disposal, not only in terms of the materials we use, but also in terms of the performance we expect of our students. It also ignores the intercultural parameters of communicative competence which couch the nature of reality in contextually mediated language, influenced by its reception by an individual. In the following section, I propose a model of authenticity that includes the notion of interculturality and bypasses

TV and Advertising as Authentic Cultural Narratives

some of the bias of CLT and unhelpful dichotomies of definitions of authenticity expressed in much of SLA scholarship.

The Challenge of Authenticity and Implications for Teaching

The view that the learner ought to develop the ability to negotiate the socio-linguistic norms of a language, as well as to interact responsively and sensitively with its people, perspectives, and practices introduced a new way of thinking about culture and teaching it. It also opened up a lively (and still ongoing) debate about a key premise of the CLT approach, namely the authenticity of the materials it employs, the authenticity of the communication it cultivates, and the authenticity of the classroom contexts within which all of this unfolds.

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When presented with an instructor's decision to eliminate a certain pedagogical practice, namely the use of songs in the classroom, Blyth (2003) admits to being rather unsettled at the realization that the trend of adopting communicative methodologies to the letter could be quite possibly considered reductionist and potentially have a limiting effect on teaching practice. Blyth (2003) also wrote, "I contend that the belief systems of many teachers who define their approach to language teaching as 'communicative,' 'interactional,' 'task-based,' 'process-oriented,' 'procedural,' or 'learner centered' often reduces communication to what is known as referential or transactional language" (p. 61). Blyth (2003) is not alone in calling for "input enhancement" (p. 69) and resistance to some of the restrictive aspects of FL pedagogy that draw from the core premises of CLT in order to launch authentic language in so-called "real" contexts. These so-called "real contexts" serve to fill information gaps and can ignore the formal elements of the information expressed. Kern (2000), Byrnes (2006), Kramsch (2006), Rifkin (2006), Swaffar (2006), Maxim (2014), and Warner (2014) have all questioned a one-dimensional view of communicative pedagogy. In several articles and books, these scholars have repeatedly recommended an integrated approach that would open up the nature of communication to a more relational and intercultural level. This could be implemented by using a variety of multimodal texts and by engaging with a variety of cultural narratives that promote the development of critical thinking. This should be in concert with the development of the language skills necessary to navigate the real and imagined landscapes of the L2 societies. What becomes clear through these scholars is that one cannot implement communicative practices in a vacuum without focusing on the medium that bears them, the contexts of use and reception, and the types of interaction occurring between the participants involved in acts of communication.

At the same time as scholars and foreign language educators have been deliberating on the nature of communication and the place and the outcomes of foreign language study, a parallel discussion has also focused on the nature of the materials themselves employed to realize these outcomes. The scholarly debate on

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what constitutes real and authentic instances of language use and the importance of pedagogical tools for the development of communicative competence and transcultural understanding cannot be easily disentangled, and yet they are not one in the same. While waiting for a generally accepted definition of authenticity, FL educators still need to move forward with viable pedagogical materials and approaches. The criteria for selecting authentic texts of communicative and cultural value seem to resist uncontested definition. They are also subject to constant revisions, especially in today's interconnected environment. The number of these often conflicting definitions and ensuing rationale about input selection and instructional process cannot but have an impact on teachers' perceptions of what comprises robust materials that can accomplish the goal of effective communication.

For the writer of this article, Nunan's well-known claim that authenticity applies to any material that has been produced "for purposes other than to teach languages" (1988, p. 99) is a welcome addition to earlier definitions. Nunan's interpretation makes room for enriching the range of input at one's disposal and facilitates the important leap from *realia* and strictly referential material, to texts that may have a "poetic function" (Jakobson, 1960, as cited in Blyth, 2003, p 63-66).

"... authenticity applies to any material that has been produced "for purposes other than to teach languages"

There is also a socio-cultural perspective that should be brought to the conversation concerning the importance of the context within which an authentic text is embedded and the ways in which it is received and transformed by the users in a classroom. Moreover, it is of great relevance to a pedagogy of interculturality that is no longer content with "the pursuit of communicative happiness" (Kramersch, 1993, p. 12). Calls for a unified curriculum that integrates content from the beginning (Byrnes, 2002b; Kern, 2003; Maxim, 2014; Urlaub, 2014) conceive of the FL classroom as a place that can stimulate critical and analytic thought alongside the reception and production of meaning. In addition, within the context of twenty-first century globalization and the free flow of information through the Web, students have been coming into contact with materials whose authors and intended meaning may not be immediately obvious. In this "heteroglossic world of linguistic hybridity" (Kramersch 2014, p. 300), it is no longer possible to ignore the semiotic diversity of meaning and the fact that linguistic competence, pragmatic appropriacy, and socio-linguistic norms may not be as fixed or unambiguous as CLT originally intended. This is not to say that classroom practice should abandon the aim of communicative competence and standard conventions of grammar and usage. Thus, this article proposes a hybrid pedagogy with translingual and transcultural goals, one that cultivates awareness and engagement with the ambiguity and fluidity of culture and language, in order to foster language proficiency alongside the learners' creative, critical, and intellectual potential. This pedagogy consciously engages college-level students with instances of authentic language and practices that may be more authentic, complex, multifaceted, and less uniform or representative of a specific "national" culture. I posit that by exposing students to cultural diversity and discourse analysis

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of texts that are of currency in a particular culture, rather than using those that merely promote national stereotypes or require only those competences required of a tourist, we have the potential to cultivate literacy and interculturality, as well as what Kramersch has called *symbolic competence* (Kramersch, 2006).

The articulation of competence as a goal, argues Kramersch, “should lead teachers to view language and culture, that is, grammar and style, vocabulary and its cultural connotations, texts, and their points of view as inseparable” (Kramersch, 2006, p. 252). The socio-cultural framework within which Kramersch places the development of symbolic competence and the emphasis on the “connotations” of culture and the “points of view,” underscore the need and importance of discourse analysis, the link between language, culture, and interpretation that is at the heart of foreign literacy and intercultural education.

Kern, whose work on literacy has helped shape some of the main points of this article, conceives of literacy as an intercultural process that allows “for a more unified discussion of relations between readers, writers, texts, culture and language learning” (2003, p. 43). The following section aims to illustrate how Kramersch’s recommendation for teachers, Kern’s definition of literacy goals, and Byram’s intercultural dimension manifest themselves in the practices and learning objectives associated with the integration of TV and advertising in a second-year college-level class in Modern Greek.

Reading and Responding to TV and Advertising as an Authenticating Process

The rationale behind the inclusion of TV and advertising in the repository of authentic genres for the Modern Greek classroom was partly prompted by the prominence of these discourse types within cultural studies as well as by their currency as products that both signify and influence cultural trends. Within an instructional setting, TV and advertising can serve as cultural narratives of currency, promoting literacy skills of signification and interpretation, as well as intercultural connections between the content, the margins of the text, and the students’ own schemata, their cultural domains, and sense of identity. In the intercultural model of authenticity that this article proposes, the foreign language classroom at the college level cannot claim authenticity by simply simulating a set version of “real life” in C2 societies; neither can it ignore the belief patterns entailed in everyday, inter-personal, imaginative, and directive language. Intercultural communication cannot take place when learners engage with the practices and perspectives of others without the dialogic interactions between their own identity and the identity of others. Authenticity of text may originate in the target culture and language competence may be modeled on a native speaker’s, but input and meaning may also be born out of language interactions occurring in the classroom and through the process of learner performance. This, after all, is the main

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premise of foreign language literacy and relational pedagogy, as expressed by Kern (2003, 2014, 2015) and Kramsch (2014). When Kern (2003), in particular, argues for the imperative to bring the student into as much contact with the L2 world as possible, he also asserts that “texts—written, oral, visual, audiovisual—offer learners new aesthetic experiences as well as content to interpret and critique” (2003, p. 42). This leaves room for other, web-based, modalities to be included in the range of authentic sources at our disposal.

By his own admission, Kern recognizes the primary role of the web in disseminating and shaping information and cultural narratives, as well as in the way we perceive relationships between readers and texts, let alone texts themselves (Kern, 2014). In today’s digital landscape, it is commonly understood that the traditional notion of literacy, expressed by UNESCO (2005) as the “ability to identify, understand, interpret, create, communicate, and compute, using printed and written materials associated with varying contexts,” has expanded to include other vehicles of meaning, such as the broadcast media, radio, the Web, and all that it houses. Even though these definitions may not quite have taken advertisements or TV into consideration when they articulated notions of literacy, advertising, and TV can and do often serve as cultural narratives that emerge as talking points and sources of amusement (in the classroom *and* in L2 societies). The decision to embark on a journey of intercultural understanding by exposing learners to carefully selected and sequenced TV and advertising segments has not been taken lightly nor without awareness of the caveats and the implications that these choices because they have the potential to curate students’ exposure to cultural products.

As an instructor of a less commonly taught and highly inflected language, I have often found myself in the position of having to confront the cultural inadequacy and pedagogical unsuitability of textbooks on the one hand and the apparent dichotomy between the required authenticity of rich input and an elusive comprehensibility, especially at the entry levels.

As an instructor of a less commonly taught and highly inflected language, I have often found myself in the position of having to confront the cultural inadequacy and pedagogical unsuitability of textbooks on the one hand and the apparent dichotomy between the required authenticity of rich input and an elusive comprehensibility, especially at the entry levels. The pedagogical rationale of the selection of TV and advertising for this particular level is consistent with the rationale for materials selection across the unified three-year language and culture sequence offered at the institution where I teach. Textbooks can often fail to capture the imagination of a class. Authentic genres that are selected to support the attainment of course objectives throughout a learning sequence must include a range of cultural products. These are normally introduced by the instructor, but also might be by the students, as part of the research component of their assessment, and include film, literature, graffiti, music, journalistic prose, and political discourse. These

genres have proven to be facilitators of an inquisitive and creative interaction between the target language and culture and the students in a way that a textbook hardly ever is.

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In the process of conscious engagement with a host of ideas, relationships, and structures that might be contained in these texts, students can become intercultural and translingual subjects in the making, cognizant of the interplay between the language conventions, beliefs, and attitudes in these texts as compared to ones in their own linguistic and cultural frames. Their responses may be marked by a gamut of reactions—delight, puzzlement, confusion, distaste, free association, questioning, critical interpretation, language accuracy, error, and sometimes misunderstanding. The range of these responses and the way they may deviate from an original text's intended meaning or defy clearly defined criteria for model answers based on ideal native speaker performance are not a source of anxiety, but rather an opportunity for interpretation and teaching. Widdowson (1990), who criticized the idea of treating the classroom and what goes on in it as a microcosm that models the C2 environment, where the instructor is more of a facilitator and less of a pedagogue, argues that "... the whole point of pedagogy is that it is a way of short-circuiting the slow process of natural discovery and can make arrangements for learning to happen more easily and more efficiently than it does in 'natural surrounding.' Pedagogy is bound to be a contrivance: that is precisely its purpose. If what went on in classrooms exactly replicated the conditions of the world outside, there would be no point in pedagogy at all" (1990, p. 162).

In the stage that is the foreign language classroom, the materials and instructional process are determined by course objectives that are proficiency and literacy oriented and are partly curated by the teacher. The TV and advertising segments under discussion in the second-year college-level Modern Greek course were chosen to complement the themes explored in this sequence, which address situations and issues in relation to "personal identities in context." The segments serve as input that familiarizes learners with the lexico-grammatical features needed to understand and produce content about these themes and serve as stimuli for oral responses and writing in the form of narration, creative writing, and critical reviews. In addition, since the articulation of the curriculum for the three-year language sequence includes goals of foreign language multiliteracies, the students are asked to comprehend, interpret, critique, and manipulate by employing 21st century transferable skills such as captioning, voiceover, and subtitling.

In the stage that is the foreign language classroom, the materials and instructional process are determined by course objectives that are proficiency and literacy oriented and are partly curated by the teacher.

The decision to include these two genres in the materials for the second-year Modern Greek course was prompted by their currency value, as discourse types that reflect and influence culture and by the desire to cultivate a relational, literacy-driven pedagogy that promotes the development of symbolic competence and interculturality. The genres in question, through the mixture of referential, interpersonal, and connotative language, the authenticity of their signification and the manner in which they invoke the learner's interpretative strategies lend themselves particularly well to the profile of a college-level foreign language student who desires something more than a transactional exchange based on role-play simulation. In this respect, TV and advertising may prove instrumental

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in reducing the gap between communicative skills and the ability to comprehend and interpret content, while also addressing the intellectual profiles and curiosities of college-level students today. I would go as far as to argue that advertising, in particular, which may be perceived as being more superficial than literature or film, has evolved into a sophisticated medium. If carefully selected for its formal discourse features and its capacity to illustrate and enhance access to contemporary themes, advertising may also contribute to an authentic process of developing FL literacy. The same might apply to television, which in recent years has often dominated the cultural conversation as a prime specimen of modern culture and has also become an object of scholarly inquiry, thanks partly to its presence on the Web.

The Use of TV as Input

Television has also become a useful tool for exposing the students in a Modern Greek class to a broad array of values and practices in current Greek societies, providing opportunities for cultivating cross-cultural comparisons with regard to elements of storytelling, reactions to dominant perspectives portrayed, and prevalent values. For research purposes, these are also an authentic source of investigations in discourse analysis.

The TV experiment which started three years ago and has now become a permanent feature of second-year Modern Greek includes weekly assignments around a digitized segment from a soap opera titled “Στο παρά πέντε” [*At the Last Minute*], which is hosted on the course Learning Management System (LMS). The genre, a murder mystery eventually solved by five unlikely friends of diverse profiles and geopolitical coordinates, socioeconomic status, sexual orientation, and intellectual background, hooks the learner from the outset and allows access to the contemporary practices of a society that are not usually profiled in pedagogical materials. Unlike textbooks, the series does not shy away from the serious issues that any self-respecting university student in the US might be interested in. It does not pay lip service to culture by assuming that the learner is a tourist in search of stereotypical Greek products and practices. The series does not concoct an idea of Greek exceptionalism through the assumed uniqueness of Greek cuisine, images of masculinity drawn from film, such as, for example, an assortment of Zorba-like characters celebrating their Apollonian and Dionysian selves on sandy beaches, without an ounce of irony or self-detachment. Viewing does not exist in a vacuum but is linked to the themes of selfhood and society that run through the content of the course in the form of materials such as advertisements, documentaries, literary extracts, student-generated materials, media excerpts, blogs, as well as the selectively used textbook. The assignments designed around these materials include an arsenal of pedagogical tasks, Web-based tasks, discrete type comprehension exercises, and responses in the form of continuous writing, which are either freeform or tied to guided writing rubrics. Digital projects include captioning, subtitling, voice overs, and a student-produced digital story video that interacts with the material in a way that illustrates how the students’ understanding of their own cultural signifiers, identity and views have been affected by these cross-cultural encounters.

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The series is segmented into 5-minute clips and sequenced in sections that follow naturally from one another, but do not comprise complete episodes. Students are introduced to the segments through sequences that adhere to established principles of task design. Previewing and viewing tasks direct students' attention toward prediction, anticipation, and comprehension of meaning. Post-viewing tasks encourage interpretation and commentary on the textual and other formal elements (e.g., sound, pace, camera movement) that highlight aspects of the plot, indicate prolepsis, emphasize prevalent themes, and reveal the dynamics of relationships.

In the first stages of viewing the segments, students engage with content at comprehension level, reformulating in narration—written and oral—key events and plot summaries. With the help of guidance prompts, which include quotes from the series as well as my own rubrics of what is expected in terms of knowledge, understanding, and quality of language, the students gradually move to reflecting and commenting on the values, ideas, identity issues, and existing tensions in the society portrayed. They focus on cause, explanation, evaluation, and within a comparative context that often touches upon discourse features employed in their own societies. The series, on top of a captivating plot and well-written script, features a variety of sociolinguistic norms and registers, as the assortment of its protagonists speak in language varieties that represent a number of variables and coordinates ranging from status, gender and age, level of education, ideological affiliation, and ethnicity, making the series a rather representative example of the diversity of Greek society today. By the end of the year, students become adept at distinguishing between these linguistic variables and recognizing in the polyphony of expressions and attitudes the pragmatics of language use. In addition to the linguistic and sociolinguistic richness, and because the series tackles a variety of significant topics such as immigration, class divides, the economic crisis, political corruption, and attitudes to gender and age, input drawn from the series attends to contemporary content that can often be the source of tension and debate across cultural borders. These topics provide the opportunity for intercultural dialogue, cross-cultural reflection, and critique.

The question “why a TV series?” is now, after three years of consistent and carefully designed practice and integration into the curriculum, not a hard one to answer, given the linguistic and cultural currency that television possesses in a medium capable of stimulating sustained levels of attention and enjoyment. In fact, the sustained levels of interest in the series and the fate of the characters in it has often led students to watch full episodes, beyond the 5 minutes that are allowed on the course LMS due to copyright reasons. Not just any TV series will do: the efficacy is also contingent on the selection of particular excerpts that complement the themes of the course and fit within the critical framework of ideas and beliefs under scrutiny. The critical framework and the intercultural comparisons that emerge in student responses as they engage in a medium that has its finger on the pulse of contemporary issues are the most significant reasons behind designing a TV series into the range of input/output for a particular class. The argument that recognizability of plot and narrative threads, which is a dominant feature in many

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TV series, presents a certain uniformity of culture may possess a kernel of truth but should not be a deterrent. The conventional and not altogether unfamiliar portrayals of ordinary people behaving in extraordinary ways, when possessed by the passionate intensity that often characterizes monologues or exchanges in soap operas around the world, also possess a distinct local geographical focus and cultural alliance with the complexities of people, places, and things in the C2 societies.

Constructed soap operas that have emerged in the story lines of many foreign language textbooks are produced with the learner audience in mind, but television shows are staged with the cultural geography of their local coordinates in mind and are produced in dialogue with local practices and identities, as well as discourse patterns. Even when, as is the case with Greek television shows, they often borrow from the structural elements of soap operas around the world, they still attempt an appropriation and, in this particular case, Hellenization of many of these features, including the elements of the story and how it is told, and in particular the discourse adopted by the characters. It is the process of appropriation of global features alongside the elements of uniqueness pertaining to the embodiment of the local (e.g., what to say, how to say it and when, what to wear, when and where, the practices of relating, the paralinguistic features, to mention but a few) that inform the critical/pedagogical framework of TV viewing. The authentication process that is carried out through the interaction between learners and text exists by virtue of the soap opera's structure itself, the cliff hangers, the serialized episodes, and the resulting information gaps that derive from adopting a segmented format. The need to know what happens next has a positive impact on the motivation of the learner, who is also fully aware that, very much like in any other college-level class, say in literature or history, the pleasure of the text is experienced within a pedagogical setting of formal learning. This setting of "contrivance," to paraphrase Widdowson (1990), has set literacy goals that stress in no uncertain terms the importance of discourse analysis, understanding "the signifying practices of a society" (Kern, 2003, p. 58), notions of selfhood, as they are portrayed in multi-modal authentic texts, and the development of the linguistic competence to be able to carry out critical responses in relation to all of the above, in the target language.

... television shows are staged with the cultural geography of their local coordinates in mind and are produced in dialogue with local practices and identities, as well as discourse patterns.

The Use of Advertising as Input

The development of multi-literacies with an emphasis on digitally-mediated discourse has found an unlikely ally in the medium of TV commercials, in which the images and sounds of distinct cultural referents interact with language in order to sell a commodity. I say unlikely, because a vehicle for consumerism and social control, which is what advertising is, has traditionally been associated with vacuous practices, where one party (the advertising company) exploits the imagined and cultivated needs of a consumer, who in turn, adopts a social identity associated with the product purchased. In the duration of a short clip

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and depending on the sophistication of the commercial, we can witness a process whereby social and material cultures interact succinctly in language, text, image, and music, often playfully and in coded ways, to create a constructed narrative whose relationship with the product is not always apparent to the L2/C2 citizens, let alone the FL learner.

The value of commercials for pedagogical purposes in the FL classroom may be found precisely in this arbitrariness of representation and signification. What's the story? What information does this medium convey about the hierarchy of consumer goods in the C2 and the practices and lifestyles associated with them? How is the story told? What kind of discourse features are employed to disseminate this information and make it convincing? What devices are employed to have a logo seared in the memory of the consumer, in the same way that one would have quotes from iconic films or favorite lines of poetry imprinted on their mind?

The value of commercials for pedagogical purposes in the FL classroom may be found precisely in this arbitrariness of representation and signification.

Like TV, commercials are recognizable as reflections of real life, but because of their length and strong visual support, meaningful stares, facial expressions, landscapes evoking a state of mind in a split second, comparative frames depicting life “before” and life “after” the product, not to mention an emotive soundtrack and textual confirmation in the form of logos, they are generally more accessible as vehicles of meaning. On today's global stage, an advertisement can at the same time appeal to everyone's schemata, irrespective of cultural profile, while also allowing unique glimpses into the priorities of the market economies in each country, which in turn define what a cultural group or a society consider important commodities. When watching TV in the US as a newcomer to the country, one could be forgiven for assuming that the main preoccupation of the nation is medication and the treatment of a vast array of ailments, some of which could not even be uttered by name in daytime TV in another country. In a country such as Greece however, which enjoys a National Health Service and heavily subsidized medication, such commercials are practically non-existent.

Instead, when watching commercials on Greek TV or the Web, one would easily reach the conclusion that the consumer priorities of people in Greece lie in staying connected through a particular brand of mobile phone and digital device. By observing these patterns one can form a fairly accurate impression of the desirability of certain commodities over others, but also develop a more nuanced understanding of how networks of corporations cultivate desire and exercise social control. These corporations often play on a society's needs, fears, sense of identity, and anxiety of status, by proffering a product as a solution that will ameliorate a certain condition and offer a way out of a sticky predicament (such as body odor); or by foisting on the consumer a brand which, far from satisfying a basic need, may have a symbolic value as an enhancer of identity and status. For example, particular brands of smartphones in TV commercials in Greece serve precisely this role, as they have managed to stratify consumers, especially younger ones, into upper and lower echelons, depending on who owns the brand. Understanding and registering

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the implications of the ubiquity of commercials for mobile phones in Greece and reflecting on equivalencies in the learners' own cultural frames is an exercise in literacy through calling the commercials out for their ideological underpinnings. This adds an important dimension to an initially uncritical or even passive viewing for the sake of unraveling meaning at surface level.

As Mishan (2005) argues:

Advertising is in many ways the litmus paper of society. It has its finger on the pulse of societal change, which it perceives and exploits, thus, arguably, helping to perpetuate it. This is another aspect that makes the advertisement an invaluable part of the language teaching repertoire if learners are to tune into the contemporary target language society. (p.186)

Tuning into the cultural landscape of the L2 by coming into contact with the branding of the experience of its participants does not come without ambiguity or oppositional discourse. As Mishan (2005) rightly points out, advertising has its finger on the pulse of contemporary society's cultural values and norms, either because it reflects them or because it provides a direct or indirect commentary on what is considered "normal" or not so "normal" in an attempt to deconstruct or redefine it. Sophisticated commercials often point to inherent conflicts within a society, conflicts between real culture—the values and norms that a society actually follows—and ideal culture, which refers to the values and norms that a society professes to believe, what Berman (1996) has termed "the stories another culture tells about itself" (1996, p. 43).

A classroom example draws out this point: A frequent topic of discussion in the Modern Greek classroom concerns the conventional and gender-prescriptive portrayals of roles in textbook narratives, as well as a somewhat "bygone" feel of a society stuck in the 1950s. Most of the students bring into the classroom the US academic discourse of gender and LGBTQ studies, and are often appalled by what they perceive as the heteronormativity of the material due to hues of irony that may initially go undetected. A commercial that shows a tense moment between a husband and wife at the dinner table, on account of the fact that the dinner in question is okra, presents the students with an alienating view of traditional gender roles, which is exacerbated by the husband's rude reaction to the dinner, cooked and served by the wife. The commercial stretches the limits of acceptable behavior by showing the man abruptly leaving the table and the house, with his wife in tow, on the way to his mother in law's house to "return" his wife to her mother because she did not live up to expectation. The storyline takes an unexpected turn when we realize that the whole scene which is shot fast and with language spoken at machine gun delivery, unfolds in fact in the husband's imagination. The last scene shows him cowering, eating his okra quietly, while the voice over asserts the "money back guarantee" by a famous electronics store on all smart phones that do not live up to expectation.

This portrayal of unfamiliar cultural norms that may be fabricated or anachronistic, such as the one we have just described, is a frequent occurrence in our language classroom. It affords students the opportunity to question and

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momentarily suspend their own beliefs, engage in less ethnocentric readings or viewings and thus observe and reflect on the similarities between their own and the L2 culture, where traditional roles are conveyed in subliminal ways.

As part of established communicative activities, such as pre-viewing, viewing, and post-viewing tasks, students are asked to engage in prediction (which product is featured? what is the relationship between the characters? what might the significance of okra be in the Greek imaginary?), identify facts and infer attitudes, and engage in research about the pragmatics of language use. In addition, a more critical pedagogical framework in the form of prompts and questions can encourage students to consider diverse and alternative interpretations of what appears to be an example of female subjugation, acquiescence, and weakness on the one hand and an instance of male verbosity and power on the other. In order to do this, the students have to step out of their culturally familiar discourse and consider that there may be different power dynamics at play, beyond the apparent ones. Occasionally this exploration leads them to discover nuances of humor or irony that may have gone undetected during the initial viewings and look at the commercial as a parody of a conventional authority figure that exploits a stereotype to the point of absurdity, so that it crumbles amidst laughter, and becoming, in fact, laughable.

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The interesting thing about this process of a literacy-focused assignment is that, as it emerged from the cross-cultural comparisons that were carried out, Greek stereotypes cross borders, and occasionally the ocean, and land on the TV screens of American households. This student-generated material, an outcome of their own research and authentic engagement with the material, yielded useful observations about representations of the behavior of the “other,” which are permeated by an “ethnographic strand.” In the examples they researched and presented the students were able to identify a collision between a traditional, almost exoticized Greek periphery and American modernity in order to demonstrate the global reach of a product.



Black clad, strict and grumpy Greek grandmothers, who carry sticks on their back or tend to an outside oven, who disapprove of short dresses, pool parties, couples living together outside of marriage, working mothers,



and stay-at-home dads, appear in several US TV commercials expressing their bias in no uncertain terms. They do so to validate the unique tradition, provenance, or

purity of a certain brand of food, while being reduced to recognizable stereotypes, very much like the husband in the okra advertisement. They are exaggerated to the point of caricatures, while at the same time some of their features regarding a nostalgic and desirable “otherness” (in the Greek grandmother’s case, familiarity with organic and unadulterated food before the advent of additives and artificial tastes) are celebrated and employed to extoll the virtues of a commodity.

In addition to their potential for developing critical media literacy, commercials are useful cultural narratives from a linguistic perspective.

In addition to their potential for developing critical media literacy, commercials are useful cultural narratives from a linguistic perspective. They can illustrate succinctly how shifts between structures, vocabulary, and registers interact to create meaning within a self-contained contextualized narrative with instruction focused on interrelated aspects of form and meaning. Their snappy, linguistic hipness, drawn from the world of multi-literacies,

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text messages, tweets, Facebook status updates, and memes makes them, as Mishan (2005) suggests, a more useful tool than other authentic materials for plugging in to what is linguistically current. Greek commercials, in particular, are also reliant on certain narrative structures that lend themselves well to the reinforcement of a variety of linguistic idiosyncrasies: from the intonation, which, in speech and because of the absence of any other morphological feature is the only marker that denotes questions; to the widespread use of informal language patterns employing rhetorical questions to assert a point; to the deployment of imperative or subjunctive structures to issue polite requests that may sound like commands to the L1 ear and colloquial “youth speak.” The challenge of linguistic complexity, which is often associated with authentic materials, is alleviated by the brevity of the message and its framing by the audio/visual contextualization. At the same time this linguistic simplicity at surface level is often counterbalanced by a kind of short-hand semantic complexity; students may recognize what happens but not what it means. Because of the nature of modern advertising, the images and the language do not always work in tandem, but are sometimes in opposition to each other, so that instead of enhancing the message they detract from it. It is a recognizable trend in modern advertising that it frequently attempts to sell a product not by extolling its attributes but by constructing an image of an identity or lifestyle that goes with it. This makes for an interesting “information gap,” as it is not always clear from a particular product the practices and perspectives the commercial aims to promote.

Commercials carry the appeal of multimedia, encode the mood and feel of an era, and carry the marks of social coordinates; when placed within a historical framework, they can be used to offer useful comparisons about transitions in expressions, attitude, and popular culture (clothes, haircuts, music, and taboos). Admittedly, they also aim to influence, to associate happiness with ownership of a certain product, and to brand a human experience with a corporate stamp and logo. Scrutinizing the ways by which they achieve this makes for a valuable educational goal. In summary, this suggests that advertisements can become an effective tool in a literacy oriented approach to foreign language teaching, as proposed by Kern (2003). Their discussion and analysis serve the development of oral and written communicative fluency and facilitate the process of literacy, and the development of metalinguistic awareness and transferable skills of critical analysis. In their intercultural dimension, they stimulate a curiosity regarding the link between products, practices and perspectives that encourages the interpretation of the semiotics of the L2 cultures, as well as the students’ own culture(s).

Commercials carry the appeal of multimedia, encode the mood and feel of an era, and carry the marks of social coordinates

Conclusion

One of the core principles of the CLT approach has been the integration of authentic materials as key tools for the representation of culture, which in turn in its sociolinguistic guise constitutes one of the components of communicative competence. Thanks largely to scholars like Byram (1997), Byrnes (2002a) and

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Kramersch (1993, 1998), and more recently the MLA report (2007), the cultural component of language study evolved from an object of knowledge to be acquired and classified to a process of interculturality, during which the learner's own discursive and cultural identity is in conversation with the C2. The transition from the study of culture in relation to the sociolinguistic norms of the C2 to the study of culture in relational terms and in the context of the subjectivities of those involved has had implications for the way teachers of foreign languages understand and implement CLT's conceptualization of authenticity as an agent of real language and real culture.

The inconclusiveness of the scholarly debate on authenticity itself, beyond the philosophical perambulations that it has triggered, has also raised a host of questions that are of practical relevance to the field of foreign language pedagogy, especially when it comes to materials selection, the instructional processes that frame the students' engagement with them, and the goals of foreign language study. It has been the premise of this article that a one-dimensional concept of authenticity that relates to the correspondence of a text with a slice of life and "natural" language in the C2 is restrictive and does not fully cultivate the conditions for learners to act as sojourners rather than tourists (Byram, 1997) and to function as informed and capable interlocutors with educated native speakers in the target language (MLA, 2007). While it restricts the affordances of cultural expressive forms in a variety of modalities and genres, a narrow view of authenticity does not fully support the polyphony and fluidity of cultures in the C2, nor does it adequately encourage the development of literacies and intellectual intercultural exchanges that ought to be taking place in a university course. An intercultural model of authenticity resides in a variety of intellectually and cognitively stimulating socio cultural realities and genres and embraces the variety of interpretations and responses borne out of the learner's engagement with these materials. TV and advertising are two of these genres which can bridge the gap between language courses (in which one performs) and content courses (in which one reflects and interprets). Properly selected and sequenced to fit within an integrated, literacy-driven curriculum that contains a broad range of cultural narratives that have expressive and authentic form (MLA, 2007), TV and advertising can serve our educational purpose well. That is, they have the potential to create the conditions that enable learners to communicate and interact proficiently, in and with written and oral discourse, using a modality of platforms intentionally and authentically with pragmatic appropriacy, cross-cultural understanding, and critical insight into the practices and perspectives of others in relation to their own.

Properly selected and sequenced to fit within an integrated, literacy-driven curriculum that contains a broad range of cultural narratives that have expressive and authentic form, TV and advertising can serve our educational purpose well.

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Unpacking the Standards for Transfer: Intercultural Competence by Design

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Abstract

This article describes a model for articulated K-16 world language curriculum design that unfolds recursive intercultural perspectives over time and assesses them via key performance transfer tasks. With this model, instructors can plan a curriculum and unpack the standards and design from them, a concept and practice that many teachers do not experience in teacher education programs or in professional development. This model aligns both teacher-facing¹ and student-facing² materials with professional development to clarify long-standing confusions on Backward Design/Understanding by Design (UbD) and performance assessment as applied to world language education.

In this model, intercultural perspectives become vertical articulation paths for sustained inquiry on which dynamic summative and formative assessments reside. These overarching perspectives and themes advance performance assessment design for transfer, moving the learner to solve problems and create products in novel situations with value beyond the classroom. As learners live and work in an increasingly global society, these skills will help them cope with inevitable changes and challenges to become self-directed, autonomous learners for life. This article will provide theoretical discussion for the model and then outline in three stages the process of design with sample implementation tools provided in the appendices.

Introduction

This article describes a model for articulated K-16 world language curriculum design which unfolds recursive intercultural perspectives over time and assesses

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them differently via key performance transfer tasks. Recognizing the dearth of articulated curriculum design material and the need and vision for world language teachers to be part of larger curriculum reform initiatives, Uncovering Curriculum: Assessment Design Advancing Performance to Transfer (hereafter UC:ADAPT) (Eddy, 2004, 2006a/b, 2007a/b) adapted and aligned Backward Design/Understanding by Design (UbD) (McTighe & Wiggins, 2005) to the National Standards/5Cs, revised as the *World-Readiness Standards* (ACTFL, 2014; Adair-Hauck, Glisan, Koda, Sandrock, & Swender, 2003).

Backward Design (Understanding by Design) is a well-known design framework based on planning with the final performance goal in mind and working backward to lessons and instruction.

Backward Design (Understanding by Design) is a well-known design framework based on planning with the final performance goal in mind and working backward to lessons and instruction. Backward Design or Understanding by Design (UbD) appears in professional development for many disciplines, but its adaptation to world language curriculum and assessment design with this particular alignment to the standards is unique, first appearing in 2004. With this model, instructors can adapt a curriculum, unpack the standards

and design lessons from them, a concept and practice that many teachers do not experience in teacher education programs or professional development. This curriculum design framer is a result of research, development, practical applications (Eddy, 2004, 2006a; 2006b; 2007a; 2007b; 2009; 2014; 2015; NCLRC, 2014) and feedback from many school districts, colleges, and conference presentations and workshops around the U.S.. The protocol has been revised over the years to examine key features of the system with implementation tools for department chair and instructors. Using this model, the most recent workshop at NECTFL 2016 engaged participants in planning part of an articulated program for further development at their schools. Hands-on tasks and feedback guided participants to design with intercultural competence in mind at program level, summative assessment at unit level, and then with formative assessment and instruction at lesson level.

In this model, intercultural perspectives become vertical articulation paths for sustained inquiry on which dynamic summative and formative assessments reside. These overarching perspectives and themes advance performance assessment design for transfer (Eddy, 2004, 2006, 2007, 2014; Halpern, D., 1998; McKeough, Lupart, & Marini, 1995; Mc Tighe & Wiggins, 2005; Perkins & Salomon, 1988) moving the learner to solve problems and create products in novel situations that hold value beyond the classroom and consider needs beyond the self. The transfer tasks enable the development of critical thinking skills to widen the cultural lens, encourage flexibility, and tolerate ambiguity. As learners live and work among different cultures in an increasingly global society, these skills will help them cope with inevitable changes and challenges to become self-directed, autonomous learners for life.

This article provides theoretical discussion for the model and then outlines in three stages the process of design, with sample implementation tools provided in the appendices.

Unpacking the Standards for Transfer

Articulated Curriculum Design and Intercultural Competence

Effective articulated curriculum design is concurrent with developing critical thinking skills and cultural literacies (Byram, 1997, 2008; Byram & Kramsch, 2008; Byrnes, 2008, 2010; Kramsch, 1993; Lange & Paige, 2000; Swaffar & Arens, 2005; Walsh, 1988). Because a key outcome of an articulated program is to determine performance goals between learning levels and schools (Couet, Duncan, Eddy, Met, Smith, Still, Tollefson, 2008), curriculum design should facilitate dialogue between those instructors and provide continuity for program vision and direction. The development of intercultural competence is a lifelong process (Deardorff, 2006) and should demonstrate progression over time through intentional assessment tasks in a variety of contexts.

To this end, at the core of this design model are program-level Enduring Understandings and Essential Questions (hereafter EUs and EQs) (McTighe & Wiggins, 2005) drawn from intercultural perspectives that are integrated into the curriculum over time (Eddy, 2004, 2006a/b, 2007a/b). The culture standard (ACTFL, 2014) comprised of interdependent perspectives, products, and practices, guides the development of these EUs and EQs (See Appendix A). Developed at the onset of curriculum design, these intentionally address intercultural beliefs, attitudes, and values in the curriculum and beyond the classroom, recognizing intercultural competence as the lifelong process it truly is. The EUs and EQs enable this goal for world language education and further underscore the interrelationship of language and culture, as opposed to teaching cultural knowledge as an aside (Liddicoat and Scarino, 2010) or decontextualizing linguistic skills (Byram, Gribkova, & Starkey, 2002).

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These targeted practices have the potential to drive the curriculum and enable continuity as the EUs and EQs enter and exit in a vertically articulated K-16 curriculum. At the program level, instructors should develop five to six EUs and more EQs for a theme or concept that is both intercultural and broad in scope, but become quite specific at unit level using focused performance assessment tasks and culturally authentic materials. Unlike objective statements and focus questions, EUs and EQs are not answered at the end of a class period or single lesson, nor do they point to a finite skill (See Appendix A). These EUs and EQs promote both transferable and integrated concepts of language, culture, and content, rather than static and formulaic recall of decontextualized linguistic and cultural content.

One definition of intercultural competence is “...a complex of abilities needed to perform *effectively* and *appropriately* when interacting with others who are linguistically and culturally different from oneself” (Fantini & Tirmizi, 2006, p. 12). This “complex of abilities” that occurs when interacting with others speaks to variations of experiences one must prepare for, yet are largely unanticipated. Corbett (2003) states “the intercultural learner moves amongst cultures, learning to cope with the inevitable changes” (p. 211). The paradox is that a great deal of

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teacher education prepares teachers, and subsequently the learner, for expected routine through mechanized practice instead of helping them create innovative content pedagogy. Consequently, so many of our world language learners are unprepared for the inherent flux they will face outside the classroom.

This model draws upon the Process Model of Intercultural Competence (Deardorff, 2006, 2008, 2009) and Developmental Model of Intercultural Sensitivity

The framework encourages tolerance of ambiguity, flexibility, and adaptability while engaging in a range of diverse language contexts: differentiation and variation instead of predictable routine.

(Bennett, 1986, 1993, 2004). The framework encourages tolerance of ambiguity, flexibility, and adaptability while engaging in a range of diverse language contexts: differentiation and variation instead of predictable routine. Intercultural competence and the ACTFL culture standard, rather than linguistic targets, are at the forefront of the UC:ADAPT³ design model at Stage One: Identify Desired Results. At the outset of curriculum design at the lesson level, this process enables continuous engagement and shift from internal outcome to external outcome: appropriate

communication and behavior in an intercultural situation. This sends identical messages to both teacher and learner, reminding them that life in the seamless language and culture realm is not always going to go as planned. Some of the best learner outcomes can result when the tasks are novel and appear unscripted with fewer supports.

Stability in this curriculum design is derived from the EUs and EQs that remain the same over the years, entering and exiting a unit much like these concepts do during our lives. For the learner, changes are in the tasks and in the performance assessments each unit or year, which delve into enduring concepts differently, where testing the complexities of abilities can occur in novel and unanticipated situations.

Instructors use three guiding questions to develop program level EUs and EQs to achieve articulated intercultural competence: *Respond*, *Remember*, *Reprise* (Eddy, 2015). *Respond*: How does a person from this culture *respond* to a particular perspective or practice? What do you want the learner to *remember* about the cultural perspectives after the completion of the summative performance assessment? *Reprise*: Which concepts are so essential that they need to unfold over time through your formative assessment tasks often and differently? These three guiding questions also correspond to each of the three respective stages of this articulated curriculum design, explained later.

Egan (1992, 2005) characterizes learner development based on how the learner accesses and engages with the world. Young learners under the age of ten seek moral and emotional categories to make sense of their world. Adolescents learn best when new concepts, perspectives, and practices are connected to familiar, big ideas from other contexts. In this curriculum model, intercultural competence starts at the inception of the design of EUs and EQs, with the characteristics of learner development in mind. A cultural concept that is different from the learner's experience can be made both memorable and accessible when it is focused on a big idea or quality that can transfer to other principles or concepts in real life.

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UC: ADAPT unfolds an articulated curriculum over the lifespan of the learner by telling the story of the cultures via transferable cultural perspectives. Stories are easier to remember because stories are how we remember (Armstrong, Connolly, & Saville, 1994). Most of our experiences and our knowledge are organized as stories in our minds. It is our way of looking into the future, reaching back into the past, planning, and explaining. This framework enables the same reciprocal interaction of recognizing a new cultural story while constantly engaging in continuous experience and reflection. After students leave a program, they will be able to hook new experiences onto the story. Intercultural competence, like the Essential Questions designed for it, is not finished or wholly answered but continually in progress in response to new experiences and reflection upon actions. These diverse experiences inform how learners understand what is valuable. This is why it is best not to present cultural content as lists of facts. Whereas in the past, facts were hard to come by, now, facts are free and available to us at lightning speed. When one can access a fact so fast, the fact can lose value. What really matters now is how to use information in different contexts and share them in a way that matters to the recipient—value beyond the classroom, the teacher, and the self; from school to society.

Swaffar and Arens (2005) define language as “a set of culture-based performances, situated in various public, private, and disciplinary contexts” (p. 20). Transfer tasks become the vignettes, the culture-based performances of the larger curricular story. With transfer tasks the learner can demonstrate a sharper and more genuine understanding of one thing by showing it in the context of something else. Intercultural language use is shaped by all kinds of variables, usually occurring through participation and interaction with others. When learners solve a problem or create a product of value beyond the classroom, they are able to extend themselves and their understanding of the intercultural in yet another way.

The story of a culture captures the context, captures the emotions. The culture's story unpacks a meaningful cognitive event: it unfolds information, knowledge, context, and emotion. It is why drill only gives the appearance of understanding but not the reality of communication transfer. Routine low-level work can be accessed in the palm of your hand. Teaching time is much better spent on the more elusive, subtle qualities of intercultural competence and transfer. These have become much more valuable because when someone does not demonstrate intercultural competence, it matters and people really notice.

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Intercultural Competence and Transfer

Exemplary curriculum design centers on assessment tasks that test for knowledge transfer (Eddy, 2007, 2014; McTighe & Wiggins, 2005). Transfer happens when one draws upon a knowledge and skill repertoire effectively to solve a novel challenge, different from how it was originally taught, with few to no cues from an instructor. Through no fault of their own, many teachers do not integrate curriculum and assessment design, thus investing energies in isolated

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and predictable skill practice, rather than planning scenarios that demand communicative flexibility informed by intercultural competence. In other words, these are the real life tasks with value beyond the classroom that learners will likely encounter in community, work, and world. Applied to world language education, the implications are clearly identifiable. This curriculum model engages learners in tasks for adaptability, tolerance of ambiguity, incomplete information, and problem-solving with minimal to no supports (Eddy, 2014). Ultimately, what we want learners to be able to do is chase unpredictability and handle the highest order of ambiguity in any context.

The best thing educators can do is engage learners in transfer tasks, early and often. This means that transfer tasks should not only happen at the end of a unit as the summative performance assessment nor be postponed until a second or third year of instruction. There must be transfer tasks along the way at lesson level that present a noticeable challenge but that are not impossible. Therefore, transfer tasks also occur within formative assessments in Stage Three of this model in order to give learners practice at increasing novelty, problem solving, and variations so that a completely novel summative assessment at Stage Two does not confound them. Students will learn at the onset that authentic communication is not only proof of transfer but proof that you need transfer (Eddy, 2014).

The UC:ADAPT model engages the learner in transfer tasks that employ the content in a variety of situations and complexities within the intercultural contexts outlined in the EUs and EQs. Unlike typical scaffold exercises, these tasks assess concepts and competencies rather than drilling one item or skill. Drill/mastery tasks, discrete item cloze activities, and memorized dialogues inherently do not prepare the learner for transfer. They lull the learner into a false expectation of predictability. Students often expect and even demand to be tested the way they were taught and can easily become indignant, or confused at best, when they learn that language is not static and predictable but a mercurial and highly creative endeavor. Transfer tasks can finally put to rest the crisis of the predictable and gently challenge the risk averse.

McTighe (2014) writes that a transfer goal for world languages is to “effectively communicate with varied audiences and for varied purposes while displaying appropriate cultural understanding”(p. 3). In our lives, issues will resurface unexpectedly and we handle them within our own cultural milieu. We apply skills and concepts to different situations with adjustment and appropriate flexibility. Within this model, learners demonstrate flexibility and adaptability as they engage in tasks for varied audiences and purposes through the curriculum. It is this adjustment that is required when faced with new situations within any culture. To address transfer goals for intercultural competence, one cannot rely on well-rehearsed dialogues or think that transfer happens by chance. Rather, it is through novelty, risk-taking, complexity and variation, trial and error, and frequent practice at transfer. We must prepare learners for the *inevitable unexpected*.

The UC:ADAPT curricular model also supports transfer by organizing these tasks within intercultural concepts, big ideas that overlap other subjects and disciplines. When students see these recursive ideas, they enable familiarity and

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connectedness. Learning does not appear as foreign, local, or temporary. Facile transfer teaches us that there are many possibilities and solutions that cross boundaries of content and context, with similarities to be found in diversity.

Instructors can establish and reinforce transfer by using the student-facing Unit Plan Guide (see appendix B) which gives all the EUs and EQs for intercultural competence and the overarching big idea. By seeing all of the EUs and EQs and only marking a check on just the major ideas uncovered in the current unit, learners will be able to consider how the elements associate and overlap. Learners will also recognize that they reprise and repeat in the curriculum. Learners are able to make connections on their own because the EUs and EQs are consistently supported by culture-based performance assessments aligned with metacognitive strategies. In addition, the Performance Assessment Specific Statements (PASS) and Intercultural Transfer Target statements are provided as self-assessment mechanisms of transfer goals for learners to monitor, plan, and evaluate learning. Finally, the Unit Plan Guide provides learners with the context for the summative performance assessment. This serves as a “movie trailer” for the unit: it does not give too much away, but presents a clear idea of what the unit is about and alerts the learner that a transfer task is imminent. These reminders will help students realize that the goal of language learning, or any learning for that matter, is flexible and secure transfer, not solely recall and repetition of memorized forms.

Three characteristics of transfer in this model are *Complexity, Autonomy, and Novelty* (CAN)⁴ (See Appendix C). Learners CAN solve problems and create products of value that contain a complexity or variation different from what they have previously experienced. Learners CAN do the task on their own with few or no supports from the instructor, engage a repertoire, and call upon their resourcefulness to solve a problem that has value beyond the classroom. Finally, learners CAN solve a novel problem and create a product for a different audience, address other challenges or perhaps use new authentic materials. Learners need to see that they must be flexible in engaging their repertoire and that problems can come in many forms. These tenets of transfer are helpful to teachers when designing performance assessment tasks to make sure that they do not minimally address characteristics of a particular communicative mode. They also allow the instructor to see how learners approach a task and choose from their repertoire. This is why it is valuable to spend class time on transfer tasks, what they are and why they are important. Not only do students value tasks done during class time more than those done at home, but it allows the instructor important “post-production” time to ask questions on learner choices of repertoire and strategy.

Perspectives and ideas essential to a given culture can be uncovered through transfer tasks, prompting further inquiry, change in perceptions, and then transferring or transposing those ideas through performance assessment. These tasks notice the subtleties, explore unanticipated opportunities, and depend on judgment outside the realm

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of rules. They ask learners to conceptualize a product, to solve a problem, and to be reflective and interdisciplinary. These qualities will serve learners well as most likely they will work in more than one occupation in their lifetime. In summary, transfer tasks teach tolerance of ambiguity, flexibility, and openness. These consequently are characteristics of cross-cultural adaptability (Kitsantas & Meyers, 2002) whether that is in a new community, new job, or new country.

The Design

Stage One –The Culture Standard for articulated program design (See Appendix D)

The three stages of Understanding by Design/Backward Design (McTighe & Wiggins, 2005) are (1) Identify Desired Results, (2) Determine Acceptable Evidence, and (3) Learning Experiences and Instruction to guide students toward the performance goal. In this curricular model the culture standard, most specifically (inter)cultural perspectives, drive Stage One, placing culture at the helm of articulated program design. The desired results are the intercultural competencies revealed in different themes and the story revealed about a culture or cultures. The Enduring Understandings and Essential Questions intentionally overlap across other content areas so that World Languages are integrated into the overall curricular discussion with other disciplines and not sequestered, subordinated, or segregated from school or district initiatives. This practice has been quite empowering for programs adopting this model. Furthermore, when a language program adopts a cadre of EUs and EQs in common, the student leaves that program with shared, overarching intercultural concepts regardless of the language studied. These intercultural competencies and the perspectives that created the practices and products are later unpacked with cultural and linguistic specificity in the units via the summative assessment in Stage Two (See Appendix E) and reprise again with Connections, Communities, and Comparisons standards within the formative assessments of Stage Three (See Appendix F).

Using this model, instructors come to consensus on recursive themes or big ideas for the program and decide when they enter and exit along the curriculum. Not all big ideas or themes appear in every unit and year but all are uncovered by the end of program, whether the program is 7-12, K-12, 9-12, or K-16. These big ideas and the EUs and EQs that unpack them are important enough that they continue to reprise and unfold long after a student has left the program through varied interaction and reflection; the hallmark of intercultural competence. They also support autonomous learning because the student will be reminded and recall these when faced with new experiences within the culture(s).

To further help identify Big Ideas as well as craft EUs and EQs for Stage One within this model, instructors consider the following indicators: *Layers*, *Lifespan*, and *Level* (Eddy, 2015). *Layers*: Does the learner have to return to this intercultural concept often, going into deeper strata with these perspectives through different performance assessments? *Lifespan*: Could we change our minds about the importance of this concept over our lifespan? *Level*: There are detractors that say Big Ideas and cultural perspectives are too abstract, yet we know that young learners are quite adept at metaphor and abstract ideas (Egan, 1989). These

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are concepts that even novices and young children can learn something about and understand, even though they cannot yet explain it in the target language. If the concept can be understood at a basic level, then it is probably a concept that intercultural perspectives have informed, shaped, and will continue to do so. *Family and Kinship* and *Health and Wellness* are good example of *Layers, Lifespan, and Level*. They can be uncovered in many ways, across various contexts and with a variety of transfer tasks.

<p>Family and Kinship</p>	<p>Social activities are often spent with people of all ages together.</p> <p>Rites of passage are present in all cultures.</p>	<p>To what extent does culture inform our leisure time?</p> <p>Why do we celebrate life's milestones?</p>
<p>Health and Wellness</p>	<p>Food is one of the most basic elements necessary to human life and is charged with all sorts of personal, familial, and cultural symbolism.</p> <p>Health is a synthesis of mind, body, and spirit.</p>	<p>How does food reflect our culture?</p> <p>What is a healthy lifestyle?</p>

When instructors decide where these concepts enter and exit along the curriculum, they facilitate the articulation between levels, laying the groundwork for transfer tasks to occur at those unit years. Placed on a website, these concepts represent their total program, along with their respective Enduring Understandings and Essential Questions. These concepts also contain transferable intercultural competence goals with performance tasks for transfer in Stage Two.

Stage Two – The Communication Standard for the Summative Assessment at Unit Level (See Appendix E)

In Stage 2, the three modes of communication, Interpretive, Interpersonal, and Presentational (Adair-Hauck, et al., 2003) are integrated, moving from four skills in isolation to how they occur in authentic communication. They also move learners through the three modes via performance tasks that align with a common theme. This is the summative performance assessment, the final assessment trio of the unit that must engage the learner in a novel transfer task. It is not appropriate for this task to be a comprehensive collection of everything in the unit or look too familiar to the learner. Instructors should use the tenets of transfer as described in the previous section to design these tasks: Complexity, Autonomy, and Novelty. The transfer task must solve a problem or create a product for an audience or context outside the immediate classroom. This is important because our students are accustomed to talking and writing about themselves and their preferences. Once they begin to think beyond themselves and consider another's needs, wishes, or goals, they are able to employ critical thinking skills to solve the problem or create a product of value, thus calling upon a flexible repertoire of knowledge and skills. Learners must do the task with few cues or supports

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from the teacher. The fewer scaffolds or cues the task has, the more it assesses for transfer. Finally, it must be a novel task with complexities and variations, different from how they previously experienced the material, skill or concept. For example, a new restaurant might seek innovative menus, keeping varied dietary needs and culturally authentic meals in mind. A community center would like to welcome newcomers to the neighborhood. A health magazine needs content for an issue on school food. HomeTV is doing a series on new housing developments; here, students would plan an episode, keeping in mind what the community needs. Students might also create an itinerary for a walking tour based on the needs of the participants. Initially, the instructor provides the variations or target audiences for these tasks.

Transfer tasks occur in all three modes of communication and articulate vertically along the same theme (See Appendix G). This summative performance assessment in the three communicative modes is connected by a context or scenario. It activates prior learning and helps the learner predict the content of the forthcoming lessons. As previously stated, this context acts as the “trailer” for the unit and an explicit reminder that transfer is the goal. It is important not to reveal too much in this context as to give away the summative assessment task. In time, learners will begin to devise their own transfer tasks merely from the suggestion of the context in Stage Two. This is quite important because it indicates that the learner is becoming more self-directed, uses critical thinking skills (Brookhart, 2010), and considers flexible use of knowledge and skills. Learners will see that the range of possibilities is endless as to how they will use their language in authentic contexts outside the classroom.

It is in Stage Two that the instructor enters the ACTFL/NCSSFL general Can-Do Statements (NCSSFL, 2014) for the unit. This is the summative assessment stage and, therefore, the performance target of the unit; therefore this model addresses these statements here and not in Stage One. In addition, instructors write *Performance Assessment Specific Statements (PASS Can-Dos)*⁵ for their summative performance assessment here. In this model, these can only be written after one has designed the assessment because the *PASS Can-Dos* emerge inductively from the tasks in the three modes. This method ensures that there is no can-do that does not appear in the assessment, providing good checks and balances for the instructor as well as the student. This also helps undo the previous habit of overloading content and listing items that are not involved in the assessment design. Finally, instructors *Code with the Mode*, entering the correct mode for each *PASS Can Do* statement in the unit template. As is the practice in Backward Design, the instructor designs the summative performance assessment first and plans backward from that transfer goal to the formative assessments in Stage Three.

Stage Three – Comparisons, Connections, and Communities Standard in Formative Assessments at Lesson Level (See Appendix F)

With the summative performance assessment in place, instructors can design lesson-level formative assessments in the three modes as they engage in Stage Three, Learning Experiences and Instruction in Backward Design. The three standards

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addressing Comparisons, Connections, and Communities demonstrate what learners should know and be able to do with the content in the given cultural context. These FACET tasks (Formative Assessment CAN Enable Transfer)⁶ encourage learners to move closer to transfer goals. The acronym is a reminder that even smaller, formative assessments at lesson level should be performance-based and designed with increasing Complexity, Autonomy, and Novelty. Instructors cannot rely on drill/mastery and discrete-point items or rote tasks during lessons as formative assessment. These tasks must be prepared with the same attention to the tenets of transfer as Stage Two so that the learner adjusts to different, increasingly novel, and complex tasks of solving problems or creating products with fewer scaffolds or supports. For each task, instructors designate the communicative mode on the template.

Just as in Stage Two, instructors must add the *PASS* Can-Dos for each FACET assessment task. Again, these will be specific to the performance assessment. These Can-Dos are also included on the student Unit Plan Guide given at the outset of the unit, so that learners have those statements for self-assessment. They are also reminders of what they can do with the overarching goal of the Enduring Understandings and Essential Questions.

The UC:ADAPT unit template is designed to help teachers and instructional leaders follow and maintain articulation planning goals. Anyone examining a template should see which structures and lexicon are necessary for the assessment tasks, including when they appear in the curriculum. To this end, instructors will enter the repertoire of linguistic and cultural content knowledge which aligns with the FACETS tasks. They designate *Review*, if it is an item reviewed from a unit in the current year; *Spiral*, if the item is spiraled from a previous year. They enter *New*, if it is a completely new item not taught before and present in previous assessment tasks. Again, only items present in the FACETS tasks appear here. This helps ensure selective, mindful, and intentional alignment of assessment tasks, thus eliminating excessive content lists and deadwood items.

Elements relating to intercultural competence are aligned again and represented in each trio of performance assessment tasks. Using the general Intercultural Competence targets and indicators (Van Houten, 2013) as a guideline, teachers should develop specific Intercultural Transfer Targets⁷ and dedicated Can Do statements that are further defined and drawn from the FACETS tasks. For example: I can explain dietary issues and concerns between cultures; I can plan culturally authentic menus with someone's dietary needs in mind; I can compare school lunch choices between and among three countries; I can identify culturally appropriate healthy food choices. These Intercultural Transfer Targets further clarify the alignment of the Comparisons, Connections, and Communities standards in Stage Three with the formative assessments, the transfer goals and summative assessments of Stage Two and the Intercultural Perspectives outlined at program level in Stage One. Just as with the *PASS* Can Dos, instructors can only make the Intercultural Transfer Targets after they have designed the assessments. These statements galvanize transferable concepts from the Enduring Understandings and Essential Questions and put them into practice and action. Furthermore, they can make intercultural competence within these transfer tasks assessable.

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Using the UC:ADAPT model, instructors can plan articulation across levels using the same theme with accompanying EUs and EQs, but with different performance assessments at those respective levels. In the Health and Welfare sample (Appendix G), the goal is the community health fair. All three levels can contribute to the health fair with differentiated transfer tasks according to their ability. The added bonus is that learners have a common goal and purpose: they all know they are working on the health fair together, and the identified intercultural competencies are in sync and aligned to common EUs and EQs at program level.

Conclusion

Assessment Design Advancing Performance and Transfer (UC:ADAPT) presents a model framework on world language articulated curriculum design that incorporates elements of intercultural competence suited for K-12 and post-secondary programs.

Assessment Design Advancing Performance and Transfer (UC:ADAPT) presents a model framework on world language articulated curriculum design that incorporates elements of intercultural competence suited for K-12 and post-secondary programs. Pilot studies on transfer tasks and feedback should continue, as well as model implementation in whole or in part. At the current time, further research on program articulation is underway, as well as intercultural adaptability inventories upon completion of a curriculum designed using this protocol. Additional teacher-facing and student-facing materials are available and under continuing development, as well as multimedia professional development materials. The author welcomes participants of

any language to join the transfer task design team or to discuss this framework for school, district, or university curricular reform initiatives.

Notes

1. Teacher-facing materials are those designed and destined for use by teachers or administrators.
2. Student-facing materials are publisher's terms to separate materials designed and destined for use by the learner.
3. UC:ADAPT is the title of the curriculum design framework, *Uncovering Curriculum: Assessment Design Advancing Performance to Transfer*
4. Complexity, Autonomy, and Novelty are the tenets of transfer to keep in mind when designing tasks. For transfer, students should solve a new problem or create a product that addresses a different audience, context or situation on their own, with few to no cues or scaffolded supports.
5. PASS Can-Dos are Performance Assessment Specific Statements. Unlike the NCSSFL-ACTFL general can dos, which are often used to determine the proficiency target of a unit, these are created directly from the mode task and are specific to each performance assessment, formative or summative. Instructors can only make these after they have designed the assessments.
6. Formative Assessments CAN Enable Transfer or FACET, are formative assessments in Stage 3 of this framework at lesson level. These are small yet powerful performance tasks in the three modes that move the learner closer to transfer. Sometimes these are called Near Transfer tasks. They have some cues

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or supports but are designed to prepare the learner for increased novelty along the unit in preparation for the far transfer task, the summative performance assessment.

7. Intercultural Transfer Targets are specific Intercultural Competence Can Do statements derived from the performance assessment tasks. These put into practice tasks which address the Enduring Understandings and Essential Questions unpacked for the unit and enable these targets to be assessed.

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Appendix A

Unpacking the World Readiness Standards with Backward Design 5 Cs in 3 D

Culture **drives** the big ideas and themes:
Enduring Understandings and Essential Questions
developed through cultural perspectives transferable
in the assessments.

Communication **determines** the assessment mode

Connections, Communities, and Comparisons
demonstrate what learners know and are able to
integrate with language within a cultural context

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Eddy, J. (Writer), & Couet, R. (Director). (2006). What is performance assessment?
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Stage One and Stage Three at a glance

STAGE ONE

- Enduring Understandings
- Essential Questions
- Big Ideas and Themes
- Recursive
- Use cultural perspectives to design them
- Last a lifetime

Good health combines mind,
body, spirit.

What is a healthy lifestyle?

STAGE THREE

Objective statements
Focus Questions

Skills and Facts
Recall
Use your Assessment tasks to
design them
Answerable end of class

Students will be able to identify
healthy food choices.

What are common breakfast
foods in China?

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Unpacking the Standards for Transfer

Appendix B

Sample UNIT PLAN GUIDE Health and Wellness

Enduring Understandings

Students will understand that...

- ✓ Health depends on many factors, including our diet, culture and lifestyle.
Health is a combination of mind, body, and spirit.
- ✓ Health practices and perspectives vary across cultures.
Healthcare systems vary between countries.
- ✓ Sociopolitical, media and environmental factors can play a role in healthcare.
- ✓ Effective communication skills enhance overall wellness and reduce health risks.

Essential Questions

- What is good health?
- ✓ To what extent does our culture and lifestyle influence our diet?
How do I stay healthy?
- ✓ How does the media affect our health and lifestyle?
To what extent does culture inform our health and wellness practices?
- ✓ How is the individual responsible for their own health and wellbeing?
What factors influence health-related behaviors and decisions?
- ✓ How do we talk about our health with others in my family and community?
- ✓ To what extent does family play a role in shaping our values and beliefs?
What role or purpose does spirituality serve in a culture?

Context or Scenario:

The *Good Life!* channel is looking for episode content with a focus on healthy lifestyles.

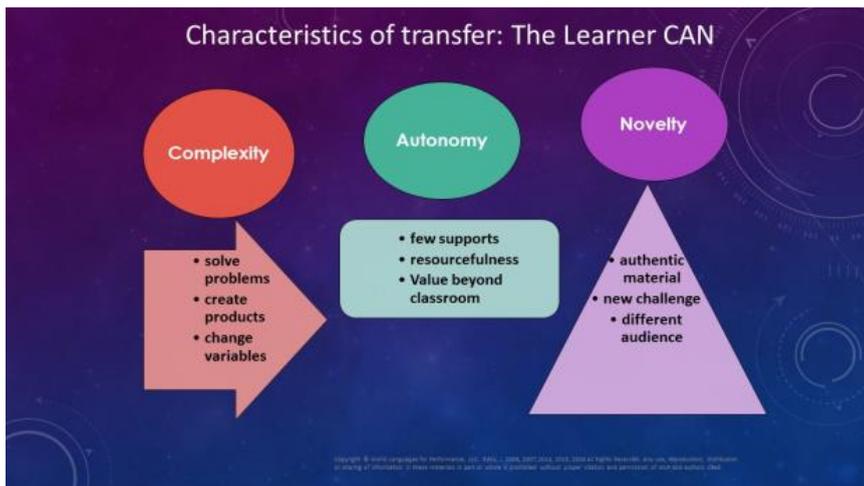
PASS Can-Do Statements

- I can categorize meals as healthy or not.
- I can decide which meals are best for different diets.
- I can identify a diet for a diabetic person.
- I can compare school food choices in the US and the target language country.
- I can present my findings on meal choices in my community.

Intercultural Transfer Targets

- I can write and speak about healthy food choices for stores in my community.
- I can compare food and lifestyle initiatives from different cultures in the media.
- I can identify some common lifestyle habits in other cultures.
- I can compare food shopping in a target language community with my own experience.
- I can create a multimedia presentation on healthy lifestyle choices from various countries.

Appendix C



Appendix D

Appendix D: UC:ADAPT: Articulated Curriculum Unit Abridged Sample

Program Level Big Idea	Health and Wellness
Unit year Theme	Healthy choices

Appendix D Stage 1: What are the Desired Results? Culture Standard

Unit Overview	Enduring Understandings	Essential Questions
Using a variety of culturally authentic materials and transfer tasks, students will examine lifestyle choices and healthy initiatives in the target language community.	<p>Health practices and perspectives vary across cultures.</p> <p>Healthcare systems vary between countries.</p> <p>Health depends on many factors, including our diet, culture and lifestyle.</p> <p>Sociopolitical, media and environmental factors can play a role in healthcare.</p>	<p>To what extent does our culture and lifestyle influence our diet?</p> <p>How does the media affect our health and lifestyle?</p> <p>To what extent does culture inform our health and wellness practices?</p> <p>How is the individual responsible for their own health and wellbeing?</p> <p>How do we talk about our health with others in my family and community?</p>

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Unpacking the Standards for Transfer

Appendix E

Appendix E Stage 2: Determine Acceptable Evidence: Communication Standard

Context for the Summative Performance Assessment	Summative Performance Assessment		
The <i>Good Life!</i> channel is looking for episode content with a focus on healthy lifestyles.	Interpretive (IN) Students examine a variety of menus and food commercials and categorize items containing high sugar, salt, fat, and carbohydrates.	Interpersonal (IP) With a partner, come to consensus on which food items to include on a diet for people with different health needs and goals.	Presentational (PR) The <i>Good Life!</i> channel is focusing one week of programming on diabetes and needs episode content. Create a multimedia presentation outlining healthy lifestyle choices in your community and global initiatives.

ACTFL Can-Do(s)	Performance Assessment Student Statements (PASS)	Code with the Mode
I can handle social interactions in everyday situations, sometimes even when there is an unexpected complication. I can understand the main idea in messages and presentations on a variety of topics related to everyday life and personal interests and studies.	I can categorize food items as healthy or not healthy. I can choose with a partner proper foods depending on someone else's dietary needs. I can make a presentation on a local and global health concern.	Interpretive reading Interpersonal listening Interpersonal speaking Presentational writing Presentational speaking.

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Appendix F

Appendix F Stage 3: Learning Experiences and Instruction: Connections-Comparisons-Communities Standard

Formative Assessment CAN Enable Transfer (FACET) <i>Connections, Comparisons and Communities with the following transfer tasks during the lessons...</i>	Code with the Mode IN IP PR	Performance Assessment Specific Statements PASS Can-Do's for each task I can...	Review (R) same year Spiral (S) previous year New (N) for this unit. <i>The repertoire of language, culture, content knowledge for the transfer tasks.</i>	Intercultural Transfer Targets I can...
Students watch a TL video on three steps to a healthy lifestyle. On a chart, categorize the actions mentioned in the video. Write three questions for a partner. Using the chart, ask your partner about their lifestyle choices and complete the chart. Create a quiz <i>quiz</i> on tips for healthy lifestyle.	IN IP PR	I can create a chart about steps to a healthy lifestyle. I can ask my partner about their healthy choices. I can write a script about healthy habits using simple sentences.	Gain or lose weight (N) Exercise (S) Drink water (S) Walk (S) Whole grains (S) Fried (N) Carbohydrates (S)	I can identify some common lifestyle habits and health concerns in other cultures. I can compare food and lifestyle initiatives from different cultures in the media. I can create a multimedia presentation on healthy lifestyle choices from various countries.
Use a Venn Diagram to compare foods served in your school and those seen on the TL website. Write five questions for your partner about food sold in schools and make a list of those foods. Come to consensus with partner on what foods should not be served or sold in the cafeteria. Create a short video or brochure for your community on junk food and healthier choices.	IN IP PR	I can compare cafeteria food choices in the US and the target language country. I can suggest, agree and disagree when planning school menus. I can create a presentation on healthy v. junk foods.	Junk food (N) Artificial flavors (N) Salt (S) Fats(R) Fast Food (R) Sugar (S) Dairy products (R) Feel Hungry (N) Feel Full (N)	I can identify school foods typically served in different countries. I can write and speak about healthy food choices for stores in my community. I can compare food shopping in a target language community with my own experience.

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Adapted from [WorldLanguagesNYC](#) Curriculum Initiative. WLP (2015)

<ul style="list-style-type: none"> Write five questions for your partner about food sold in schools and make a list of those foods. Come to consensus with partner on what foods should not be served or sold in the cafeteria. Create a short video or brochure for your community on junk food and healthier choices. 	PR	<ul style="list-style-type: none"> I can suggest, agree and disagree when planning school menus. I can create a presentation on healthy v. junk foods. 	<ul style="list-style-type: none"> Sugar (S) Dairy products (R) Feel Hungry (N) Feel Full (N) 	community with my own experience.
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Wiggins, G., & McTighe, J. (2005). *Understanding by Design* (3rd ed.). Alexandria, VA: Association for Supervision and Curriculum Development. (Original work published 2001)

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Global Citizenship: The Literary Connection

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Abstract

In this article foreign language teachers can find examples of texts that promote awareness of global citizenship. While examples are taken primarily from texts written in French and English and works of art, the applications are universal to all languages. Literary models include the revolutionary *Déclaration des droits de l'homme et du citoyen* [*Declaration of the Rights of Man and Citizen*] and its American predecessor, *The Virginia Declaration of Rights*, and texts from Montesquieu, Voltaire, and Victor Hugo. Modern selections include the dance, music, and lyrics from Luc Plamondon's popular musical *Notre-Dame de Paris* [*Notre Dame of Paris*], available in many languages, and Jean-Jacques Goldman's song, *Ton fils* [*Your Son*]. Other authors include poets of the First World War, among them Charles Péguy, Wilfred Owen, and Apollinaire, who show the universality of human reaction to war. Art works from the eighteenth to the twentieth century include international artists, among them, Greuze, Picasso, Otto Dix, and Fernand Léger. In many of these texts, linguistic simplicity fosters easy comprehension and invites critical thinking on the part of the students while engaging them in authentic texts.

Foreign language teachers have a magnificent opportunity to promote awareness of global citizenship through a judicious choice of texts. Literature and art offer many possible pedagogical sources. These include comparisons of foreign language texts with the American experience and parallels of past events to those in today's

Foreign language teachers have a magnificent opportunity to promote awareness of global citizenship through a judicious choice of texts. Literature and art offer many possible pedagogical sources.

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Teachers can choose materials from theory to poetry, from revolutionary documents to song, from the Middle Ages to the twenty-first century. This essay proposes pertinent examples and indicates practical applications.

society. Teachers can choose materials from theory to poetry, from revolutionary documents to song, from the Middle Ages to the twenty-first century. This essay proposes pertinent examples and indicates practical applications. The texts show that many problems are global and deeply rooted in human society. They touch upon questions of justice, immigration, and undocumented immigrants. They offer peaceful solutions to national and international disputes, and emphasize human rights and individual freedom. While most of the illustrations come from literature written in French or English, teachers of other languages can find parallels in similar material. In this paper, we will examine

the following topics: Freedom and Human Rights, Abolition of Slavery, *Vertu*, Honor, and Equality.

Freedom and Human Rights

One of the most important documents in this area is the *Déclaration des droits de l'homme et du citoyen* [Declaration of the Rights of Man and Citizen], promulgated in 1789 at the beginning of the French Revolution. Its contents should be familiar to any American citizen: freedom and equality for all, supremacy of the nation and the people, and protection of property, among other provisions. In reality, the *Déclaration* was based on previous documents from France, England, and America. In particular, it goes back to *The Virginia Declaration of Rights*, written by George Mason and adopted by the Virginia Constitutional Convention on June 12, 1776 (Charters of Freedom, 2013). It later became the basis for constitutions in several states as well as the foundation for the American Bill of Rights. Thomas Jefferson also used some of its ideas in the preamble to the American Declaration of Independence. Students can compare the following from the Virginia Declaration:

Section 1. That all men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society, they cannot, by any compact, deprive or divest their posterity; namely, the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety (Charters of Freedom, 2013).

to the French *Déclaration des droits*:

Les Représentants du Peuple Français, constitués en Assemblée nationale, considérant que l'ignorance, l'oubli ou le mépris des droits de l'homme sont les seules causes des malheurs publics et de la corruption des Gouvernements, ont résolu d'exposer, dans une Déclaration solennelle, les droits naturels, inaliénables et sacrés de l'homme, afin que cette Déclaration, constamment présente à tous les membres du corps social, leur rappelle sans cesse leurs droits et leurs devoirs (Déclaration, 2015).

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[The representatives of the French people, constituted in a National Assembly, considering that ignorance, the neglect or scorn of human rights is the single cause of public misfortune and the corruption of governments, have resolved to put forth, in a solemn Declaration, the natural, inalienable, and sacred rights of man, so that this Declaration, constantly before all the members of the social body, may recall to them without ceasing their rights and their duties.]

The link between France and the United States comes through Thomas Jefferson, author of the American Declaration of Independence and minister to France (1785-1789). Through his friendship with the Marquis de Lafayette, Jefferson made France aware of the American document. In fact, Lafayette determined to vote for the French *Déclaration* because it so resembled the American declaration. Lafayette and Jefferson exchanged numerous letters before, during, and after the French Revolution, since Jefferson was in Paris before and during this time as Minister to Versailles (Koch, 1968, p. 387). Students can make interesting parallels between the two documents, as well as the American Bill of Rights.

The illustration, *Déclaration des droits de l'homme et du citoyen*, is visually appealing, as well. This work of Jean Jacques François Le Barbier (1738-1826), French painter and illustrator, represents France, garbed in the patriotic blue, white, and red, breaking the chains of the Old Regime. On the right is Liberty, holding the scepter of power. The eye of Providence, in a triangle (also a Masonic symbol), hovers over the top. The seventeen articles are engraved on stone tables to represent the Ten Commandments given to Moses. The symbolism of this document can easily provide material for conversation in a French class.

Charles-Louis de Secondat, Baron de Montesquieu (1689-1755), author of the *De l'esprit des lois*, also defended freedom and respect for human rights. Reason and the search for truth were his guiding principles. He spent many years working on his masterpiece attempting to define the nature of laws and their relationship to one another. He had a scientific mind and explored ways of synthesizing human knowledge. He showed special admiration for the American William Penn (1644-1718), the founder of Pennsylvania.

William Penn received a royal charter from King Charles II of England in 1681 to cover a debt of £16,000 owed by the monarch to Penn's father. Penn had good relations with the local Lenape Native Americans, as depicted in Benjamin West's painting *Penn's Treaty with the Indians* 1770-1771, currently in the Pennsylvania Academy of Fine Arts, Philadelphia. Montesquieu admires Penn's efforts to promote peace, his political success, and his overcoming of prejudices. Indeed, Penn was among the first in the colonies to permit religious freedom and advocate tolerance. Montesquieu compares Penn to Lycurgus, (c. 900-800 B.C.) the legendary lawgiver of Sparta. He writes:

M. Penn est un véritable Lycurgue ; et, quoique le premier ait eu la paix pour objet, comme l'autre a eu la guerre, ils se ressemblent dans la voie singulière où ils ont mis leur peuple dans l'ascendant qu'ils ont eu sur des hommes libres, dans les préjugés qu'ils ont vaincus, dans les passions qu'ils ont soumises (1961, Bk. IV, ch. 6, p. 40).

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[Mr. Penn is a true Lycurgus; and, although the former had peace as his objective, as the latter had war, they are alike in the singular way in which they helped their people advance as free men, in the prejudices that they overcame, and in the passions which they controlled.]

While studying the unit on freedom and human rights, students might compare the contexts of France and the United States. Both were struggling with similar problems at the end of the eighteenth century. The issue of prejudice mentioned by Montesquieu and Penn's ideal of religious freedom are equally relevant today. While the lessons of history may not interest youth, contemporary racial and gender prejudices remain within their own experience. Montesquieu admired Penn's ability to establish cordial relations with his Native American neighbors and thus overcome prejudice. Penn, a Quaker, admitted all religions into his colony. The French and American declarations proclaim the same rights. The question of their observance is still relevant.

Abolition of Slavery

Montesquieu also condemned slavery. While this institution never existed within metropolitan France, French colonies practiced it extensively. The island of Gorée, off the coast of Sénégal, the center for slave trade since the sixteenth century, came under French domination in 1677. While slavery was officially abolished when France took control of present-day Sénégal in 1850, the slave trade continued. Montesquieu was horrified at this abuse, and in *De l'esprit des lois*, he uses irony to denounce slavery:

Si j'avais à soutenir le droit que nous avons eu de rendre les nègres esclaves, voici ce que je dirais : Les peuples d'Europe ayant exterminé ceux de l'Amérique, ils ont dû mettre en esclavage ceux de l'Afrique, pour s'en servir à défricher tant de terres. Le sucre serait trop cher, si l'on ne faisait travailler la plante qui le produit par des esclaves (1961, Bk. XV, ch. 5, p. 258).

[If I had to defend the right we have to enslave the blacks, this is what I would say: The Europeans, having exterminated the (native) American peoples, had to enslave the Africans in order to clear all this land. Sugar would be too expensive if slaves did not cultivate the plants.]

Not only does Montesquieu speak of African slaves, he also notes the injustices done in America by the Europeans who colonized the New World. Very conscious of economy, he notes the monetary justifications of slavery: cheap labor for clearing land and the price of sugar. In fact, African slaves harvested cane sugar in what is now Haiti and Martinique. He also notes with bitter irony the prejudices of the times, the refusal to recognize the humanity of people who did not resemble the Europeans:

Ceux dont il s'agit sont noirs depuis les pieds jusqu'à la tête; et ils ont le nez si écrasé qu'il est presque impossible de les plaindre. On ne peut se mettre dans l'esprit que Dieu, qui est un être très sage, ait mis une âme, surtout une âme bonne, dans un corps tout noir (1961, Bk. XV, ch. 5, p. 258).

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[The people that we are talking about are black from head to toe; their noses are so flat that it is almost impossible to pity them. One cannot imagine that God, a wise being, could have placed a soul, especially a good soul, in such a black body.]

Finally, Montesquieu questions the Christian values of slave-holders, once again using irony, noting that if we call these people human, one might suppose that we are not Christian:

Il est impossible que nous supposions que ces gens-là soient des hommes; parce que, si nous les supposons des hommes, on commencerait à croire que nous ne sommes pas nous-mêmes chrétiens (1961, Bk. XV, ch. 5, p. 258).

[It is impossible for us to think that those people are men, because, if we think they are human, we would begin to believe that we are not Christians ourselves.]

Montesquieu bases his analysis not on the immoral practices of so-called Christians, but on the virtues that Christians should possess, namely, justice, mercy, and compassion.

Voltaire also uses irony to denounce slavery. In *Candide*, Cacambo and his master meet a maimed slave during their trip through South America. They stop in Surinam, a Dutch colony, although the satire of French slave owners is quite evident. The slave tells of his punishment for breaking the machinery or trying to escape, and like Montesquieu, adds the price of sugar:

Oui, monsieur, dit le nègre, c'est l'usage. Quand nous travaillons aux sucreries, et que la meule nous attrape le doigt, on nous coupe la main ; quand nous voulons nous enfuir, on nous coupe la jambe : je me suis trouvé dans les deux cas. C'est à ce prix que vous mangez du sucre en Europe (Voltaire, 1966, Ch. XIX, p. 222).

[Yes, sir, said the black man. That is the custom. When we work in the sugar mills, and the mill catches our finger, they cut off our hand. When we want to escape, they cut off our leg. I was actually in both situations. This is price you pay for eating sugar in Europe.]

Like Montesquieu, Voltaire also notes the unchristian aspect of slavery, noting that if one believes in what the *derwiches* preach, namely, that all are brothers and sisters, or cousins, this is a strange way to treat one's relatives!

Hélas ! je ne sais pas si j'ai fait leur fortune, mais ils n'ont pas fait la mienne. Les fétiches hollandais qui m'ont converti me disent tous les dimanches que nous sommes tous enfants d'Adam, blancs et noirs. Je ne suis pas généalogiste ; mais si ces prêcheurs disent vrai, nous sommes tous cousins issus de germains (Voltaire, 1966, Ch. XIX, p. 222).

[Alas! I don't know if I made their fortune, but they didn't make mine. The Dutch preachers who converted me said every Sunday that we are all children

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of Adam, white and black. I am not a genealogist, but if these preachers are telling the truth, we are all cousins, coming from the same ancestors.]

Candide, the eternal optimist, is disillusioned at this travesty of justice, and weeps at the sight of the maimed slave.

In America also we find anti-slavery documents as early as the eighteenth century. Benjamin Franklin (1706-1790), inventor, printer, and author, among many other professions, spent a great deal of time in France. In Philadelphia he was part of the Society for the Abolition of Slavery. He tells that the plan of the Society is “to instruct, to advise, to qualify those, who have been restored to freedom, for the exercise and enjoyment of civil liberty, to promote in them habits of industry, to furnish them with employments suited to their age, sex, talents, and other circumstances, and to procure their children an education calculated for their future situation” (Koch, 1968, pp. 149-150).

Teachers might use these examples not only to highlight the historical abuses of slavery in America and in the French colonies, but also to examine slavery today. The abuse of human trafficking remains an issue throughout the world. Voltaire, Montesquieu, and Benjamin Franklin stress the humanity of all peoples. In particular they denounce exploitation of human beings for financial profit. In the eighteenth century, it was the sugar industry; in the twenty-first, it is still greed. Benjamin Franklin notes the importance of education in providing equality. In all cases, the message of equality resonates in every age.

Vertu

Love of one’s country recurs throughout many French, European, and American eighteenth-century literary works. Montesquieu, for example, emphasized it in his analysis of the three forms of government in *De l’esprit des lois*: monarchy, republic, and despotism (1961, Bk. III, ch. 2, pp. 19-22). While he condemns the third, he weighs advantages and disadvantages of the other two. All three have a basic principle that underlies them. For the monarchy, it is *honor*; for the despotic, *fear*; and for the republican, *vertu*. *Vertu* is difficult to render into English, since it has a special meaning for the seventeenth and eighteenth centuries, which includes virtue, uprightness, and patriotism. Montesquieu defines it thus:

La vertu, dans une république, est une chose très simple: c’est l’amour de la république. L’amour de la patrie conduit à la bonté des mœurs, et la bonté des mœurs mène à l’amour de la patrie (1961, Bk.V, ch. 2, p. 46).

[*Vertu*, in a republic, is very simple: it is love of the republic. Love of one’s country leads to good morals, and good morals to the love of one’s country.]

Montesquieu describes *vertu* in a sort of parable found in *Lettres Persanes*, XI-XIV. The Troglodytes, an imaginary people who lived in a far-off land, committed every sort of evil, and their race eventually perished, with the exception of one innocent couple. They and their descendants lived justly and nobly, practicing kindness and generosity to one another. As their numbers increased, however, they found it exceedingly difficult to maintain their virtuous practices, and sought to

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choose a king. The wise patriarch whom they chose warned them that they had ceased to practice virtue for its own sake, and that they were in essence choosing their own ruin.

Votre vertu commence à vous peser. Dans l'état où vous êtes, n'ayant pas de chef, il faut que vous soyez vertueux malgré vous... Mais ce joug vous paraît dur ; vous aimez mieux être soumis à un prince et obéir à ses lois, moins rigides que vos mœurs (Montesquieu, 1964, ch. XIV, p. 44).

[Your virtue is beginning to weigh heavily on you. In your present state, without a leader, you have to be virtuous in spite of yourselves . . . But this yoke seems hard to you; you prefer to be submissive to a prince and obey his orders, less rigid than your morals.]

The theme of *vertu* pervades much of eighteenth-century art. Jean-Baptiste Greuze (1725-1805) illustrates it in his companion pieces *La Malédiction paternelle* [*The Father's Curse*] (1777) and *Le fils puni* [*The Punished Son*] (1778). In the first piece, a young man leaves his family to join the army for personal adventure, and not from patriotic motivation, abandoning his needy parents and siblings. His father curses him; his weeping mother and sister plead with him, but personal fulfillment is more important to him than family obligations. In the second painting, he returns to find his father dead and his impoverished family grieving and at the same time accusing him of abandoning them. *Vertu* includes service to one's family as well as to one's country, without seeking personal advantage.

Delacroix's famous painting, *Liberty Leading the People* (1830) also illustrates love of one's country. The theme reappears in Victor Hugo's *Les Misérables*, (1862), better known through the musical production *Les Mis*, which premiered in Paris in 1980 and remains one of the longest-running shows in modern times. Unlike Greuze in his paintings, both Delacroix and Victor Hugo note the importance of serving one's country in war as well as in peace. The light surrounding the flag in Delacroix's painting denotes the vision of a better life that may necessitate the defense of one's country.

As students explore these works, they might consider various interpretations of patriotism and family obligation. While art can provide material for simple description, an important feature of language learning, it can also stimulate discussion on its deeper meaning. One might emphasize the difference between true patriotism and terrorism, often mistaken for love of country. Montesquieu, Greuze, and Delacroix portray sacrifice, but at the same time illustrate true devotion and the importance of an upright and honest life.

Honor

Montesquieu also extols the merits of *honneur* [honor], as the principle of monarchy. Historically, French literature, similar to that of most other countries, begins with the role of honor in the defense of one's country and for one's king, notably in *La Chanson de Roland*. Charlemagne's army goes off to battle for *la douce France*, [dear, or "sweet" France] and Roland fights for his king and country. The sections which tell of Roland's refusal to sound his horn, despite the urging

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of his faithful friend Olivier, and his subsequent death (Picot, 1965, Vol. 1, *laisses* 129-136, pp. 92-96, and Vol. 2, *laisses* 173-176, pp. 32-38) are dramatic and in modern French translation easily accessible to students at most linguistic levels. At the same time, all can appreciate the beautiful stained glass window in Chartres which depicts this event, showing Roland breaking his sword and sounding his horn. While devotion to the person of a monarch no longer has a value in war, it is a historical fact that may help students to understand the role of a leader in motivating followers.

An early twentieth-century author inspired by the medieval spirit of honor is Charles Péguy (1873-1914). He became enamored with socialism, and wrote in defense of Alfred Dreyfus (1859-1935), accused of treason in 1894. Péguy believed in the innocence of Dreyfus, and considered it a question of honor for France itself to remove the blot of an unjust conviction from the face of its country. Péguy also admired Victor Hugo and stated:

Il en fait le drapeau même, comme représentatif, comme significatif, de la France même, de la France militaire, de l'honneur de la France, de l'histoire militaire de la France (Péguy, 1961, *Prose*, 704).

[He is the flag itself, as representative, significant of France itself, of military France, of the honor of France, of the military history of France.]

One might consider Victor Hugo, and his poem *Soldats de l'an deux*, part of *À l'Obéissance passive*, (n.d., pp. 113-115) in which he exalts the poor, untrained soldiers:

*Ils chantaient, ils allaient, l'âme sans épouvante
Et les pieds sans souliers.*

[They sang, they marched, their spirits without fear
And their feet without shoes.]

They sacrifice joyfully what little they have for the glory of their country, rallying behind the Republic:

*La tristesse et la peur leur étaient inconnues.
Ils eussent, sans nul doute, escaladé les nues
Si ces audacieux,
En retournant les yeux dans leur course olympique,
Avaient vu derrière eux la grande République
Montrant du doigt les cieux ! ...*

[Sadness and fear were unknown to them.
They would no doubt have scaled the clouds
If these brave men
Turning their eyes back on their Olympic race
Had seen behind them the Great Republic
Pointing her finger to the heavens!]

Like Hugo's Revolutionary soldiers, Péguy believed that the honor of France was in danger as the First World War erupted in 1914. Although he was beyond

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the age to be drafted, he enlisted immediately, and was killed on September 5, 1914, at Villeroy, at the beginning of the battle of the Marne. An interesting coincidence concerns the bust of Péguy sculpted in 1930 and placed at the entrance of the Faubourg Bourgogne in Orléans where he was born. During the 1940 bombings, a shell pierced the sculpture in exactly the same place where Péguy was shot and killed in 1914.

Shortly before his death, in 1913, Péguy composed a lengthy poem entitled *Ève*. In it he writes of a just war, and blesses those who die in the defense of their country, for they are the seeds of the future harvest:

*Heureux ceux qui sont morts pour la terre charnelle,
Mais pourvu que ce fût dans une juste guerre.
Heureux ceux qui sont morts pour quatre coins de terre.
Heureux ceux qui sont morts d'une mort solennelle.*

*Heureux ceux qui sont morts car ils sont retournés
Dans la première argile et la première terre.
Heureux ceux qui sont morts dans une juste guerre
Heureux les épis mûrs et les blés moissonnés* (Péguy, 1957, *Œuvres Poétiques*, p.1028).

[Happy are they who have died for this earth of flesh,
Provided that it was in a just war.
Happy are those who died for four corners of earth.
Happy those who died in a solemn death.
Happy are those who have died for they have returned
To the original clay and the original earth.
Happy are those who have died in a just war
Happy the ripe grains and the wheat of the harvest.]

One might add many other poems written by poets who fought and often were wounded and died in war for the honor of their country. Among the more accessible French poets is Guillaume Apollinaire (1880-1917), who sees a brighter future for humanity after the war:

*Ne pleurez donc pas sur les horreurs de la guerre
Avant elle nous n'avions que la surface
De la terre et des mers
Après elle nous aurons les abîmes
Le sous-sol et l'espace aviatique. . .
De plus loin encore
De l'Au-delà de cette terre* (Apollinaire, 1990, *Guerre*).

[Don't weep for the horrors of war
Before it, we only had the surface
Of the earth and the seas
After it will have the depths
The underworld, and the air space. . .
Farther and farther away,
To the space beyond this earth.]

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Like Péguy, the American poet Joyce Kilmer (1886-1918), known best for his poem *Trees*, enlisted in the army voluntarily because he believed in the question of honor, and was killed on the field of battle. He writes:

There is on earth no worthier grave
To hold the bodies of the brave
Than this place of pain and pride
Where they nobly fought and nobly died (Kilmer, 2004, *Rouge Bouquet*, p. 27).

In contrast to the ideal of honor in war, several authors focus on its horror and its violence, to the point of questioning its morality. To return to Apollinaire on a different note:

Nuit violente et violette et sombre et pleine d'or par moments
Nuits des hommes seulement
Nuit du 24 septembre
Demain l'assaut
Nuit violente ô nuit dont l'épouvantable cri profond devenait
plus intense de minute en minute
Nuit qui criait comme une femme qui accouche
Nuit des hommes seulement (Apollinaire, 1990, *Désir*).

[Violent and violet night, dark and filled with gold at times
Night of men only
Night of September 24
Tomorrow the assault
Violent night, Oh night whose frightful cry became
More intense from minute to minute
Night crying like a woman in labor
Night of men only]

The British poet Wilfred Owen (1893-1918) also laments the horror of war and questions the role of honor, not unlike Apollinaire:

If you could hear, at every jolt, the blood
Come gargling from the froth-corrupted lungs,
Obscene as cancer, bitter as the cud
Of vile, incurable sores on innocent tongues,-
My friend, you would not tell with such high zest
To children ardent for some desperate glory,
The old Lie: Dulce et decorum est
Pro patria mori (Wilfred Owen, 1986, *Dulce et decorum*).

The negation of honor in war was not new in the twentieth century. Owen, and in some aspects, Apollinaire, echo Voltaire. In *Candide*, he used his typical irony to speak of the horrors of war, saying that nothing was so beautiful as the two armies prepared to kill each other, nothing so harmonious as the booming of cannons, nothing so just as the murder of 6,000 men on either side, hardly an example of honor:

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Rien n'était si beau, si leste, si brillant, si bien ordonné que les deux armées. Les trompettes, les fifres, les hautbois, les tambours, les canons, formaient une harmonie telle qu'il n'y en eut jamais en enfer. Les canons renversèrent d'abord à peu près six mille hommes de chaque côté ; ensuite la mousqueterie ôta du meilleur des mondes environ neuf à dix mille coquins qui en infectaient la surface. La baïonnette fut aussi la raison suffisante de la mort de quelques milliers d'hommes. Le tout pouvait bien se monter à une trentaine de mille âmes. Candide, qui tremblait comme un philosophe, se cacha du mieux qu'il put pendant cette boucherie héroïque (Voltaire, 1966, p. 183).

[Nothing was so beautiful, so agile, so brilliant, so well organized as the two armies. The trumpets, the fifes, the oboes, the drums, the canons, formed a harmony never before seen in hell. The canons first overturned about 6,000 men on either side; next, musketeers eliminated from the best of all possible worlds about nine to 10,000 scoundrels who infected its surface. The bayonet was also the sufficient cause for the death of several thousand men. The total could have come to about 30,000 souls. Candide, who trembled like a philosopher, hid the best that he could during this heroic butchery.]

Fernand Léger's (1881-1955) sketches at the Front (*Verdun*) show the mechanization of modern warfare as well as its impersonality, thus questioning the role of honor. In his journal he writes:

C'est linéaire et sec comme un problème de géométrie. Tant d'obus en tant de temps sur une telle surface, tant d'hommes par mètre et à l'heure fixe en ordre. Tout cela se déclenche mécaniquement. C'est l'abstraction pure, plus pure que la Peinture Cubiste soi-même (Léger, 2014).

[It is linear and dry like a geometry problem. So many shells in so much time on such and such a surface, so many men by meter at a stated time in order. Everything is launched mechanically. It is pure abstraction, purer than Cubist painting itself.]

The German artist Otto Dix (1891-1969) shows the stark brutality of war as in his painting "Trenches" (1917). Students at many levels can interpret the symbolism of the colors and lines, the trench like a dark abyss, and the red sunset, all of which describe the universal horrors of war.

Pablo Picasso (1881-1973) painted a famous work entitled *Guernica* in 1937, which depicts the Nazi bombing of the small Basque town of the same name during the Spanish Civil War. Students can easily identify with the scattered bones, suffering faces, and animal images, especially the bull and the horse, subject to many interpretations. Some have seen the Minotaur in the bull, or the typical representation of Spain. The medieval imagery of the horse, perhaps even the Trojan horse, or the symbol of suffering people, as Picasso himself suggested, captivates the imagination, and easily appeals to youth. Picasso, along with other

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artists and authors such as the ones noted above can help to stimulate discussion on the existence of war. Is it a question of honor or of violence? How can we best face the dilemma of war?

Equality

The question of equality, along with freedom and human rights, preoccupied the American and French *philosophes*. The *Virginia Declaration of Rights* notes “that all men are by nature equally free and independent, and have certain inherent rights, of which, when they enter into a state of society, they cannot, by any compact, deprive or divest their posterity.” The French *Déclaration des droits* likewise notes, *Les hommes naissent et demeurent libres et égaux en droits. Les distinctions sociales ne peuvent être fondées que sur l'utilité commune*. [Men are born and remain free and equal in rights. Social distinctions can be based only on the common good.] While equality, like war, is a difficult issue to resolve, there are contemporary aspects which one can address, such as racial and ethnic equality, the role of the marginalized, and the question of immigration.

Jean-Jacques Goldman created a popular song *Ton fils* in 1986 (Goldman, 2006). Noted singers have interpreted it, including Johnny Hallyday, Garou, and Céline Dion. The music is appealing to all ages. In it Goldman addresses an immigrant, who has come from a third world country,

... un pays que t'as presque oublié,
De sable et de soleil et d'éternel été.

[. . . a country that you have almost forgotten,
One of sand and sun and eternal summer.]

It is a country where the rich go for their vacations, and where the poor citizens cannot even get a job. But this immigrant has a son, and the author wishes a better future for the little boy:

*Je voudrais que ton fils vive mieux que toi,
Dans le respect de mieux, qu'on le vouvoie,
Comme un homme, un Monsieur qui ne baisse pas les yeux,
Pareil à tous ces gens qui parlent sans accent.*

[I want your son to live better than you,
With the best of respect, I want him to be addressed as “vous,”
Like a man, a gentleman who does not lower his eyes,
Like all those people who speak without an accent.]

The immigrant's son shall be respected, speak the language of the new country without an accent, and have *papiers d'identité à perpétuité* [citizenship papers], making him equal to those who call this country home. The son can be African, or Mexican, or Syrian; the host country can be France, or America, or Canada. The message is equality.

Victor Hugo also sends a message of equality not only in *Les Misérables*, but also in his famous *Notre-Dame de Paris*. The musical comedy of the same name had its premiere in Paris in 1998. The Québec artist Luc Plamondon wrote the

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French lyrics and Will Jennings, the English version. The music was composed by Riccardo Cocciante, and the musical has been performed in six languages, in Europe, America, and Asia. It has enjoyed tremendous success everywhere. It remains true to Victor Hugo's vision of equality, interpreting many of the characters in a contemporary setting.

Clopin, the leader of the *exclus*, the marginalized of society, asks how one could create a world from which no one is excluded; a world without poverty and without borders:

*Comment faire un monde
Où il n'y aurait plus d'exclus?
Comment faire un monde
Sans misère
Et sans frontières?*

[How can one create a world
Where no one will be excluded?
How can one create a world
Without poverty and without borders?]

Clopin identifies these marginalized people: the foreigners, the illegal immigrants, the homeless, and asks Notre-Dame, the Virgin Mary and the great cathedral named for her, the refuge of the poor, to give them shelter:

*Nous sommes
Des étrangers
Des sans-papiers
Des hommes
Et des femmes
Sans domicile
Oh! Notre-Dame
Et nous te demandons
Asile! Asile!*

[We are foreigners, illegal immigrants (without papers), homeless men and women. Oh! Notre-Dame, we ask you for asylum.]

This is a refrain that recurs throughout the performance, sung and danced before a backdrop representing the stones of the great cathedral. The numbers of the *exclus* are increasing;

*Nous sommes plus de mille
Aux portes de la ville
Et bientôt nous serons
Dix mille et puis cent mille
Nous serons des millions
Qui te demanderons
Asile!
Asile!*

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[We are more than a thousand at the gates of the city, and soon we will be 10,000 and then 100,000. We will be millions who ask you for asylum, asylum!]

They believe that the world will change, and one day they too, the barefooted and the destitute, will enter into the city and into the world, along with those who have called it home for centuries:

*Nous sommes des va-nu-pieds
Aux portes de la ville
Et la ville est dans l'île
Dans l'île de la Cité
Le monde va changer
Et va se mélanger
Et nous irons jouer
Dans l'île*

[We are the barefoot at the city gates, and the city is on the island, the *Ile de la Cité*. The world is going to change, and to mingle, and we will go to play on the island.]

One can recognize in this and many other similar scenes the voices of the homeless, the illegal immigrants, the forgotten and the poor. Whether it be the forefathers of our students today, or our own ancestors, who left their homeland in search of a better life in America, or first-generation Syrian refugees, North Africans, or Mexicans, the message is the same. Discrimination violates global citizenship, and we hope that the young people we teach will work so that *le monde va changer*— the world will change.

In conclusion, these and similar texts and works of art can find a place on every level. Beginning students can appreciate the imagery of the French *Déclaration des droits* or of *Guernica*; they can appreciate the lyrics of *Notre-Dame de Paris* or *Ton fils*; they can read the beginning paragraphs of the *Déclaration des droits* or Apollinaire's poetry. Advanced students can interpret the significance of these and more complex works, and can debate questions such as inequality today, the problems of immigration, or the morality of war. The texts and the works of art will in turn give students an experience of beauty and an insight into the deeper values of life. They will see beyond the limited environment in which they live to a global society, reminding them that they are citizens of the world and can help to make it a better place for today and tomorrow.

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Students of the twenty-first century can often identify with Montesquieu's slave, Hugo's and Plamondon's Clopin, and Goldman's immigrant's son. They too have encountered prejudice and discrimination in their search for equality. Students as well as teachers whose lives have been relatively untouched by inequality and violence can share vicariously with those who have suffered from the injustices of society. The idealism of youth and the experience of maturity can stimulate positive

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thinking and mutual understanding. Literature and the arts offer a dialogue between teacher and learner, the past and the future, discouragement and confidence. The readings suggested here can find echoes in any world literature or art, thus providing a contribution to intercultural understanding through critical thinking and shared interpretations.

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Unmasked: Designing Inquiries into Languages-Cultures for the Foreign Language Classroom

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*How long is't now since last yourself and I
Were in a mask?*

(Romeo and Juliet, Act I, scene 5, v. 30-31)

Abstract

The paper introduces the mask inquiry project, a thematic instructional module designed in the context of a secondary world language methods class. The mask inquiry project aims to promote pre-service language teachers' engagement with inquiry and to advancing their understanding of intercultural competence in theory and in action. The mask inquiry project involves three phases: (a) a discovery phase for investigating the multiple meanings of mask across languages, cultures, and lived experiences; (b) a description phase for discussing the findings of the inquiries; and (c) a design phase for transforming the findings of the inquiry into thematic and integrated classroom tasks. The mask inquiry project

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capitalizes on reflective practice to build knowledge, dispositions, and experiences of intercultural competence. This paper summarizes the literature on intercultural inquiry in the context of teacher preparation and professional development; three pre-service teachers of Italian, Spanish, and Mandarin describe their perspectives on the processes and benefits of participating in the mask inquiry project.

Introduction

The American Council on the Teaching of Foreign Languages (ACTFL) position statement on global competence emphasizes the need for deeper engagement with languages and cultures (ACTFL, 2014). To honor this mandate, language educators are seeking curricular and programmatic avenues that promote an understanding of the products, practices, and perspectives of the first and target languages and cultures and of their interrelationships. This article introduces the mask inquiry project (MIP) as a mode of access to personalized content, and as an instructional strategy that facilitate pre-service teachers' engagement with target cultures. Specifically, this paper reports on the development and implementation of the MIP in a secondary world language methods class. Three teachers of Spanish, Italian, and Mandarin share their investigations and their findings in first-person narratives. Overall, their reports underline the potential of inquiry can provide for understanding intercultural competence in theory and in action, and for promoting the development of an intercultural stance in foreign language teaching and learning.

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The mask inquiry project (MIP) relies on definitions of intercultural competence as embodied practice, as a way of looking at oneself and at others, and as a way to engage and act with others (Byram, 1997; Kramsch, 1993). Byram's well-established model of intercultural competence includes the will, the dispositions, and the skills to communicate and engage with others, and to critically reflect on the social construction of one's identities and positionings in context (Byram, 1997). Byram's model proposes to parse the complex and multi-faceted construct of intercultural competence into five components (Attitudes, Knowledge, Skills of Interpreting and Relating, Skills of Discovery and Interaction, and Critical Cultural Awareness) and twenty-nine sub-components. Using inquiry as a mode of learning, the MIP specifically addresses the three following main components, referred to in terms of *savoirs*: Knowledge (i.e., *savoirs*), Skills of Interpreting and Relating (i.e., *savoir comprendre*), adapted by the methods' instructor as 'Interpreting and Connecting', and Skills of Discovery and Interaction (i.e., *savoir apprendre/faire*). For the purpose of the MIP, the Critical Cultural Awareness/political action (i.e., *savoir s'engager*) component was reformulated as critical and ethical engagement, and connected to the Attitudes (i.e., *savoir être*) component.

Students enrolled in a first-semester methods courses in a school of education, the context for this study, have rarely come across the construct of intercultural competence, let alone engaged with the notion in theory or in practice. For this

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reason, Byram's construct represents a good introduction to the complexities of intercultural competence, and is used as such in the MIP. However, the multifaceted construct of intercultural competence remains difficult to capture, measure, and assess. Perhaps, as Stolzenberg (2001) suggests for the notion of culture, educators should "stop thinking of [intercultural competence] as a name for a thing, and come to view it instead as a placeholder for a set of inquiries—inquiries which may be destined never to be resolved" (p.144). This paper adopts such a view of culture as inquiry and of inquiry as a mode of access to intercultural competence. Byram's model is used as a guide and the components of his model as placeholders during the inquiry process. For the language classroom, this means that pre-service language teachers need to practice asking questions, conducting inquiries about language and culture, and critically reflect on the products and processes of such inquiries. In doing so, they expand their role as educators beyond that of experts who provide answers (Scarino, 2014). The MIP was designed with such goals in mind, aiming to introduce first-year pre-service teachers to intercultural competence early in their professional development career, and then advance their understanding of intercultural competence in theory and in action. This goal is shared among teacher educators, and the article begins with a review of projects and programs that focus on interculturality and inquiry in foreign language teacher preparation. This review anchors the Mask Inquiry Project in classroom-based literature on teacher preparation. Next, the MIP is presented in context and in detail. The report is organized around the three main phases of the mask inquiry project: (a) Discovery; (b) Description; and (c) Discussion & Design. Each phase of the MIP is illustrated by the narrative accounts of three pre-service teachers who conducted the MIP. Their contributions reflect their personal and professional engagement as participants in the class, but also as authors of this paper, and as growing reflective practitioners.

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Inquiry and Interculturality in Foreign Language Teacher Preparation

In a French teacher preparation program, Hoyt (2012) proposes to use interviews as an instructional strategy to advance her students' engagement with culture. To this end, Hoyt (2012) and her colleagues designed and implemented the Francophone Interview Module (FIM) as a course assignment in a teacher preparation class. Through the design and conduct of cross-cultural interviews in the target language, the pre-service teachers build their oral proficiency and concurrently learn to de-center and negotiate various meanings attached to cultural products, practices, and perspectives. The FIM relies on the development of a community of inquiry in the teacher preparation module. Although the trajectories of participants differ, Hoyt (2012) reports a positive impact of the FIM experience on the pre-service teachers' overall cultural awareness. In addition, some of the comments shared by participants underline the benefits of the interview process and highlight the importance of inquiry in the professional development of student-

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teachers. However, additional research is needed to better understand the impact of this module on the participants' overall growth. In future studies of the impact of the FIM on pre-service teachers, Hoyt (2012) suggests foregrounding the voices of practitioners, a direction that this paper further explores.

Nugent and Catalano (2015) focus on the development of critical cultural awareness, the fifth and last component of intercultural competence as outlined by Byram (1997) in his inaugural model. Nugent and Catalano (2015) suggest tasks for advanced learners and provide several examples of critical inquiries into the nexus of connections between cultural products, practices, and perspectives. For instance, they propose that a French “classroom can embark on a research study on the ways that the French language has been transformed in Paris due to immigration” (p. 75). To perform this inquiry, the two scholars propose that students “can search for ways that different cultural groups have adopted the French language and how this affects traditional social actions in Parisian society” (p. 75). Furthermore, Nugent and Catalano (2015) underline how a reflexive dimension of such inquiries is to be maintained, for the purpose of connecting one's own positioning and meanings to the target language-cultures revealed through inquiry and interaction (Byram, 2009). The authors suggest that such intercultural and intracultural inquiries can be combined with introspective inquiries, which support a reflection on identity. For instance, in the German language classroom, Nugent & Catalano (2015) suggest that students investigate “how they view themselves as German speakers or how others perceive them as they speak German” (pp. 20-21).

Introspective inquiry is also an avenue proposed by He (2013) as she investigates the intercultural journeys of pre-service English as a Second Language teachers working with multilingual community members in the context of a service-learning program. In her mixed-method study, He (2013) developed the Appreciative Inquiry project, a four-step introspective inquiry project, to scaffold the development of student-teachers' dispositions toward culturally and linguistically diverse students. She shows how teacher candidates evolve from a deficit mindset to a more affirmative stance toward linguistic and cultural diversity as they conduct interviews with community members and families, and thus develop their knowledge in action.

Finally, *The Cultura Project* is the quintessential illustration of a collaborative inquiry model for language education (Furstenberg, 2010). The project initially grew out of Furstenberg's French classroom, in which French and American students were paired in an online platform. Focusing on topic and themes generated by students and/or their teachers, such as family, money, individualism, work ethics, and so on, students respond to a series of questionnaires, sentence completion tasks, artifacts, and text analyses, shaping their own understanding of these notions. Then, they are paired with students from the same target language and culture and together, using their first language(s), they negotiate, reflect, and inquire into these themes, meanings, and interpretations. Furstenberg (2010) explains that such intercultural classrooms are built upon an atmosphere of inquiry and curiosity, where the syllabus is collaboratively established by learners

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and educators, and the contents elaborated as the inquiry progresses. Furthermore, Furstenberg (2010) argues that using inquiry as a pedagogical approach deeply engages students with the target languages and cultures. She notes, that, “by virtue of engaging learners in a dynamic process of inquiry, discovery, exploration, and interpretation, together with learners from another culture, such a project invariably favors a collective, constructivist approach to learning” (p. 56).

In Furstenberg’s *Cultura* class, as in Hoyt’s (2012) FIM module, and He’s (2013) Appreciative Inquiry project, intercultural learning is achieved through collaborative inquiry and through direct interactions with speakers of a target language-culture, who themselves constantly reflect on their own cultural products, practices, and perspectives. The contents of the inquiry and the orientation of the dialogic conversations are driven by the findings and interrogations of the investigators. In practice, this exciting unpredictability means that participation in such projects requires learner autonomy, openness to a certain level of uncertainty, and dispositions that are related to intercultural competence. However, these skills and dispositions are not always easy to implement in usually short and tightly packed instructional sequences. The mask inquiry project (MIP) builds on these innovative programs, modules, and reports. The next section describes the MIP in detail, and explains how the development of the mask inquiry project.

Context and Description of the Mask Inquiry Project

The Mask Inquiry Project (MIP) is a three-part course assignment designed for pre-service world language teachers enrolled in a secondary world language methods class. In Spring 2015, a small group of nine pre-service world language teachers enrolled in the class and participated in the MIP. Several languages and cultures were represented in the class, including Spanish, Mandarin, Italian, French, German, and English. After the completion of the inquiry and the coursework, three pre-service teachers—Italian, Spanish, and Mandarin—self-selected to collaborate with the methods instructor on a conference presentation. This successful collaboration was further extended to the authorship of the present paper, after the pre-service teachers had graduated from the teacher education program. This extended time frame provided a unique opportunity for the authors to engage in reflective practice, as illustrated in the body of the paper. The design and delivery of the project are explained below.

The MIP is designed as a three-part course assignment that intends to activate and foster intercultural awareness and dispositions through inquiry. It is framed by Byram’s intercultural competence model, and by reflective practice as a strategy for teacher development. Byram’s 1997 model was used to provide a set of common conceptual and discursive tools prior to the start of the inquiry. During the inquiry, Byram’s model was used by the methods instructor to provide instructional guidance and to elicit reflections on the processes and outcomes of the inquiry. Finally, Byram’s model was used as reference for planning, as the pre-service teachers turned their inquiries into tasks for their high school students. Using inquiry as a way to access personalized content, the MIP promotes three modes of inquiry: intercultural, intracultural, and introspective. The mask inquiry

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project relied on reflective practice, or introspective inquiry, as a mode of learning.

The choice of mask as a topic for the inquiry was the methods course instructor's response to several requirements, which included finding ways to articulate the notions of rigor, curricular constraint, creativity, and imagination when designing learning environments and gathering content materials. As objects, masks are ambiguous and mysterious, thus holding the potential to puzzle and to enthrall investigators. The practices associated with masks are multiple and also intriguing, from the masquerades and carnivals around the world, to the theatrical performances of actors and dancers across cultures, to Halloween, death masks, and allegorical representations on tombs, to their therapeutic uses with veterans, or included by artists in the circus, and so on. Discussing masks was also an opportunity to metaphorically approach issues of identity in general and pluricultural teacher identity in particular.

The implementation of the MIP involved three main phases: Discovery, Description, and Discussion and Design. Each phase culminated with the completion of a specific task and resulted in the design of an artifact. First, *Discovery*, a phase during which pre-service teachers investigated the multiple meanings of mask across languages, cultures, and lived experiences. This investigation started in class as the pre-service teachers completed a semantic map, and later took a field trip to the Metropolitan Museum of Art. This lively and intensive phase of Discovery continued at home for eight weeks. The findings and reflections on the processes of the inquiry were collected in inquiry journals, blank books provided by the instructor (See Appendix A).

In the second phase of the MIP, *Description*, the findings were discussed informally on a weekly basis at the beginning of the methods class, which culminated in an individual presentation of the findings and of the inquiry journals. For that specific assignment, pre-service teachers became informants and prepared short presentations for their peers in which they outlined their findings and discussed the contrasts and similarities with the findings of their peers across languages and cultures. A one-on-one meeting with the course instructor supports this process. (See Appendix B).

The last phase of the MIP, the *Discussion and Design* phase, focused on transforming the findings of the inquiry into thematic and integrated classroom tasks. With support from peers and their instructor, the pre-service teachers turned these findings into instructional tasks and lesson plans. A component of the method class is the practicum placement in a secondary school. For their practicum, pre-service teachers spend fifty hours observing world language classrooms and teach three mini-lessons under the supervision of their cooperating teacher and their methods instructor. Some pre-service teachers were able to pilot their MIP tasks in their Spring semester practicum placement. Two of the three teachers report on these experiences as part of their engagement with the MIP. Although the MIP is presented here in chronological and sequential fashion, the delivery of the MIP was rather fluid and the pre-service students' engagement with the MIP remained high throughout the semester.

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The next section of this paper describes the processes of developing and implementing the MIP from the perspective of the pre-service teachers. The three teachers participating in this study share their journeys following the progression of MIP, from Discovery, to Description, and to Discuss and Design.

Mask Inquiry Journeys

Discovery: Starting the Inquiry.

Using first-person narratives, a pre-service teacher of Italian, a pre-service teacher of Spanish, and a pre-service teacher of Mandarin share their experiences of the Discovery phase of the MIP, based on their journal entries, class discussions, and continuing reflective practice.

Italian. When first faced with the objective to interpret the meaning of masks, I instantly pictured physical masks. I then started to think of deeper meanings of the word and quickly realized how layered one word could be. Starting the Mask Project from the Metropolitan Museum of Art allowed me to experience and interpret various forms of masks across cultures in order to expand my thinking before approaching the project from my target language and culture. In looking at artifacts such as physical masks I dwelled on their origins and their uses. How did they come to be in this certain culture and what use did they serve? These were some of the questions that drove the next step of the inquiry process.

With the final goal of creating an Italian language thematic unit, I approached the Mask Inquiry Project (MIP) by looking at masks as cultural products and practices, and reflecting both material and immaterial aspects of Italian cultures. The completion of my semantic web led me to ideas such as Italian identities/stereotypes, the Renaissance and arts, and la Commedia dell'arte. Having personally experienced the Venetian Carnival celebration, I decided to inquire further into the origins and meanings of the festivities, as well as its use of masks. I felt confident that moving further into my inquiry I would find ways to connect my point of departure in the target language to diverse cultural frames, and to expand cultural awareness among my students. For example, I would be able to make students aware of the various cultures, including their own, that share traditions such as the ritual of carnival. By focusing my inquiry, and later my thematic unit, on the role of masks in Venetian Carnival, I could guide my students' inquiry towards the history of carnival and better yet, that of a hidden society.

Spanish. At the time of deciding on the direction of my project, I visited the Modern Museum of Art in New York City and came across a painting involving masks created by James Ensor, a Belgian artist. The work was called *Masks Confronting Death*, and I was left with a sense of wonder and fascination by this author's intention to juxtapose the subject of death with a festive representation of a mask that he himself associated with "freshness of color" and "exquisite turbulence" (Ensor, 1888). While I could recognize Ensor's hope to challenge the notion of mortality through his creative choices, I would not have been able to determine the author's objective without reading the title first. To me, the central figure did not stand out as the character of Death but rather looked like one of the

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human participants wearing a carnival mask to partake in a grandiose celebration. In that moment, I was reminded of the fact that while an artist may have a vision and a specific meaning to grant his or her original work, the audience is free to see and interpret it from a radically different perspective. Furthermore, each viewer is going to have his or her own unique take on a given product because no person has been shaped by the same exact environment or experiences, and possessing a unique set of character traits only further ensures this naturally occurring pattern of discrepancy among opinions when interacting with the same object or phenomenon.

For these reasons, I decided to focus on investigating masks and their symbolic dimension in visual arts, music, and literature. Such an approach would provide an unmatched opportunity for extensive research into the concept of identity, which is constructed and performed by an unconventional artifact. I immediately recognized that delving into this topic could lead to the development of unique semantic connections due to the myriad of existing symbolic perspectives attached to masks as products. Finally, my personal preference for interaction with multiple creative media and a strong interest in the integration of complex topics into the secondary-level curriculum served as an incentive to interpret masks as symbols in the selected works.

Chinese. In the class in which I student-taught, my cooperating teacher and I encouraged students to speak almost 100% of the instructional time in Chinese, and we had a mixture of Chinese level 2 students who ranged from Novice-Mid speakers all the way to Intermediate-Mid students, who were usually heritage speakers. I faced several challenges related to students' engagement in Chinese class, tied to the lack of individual connections to the target language and culture, and the disparities between English and Chinese phonetic and writing systems. How could I show my students the meaning of a mask? I wanted my students to be able to touch, feel, and see a mask that was unique in the culture of the language they were trying to learn. With this desire in mind, I decided to focus on the physical aspect of a mask and came across a cloth face mask, one that looks similar to a surgical mask, that I had purchased several months ago in Taiwan (see Appendix D).

During my summer visits to Taiwan, I always have a mask ready in case I catch a slight cold or happen to come across an area where I feel that the air quality was not the best. However, I never wear a cloth mask in the United States. I thought about the significance of the mask in terms of its symbolism in cultural identity as well as the possible functions it provides. After some consideration, I looked into some aspects of its history and was intrigued by the possible connections it had with environmental awareness. Through this physical mask object, I connected the use of face masks in several Asian countries to environmental pollution and environmental protection at the global level.

Description: Reporting on the Results of the Inquiry

In the following section, we hear again from the pre-service teachers of Italian, Spanish, and Mandarin, as they share the results of their inquiries in the

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Description phase of the MIP. Their reports are based on their journal reflections and the on presentations that concluded the Description phase.

Italian. In researching the origins of carnival and its practices in Venice I came across a book titled *Venice Incognito: Masks in the Serene Republic* by Johnson (2011). This book served as my primary resource into this inquiry project and really guided my learning of new cultural practices and perspectives. If it wasn't for this inquiry project and coming across this book I would have never learned about a society in Italian culture that lived behind the anonymity of masks. I organized my inquiry and findings by looking at the aspects of carnival and its origins. I then looked for references to masks and its incorporation into carnival and its effects on the Venetian society. I learned that the Venetian cultural practice of carnival was revered as a celebration of transformation from a very early stage in its history tracing back to the thirteenth century (Johnson, 2011, p.4) and the concept of transformation specifically tying into the religious acts of purgation before Lent (Swarzenski, 1951, p. 2). The incorporation of masks into the celebration of carnival added a level of secrecy that attracted various travelers from around the world. In the late seventeenth century, at the height of its popularity, anonymity became a huge appeal for the citizens of the Serene Republic. Venetians began wearing masks in public for six months of the year, much longer than the originally celebrated practice, up until the fall of the Republic in 1797 (Johnson, 2011, p. xi). At this point in my inquiry I was shocked to never have learned this cultural and historical piece of information about Italy. I knew the common knowledge about masks and its use during carnival, but not once did I think that a society of people lived their daily lives behind masks.

I started to brainstorm the different implications that would arise from a society living in anonymity. These questions would eventually be condensed into my essential question for my thematic unit, which was "Why hide behind masks?" This essential question perfectly reflected the rise and fall of a society that hid its identity within itself. The attractions of carnival brought people of all social classes together to use masks as a physical cloak to conceal identity and social status during everyday interactions. The ritual of carnival freed its participants from inhibitions and permitted them to act on impulse, which tied into the origins of purgation with Shrove Tuesday. Here, I noted that my students would be able to make a connection to this cultural practice with America's cultural practice of Mardi Gras.

The use of masks and masquerade among Venetians served many purposes and the practice was extended to all social groups. Venetian patricians and diplomats wore masks to solemn receptions and state ceremonies. Masks were also present among royalty, such as foreign princes, who attended meetings wearing masks. Masks were also used by spectators who would watch plays and attend operas. Due to its gift of anonymity this also meant that the use of masks was transgressive and granted participants social immunity. For instance, many Venetians used masks to protect their anonymity as they visited brothels, a traditionally accepted yet stigmatized practice among the Venetian elite (Johnson, 2011, p. xi). As a result, the boundaries of hierarchy were momentarily suspended among mask wearers.

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In finalizing my inquiry, I organized my research and notes to develop strategies and goals I would incorporate in the Discuss & Design phase.

Spanish. My research process involved multimodal resources in the form of books, articles, and online websites. Early on, I discovered that in his cubist period, Picasso represented the human features of his figures as segmented and, therefore, masklike. In his portrait of Gertrude Stein (1905), Picasso depicts a female whose *real* eyes lie behind an unreadable mask, representing a glimpse into her “true” self in distinction to the “false” mask that both shields and blocks Stein’s essence. For the artist, a mask can create an image of otherness and duality by embodying both genders (ambiguity due to male features on women’s faces), underscoring the falseness of modern society’s duality-based methods of authentication, and symbolizing the social constructs one must “wear,” while simultaneously challenging the very nature of these constructs. *Les Demoiselles d’Avignon* (Picasso, 1907), one of Picasso’s most famous paintings, now exhibited at the Museum of Modern Art in New York City, offers another interesting approach to masks. The painting *Les Demoiselles d’Avignon* brings in the aspect of otherness due to de-gendered and de-raced female figures wearing “primal” masks to ward off others. At the same time, there is a strong sense of unification because all humanity in the shape of African and Iberian women is concerned by the violence of this scene. Picasso himself commented on his creative process, and revealed how traditional African masks and sculptures were the source of his inspiration for *Les Demoiselles*. He states:

[Masks] weren’t just like any other pieces of sculpture. Not at all. They were magic things... [They] were *intercesseurs*, mediators; ever since then I’ve known the word in French. They were against everything—against unknown threatening spirits.... I too believe that everything is unknown, that everything is an enemy! [The masks] were weapons. To help people avoid coming under the influence of spirits again to help them become independent! (as cited in Alarco, Warner, and Seraller, 2007, p. 87)

This quote was a revelation to me. Beyond the spiritual role of masks assigned by Picasso to these objects, I saw a metaphor of what I thought a language teacher should be, an *intercesseur* or a “mediator.” This finding and this quote became a starting point for the design of my thematic unit as I attempted to craft a lens for exploring further mask-related artifacts.

In my search for symbolic representations of masks, I found that the figure of an Harlequin or a clown was a frequent motif in visual culture that originated in Spain, and this character wore a mask with a purpose of shielding one’s conflicted and fragile self. For instance, the writer Francisco García Lorca created self-portraits as a sad clown, representing his own attempt at keeping up a public image that differed from his own troubled self. In this case, a mask is a “social self” that conceals the “solitude behind” (Oppenheimer, 1987, p. 50). After investigating these works around contrasting emotions mediated by masks, collecting and analyzing each text individually, I started thinking of ways I could include these findings into a thematic unit.

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Chinese. I focused my inquiry on the use of protective masks against air pollution in Taiwan. The use of such protective masks became very popular around 2003 in Taiwan, during the outbreak of severe acute respiratory syndrome (SARS), a viral respiratory illness. The mask was widely used since SARS was transmitted by close person-to-person contact. Several years later, around 2009, the protective masks gained worldwide popularity due to the outbreak of H1N1 influenza virus, known as swine flu, which shared the characteristics of transmission as seasonal flu viruses. Again, the masks were utilized in hopes of containing the possible spread of the virus by limiting the scope and intensity of person-to-person contact.

These protective masks are made of cloth or cotton and considered to be items of daily use. They are believed to protect the users against diseases and pollutants. Mostly, they are used to prevent the spreading of germs. In crowded public spaces such as the metro or night markets, it is not uncommon to see people wearing masks. Wearing a protective mask is also a form of politeness. When someone is sick or has symptoms of sickness, it is an unspoken rule of politeness to wear a mask to prevent other people around you from getting sick. It is frowned upon when people do not follow this rule, and it is considered common courtesy to put on a mask even if you have a slight cough. Appendix E illustrates these practices, and represents a picture of a multimodal and plurilingual public sign that I found in the Taiwan Metro Lines. The “Respiratory health and cough etiquette” multilingual and multimodal sign in Appendix E, illustrates the required use of a protective mask in public spaces, in case of illness. As I reflected on the intercultural dimension of the protective masks and on public health education, I found a sign that identified cough etiquette in a local shopping mall in New Jersey (see Appendix F). In both American and Taiwanese contexts, public information about health is a common practice, as texts such as the ones presented in Appendix E and F are commonly found in public places. However, the use of protective mask is unique to the Taiwanese context. The New Jersey public information board encourages different practices, such as coughing and sneezing in sleeves, not hands. Both public health campaigns recommend frequent and thorough hand-washing. The underlying perspectives and concerns for public health are shared, yet the practices and products involved are different. There are additional practices associated with the protective mask in Taiwan and in Asia. Masks can be used as a method of retaining body heat during cold temperatures, for blocking UV rays, be reinterpreted as fashion items, and for avoiding attention. For instance, when someone is arrested in Taiwan, they are usually given either a motorcycle helmet or a mask to keep their face from being seen. In my inquiry journal, I used face masks as products and practices to discuss air pollution and as an entry into my thematic unit on environmental protection, in which students would learn about the multiple factors of pollution locally and globally, and what can be done to take action.

Discuss and design: Reflecting on the inquiry and creating tasks

The last phase of the MIP is called Discuss and Design, and resulted in the development of tasks and a lesson plan. The three focal teachers share the interpretive tasks they designed for Italian, Spanish, and Mandarin.

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Italian. One of the interpretive activities I developed for my inquiry-driven thematic lesson was to have my students look at a painting of Venetians wearing masks and interacting in a social setting. The goal of the activity was to introduce the students to the history of masks in Venetian culture. I opened the activity by asking students to compare and contrast their personal meanings and attachments to masks in order to juxtapose cultural facts. In looking at the painting I would ask my students to interpret what they believe to be occurring in the painting. I would ask my students why they believed everyone in the painting was wearing masks to elicit conversation on the impact of anonymity. After having students discuss with one another and share their interpretations of the painting, I would explain in detail the history behind the painting and masks in Venetian culture.

After conducting my inquiry and finishing my unit I really learned about the importance of inquiry and research and how it can be used to build on world language education. The process I underwent was fun because I was able to learn new and exciting information otherwise not presented to me. The act of going on an exploration of information is something I believe students will enjoy doing just as much as I did. Reflecting on the inquiry projects of my peers I was also prompted to think of the other personal attachments to masks among other cultures. The Spanish teacher's inquiry especially touched upon the themes of self and self-reflection. This connection between masks and self reflection was something I enjoyed because I felt it held a place in my lesson, which led me to brainstorm ways I could incorporate these concepts into my own.

Spanish. I interpreted how masks represented multiple dimensions of self, and used visual arts, poetry, and song lyrics to illustrate this perspective in my unit. In the beginning, I asked students to share their associations with the concept mask and later introduced it as a symbol through an analytical activity that required students to examine Salvador Dalí's *Soft Self Portrait with Grilled Bacon* (1941). Learners were to write down a thought, a feeling, and a question related to the painting after viewing it. While students found the interpretive task challenging, they generated a variety of questions and felt curious about the answers. As a result, I motivated students to voice their own ideas and consult with classmates, only stepping in as a facilitator. Although I possessed the background knowledge about Dalí's identity and his symbolic work, it was my intention to have students take on the role of meaning-makers and have them drive the discussion forward. Later, I supplemented it with facts while validating my students' opinions, which displayed their unique perspectives on the contemporary art piece and led to a much richer interpretation of the artifact. Similarly, students went on to interpret Frida Kahlo's *Self-Portrait with Cropped Hair* (1940), now assuming even more responsibility for the findings. These successive tasks exposed students to multiple examples of the way masks could be associated with identity, and in the process, they were familiarized with the visual strategies for visually organizing their self-portrait. This newly-acquired knowledge culminated in their own production of a self-portrait, combining ways they see themselves, ways they would like to be seen, and ways they think others see them. In my work, I drew connections between Spain and the U.S. through the international experiences of Dalí and Lorca. I would have liked

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to mention information about masks in other parts of the world to provide a more inclusive presentation of the topic to enhance my students' global competence.

Chinese. I had the opportunity to include some aspects of the mask inquiry into my student teaching experience, when I taught in an eighth grade Chinese II class. I proposed an object-based interpretive activity to the group to work on questions and hypotheses. At the beginning of the unit, I showed students a plaid cloth mask. Holding it up, I asked the students to discuss what they thought it was and what they thought it was used for. I gave them three choices: to clean, for fashion, or for health reasons. The students were excited to be able to debate and argue why their choices were correct. After explaining that cloth masks were used for both aesthetic reasons and for health reasons, I presented several pictures of cloth masks and all their different uses. From there, I tied in the use of masks to air pollution, pollution in general, and protecting the environment. The theme of my thematic unit revolved around the idea of environmental protection in which students would learn about the different kinds of pollution, what causes the pollution, and what can be done to take action. I believe that this theme could not only broaden students' perspectives and knowledge, but also allows them the opportunity to reflect what they have learned specifically in the aspect of "taking action" where students can make changes either in their viewpoints, in their schools, and/or in their communities. Environmental protection concerns are both local and global and should be addressed across the curriculum.

To further develop these ideas, the class completed an activity that revolved around the idea of individual and global responsibility. For this task, I took a picture of a large cartoon Earth and cut out puzzle pieces for the class (Appendix G). Each student took one puzzle piece and, on the back, wrote two things that they could do to contribute to or advocate for environmental protection. When all the pieces were put together, they completed a puzzle (Appendix G). The goal was to first have the students practice writing complete sentences in Chinese using the vocabulary words, and also to show that environmental protection requires teamwork and is everyone's individual responsibility.

Reflections on the Journey

As they conducted the MIP, the pre-service teachers engaged with Byram's five interdependent dimensions of intercultural competence and provided insight into their learning process. For the three pre-service teachers who shared their journeys, the knowledge (i.e., *savoirs*) dimension of the model was indisputably the most rewarding. All three reported on expanding their content knowledge about the languages and cultures they were preparing to teach. The Italian teacher noted that, "if it wasn't for this inquiry project and coming across this book I would have never learned about a society in Italian culture that lived behind the anonymity of masks." (DM, inquiry journal notes). The process of inquiry, and conducting the inquiry, which are related to the intercultural competence skills of understanding (i.e., *savoir comprendre*) and learning to learn (i.e., *savoir apprendre*), also generated enthusiasm. The Spanish teacher evoked an "unmatched opportunity for extensive research" when discussing the inquiry processes (NK, inquiry journal notes).

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The inquiry products and processes seemed to foster dispositions of openness, curiosity, and engagement with difference (i.e., *savoir être*). These dispositions are difficult to capture outside the format of an empirical study, but are made visible through the small and large group conversations that took place over the semester and through personal reflections. The “revelation” shared by the Spanish teacher here is testament to her self-awareness and her emerging identity as an intercultural mediator. Commenting on a quote by Picasso, the Spanish teacher remarked earlier: “I saw a metaphor of what I thought a language teacher should be, an *intercesseur* or a ‘mediator.’” (NK, inquiry journal).

Finally, the Chinese teacher’s instructional tasks dealt with the protection of the environment. Her tasks included critical and global dimension, and oriented towards critical cultural awareness (i.e., *savoir s’engager*), or the capacity to act and engage with the world in an ethical way. These five features of intercultural competence were displayed by the three pre-service teacher candidates involved in the project, albeit differently, they each emphasized specific areas of growth. This is a reminder that every journey toward intercultural competence is different and unique, and that teacher educators should embrace and scaffold these individual journeys.

Implications

The completion of the MIP invited pre-service teachers to be creative and to include their personal interests. However, the MIP learning activities have several limitations. The most salient limitation is that all pre-service teachers could not implement their tasks and lessons in a classroom at the time, and they all had to design with an ideal classroom profile in mind. For this reason, the importance of teaching research skills in secondary grades was often overlooked in their lesson plans. Learning environments that promote inquiry and imagination should provide students with research skills to perform these inquiries (Scarino, 2014). As such, they require teachers to emphasize support in the planning stages, but to take a step back as mediators and facilitators during instruction. The learning goals, therefore, should be modified and adjusted to specific classroom environments and proficiency levels. In addition, the inquiry itself should be scaffolded, modeled, and monitored closely. The various tasks could be sequenced to address multiple standards and proficiency levels, including the 21st century map skills (ACTFL, 2011). When the ACTFL Can-Do statements for intercultural communicative competence are fully developed, the instructional tasks designed by the three pre-service teachers can be calibrated to address both learning goals and Can-Do statements (ACTFL, 2016). Reflection should play an integral role in the process to provide insight into the pre-service teachers’ development and growing expertise; reflection also serves to help teacher educators identify gaps in understanding.

The overarching goal of the MIP was to advance the pre-service teachers’ understanding of intercultural competence in theory and in action, through inquiry. The methodology classroom was a privileged space in which creativity, contemplation, criticality, and compassion could be expressed, and activated

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(Levine & Phipps, 2012). While engagement was an obvious benefit of the project, it was also inspiring to see pre-service teachers develop a sense of ownership over time. The narratives shared in this paper reflect the pre-service teachers' experiences and interpretations of intercultural competence, in theory and in practice. These narratives show promise as empirical data and call for a more systematic and rigorous qualitative analysis of the pre-service teachers' experiences to (a) assess the MIP as a pedagogical avenue for approaching intercultural competence in theory and in action; and (b) articulate the ways pre-service teachers build their knowledge, dispositions, and experiences of intercultural competence. This paper is, therefore, a modest contribution to classroom-based reflections on the development of intercultural competence in teacher education. We are hopeful that this work-in-progress is also a promising prologue to more systematic investigations, fruitful collaborations, and sustained opportunities for professional dialogue in world language education.

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Appendix A. Guidelines and Rubric for the Discovery phase and the Inquiry Journal

You will complete an inquiry journal on the topic of *Masks!*

Your instructor will give you a blank journal for you to complete. This research journal is yours for this research project. It is the place where you document your research findings and processes. At the end of your journal, you will include your analysis, in the form of a research paper.

Phase 1: Documenting your inquiry

This phase of your inquiry is best conceptualized as a “think aloud” process. You are going to document how your thinking about *Masks* is evolving. To do so, you should take the following steps:

- Complete a semantic web/concept map in class and include it at the beginning of your journal;

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- What questions should you ask? Make a list of questions about masks and try to answer them based on your own personal experience;
- Identify products associated with masks in your languages and cultures. Add pictures and descriptions of these products. Engage with these products and research information about your favorites;
- Identify practices associated with *masks*.
- Select a text (i.e. image, literature, film, object, etc.) that will help you jump start your inquiry. Analyze this text: why is it relevant, interesting, what meanings are salient, what is your interpretation of this text, how could you use this text as a preview activity, within an inquiry?

Identify the products and practices related to masks that are associated with this text. What meanings are associated with these products and perspectives? Start writing down hypotheses about these meanings.

- Find additional texts (as data) that will expand your understanding of the cultural context. Which of these texts can you use in your class? Why? Remember to consider size, format. For the ones you have selected, engage in description, comparison with other texts and interpretation. For instance, you can use statistical information, translation of texts into the target language and analysis of differences, web pages and blogs, newspaper articles, photographs, and so on.
- Find an entry into the large topic of mask and explore further. You need to select a small topic that will challenge what you (before the inquiry) and your students think they know about their own and the target languages and cultures. What are the possible interpretations? How is it challenging the status quo? How is this topic taking you from products, to practices and to perspectives?

Rubric (/100)

Criteria	Outstanding – A (25 points)	Good – B (16-24 pts)	Needs Work – C (11-15pts)	Does not meet the Standards – D/F (0-10 pts)
Visual presentation	Extensive use of color, and art. The inquiry journal is attractive	Some use of color and art. Could be more attractive with extra attention to detail	Some use of artwork and color, little attention to detail and organization.	No use of color, artwork, no attention to presentation and organization.
Organization of information	All items in the book at clearly labeled and organized by section, question, theme, topic, etc.	Some organization and some labeling.	Random collection of facts, not organized or labeled	Rare facts, books barely completed.

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Lines of inquiry and data	Multiple and multimodal texts (more than 10) are described, labeled, and analyzed	Multiple texts included (more than 10), labeled and dated. Texts are briefly analyzed.	5 to 10 texts included, some labeled, dated, and described.	None or fewer than 5 texts.
Evidence of inquiry	The topic of mask is thoroughly investigated; products, practices and perspectives are addressed.	Topic of mask is investigated. Products and practices well documented. Perspectives not fully addressed or researched.	Topic of mask is investigated on the surface level. Only products or practices are documented.	No investigation. Collection of information gleaned from websites used as data.

Appendix B. Guidelines for the Preparation of the mask Inquiry Presentation

You will present the findings and processes of your inquiry to the class. You are responsible for designing the contents and the delivery of the presentation in a timely manner. You will have 10 minutes to present your findings, followed by 5 minutes of questions. There are two requirements for the contents of your presentation:

1. Your presentation should reflect the findings of your inquiry;
2. Your presentation should highlight your reflective practice processes. Some of these processes should be discussed in terms of Byram's five components of intercultural competence.

In order to complete this task, you will first meet individually with your instructor to discuss all or some aspects of your inquiry, and your plan for the presentation. You will receive individual advice from your instructor in the preparation of your presentation. Following this meeting, you will have two weeks to design your presentation.

You will present your findings in class and get feedback from your peers. You will have 10 minutes to present your findings, followed by 5 minutes of questions. The following rubric will be used to assess your performance in the debriefing session with your instructor, and should serve as guidelines for your preparation.

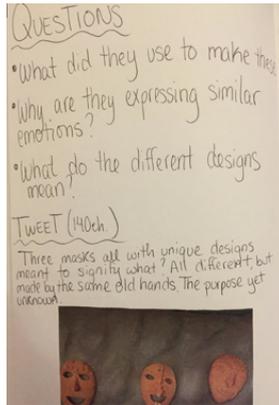
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Criteria	Outstanding – A (25 points)	Good – B (16-24 pts)	Needs Work – C (11-15pts)	Does not meet the Standards – D/F (0-10 pts)
Content (student explains the inquiry process and the findings, which result in learning)	Clearly defines topic and creatively; Supports key findings with relevant and accurate evidence; Multiple and varied sources cited; Evidence of complex problem solving and intercultural competence self-assessment; Provides new insights into the topic.	Clearly defines the topic; Supports key findings with evidence; Multiple sources cited; Evidence of problem-solving; evidence of self-assessment of intercultural competence; Offers insights into the topic.	Somewhat defines the topic; Little evidence to support the topic; Limited sources for evidence; Reviews existing ideas; Summarizes but does not analyze; limited self-reflection on intercultural competence components.	Topic not defined; No or very little evidence to support the topic; Opinion not analysis; Absence of reflection and self-assessment of personal trajectory.
Language use and delivery (student communicates ideas effectively)	Speaks clearly, effectively and confidently; Eye contact (no reading) Engages audience; Attention to language use (TL and English, translation for non-speakers, quotes and explanations).	Speaks clearly, eye contact (no reading). Takes steps to engage the audience; Attention to language use most of the time.	Speaks clearly most of the time but no eye contact (reading); Audience not engaged; Little attention paid to language use and code-switching.	Reading text; Audience not engaged; No attention paid to language use.

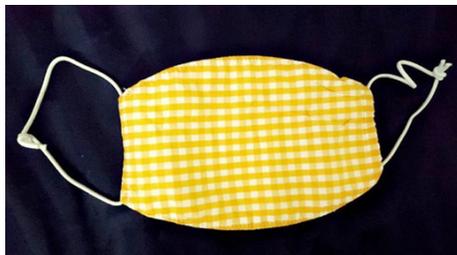
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<p>Organization of the presentation (student has clear and logical organization)</p>	<p>Topic is introduced clearly</p> <p>Key points presented and transitions between points are smooth</p> <p>Conclusion is relevant and logical.</p>	<p>Topic introduced clearly</p> <p>Most transitions connect key points</p> <p>Conclusion is based on evidence</p>	<p>Topic is introduced</p> <p>Some transitions are connected to key points</p> <p>Conclusion uses evidence.</p>	<p>Topic not clearly introduced</p> <p>No connected transitions</p> <p>Ends without a conclusion.</p>
<p>Questions and Answers</p>	<p>Student can answer questions confidently and precisely.</p>	<p>Student can answer questions accurately</p>	<p>Student struggles to respond to question but is accurate and responds to feedback</p>	<p>No knowledge of the topic reflected in inaccurate responses to questions or feedback.</p>

Appendix C. Picture of the Italian teacher’s inquiry journal



Appendix D. Cloth face-mask



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Appendix E. Respiratory health and cough etiquette in Taiwan's subway stations



Appendix F. Health sign in Woodbridge Mall, NJ (April, 2015, photo credit: YCL)



Appendix G. 8th grade Chinese II class exit ticket and discussion activity (front and back)



Collaborative learning through social media for study-abroad and at-home Spanish language learners

Sherry Venere and Jeff R. Watson, *U.S. Military Academy – West Point*

Abstract

This study explores the collaborative, scaffolded learning that takes place via computer-mediated communication between language learners at-home (AH) and those studying abroad (SA) among students of Spanish at the United States Military Academy. Consistent with studies examining social media's effectiveness as a collaborative second language/culture (L2/C2) learning tool (Back, 2013; Gibson, Hyde, & Gordon, 2015; Godwin-Jones, 2016), this study links the formal L2 classroom environment with an informal task-based study-abroad environment and identifies areas of observable cognitive development in such a virtual collaborative space. Through discourse analysis and instructor observations, findings showed that extending the classroom environment via an informal social media-based discussion forum led to unique gains in intercultural competence and cultural awareness. The collaborative exchange provided an effective lens through which the SA learners could examine issues and perspectives of contemporary Spanish society and then transformed those learners into stewards of their cultural and regional knowledge, which they scaffolded to their AH counterparts.

Introduction

Studying a foreign language abroad in and through the culture in which it is spoken is often considered an ideal learning context, even a magical one. Study

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Study abroad (SA) brings together a combination of both formal and informal learning opportunities and resources that most formal classroom learning environments at-home (AH) cannot emulate.

abroad (SA) brings together a combination of both formal and informal learning opportunities and resources that most formal classroom learning environments at-home (AH) cannot emulate. While many studies of the SA environment have focused on the gains in language proficiency during SA (Churchill & DuFon, 2006; Magnan & Back, 2007; Davidson, 2010), many studies are now beginning to look at gains made in the areas of intercultural competence during SA (Deardorff, 2006; Vande Berg, Paige & Lou, 2012; Watson, Siska, & Wolfel, 2013; Watson & Wolfel, 2015) and second language socialization (Kinginger, 2008; Moore, 2008; Wang, 2010). Kinginger (2008) points out that the SA environment provides not only a highly contextualized learning environment but also one in which SA participants participate in numerous identity-destabilizing experiences involving authentic sociocultural behaviors. Through these experiences, SA participants become socialized to varying degrees into their target communities and cultures by adopting appropriate identities and ideologies “associated with the target group and its normative practices” (Duff, 2008, p. 310). This type of socialization abroad also tends to lead to more intercultural competence (IC), which can be defined as “the capacity to generate perceptions and adapt behavior to cultural context” (Hammer, Bennett, & Wiseman, 2003, p. 2) by building empathy and self-efficacy, shifting perspectives, and developing a tolerance for ambiguity.

Additionally, while many studies have looked at ways in which the SA experience can be enhanced through various interventions, especially pre- and post-immersion trainings and reflections (Gray & Savicki, 2015, Kruse & Brubaker, 2007; Vande Berg et al., 2012), more attention is being given to during-immersion interventions. This study takes this approach one step further and looked at how a during-immersion intervention involving both students abroad and students at home might lead to collaborative, scaffolded learning via virtual content-based interaction in an asynchronous computer-mediated communication (CMC) context (online Facebook discussion forum). Specifically, this study asked the following research questions:

1. To what extent does virtual collaboration between SA and AH learners via CMC exhibit improved indicators of global linguistic and intercultural competence?
2. To what extent does scaffolding occur among study-abroad and at-home learners engaged in collaborative participation via CMC? Does this scaffolding occur bi-directionally (SA→AH and AH→SA) and how does this impact the development addressed in number 1 above?

Background

In her seminal work *Cognition as a Collaborative Process* (Rogoff, 1998), Rogoff argues that the understanding of human cognitive development (i.e., learning) is shifting from one focused on individual processes influenced by external factors to one focused on interaction and cooperation in social environments. Instead of

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focusing on learning as the acquisition of knowledge, cognitive development occurs through a person's participation in shared endeavors with others. Rogoff goes on to explain, "a person develops through participation in an activity, *changing* to be involved in the situation at hand in ways that contribute both to the ongoing event and to the person's preparation for involvement in similar events. Instead of studying a person's possession or acquisition of a capacity or a bit of knowledge, the focus is on people's active changes of understanding and involvement in dynamic activities in which they participate" (p. 690). Furthermore, Rogoff continues by identifying both formal and informal environments in which such collaborative learning typically takes place and can be observed. These environments include both the traditional classroom in which learning is scaffolded (collaboratively passed down) from experts (teachers) to novices (learners) as well as in more informal environments in which peers may be collaborating from separate community-based locations (via correspondence). These two environments are of particular interest for this study in which classroom learners and community-based study abroad learners collaborated interactively in task-based target language assignments.

Similarly, collaborative learning has increasingly been targeted through the aid of computer-mediated communication (CMC). Warschauer (1997) specifically speaks of CMC as a means of language-related collaborative learning and points out the sociocultural benefits of such collaboration including becoming competent members of a target-language speech community and gaining important cultural knowledge (p. 471). Warschauer further identifies five unique areas in which computer-mediated collaborative learning takes place: (1) text-based interaction, (2) many-to-many communication via discussion groups, (3) time- and place-independent communication, (4) long-distance communication, and (5) hypermedia linking. In addition to these unique learning environments, while CMC and face-to-face interactions both allow people to co-construct knowledge, "the social dynamics of CMC have proven to be different from those of face-to-face discussion in regard to turn-taking, interruption, balance, equality, consensus, and decision-making" (p. 473). These differences tend to encourage more participation and critical thinking among discussants, which is not always possible in teacher-led discussions in class. Of particular interest to this study's goal to observe culture learning, Warschauer further points out that "comparative investigations, such as research into social or environmental problems in different parts of the world" (p. 475) via CMC are one type of many-to-many long distance projects that can lead to the benefits listed above.

While computer-mediated communication can be both synchronous (simultaneous as in chat environments) or asynchronous (consecutive as in discussion groups), asynchronous CMC has been found to promote more critical thinking and deeper learning by providing a low-stress environment in which review and reflection are an inherent part of the collaborative process (Meyer, 2003; Black, 2005; Lee, 2009). Black (2005) and Lee (2009) both found that collaborative reflection in asynchronous CMC often leads to more investment in the collaborative interaction, more accountability for learning, and deeper reflective learning for all participants.

As a leading means of asynchronous CMC, Facebook is a fitting platform for linguistic and cultural exchange in that it extends the traditional classroom beyond brick-and-mortar into the digital world, connecting people across campuses, countries, and continents.

As a leading means of asynchronous CMC, Facebook is a fitting platform for linguistic and cultural exchange in that it extends the traditional classroom beyond brick-and-mortar into the digital world, connecting people across campuses, countries, and continents. Facebook currently boasts 1.71 billion monthly active users (Stats, 2016) and like other social media sites, is frequented by undergraduates multiple times a day (Dahlstrom & Bischel, 2012, 2014).

In 2010, Facebook introduced Facebook Groups as a way to link users directly to one another based on a specific topic or theme. The Facebook group used in this study provided a useful tool to language and culture include using the platform as a learning management system, for improving grammar and writing skills, and for collaboration among second language (L2) learners and native speakers of a given target language. This project uses this medium to facilitate the collaborative virtual learning environment (VLE) needed for the study.

Methodology

Population

For this study, 12 at-home participants were partnered with five study-abroad participants at the United States Military Academy (USMA) to study the 2015 Spanish general elections. All 17 participants were between the ages of 20 and 22 and the participant group included three seniors and 14 juniors. The collaboration was conducted in the fall of 2015, linking the USMA Spanish Civilization and Culture course (LS483) with a distance learning course (LN451) taken by the SA participants in Spain via a private Facebook Group. Participation in the online collaboration was a required element of each course. The LS483 course instructor (also the Principal Investigator in this study) chose to incorporate the discussion forum in order to complement the AH participants' understanding of contemporary Spain, specifically in the area of the current events.

Collaboration Environment & Guidelines

The discussion forum began in October and lasted through December, taking place during the eight weeks leading up to Election Day in Spain. All participants were assigned the task of following the developments of one of five political parties involved in the elections. The discussion forum took the form of an initial Facebook post among the individual group participants of a particular party, followed by comments and replies to comments. The Facebook posts and their

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comments and replies were treated the same as threads and comments in a more traditional discussion forum platform.

SA participants were required to make two posts per week: (1) an initial post to their particular group commenting on recent news specific to their party, and (2) individual replies to each comment from the AH members of their group. AH participants were required to post at least once per week, commenting on the initial SA participant post. All participants received general guidelines concerning type and depth of content, media sharing, and language use. The sole content requirement was that posts be about the particular political party of the participant and that participants make an effort to assume the perspective of a member of their particular party. At no time did the instructor require or recommend specific topics or content be discussed. There were no stated length requirements for either participant group. Participants were discouraged from making commentary that was superficial in nature. The sharing of media was permitted to all participants, provided that commentary on said media was included. Participants were instructed to write posts in the target language (Spanish), and were encouraged to use correct orthography and mechanics. However, as the collaboration was content-based and not focused on linguistic elements, the instructor did not correct or assess participants' language use.

Findings

Over the course of the eight-week period, SA participants generated a total of 34 initial posts on which AH participants commented a total of 66 times. SA participants then produced 33 replies to the AH participant comments. These 34 threads, to include the initial post, along with its individual comments and replies to comments, were examined qualitatively as individual units. Content analysis techniques were used to identify observable learning moments based on utterances made in the discussion forum.

Because the goal of the study was to investigate observable instances of increased intercultural competence and cultural awareness, the data were categorized using an adaptation of Fahy's transcript analysis tool (Fahy, Crawford, & Ally, 2001). The transcript analysis tool (TAT) codes content as one of five categories: (1) questioning, (2) statements, (3) reflections, (4) scaffolding and engaging, and (5) references. While this model seemed adequate for discourse analysis, the researchers adapted and consolidated these categories to better identify areas of intercultural competence and cultural awareness by adding a category of perspective-taking. Specifically, the researchers consolidated and adapted Fahy's TAT to code posts in the following categories:

1. **Critical Insight:** Evidence of increased depth of insight into critical cultural issues in both groups when completing and reflecting on collaborative tasks. Evidence included asking probing questions, synthesizing cultural issues based on regional realities, comparing/contrasting discourse in multiple social contexts.
2. **Scaffolding:**

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- (a) Evidence of scaffolding on the part of the study-abroad participants when contextualizing their experiences for their at-home counterparts. Evidence included paraphrasing/summarizing/recounting experiences, sharing media, negotiating meaning, and avoiding ambiguity.
 - (b) Evidence of scaffolding on the part of the at-home participants when clarifying, confirming, or reflecting on material from their SA counterparts. Evidence included examples of AH participants prompting SA counterparts to provide more depth and clarity in order to accomplish tasks.
3. Perspective-taking: Examples of perspective-taking on the side of both groups when reflecting on cross-cultural differences. Evidence included comparing/contrasting American values with those in the target culture and reflecting on one's changing identity in light of new cultural awareness.

A descriptive analysis of the 34 posts, along with their comments and replies to comments, is shown in Table 1. It should be noted that some posts were coded for more than one category given the amount of participant text in a given thread.

Table 1. Coding categories and number of posts in each

Category	Number	Percentage
Critical Insight	13	38%
Scaffolding	19	56%
Perspective-taking	18	53%

Given the requirement to adopt the perspective of the political party, a significant number of posts were coded for that category. The scaffolding category is also expectedly high given the requirement to exchange and share comments that would advance the conversation.

While this study did not examine specific linguistic improvements, it is worthwhile to note that the collaboration that took place in Spanish went beyond brief, casual comments, providing instead paragraph-length observations on the diverse cultural and political dynamics at play during the election year. Both at-home and study-abroad participants communicated in Spanish throughout the semester, exchanging information and opinions and expressing their feelings and emotions on a wide variety of topics related to the Spanish elections. The majority of posts and comments were paragraph-length and each type of participant (AH and SA) frequently posed questions to the other as a way to clarify meaning and continue the discussion (See Figure 1 [next page]; translation in Appendix 1). Additionally, the interaction among participants reflects the presentational and interpersonal modes of ACTFL's modes of communication. SA participants engaged in both modes, demonstrating the presentational mode in their weekly post and the interpersonal in the various replies to the AH participants. AH participants most clearly demonstrate the interpersonal modes in their responses to the weekly post and any subsequent comments.

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borders. Furthermore, SA participants made numerous comparisons between Spanish cultural realities and American perceptions by providing AH participants with the uniquely Spanish perspective as well as that of an American encountering and discussing these issues first-hand in a foreign culture. However, rather than privilege one culture above another, they often leveraged their own American perspectives to better understand Spanish society and culture (See Figure 2).

Discussion

The study described herein was particularly interested in the emergence of intercultural competence and cultural awareness through collaborative participation. The asynchronous nature of the CMC allowed participants to reflect on the comments and questions posed in each discussion thread and to share resources, such as links to periodicals and other media, to help both contextualize and continue the conversation. The collaboration demonstrated that the emergence of such behaviors was particularly possible by observing instances of critical insight, scaffolding and perspective-taking by the participant groups. As mentioned above, translations of the screen-captured posts are provided in Appendix 1.

Critical Insight

Evidence of greater insight into the cultural issues and political dynamics at play in the project was readily observed in the discussion forum context.

Evidence of greater insight into the cultural issues and political dynamics at play in the project was readily observed in the discussion forum context. Evidence of both SA and AH participants included asking probing questions of their peers based on the content provided and the ability to think critically and to synthesize cultural issues based on regional realities. Topics discussed included economic austerity, unemployment, Spain as a global partner, Basque separatism and Catalan independence, and domestic and international threats to national security. Discussion of these topics allowed participants to demonstrate depth of insight into political discourse and the contexts in which it takes place. This was particularly true as the SA participants demonstrated their abilities to synthesize issues based on the regional realities they were experiencing first hand and to scaffold those insights to their AH counterparts.

For SA participants, this synthesis often took the form of sharing links to Spanish periodicals and reporting on topics combining knowledge gained from the articles, interaction with Spanish peers, and their own emerging understanding of the topic in the Spanish context. In doing so, SA participants significantly enriched the forum and elicited questions from AH participants to co-construct a fuller picture of the political landscape. One example of such insight was observed in SA participant #5's reflection into what influences the political opinions of Spaniards while discussing the political importance of Spain's Basque region in the larger national context. In his post, SA participant #5 asserts that Spaniards seem to think of politics and candidates based more on their historical effects and their long-term effects on the country.

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Cuando hablan del futuro del país están preocupado de decisiones ahora que afectarán el país en el largo plazo (me suenan aprensiones lo que ocurre ahora y cómo afectarán el país hasta el año 2050. [When they speak about the future of the country they are worried about decisions now that will affect the country in the long-term (they tell me about worries that happen now and how they will affect the country until 2050.)]

He supports this assertion by referencing both periodicals and personal conversations with Spaniards. These comments demonstrated his ability to coherently synthesize knowledge gained through his own research with that gained in daily, personal interactions with his Spanish peers. This commentary provided invaluable information to the AH peers on the relevance of the Basque region as well as critical insight into the Spanish electorate from a reliable in-country source.

Critical insight was also seen in a post by SA participant #3, who reported how his Spanish peers reacted to a surprising development within his assigned political party. In his post, SA participant #3 reported the betrayal felt by cadets at the Spanish Military Academy upon hearing the news that a former military leader, previously viewed as a conservative, had pledged his support and accepted a leadership position with the far-left party.

Los cadetes de la Academia General Militar están escandalizados por ese evolución de Podemos...Estaba tomando un té en la cantina de la AGM cuando oye alguien gritando sobre “traición” y “una violación de la fe español” en referencia a la decisión de GEN Rodríguez. [The cadets of the Spanish Military Academy are shocked by this development in Podemos...I was having tea in the Academy’s cafeteria when I heard someone shouting about “betrayal” and “a violation of Spanish faith” in reference to General Rodríguez’s decision.]

He follows up with his own reflection on the event, expressing admiration for the former military leader’s support for the party even though his colleagues may disagree, and asks his AH peers for thoughts on the involvement of military leaders in politics. These comments showed his ability to synthesize the reactions of his Spanish peers and his own personal reflections on a complicated and controversial situation highly relevant to the changing political landscape of Spain as well as the role of the Spanish military in that landscape. In their responses, AH participants also displayed critical insight when they presented alternative ways of examining the topic and intuitively synthesized material scaffolded to them from their SA counterparts. In response to another weekly post by SA participant #3, AH participant #8 demonstrated a unique insight into Catalanian independence by reflecting on the viewpoints of those involved in this movement.

Creo que la cosa más importante para los catalanes es el sentimiento que el gobierno no está escuchando a ellos. [I believe that the most important thing for the Catalonians is the feeling that the government is not listening to them.]

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Previous comments in the thread by SA participant #3 and AH participant #7 focused on the far-left party's historical support for this movement and the potential benefits of aligning themselves with other political parties against the movement. AH participant #8, on the other hand, departed from that perspective to instead focus on the deeper sentiment held by those in favor of Catalanian independence. By framing his comment in this context, he provided insight into a more personal side of the debate and into how his assigned party should approach the issue mindful of this perspective.

Scaffolding

The collaborative nature of the project also led to numerous examples of scaffolding by both participant groups. Through scaffolded interactions, participants could reflect on contemporary topics, explore diverse perspectives in their own and others' contributions, and gain insight into cultural dynamics not typically found in textbooks. Evidence of scaffolding by SA participants often occurred in both initial weekly posts and replies to comments made by AH participants, in which they shared media as a reference, attempted to make meaning of it, and when necessary, clarified statements to avoid ambiguity. The following excerpt (Figure 3 [next page]) shows an instance of scaffolding by SA participant #4 in her replies to the comments of her AH peers.

In these responses to commentary from AH participants, she supported and contextualized her response with information from her own research and provided references. Her concise summary of the information from the references answered the immediate question of her AH peer and went a step further by predicting negative factors as to why today's Spaniards may choose to live abroad.

Puede haber varias razones explicando su marcha: la crisis económica, falta de empleo, etc. [There could be various reasons explaining their departure: the economic crisis, lack of jobs, etc.]

She further scaffolded her response to her AH peer's comment about their candidate's outreach to these voters and suggested the candidate's strategy may be to entice them to return to a better Spain under his leadership.

Aunque estén viviendo en el extranjero, Rivera reconoce que todavía son españoles y cree que tal vez volvieran a España si ven que el país está mejorando políticamente, económicamente, y socialmente. [Although they are living abroad, Rivera recognizes that they are still Spaniards and believe that maybe they will return to Spain if they see that the country is improving politically, economically, and socially.]

By doing so, she demonstrated her effort to engage her peers in discussion by providing additional information to contextualize the topic for them, making assertions about the meaning of the candidate's actions, and continuing the conversation across the thread of comments and replies.

Comments by SA participant #2 demonstrate another example of this scaffolding in his replies to his AH peers on the government's strong response against Catalanian

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Figure 3. Scaffolding 1 (Spanish):

AH Participant #9 Tiene mucho sentido que los Ciudadanos están buscando en otros lugares para los votos. No he pensaría para ir afuera el país para sacar más votos- los del extranjeros. Pero estoy de acuerdo con los líderes de los Ciudadanos- si quieren conquistar los de PP y el PSOE, tienen ser creativos y buscan en todos lados. ¿cuantos votos extranjeros piensas existen en real afuera de España?
Like · Reply · October 30, 2015 at 2:39pm

SA Participant #4 Yo realmente estoy sorprenda que haya suficiente Españoles en el extranjero para que sean considerados una población clave en las elecciones este Diciembre. En un informe difundido por el Instituto Nacional de Estadística, al inicio del año aproximadamente 2, 183,043 españoles viven en el extranjero. Puede haber varias razones explicando su marcha: la crisis económica, falta de empleo, etc. ¿Dónde viven estos españoles? Según la Estadística del Padrón de Españoles Residentes en el Extranjero (PERE), el destino preferido es América seguido por Europa. Hoy en día, 1.3 millones de españoles viven en América Latina y 730,839 en países europeos.
Like · Reply · November 3, 2015 at 9:54am

SA Participant #4 Aquí esta el artículo: <http://www.elmundo.es/.../18/55095bda22601d190c8b4456c.html>

La cifra de españoles en el extranjero se incrementa en 124.995 personas...
ELMUNDO.ES
Like · Reply · Remove Preview · November 3, 2015 at 9:54am

AH Participant #10 Estoy en acuerdo con lo que has dicho. No es una sorpresa que Rivera decidió usar la red para invitar a los demás que están afuera del país. El uso de la tecnología por Rivera será una manera de vencer a la oposición de su partido político. Estoy bien interesado a ver los resultados de está opción de extender la mano a los españoles afuera del país.
Like · Reply · October 31, 2015 at 9:32pm

SA Participant #4 Es una población bastante grande que quizás pueda tener mucha influencia en las elecciones. Creo que además de aumentar el número de seguidores del partido, este gesto puede crear un sentimiento de unidad nacional en el país. Aunque estén viviendo en el extranjero, Rivera reconoce que todavía son españoles y cree que tal vez volverían a España si ven que el país está mejorando políticamente, económicamente, y socialmente.
Like · Reply · November 3, 2015 at 10:03am

independence (Figure 4 [next page]). In his response to AH participants #4's and #5's support for the right to debate the separation of Catalonia, SA participant #2 leverages his knowledge of Spain's economy and warns of the danger of losing the contribution of the wealthier regions.

Si cataluna se independizara haria una precedente en el futuro y tambien hay mucho discusion de este tema pero yo creo que espana perderia una gran fuente de impuestos que ayuda el resto de país. [If gains its independence it would set a future precedent and there is also a lot of discussion about this but I believe that Spain would lose a large source of its taxes that helps the rest of the country.]

While his comment does not directly refute the opinions of his AH peers, it does further clarify his position and helps his AH peers better understand this unique position.

Evidence of scaffolding by AH participants to their SA counterparts was also observed in their comments to the weekly posts thereby prompting their SA counterparts to reply, clarify, and summarize. These comments often showed the AH participants bringing in new knowledge as a way of reflecting on the weekly post as well as seeking more information from the SA participant. In one such excerpt, AH participant #3 replied first to a post by SA participant #1 about the government's response to Catalanian independence by interpreting the response as an attack from the socialist party to gain a greater share of the vote. AH participant #2 further contributed to the thread by contextualizing the government within the larger conservative European parties with whom it shares a platform of anti-independence.

Figure 4. Scaffolding 2 (Spanish)

SA Participant #2
November 10, 2015

Uno de las pocas ocasiones que se ven dos partidos ideologicamente opuestos trabajando juntos. Rajoy y Sanchez se reunen a hablar del tema de mantener la unidad de espana. Sanchez, en el video que el articulo contiene, dice que este acto esta fuera de la democracia. Que opinan uds de lo que dice el? Tiene razon o esta equivocado?



Rajoy y Sánchez hablan y se citan en Moncloa mañana por el desafío catalán
Ambos expondrán hoy una posición común ante la declaración independentista y reúnen este martes en la sede del Gobierno

POLITICA.ELPAIS.COM | BY ANABEL DIEZ

Like Comment Share

Seen by 28

AH Participant #4 Me interesa como los Estados Unidos apoya unas separatistas pero no apoya otras. Por ejemplo, apoya Taiwán/China y los Falklands/Argentina. En este caso parece que los Estados Unidos no tiene un opinión sobre Cataluña. En mi opinión, la decisión de Sánchez y Rajoy a trabajar junto contra Cataluña es obvio porque ningún presidente puede quitar un parte del país. No sé qué ocurrirá pero yo apoyo Cataluña. Es la derecha de un parte del país a esperar si al país no ayuda o mejora la parte. También si ellos son aparte, España posiblemente hace cosas más dramáticos para arreglar su situación económica. ¿Qué piensas sobre la independencia?

Like Reply November 12, 2015 at 11:11pm

SA Participant #2 Estoy de acuerdo que si la mayoría de la gente quieren separarse se debe permitir que se separen. Parece que si los EEUU no les interesa mucho la cuestion simplemente porque no hay beneficios en apoyar. Casi todos fuera de Cataluña esperan que no se separen. La independizacion de ella significara la quiebra de la constitution. Quedaria fuera de la UE y yo creo que el transito a un país autonomo sena demasiado caro en plazo corto.

Like Reply November 17, 2015 at 6:26am

Write a reply...

AH Participant #5 Estoy de acuerdo en la opinión que la decisión de los partidos es para obtener los mas apoyo del país. Pero también, la unificación es un tema muy importante para socialismo y el partido PSOE. El objetivo del socialismo es la aumento de recursos y la distribución. La libertad solamente existe en la decisión para vivir en España, después, debe contribuir a la sociedad, según las valores del partido y ideas fundamentales del socialismo.

Like Reply November 13, 2015 at 7:38am

SA Participant #2 Cataluña y Pais Vasco son las comunidades mas ricas de todo espana. Si cataluna se independizara hania una precedente en el futuro y tambien hay mucho discusion de este tema pero yo creo que espana perderia una gran fuente de impuestos que ayuda el resto de país. Todavía creo que tienen el derecho de discutir la independizacion aunque tal vez la decision de ello sea egoista

Like Reply November 17, 2015 at 6:30am

El Partido Popular en toda Europa ha declarado que no aceptará cualquier intento por la independencia de cualquier nación. A diferencia de sus homólogos en PSOE y Ciudadanos, Rajoy ha dejado claro que no hay discusión sobre la independencia. [The Partido Popular throughout Europe has declared that it will not accept any attempt for independence by any nation. Unlike his counterparts in PSOE and Ciudadanos, Rajoy has made it clear that there is no discussion about independence.]

These comments scaffolded new perspectives to the SA participant thereby prompting him to consistently clarify his position, either agreeing and continuing the discussion or disagreeing with the comment.

Perspective-taking

The assigned tasks and the discussion forum environment also required the participants to persistently adopt the point of view of their assigned political party. As such, a certain amount of perspective-taking was expected. Concrete examples of participants taking the perspective of the political party are seen in numerous posts by AH participant #5 in which her responses often used the first person plural subject pronouns and verb conjugations (See Figure 5 — top post [next page]).

While this study is not focused on linguistic development, the consistent use of these elements confirm that her comments were rooted in the perspective of her political party. She also reinforced this perspective by frequently incorporating elements from the party's platform, history, and core values into her comments to her peers:

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Figure 5. Perspective-taking 1 (Spanish)

SA Participant #2
October 26, 2015

Pedro Sánchez, el secretario general del PSOE y uno de los candidatos de las elecciones que acontecerán el 20 de diciembre repasó sus tres objetivos si se le elige: combatir la desigualdad económica, el paro, y la corrupción. Sánchez da énfasis en programas sociales y propone que él es el único que puede hacer los cambios necesarios que hace falta al país. Como manifestación de su compromiso a progreso Sánchez dice que no pactará con "las siglas de un partido, sino con sus políticas". De todo lo que he escuchado y de las conversaciones que he tenido he sentido que la gente común, la gente trabajadora ya está hartos de la corrupción y el desempleo persistente. Sánchez se enfoca en la frustración de la gente y las promesas apetecibles ("Sánchez propone subir los impuestos a las grandes empresas, homogeneizar el impuesto de sucesiones y donaciones y endurecer la persecución contra el fraude") promueven que gane más apoyo. El desempleo de España sigue arriba de 20% y mucho más para los de menor de 25 años. Me parece que hay muy pocos que creen que se ha manejado el país bien sino que ha de arreglar el lío que es España. Las discusiones entre la oposición se centra en como salir de la ruina.

AH Participant #4 Este tipo de economía mala esta en el escaló de los Estados Unidos en los 30s. La sola manera a cambiar la efectos negativos es estás ideas extremas y me parece que estás deben ser mas fuerte que Sánchez dice. En general, para una economía bueno, pienso que el gobierno debe limitar sus regulación en el mercado pero cuando una depresión y paro en este magnitud es la responsabilidad del gobierno a hacer un solución fuerte y rápido.
Like Reply · October 30, 2015 at 5:24pm

AH Participant #5 Estoy de acuerdo. Necesitamos hacer unos cambios rápidamente para resolver la economía. La única manera que podemos hacer esto es usando una respuesta fuerte del gobierno. Yo desafío a los otros partidos ofrezca un ejemplo o otra manera de cambio grande sin control grande del gobierno.
Like Reply · October 30, 2015 at 7:17pm

SA Participant #2
October 13, 2015

El cambio que uno
Hay varios partidos políticos actuales y vigentes en España que varían desde la derecha hasta la izquierda. Históricamente habian dos partidos que dominaban la escena política: el PSOE-Partido Socialista Obrero de España de la centroizquierda y PP-Partido Popular de la centroderecha. Últimamente, han surgido dos nuevos partidos políticos: Ciudadanos y Podemos. PSOE acusa a Ciudadanos de apoyar al PP así que no son progresistas sino derecha. También, intentan a convencer a los votantes que Ciudadanos es "moderna y atractiva, pero derecha" a la vez diciendo que un voto para ellos resultará en PP gobernando de nuevo. Este artículo muestra lo fatal de lo político. Cada partido intenta a desacreditar al otro diciendo que los demás no son verdaderamente de la izquierda o derecha, es la polarización de espectro político lo cual no da cupo a negociaciones ni transigencias. El gobierno resulta inmóvil como ya vemos en el nuestro. Es una cuestión de cuanto estás dispuesto a transigir o a qué punto debes seguir turca en cambiar la opinión.

AH Participant #3 PSOE tiene una estrategia dirigida directamente al PP con los intereses que menciona Wyatt. Aunque tenemos el aspecto de el PSOE buscando enemigos en sentido comun, se nota que PSOE ataca a al PP con alegaciones políticas y no en tal tanto en aspectos mas concretos que afectan el país. Aunque hay voto radical que esta surgiendo, el PSOE y PP dominan la batalla política.
Like Reply · October 13, 2015 at 11:58pm

AH Participant #5 Es verdad que el PSOE usa retorica para comunicar sus opiniones al publico pero esto es necesario en el discurso politico. Tambien, el PSOE confian en los partidarios a consumir sus propias fuentes que explica sus politicas monetarias y fiscales en relacion del deficit, su programa de desempleo que se llama el plan de choque. Hay un citio web, psoetv.es, que tiene todos sus medios y discursos sobre los politicos. La respuesta de razon y paciencia de esta manera de comunicacion indica respeto a los votantes y los otros partidos.
Like Reply · October 16, 2015 at 12:47am

AH Participant #4 Estoy de acuerdo, todos partidos usa retorica a hacer una conexión con la gente pero abajo del superficie son los ideas politicos real y estos son que es importante. PSOE es una de las sola partidos que actualmente tiene un plan comprehensiva a arreglar el gobiernos y economía. Pienso que un diálogo abierto debe hacer bueno para todos partidos pero sin un plan actual de los otras partidos no tenemos hacer progreso.
Like Reply · 1 · October 19, 2015 at 9:11pm

Necesitamos hacer unos cambios rápidamente para resolver la economía. La única manera que podemos hacer esto es usando una respuesta fuerte del gobierno. Yo desafío a los otros partidos ofrezca un ejemplo o otra manera de cambio grande sin control grande del gobierno. [We need to make rapid changes to fix the economy. The only way we can do this is with a strong response from the government. I challenge the other parties to offer an example or another way of significant change without large control of the government.]

Evidence of the above is not only seen in threads among participants that share political parties, but also in threads in which participants affiliated with other political parties come to defend the views of their parties. This was not a requirement of the discussion forum, and therefore, is seen as a strong example of this type of perspective-taking. As a representative of his political party, for example, AH participant #3 engaged with other groups on at least two occasions to criticize the actions of other parties (See Figure 5 – bottom post). As a representative of the conservative party, AH participant #3 engaged with the group covering his main opponent, the socialist party, and criticized the events being discussed in the thread as a direct attack on his party's candidate rather than focusing on the issue.

Aunque tenemos el aspecto de el PSOE buscando enemigos en sentido comun, se nota que PSOE ataca a al PP con alegaciones políticas y no en

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tal tanto en aspectos mas concretos que afectan el país. [Although we have the idea that PSOE is looking for a common enemy, one notes that PSOE attacks the PP with political allegations and not so much on concrete issues that affect the country.]

The comments against his party in the original post and subsequent comments from the AH participants in the group prompted him to insert himself into the conversation and come to their defense, an obvious example of perspective-taking on his part.

Additional evidence of perspective-taking was observed when participants made comparisons between Spain and the United States in their interactions. While these comparisons did not appear in every post, comment, or reply, they appeared occasionally throughout the various groups and frequently among some participants. A total of 12 threads were coded as this type of comparative perspective-taking among participants. References to the United States were typically explicit in these comparisons and were used by participants to contextualize a given event or topic. While most comparisons were neutral, the participants often contrasted a given topic to emphasize the difference or uniqueness of the Spanish perspective.

The incorporation of these cross-cultural comparisons had the potential to demonstrate a shift in perspective on the part of all participants. For example, the following discussion between AH participant #2 and SA participant #1 compared the new multi-party system with that of the U.S.'s traditional two-party system. AH participant #2 made the comparison in his weekly comment, emphasizing the risk posed by the multi-party system by highlighting the U.S.'s issues just managing a two-party system.

En comparación a los Estados Unidos, que ya tiene sus problemas con sólo dos partidos, España no puede ser capaz de tener un país tan dividido. [In comparison with the United States, that already has its problems with only two parties, Spain is not capable of being a country so divided.]

The comparison did not favor either approach as both seemed problematic to him, with Spain seeming the riskier situation at the present moment. SA participant #1, however, seemed inclined to support the Spanish multi-party system as the formation of pacts among parties, in his opinion seemed to lead to a better reflection of the electorate.

En España los partidos tienen hacer pactos y a veces los pactos son un espejo más preciso de los deseos de la gente que las decisiones hechas sin pactos. [In Spain parties have to form pacts and sometimes pacts are a more accurate reflection of the people's wishes than decisions made without these pacts.]

His favoring of the Spanish approach in extending the comparison reflects a shift towards the Spanish perspective, potentially as a result of his interaction with Spanish peers.

Overall, the virtual collaboration via CMC exhibited many indicators of growth in the areas of global linguistic and intercultural competence. Students

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engaged well with the assigned tasks in the target language, performed a number of socially authentic and pragmatic functions relevant to the CMC environment, and displayed increased cultural awareness and the ability to shift perspectives to negotiate the meaning of intercultural dynamics. In response to research question two, unscripted and unguided scaffolding also took place bi-directionally in the interactions. SA participants routinely clarified, summarized, rephrased, shared media, and negotiated meaning with their AH counterparts. AH participants also engaged in scaffolding by offering unexpected perspectives thereby causing the SA participants to clarify their position, rephrase, and reposition themselves idealistically and culturally. In terms of the virtual learning environment itself, many participants expressed appreciation for the familiarity and ease with which the interactions took place in the Facebook group. The informal nature of the social medium created a unique forum for collaborative learning that enhanced both the study-abroad environment and the classroom environment at-home.

Implications for Future Study

Feedback gathered from the AH participants in the study dealt primarily with instructor-intervention in the forum. Some participants suggested that the course instructor should provide the weekly topic for discussion so as to provide a more concrete framework for the topics discussed. Others disagreed, saying that they preferred to have the topic chosen by the SA participants so that the discussion may take its own shape. Moving forward, in future iterations of this study, it is recommended to continue the practice of allowing the SA participants to introduce the weekly topic for discussion and for the instructor to not intervene in this area. As the goal is to leverage the emerging expertise of the SA participants and to encourage them to become stewards of their cultural knowledge, it is important that they choose the most relevant topics to discuss each week based on their in-country experience.

Additionally, in the future, the study's observations in the area of intercultural competence will need to be confirmed with additional measures, such as quantitative or other qualitative approaches to determine the quality and depth of IC. In future iterations of the study, the researchers plan to implement a pre-and post-collaboration assessment using the Intercultural Development Inventory (IDI).¹ Currently, all study-abroad participants at West Point take the IDI before and after their semester abroad. This instrument will be implemented for the AH participants as well. Through the IDI's guided development insights, researchers will be able to link observed instances of intercultural competence in the online interactions with specific areas of intercultural needs in the IC of participants. In the 2016-2017 academic year, the study will repeat with new SA and AH participants. The participants will explore Spain's complex relationship with their national and regional identities by investigating and discussing five of Spain's

1. The Intercultural Development Inventory (IDI) is a proprietary measure of intercultural competence developed by Hammer and Bennett (Hammer, 2008). The IDI is a psychological survey that places survey-takers on a six-level theoretical continuum based on the Development Model of Intercultural Sensitivity (Bennett, 2013).

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autonomous communities, including those currently seeking independence. A Facebook-based virtual learning environment along with pre- and post-project administration of the IDI and L2 proficiency tests will provide a new set of data on which to take the next logical step in investigating the IC benefits of collaborative learning between SA and AH participants. While examining linguistic gains is not a primary element of the study, the incorporation of L2 proficiency tests will provide the opportunity to examine any unique linguistic changes taking place globally during the collaborative exercise.

Conclusion

In sum, the structure of the virtual discussion forum and collaborative exchange in this pilot study provided an effective lens through which the SA participants could examine issues and themes of contemporary Spanish society and gain critical insight into the lived experience of their Spanish peers in their host communities. In addition to generally increasing their cultural and regional awareness, it pushed them to shift perspectives and adapt their world view and identities, a key to increasing intercultural competence. However, the collaboration of the SA participants led to more than just changes in their own personal intercultural identities; it also transformed them into stewards of this cultural and regional knowledge, which they scaffolded down to their AH counterparts. By exploring the learning opportunities provided by this social network, which extended their classroom into an informal collaborative learning environment, the AH participants enhanced their own cultural and regional awareness by co-constructing knowledge with their SA counterparts. In addition to meeting ACTFL goal areas for language and culture learning, participants also demonstrated gains in important 21st century skills, such as information and media literacy as well as social and cross-cultural skills (Partnership for 21st Century Learning). The knowledge and language experience gained through the pilot collaboration was integral in providing participants with in-depth real-world knowledge and perspectives of Spanish society and culture.

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Appendix 1: Translation of Spanish Screen Captures

Figure 1

SA Participant #5: The Partido Nacionalista Vasco (PNV) is worried by the more than likely absence of its political power in the Congress. The PNV fear that if they lose seats in Madrid against other parties from the Basque Country, the new representatives, while from the Basque Country, will not represent

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the people of the Basque Country or their goals. The question is if the representatives of the PNV aren't elected, does this mean the Basque people do not want the goals of this party?

AH Participant #11: Do you think that the Basque people would vote for other parties if those parties do not represent the goals of the people? If that happens, maybe the goals of the PNV and those of the people are more different than the PNV think.

SA Participant #5: As you've mentioned, not all of the Basque population supports the PNV. Although many times the opinion of the Basque people is very stereotypical, there are supports of all of the political parties. This image, while from 2014, shows it. So, it isn't that the Basque people would vote for parties that don't support their goals, but rather that if they do vote for other parties then the goals of the people aren't the same as the goals of the PNV. Perhaps the Basque Country is changing.

Figure 2

SA Participant #1: It is easy to say that the sciences, universities and industry are important for economic growth. All of the parties, during a discussion hosted by the Cotec Foundation, agreed that sciences should receive more money. The representative of the PP, María Jesús Moro, said that the PP would increase the budget for the sciences to 15% of the budget for 2016. A large part of this plan is the creation of a State Agency of Research "in the coming weeks." The problem is that the PP has said that the State Agency of Research should have been running since 2012. The fact that the Agency still doesn't exist has giving ammunition to the other parties against the PP and other powerful parties. It is possible that with the creation of the agency the position of the PP will improve. However, three years have already passed since the PP's promise that the agency would exist and it still doesn't exist. Perhaps the continual loss of support will make the PP create it.

AH Participant #2: Increasing research in the Sciences, construction of industry and an increase in the amount of money spent on universities and opening access to more students, is necessary in any modern country. If we look to the initiatives of President Obama, many of them mean an increase to spending in the sciences and an increase in the ability for students to pay for college. While three years have passed since the elections for the PP and there have not been many increases in these areas, they have also been struggling with an economic crisis. Once they stabilize the economy I would not be surprised to see great amounts of money be spent in this area because Spain is going to want to catch up with the rest of the world. If the PP can help stabilize the economy, dealing with one of these will give them a way to gain more support.

SA Participant #1: Perhaps Spain should concentrate on the creation of more jobs in sciences than on education. There are many in Spain that received their degree here but later leave to work in other countries within the European Union.

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Figure 3

AH Participant #9: It makes a lot of sense that Ciudadanos is looking in other places for votes. I hadn't thought to go outside the country to get more votes – those of the Spaniards abroad. But I agree with the leaders of Ciudadanos – if they want to beat PP and PSOE, they have to be creative in looking everywhere. (SA Participant #4), how many absentee votes do you think exist outside of Spain?

SA Participant #4: In reality, I was surprised that there were enough Spaniards abroad to be considered a key population in the elections this December. In an article put out by the National Institute of Statistics, at the beginning of the year, approximately 2,183,043 Spaniards lived abroad. There could be various reasons explaining their departure: the economic crisis, lack of jobs, etc. Where do these Spaniards live? According to the Padrón Statistics of Spaniards Living Abroad (PERE), the preferred destination is America followed by Europe. Today, 1.3 million Spaniards live in Latin America and 730,839 live in European countries.

SA Participant #4: Here is the article.

AH Participant #10: I agree with what you have said, (SA Participant #4). It's not a surprise that Rivera decided to use the Internet to invite the others that are outside the country. Rivera's use of technology will be a way to beat the opposition to his party. I am very interested to see the results of this option to extend a hand to Spaniards living abroad.

SA Participant #4: It is a large enough population that perhaps they can have a lot of influence in the elections. I believe that besides increasing the number of supporters in the party, this gesture could create a sense of national unity in the country. Although they are living abroad, Rivera recognizes that they are still Spaniards and believe that maybe they will return to Spain if they see that the country is improving politically, economically, and socially.

Figure 4

SA Participant #2: One of the few occasions that you see two ideologically opposite parties working together. Rajoy and Sanchez met to discuss the topic of maintaining Spanish unity. Sanchez, in the video contained in the article, says this act what outside of the bounds of democracy. What do you think of what he said? Is he correct or mistaken?

AH Participant #4: I'm interested in how the United States supports some separatists but doesn't support others. For example, it supports Taiwan/China and the Falkands/Argentina. In this case it seems that the United States doesn't have an opinion about Catalonia. In my opinion, the decision of Sanchez and Rajoy to work together against Catalonia is obvious because no president would get rid of a party of its country. I don't know what will happen but I support Catalonia. It is their right as a part of the country to hope [sic: separate] if the country doesn't help or better that part. Additionally, if they are not a part of Spain, Spain might possibly do something more dramatic to solve its economic crisis. What do you think about independence, (AH Participant #5)?

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- SA Participant #2:** I agree that if the majority of the people want to separate they should be allowed to separate. It seems that the United States isn't that interested in the question because there is no benefit in supporting it. Almost everyone outside of Catalonia hope they do no separate. Their independence means a break with the constitution. They would remain outside of the European Union and I believe the transition to an autonomous country would be too costly in the short term.
- AH Participant #5:** I agree with the opinion that the decision of the parties is to gain more support in the country. But, unification is an important theme for socialism and the PSOE party as well. The objective of socialism is to increase resources and their distribution. Freedom only exists in the decision to live in Spain, after, you should contribute to society, according to the values of the party and the fundamental ideals of socialism.
- SA Participant #2:** Catalonia and the Basque Country are the wealthiest communities in all of Spain. If Catalonia gains its independence it would set a future precedent and there is also a lot of discussion about this but I believe that Spain would lose a large source of its taxes that helps the rest of the country. I still believe that they have the right to debate their independence although the decision to do it may be selfish.

Figure 5 (Top)

- SA Participant #2:** Pedro Sánchez, the general secretary of the PSOE and one of the candidates in the elections happening on December 20th reviewed his three objectives is he is elected: to fight economic inequality, unemployment, and corruption. Sánchez emphasized social programs and proposed that he is the only one to make the necessary changes that the country needs. As proof of his commitment to progress Sánchez says that he will not make agreements "with the initials of a party, but with its policies." From everything that I've heard and from the conversations that I've had with everyday people, the working class is already frustrated with the corruption and the continuous unemployment. Sánchez focuses on the people's frustration and appealing promises ("Sánchez proposes to raise taxes of larger corporations, standardize the inheritance tax and strengthen the pursuit of fraud.") make it so he gains support. Unemployment in Spain is above 20% and much more for those younger than 25 years old. It seems to me that there are very few who believe that the country has been managed well except that they have tried to fix the mess that is Spain. The discussion of the opposition focus on this as how to escape the mess.
- AH Participant #4:** This kind of poor economy is on the scale of the United States in the 30's. The only way to change the negative effects are extreme ideas and it seems to be they should be much stronger than what Sánchez says. In general, in a strong economy, I think that the government should limit its regulation in the market but when there is a depression and unemployment is of this magnitude it is the responsibility of the government to find a strong solution quickly.

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AH Participant #5: I agree, (AH Participant #4). We need to make rapid changes to fix the economy. The only way we can do this is with a strong response from the government. I challenge the other parties to offer an example or another way of significant change with large control of the government.

Figure 5 (Bottom)

SA Participant #2: “The change that unites.” There are various political parties current and active in Spain that vary from the right to the left. Historically there have been two parties that dominated the political scene: the PSOE – The Socialists Workers Party of the center-left and the PP – the Popular Party of the center-right. Recently, two new parties have emerged: Ciudadanos and Podemos. PSOE accuses Ciudadanos of not being progressive but of the right in supporting the PP. They also are trying to convince voters that “Ciudadanos is modern and attractive, but the right” while saying that a vote for them would result in the PP governing once again. This article demonstrates the worst of politics. Each party attempts to discredit the other saying that others aren’t really with the right or the left; it is the polarization of the political spectrum that prevents negotiations and compromises. It is a question of how many are willing to compromise and to what point you should continue to be Turkish [sic: stubborn] in changing your opinion.

AH Participant #3: PSOE has a strategy directed completely at PP with the comments mentioned by (AH Participant #7). Although we have the idea that PSOE is looking for a common enemy, one notes that PSOE attacks the PP with political allegations and not so much on concrete issues that affect the country. Although the radical vote is emerging, the PSOE and PP dominate the political battlefield.

AH Participant #5: It is true that PSOE uses rhetoric to communicate its opinions to the public but it is necessary in political discourse. PSOE also trusts in its supporters to use its own sources to explain their monetary and fiscal policies in relation to the deficit, its program for unemployment named the crash plan. There is a website, psoetv.es, that has all of its media and resources about its politics. This type of logical and patience response in its communication shows respect to the voters and to other parties.

AH Participant #4: I agree, (AH Participant #5), all of the parties use rhetoric to make a connection with people but below the surface are the actual political ideas and these are what’s important. PSOE is one of the only parties to actually have a comprehensive plan to fix the government and the economy. I think that an open dialogue is good for all parties but without an actual plan from the other parties there will be no progress.

Developing Intercultural Learning among Students in Short-Term Study Abroad Programs

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Abstract

Short-term study abroad programs, normally defined as programs eight-weeks in length or fewer, have become the most popular form of study abroad among post-secondary students. According to the 2015 Open Doors report, sixty-two percent of U.S. post-secondary students participating in study abroad programs in 2013-14 chose short-term programs (Institute for International Education, 2015).

Academic institutions are encouraging students to study abroad and foreign language instructors recognize the value of cultural and linguistic immersion for their students. However, not all study abroad programs have a direct impact on students' intercultural competence, and common practice is to assume that simply being in another country and completing a course of study is sufficient. This does not ensure that students improve their intercultural skills or see a growth in their interpersonal and intrapersonal development.

There are parallels to be made between study abroad and service learning, in that they are both experiential activities with a goal of having an impact on attitudes and behaviors. Critical reflection activities are an essential component of service learning and promote learning beyond what is gained through the traditional academic content and service activities.

This article discusses the limitations of short-term study abroad programs in regard to the development of intercultural competence. The importance of critical reflection activities to support intercultural development is discussed as are ways

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to integrate these activities into a program and to assess their impact. Examples of reflections activities are included in the appendices.

Short-term study abroad programs, which are normally defined as programs eight weeks in length or fewer, have become the most popular form of study abroad among post-secondary students. According to the 2015 Open Doors report, sixty-two percent of U.S. post-secondary study abroad participants in 2013-14 chose short-term programs (IIE, 2015). Academic institutions are encouraging students to study abroad in order to globalize their campuses, and foreign language instructors recognize the value of cultural and linguistic immersion for their

students. Not all [study abroad] programs however have a direct impact on students' intercultural competence and it is often assumed that simply being in another country and completing a course of study is sufficient.

students. Not all programs however have a direct impact on students' intercultural competence and it is often assumed that simply being in another country and completing a course of study is sufficient. As Vande Berg (2007) states, it has long been believed that, while abroad, students “would in some mysterious way learn through exposure to, through contact with, another culture” (p. 393). This kind of exposure does not, however, ensure that students gain what Dewey (1938) refers to as “collateral learning” (p. 48), specifically the formation of attitudes. In this article I will discuss the limitations of short-term study abroad programs in regard

to the development of intercultural skills. I will then show how critical reflection activities can be used to support intercultural development. Practical ways that reflection can be integrated into the study abroad experience are included in the appendices.

Short-Term Study Abroad

Short-term study abroad programs have become very popular in the United States, and participation in them has grown by 20% in the last ten years (IIE, 2015). Short-term programs are often perceived as offering the same opportunities as a semester abroad, including exposure to other cultures and languages, and there are a great variety of options that are available for students. In addition, short-term programs allow students to stay on track in their course of study—an important consideration in many majors—and maintain such on-campus commitments as participation in athletic teams, internships, and part-time jobs. Short-term programs are also appealing options for part-time students as well as those with families. Students who have little travel experience or who have parents concerned with the idea of their student being away for an extended period of time may try a short-term experience before deciding to do a full semester abroad. They are also less costly than more extended-stay programs.

One could also attribute less tangible reasons for an increased participation of students in short-term programs. Studies have shown that members of the Millennial or Y generation, those primarily represented in the Open Doors statistics, are likely to have parents who are more involved in their children's actions than those of previous generations. In a study published in the *Journal of*

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College Counseling that is based on the experiences of student affairs professionals and academic advisors with Millennial students, researchers discovered that Millennials displayed a “dependence on others for problem solving, [which] yielded two major themes: parental involvement, and [they] expect problems to be solved by others” (Much, Wagener, Breitzkreutz, & Kellenbrand, 2014, p. 41). Specifically, professionals who were interviewed “viewed these students as generally not taking the initiative to seek a solution without consulting their parents” (p. 43). While Pope, Sánchez, Lehnert, and Schmid (2014) found that “Gen Y students recognize the benefits of fulfilling their own potential, enhancing their experiences, and seeking individual growth, and that study abroad might help them achieve those objectives” (p. 105), these students might be less likely to choose to distance themselves from their parents for an extended period.

From an institutional perspective, short-term study abroad programs are often faculty-led, which allows institutions to provide international opportunities for their faculty and to increase the internationalization of the institution. For instance, in discussing the development of study abroad at Madison College in Wisconsin, Bradshaw (2013) states that the institution, “in a conscious effort to expand internationalization beyond humanities or general education disciplines, [...] actively encouraged the growth of faculty-led study-abroad programs” (p. 46). These opportunities also allow faculty to pursue international projects and interests.

Short-term programs are usually led by a faculty member of the home institution or are offered by study abroad organizations, language schools, or cultural organizations. The programs are specifically designed for students, and co-curricular activities are often part of the program. There is often more faculty-student interaction in short-term programs than in direct-enrollment ones in which students enroll in classes at a host institution, alongside the host institutions’ students, for a semester or a year. The suggestions proposed in this article are easier to implement in short-term programs due to the presence of co-curricular activities and greater faculty-student interaction. However, the overall principles as well as the specific activities proposed can be modified for any type of study abroad program and purposefully implemented by an instructor, study abroad advisor, program coordinator, resident director, or other individual in regular contact with students. In fact, based on Vande Berg’s (2007) arguments regarding the “widening gulf between what U.S. study abroad professionals believe their students ought to get out of studying abroad, and what many programs abroad aim to provide” (p. 392).

For this article, short-term study abroad is being defined as a credit-bearing experience. This is in contrast to, for instance, a trip over the summer or an alternative spring-break experience. The advantage of credit bearing is that students have a clear incentive (their grade) for taking the proposed activities seriously, and activities can and should be directly tied to the curriculum.

Intercultural Development in Study Abroad

The National Survey of Student Engagement (NSSE) qualifies study abroad as a “High-Impact Practice (HIP)” (2007). HIPs are considered life-changing experiences and typically “demand considerable time and effort, facilitate learning

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outside of the classroom, require meaningful interactions with faculty and other students, encourage collaboration with diverse others, and provide frequent and substantive feedback” (NSSE, 2007). In addition, Kuh (2008) specifies that study abroad allows students to “integrate, synthesize, and apply knowledge” (p. 28). However, not all study abroad programs meet the criteria outlined by Kuh to qualify as a HIP. As Vande Berg (2007) states, some students “show little curiosity about the new and different and a lack of interest in engaging culturally. Unreflective and unaware, [they avoid] meaningful contact with locals, traveling through their experience in groups of other withdrawn and culturally marginalized U.S. students, using English whenever possible” (p. 394).

Philosopher and educational reformer Dewey (1938) argues that the “belief that all genuine education comes about through experience does not mean that all experiences are genuinely or equally educative” (p. 25). Some short-term study abroad experiences are more successful, more academic, and more experiential than others. As Kuh (2008) specifies, these experiences need to be completed “in the context of a coherent, academically challenging curriculum that appropriately infuses opportunities for active, collaborative learning” (p. 28). This again connects with Dewey (1938), who states that a “primary responsibility of educators is that they not only be aware of the general principle of the shaping of actual experience by environing conditions, but that they also recognize in the concrete what surroundings are conducive to having experiences that lead to growth” (p. 40). This article will not focus on the physical surroundings of the study-abroad experience, but rather on the academic framework that helps students better understand, navigate, and derive meaning from their experiences in those surroundings.

Dewey (1938) emphasizes the importance of “collateral learning,” which he defines as “the way of formation of enduring attitudes, of likes and dislikes,” and which he believes “may be and often is much more important than the spelling lesson or lesson in geography or history that is learned” (p. 48). However, some study abroad courses are designed with a primary focus on content, Dewey’s equivalent of “the spelling lesson or lesson in geography or history,” and program architects may assume that the collateral learning will automatically happen simply by living in a different culture. In addition, many programs provide few opportunities for cultural immersion since they are so-called “island programs,” in which students live and study with other American students. For instance, in an article on teaching history in Istanbul, faculty leader Herbst (2011) indicates that his “university was, so to speak, simply moving the campus, the professor, and the students from San Diego County to Istanbul. The courses taught there were the same UCSD courses that were offered on campus, with the same course numbers and taught by the same faculty member” (p. 211). One difference between the on-campus and study abroad versions of this course was that students in Istanbul had to participate in co-curricular activities and tie them into their classroom learning. In addition, students were enrolled in language classes, which were eventually reduced as “the language instruction felt like the burden of a seemingly obligatory

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third course, without credit” (p. 212). Based on the information provided by Herbst, limited collateral learning was integrated into course design.

Bradshaw (2013) states, “without attention to experiential learning principles, [study abroad programs] may run the risk of reproducing the stereotypes of so-called ugly Americanism abroad where study abroad functions as little more than glorified tourism” (pp. 48-49). A study of students taking part in seven- and 16-week programs in Mexico through the University of Maryland discovered that the students returned “speaking about its [Mexico’s] culture in absolute terms” and that, in both pre- and post-testing, they showed “significantly inflated opinions about the levels of their own intercultural sensitivity” (Medina-López-Portillo, 2004, p. 4). They think they know more than they really do and have not challenged the pre-conceived notions and stereotypes they held at the outset of the program. The result is that at the end of the program, the gap between students’ perceived and actual intercultural competence may be greater than at the start of the program. Hatcher and Bringle (1997) identify a similar problem with service learning and point out that “if students do not think seriously about their service, their experiences may support presuppositions, reinforce stereotypes, and fail to critically guide future actions” (p. 153). However, it should be noted that, as Pederson (2010) states, students process their intercultural learning at different times, whether during a study abroad program or afterward. Thus, there can be a delay between the experience and the students’ intercultural growth.

Pederson (2010) conducted a year-long study abroad program in which she compared three groups: one that studied abroad in England and took a psychology of group dynamics course with a focus on reflection and intercultural development; a second that studied abroad in England but did not take the psychology course; and an on-campus control group. Based on the study, students in the second group, who did not have the coursework based on reflection and intercultural competence, did not see progress in their overall developmental sensitivity as measured by the Intercultural Development Inventory, also known as the IDI (Hammer & Bennett, 2001). Moreover, their progress was no different than that of the control group.

These results are contrary to those of the Georgetown Consortium Project (Vande Berg, Connor-Linton, & Paige, 2009), a large-scale multi-campus study of 1,159 study abroad students and an on-campus control group of 138 students. Again, the IDI was used as the assessment tool and the project found that study abroad students made greater intercultural progress than the on-campus students (p. 18). It should be noted that a significant percentage of the students in the Georgetown study, almost 72% of study-abroad participants, were studying a language or taking classes in a target language while abroad, therefore possibly getting more intercultural learning than the students in the second group of Pederson’s study. The Georgetown Consortium Project did, however, conclude that program duration has a significant impact on the development of intercultural sensitivity. Students who studied abroad for 13-18 weeks showed the greatest gains. Although the number of participants in the shorter programs that were included in the study was too few to enable researchers to draw firm conclusions, students who were abroad for four to seven weeks made negative gains and students in 8-12

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week programs showed very small gains (p. 20). The authors of the study specify that these results “reinforce the importance of having resident staff available on-site to help students increase their awareness of and ability to respond to cultural difference in these shorter time frames” (p. 20).

Dwyer (2004), in a study on the impact of the duration of study abroad programs, found that study abroad has a “significant impact” on intercultural and personal development and that full-year programs have the largest impact. She was surprised to discover, however, that students in her study participating in a six-week summer program “were as likely or more likely to achieve sustainable benefit from studying abroad in comparison with semester students” (p. 161). She posits that a carefully planned and implemented intensive program can have a significant impact on students. A study conducted by Michigan State University showed that for “personal growth, intercultural awareness and academic performance measures, mean ratings gradually increased as program length increased” (Ingraham and Peterson, 2004, p. 89).

The Georgetown study found that “students who spent the least amount of time with U.S. nationals made the greatest gains in intercultural learning.”

The Georgetown study found that “students who spent the least amount of time with U.S. nationals made the greatest gains in intercultural learning” (Vande Berg et al., 2009, p. 24). Yet direct-enroll students, who took classes that were entirely made up of host-country students, had lower gains in intercultural learning than those who studied, at least in part, with U.S. students. The authors of the study specify that this finding “underlines the significance of interventions for student learning” (p. 21). There are likely to be more interventions in short-term programs, in which students work closely with a faculty member or in which the host study-abroad organization, language school, or cultural organization is focused on international students and their needs. They often have cross-cultural and co-curricular activities planned for students so they can learn about local customs and traditions. In addition, the students often complete coursework on a topic specific to the host country. Students in direct-enrollment programs take more traditional courses, not necessarily tied to the host country, and they do not always have the same access to co-curricular cultural activities. There are, therefore, two challenges: for island programs, in which students live and study with other U.S. students, to find ways for them to interact meaningfully with a local population, and for direct-enrollment programs to integrate intercultural development into their programs. As Whitney and Clayton (2001) state, regarding international service learning: “Despite the oft-cited maxim that ‘experience is the best teacher,’ we know that experience alone is, in fact, an incomplete and problematic teacher; service learning, implemented without well-designed critical reflection, all too easily leads to reinforced stereotypes, simplistic solutions to complex problems, and inaccurate generalization from limited data” (p. 150). We therefore cannot assume that students gain intercultural skills just by being abroad; they have to be taught these skills.

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The Role of Reflection in Experiential Learning

Kolb and Fry (1975) posit, in their Experiential Learning Model, that “The learner, if he is to be effective needs four different kinds of abilities—*Concrete Experience* abilities (CE), *Reflective Observation* abilities (RO), *Abstract Conceptualization* abilities (AC) and *Active Experimentation* (AE) abilities” (p. 5). Based on their model, a student must first undergo a concrete experience and then reflect on that experience. That critical reflection allows students to draw conclusions and learn from that episode, learning which they can then apply to other situations. The process is cyclical, as the application of learning leads to a new experience. If we put this in the context of study abroad, students must first have the experience of being abroad (interacting with different people, trying to communicate in a foreign language, encountering a different way of approaching an issue, solving new problems). Essentially, the learner “must be able to involve himself fully, openly, and without bias in new experiences (CE)” (Kolb & Fry, 1975, p. 5) and, in order to learn from that experience, “must be able to reflect on and observe these experiences from many perspectives (RO)” (p. 5).

Reflection is defined by Hatcher and Bringle (1997) as “the intentional consideration of an experience in light of particular learning objectives” (p. 153). Pagano and Roselle (2009) prefer to use the concept of “refraction” as a goal in reflection. According to them, “refraction is designed to obtain meaningful and purposeful learning outcomes from reflection, such as developing substantive engagement and problem solving” (p. 220). This connects with Kolb and Fry’s model, in which experience would be the first step, followed by reflection, then refraction, which then allows students to transform their experience into new knowledge.

There are parallels to be made between study abroad and service learning in that they are both experiential activities with, as one of their goals, having an impact on attitudes and behaviors. Bringle and Hatcher (2011) define international service learning as, first and foremost, an “academic activity,” thus setting it apart “from volunteering, which is co-curricular and not intentionally linked to the curriculum” (p. 5). Just as the definition of study abroad that is used in this article includes the requirement that the program is for credit, differentiating the time abroad from a vacation or trip, service learning is intrinsically tied to the curriculum, differentiating it from volunteerism.

Critical reflection activities are an essential component of service learning and they produce “new learning not delivered solely by the course content or the community service alone” (Bringle & Hatcher, 2011, p. 5). Bringle and Hatcher continue their discussion by defining international service learning and specify that a “service learning course design includes integrating structured reflection activities that contribute to the intended educational outcomes by linking the community service activities to the course content and vice versa. Thus, reflection activities bridge the community service activities and the educational content of the course in a way that produces new learning not delivered solely by the course content or the community service alone” (2011, p. 5).

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I would propose adopting a similar definition for study abroad, so that Bringle and Hatcher's definition is rewritten as follows: "*short-term study abroad course design includes integrating structured reflection activities that contribute to the intended educational outcomes by linking the activities undertaken abroad to the course content and vice versa. Thus, reflection activities bridge the activities in the host country and the educational content of the course in a way that produces new learning not delivered solely by the course content or the activities abroad alone.*"

Bringle and Hatcher (2011) believe that "well-designed reflection activities should (a) intentionally link the service experience to course-based learning objectives, (b) be structured, (c) occur regularly, (d) allow feedback and assessment, and (e) include the clarification of values" (p. 6). Their description of well-designed reflection activities connects with the definition of High Impact Practices, specifically that they "require meaningful interactions with faculty and other students, encourage collaboration with diverse others, and provide frequent and substantive feedback" (NSSE, 2007). Both definitions also align with Vande Berg's (2007) assessment that "we need to intervene, before, during, and after their experiences abroad to shape and support their learning" (p. 394) and that "intervention, if it is to be effective, cannot be a one-shot effort" (p. 397). I would propose adopting Bringle and Hatcher's requirements for reflection activities to the field of study abroad, making a small addition to the first item in their guidelines so that it reads: "(a) intentionally link the *experiences abroad* to course-based learning objectives."

Another element that is essential to service learning is the question of reciprocity. Longo and Saltmarsh (2011) identify it as a core value of global service learning (p. 72). Reciprocity implies that a service being performed should be beneficial to those doing the service as well as to those receiving it (Sutton, 2011). Striving for a mutually beneficial relationship with study abroad is more difficult, but in assisting students in developing intrapersonal skills, they can also be encouraged to reflect on the impact they have on the people and on the places they encounter. What are the impressions of students, of education, of the United States that they are leaving on their homestay families, host-country faculty and program coordinators, tour guides, and people they encounter socially? For instance, what impact does our students' ubiquitous use of the newest technology have on people in developing countries? What impression is given when students photograph individuals without permission? From an environmental standpoint, what is the impact of their presence? Dewey (1938) says that the "conception of *situation* and of *interaction* are inseparable from each other. An experience is always what it is because of a transaction taking place between an individual and what, at the time, constitutes his environment" (p. 43). Through reflection, we can encourage students to think not just about the situation in new settings but also about the interaction with new people and places.

This article has assumed that notions of collateral learning—learning not only the content of the study abroad program (for instance, the history, art, or architecture of the area), but also learning from the experience of being abroad, of interacting with different people, of solving problems on your own or as part of a group—are an essential part of study abroad.

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This article has assumed that notions of collateral learning—learning not only the content of the study abroad program (for instance, the history, art, or architecture of the area), but also learning from the experience of being abroad, of interacting with different people, of solving problems on your own or as part of a group—are an essential part of study abroad. However, if these less tangible outcomes—increased intercultural skills, greater appreciation for diversity, interpersonal and intrapersonal development—are desired, they must be part of the course design right from the beginning. Using a model of backwards course design, we can think of developing the course in the following steps:

1. Identify the overall goals of the program.
2. Determine three to five learning outcomes for students in the program that address both the direct and the collateral learning goals for the course.
3. For each learning outcome, design assessments to determine if outcomes are met.
4. Prepare curricular and co-curricular methods to help students achieve those results.

By following this model, student-learning remains the focus of program, and collateral learning can be at the forefront of learning, rather than an assumed by-product of the experience.

Challenges in integrating quality reflection in study abroad

There are many models for short-term study abroad programs. Some are courses in themselves, such as three- or four-week courses offered during a winter or January term, or those that follow the end of the spring semester, or are offered in the summer. Other programs follow more of a sandwich model in that the time abroad is inserted into a semester- or year-long course. An example would be a course that runs during the spring semester with a required study abroad period over spring break or at the end of the semester.

As previously mentioned, students process their intercultural learning at different times in the study abroad programs, or possibly after the completion of the experience. We therefore cannot rely on one moment to foster intercultural growth. It is essential to regularly guide students through Kolb and Fry's process and help them take their concrete experiences and, using their reflective observation abilities, begin to draw conclusions. Another

...students process their intercultural learning at different times in the study abroad programs, or possibly after the completion of the experience.

way to look at this question of timing is to return to Vande Berg's (2007) concept of the need for "interventions" in order to "shape and support their learning" (p. 394). Vande Berg comments that this must be done "before, during, and after their experiences abroad" (p. 394). Pederson (2010) refers to these various timings as "just in time" learning (on the spot, during the program, as issues arise), and "'just in case' learning focused on pre-departure and re-entry without facilitation on site" (p. 76). "Just in case" learning and pre-departure interventions are the more

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common and, in Pederson's article, the importance and even superiority of "just in time" learning are discussed. I would argue that the "refraction learning," as discussed by Pagano and Roselle (2009), which can happen during the program as well as on re-entry, in which students transform their experiences abroad and reflections on those experiences into new learning, is equally important. Therefore if increased intercultural skills along with interpersonal and intrapersonal development are outcomes for the study abroad program, reflection should be holistically integrated into the entire program: pre-departure, while abroad, and on re-entry.

There are, however, challenges with each of these approaches. Pre-departure programs tend to focus on introducing students to the course and providing general information about the places to be visited and practicalities of travel such as passports, accessing money, and navigating public transportation. In order to help them encounter the culture and plan their travels, students are often encouraged to watch films and to read scholarly articles, novels, travel literature, and guidebooks. Generally, little time is spent exploring less tangible topics such as students' values and expectations. For instance, in his description of the pre-departure work completed for the program in Istanbul, Herbst (2011) states that they focused on "course work [...]. Concerns [...], etiquette [...], and the travelling process [...]. Students also heard from Istanbul natives who introduced them to aspects of Turkish culture, provided guidance about etiquette and tips on the city, and addressed student questions and concerns" (p. 214). Opportunities for reflection, for evaluating their experiences and pre-conceived ideas before encountering new ones do not seem to have been at the forefront of course design.

Unless the program is a sandwich model, it can be difficult to get students together when they do not have a common available time and are not receiving credit. As Herbst (2011) specifies: "Since the students had their own course work for the quarter, the meetings were light, lasting sixty to ninety minutes, and at a time when they were all available (which turned out to be Thursday and Sunday nights)" (p. 214). In addition, faculty and staff leaders are often under pressure while preparing for a program, trying to finalize details and their own arrangements prior to departure. One solution, adopted by Texas Christian University and outlined in an article by Williams (2009), is to create an online orientation course that covers the fine details of travel, "which will enable pre-departure meetings to be more focused on cultural learning, culture shock, and other intercultural issues" (p. 304). Another solution proposed by Kurt, Olitsky, and Geis (2013), based on a practice at Elon University, is to require students to enroll in a one-credit preparatory course prior to their time abroad. Citron and Kline (2001) believe that information "will be much better retained if presented in a relevant environment where it can be put to use immediately" and they cite the example of Kalamazoo College which started to deliver much of their pre-departure programming on site (p. 25).

Unless critical reflection activities are integrated into course design, adding them while abroad can be difficult because students are busy with their planned coursework and activities, and want to spend available time exploring their new

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surroundings. In addition, resources required for certain reflection activities such as a large private space for meetings, access to computers, the Internet, and, in some locations, reliable electricity, can all limit the types of activities pursued. Knowing what resources are available and to plan activities accordingly is therefore an essential part of course planning.

Re-entry reflection is essential but if the program does not continue after the time abroad, bringing students together upon their return can be difficult since students move on to their next projects and are hesitant to do work once they are no longer receiving credit. Re-entry activities can be the most difficult to schedule and to obtain student compliance, and so they are often neglected. If necessary, program leaders can work with institutional administration to submit grades later than usual so that re-entry activities can be factored into course grades. Or, since re-entry programming can be seen as equally important as the other contact points, another possibility is to require students to enroll in a post-abroad course, similar to the preparatory course outlined by Kurt, Olitsky, and Geis (2013). Citron and Kline (2001) discuss not only the necessity of re-entry programming, but also of “prereturn debriefing or reentry preparation” (p. 25), where students are able to share anticipated feelings or concerns and prepare for the realities of returning home. Overall, it is essential to integrate reflection into the program at multiple points, and to make it clear to students, before they enroll, that work will be required before and after the course.

Another challenge with integrating quality reflection activities into a short-term program is that faculty are usually subject-area specialists and focused on teaching a specific aspect of the places they will be visiting (art, history, politics). Some faculty leading short-term programs might not have an academic background directly related to the host country and they generally do not have experience or expertise in fostering intercultural skills in students. The result is that some faculty do not feel comfortable with this work or are not good facilitators of this type of activity. As discussed in the Forum on Education Abroad’s Standards of Good Practice for Short-Term Education Abroad Programs (2009), “While some short-term programs are well-established and repeated regularly, others are ad hoc ventures that are designed and led by faculty members, campus internship and volunteer offices, or others who may have little or no experience with the standards for designing and managing education abroad programs” (p. 2).

The result is that reflection activities, when they are present, are often weak or insufficient in number and frequency. However, many faculty are embracing the idea of experiential learning and are “providing their students with opportunities to talk about what they are learning, to write and reflect about it, and to discuss ways to apply new knowledge to their lives outside of class” (Vande Berg, 2007, p. 396). The willingness is there; faculty need guidance on the “how.” It is therefore essential that academic institutions provide support for study abroad faculty to learn how to effectively develop collateral learning in their students.

One solution is to share the role of intercultural development among several stakeholders. In the Georgetown Consortium study, students who worked with a trained intercultural mentor while abroad showed the greatest gains (Vande

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Berg et al., 2009, p. 22). Citron and Kline (2001) suggest providing students with a “culture coach,” a person “who understands their home culture and their host culture and who is available as a resource to help them make sense of the host culture they are encountering, suggest productive ways to deal with culture shock, and help them reflect upon their learning” (p. 26). Citron and Kline (2001) compare the culture coach to an Outward Bound facilitator, who “allows students to make mistakes and learn from them” (p. 26). They provide the following example for study abroad: “if a student’s goal was to meet people from the host culture and learn their language but is spending more time with foreign peers and speaking her home language, the culture coach can remind the student of the original goal, prompt the student to reassess whether that still is a goal, and, if it is, help the student decide how to best achieve it” (p. 26).

A final challenge is making the reflection meaningful. In discussing international service learning, Whitney and Clayton (2011) talk about the difficulties in encouraging critical reflection: “All too often the word *reflection* conjures images of stream-of-consciousness writing, keeping a diary, or navel-gazing. It can easily be associated with touchy-feely introspection, too subjective to evaluate in a meaningful way and lacking in the rigor required for substantive academic work” (p. 149). For instance, study abroad faculty often require students to keep journals while abroad. Without strong prompts, these can be no more than a laundry-list of what the students have done—a log of where they went, what they saw, and what they consumed—without analyzing what they have experienced.

Assessing Intercultural Skills

The assessment of skills such as intercultural or intrapersonal development is more complicated than assessing tangible knowledge such as the history of a region. Excellent tools do exist, however, to help institutions understand the impact of their programs. One of the most popular tools, one that was used in several of the studies referenced in this article and in the Georgetown Consortium study in particular, is the Intercultural Development Inventory (IDI). Developed by Hammer and Bennet (2001), the IDI “measures an individual’s overall stage of development,” is “designed specifically to measure cross-cultural development,” and “is an established, widely-used instrument for assessing intercultural development” (Anderson & Lawton, 2011, p. 90). It is administered as a pre- and post-experience survey. There are, however, many other instruments for measuring cross-cultural development, including Shealy’s (2015) Beliefs, Events, and Values Inventory; the Global Awareness Profile (Corbitt, 1996); the Global Perspective Inventory (Research Institute for Studies in Education, 2015-2016); and the Intercultural Adjustment Potential Scale (Matsumoto, LeRoux, Robles, & Campos, 2007).

Rather than using these instruments, some institutions have created their own tools. Williams (2009) proposes a qualitative assessment process, which she calls the Reflective Model of Intercultural Competence. It is based on three dimensions of intercultural competence—cognitive, affective, and behavioral—that are transformed into learning outcomes. These outcomes are assessed through

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end-of-term student evaluations as well as a photo contest tied to the learning outcomes of the program. As Williams states, this model “uses multidimensional open-ended questions to gather data about student learning and to encourage student reflection” (p. 304). Specifically, the model asks students to reflect on and articulate their learning through specific examples.

Dwyer (2004) discusses using the IES Model Assessment Program categories as the framework for an assessment program through IES. Program alumni were administered a survey with questions on “basic demographics, impact of key study abroad elements, and impact of study abroad on select behaviors, attitudes, and specific achievements” (p. 154). Ingraham and Peterson (2004) outline a large-scale assessment program conducted by Michigan State University that involved student self-assessments, faculty observations, and data analysis. Among other tools, students were given pre- and post-program surveys with 33 Likert-type scale questions, and qualitative data were gathered through journals written by students while abroad and in focus groups. Chieffo and Griffiths (2004) describe an assessment process by the University of Delaware that only involved post-testing; they point out that by doing so, they did not “measure *actual* outcomes or changes in behavior. Instead, the results reflect *perceived* and *recalled* student activities and attitudes” (p. 167). The International Partnership for Service Learning undertook a qualitative study of their programs by interviewing a small number of alumni and having them participate in focus groups (Tonkin & Quiroga, 2004). As can be seen, there are many different tools that can be used or developed to assess study abroad programs and intercultural development within these initiatives. In designing tools, it is important to be realistic about what can be accomplished, to tie the questions into the desired outcomes for the program, and to consider the question of what is being measured.

Conclusion

In the appendices for this article, I propose a variety of activities that can be carried out with students before, during, and after the time abroad. These can be part of a variety of program models at both the secondary and post-secondary levels. As previously mentioned, it is important to keep a few things in mind in the design of tools to engage students in critical reflection:

- Use a method of backwards course design so that the learning outcomes for the program are at the forefront. Include aspects of collateral learning in these outcomes and tie the reflection activities to the outcomes.
- Intervene regularly and often: before, during, and after the program. Provide pre-departure activities (just in case learning), group discussions and journal writing while abroad (just in time), and re-entry programming (refraction learning).
- Provide multiple methods of reflection: written exercises, creative projects (individual and collaborative), and discussions (small- and large-group, student- and faculty-led).
- Determine how these outcomes will be assessed then revise the program, as needed, based on assessment results.

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A study abroad program with a strong focus on intercultural learning as well as the development of interpersonal and intrapersonal skills is an academically and personally rewarding experience for both students and faculty.

A study abroad program with a strong focus on intercultural learning as well as the development of interpersonal and intrapersonal skills is an academically and personally rewarding experience for both students and faculty. As the number of students studying abroad increases and the participation in short-term programs rises, it is essential that we ensure that the development of collateral learning through well-designed critical reflection exercises is holistically integrated into programs.

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Appendix A

Individual Activities

Letter (*pre-departure and re-entry*)

Students write a letter to themselves which identifies what they expect to see, do, and experience while abroad. They seal it and give it to the facilitator. At the end of the course, the facilitator returns the letter to them, has them open it and reflect orally or in writing (perhaps as a final journal entry) on what they had written.

Free Writing (*pre-departure, while abroad, and re-entry*)

Short written notes allow students to reflect regularly and anywhere. Students should be given strong prompts and a few minutes to think about them. Possible prompts include:

- What did someone say or do that surprised you? Why do you think this surprised you? How did you react? How will you react differently in the future?
- What have you done for which you are proud? What makes you proud of this accomplishment? What do you think prepared you to do this? How can you apply this to something in the future?
- What do you wish you had done differently? Why did you do it this way? What do you think you need to do, learn, or experience so that you do it differently in the future?
- What was the most frustrating thing you experienced? How did you react? What did you learn from this experience?

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Blogs (*pre-departure, while abroad, and re-entry*)

Blogs can be written individually or composed in small groups or by the whole class. Providing students with strong prompts can help make the blog entries more meaningful. According to a study by Lee (2012), blogs had a greater appeal to students than journaling and reach a broader audience. "Some students maintained that blogging gave them a sense of belonging, as they collaboratively shared and exchanged cultural perspectives in the class blog" (p. 15). A challenge with blogging while abroad is that it requires access to technology including the Internet.

Presentations (*re-entry*)

After they return from their experiences abroad, many students express frustration with their classmates and friends, finding that their interest in what they have done and experienced is short-lived. Giving presentations on campus and in the community allows students to share and distill what they experienced for different audiences. These presentations can be done individually or as a group. Planning the presentations can be a strong re-entry activity.

Photo contest (*re-entry*)

Organize a contest in which students submit photos in response to prompts, with a brief explanation of how their photo relates to the prompt. This can encourage students to revisit their study abroad experience several weeks or even months after their return, and incites them to connect images with what they experienced and learned. Possible prompts include:

- Share an image that captures an "a-ha moment" you had while abroad.
- What was your biggest surprise?
- What image best captures the people you met or the place you studied in?

Appendix B

Group Activities

Packing List (*pre-departure*)

Have students imagine they are packing a suitcase with six to nine items that they feel form their identity (ethnicity, religious beliefs, sexual orientation, role in family, activities, talents, etc.). Ask the students to compare each identifier with something they will be packing. They can consider the amount of room the item will take up in the suitcase (a winter coat or hiking boots, which take up a lot of room, would be paired with an equally sizeable identifier) as well as how essential that item will be to their trip and if it is replaceable. Have students discuss each identifier and corresponding item and explain why they made those connections.*

*Activity based on ideas from conferences, conversations, and student feedback.

~Activities excerpted and adapted from Reed & Koliba (1995).

°Activities excerpted and adapted from Bringle & Hatcher (1996 and 2009)

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Guided Imagery (*pre-departure*)

This exercise can help participants get in touch with their expectations, assumptions, and even fears about the study abroad experience and host country. It can also be used to help participants imagine the lives of those they will be meeting. Participants get comfortable, close their eyes if they wish, and listen to a narration. Get creative and write a narrative leading participants through the day. Example: “Today you are going to meet your host family for the first time. Picture yourself arriving at their home. What do you see? What do you smell? What do you hear?” Once you have worked through the day, discuss what students imagined as in large or small groups. ˇ

Fish Bowl (*pre-departure or re-entry*)

The facilitator asks for volunteers (5-7) to be in a circle in the middle of the room. The remaining students form a large circle outside of the inner circle. The facilitator or students in the outer circle provide the inner circle with open-ended questions about content in the class and their travel experiences. If a student from the outer circle has something to add to the discussion, that student joins the circle and replaces an inner circle student. It is important to set ground rules regarding respecting each other’s ideas and time to speak. This activity allows students to speak freely about sensitive topics, to process information, and to reflect both publicly and privately. ˇ

It’s My Bag (*pre-departure or re-entry*)

Students fill a bag with a few items that remind them of how they feel about their time abroad. Students bring the filled bag to the reflection session and explain their items to the rest of the class. Students are given a chance to think metaphorically about their experience and connect the abstract with the concrete. °

Affinity Groups (*pre-departure or re-entry*)

The facilitator announces a topic and instructs participants to form groups based on responses to the topic. In pre-departure activities, facilitators can begin with low-risk topics such as favorite color, music, or films, and proceed to higher-risk topics such as sexual orientation or ethnic identity. Re-entry activities can have a different focus and allow students to reflect on the impressions they made abroad. For example, favorite city or site visited; most interesting person met abroad; experience with host family; ability to communicate in host-country language. This activity helps to get a visual picture of who makes up a group, and to accentuate similarities and differences within one group. ˇ

Truth Is Stranger than Fiction (*while abroad or re-entry*)

The facilitator divides students into groups of no more than three and asks students to write the most unusual or memorable story that happened to them during their time abroad and to be prepared to share their story with their small group. At the next class session, the facilitator has students share their stories in small groups and then come together as a class where group members share some of the stories. °

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Dark/Light (*while abroad or re-entry*)

Have all the participants sit in a circle with lit candles. The facilitator begins by sharing something dark about the experience abroad and blows out his/her candle. The next person shares and so it goes until the room is dark. The facilitator lights their candle and shares a happy moment of the experience. Using their candle, the facilitator lights the candle of the person sitting next to them and asks that person to share a happy moment or something they would like to improve on. This continues until all the candles are relit.[∨]

*Activity based on ideas from conferences, conversations, and student feedback.

[∨]Activities excerpted and adapted from Reed & Koliba (1995).

[°]Activities excerpted and adapted from Bringle & Hatcher (1996 and 2009)

Appendix C

Journal Guidelines

Encourage students to write journal entries regularly by holding group writing sessions or doing daily checks that students are writing.

Instructions for Students:

In these entries, you should describe and reflect on what you did and experienced while abroad. Your entries do not have to be long but need to be more than a simple recounting of what you did. You must reflect. Try relating these experiences to your past, your own culture, what we talked about in class, your classes on campus (including those for your major, liberal courses, and electives), and your future professional and personal goals.

Each journal entry will comprise three parts: description, analysis, and articulation. Please divide your entry into sections as indicated below.

1. **Description** of the experience. Provide an objective description of what you did. You can, for instance, talk about where you went, what you saw, who you met, who you were with, what role(s) you played within that group, and how decisions were made.
2. **Analysis** of the experience based on four categories: academic, personal, civic, and diversity.
 - a. *Academic*: how does your experience compare to what we discussed in class and to what you read in preparation for this experience? How does your experience relate to what you have studied, either in your major or as part of your liberal arts classes?
 - b. *Personal*: consider your feelings, assumptions, strengths, weaknesses, traits, skills, and sense of identity. How did these elements surface during the experience? Were they challenged and, if so, how?

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- c. *Civic*: in your experiences, what social, political, or cultural issues did you encounter? How do power and privilege come into play? What are possible short-term approaches to the issues you experienced? What about long-term sustainable approaches?
 - d. *Diversity*: what assumptions did you have about the people you would encounter? What assumptions did you have about the places you visited? Where do you think those assumptions come from? How were they challenged?
3. **Articulation** of what you learned. Please complete the following statements.
- a. *I learned that...*
 - b. *I learned this when...*
 - c. *This learning matters because...*
 - d. *In light of this learning...*

Adapted from Ash and Clayton (2004).

Appendix D

Digital Storytelling

Have students create videos in two parts. Assemble the students to watch the pre-departure videos before going abroad. Post-travel videos can be watched as a group as a re-entry activity and can be used in presentations, online, and as recruitment tools for upcoming programs.

Instructions for Students:

You will be required to create a 2-3 minute video in which you talk about your goals and expectations for this travel course, the time you spent in the host country, and the impact the program had on you. This video will be created in two parts.

1. Pre-Departure Reflection Paper and Video

You are required to create a 45-60 second video in which you reflect on your upcoming travels. This assignment will be divided into three parts:

- a. A short paper (1-2 pages) in which you address your goals and expectations for the time spent abroad. You might talk about your previous intercultural and international experience.
- b. Using this paper and the professor's feedback as a guide, create a script for your video. As you write this, think about images you might use. Are there pictures of your family that would work well? Are there items that we can scan, such as your passport or a map of your hometown, that might reinforce what you are saying and what experience you are bringing to this course? Include these details in your script and indicate where they would go. You should rehearse this script, make sure it is in proper, formal English, and that it does not exceed 60 seconds.
- c. Create a 45-60 second video based on your script and the images you chose. A workshop on how to make a video will be held in class.

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2. Post-Travel Reflection Paper and Video

Upon our return, you will be asked to reflect on your time abroad. You will be keeping journals while abroad and, in writing your journals, please consider highlighting/markings specific points or entries that you think you might want to include in this post-travel reflection assignment. Again, this assignment will be divided into 3 parts.

- a. A short paper (2-3 pages) in which you discuss your time abroad, how it impacted you, and how it did/did not meet your expectations and goals.
- b. Using this paper, the professor's feedback, and your journals as a guide, create a script for your video. This part of the video should be 90-120 seconds. As you write your script, consider what pictures, videos, and other artifacts you might include. Consider scanning maps, ticket stubs, or artifacts you bring back. Be sure to indicate where in your script you will include each of these items. Rehearse this script, make sure it is in proper, formal English, and that it does not exceed 120 seconds.
- c. Combine this second video with the first to create one 2-3 minute video.

Developing Pashto Students' Intercultural Competence through Isolation Immersion Training

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Abstract

Communication is rule-governed behavior that is determined by the speakers' culture and the context in which communication takes place. Speakers' unawareness of how their culture impacts the communication process may lead to communication problems and comprehension issues. In language programs, it is crucial to integrate intercultural competence in teaching, learning, and curriculum. This article discusses the isolation immersion training offered to American students learning Pashto at the Defense Language Institute Foreign Language Center (DLIFLC), Monterey, CA, in the United States. It highlights how intercultural communicative competence and intercultural understanding of Pashto students can be developed through isolation immersion training. The goals of isolation immersion training are detailed. Examples are provided of the tasks and activities that take place during immersion events, and participants' feedback shows their favorable attitudes toward isolation immersion training events. The study has broader application to other languages, as well as its use in the current study's setting.

Introduction

Many individuals have to communicate and work with people from diverse cultures. Due to cross-cultural differences, communication problems and comprehension issues are often likely to occur. Communication problems usually manifest themselves in six different areas: (1) language, e.g., polite forms of language usage; (2) nonverbal communication, e.g., facial expressions,

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gestures, and proximity; (3) rules of social behavior, e.g., gift giving, bribery, and table manners; (4) social relationships that govern family- and work-related interactions; (5) motivation, e.g., dominance vs. submissiveness, and face saving; and (6) concepts involving ideas resulting from religion and politics (Argyle, 1991).

As posited by Porter and Samovar (1991), when individuals communicate with members of their own culture, they are generally mindful of context, and communication flows with ease. However, when people are involved in intercultural communication, the social setting may influence the contextual elements of communication because “[i]n communication, rules act as a system of expected behavior patterns that organize interaction between individuals. Communication rules are both culturally and contextually bound” (p. 19). When speakers are unaware of the impact their own culture plays in the communication process, a breakdown can occur. Even though context may define the types of rules that are appropriate, it is the cultures of the communicators that regulate the rules (Porter & Samovar, 1991).

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In language programs, intensive or otherwise, it is crucial to integrate intercultural competence in teaching, learning, and curriculum. Isolation immersion (Iso-immersion) training is one way to accomplish this goal. This study focuses on Iso-immersion training offered to American students studying Pashto at the Defense Language Institute Foreign Language Center (DLIFLC), Monterey, CA. At DLIFLC, Pashto is taught in 64 weeks, the same amount of time used for Category IV languages, although it is classified as a Category III language by the United States Foreign Service Institute (US Department of State School of Language Studies, 2016). Appendix A shows the languages currently taught by the Defense Language Institute Foreign Language Center, the category of the language, and the duration of the course.

Literature Review

There are areas of difference between cultures that may result in communication and comprehension problems. Language is one of the most significant differences, “and one of the greatest barriers” (Argyle, 1991, p. 34). In attaining full, clear communication of an idea, research has shown that fluency and confidence in using language, regardless of ability, are very important (Gullahorn & Gullahorn, 1966). More often there are differences in accent, dialect, grammar, and speech style that may prove to be a barrier (Giles & Powesland, 1975). For instance, there are varieties of forms of polite usage in many cultures which may be misleading in that they may be perceived as exaggeration or humility. There are special forms of vocabulary or expressions that are deemed appropriate in different situations (Brein & David, 1971). Nonverbal communication, behavioral rules, forms of motivation, and ideologies are other areas of difference among cultures, which may cause communication and comprehension problems.

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Nonverbal communication plays a significant role in interpersonal relations, e.g., communicating likes-dislikes and conveying emotions. There are differences in how nonverbal signals are used in many cultures, which may lead to misunderstandings (Argyle, 1975). Research has shown that if individuals from culture A learn to use the nonverbal signals of culture B, they will be accepted more by the second culture (Collett, 1971). Nonverbal signals include facial expressions, gaze, gestures, bodily movements, and posture, spatial behavior, e.g., physical distance between interlocutors, bodily contact, and vocalization (Argyle, 1991; Chan as cited in Argyle, 1991; Watson, 1970, Watson & Graves, 1966).

The presence of different behavioral rules in another culture is one of the key areas of difficulty in intercultural communication. There exist different rules in every culture, which may cause communication and comprehension difficulties. "...[R]ules arise to regulate behavior so that goals can be attained and needs satisfied. Systems of rules create behavior patterns which are functional, but different sets of rules can emerge to do the same job" (Argyle, 1991, p. 37). Bribery, nepotism, gift-giving, buying and selling, eating and drinking, rules about time, seating guests, rules dictating social relationships, (e.g., family relationships, supervision of groups, castes, and classes) are examples in which behavior patterns are regulated by different sets of rules (Argyle, 1991; Morsbach, 1977; Cleveland, Mangone & Adams, 1960; Jackson, 2015; Triandis, Vassiliou & Nassiakou, 1968; Foa & Chemers, 1967; Roberts, 1979; Mann, 1980; Wujastyk, 1980).

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Forms of motivation also differ from one culture to another in that members of one culture may want to accomplish different goals and are pleased by different rewards (Argyle, 1991). Achievement motivation, assertiveness, extraversion, maintaining face, values (e.g., status, glory, wealth, courage, and power) are forms of motivation that have been found to differ from one culture to another (McClelland, 1961; Noesjirwan, 1978; Furnham, 1979; Riesman, Glazer & Denney, 1955; Foa, Mitchell & Lekhyananda, 1969; Triandis, Malpass & Davidson, 1971).

Without an understanding of the underlying ideologies, or ways of thinking, particular facets of life in other cultures may be inconceivable (Argyle, 1991; Awa, 1979). An ideology is "... a closely organized system of beliefs, values, and ideas forming the basis of a social, economic, or political philosophy; . . . it shapes the way an individual or a group such as a social class thinks, acts, and understands the world" (Encarta, 1999, p. 894). There are political, religious, social, and cultural ideologies, e.g., classical liberalism, neo-liberalism, various religions, feminism, individualism versus collectivism, gender ideology, and equality of opportunity. The next section will discuss Descriptions of Competence guidelines in Intercultural Communication.

Descriptions of Competence Guidelines in Intercultural Communication

To grade an individual's language proficiency, the Foreign Service Institute uses a set of descriptions of ability on a scale of 0-5 known as the Interagency Language Roundtable (ILR) scale. "The development of [G]eneral [P]rofessional [P]roficiency (. . . [ILR] Level 3 proficiency) in a second or additional language is the goal of many adult language learners, particularly those who intend to use the linguistic and cultural knowledge in their professional careers" (Kennedy & Hansen, 2015, p. 45). Business, industry and many government agencies seek out personnel with General Professional Proficiency in English and a foreign language who can apply their linguistic and cultural skills in conducting research and analysis (Kennedy & Hansen, 2015). In the second or foreign language teaching community, adopting the ILR proficiency guidelines as a framework necessitates basing classroom instruction on the concept of communicative competence (Leaver & Shekhtman, 2002). The notion of communicative competence has commonly concentrated on the following areas (Kennedy & Hansen, 2015; Canale 1983; Canale & Swain, 1980; Savignon, 1997):

1. grammatical competence—the ability to recognize and use lexical, morphological, syntactical, and phonological features of a language
2. discourse competence—the ability to comprehend and construct sequences of language appropriately
3. sociolinguistic competence—the ability to interpret social meaning and use language to meet sociocultural expectations
4. strategic competence—the ability to keep communication going when there is a communication breakdown and use strategies to enhance the effectiveness of the communication.

The enhancement of General Professional Proficiency necessitates particular consideration to improvement of linguistic, discourse, and sociolinguistic competencies (Kennedy & Hansen, 2015).

Descriptions of Competence guidelines in Intercultural Communication (ICC) were established and published by the ILR in 2012. As discussed by Jackson (2015), these guiding principles denote effective communication in a variety of interpersonal and social settings. The following statements are included in the preface to the guidelines:

- Intercultural communication is a complex activity that combines several abilities and incorporates both cross-cultural expertise and language skills. For the purposes of this document, the term refers to the content and form of communication, both verbal and nonverbal, among people of different cultures. Competence in intercultural communication is the ability to take part effectively in a given social context by understanding what is being communicated and by employing appropriate language and behavior to convey an intended message.
- Descriptions of Competence in Intercultural Communication incorporate both linguistic and extralinguistic elements at each skill level.

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- Values, beliefs, traditions, customs, norms, rituals, symbols, taboos, deportment, etiquette, attire, and time concepts are some of the extralinguistic elements that typically shape the form and content of interactions. These elements are often the source of expectations regarding behavior, such as gestures, body language, physical distance between speakers, and deference due to status, age, and gender.
- Knowledge and understanding of some extralinguistic elements may be acquired through independent research, regional studies, or educational programs that include coursework in such disciplines as anthropology, history, religion, politics, psychology, sociology, sociolinguistics, economics, communication, literature, and the arts. However, control of a full range of nonverbal responses to social cues [e.g. non-verbal communication skills] is typically unattainable without extended immersion in the culture. (Interagency Language Roundtable, 2012)

Although lengthy immersion in the target culture are possible for some languages taught at DLIFLC, e.g., Korean (in South Korea), Chinese (in Taiwan), Japanese (in Japan), Arabic (in Morocco and Jordan), Russian (in Latvia), French (in France), Spanish (in Puerto Rico), this is not possible for Pashto students since they cannot visit Afghanistan for security reasons. An effective alternative is Iso-immersion training, which allows students to experience total immersion in the target culture through a simulated environment. Total isolation from English reduces the gaps in cultural learning that are at times found in the language classroom.

The Iso-immersion Program

The Iso-immersion Program at DLIFLC was officially established in July 2005 as part of Proficiency Enhancement Program (PEP) initiative. The Iso-immersion Program is part of a larger Department of Defense (DOD) effort to attain higher language proficiency resulting from the Deputy Secretary of Defense's Program Budget Decision (PBD) No. 753. The PBD supports numerous curricular innovations in foreign language education. After the PBD and Proficiency Enhancement Plan (PEP), the institution emphasized increasing proficiency outcomes in all language courses to the Interagency Language Roundtable (ILR) scale levels of Listening2+/Reading2+/Speaking2 for all students graduating from basic courses. Iso-immersion training is one of the methods for accomplishing these outcomes. During the training foreign language learners are removed from any and all exposure to English while conducting real-life tasks since the target-language-only policy is strictly enforced (Defense Language Institute Foreign Language Center Immersion Language Office Isolation Immersion Program Standard Operating Procedures, 2016).

The Pashto Iso-immersion training takes place in a building designated for immersion training. The rooms are decorated with Afghan rugs, floor mattresses, pillows, cultural artifacts, pictures, and maps for Iso-immersion activities (Appendix B). During the two-day event, students and their instructors wear traditional Afghan clothes in accordance with their roles in immersion activities.

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They have breakfasts, lunches, and dinners together sitting around the floor table (Appendix C). The meals are cooked by both instructors and students in the kitchen of the facility. Joining the regular classroom instructors of students are teachers from other Pashto teaching teams in the Iso-immersion training event to give students opportunities to interact with other native speakers once they have attained level 1+ proficiency in the target language.

The first day of the Iso-immersion training starts at 0800 hrs. and ends at 2000 hrs. On the second day, the activities start at 0800 hrs. in the morning and end at 1545 hrs. Bus transportation to and from the immersion facility is provided for students. Both instructors and students are briefed prior to Iso-immersions with respect to policies, tasks, and activities. At the conclusion of each Iso-immersion training, students complete an immersion student opinion questionnaire consisting of two sections: a tabular summary and open-end responses (Appendix D). The results of the questionnaire show Pashto students' favorable attitudes toward Iso-immersions. The best immersion of each quarter is selected by the Immersion Coordinator in conjunction with five Pashto Department chairpersons based on the immersion student opinion questionnaire reports. The selected teaching team members are awarded with certificates of achievement and time-off awards.

The Goal of Iso-immersion Training

The goals of Iso-immersion training are three-fold: (1) to expose students to a simulated but nevertheless authentic target language community and cultural settings reflecting the target language, and culture; (2) to enable them to actively interact with members of the target language community by performing a succession of well-coordinated, real-life, level-appropriate, and job-related tasks in which the roles of participants are clearly defined; and (3) to increase students' motivation and confidence in target language learning and use through scenarios, tasks, and activities that will provide learners with numerous opportunities to interact with native speakers. Appendix E demonstrates the goals and criteria for day 1 and day 2 scenarios designed for Iso-immersions.

The Pashto Iso-immersion activities and tasks emulate their respective semester-specific goals and objectives. The following are Pashto semester-specific objectives as specified in the Pashto Iso-immersion curriculum (Defense Language Institute Foreign Language Center Multi-Language School, 2015):

Semester I Objectives (for Survival Needs and Limited Social Demands)

1. to identify and exchange essential information about major characteristics of the target culture, activities, and events
2. to ask and answer questions about family, education, social events, and celebrations
3. to demonstrate understanding by following instructions, and directions
4. to express personal needs, and preferences
5. to present descriptive information about people, places, and objects

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Semester II Objectives (for Routine Social Demands and Limited Work Requirements)

1. to ask and answer questions to initiate, maintain, or end face-to-face conversations, and resolve issues in most survival situations with complications
2. to express simple opinions about people, activities, events, or work-related matters in diverse contexts
3. to deliver short oral or written presentations on scheduled activities, e.g., travel plans, and hotel accommodations
4. to review authentic, non-fiction, and broadcast resources to identify factual information on issues related to personal, and professional needs
5. to summarize and describe essential elements of information, e.g., participants, settings, events, times, and locations in a variety of text types
6. to provide basic physical descriptions of people, places, and objects with some detail
7. to distinguish major cultural aspects of the target country, and relay knowledge

Semester III Objectives (for Social Demands and Work Requirements)

1. to deliver oral, or written reports, and presentations on social, and cultural themes
2. to identify main ideas with all accompanying details in authentic broadcast resources on social issues, e.g., politics, education, economy, and security
3. to identify the sequence of events, and determine cause and effect relationships
4. to provide detailed, and accurate physical descriptions of people, places, and objects
5. to describe, and interpret information obtained from reading materials from different genres
6. to identify implications, and evaluate information beyond factual meaning by using documents related to the target culture, and social norms
7. to articulate thoughts and opinions in a coherent, and persuasive manner using information related to target culture, and societal traditions

Pashto Iso-Immersion Activities

The Pashto Iso-immersion curriculum (Defense Language Institute Foreign Language Center Multi-Language School, 2015) has a variety of activities including but not limited to Jirga, role-plays, tactical scenarios, the AFPAK Hands Situational Immersion Language Keystone Pre-deployment training, and Afghan jokes. For successful execution of these activities, students and instructors are expected to familiarize themselves with immersion scenarios and roles they are assigned to perform prior to immersion events. Instructors act as locals, actively engage in their assigned roles, and coordinate among themselves to make the immersion event successful. As mentioned previously, the target language only policy is strictly enforced.

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In the Afghan society, **the Jirga-system** has been used for centuries for the selection of community leaders and discussion of societal issues. In Afghanistan, the Jirga-system is still upheld to solve internal problems or external disagreements with other tribes through consensus. It mostly functions like town hall meetings which are called for when disputes transpire. There is no set time limitation for a Loya Jirga to end since discussions can extend for days to reach a consensus (Palwal, 1994). During Iso-immersions, Pashto students in the jirgas address various societal issues in Afghanistan, e.g., major disasters, new policies, and dispute resolutions about collateral damages, use of land, house search, solutions to the drought, clean water, and health clinics.

During **role-play activities** the participants exhibit “[t]he characteristic and expected social behavior[s] of . . . individual[s]” (The American Heritage College Dictionary, 2002, p. 1204) to fulfill various social roles. Their success or failure is evaluated based on a prescribed system of culturally acceptable rules and guidelines. Different types of role plays take place during Iso-immersions: (1) In survival situations the instructor initiates the role-play, after ensuring that the student understands the situation. These are routine situations that are predictable aspects of daily life in the target culture and are standardized to the degree that all natives are involved in them frequently. They include survival situations, social needs, exchange of services, and typical activities in an individual’s life. Some typical role-plays might task the student to buy tickets for a cricket game, get a room in hotel, make a dinner reservation, and change plane reservation due to an emergency. (2) In situations with a complication, routine situations turn into non-routine with the introduction of unexpected complications requiring provision of explanations and reasons. Therefore, ordering a meal in a restaurant, a routine situation, would necessitate asking and answering questions using sentence-level discourse (Basic Survival Situation). In contrast, trying to pay for the same meal with an expired credit card (Situation with a Complication) would call for an explanation, e.g., how the customer intends to resolve the issue (Defense Language Institute Foreign Language Center Evaluation and Standardization Directorate Proficiency Standards Division, OPI 2000 Tester Certification Workshop Training Manual, 2010).

Tactical scenarios present tactical problems for various situations, and are deliverable in 30 minutes or less with small groups of four students. Each problem consists of a scenario description with questions for students to answer, a list of considerations to be deliberated, and a few slides to demonstrate the problem (Oklahoma State University, n.d.). Students are expected to provide answers to resolve the problems based on local resources and policies in Afghanistan. Examples include weapons inspection, area security complaints, questioning a suspect, control checkpoint interviews, displaced persons interviews, personal background interviews, rapport building dialogues, emergency medical care, and hazardous materials.

The AFPAK Hands Situational Immersion Language Keystone Pre-deployment Training is an activity intended to give students an opportunity to apply their linguistic skills and socio-cultural knowledge in situations they may experience in

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the target country. It aims at providing students with opportunities to integrate and apply language skills and socio-cultural knowledge gained from the Pashto Basic Course. It appears to promote fluency and increase student confidence in casual conversations with native Afghans for establishing relationships and building trust. The role-play situations in this activity were designed in accordance with feedback received from AFPAK Hands who returned from their first deployment. They were surveyed about their language use during deployment, and scenarios were created to reflect the most common situations mandating the use of Pashto.

For this activity, students in small groups work closely with their instructors for about five hours. Students play the role of Provincial Reconstruction Teams, and instructors represent key military and civilian Afghan leaders, e.g., the Governor of Nangahar Province, Chief of Staff to Nangahar Military Corps, Malak (Shura Leader), United Nations Regional Director, and Chief of Nurse Training at the Jalalabad Civil Hospital. Students review short biographical information about the key community leaders for background knowledge, interview them, take notes on what they learned, and prepare presentations to deliberate on their findings.

A **joke** is "something said or done to evoke laughter or amusement, esp. an amusing story with a punch line" (The American Heritage College Dictionary, 2002, p. 748). To the audience the punchline indicates that the story has a secondary, contradictory meaning. Jokes play a crucial role in intercultural communication in that they help the conversation flow, and eliminate tension between speakers even though they are from different cultures. Awkward situations may also arise if jokes are told unsuitably. Thus, the Pashto Iso-immersion curriculum contains approximately 100 jokes that students practice during immersions. On the first day of the immersion, after dinner students in small groups sit on the floor around their instructors to tell jokes, since this is customary in Afghan society.

Conclusions and Implications

The Pashto Iso-immersion training appears to be very beneficial for students to improve their competence in intercultural communication, and to increase their intercultural understanding. The immersion student opinion questionnaire reports show students' favorable attitudes toward Iso-immersion events. Students commented that the Iso-immersions were productive and enjoyable experiences, and that they increased their cultural understanding and confidence in speaking Pashto. They felt their speaking improved since they found new ways to communicate their thoughts and ideas. They thought the activities were challenging, and that they helped them in reducing their anxiety when speaking with native speakers outside the classroom. They rated the organization of activities, time management, and instruction provided very highly. In conclusion, Iso-immersion training events with culture specific scenarios, and activities can easily be implemented in both less commonly and commonly taught language programs to improve students' intercultural understanding and communication skills.

While the present study focuses on students' opinions and perspectives on the usefulness of Iso-immersions, the following issues warrant further investigation.

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An alternative approach would be to explore instructors' view about the efficacy of these cultural simulations. Furthermore, it would be worth establishing specific learning goals for Iso-immersion activities as they undergo further refinement, and authentication. It should also be considered how the students might engage themselves in reaching these goals, and gauge their own learning in relation to their accomplishments. This might serve the faculty and students solidly as both quantitative and qualitative evidence is sought of the degree to which each language group accomplishes proficiency and intercultural competence. Finally, the immersion student opinion questionnaire might serve as a springboard for developing a performance rubric for the Iso-immersion experiences.

Note

The views, opinions, and or findings contained in this report are those of the author and should not be construed as an official Department of the US Army position, policy, or decision unless designated by other official documentation.

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Appendix A

Languages Taught at DLIFLC and Duration of Courses

Category I & II languages — 36 week-long courses	French Spanish Indonesian
Category III languages — 48 week-long courses	Hebrew Persian Farsi Russian Tagalog Urdu
Category IV languages — 64 week-long courses	Modern Standard Arabic Arabic – Egyptian Arabic – Iraqi Arabic – Levantine Arabic – Sudanese Chinese Mandarin Japanese Korean Pashto

(Defense Language Institute Foreign Language Center, n.d.)

Appendix B

Iso-immersion Decorations





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Appendix C

A Traditional Afghan Floor Table

Afghan traditional food prepared and cooked by students
instructed by teachers



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Appendix D

Immersion Student Opinion Questionnaire Report – Tabular Summary

Language Training Information

School: _____ Semester: _____
 Class: _____ Location: _____
 Number of Students: _____ Start/End date: _____

Mean calculation does not include responses for “I had no expectations” & “No Opinion”

Overall Impression of Immersion						
	Very dissatisfied	Dissatisfied	Satisfied	Very Satisfied	No opinion	Mean
(1) Overall, how satisfied or dissatisfied were you with your immersion program?						
(2) In general, how did your immersion experience compare with your expectations of the immersion program?						
Target Language Only Policy						
While attending the immersion program, how often...	Seldom	Sometimes	Most of the time	Always		Mean
(3a)...did you speak the target language?						
(3b)...was the target language only policy enforced?						
	Not at all useful	Slightly useful	Moderately useful	Very useful		Mean
(4) During your immersion, how useful was the target language only policy?						

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Use of Target Language Skills						
Please rate your opportunity to use the following target language skills while attending the immersion.	Very poor	Poor	Good	Very Good	No Opinion	Mean
(5a) Listening skills						
(5b) Reading skills						
(5c) Speaking skills						
Immersion Activities						
How challenging were the following immersion activities?	Not challenging	enough	Slightly Challenging	Sufficiently Challenging	Too challenging	Mean
(6a) Listening activities						
(6b) Speaking activities						
(6c) Reading activities						
(6d) Cultural activities						
*Mean calculation does not include responses for "Does not apply."						
Rate the following aspects regarding the preparation and delivery of immersion activities.	Very poor	Poor	Good	Very Good	No Opinion	Mean
(7a) Organization of activities						
(7b) Time Management						
(7c) Instruction provided						
(7d) Clearly defined roles						

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How much improvement is needed for the following immersion activities and aspects of delivery?	No improvement needed	Minor improvement needed	Moderate improvement needed	Major improvement needed	Mean	
(8a) Listening activities						
(8b) Speaking activities						
(8c) Reading activities						
(8d) Cultural activities						
(8e) Organization of activities						
(8f) Time Management						
(8g) Instruction provided						
(8h) Clearly defined roles						
Impact on Performance						
As a result of my immersion experience...	Strongly Disagree	Disagree	Agree	Strongly Agree	No Opinion	Mean
(9a) I have a better understanding of the culture of the target language country/countries.						
(9b) I feel that my ability to understand the target language when involved in a conversation has increased.						
(9c) I feel that my ability to speak the target language has increased.						
(9d) I feel more confident about speaking the target language.						
(9e) I am now less anxious about engaging in conversation with native speakers outside the classroom.						

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(9f) I am now more motivated to continue improving my proficiency in the target language.						
Immersion Instructors						
Indicate the extent to which you agree or disagree with the statements below.	Strongly Disagree	Disagree	Agree	Strongly Agree	No Opinion	Mean
(10a) The instructors were well prepared for their role in the immersion.						
(10b) The instructors spoke target language only during this immersion.						
(10c) The instructors in this immersion challenged me to do better.						
(10d) The instructors actively participated.						
Your Role						
For my immersion experience,...	Strongly Disagree	Disagree	Agree	Strongly Agree	No Opinion	Mean
(11a) I did my best to come prepared.						
(11b) I performed up to my potential.						
(11c) I actively participated.						
Final Questions						
	Strongly Disagree	Disagree	Agree	Strongly Agree	No Opinion	Mean
I believe this immersion has been an important component of my target language training.						

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	Strongly Disagree	Disagree	Agree	Strongly Agree	No Opinion	Mean
I recommend this type of immersion for future classes.						

Immersion Student Opinion Questionnaire Report Open-end Responses

1. Please provide any positive or negative comments about your satisfaction and/or expectations of the immersion program:
2. Describe your feelings/reactions to speaking only the target language during the immersion.
3. For you, what were the most helpful activities of the immersion program?
4. For you, what were the least helpful activities of the immersion program?
5. Please suggest possible topics for new immersion activities and scenarios:
6. As a whole, how could this immersion be improved?
7. Feel free to share any other comments, concerns or recommendations:

(Defense Language Institute Foreign Language Center Immersion Language Office Isolation Immersion Program Standard Operating Procedures, 2016)

Appendix E

Checklist for Semesters II and III

Iso-immersion Day 1 Scenario Packet Submission

ISO-IMMERSION GOALS:

- to immerse students into a target language (TL) setting that reflects an authentic modern TL community and culture
- to ensure that each and every student actively interacts with the TL community by performing a series of simulated real-world, job-related tasks in the given scenario(s)
- to increase students' motivation and confidence in the TL

CRITERIA FOR DAY 1 IMMERSION SCENARIOS

<input type="checkbox"/>	The objectives are clearly defined and their outcomes are measurable.
<input type="checkbox"/>	The scenario reflects real-world situations and is appropriate for the immersion context (i.e., cannot be done in the classroom).

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<input type="checkbox"/>	The settings, props, and plots are realistic, plausible, and reflective of an authentic, modern TL community and culture.
<input type="checkbox"/>	Information is provided on culturally appropriate norms and behaviors and students are required to follow such norms when completing the tasks.
<input type="checkbox"/>	Teachers and (Military Language Instructors) MLIs play the roles of native speakers (e.g., a local policeman, witness, and criminal suspect) and students play the roles of non-native speakers (e.g., American tourist, negotiator, news reporter).
<input type="checkbox"/>	Each student engages in one-on-one interaction with native speakers.
<input type="checkbox"/>	Speaking skill is emphasized.
<input type="checkbox"/>	A role for each student and teacher is clearly outlined.
<input type="checkbox"/>	Each scenario is flexible enough to accommodate varying class sizes and student-to-teacher ratios. (e.g., It has optional, unstaffed stations to maintain the small student-to-teacher ratio)
<input type="checkbox"/>	The level of language and tasks is semester-appropriate.
<input type="checkbox"/>	Each task in the scenario is directly related to the scenario's objectives (e.g., no games, irrelevant activities, etc., are used as time fillers).

CRITERIA FOR DAY 1 EVENING ACTIVITIES

<input type="checkbox"/>	Students engage in realistic/plausible activities that increase cultural awareness (e.g., a cocktail party in which appropriate regard for the target culture is incorporated).
<input type="checkbox"/>	Activities focus on productive skills (discussions, problem solving, reporting, etc.).

DAY 1 IMMERSION SCENARIO PACKET

<input type="checkbox"/>	Day 1 immersion packet contains a scenario that includes all of the following items:
	General scenario description
	Student & teacher/MLI roles
	Description of each step in the scenario
	List of resources and materials
	Station descriptions
<input type="checkbox"/>	Day 1 immersion packet contains Day 1 schedule (0800-2000) that provides the outline of the time allocated for each task in the scenario.
<input type="checkbox"/>	Day 1 immersion packet contains detailed written instructions and the expected outcomes for students and teachers/MLIs.
<input type="checkbox"/>	Day 1 immersion packet lists all the materials needed for Day 1 immersion event (e.g., maps, audio/video files, native speaker scripts, reading materials, props).

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Checklist for Semesters II and III

Iso-immersion Day 2 Scenario Packet Submission

ISO-IMMERSION GOALS:

- to immerse students into a TL setting that reflects an authentic modern TL community and culture
- to ensure that each and every student actively interacts with the TL community by performing a series of simulated real-world, job-related tasks in the given scenario(s)
- to increase students' motivation and confidence in the TL

CRITERIA FOR DAY 2 SCENARIOS

<input type="checkbox"/>	The objectives are clearly defined and their outcomes are measurable.
<input type="checkbox"/>	The settings, props, and plots reflect realistic, plausible field operations that students can engage in.
<input type="checkbox"/>	Information on culturally appropriate norms and behaviors is provided, and students are required to follow these norms when completing the tasks, as applicable.
<input type="checkbox"/>	MLIs lead the activities and play key roles in leading students in the given field operations.
<input type="checkbox"/>	Teachers play the roles of native speakers of the TL (e.g., witnesses, spies, defectors, villagers).
<input type="checkbox"/>	FLO Skills (e.g., transcription, translation, two-way interpretation) are incorporated in the scenario.
<input type="checkbox"/>	Each student engages in one-on-one interaction with native speakers.
<input type="checkbox"/>	Speaking skill is emphasized.
<input type="checkbox"/>	A role for each student and teacher is clearly outlined.
<input type="checkbox"/>	Each scenario is flexible enough to accommodate varying class sizes and student-to-teacher ratios. (e.g., It has optional, unstaffed stations to maintain the small student-to-teacher ratio)
<input type="checkbox"/>	The level of language and tasks is semester-appropriate.

DAY 2 SCENARIO PACKET

<input type="checkbox"/>	Day 2 packet contains a scenario that includes all of the following items:
	General scenario description
	Student & teacher/MLI roles
	Description of each step in the scenario
	List of resources and materials
	Station descriptions
<input type="checkbox"/>	Day 2 packet contains Day 2 schedule (0800 – 1545) that provides the outline of the time allocated for each task in the scenario.
<input type="checkbox"/>	Day 2 packet contains detailed written instructions and the expected outcomes for students and teachers/MLIs.

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<input type="checkbox"/>	Day 2 packet lists all the materials needed for Day 2 event (e.g., maps, audio/video files, native speaker scripts, reading materials, props).
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(Defense Language Institute Foreign Language Center Curriculum Support Division, 2016)

Utilizing Willingness to Communicate Activities for the Development of Intercultural Competence

Raychel Vasseur, *University of Iowa*

Abstract

Learning experiences are never neutral processes; the learners themselves always play a critical role in the construction of their learning experiences.

Learning experiences are never neutral processes; the learners themselves always play a critical role in the construction of their learning experiences. This phenomenon is especially prominent in short-term study abroad programs, in which students may have little time to engage meaningfully in the complex activities of cultural acclimation or to make social connections with locals. These difficulties are magnified when the increasingly popular short-term study abroad program is a “sheltered” or “island” program (Allen, 2010) with students taking classes designed by faculty at their home institution and with peers with whom they share a first language.

How can educators and study abroad directors and faculty advisors foster student interaction in the target language and encourage learners to communicate in the language they wish to improve while developing their intercultural competence? In this article, I present a case study describing the implementation and outcomes of activities designed to increase five college-level learners’ willingness to communicate (Gregersen & MacIntyre, 2013) during a five-week study abroad program in Valladolid, Spain. The focus of the outcomes presented is to explore how such activities can be useful in guiding the development of students’ intercultural competence while they participate in a short-term study abroad program. The article concludes with implications and possibilities for using similar activities in the classroom and beyond to increase learners’ inclination to speak in

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the target language, thereby fostering language learning and the development of intercultural competence through communication.

Introduction

Study abroad (SA) is becoming an increasingly popular part of many undergraduate students' college experiences in the United States and around the world (Bacon, 2002; Martinsen, 2011; Wilkinson, 1998). As students prepare to make decisions about where to travel and for how long, they are often faced with promises of great linguistic and cultural development (Wilkinson, 1998). The promises of development that brochures, websites, companies, and universities make lead students to assume that they will return from SA as a changed person, someone fluent in another language, more understanding and tolerant, and someone who has a more positive attitude about the target culture (Allen, Dristas, & Mills, 2007).

However, in contrast to the marketing that portrays SA in an almost magical light, researchers have questioned whether a sojourn abroad will lead to such great, sweeping linguistic and cultural changes (Bacon, 2003; Wilkinson, 1998). Much research has investigated specific, measurable variables that aid students to develop linguistically (Brecht, Davidson, & Ginsberg, 1993; Lindseth, 2010; Llanes & Muñoz, 2009; Martinsen, 2011), but fewer studies have focused on specific, measurable factors that influence cultural development in university-level SA programs. It is critical to understand the factors that contribute to successful SA experiences (Allen & Herron, 2003).

Intercultural Competence and Study Abroad

To begin with, it is important to define what intercultural competence (IC) means in the context of foreign language learning and SA. Byram (1997) developed a model of IC with five key components: "attitudes of curiosity and openness..., knowledge of social groups and their products and practices..., skills of interpreting and relating..., skills of discovery and interaction..., and a critical cultural awareness/political education (Byram, 2000, para. 8). Byram subsequently defined each of these specific elements with much more detail. Taken together, they characterize an interculturally competent individual as follows:

... someone who is able to see relationships between different cultures—both internal and external to a society—and is able to mediate, that is interpret each in terms of the other, either for themselves or for other people. It is also someone who has a critical or analytical understanding of (parts of) their own and other cultures—someone who is conscious of their own perspective, of the way in which their thinking is culturally determined, rather than believing that their understanding and perspective is natural. (Byram, 2000, para. 9)

Researchers have found that, in general, students who participate in SA programs develop their IC over the course of their time abroad (Allen et al., 2007; Anderson, Lawton, Rexeisen, & Hubbard, 2006; Martinsen, 2011; Williams 2005), despite the trajectory of such development typically occurring as a non-linear

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process. Williams (2005) and Martinsen (2011) have suggested that SA can be an important factor in the development of IC. However, the results of their studies were not identical. Williams (2005) found that exposure to the target language and culture prior to SA had a significant influence on learners' IC development, whereas Martinsen (2011) found that contact with members of the culture was the most important, and only, significant variable.

Researchers have also investigated IC as a process of meaning making that learners experience rather than a place or thing that learners get to or achieve (Kramsch, 2011). Such research has suggested that the development of IC during SA is not linear, nor is it uniformly positive, as the quantitative research may have suggested (Bacon, 2002; Wilkinson, 1998). Bacon (2002) detailed the experiences of an English student studying abroad in Mexico who faced strong initial negative reactions to the Mexican culture, as well as the challenges she faced while trying to make contact with the host culture. Despite the student's difficulties, Bacon reported overall development in her IC. In contrast, Wilkinson (1998) described seven students studying in Valcourt, France, who had an intercultural development process that was not as successful. They experienced many misunderstandings in their everyday lives that stemmed from cultural differences and, according to Wilkinson's (1998) analyses, they never became comfortable with the new culture. She detailed the students' frustrations and, in some cases, instances in which the misunderstandings led them to form negative stereotypes about French people and French culture.

Previous research about the development of IC suggests that the IC development that learners experience will likely not be linear. Researchers have also suggested that the connections made with members of the target culture are an important factor (Bacon, 2002; Martinsen, 2011) for furthering learners' IC development. However, when students attempt to establish connections and contacts in the target culture, they oftentimes have difficulties, ranging from the inability to meet members of the host culture, to a retreat to what is comfortable and spending time only with members of their own study abroad group. Therefore, curricular interventions that create opportunities for students to have contact with native speakers may help advance their IC development (Allen 2010; Allen & Herron, 2003).

Willingness to Communicate [WTC]

Since many scholars have suggested that the development of IC during SA is affected by the type of and amount of contact that sojourners have with members of the target culture, and many students who study abroad do so with the intention of improving their communicative competence in their second language (L2), it "behooves teachers and educators to discover how [L2] WTC can be enhanced so that learners are more likely to use [the L2] in authentic communication, function as autonomous learners who make independent efforts to seek out communication, and to extend their learning opportunities outside the classroom" (Gregersen & MacIntyre, 2013, p. 216). Therefore, is important to understand factors that influence learners' WTC with host nationals with the ultimate goal of increasing

Study abroad [SA] is not an experience that guarantees the development of learners' competencies, especially in programs that are designed as sheltered, island programs lasting for a short time.

learners' intercultural and communicative competence. However, as previously discussed, SA is not an experience that guarantees the development of learners' competencies, especially in programs that are designed as sheltered, island programs lasting for a short time.

Therefore, it is important to understand why learners do or do not communicate in their L2 during SA programs. WTC in a learners' second language (L2WTC) was first defined by MacIntyre, Clément, Dörnyei, and Noels (1998) as "a readiness to enter into a discourse at a particular time with a specific person or persons, using a L2" (p. 547). The heuristic model that MacIntyre and his colleagues proposed in their seminal paper combined both internal and external factors that were both situational and enduring. Using the image of a three-dimensional figure, MacIntyre and his colleagues proposed that factors interact to both restrain and drive learners to communicate in their target language with the apex of the pyramid being L2 use. However, much of the previous research has been conducted within the context of L2 classroom learning (e.g., Cao & Philp, 2006; de Saint Léger & Storch, 2009; MacIntyre, Burns, & Jessone, 2011; Yashima, MacIntyre, & Ikeda, 2016). A more thorough understanding of L2WTC as it applies to SA can provide insights into the barriers that learners face when attempting to communicate in their L2 during their sojourns abroad. Such understanding can then be used to design curricular interventions to help reduce or eliminate these barriers, or tensions, and better prepare students for their sojourns abroad.

Summary of the Review of the Literature

Researchers investigating interactional competence suggest that SA and, specifically, contact with the members of the host culture provide opportunities for learners to increase their IC. However, during short-term study abroad programs (STSA), especially sheltered island programs, learners have little time and may not be motivated to approach and initiate relationships with members of the host culture. Such interactions are the type that could provide conditions for learners to develop their IC. Instead, they rely on the members of their first language (L1) subnetwork whom they see in class, during excursions, and during late night activities for social interaction. Those who do attempt to befriend members of the host culture may struggle with cultural differences that they may encounter, as well as frustration due to a lack of time and or ability to connect. The present study will investigate the implementation of activities designed to foster L2WTC (Gregersen & MacIntyre, 2013), with the idea of encouraging their formation of social connections with members of the host culture and fostering the development of their IC during a STSA program in Valladolid, Spain.

Research Questions

The following research questions guided the investigation of the implementation of two L2WTC activities during a STSA program in Valladolid, Spain.

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1. How can L2WTC activities foster communication in the L2 during a STSA program?
2. How can L2WTC activities foster the development of intercultural competence during a STSA program?

Methodology

Context

The STSA program serving as a context for this project was a six-week sheltered, island program that took place at the University of Valladolid, in Valladolid, Spain. Twenty-four undergraduate students from a large Midwestern university and one student from a medium-sized Midwestern university travelled to Spain as part of the Midwest Hispanic Institute. The academic program consisted of two 3-credit courses and one 1-credit course, *Life in Spain*. As part of the Midwest Hispanic Institute, and in addition to the courses that they took, students lived in pairs with host families, met weekly with conversation partners, participated in cultural activities to explore the city of Valladolid, and kept journals reflecting on their experiences.

L2WTC Group Sessions

After inviting all students to participate, five of the 25 students in the Midwest Hispanic Institute elected to take part in a larger research investigation exploring L2WTC in a STSA context. As part of this larger project, students completed L2WTC surveys and proficiency tests before and after studying abroad, participated in five hour-long interviews, were observed both inside and outside of the classroom, and participated in two group sessions designed to facilitate their L2WTC. They also provided the researcher with access to the daily reflective journals they kept for their *Life in Spain* course.

The group sessions took place twice during the program. The first session was held during the second week of classes and the second was held on the Sunday before the students' final (fifth) week of classes. Each hour-long session implemented research-based activities designed to increase learners' L2WTC (Gregersen & MacIntyre, 2013). These sessions were recorded for later transcription. I also recorded observational notes during the sessions. Immediately following each group session, I recorded notes based on my observations and formulated follow-up questions to ask participants during the individual interviews. These questions served two purposes. First, I used them to encourage participants to reflect on the group sessions. The follow-up interview questions served to gain students' perspectives on both the behaviors I observed as well as the comments that they made during the group sessions.

As part of the group session preparation, students completed language contact reports (LCRs) (Appendix A) three times per week. I encouraged them to vary the days of the week on which they completed these reports. In the first part of the LCR they documented their use of Spanish outside of class, including with whom they spoke, for how long, the topic of their conversation, and any feelings they had about the interaction. They also noted the total length of time they spoke Spanish

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outside of class, and with whom they spoke in Spanish for the longest time that day. In the second part of the LCR, the learners documented missed opportunities for communication in Spanish that day and the forces that kept them from having the communication encounter in Spanish (Gregersen & MacIntyre, 2013). They were instructed to provide enough information about the missed communication opportunity so that they would be able to recall it later during an interview.

The third component of the LCR was an open-ended reflection in which students described an encounter that they had in Spanish, elaborating about whether they wanted to talk or not, and why or why not (Cao, 2014). At the end of each week, learners were asked to rank the instances when they were most willing to communicate in Spanish and the three instances in which they were least willing to communicate in Spanish, according to their level of desire to communicate (Gregersen & MacIntyre, 2013). Students referred to their LCRs during each activity of each group session. Both group sessions were comprised of the same two activities.

The first activity was entitled “Flushing out Ambivalence through the Focused Essay Technique” (Gregersen & MacIntyre, 2013, pp. 223–224). I started by explaining the purpose of the activity, and I asked the participants to discuss, as a group, the times when they were most willing to communicate and least willing to communicate, utilizing the information from their LCRs. I then asked them to discuss the similarities and differences in their responses and to summarize their results at the completion of the activity. Then they were tasked with making a group list as well as a personal list of the top three people with whom they were most willing to communicate and the top three people with whom they were least willing to communicate based on their overall reflections about their communication in Spanish.

The second activity involved personal exploration into the influences on their L2WTC (Gregersen & MacIntyre, 2013). I explained the purpose of the activity and instructed them look at parts 1 and 2 of their LCRs to reflect on the opportunities seized and opportunities lost, as well as their driving and restraining forces. I then asked participants to summarize the tendencies they saw in their responses and to complete the sentences “My main three driving forces that compelled my WTC were...” and “My three main restraining forces that impeded my WTC were...” (Gregersen & MacIntyre, 2013, p. 226). After they had completed the sentences, I asked participants to pass their papers one person to the left. They were instructed to give written feedback to the person whose paper they now had. They passed the reflections with the feedback around the table until all students had given written feedback to the others. As a group, participants discussed any similarities or differences in the driving and restraining forces in the papers they read and with their own. They then discussed how to work to eliminate the restraining forces and increase their driving forces. I collected all of the papers at the conclusion of each activity (Gregersen & MacIntyre, 2013) and provided students with copies of what they had written as well as the feedback they had received.

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Data Analysis

The recorded activity sessions were transcribed, and the transcripts were uploaded into NVivo, a qualitative coding software application. The reflections and feedback by each participant were scanned and uploaded into NVivo as well. Once interviews related to each group activity were conducted and transcribed, I coded the sections relevant to the group activities and also uploaded these parts of the interviews into NVivo. I coded the data using both inductive and deductive analytical methods based on previous L2 WTC studies (Cao, 2011, 2014; Cao & Philp, 2006; MacIntyre, Baker, Clément, & Conrod, 2001; MacIntyre et al., 1998; MacIntyre & Legatto, 2011; Pellettieri, 2011; Yashima, Zenuk-Nishide, & Shimizu, 2004) and IC research (Bacon, 2002; Byram 1997, 2000; Wilkinson, 1998).

Findings and Discussion

Introduction

In the following sections I synthesize the major findings of this investigation as evidenced by five students' experiences during the group discussions during each of the activities, focusing on statements that reflected their IC development during the STSA program. The five students who participated in this investigation were Avery, Charlotte, Christopher, Kate, and Morgan.¹ Although the analysis will be centered on the discussions students had during the group sessions, it is important to keep in mind that the L2WTC activities implemented were not limited to these group sessions, but also included the LCRs students completed three times per week. I triangulated their experiences with data from observations I conducted of students and with transcription of the activity itself, participants' journals, as well as the individual interviews conducted as part of the larger investigation.

Data suggest that this curricular intervention of LCRs and group sessions served three main functions: (a) they trained students to increase their L2WTC outside of the group activities and their LCR reflections; (b) they provided students with a site to reflect together about their L2WTC and IC development; and (c) they provided a site to measure their IC growth. These activities also served as a means to scaffold learners' development, in line with a sociocultural view of language learning, which emphasizes tools, such as language, to mediate between the social world and the cognitive world (Lantolf, 2012). The students were able to mediate their own cognition, and in turn, their learning, using both written and oral language as a tool for mediation. Furthermore, the LCRs, group sessions, and interviews served as means to scaffold learners' development and use of their L2.

Fostering Communication through L2WTC Activities

Despite students' reflections and repeated attempts at communicating with a wide range of members of the host culture, the only sites for profound social connections and opportunities for communication and the development of students' IC during this sheltered, island STSA program occurred within the host families and their friends and relatives, and with the conversation partners whom students met through the program. While these two sites had the potential for

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rich communication experiences, deeper social connections, and the development of students' IC, the actual experiences that students had depended on individual factors unique to both the students and the interlocutors.

Of the five participants in this study, three students agreed that they were most willing to communicate with their host mothers. Avery and Morgan (who lived together with their host mother, Sol) and Kate described their host homes as “welcoming environments” where they felt comfortable speaking in Spanish with their host mothers. The host mothers of these three students engaged them on a daily basis, typically over meals, and frequently asked them a lot of questions, giving them the opportunity to speak often. The students reported discussing a variety of topics ranging from the food they were eating, American geography, daily activities, and weekend or future travel plans. Kate suggested that the topics that they talked about, as well as the questions that her host mother asked, facilitated the discussions that they had because the “context is future plans, like what are you doing tonight, what are you doing this weekend, stuff that you already know in your mind, so it’s easier.” Having taken between four and eight semesters of Spanish before studying abroad, these students were used to discussing such concrete topics of conversation.

Avery, Morgan, and Kate also felt comfortable speaking Spanish with their host mothers because of the role that their mothers took on. Their host mothers corrected their errors, and taught them new words and phrases, casting Avery, Morgan, and Kate as students, a role that they were very used to because of their classroom learning experiences. Morgan commented that while Sol corrected both Avery and Morgan, she did not do so “all the time, or with every single mistake that [they] made,” which she appreciated. This method of correction is a familiar one that they likely experienced previously in their classroom learning. Kate, Morgan, and Avery also enjoyed talking with their host mothers because, as Kate recounted, she “appreciate[ed] that” her host mom would “tell [them] phrases” and explain the correct way to say certain things. Avery and Morgan agreed their host mother also taught them phrases and new ways to say things that sounded more native-like than the utterances that they produced. The three students reflected that they were appreciative and excited about broadening their linguistic repertoire with additional words and phrases that were more typical of a native speaker from Spain. Their comfort with as being cast in the role of students is much like that experienced by Wilkinson’s (1998) participants in their “omnipresent classroom” throughout their sojourn abroad (Wilkinson, 1998, p. 25).

While they took on these student and teacher roles within the confines of their host home, Avery and Morgan’s host mother invited them out with her friends on several occasions. Once they went to a theatrical performance and another afternoon they met a friend of hers for coffee. Although Morgan was able to communicate with her host mother inside of their home when she took on the role of the student, Avery felt that Morgan was less able to hold a conversation during these outings. Instead, she relied on Avery, who had a higher level of Spanish proficiency than she did, to participate in conversation for the two of them. Avery, who said that in English she was usually more reserved than Morgan, reflected that

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she took the opportunity to converse with her host mother's friends. She explained that she did so despite being worried about making mistakes and looking "stupid" or not "sophisticated" because she realized that she would "look more stupid [not talking] than if [she said] something wrong." She did not just want to "sit there and be nodding." Interestingly, she commented on wanting to "respond in full sentences, and carry on a conversation, instead of just filling out a worksheet" like she had done so often in class, however, when her host mother's friends complimented her ability to speak Spanish, again casting her in the role of a student, and positioning themselves as teachers who evaluate, Avery remarked that she felt much more comfortable and was encouraged to keep speaking with them.

Speaking Spanish with Americans. During the first ten days of the program, Charlotte and Christopher made several attempts to go to cafés and bars with the sole intention of finding native speakers with whom they could have conversations in Spanish. However, despite their best attempts, they were unable to find anyone to converse with. Occasionally they would have short exchanges in Spanish with native speakers whom they met on the bus, or with workers who served them food or drinks, but they were unable to establish any lasting relationships with native speakers as a result of these attempts.

Instead of speaking Spanish with native speakers, Charlotte and Christopher had spent the majority of their time speaking Spanish with other American students. While this behavior is quite unexpected, since they were American students who shared English as a first language (MacIntyre et al., 1998), they were used to speaking Spanish with other American students in their language classes at their university. They were determined to continue speaking Spanish with others who shared their L2 despite their reflections that things were getting "lost in translation" and that were using "Americanisms," or words and phrases they used with one another. They also knew they were making mistakes and not correcting them when talking with one another. Despite their reflections that they were not developing culturally, they continued speaking Spanish to advance their linguistic fluency, and to practice and reinforce the new words, phrases, and gestures that they learned in their classes. Furthermore, this was also a positive way for Charlotte to use the language on her own terms, since she had a strained relationship with her host mother. She combined this language practice with the cultural information she was learning through her literature and culture classes to continue developing her communicative and intercultural competence.

Christopher Meets the Conversation Partners. Although Christopher developed a positive relationship with his host family, he did not spend much time at their home. Instead, the people with whom he was most willing to communicate with were some of the conversation partners whom he met through the program. Each week, two students from the Midwest Hispanic Institute met with one student from the University of Valladolid for one hour after their *Life in Spain* course. The American students were paired randomly the first week, based on L2 level the second week, and based on L2 level and personality for the remaining two weeks. Their grouping with the Spanish students was random. Christopher had a strong motivation to become friends with the conversation partners because of the stories

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he heard during the orientation meeting from a previous student's experiences. Christopher resolved that to better his L2 competence, he was also going to befriend the conversation partners to gain access to Spanish language and culture, just as the other student had done.

However, after the first week, Christopher was very discouraged because the Spanish student whom he met with did not seem interested in getting to know him outside of their hour of conversation time. The second week of conversation partner meetings Christopher's plan began to come to fruition when he and Charlotte met with Jaime. Christopher explained that following that hour of conversation, he "hung out with [Jaime and two other conversation partners] for like, two or three hours, after the [conversation partner meeting], and eventually it was just [him] and them because [everyone else] went home." He did get to know Jaime fairly well and they considered themselves to be good friends.

While they considered themselves to be friends, Christopher maintained aspects of his role as a student of Spanish. He explained that he was keeping a running list of words and phrases he learned from his Spanish friends and frequently studied it at night when he was reflecting on his experiences writing in his journal or completing his LCRs. He elaborated, explaining that when his new friends taught him a new way to say something, he asked them to pause the conversation so he could have a chance to write the phrase down. He explained that since they were students of English, they understood the difficulty of learning another language and allowed him to maintain parts of this identity. Therefore, while Christopher seems to have made significant progress into becoming a legitimate member of the host culture by way of the relationships he made with the conversation partners, he maintained parts of his identity as a student and therefore, his friends sometimes acted as his teachers throughout his time in Valladolid.

The Development of IC through Activities Designed to Increase L2WTC

While Morgan, Avery, and Kate were having positive experiences playing the roles of students with their host mothers functioning as their teachers, Charlotte had a much more difficult time interacting with her host mother. Charlotte's host mother did not position her or her roommate as students as the host mothers of Morgan, Avery, and Kate did. While the other students' host mothers asked them many questions to initiate conversation, and then listened to their responses, Charlotte said that she felt like her host mom would "cut her off" while she attempted to share details about her life or her experiences in Spain. As Charlotte's only previous experiences speaking Spanish happened inside of the classroom, she had never experienced true conversational turn-taking in her L2 and had trouble adjusting to this abrupt change.

While initially she was not particularly bothered by her host mother's conversational style, by the second week she felt perturbed, writing in her journal, "*No nos permite hablar durante conversaciones cuando comemos. Me molesta mucho. Cuando cuento una historia o los detalles de mi día, no pienso que ella me escucha y me interumpe mucho.*" [She doesn't allow us to talk during meal conversations. This

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bothers me a lot. When I'm telling a story or about my day, I don't think she listens to me and she interrupts me a lot.]"² While Charlotte felt admittedly frustrated by these things, she began to reflect on the potential for cultural differences between them as reasons for why the exchanges took place as they did. She suggested the habits of her host mother were because she was an "older Spanish woman," and it was her speaking style to continue talking and recounting stories to others.

As Charlotte reflected on her experiences communicating with her host mother, she decided she was going to attempt interjecting during dinner conversation more often because she wanted to be able to actively communicate with her host mother, not just serve as a passive listener. However, when she attempted to do so, she reflected that as a person still learning Spanish, she often needed more time to formulate an utterance before she said it and she often had to pause before she spoke. However, she said her host mother told her she was uncomfortable with the resulting silences, and would continue talking without giving her the extra time she needed to speak. Charlotte felt admittedly frustrated by these things, but she also suggested that the habits of her host mother could be cultural. While her initial reflections about this were correct, as Spanish conversational style typically has more overlap than English (Berry, 1994), she was unable to separate herself from her own culture and accept this style of discourse. Perhaps she did not have enough time, or cultural awareness to reach this stage of IC.

Charlotte's struggles with her host mother and being cast as a legitimate speaker of Spanish, as opposed to the student role that she was accustomed to, continued throughout the five weeks she was in Valladolid. Her experiences provide further support to Wilkinson's (1998) suggestion that host family placements are not guaranteed sites for linguistic and cultural development. Furthermore, students should be prepared for more diverse communication encounters where they do not take on the role of a student. However, during the final interview after we returned to the United States, Charlotte reflected back on her experience as being trying, but eye-opening and overall was positive for her. Throughout her reflections both during her time abroad and after Charlotte was beginning to develop skills of interpreting and relating the target culture, trying desperately, at times, to interpret and understand events and situations that involved her host mother and relate them to her own world when she suggested that the discourse style was due, at least in part, to her host mother's status as a native member of the host culture. However, she never was able to get past these cultural differences and continued feeling frustrated when the discourse style did not match any one that she was familiar with, as a student of Spanish, or when she was speaking English. It is possible that further intervention and discussion specific to IC development would have been helpful for Charlotte's IC development.

Christopher, on the other hand, realized that the learning he would experience during his time abroad was, from his viewpoint, his last opportunity to improve his linguistic ability and cultural knowledge, as he was completing his minor while in Valladolid. He wanted to capitalize on every moment for learning once he arrived in Spain and was willing to sacrifice feeling occasionally frustrated for an experience like the one he had imagined, speaking only Spanish, making

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Spanish friends, and learning about Spanish culture. Furthermore, Christopher's confidence in his ability to speak Spanish and his realization that he was going to make mistakes but "it doesn't matter" allowed him to increase his fluency to a level that his interlocutors likely did not feel as though they needed to take the floor. This allowed him to establish relationships with native speakers of Spanish. Christopher also was able to develop relationships with the conversation partners because he made an attempt to spend as much time as possible with them. Even when others in the group decided to go home because they did not want to spend more money or to have dinner, he always stayed and participated in the activities with his new friends, whether it be having a beer or spending time together talking and eating snacks they bought at a grocery store before the next segment of a radio show started that one of them was hosting. Christopher did not suffer from a fear of assimilation that would prevent his integration into the host culture (MacIntyre et al., 1998). Therefore, he was able to continue to integrate, using the L2, while maintaining the attitude of curiosity and openness, and gaining knowledge about the products and practices of the host culture in which he was living throughout his time abroad.

Developing IC through English: Morgan. Initially, Morgan hoped to "speak Spanish as much as possible" so that she could improve her linguistic skills and learn about the host culture. However, when she was unable to develop relationships with members of the host culture other than her host mother, she decided it was okay for her to focus more on making friends with other American students in the program in order to enjoy her time abroad. While this is a typical experience of students participating in sheltered, island STSA programs (Allen, 2010), Morgan continued reflecting on her learning experience while she was abroad through the group sessions and LCRs. She explained that without the American friends she made speaking English, she would not have had the same opportunities to explore the city and its culture. She said she would not have gone to cafés and bars where she needed to speak Spanish with the waiters nearly as often if she had to do it by herself.

Morgan created a strong L2 subnetwork (MacIntyre et al., 1998) with the other students who participated in the Midwest Hispanic Institute. It was only through this subnetwork that she was able to continue to experience her host culture. Therefore, despite Morgan's overwhelming use of English during her sojourn abroad, she continued to be curious, at least superficially, about the lives of the host nationals. She was also open to understanding some of the cultural practices that they had, and had a desire to participate in some of them, even if it was with other American students while speaking English. Therefore, despite an absence of an extensive use of the L2, Morgan was able to experience Spanish culture, to some degree, through her experiences living with her host mother as well as with her subnetwork of American students. It is possible that without the American friends from the program she might have resigned herself to staying in her room reading the many books that she brought with her, or attached to the "electronic umbilical cord of computer mediated communication" (Kinginger, 2009, p. 148; Knight & Schmidt-Rinehart, 2002) that many students depend on during study abroad sojourns.

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Implications

It should come as no surprise that students participating in a five-week, sheltered study abroad program had difficulty gaining access to native speakers of Spanish, as previous research has documented such challenges (Allen, 2010; Bacon, 2002; Isabelli-Garcia, 2006; Wilkinson, 1998). However, in line with Allen's (2010) call for "curricular intervention in student learning abroad" (p. 27), through tasked reflection and discussion, combined with students' motivation and determination, these five students were able to experience varying levels of IC development while increasing their L2WTC enough to gain access to some members of the host culture.

It should come as no surprise that students participating in a five-week, sheltered study abroad program had difficulty gaining access to native speakers of Spanish,....

Data from this investigation suggest the activities designed to increase learners' L2WTC may be an advantageous curricular intervention to enhance students' desire to continue to use the target language while they are studying abroad as well as to develop their abilities to reflect on their experiences, fostering intercultural learning and growth. It is important to continually encourage learners to reflect on their language goals, especially those who participate in STSA sojourns to encourage them to make the most of the opportunities for linguistic and cultural growth during their sojourns abroad.

Encouraging participants to use the L2 by increasing their L2WTC while also fostering the development of their IC can occur simultaneously because as learners become more "curious and open" (Byram, Gribkova, & Starkey, 2002, p. 12) to using the target language, the activities encourage them to reflect on their experiences. Through these experiences, they may also gain knowledge "of social groups and their products and practices...and of the general processes of societal and individual interaction" (Byram et al., 2002, p. 12). While these five learners were able to develop their IC during their STSA program, the majority of them did so while still maintaining their roles as students, expecting their interlocutors to continue to teach them.

While the participants in this study were not explicitly tasked with developing their IC, the findings reported here suggest that the additional reflections and interviews about students' language learning and communication in Spanish helped them develop their IC as they kept their language goals at the forefront of their experiences. Furthermore, the activities proposed by Gregersen and MacIntyre (2013) to increase learners' L2WTC can be implemented in a STSA context with the additional benefit of increasing learners' IC as well as their communicative competence by way of additional contact with members of the host culture that the learners may not otherwise have had.

However, since these activities were not explicitly designed to develop IC, it may be helpful to add a reflective cultural element to the written reports that learners complete to enhance the development of and reflection on their intercultural competence. Learners could discuss these reflections during the group sessions, during the classes that they are taking such as the *Life in Spain* course that students in this program were required to take, or even as part of the culture class

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that all students took. Such discussions could have potentially helped Charlotte better understand the underlying reasons for her discontent. Ideally, as learners develop their IC outside of the classroom, coordinators and professors will also continue to foster the development of other important skills of the IC paradigm, giving students additional perspectives of their host culture they may not be aware of during their language and literature classes, especially when the students' time abroad is limited.

...study abroad organizers and faculty need to provide methods for students to gain access to native speakers and members of the host culture,

Based on these data, study abroad organizers and faculty need to provide methods for students to gain access to native speakers and members of the host culture, a finding that is supported by Allen and Herron (2003). This is especially important for short-term, sheltered SA programs when programs are so full of activities and travel that students have very little time to meet members of the host community in which they are living. It would also be helpful if organizers could screen and assess families and conversation partners

so that those most willing to help students develop linguistically and culturally participated. Furthermore, host families and conversation partners could also be provided with information on ways to help their students adapt and acclimate, such as asking students questions about themselves, correcting some of their errors, teaching them new words and phrases, as well as giving them time to respond and answer since they are still learners. This additional information could allow participants to have a greater opportunity to develop their linguistic and cultural competence while they are abroad. Reflection and intervention is only one part of the experience, as learners must have access to the host culture to be able to reflect on their experiences.

Conclusion

As previously described, the five students who participated in this research project reflected on their language use during their experience abroad. Throughout their written and oral reflections, and through authentic language use, they also became more interculturally competent by considering how their language impacted their experiences, goals, motivations and, at times, emotions. Furthermore, all five of them, to varying degrees, voiced curiosity, desire, and openness to using Spanish to experience the Spanish culture and to better understand the practices of their host nationals. Some of them pushed themselves to better understand the processes of societal and individual interactions as well as skills of discovery and interaction.

These data suggest that despite students' best efforts and reflection to communicate with native speakers of Spanish during the five weeks that the spent in Valladolid, in such a sheltered, island SA program, students' best, and perhaps only, chance for interactions with native speakers of the target language beyond simple service encounters occurs with their host families and their relatives, as well as with conversation partners. These interactions are not guaranteed and are largely dependent upon the extent to which host families include the students in their

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lives. Furthermore, students must be motivated and ready to begin establishing deeper, more meaningful connections beginning on day one because real social connections with individuals beyond their host families is not guaranteed. These students' experiences suggest that students must make conscious, repeated efforts for meaningful communication, creating opportunities for the development of their IC. Furthermore, based on these data, it seems unlikely that students will be able to foster deep relationships or have any more than brief exchanges with members of the host culture whom they meet in bars or cafés or on the street, despite their best efforts.

This research also calls for further work in the area of research in the development of intercultural competence for students in language and study abroad programs. In addition to their language development, purposeful scaffolding of students' development of IC would support their overall learning and promote greater global understanding. It is clear that measures and processes need to be designed, aligned with standards and program goals, and then incorporated thoughtfully in programs to enhance immersion experiences and augment their impact on students.

Notes

1. All names of participants utilized in this report are pseudonyms. Midwest Hispanic Institute is also a pseudonym for the program.
2. All translations of learners' Spanish were completed by the researcher and do not include errors in students' language.

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Appendix A

Language Contact Report

(Adapted from: Cao, 2009 and Gregersen & MacIntyre, 2013)

Name: _____ Date: _____

Complete this report at least three times per week. Make every attempt to vary the days of the week in which you complete this report so that it will capture a variety of your activities and interactions.

Part 1. Today's outside-of-class use of Spanish (add lines as needed)

With whom?	Language	How long?	Topic(s)	Feelings

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Summary of today's language contact (estimates):

1. Hours or minutes you spoke Spanish today outside of class: _____
2. Longest conversation in Spanish today was with _____

Part 2. Missed opportunities.

Please provide enough information about these missed opportunities to remember them during your interview.

1. What missed opportunities for communication in Spanish did you have?
2. What can you remember about why you did not use Spanish, or why you did not communicate at all when this opportunity presented itself? Explain in as much detail as you can.

Part 3. Open-ended reflection

Think of two encounters today that you had in Spanish, one where you felt as though you wanted to use Spanish to communicate and another where you did not feel like communicating (either at all, or in Spanish).

After you have completed this report for the third time this week, rank the times when you wanted to communicate from most wanting to communicate to least wanting to communicate using the numbers 1, 2, and 3, with 1 being "I really wanted to talk," and 3 being the time when "I wanted to talk but not *as much*."

Rank the encounters in which you did not want to communicate from absolutely least willing to communicate to not willing to communicate (but not as intensively). You should use the numbers 1, 2, and 3, with 1 being "absolutely did not want to communicate" and 3 being "having ambivalence about not wanting to communicate."

- A. Today I (fill in what happened at the encounter). I really felt like talking because... (fill in why you felt like talking). In the encounter, I... (fill in what you did). The encounter happened with... (fill in with whom the encounter happened).
- B. Today I (fill in what happened at the encounter). I didn't feel like talking because... (fill in why you didn't feel like talking) In the encounter, I... (fill in what you did). The encounter happened with... (fill in with whom the encounter happened).

Building Global Communities: Working Together toward Intercultural Competence

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Abstract

Building 21st century global communities through intercultural communicative competence (ICC) requires innovative perspectives informing strategically sustainable programs. After reviewing the literature, this article introduces multi-dimensional language and culture learning perspectives and training being offered in community college Chinese courses. The program began in spring 2015 and has conducted on-site and online professional learning each semester since, culminating in a study abroad experience for several students in August, 2016. The perspective informs participants as they explore their own and others' identities, languages, and cultures. The training engages all program participants as learners (instructors, students, host language speakers) and equips them with ICC skills. As students transition from learning about language and culture to proficiency-based experiences using the language, their responses to their training trace process and progress as they move from classroom learning into the real world of connecting with host community members. Program plans for sustainable learning are presented including future projects to broaden engagement in global community building.

Building 21st century global communities through intercultural communicative competence (ICC) requires innovative perspectives informing strategically sustainable programs.

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Introduction

As language and culture learners grapple with the realities, opportunities, and challenges of building sustainable cross-cultural relationships, one key component of this learning process is intercultural communicative competence (ICC).

As language and culture learners grapple with the realities, opportunities, and challenges of building sustainable cross-cultural relationships, one key component of this learning process is intercultural communicative competence (ICC). For the purposes of this article, ICC can be simply but powerfully illustrated by the following scenario which happens countless times every day around the globe: *You are walking down the path in the village or along the sidewalk in the city, and you meet someone with whom you'd like to interact. Can you communicate effectively with him or her?* In our increasingly connected global communities with their more than 6000 languages and cultures, the need is clear for 21st century perspectives, strategies, and tools being used in integrated programs in which students both study about and participate in different languages and cultures as they master ICC skills. This article describes a program applying an innovative multi-dimensional perspective with unique training and a global toolkit which are currently being offered at Northern Virginia Community College. The program, facilitated by an independent consultant, brings together instructors, students, and native speakers in host communities here in the US and in China. The perspective defines and oversees training that engages all program participants as learners in diverse roles to interact with each other in diverse contexts as they move together from classroom learning into the real world of establishing cross-cultural relationships and building global communities.

Since the mid-1900s, there has been growing consensus among theoreticians and practitioners on the importance of linking language learning with culture learning to achieve proficiency (in either, and both). As Byram (2000) pointed out, building ICC must include learners being able to understand relationships that exist between different cultures and be able to interpret interactions for themselves, as well as mediate with others if called upon. Such actions and relationships might be internal or external to a given society. Additionally, as Allport (1979) suggests, the intercultural contact should be able to be maintained below the surface and incorporate people with equal status or who might be pursuing common goals. The results should be that students and host community members alike master skills for strategic engagement and effective ICC.

We assert that achieving these goals requires proficiency in both language and culture. For the purposes of this article, language proficiency is defined as a person's ability to use a language for a variety of purposes, including speaking, listening, reading, and writing in unrehearsed communicative situations. Cultural proficiency is defined as a person's ability to understand and manage the philosophical perspectives, the behavioral practices, and the products (both tangible and intangible) of a society (ACTFL, 2012). Both of these types of proficiency, going well beyond the traditional focus on performance in language and culture knowledge, are increasingly being targeted and measured using definitions as presented above and guidelines like those presented in the American Council for Teachers of Foreign Language's (ACTFL) *World Readiness Standards* (WRS) (ACTFL, 2015) and

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the *Common European Framework of References for Foreign Languages* (CEFR) in use by Council of Europe member countries (Council of Europe, 2001).

The program presented here is based on theoretical foundations centering in Byram's extensive work conceptualizing, designing, implementing, and assessing strategically integrated training and curriculum for ICC. For the purposes of this article, ICC is defined as including linguistic and socio-cultural competences exhibiting the following: attitudes of curiosity and openness with a readiness to suspend disbelief about other cultures and belief about one's own; knowledge of social groups (their products, practices, and processes) in one's own and in one's host community; skills of interpreting and relating cross-culturally including discovery of a new culture; interaction under the constraints of real-time communication; and critical cultural awareness/political education (Byram, 1997).

The program presented here is based on theoretical foundations centering in Byram's extensive work conceptualizing, designing, implementing, and assessing strategically integrated training and curriculum for ICC.

Bringing these elements of ICC together in a learner-centered package of "knowledge, skills and attitudes," the literature suggests several essential components of ICC. One of these is multi-cultural learner identity, defined here as an individual's identity as it is impacted by interacting cross-culturally at any level. The program described considers all program participants as learners and thus fully integrates teacher/instructors with students and host community members into a broadly defined learning community, along the lines of Wenger-Trayners' (2015) "communities of practice." In and outside class, all participants get to know themselves and others, exploring and nurturing learning processes as each takes responsibility for individual and mutually agreed upon projects.

Samples of exploring learner identity are abundant in the literature, offering a rich array of methods and documentation including (1) studies on and reflective documentation by third culture kids (TCKs), a term coined for those individuals who have lived a significant part of their developmental years in one or more countries outside their passport country, and global nomads or third culture adults (TCAs) who live and work cross-culturally for significant periods of time (Pollock & Van Reken, 2010; Schaetti, 1996); (2) socio-cultural research on study abroad programs and internationalization experiences a number of which Kinginger (2008) highlights; and (3) learner-compiled academic portfolios for which there exists an increasing array of supportive tools including integrated online portfolios like the European Language Portfolio (Little, de l'Europe, & Perclova, 2001). Reflective self-assessment and similar techniques are also explored, including ethnographic techniques similar to those proposed by Roberts (2001), and the auto-ethnographic approach as summarized by Ellis, Adams, and Bochner (2011).

Others are actively exploring the value of teachers being co-learners with their students as indicated in recent articles describing diverse teacher/learner research and experiences including (1) an American foreign language teacher presenting considerations for making the transition from teacher-centered to learner-centered pedagogy (Reynolds, 2014); (2) a Pakistani professor, teaching in Australia, reflecting on how his cultural identity impacts his teaching identity (Mahboob, 2016); and an American TCK, who grew up in Africa and is now

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an English writing professor at an American college, examining how his multi-cultural upbringing impacts his identity (Hopkins, 2015).

These different types of profiles and studies, alongside the plethora of products being offered, serve to broaden and enliven discussions about just how best to empower and support all learners as they embrace their ever-changing learner identities and become more effective global citizens. One common thread in these discussions is the exploration of multi-dimensional cross-cultural interactions described as involving a *third person* somewhere beyond what has been viewed as cultural *outsider* and *insider* roles. Bhabha's (1994) early development of the concept of *third space* continues to inform critical examinations of *third place* and *third person* which Ikas and Wagner (2008) summarize. Other examples are Bretag's (2006) use of computer-mediated communication to examine *third-space* interculturality and Block's discussion of Papastergiadis' framing the concept of *negotiation of differences* during which (as this article argues, all program participants as learners) past and the present "encounter and transform each other" (Block 2007, Papastergiadis, 2000).

The learner identity component merges at many points with learner process, another essential ICC component at the core of the Northern Virginia Community College program. Learner process is found in the literature including what Risager (2012) describes as a "postmodernist tendency emphasizing learner processes..." (p. 6). Learner process is defined here as what learners choose to do, actually are doing, and their reflections on how it is all working. This focus on process involves several components. First, moving learners from knowing oneself as a learner and taking ownership /responsibility for one's learning must occur at the outset. This is then followed by moving into strategic planning and program design (being a part of putting it all together and making it happen). The third part, with diverse and multiple assessment processes built in, includes reflective self assessment, instructor-assisted assessment, and (where applicable) host community assessment. Learner progress, measured as performance on summative and formative assessments, receives the bulk of emphasis in many programs; however, there is increasing acknowledgment and documentation of the fact that deepening ICC happens more effectively as learners broaden their learning experiences from focus on their progress to also being truly engaged in their process.

Along with learner identity and learner process, 21st century literacies round out key ICC components. ICC focused theoretical frameworks which highlight 21st century literacies and offer learner-centered programs include ACTFL's (recently refreshed) *World-Readiness Standards* (ACTFL, 2015), the Asia Society's Graduation Performance System (Asia Society, 2010) and the Council of Europe's *Common European Framework* (Council of Europe, 2001). Initiatives supported by these and other programs are being implemented globally as is illustrated, for example, in the Council of Europe's developing *Competences for Democratic Culture* (2016) which will include a multi-domain curriculum for the complex dynamics of multi-national and pluricultural contexts in Europe. These are also be adaptable for programs world-wide.

There is an emerging transition in the literature from traditional theory-based research reports through action research documentation to descriptions

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of approaches such as exploratory practice (EP) which is being developed to serve learners in diverse roles (administrators, instructors, students of all ages in both home, and host communities). EP allows the complexities of diverse roles to surface for examination and consideration. Some examples of program and project descriptions documenting these approaches include Lessard-Clouston's (2016) detailed review of two decades of culture learning programs; Byram's presentation of diverse projects (2015); and, as a language specific example, Tan's use of proverbs in Chinese language and culture learning (2016).

Research Questions

Targeting increased ICC as an obtainable goal, and yet acknowledging the lack in many current language and culture learning programs of real life proficiency-based learning experiences that actually result in learner proficiency, this article poses the following questions which flow from the article's two theme strands: (1) integrating intercultural competence in teaching, learning, and curriculum; (2) developing global citizenship through World Languages.

- (a) How do we use the communication and language and culture learning perspectives, strategies and skills we are learning to build meaningful and sustainable cross-cultural connections and relationships?
- (b) How do we effectively collaborate with our home and our host community members to share perspectives, strategies, and skills as we work together on projects with mutually beneficial goals?

21st Century Literacies Initiative

The context for this project is the ACTFL initiative focusing on 21st Century Literacies. The Northern Virginia Community College program shared here is being conducted partially in cooperation with ACTFL's 21st Century Literacies Initiative, through their Collaborative Language and Culture Learning Center (LLCC) (ACTFL, 2016). This initiative has at its core the National Council of Teachers of English (NCTE) long-standing definition of literacy as a "collection of cultural and communicative practices shared among members of particular groups" and takes into account the "multiple, dynamic, and malleable literacies" of 21st century technologies and globalization (NCTE 2013). The training implements this broader definition of literacy by challenging program participants to strategically transform their process, outside comfort zones and existing boxes, as they enter fully into the increasingly global connectedness of daily life virtually everywhere on the planet. Students document program dynamics, activities, and results using a multitude of strategies and literacies accessed through their training and toolkits. Opportunity to explore a variety of digital literacies provides freedom to find and use resources fitting each learner's context, communication in authentic contexts, and reflection on what they learned or need to learn.

Specific examples of how this was implemented with the students on the China trip include (1) creating a group WeChat account so the students were connected with their instructor via text and voice messages for simultaneous chat free of charge from China. Two one-hour touch-base online meetings were scheduled

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before the trip and conducted during the trip using this platform; (2) providing a two hour and a half pre-departure orientation, daily tips sent by e-mail, and a ‘take along’ toolkit (conversation starters, connectors, circumlocution, non-verbal strategies, key phrases for cultural sensitivity) providing a combination of online and traditional literacies. These included a pocket journaling notebook and advice to take lots of photos especially when they were not able to access the Internet. The following section discusses the methodology and program phases, or stages, followed by a discussion of the findings.

Methodology

Participants and Context

The article examines student responses to training they received through on-site and online Chinese language and culture learning courses (spring 2015 through spring 2016) here in the US and during a summer study abroad experience in August, 2016. The Northern Virginia Community College program has trained 45 student participants, one instructor and several native-speaker tutors on site at NVCC.

This group represents diverse cultural backgrounds and life experiences, from college freshmen to retired professionals. Twenty-seven of the students were in Beginning Chinese I courses (proficiency goals: Novice-Mid/Novice High); seven were in Beginning Chinese II course (proficiency goals: Novice High/Intermediate-Low); 11 were in a special topic refresher course aimed at maintaining their Intermediate-Mid/Intermediate-High proficiency level. In addition, online training was offered for 25 students in Beginning Chinese I and II classes who participated in a one-hour hybrid session through a Blackboard Online meeting room with one of the authors delivering the training from off-site and the other author presenting in the classroom. Three beginning-course and three intermediate-course students also participated in a one-hour training session with both authors presenting online. Two students with NVCC training traveled in China with peers from other institutions and were accompanied by 12 local teachers and three-year vocational college students. One of the NVCC students had completed Beginning Chinese I and participated in the hybrid training session mentioned above. The other completed Intermediate Chinese II but was not part of the above-mentioned training, so this student participated in an online two-and-a-half-hour pre-departure orientation/training.

Researcher Positionality

The Northern Virginia Community College program is being designed and implemented through the collaboration of the co-authors with the goal of providing training and projects mutually benefiting all participants. This collaboration, which brings together a Chinese college professor and curriculum developer and an American field linguist with decades of experience in Africa, serves to illustrate the broad application potential of the perspectives and training described here. Despite coming from diverse backgrounds and having worked in several disciplines with different specializations, the co-authors share common foundational beliefs about language teaching and learning which combine to

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offer the unique perspectives and learning/teaching experiences in the Northern Virginia Community College program.

Training components and Process

Learner Identity

Affirming the centrality of identity in language and culture learning, and focusing on *third place* learner identity, the Northern Virginia Community College program training begins with learner identity exercises for all program participants including, and engaging at diverse levels, program designers, teacher/instructors, students, and host community members. For each, his/her individual identity is reflected upon (personality; educational backgrounds, both formal and informal; learning style preferences; and motivations) and documented to create an integrated learner profile. Included in these introductory exercises is training to explore learner identity through reflective self-assessment and journaling.

Learner Process

In the Northern Virginia Community College training, learner process is considered and presented alongside progress of equal importance and even of greater importance at some stages, including introductory sessions and when learning challenges are encountered. Program training incorporates exploratory practice (EP) as presented by Crane (2015), blending learning to teach (for educators) and learning to learn (for all program participants) as complex, nonlinear process(es) that (involve) a continuous exploration of individual beliefs and practices set against generalized knowledge, including theoretical understandings. Learner process is identified, reviewed, and revised throughout the program using a variety of strategies, techniques, and tools including needs and goal analyses, integrated task-based unit/lesson design and RAP (Review and Planning) sessions.

21st Century Perspectives, Strategies, and Techniques

The Northern Virginia Community College program introduces training through the lens of an innovative multi-dimensional learning perspective called Three Dimensional (3D) Dynamics which includes toolkits for both teachers and students to adapt and use based on their learning contexts. 3D Dynamics comes out of decades of field-based work with learners of all ages and in diverse contexts, from independent adult expats learning unwritten languages to multi-national groups of children. This perspective is being further developed and field-tested here in the US to meet the needs of learners challenged with achieving their proficiency goals. It defines three essential dimensions of cross-cultural learning as (1) the first or Home dimension, which is where the learner comes from; (2) the second or Host dimension, which is where the host community members come from; and (3) the third or Harbor dimension, which is where the Home and Host come together in that third place of multi-cultural interaction and connecting. This perspective serves to equip and empower learners to own their learning by guiding them through each dimension for the specific roles and contexts in which

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they find themselves throughout any given project. In so doing, 3D Dynamics moves learners beyond traditional focus on learning about the host language and culture (the Host/2nd dimension) into truly experiencing the host language and culture (the Harbor/3rd dimension) as they encounter the complexities of cross-cultural relationship building.

With a fully integrated 3D Dynamics perspective, the Northern Virginia Community College program uses contextual teaching to prioritize full learner engagement with the teacher's role as a facilitator; learning as an awakening of consciousness that results from exploration; and learning evolving through social interaction (Harwell, 2003, pp. 6-7). For this article, the program steps are presented through CORD's multi-disciplinary learning strategies for contextual teaching known as REACT: *Relating; Experiencing; Applying; Cooperating; and Transferring* (Hull, 1999, pp. 3-6). Instructors and students are guided step by step as they explore for themselves and with other learners, including host community members, how to go about building global communities.

Process Stages

Aligning with **RQ1**, *How do we use the communication and language and culture learning perspectives, strategies and skills we are learning to build meaningful and sustainable cross-cultural connections and relationships?*, the program provides participants with orientation training and materials which lead them through the following steps, or stages:

First, REACT Strategy: ***Relating*** *learning in the context of life experience.*

The Northern Virginia Community College Program Step: Learners begin to get acquainted with their learner identities and the dynamics of fully owning their own process and progress as they learn to strategically design, implement, and assess projects. All three dimensions of 3D Dynamics are explored individually and in groups, using various activities to highlight each dimension and critical inquiry to explore and respond. The first, Home dimension, is focused on by taking full responsibility for their learning (What does that look like for each person and what will it help each do?). The second, Host dimension, is entered into by thinking about themselves and everyone else involved with the program as learners (What is each person's identity and role in each learning context?). The third, Harbor dimension, is discovered by working together on mutually-agreed-upon projects (What does each have to offer and how will each benefit from what others offer?). Dynamics of integrating all three dimensions are explored through reflecting on their experiences (What happened, what does it mean, and how will it affect behavior, expectations, motivations?). This is done through class discussions and using tools such as the pre- and post-training surveys.

Teachers offer the following types of instruction as they guide students through this step: (a) Note that each trip participant will be engaged in the learning process; (b) Discuss this question for who they each are as learners; (c) Discuss the different types of learners they will encounter and how knowing their own learning preferences and styles will impact their interactions with these different learners; (d) Elicit specific examples from students of how they will take responsibility for their learning; (e) Focus

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on how students will use their training to design their own plans for their individual and group activities.

Second, REACT Strategy: *Experiencing learning in the context of exploration, discovery, and invention.*

The Northern Virginia Community College Program Step: The program trains participants to use the *puzzling* principles employed by exploratory practice (EP). One example is that *puzzling questions* are posed, early in the program, to address felt and unfelt (as yet unidentified) needs and to set proficiency goals. Language and culture learning strategies and skills are then mastered using task-based activities, which ensure that these goals are being achieved. Another adapted example of *puzzling* is linguistic insight, which is introduced in the first training session, stating that every language is made up of five components, or *puzzle pieces* (comprehension, production, structure, lexicalization, and socio-cultural consideration). Projects challenge students to balance each of these five components in their learning process as they try to end up with the whole picture in place.

Aligning with **RQ2** (*How do we effectively collaborate with our home and Chinese host community members to share perspectives, strategies, and skills as we work together on projects with mutually beneficial goals?*), participants continue their journey with the following stage:

Third, REACT Strategy: *Applying concepts and information in useful contexts in real-world applications.*

The Northern Virginia Community College Program: This step, or phase, involves exploring the dynamics of ICC through (building) intentional cross-cultural connections and relationships with others so to pose and solve problems collaboratively and strengthen independent thought (NCTE, 2013). The research questions posed by the authors in this article serve to guide the program designers as they help students design their projects, individually and in groups. First they pose their own *puzzling questions* which they then explore for their personal global community builder project, and then they work with others to define group *puzzling questions*, which they explore together for their group project.

Fourth, REACT Strategy: *Cooperating through learning in the context of sharing, responding, and communicating with other learners.*

The Northern Virginia Community College Program: This step involves collaborating on mutually beneficial projects toward global community building. This happens in the Northern Virginia Community College program as learners and host community members work together to achieve mutually agreed upon and mutually beneficial goals. As participants fully engage to both contribute and receive, they discover the value of cooperation in the resulting sum being greater than each individual portion.

Returning regularly to the basic components of learner identity and process, and contributing to learning sustainability, students are trained to pay close attention to the following last crucial step:

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Fifth, REACT Strategy: *Transferring learning in the context of existing knowledge, using and building upon prior learning and experience.*

The Northern Virginia Community College Program: This step engages participants as the training begins in exploring and documenting their personal learner profile through past learning experiences. Throughout the program, reflecting upon and recording learning process and progress individually and with others deepens understanding of those past experiences and how they can inform current and future learning; celebrates new knowledge, skills and attitudes as plans are made to apply them; and identifies things to learn more about.

Discussion

This article shares how one program, in the formative stages of design and implementation, is creating integrated training for a broad range of learning contexts. Underscoring the focus on processes designed to support multi-dimensional language and culture learning, the authors' use of contextual teaching provides scaffolding for program activities implementing each REACT strategy, or phase (Byram, Gribkova, & Starkey, 2002; Harwell, 2003).

The first phase, *Relating learning in the context of life experience*, occurs in the Northern Virginia Community College program as participants get acquainted with themselves as learners in their Home dimension, and engage with other program participants and their host community members in the Host and Harbor dimensions. As these dimensions are introduced and explored in class and through reflective activities, student insights are elicited and shared.

Reflection plays an essential role throughout all phases of the initiative. In a post-training survey, one online Intermediate Chinese II student reflected on the 3D Dynamics perspective in response to the following question: *Using the 3D Dynamics perspective (all 3 dimensions—Home, Host, Harbor), state one thing you can do to help make your study of Chinese successful*?: “From the 3D Dynamics perspective, I believe that I need to become more familiar with the Host aspect of learning Chinese. I have not truly been that exposed to direct contact with Chinese speakers and natives and need to have that aspect of learning this language.”

Phase two, *Experiencing learning in the context of exploration, discovery, and invention*, as a core component of the NVCC program, nurtures “an attitude of (the learner) being an explorer, using language to investigate, explain, and reflect on how perspectives are exhibited in the practices and products of a culture” (ACTFL, 2015, pp. 75-77). With particular attention paid to achieving proficiency rather than just being able to perform, the program training empowers and challenges students to use their communicative strategies in diverse contexts of individual and collective exploration and discovery. They then reflect on and share from their own learning experiences. As they do this, their feedback through class participation and surveys are one indicator of growth in ICC skills. From a post-workshop survey for Intermediate Chinese II, when prompted to reflect on their own learning experiences on the five language components, one student responded, “All five components are interdependent upon each other and a language learner must use all five to become a competent language user.” Another student in the

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same class exhibited growing awareness of the language components integrated with the three dimensions by drawing this conclusion, “The guest speaker had listed five components to learning language. The fifth component she listed was a socio-cultural component. This component, I believe is the most important. I believe it is easier to understand the language when you become more familiar with the socio-cultural aspects such as body language, current cultural norms, and history of the language and the people who speak the language...(which serves to help) form a harbor between myself (home) and the host.”

Phase three, *Applying concepts and information in useful contexts using real-world applications*, is addressed in program training and activities highlighting the intentional application of the skills and strategies students have learned. In response to this post workshop survey question: “Describe one thing you learned in the workshop which will help you accomplish a task you want to learn how to do using Chinese,” one student reflected on his process: “One thing I have learned from the workshop is how to be a good language learner and culturally adept person by utilizing the Harbor aspect of the 3D Dynamics language learning perspective. I want to be a good bridge between two distinct cultures and be one to help bring about accords and understandings between such cultures. Being immersed with people learning the language, speakers of the language (but not natives of the language’s home culture), and native (speakers), will truly allow me to achieve (my goals).” One way this particular student expressed how need is met in the program is that students are encouraged to work with native speaker tutors (each student is allowed two hours of tutoring per week paid by the college) and language partners to apply the strategies and skills they have learned.

Students in the Intermediate Chinese I online course reported at the end of the semester on how they use their newly acquired strategies and skills to enhance and enrich their Chinese learning experiences. One stated, “I have enjoyed taking my Chinese outside of the classroom in multiple ways....I have used the HelloTalk app to talk to people from China. It was very intimidating at first, but after a while, I began to get used to it. Also, I’ve used the Chinese that I’ve learned at Chinese restaurants at times. The workers were very happy to hear me speak Chinese, and I got a lot of compliments. That improved my confidence in the language by quite a bit.” One student in the same online course applied what he had learned far beyond the classroom. In his end of the semester reflection, he described how he has gotten more familiar with Chinese culture (the Host dimension) including reading biographical history and noting how foreigners in other centuries have approached their Chinese language and culture learning. He also reflected on his Harbor dimension experiences by describing collaboration with different members of local Chinese communities as he “...attended the Chinese Sunday School based at George Mason University. I interacted with native Chinese speakers, who were either fellow students or teachers. This semester, I have taken advantage of the tutorial services at XXX. One tutor is from Hong Kong, so I have learned Chinese from the perspective of someone who is Chinese, but not from mainland China... My other tutor is from Xinjiang. He identifies with Turkey as much as China, so I am picking up a different perspective of the language from the first tutor.”

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A fourth phase, **Cooperating for learning in the context of sharing, responding, and communicating with other learners**, actually occurs at multiple levels in the program including peer to peer interaction during the workshops. Students work together to brainstorm about 3D Dynamics, practicing strategies and techniques in activities facilitated by their teacher. Students collaborating with class peers and native speakers included a project in which four students (Intermediate Chinese II Honor's Option) created a bilingual multimedia text on their understanding of 清明上河图 [Along the river during the Qingming Festival]. They performed the skit in Chinese for a non-Chinese-speaking audience at Northern Virginia Community College as well as for their own classmates in the classroom and Chinese college students and their professor through Skype.

Other examples of collaborative program projects seeking to build relationships and use multiple literacies include Northern Virginia Community College students connected with Chinese students in English classes in Nanjing (through Skype) and in Qingdao (through QQ). Students met online in class on a regular basis via free technology and engaged in conversations and question/answer session; students sent each other their written assignments and gave each other feedback. Another program is establishing e-Pal relationships between Northern Virginia Community College students and a university in Loudi, Hunan Province in China.

One student's reflective process at the beginning of the course enthusiastically documents what the collaboration project with Chinese peers could mean for him: "...I can't wait to meet them. I would love to have a Chinese e-Pal.... My goal is to teach English and speak Chinese fluently so what an amazing opportunity." At the end of a semester of collaboration, the same student reflects on his experiences and even seeks to engage others in what he has found to be a highly productive learning process! He states, "When I took beginning Chinese 101, I was very excited to learn that we would be assigned an e-Pal friend in China. If you are ever given this opportunity I highly recommend you take it. I first connected with my assigned e-Pal friend by email.... This very quickly blossomed into online friendships with many of his friends so that before long I had many Chinese e-Pals.... There is absolutely no substitute for a native Chinese friend if you plan to do well and learn the Chinese language.... It has been a truly rewarding experience and I have not only gained a better understanding of the Chinese language and culture, but have also formed true friendships, which are priceless."

Collaboration also occurs in the program through instructor to instructor connections which included the Northern Virginia Community College instructor (one of the co-authors of the article) sharing themes of the instructional units, PowerPoint presentations, and project assignments with the Chinese instructors; and Chinese instructors sharing feedback including the following: "...The course we taught together (was) definitely a pleasant cooperation and beneficial to both Chinese students and American students! ...Our students LOVE, ENJOY, and CHERISH this type of culture and language exchange and communication. They learnt A LOT and have chance to know foreign friends.... All in all, we would be more than happy to collaborate again."

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The fifth stage, *Transferring learning in the context of existing knowledge, using and building upon prior learning and experience*, is encouraged through the assignments eliciting student reflective responses to their experiences. Following an online training workshop, completing the post-workshop helped students reflect on how to use their newly gained skills in their study of Chinese and in communicating with native speakers. At the end of the semester, students were provided an opportunity to examine and reflect on their employment of the strategies and skills both inside and outside the Chinese classrooms and their effectiveness in applying those strategies and skills.

To the prompts for the Home dimension, one student responded: “I have gotten to know myself better as a learner or taken more responsibility for my learning as I experimented with various learning techniques. I have taken more of my free time to work on the areas I have the most trouble with and in creating a space for me to do my studying.” She then also reflected on her experiences in the Host and Harbor dimensions: “I have enjoyed taking my Chinese outside the classroom into the community by dining in Chinese-speaking restaurants and initiating conversations in Chinese. I also have been speaking with language partners who are native Mandarin speakers.”

Integrating all three dimensions and reflecting mastery of the concept of mutually beneficial projects, this student goes on to describe how she was working on developing her skills as she interacted with host community members: “Bridging home and host, and creating a harbor is important in order to have a mutually beneficial exchange....When I have a language exchange with one of my friends in China, we like to switch between Chinese and English, but keep the conversation to everyday matters....These language exchanges are...mutually beneficial. Because we both know each other are [*sic*] still learning the language and culture, we both ask many questions and take the time to explain what is ok and what is not ok in speech and action without fear. We have created a safe harbor and a foundation of understanding in which we can improve quickly in our language goals.”

Another student also demonstrates that he is able to transfer what he has learned about the Harbor experience: “...A language learner engaging in a simple conversation with a (Chinese) restaurant waiter strongly helps a learner increase his cultural understanding and knowledge of the language. Any interaction, outside of purely academic realms, with all variants of the harbor is a concrete good for all involved....Expanding my ‘harbor’ and garnering a more solid cultural understanding have helped me become a much better language learning student than I would have been otherwise.”

Conclusion and Future Plans

This article describes the beginning phases and components of a program pursuing new pathways to more strategically engage learners in integrated teaching and

This article describes the beginning phases and components of a program pursuing new pathways to more strategically engage learners in integrated teaching and guided learning, with a goal to integrate culture authentically through experiential learning and critical reflection.

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guided learning, with a goal to integrate culture authentically through experiential learning and critical reflection. As can be seen from the student reflections on the training and experiences they have had, the Northern Virginia Community College program is empowering program participants to achieve gains in ICC while they enjoy and benefit from building global communities. While the emergent results of this qualitative study do not “measure” ICC, they do provide insight into the learning that is experienced authentically by the students. It is the engagement with peers and the cultural immersion, coupled with careful scaffolding, that appear to be an important scaffold toward achieving the results we seek.

The admittedly limited reflective student feedback collected to date clearly indicates the need for and value of formal qualitative and quantitative data collection and analysis. To facilitate this, instead of doing one training session per semester, training/coaching will be practiced on a weekly basis, making it an integral part of the curriculum. Systematic data collection will accompany these sessions. Learning strategy inventories and other data collection tools will be adapted and implemented. More extensive inclusion of other program participants (instructors, tutors and other host community members) in the training process is also planned. Task-based and project-based projects will be focused on, online and with Chinese peers while in China, to create bilingual products that all learners of Chinese and English will find helpful to practice and improve their ICC. This program will continue to develop multi-dimensional training and tools including project documentation to be done as part of the ACTFL Literacies Initiative.

More research will explore learning models and opportunities in other contexts including: service learning and civic engagement projects in study abroad and US-based programs; applying the Harbor dimension dynamics to the *communities of practice* model; and exploring how qualitative inquiry and auto-ethnographic techniques can enhance learner process and progress. More work is also planned with regionally based but internationally applicable programs including following the development of the Council of Europe’s democratic competences model into a fully integrated and broadly applicable curriculum; and expanding the Asia Society’s GPS to curriculum for adult autonomous learners.

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