



Language Education and Multilingualism

The LANGSCAPE Journal

Vol. 5/2022:
Multilingualism in Virtual
Communication and
Encounters.
New Approaches to
Educational Contexts

Coordinated by:
José Aguilar, Stephan Breidbach, Christiane Fäcke &
Marie-Françoise Narcy-Combes

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Language Education and Multilingualism — The Langscape Journal Vol. 5

Multilingualism in Virtual Communication and Encounters.
New Approaches to Educational Contexts

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José Aguilar, Université Sorbonne Nouvelle – Paris 3 (Paris),
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The fifth volume of Langscape's scholarly open-access, peer-reviewed online journal is devoted to the theme of

Multilingualism in Virtual Communication and Encounters. New Approaches to Educational Contexts

Whatever the professional domain that may be considered, contemporary work-related practices, habits and gestures tend to become dematerialised and virtualised. This trend seems to correlate with the ever-expanding use of digital-based technologies, in European countries (Cousteaux, 2019; Eurostat, 2020) as much as anywhere else in the world (Gurría, 2019; Wyckoff, 2019). This trend has been even more pronounced since the outbreak of the world-wide pandemic situation in 2020. As a direct result from far-reaching lockdown measures, working and studying from home has become a daily routine for billions of people across the globe and seems to be here to stay. Virtual communication and encounters constitute a specific context, that may relate to personal, education-related (Burwitz-Melzer, Riemer & Schmelter, 2019), leisure-related but also professional domains. As such, virtual communication and encounters activate and relate to individuals' inner scripts about what can be expected or done within these virtual spaces, as regards the individuals' discourse practices and behaviour. Changes in communication modes will entail changes on various levels. To name but a few, they may lead to modifications in the type of discourse used (Boyd, 2014). They may encourage practices that favour the full(er) use of communication partners' language repertoires (Darvin & Norton, 2017). They may also encourage new ways how multilingual interactants share and modify texts and visual documents in the digital domain (Canagarajah, 2013).

The seven contributions in this volume testify to the diversity of views on and approaches to the subject. The articles are written in English, French, German, and Spanish and discuss the role and significance of multilingualism in virtual communication and encounters in different countries.

In her contribution **Chantal Guihard** describes the implementation of a virtual learning environment via Skype for the development of English and French communication between students in France and in Ireland. She claims that such environments may motivate learners and foster language learning through live interactions and scaffolding. They provide the necessary opportunities to put to use the language learners are studying, to negotiate meaning and improve their speaking competence, notably the phonological dimension. In such, they have an advantage over interactions in class between fellow students. Therefore she advocates to combine virtual and in-class interactions in task-based scenarios.

Agnes Grond investigates facebook groups with a thematical connection to *Şexbizinî*, which is the designation of a Kurdish tribal confederation. Theoretically, Grond's study is based on the notion of "breathing spaces" (Fishman, 1991), methodologically, it draws on an online ethnography. The data consist of a corpus of facebook wall events, and the respondings to a questionnaire that reveal the

transnational member structure of the facebook groups and help embedding the results into a broader sociolinguistic context. Grond's findings highlight the role of the European Diaspora concerning language maintenance and transmission of an endangered language as well as the potential of virtual communities to provide a space where the language can be spoken, explored and expanded into new domains (e.g. the written domain).

In the context of a virtual exchange project in Brazil investigated in a qualitative case study, **Ana Cristina Biondo Salomão** and **Laura Braghini Zampieri** analyse the impact of stimulated recall sessions to trigger learners awareness of cultural differences during teletandem interactions. The results show that stimulated recall sessions help students to reflect on their practice and possibly initiate changes in the way they treat intercultural problems in the course of telecollaborative interactions. They also look at the possibilities of transferring such sessions to other context of mediation.

Marie Horstmeier, Sara Vali, Thomas Heiland, and Alessia Dell'Acqua address multilingual and multicultural encounters as well as their influence on the development of linguistic and cultural flexibility of future teachers. Questions of identity and the development of intercultural communication skills are linked to knowledge, recognition, appreciation of and respect for different languages and cultures. The authors present a small-scale qualitative study with participants from two university courses. In this, they aim to analyse how identities of teachers and learners develop in the context of multilingual and multicultural encounters, virtually or face-to-face.

Melanie Arriagada deals with social identity and linguistic repertoires while comparing the official Facebook pages of *Fridays For Future Spain* and *Fridays For Future Deutschland*. Her contrastive and comparative analysis of identity texts shows differences between the respective discourses according to the sociocultural contexts. This analysis helps to provide opportunities to foster subcompetences of linguistic and cultural mediation in teaching and learning of Spanish as a foreign language. The author presents a didactic proposal inspired by task-based language learning and focusing on the potential offered by her contrastive discourse analysis.

Varia

Britta Viebrock considers the dimension of research ethics in multi- and plurilingual research. Setting out from two examples in ELT research, the author offers a principled discussion of research ethics and their philosophical underpinnings. She argues that in empirical foreign language education research, commonly applied approaches informed by consequentialism and deontology tend to objectify research practices and invisibilise personal relations that exist between researcher and their research partners. Viebrock proposes to broaden the scope of ethics in EFL research to include principled aspects of care and a mindfulness regarding the quality of personal relations and of the situatedness of research within relations of status and power. The contribution closes with a discussion of how such principled ethical reasoning on an extended basis applies to research conducted in contexts characterized by social multilingualism and individual plurilingualism. The author concludes that linguistic choice in researcher-research partner communication and the choice of language in academic communication should equally be subjected to ethical scrutiny.

Patricia Arnaiz, Stephan Breidbach, Do Coyle, Michael Lynch and Janet de Vigne propose a conceptual framework for dynamic assessment in CLIL classrooms. Emerging from an international and multi-disciplinary collaboration between eight partners in an Erasmus+ project (*Playing beyond CLIL*, 2018–21), the framework integrates key pedagogical principles of pluriliteracies teaching and drama-based learning. Starting from contemporary conceptual thinking about CLIL, the authors emphasise drama-based learning as a novel way to substantiate deeper learning through multimodal languaging. The authors explain how the emerging *Playing beyond CLIL Framework for Assessment* can be applied

to inform the development of dynamic, process-oriented learning ecologies. Also, it supports teachers and learners in targeting dynamic assessment strategies throughout the entire learning cycle.

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Le volume 5 de la revue Langscape, revue scientifique en ligne à accès libre et à comité de lecture est consacré au thème suivant :

Le plurilinguisme dans la communication et les rencontres virtuelles. Nouvelles approches dans les contextes éducatifs

Quel que soit le domaine professionnel considéré la tendance à la dématérialisation et à la virtualisation des pratiques, des habitus et des gestes au travail semble s'étendre, en corrélation avec le développement inexorable de l'usage des technologies digitales en Europe (Cousteaux, 2019; Eurostat, 2020) et ailleurs dans le monde (Gurría, 2019; Wyckoff, 2019). Cette tendance s'est accrue depuis le début de la pandémie de 2020 qui a affecté tous les pays. C'est un résultat direct des mesures drastiques de confinement prises alors : le télétravail est devenu une habitude pour des milliards d'individus partout dans le monde, et cela ne paraît pas prêt de changer.

La communication et les rencontres virtuelles forment par elles-mêmes un contexte spécifique qui peut concerner des domaines autant personnels, qu'éducatifs, (Burwitz-Melzer, Riemer & Schmelter, 2019), et également les loisirs et le monde du travail. Ainsi elles activent et relient les scripts des individus à ce qui peut être attendu ou réalisé dans ces espaces virtuels en termes de comportement et de pratiques discursives. Les variations dans la communication déclencheront des modifications à plusieurs niveaux. Pour n'en citer que quelques unes, elles peuvent conduire à des changements dans le type de discours utilisé (Boyd, 2014). Elles peuvent favoriser des pratiques qui permettent un usage (plus) complet des répertoires communicatifs des partenaires (Darvin & Norton, 2017). Elles peuvent également favoriser de nouvelles approches dans la manière dont les interactants multilingues partagent et modifient les textes et les documents visuels appartenant au domaine digital (Canagarajah, 2013).

Les sept contributions de ce volume sont un exemple de la diversité des points de vue et des approches sur le sujet. Les articles en anglais, français, allemand et espagnol explorent le rôle et le sens qu'occupe le pluri/multilinguisme dans la communication et les rencontres virtuelles dans divers pays.

La contribution de **Chantal Guihard** traite de la mise en place d'un environnement d'apprentissage via Skype de la communication en français et en anglais entre des étudiants en France et en Irlande. Selon elle, de tels environnements sont de nature à motiver les apprenants et à déclencher les apprentissages grâce aux interactions en direct et à l'étyage. Ils offrent les occasions nécessaires pour mettre en oeuvre la langue étudiée, favoriser les négociations de sens et le développement de leurs compétences à l'oral, en particulier au niveau phonologique. En cela, ils sont plus efficaces que les interactions entre camarades de classe en cours de langue. De ce fait, elle préconise de combiner les interactions en classe avec les interactions virtuelles au sein d'un scénario d'apprentissage par les tâches.

La recherche d'**Agnes Grond** concerne des groupes facebook ayant un lien thématique avec *Şexbizinî* qui désigne une confédération tribale kurde. Théoriquement, l'étude de Grond s'appuie sur la notion d'« espaces de respiration » (Fishman, 1991), et méthodologiquement, sur l'ethnographie en ligne. Les données consistent en un corpus d'événements postés sur un mur Facebook et les réponses à un questionnaire qui révèlent la structure transnationale des membres des groupes Facebook et aident à intégrer les résultats dans un contexte sociolinguistique plus large. Les découvertes de Grond mettent en évidence le rôle de la diaspora européenne concernant le maintien et la transmission d'une langue en danger ainsi que le potentiel des communautés virtuelles à fournir un lieu privilégié où cette langue peut être parlée, explorée et étendue à de nouveaux domaines (par exemple à l'écrit).

Dans le cadre d'un projet d'échange virtuel au Brésil qui fait ici l'objet d'une étude de cas qualitative, **Ana Cristina Biondo Salomão** et **Laura Braghini Zampieri** analysent l'impact des sessions de rappel stimulé pour déclencher la prise de conscience des apprenants en ce qui concerne l'existence des différences culturelles lors des interactions en télé-tandem. Les résultats montrent que les séances de rappel stimulé aident les étudiants à réfléchir sur leur pratique et parfois à initier des changements dans leur façon de traiter les problèmes interculturels au cours des interactions télécollaboratives. Elles examinent également les possibilités de transférer ces séances à d'autres contextes de médiation.

Marie Horstmeier, **Sara Vali**, **Thomas Heiland** et **Alessia Dell'Acqua** abordent les rencontres multilingues et multiculturelles ainsi que leur influence sur le développement de l'adaptabilité linguistique et culturelle des futurs enseignants. Les questions d'identité et de développement des compétences de communication interculturelle sont liées à la connaissance, la reconnaissance, l'appréciation et le respect des différentes langues et cultures. Les auteurs présentent une étude qualitative à petite échelle avec des participants de deux cursus universitaires. En cela, ils visent à analyser comment les identités des enseignants et des apprenants se développent dans le cadre de rencontres multilingues et multiculturelles, virtuelles ou en face-à-face

Melanie Arriagada traite de l'identité sociale et des répertoires linguistiques des individus en comparant les pages Facebook officielles de *Fridays For Future Spain* et *Fridays For Future Deutschland*. Son analyse comparative et contrastive des textes identitaires montre des différences entre les discours respectifs selon les contextes socioculturels. Cette analyse contribue à favoriser les sous-compétences de médiation linguistique et culturelle dans l'enseignement et l'apprentissage de l'espagnol langue étrangère. L'auteure présente une proposition didactique inspirée de l'apprentissage des langues par les tâches appuyée sur le potentiel offert par son analyse contrastive du discours.

Varia

Britta Viebrock se penche sur la dimension éthique dans la recherche multilingue et plurilingue. Partant de deux exemples de recherche en ELT (English Language Teaching), l'auteure propose une discussion de principe sur l'éthique de la recherche et ses fondements philosophiques. Elle soutient que dans la recherche empirique sur l'enseignement des langues étrangères, les approches couramment appliquées, fondées sur le conséquentialisme et la déontologie, ont tendance à objectiver les pratiques de recherche et à rendre invisibles les relations personnelles qui existent entre le chercheur et ses partenaires de recherche. Viebrock propose d'élargir la place de l'éthique dans la recherche en EFL (English as a Foreign Language) pour inclure les différents aspects de l'attention aux personnes (Care) et développer la prise de conscience concernant la qualité des relations personnelles et la place de la recherche dans les relations de statut et de pouvoir. Pour terminer, elle examine la manière dont un tel raisonnement éthique peut s'appliquer plus largement à la recherche menée dans des contextes de multilinguisme social et de plurilinguisme individuel. L'auteure conclut que le choix linguistique

dans la communication chercheur-partenaire de recherche et le choix de la langue dans la communication universitaire devraient également être soumis à un examen éthique.

Patricia Arnaiz, Stephan Breidbach, Do Coyle, Michael Lynch et Janet de Vigne proposent un cadre conceptuel pour une évaluation dynamique dans les classes EMILE. Issu d'une collaboration internationale et multidisciplinaire entre les huit partenaires d'un projet Erasmus+ (*Playing Beyond CLIL*, 2018–21), le cadre intègre les principes pédagogiques clés de l'enseignement des plurilittératies et de l'apprentissage par le théâtre. Partant de la réflexion conceptuelle contemporaine sur l'EMILE, les auteurs mettent l'accent sur l'apprentissage par le théâtre comme façon nouvelle de légitimer un apprentissage plus approfondi grâce au langage multimodal. Les auteurs expliquent comment le nouveau cadre d'évaluation « Jouer au-delà de l'EMILE » peut être appliqué au développement d'écologies d'apprentissage dynamiques et axées sur les processus. En outre, il aide les enseignants et les apprenants à cibler des stratégies d'évaluation dynamiques tout au long du cycle d'apprentissage.

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Der fünfte Band der wissenschaftlichen, open-access Online-Zeitschrift von Langscape mit Peer-Review-Verfahren widmet sich dem Thema

Mehrsprachigkeit in der virtuellen Kommunikation und Begegnung. Neue Ansätze für Bildungskontexte

Unabhängig von möglichen beruflichen Feldern tendieren arbeitsbezogene Praktiken, Gewohnheiten und Gesten dazu, entmaterialisiert und virtualisiert zu werden. Dieser Trend scheint mit der immer stärkeren Nutzung digitaler Technologien zu korrelieren, sowohl in europäischen Ländern (Cousteaux, 2019; Eurostat, 2020) als auch in vielen anderen Ländern der Welt (Gurría, 2019; Wyckoff, 2019). Dieser Trend ist seit dem Ausbruch der weltweiten Pandemie-Situation im Jahr 2020 noch ausgeprägter. Als direkte Folge der weitreichenden Absperrmaßnahmen sind das Arbeiten und Lernen von zu Hause aus für Milliarden von Menschen auf der ganzen Welt zur täglichen Routine geworden und scheint es auch zu bleiben. Virtuelle Kommunikation und Begegnungen stellen einen spezifischen Kontext dar, der sich auf persönliche, bildungsbezogene (Burwitz-Melzer, Riemer & Schmelter, 2019), freizeitbezogene, aber auch berufliche Bereiche beziehen kann. Als solche aktivieren virtuelle Kommunikation und Begegnungen die inneren Skripte Einzelner darüber, was in diesen virtuellen Räumen erwartet oder getan werden kann, und beziehen sich auf individuelle Diskurspraktiken und individuelles Verhalten. Veränderungen in den Kommunikationsmodi werden Veränderungen auf verschiedenen Ebenen nach sich ziehen. Um nur einige zu nennen, können sie zu Modifikationen in der Art des verwendeten Diskurses führen (Boyd, 2014). Sie können Praktiken fördern, die die volle(re) Nutzung des Sprachenrepertoires der Kommunikationspartner begünstigen (Darvin & Norton, 2017). Sie können auch neue Wege fördern, wie Mehrsprachige in der Interaktion Texte und visuelle Dokumente im digitalen Raum teilen und verändern (Canagarajah, 2013).

Die sieben Beiträge in diesem Band zeugen von vielfältigen Ansichten und Ansätzen zu diesem Thema. Die Artikel sind in Englisch, Französisch, Deutsch und Spanisch verfasst und diskutieren die Rolle und Bedeutung der Mehrsprachigkeit in virtueller Kommunikation und Begegnung in verschiedenen Ländern.

In ihrem Beitrag beschreibt **Chantal Guihard** die Einführung einer virtuellen Lernumgebung über Skype für die Entwicklung englischer und französischer Kommunikation zwischen Schülern in Frankreich und Irland. Sie behauptet, dass solche Umgebungen die Lernenden motivieren und das Sprachenlernen durch Live-Interaktionen und Scaffolding fördern können. Sie bieten die notwendigen Gelegenheiten, die Sprache, die die Lernenden lernen, anzuwenden, Bedeutungen zu verhandeln und ihre Sprechkompetenz, insbesondere die phonologische Dimension, zu verbessern. Damit besteht ein Vorteil gegenüber Interaktionen in der Klasse zwischen Mitschülern. Daher plädiert sie dafür, virtuelle und klasseninterne Interaktionen in aufgabenbasierten Szenarien zu kombinieren.

Agnes Grond untersucht Facebook-Gruppen mit einem thematischen Bezug zu *Şexbizinî*, der Bezeichnung eines kurdischen Stammesverbands. Theoretisch basiert Gronds Studie auf dem Konzept der „breathing spaces“ (Fishman, 1991), methodisch stützt sie sich auf eine Online-Ethnographie. Die Daten bestehen aus einem Korpus von Facebook-Pinnwand-Ereignissen und den Antworten auf einen Fragebogen, die die transnationale Mitgliederstruktur der Facebook-Gruppen offenlegen und die Ergebnisse in einen breiteren soziolinguistischen Kontext einbetten. Gronds Ergebnisse unterstreichen die Rolle der europäischen Diaspora bei der Erhaltung und Weitergabe einer gefährdeten Sprache sowie das Potenzial virtueller Gemeinschaften, einen Raum zu bieten, in dem die Sprache gesprochen, erforscht und in neue Bereiche (z. B. den schriftlichen Bereich) erweitert werden kann.

Im Rahmen eines virtuellen Austauschprojekts in Brasilien, das in einer qualitativen Fallstudie untersucht wurde, analysieren **Ana Cristina Biondo Salomão** und **Laura Braghini Zampieri** die Auswirkungen von stimulierten Erinnerungssitzungen, um das Bewusstsein der Lernenden für kulturelle Unterschiede während Teletandem-Interaktionen zu wecken. Die Ergebnisse zeigen, dass stimulierte Erinnerungssitzungen den Studierenden helfen, ihre Praxis zu reflektieren und möglicherweise Änderungen in der Art und Weise einzuleiten, wie sie interkulturelle Probleme im Rahmen von Telekollaborationsinteraktionen behandeln. Sie untersuchen auch die Möglichkeiten der Übertragung solcher Sitzungen auf andere Vermittlungskontexte.

Marie Horstmeier, Sara Vali, Thomas Heiland und **Alessia Dell'Acqua** befassen sich mit mehrsprachigen und multikulturellen Begegnungen sowie deren Einfluss auf die Entwicklung sprachlicher und kultureller Flexibilität zukünftiger Lehrkräfte. Fragen der Identität und der Entwicklung interkultureller Kommunikationsfähigkeiten werden mit dem Wissen, der Anerkennung, der Wertschätzung und dem Respekt für unterschiedliche Sprachen und Kulturen verknüpft. Die Autoren stellen eine kleine qualitative Studie mit Teilnehmern aus zwei Universitätskursen vor. Darin wollen sie analysieren, wie sich die Identitäten von Lehrenden und Lernenden im Kontext mehrsprachiger und multikultureller Begegnungen – virtuell oder face-to-face – entwickeln.

Melanie Arriagada beschäftigt sich mit sozialer Identität und sprachlichen Repertoires, indem sie die offiziellen Facebook-Seiten von *Fridays For Future Spain* und *Fridays For Future Deutschland* vergleicht. Ihre kontrastive und vergleichende Analyse von Identitätstexten zeigt Unterschiede zwischen den jeweiligen Diskursen in Abhängigkeit von soziokulturellen Kontexten. Diese Analyse trägt dazu bei, die Möglichkeiten zur Förderung von Teilkompetenzen der sprachlichen und kulturellen Mediation beim Lehren und Lernen des Spanischen als Fremdsprache aufzuzeigen. Die Autorin stellt einen didaktischen Vorschlag vor, der sich am aufgabenbasierten Sprachenlernen orientiert und sich auf das Potenzial der kontrastiven Diskursanalyse konzentriert.

Varia

Britta Viebrock betrachtet die Dimension der Forschungsethik in mehr- und vielsprachiger Forschung. Ausgehend von zwei Beispielen aus der ELT-Forschung bietet die Autorin eine grundsätzliche Diskussion der Forschungsethik und ihrer philosophischen Grundlagen. Sie argumentiert, dass die in der empirischen Fremdsprachenforschung üblicherweise angewandten konsequentialistischen und deontologischen Ansätze dazu neigen, Forschungspraktiken zu objektivieren und die persönlichen Beziehungen zwischen Forschern und ihren Forschungspartnern unsichtbar zu machen. Viebrock schlägt vor, den Geltungsbereich der Ethik in der EFL-Forschung zu erweitern, um prinzipielle Aspekte der Fürsorge und der Achtsamkeit in Bezug auf die Qualität persönlicher Beziehungen und die Verortung der Forschung innerhalb von Status- und Machtbeziehungen einzubeziehen. Der Beitrag schließt mit einer Diskussion darüber, wie eine solche prinzipiengeleitete ethische Argumentation auf erweiterter Basis für Forschung in Kontexten gilt, die durch gesellschaftliche Vielsprachigkeit und indi-

viduelle Mehrsprachigkeit gekennzeichnet sind. Die Autorin kommt zu dem Schluss, dass die Sprachenwahl in der Kommunikation zwischen Forschern und Forschungspartnern und die Sprachenwahl in der akademischen Kommunikation gleichermaßen einer ethischen Prüfung unterzogen werden sollten.

Patricia Arnaiz, Stephan Breidbach, Do Coyle, Michael Lynch und Janet de Vigne schlagen einen konzeptionellen Rahmen für die dynamische Bewertung in CLIL-Klassenräumen vor. Der Rahmen ist das Ergebnis einer internationalen und multidisziplinären Zusammenarbeit zwischen acht Partnern in einem Erasmus+ Projekt (*Playing beyond CLIL*, 2018–21) und integriert wichtige pädagogische Prinzipien des Mehrsprachigkeitsunterrichts und des dramabasierten Lernens. Ausgehend von zeitgenössischen konzeptionellen Überlegungen zu CLIL betonen die Autoren das dramabasierte Lernen als eine neuartige Möglichkeit, tieferes Lernen durch multimodales Sprechen zu ermöglichen. Die Autoren erläutern, wie das entstehende *Playing beyond CLIL Framework for Assessment* angewendet werden kann, um die Entwicklung von dynamischen, prozessorientierten Lernökologien zu unterstützen. Darüber hinaus unterstützt es Lehrende und Lernende bei der Ausrichtung dynamischer Bewertungsstrategien während des gesamten Lernzyklus.

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Language Education and Multilingualism

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Editorial

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El quinto volumen de *Langscape*, revista científica con comité de lectura y de libre acceso, estará dedicado al siguiente tema

El multilingüismo en encuentros y comunicación virtuales. Nuevos enfoques de los contextos educativos

Sea cual sea el medio profesional considerado, así como las correspondientes prácticas, se observa una tendencia según la cual hábitos y gestos relacionados con contextos profesionales se desmaterializan y se virtualizan. Esta tendencia sugiere una correlación con el uso creciente y constante de tecnologías digitales, como es el caso en países europeos (Cousteaux, 2019; Eurostat, 2020) así como en el resto del mundo (Gurría, 2019; Wyckoff, 2019). Esta tendencia parece haberse pronunciado desde la situación de crisis pandémica planetaria en 2020, la cual ha llevado a un número considerable de gobiernos a declarar el confinamiento de la población. Como resultado de esta situación, el trabajo desde casa se ha convertido en una rutina para miles de millones de personas en todo el planeta, y esta rutina parece que va a perdurar. Los encuentros y la comunicación virtuales representan un contexto específico, que puede suponer situaciones de contacto personal, educativo, de ocio, pero también profesional. Los encuentros y la comunicación virtuales, en tanto en cuanto contextos discursivos, activan los esquemas discursivos de cada individuo, los cuales definen expectativas sobre qué puede ocurrir y cómo, en el marco de estos espacios virtuales, particularmente en cuanto a lo que se refiere a las prácticas discursivas y el comportamiento de los individuos. Se observa un cambio creciente en los modos de comunicación, en particular en el tipo de discurso empleado (Boyd, 2014). Semejantes cambios pueden impulsar prácticas que favorezcan un uso más contundente de los repertorios lingüísticos de los/as comunicandos/as (Darvin & Norton, 2017), así como nuevas maneras mediante las cuales los/as mismos/as comunicandos/as multilingües comparten y modifican textos y documentos visuales en medios digitales (Canagarajah, 2013).

Los siete artículos contenidos en este quinto volumen son el reflejo de los diversos puntos de vista que pueden adoptarse de cara al estudio del tema abordado. Estas contribuciones, en alemán, español, francés e inglés, abordan el papel y el calado del multilingüismo en la comunicación y en los encuentros virtuales en diferentes países.

El artículo de **Chantal Guihard** describe el proceso de implementación de un entorno virtual de aprendizaje, sobre la base de Skype, que tiene como objetivo el desarrollo de la comunicación en francés e inglés entre estudiantes en Francia e Irlanda. Según la autora, entornos como el que ella propone pueden motivar eficazmente a los aprendientes, al mismo tiempo que facilitan el aprendizaje de la lengua mediante la interacción y la cooperación. Tales entornos reúnen las condiciones y las situaciones necesarias para que los aprendientes usen de manera concreta la lengua que estudian, para que negocien los mensajes y mejoren su competencia de producción oral, en particular sa

dimensión fonológica. Comparados con las interacciones de clase entre estudiantes, estos dispositivos presentan ventajas. Por consiguiente, la autora aboga por un uso combinado de situaciones de comunicación en clase y virtual, integradas en secuencias construidas en torno a tareas.

Agnes Grond presenta un artículo sobre grupos de facebook en torno a la confederación tribal Kurda, conocida como *Şexbizinî*. Desde un punto de vista teórico, el trabajo de Grond se basa en la noción de “breathing spaces” (Fishman, 1991). La metodología empleada es un tipo de etnografía conectada, en línea. Los datos analizados son un corpus de eventos de facebook y las respuestas a un cuestionario. El análisis de estos datos permite esbozar la estructura transnacional de los miembros de los grupos de facebook, así como su implantación en un contexto sociolingüístico más amplio. Los resultados obtenidos por Grond apuntan al papel de la diáspora europea en relación con la conservación y la transmisión de las lenguas minoritarias y en peligro, pero también el potencial de las comunidades virtuales como espacios en los que se pueden usar y explorar las lenguas, pero también extender a otros campos (como por ejemplo el de la escritura).

Ana Cristina Biondo Salomão y Laura Braghini Zampieri firman un trabajo que tiene como contexto un proyecto de intercambio virtual en Brasil. Las autoras presentan un estudio de caso cualitativo, en el que analizan el impacto de sesiones de recuerdo estimulado como elemento que puede contribuir a la toma de conciencia de los aprendientes de las diferencias culturales durante interacciones en tándem a distancia. Los resultados sugieren que las sesiones de recuerdo estimulado ayudan a los estudiantes a pensar conscientemente en sus propias prácticas. Estas sesiones pueden además desencadenar cambios en la manera en la que los estudiantes gestionan los problemas interculturales durante la interacción telecolaborativa. Las autoras también insisten en las posibilidades de adaptar estas sesiones a otros contextos de mediación.

Marie Horstmeier, Sara Vali, Thomas Heiland y Alessia Dell'Acqua se focalizan en encuentros multilingües y multiculturales, así como en la influencia de éstos en el desarrollo de una flexibilidad lingüística y cultural de futuros docentes. Los autores plantean preguntas en torno a la identidad y al desarrollo de destrezas de comunicación intercultural que conectan con el (re)conocimiento, el aprecio y el respeto de lenguas y culturas diferentes, en el marco de un estudio cualitativo a pequeña escala que reunió a participantes de dos cursos universitarios. El objetivo principal de los autores es analizar el desarrollo de las identidades de los docentes y de los aprendientes en el contexto de encuentros multilingües y multiculturales, virtuales o presenciales.

El artículo de **Melanie Arriagada** aborda los temas de la identidad social y de los repertorios lingüísticos a partir de la comparación de las páginas facebook “Fridays For Future Spain” y “Fridays For Future Deutschland”. Gracias al análisis comparativo y contrastivo de textos en relación con la identidad que propone la autora, se aprecian diferencias entre los discursos respectivos según los contextos socioculturales. El análisis permite además crear oportunidades para el desarrollo de sub-competencias de mediación lingüística y cultural en situaciones de enseñanza y aprendizaje de E/LE. La autora presenta una propuesta didáctica que se inspira en la enseñanza y el aprendizaje de lenguas por tareas y que se focaliza en el potencial que brinda su análisis contrastivo de discurso.

Varia

Britta Viebrock se interesa por la ética de la investigación en multi y plurilingüismo. A partir de dos ejemplos de investigación de la enseñanza del inglés, la autora propone un análisis pormenorizado de la ética de la investigación así como de sus fundamentos filosóficos. La autora sostiene que en el contexto de la investigación en enseñanza de lenguas extranjeras, existen enfoques habituales basados en una forma de consecuencialismo. Además, según la autora la deontología que se observa en estos enfoques parece objetivar las prácticas de investigación e invisibilizar las relaciones personales entre

el investigador y las personas que participan en la investigación, como sujetos. Viebrock propone que se amplíe el alcance de la ética de la investigación en la enseñanza del inglés, para dar así cabida a aspectos como el “care” y la “mindfulness”, relacionados con la calidad de las relaciones personales, pero también en cuanto a lo que se refiere a las relaciones de estatus y poder. El artículo comenta cómo este razonamiento ético ampliado puede encontrar aplicaciones en investigaciones llevadas a cabo en contextos ricos en multilingüismo social y plurilingüismo individual. La autora concluye su trabajo con una reflexión en torno a las preferencias lingüísticas en la comunicación entre investigadores y sujetos. De manera más general, la autora aboga que las preferencias lingüísticas en la comunicación académica deberían prestarse a un análisis ético.

Patricia Arnaiz, Stephan Breidbach, Do Coyle, Michael Lynch y Janet de Vigne proponen un marco conceptual que permita una evaluación dinámica en clases AICI. El punto de partida es una colaboración internacional y multidisciplinar entre ocho socios, en el contexto de un proyecto Erasmus+ (*Playing beyond CLIL*, 2018-21). El marco propuesto integra principios pedagógicos capitales, como la enseñanza de la plurialfabetización y el aprendizaje basado en el teatro. Desde una postura conceptual contemporánea a propósito de las clases AICI, los autores y las autoras insisten en la novedad que el aprendizaje basado en el teatro representa, como manera de encarnar un aprendizaje más profundo a través de prácticas multimodales de *languageing*. Los autores y las autoras explican cómo el marco de evaluación que surge del proyecto *Playing beyond CLIL* puede servir para informar el desarrollo de entornos de aprendizaje ecológicos, dinámicos y basados en los procesos. Este marco asiste además a docentes y aprendientes en la medida en que ayuda a definir estrategias de evaluación dinámicas durante todo el ciclo de aprendizaje.

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Community-Based Online Language Teaching as an “Act of Linguistic Citizenship”

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Abstract

‘Şexbizinî’ is mainly the designation of a Kurdish tribal confederation and has recently more and more become a designation of its language. This language is linguistically not described and, at the same time, endangered. Even in the main settlement area of Central Anatolia, it is only spoken by the generation of parents and grandparents. Nevertheless, there is a growing interest in the language by its speakers manifested in social media. This contribution investigates Facebook groups with a thematic connection to Şexbizinî. The main questions concern the function of the virtual space for the linguistic community, the development of communicative practices that can combat a language shift, and the codification of the language. The analysis is based on an online ethnography, the data consisting of a corpus of wall events, that is analyzed with regard to language use, the discursive position of Şexbizinî within the Kurdish languages, and the function of the groups with respect to social cohesion in the context of migration, as well as a questionnaire and a focus group which aimed to embed the results in a wider sociolinguistic context.

Key terms: Şexbizinî-Kurdish; language reclamation through language instruction; virtual communities as spaces for codification

Abstract

„Şexbizinî“ ist primär die Bezeichnung einer kurdischen Stammeskonföderation; in den letzten Jahren ist Şexbizinî jedoch auch mehr und mehr zur Bezeichnung ihrer Sprache geworden. Diese ist immer noch kaum erforscht und zudem als gefährdete Sprache zu bezeichnen – denn selbst im Haupt-siedlungsgebiet Zentralanatolien wird Şexbizinî nur mehr von der Eltern- und Großeltern-generation gesprochen. Gleichzeitig ist von Seiten der SprecherInnen das Interesse am Şexbizinî neu erwacht, artikuliert unter anderem in sozialen Medien und Netzwerken. Der vorliegende Beitrag hat es sich deshalb zum Ziel gesetzt, Facebook-Gruppen näher zu betrachten, die die kurdische Sprache Şexbizinî zum Inhalt haben. Die zentrale Frage dabei ist, inwieweit sich in diesen Gruppen kommunikative Praktiken etablieren, die dem drohenden Sprachverlust begegnen. Die Analyse der Facebook-Daten basiert auf einer Online-Ethnographie, die bestimmte Userpostings (sog. ‚wall events‘) untersucht. Die Relevanz der Postings besteht erstens in der Sprachverwendung und Sprachwahl der Facebook-UserInnen, zweitens in der Art und Weise, wie das Şexbizinî innerhalb der kurdischen Sprachen diskursiv verortet wird, und drittens in der Funktion der untersuchten Facebook-Gruppen in Bezug auf sozialen Zusammenhalt in der Migration bzw. Diaspora. Zusätzlich werden von UserInnen ausgefüllte Fragebögen und eine Fokusgruppe herangezogen, um die Ergebnisse in einen weiteren sozio-linguistischen Kontext einzubetten.

Schlüsselbegriffe: Şexbizinî-Kurdisch; Reklamation von Sprache durch Unterricht; virtuelle Räume als Orte der Kodifizierung

1. Introduction

The term *Şexbizinî* refers to a Western Iranian tribal confederation and its language. Concerning the genetic affiliation, *Şexbizinî* belongs to the Kurdish group with languages such as Kurmanji, Sorani, the Southern Kurdish languages, Zazaki and Gorani (see e.g., Anonby et al., 2016; Haig & Öpengin, 2014, p. 110). First analytical steps have shown that far-reaching phonological and morphological similarities (Çelebi, 2017, p. 74–75) indicate a classification among the southern Kurdish group alongside languages such as Kelhuri and Laki.

The *Şexbizinî*-tribes can be traced back to the Early Middle Ages as they are mentioned by historians like e.g., Ibn Chordadbeh (820–912) and in works on history such as the *Şarafname* (1597) (Çelebi, 2017, p. 64). Later, the *Şexbizinî*-tribes appear in the travelogues of Carsten Niebuhr (1774) and Vital Cuinet (1892)¹. Through these historical sources, the history and the paths of migration of the *Şexbizinî*-tribes to their present main settlement area in Central Anatolia are documented. Despite this impressive history that can be traced through a period of more than one millennium, the language of the tribal confederation is undocumented and undescribed. *Şexbizinî* is a language that does not exist in a written form and has exclusively been transmitted orally. That might be one of the reasons why until today it has nearly completely escaped linguistic attention. At the same time, the number of speakers is severely decreasing (Çelebi, 2017).

During the last few years, a growing awareness concerning *Şexbizinî* can be observed. Very typical for the socio-technological development of the last decades, this new interest became manifest in a rising number of virtual communities on various social media platforms. Especially the Facebook groups that are dedicated to the *Şexbizinî* tribes enable their members to take part in socio-culturally significant events such as births, weddings, and deaths, even if they do not live in the rural main settlement areas of Central Anatolia, but in the larger Turkish cities or the European diaspora. The groups enable the exchange of historical identity-forming events, stories, and chants and strengthen social cohesion in the situation of migration and diaspora by establishing a virtual common everyday life by sharing aphorisms and greetings (Grond, forthcoming).

Parallel to this emerging interest on the part of the speakers, scientific research regarding linguistics, sociolinguistics, and history of *Şexbizinî* started. In 1997, Mahmûd Lewendî published an article titled *Kurdên Şexbizinî* which includes information on the main settlement areas, phonetics, and a comparison of numbers, pronouns, and verb conjugation with related languages such as Kurmanji, Sorani, Hawrami, and Feyli. Furthermore, the article contains a selection of spoken texts such as dialogues, biographical narratives, and a traditional story. The texts were collected in the 1990ies in Turkey/Haymana and Europe and transcribed in Kurmanji orthography. This paper was followed by several further contributions on the language or the history of the tribes in the *Journal Bîrnebûn*. After the article of Lewendî, *Şexbizinî* was mentioned as an unresearched ethnolinguistic group settling mainly in Central Anatolia by Matras (2017), Haig and Öpengin (2018) and Grond (2018).

In 2017, Cemile Çelebi published a paper in the *Wiener Jahrbuch für Kurdische Studien* that highlights the migration history of the *Şexbizinî* confederation from its Western Iranian origins to its nowadays Central Anatolian main settlement area and that presents preliminary insights in terms of phonological and morphological aspects. The research is based on data collected in Central Anatolia. Çelebi uses the language designation *Bezeynî* and provides an abstract in the *Şexbizinî*-language, using the Southern Kurdish transliteration convention proposed by Fattah (2000). In the same year, 2017, Mehmet Fiğan completed his master thesis on communicative strategies of the linguistically and

¹ For a more comprehensive historical overview see Celebi (2017).

culturally diverse population of Central Anatolia, which was published in 2021 (Fiğan, 2021). The work provides a comprehensive overview of historical documents concerning the migration of the Şexbizinî tribes from Iran/Iraq to the current main settlement area in Central Anatolia. From 2016 onwards, a growing number of conference contributions mirror an arising research interest in the language of the Şexbizinî tribes, among them Akin (2016), and Çelebi (2016 and 2019), both providing linguistic descriptions and Grond (2019 a and b) evaluating the sociolinguistic situation of Şexbizinî communities.

To a very large extent, the sociolinguistic situation is characterized by marginalization: Şexbizinî is dominated by Turkish which is the language of administration and education, and by Kurmanji which is the larger contact language with a century-long literary tradition. As mentioned above, Şexbizinî is neither described nor analyzed, and, thus, has not undergone general standardization. That means, that in predominantly written surroundings such as Facebook walls, new communicative strategies are developed and formerly not relevant topics such as standard and orthography become important.

In this contribution, I will focus on linguistic actions in the newly arising Facebook groups aiming at the standardization of the orthography and the grammar of the Şexbizinî language as a community-wide endeavour. The main questions concern

- the function of the virtual context as a space where the marginalized language is explored and expanded into new domains,
- how the multi- and plurilingual experience of the community members is employed as a resource when using the first language in new contexts and topics, and
- how community members make use of their experiences with educational instruction when writing down their previously unwritten language.

2. Theoretical Background and Related Studies

The theoretical concept of this contribution is based on the notion of linguistic citizenship (LC), which was developed by Christopher Stroud in the course of his work on language teaching in South Africa’s multilingual classes (see e.g., Stroud, 2015). LC is deeply engaged with social participation and especially the participation of groups without officially approved linguistic resources². At first glance, LC shows similarities with the concept of Linguistic Human Rights (LHR) (e.g., Skutnabb-Kangas & Phillipson, 2017). While LHR is focused on institutional, mostly top-down activities granted by the various bodies of the state, LC includes, but is not restricted to, bottom-up actions and recognizes all sorts of linguistic practices (Stroud, 2001; see also Rampton et al., 2018 and forthcoming).

The most profound difference between LHR and LC is the perception of language behind the two approaches: LHR relies on the widespread view of language as a ‘named language’. Languages are here seen as bounded, pure, natural objects, consisting of structured sounds, grammar, and lexicon. On the other hand, LC applies the notion of ‘linguistic repertoires’ (Blommaert & Backus, 2017): boundaries between linguistic features get blurred when these features picked up during a linguistic biography get clustered together in the act of communication. One of the central aspects of LC is the concept of voice, defined as “individual communicative power in the here-&-now” (Rampton et al., 2018, p. 71).

² When I speak about linguistic competence and linguistic resources in this contribution, I follow the definitions given in Blommaert & Backus (2011, p. 7) who regard “*linguistic competence* as someone’s *inventory of linguistic resources*.” Linguistic resources comprise both “traditional linguistic elements of sounds, words and patterns” (Blommaert & Backus, 2011, p. 7) and “discourse patterns and cultural behavioral patterns” (Blommaert & Backus, 2011, p. 7).

This communicative act of participation, the raising of one's voice, has then to be remembered, recorded, or reproduced in other contexts to other audiences. This is what Rampton et al. (2018, p. 71) call "text trajectories". Communicative acts are transported into other settings ("decontextualized") where they are again interpreted ("recontextualized"). The framework LC with the analytical category 'voice', thus, enables us to describe and analyze the "resonance of communicative practices" (Rampton et al., 2018, p. 71). These communicative practices can be best described within the concept of 'translanguaging': translanguaging analyses the strategic employment of linguistic resources when speakers navigate through the communicative demands of a linguistically complex and diverse environment (e.g., Wei, 2018).

In the above-mentioned LC-publications (Stroud, 2001; Rampton et al., 2018 and forthcoming), LC is analysed in the context of classroom situations. The growth of Computer-mediated-communication and, in this field, especially the development of social media has started a linguistic change that is deeply affecting communicative practices and interaction patterns. Under these reorganized conditions, new opportunities for social interaction are arising, but are not equally available to the speakers of all languages. For little-documented languages, access to new technological developments is incomparably more difficult than for well-documented languages. András Kornai (2013), for instance, assumes that 59 % of the global population uses the internet, whereas only 5 % of languages have an online representation. Especially regarding developments such as speech recognition and artificial intelligence, barriers arise for poorly documented languages, as speech recognition software requires a high degree of description at all linguistic levels. At the same time, languages that are not written and standardized are confronted with various problems on social media platforms in contrast to educational or state languages. Despite this so-called "digital language divide" (Kornai, 2013) and the challenge to raise one's voice in the never practised written form, social media online sites can represent niches where minority languages are used and explored in new domains and various written forms. This form of explorative language use – despite uneven access to necessary re-sources – is described for Udmurt (Pischlöger, 2016), Frisian (Jongbloed-Faber et al., 2016), Low German (Reershemius, 2017), and Irish (Kelly-Holmes & Atkinson, 2017). In the same way, the speakers of the various minority languages of Turkey create spaces on social media that make them visible, enable social exchange in migration contexts, and provide the possibility for written language use of non-standardized languages.

3. Methods and Sample

Methodologically, the project draws on a mixed-methods approach which consists of an "online ethnography" (Androtsopoulos, 2015, p. 192) and an (offline) focus group. The focus group was organized in the form of a workshop during which the results of the online ethnography have been presented to community members. Subsequently, the results of the investigation were discussed with the participants, and their view on the findings has been reintegrated into the project results.

The interest in the online ethnography was directed toward screen-based and user-based data. The screen-based data are a corpus of online postings that were collected through regular visits to the respective Facebook groups in a 12-month observation period. These screen data were completed with a user-based online questionnaire that was distributed among the users of the investigated Facebook groups, and that aimed at language use in everyday situations and ways of language transmission to put the findings of the online ethnography into a larger sociolinguistic context. The idea of adding a focus group to the online ethnography was primarily not included in the research design, it evolved rather during the process of analysis when the insight grew that language reclama-

tion was organized as a participatory way of negotiation in the investigated groups. The focus groups were then intended to mirror these “acts of citizenship” (Isin, 2008) completed in the linguistic community and to transfer them to the research process. The focus groups themselves were met with vivid interest from the part of the community. The opportunity for participants to contribute to the process of knowledge creation, instead of leaving this part of the study solely to the researcher was welcomed and highly appreciated within the community.

The sample consisted of the following Facebook groups:

| Group/Page | Languages | Members/ Followers |
|--|---|-----------------------|
| Şexbizini aşireti https://www.facebook.com/groups/115620420401 | Turkish; Kurmanji | 653 |
| Şeyhbızın aşireti (şexbizini aşireti) https://www.facebook.com/seyhbizin | Turkish; Kurmanji; Şexbizinî | 624 |
| Denge Şeyhbızınî https://www.facebook.com/groups/525366805072117 | | 1187 |
| Şeyhbızın Aşireti https://www.facebook.com/dengeseyhbiziniyel | Turkish; Kurmanji; Şexbizinî | 12450 |
| Bayburtlu Sheybızınlar https://www.facebook.com/groups/33918829582 | Turkish; Kurmanji; Şexbizinî | 703 |
| Düzceli Şeybizinlar https://www.facebook.com/DuzceSeyhbizinlar | Turkish; Kurmanji; Şexbizinî | 497 |
| Havzalı Şehbizinların Buluşma Noktası group closed | Turkish; Kurmanji | 890 |
| Şeybiziniler https://www.facebook.com/Şeyhbıziniler-1202976819776279 | Turkish, Kurmanji, Şexbizinî | 57 |
| Denge Bacihesar https://www.facebook.com/Denge-Bacihesar-1926338810817975 | Turkish; Kurmanji; Şexbizinî | 4197 |
| Zwanê Kurdî ye Şexbizinî https://www.facebook.com/groups/871445726200003 | Şexbizinî; Kurmanji; Turkish; Zazaki; Sorani; Arabisch; Farsi | 2105 |
| Rîzwani Kurdî Şexbizinî https://www.facebook.com/zwanname | Şexbizinî; Kurmanji; Turkish | 439 |

| | | |
|---|---|------|
| Şeyhbızıniler Dernek Başkanlığı https://www.facebook.com/groups/194966221747545 | Turkish; Kurmanji; Şexbizinî | 3997 |
| Sürgün Şeyhbızın Aşireti https://www.facebook.com/groups/132034396831586 | Turkish, Kurmanji | 396 |
| Kurdî Şêxbızinî-Feylî/kelhurî(kırmanşanî-güney kürtçesi) https://www.facebook.com/groups/230313678096130 | Şexbizinî; Kurmanji; Turkish; Zazaki; Sorani; Arabisch; Farsi; Luri | 1386 |

Table 1: Sample of investigated Şexbizinî Facebook groups during the 12 months observation period

Analysis (see Grond, forthcoming) has shown that there are two categories of group topics: the majority of the groups are dedicated to the stilling of the social needs of the group members, most of whom live in the Turkish or European diaspora. The topics of the postings concern the most central socio-cultural events around birth, weddings, and death and create a kind of online everyday life for the dispersed community members. These groups are characterized by their close connection to a city or region in Turkey which is often evident in the group name, like, for example, the group *Denge Bacihesar* [voice of [the Turkish city of] Balçıkhisar]. At the same time, the structure of the users is transnational. As the analysis of the online questionnaire has shown, the members are widespread in Turkey and various European countries. The most prominent function of these groups is keeping the diaspora communities together.

The second category, namely the groups *Zwanê Kurdî ye Şexbizinî*, *Rîzwani Kurdî Şexbizinî* and *Kurdî Şêxbızinî- Feylî/kelhurî(kırmanşanî-güney kürtçesi)* is explicitly dedicated to the reading and writing of the Şexbizinî-language. The main group activities evolve around the topics of learning, teaching, and the codification and standardization of Şexbizinî. The first two of the four rules of conduct of the group *Zwanê Kurdî ye Şexbizinî* state (in Şexbizinî):

Example 1:

1. Eyre, platformi taşîn û taşandini kurdî şêxbızinî estin. Ra eye, xwezîn beşewkirdingeliman le ser zanî û rîzwani kurdî şêxbızinî û zarawageli din i kurdî wiwû. [This is a platform to learn and teach Şêxbızinî-Kurdish. Your postings, thus, must deal with the language and literature of Şêxbızinî-Kurdish and other Kurdish dialects.]
2. Ey kûma, ra sererastkirdin û gewrakirdini şêxbızinî hatiwîye kirdin. Ra eye, le eyre xwezîn ramyarî neyay kirdin û nûstegeli ramyarîwarî neyan beşewkirdin. [This group has been founded to develop the Şexbizinî language and to make it grow. For this reason, it is not allowed to make politics here, or to share postings with political content.]

For this contribution, the three linguistically focused groups were chosen for detailed analysis in terms of screen data and user profiles based on the questionnaire. The analysis of the screen data is directed towards postings with language instructional content. The didactic attitude toward the minoritized community language is analyzed along with Engin Isin's "acts of citizenship"-approach. Isin's approach describes the actions of people who are not recognized as citizens by their residential states. The "act of citizenship" is the event through which a not officially recognized person positions him/herself as a citizen, and thus, claims the rights and duties usually attributed to an official citizen (Isin, 2008).

The units of analysis are sequences of postings. In reference to Hymes’ (1972, p. 151) “speech events”, Androtsopoulos (2015, p. 193) refers to such sequences as “wall events”. Wall events can consist of sequences of interactions displayed on the wall of a group or a user. A wall event can be a single posting and it can be followed by likes or comments. Analytical categories are member roles, types of initial postings, and the relation of initial posts and comments. The examples chosen for this contribution represent typical linguistic acts concerning the development of a Şexbizinî voice as a community-wide participatory endeavour.

4. Writing and Teaching Şexbizinî as an “Act of Linguistic Citizenship”

The situation of non-Turkish languages in the public and educational systems of Turkey has been extensively described.³ Languages without official status stay invisible⁴ in the educational systems. In this setting, the minority languages without official status cannot be acquired in their written form, and, consequently, they have not undergone standardization. By questioning the oral-only status, speakers of Şexbizinî are claiming visibility in the context of the multimodal, but primarily written Facebook walls. Since ‘writing’ stands always in close connection with the transmission of its accompanying knowledge and techniques, the act of writing and teaching a language that is denied this form of communication in the public space is analyzed as an “act of linguistic citizenship” (Isin, 2008) in the following section.

Example 2:

The following wall event was posted in the group *Şêxbızinî-Feylî/kelhurî(kırmanşanî-güney kürtçesi)*. It is a typical example of the orientation of the group toward teaching and learning their own language. This didactic attitude dominates the conversations in the groups to a large extent. The wall events usually combine information on the meaning or grammar of a certain word or sentence with information concerning the history and the culture of the Şexbizinî tribes. These types of postings often have a complex structure and contain elaborated images, audio, or video material. The posting in question presents the Şexbizinî verb *çaşîn* and its linguistic history. It starts with a Turkish 100-words-introduction of the etymology of the verb *çaşîn*, describing the link from the Avestan and Old Persian languages over the Parthian language to modern Kurdish languages and varieties. The introduction ends with a 19th century-poem in the Luri-language in Arabic script, transliterated to Latin letters and finally translated to Turkish:

³ As soon, as a nation-state requests the knowledge of a certain language as a prerequisite for citizenship and naturalisation, language and citizenship enter into a powerful relationship. The use of any minority language and likewise the insufficient knowledge of the official language is displayed “as a threat to social cohesion and national security” (Rampton et al., forthcoming, p. 4). Consequently, other languages than the official one get into a disadvantaged situation. Language use in administration, in the media and the position of the language in the education system, is then dominated by the state language. As a result, speakers of non-official languages find themselves in precarious linguistic situations in everyday situations in the context of public services, health, housing and school.

⁴ The term ‘invisibilisation’ was applied by Geoffrey Haig (2004) for linguistic exclusion through the state.

Posting

Şêxbizinîcede kullanılan “Çaşîn” fiilinin eski İrani dillerdeki biçimleri.

Avestacada “Čaš(çeş)” fiil kökü "Dini ve cennet ile ilgili ilimleri öğrenmek ve öğretmek anlamına geliyordu. Bu fiil daha sonraki dönemlerde Kürtçeyle beraber Kuzey Batı İrani dilleri arasında yer alan Partçada “Čāš (Çaş)” şeklinde Öğretmek anlamında kullanılmış. Sasanilerde de “Čāšītan (Çaşīten)” fiili gene aynı şekilde öğrenmek ve öğretmek anlamında kullanılıyordu. Sasanilerde bu fiilden tüketilmiş ayrıca kelimelerde bulunuyordu. Örneğin

Čāšītār (Çaşītar) : Dini ilimler öğreten öğretmen

Čāštāg (Çaştag) : Yorumlama, Yorum

Čāšīšnīh (Çaşīšnīh) : Eğitim

Bu fiil ayrıca Lurcada unutulmuş bir fiil olarak karşımıza çıkıyor. 1903 senesinde vefat etmiş Pîreza isminde bir Lur şairin şiirinde “Çaş” fiil kökünü terbiye etmek ve öğretmek anlamında kullanılmış. Günümüzde ise bu fiil Lurcada kullanılmamaktadır.

Pîreza ismindeki şairin Lurca beyti

هەر دایێ کە دوخترن ناچاشنا

رۆژی مینا کە گێسیاناً باتاشنا

Har dāyê ke doxteren naçāšna

Rüzê mēyā ka gēsyāna batāšna

Türkçe çevirisi

Kızını terbiye etmeyen her anne

Gün gelir (kahrından) kendi saçını keser

Translation

The verb “Çaşîn”, which is used in Şêxbizinî, is a form of the old Iranian languages.

In Avestan, the verb stem “Čaš(çeş)” had the meaning “To learn or to teach the science regarding religion and paradise”. In the following periods, it was used in the Partian language which is together with Kurdish a Northwestern Iranian language in the form “Čāš (Çaş)” and had the meaning “to teach”. The verb “Čāšītan (Çaşīten)” was used by the Sassanids in the same way as the meaning “to teach” and “to learn”. Furthermore, the Sassanids used the following derivations of this verb. for example.

A teacher teaching religious sciences

commenting, comment

education

Furthermore, we meet the verb in the Luri language as a forgotten verb. The Luri poet named Pîreza who died in the year 1903 used the verb stem “Çaş” in one of his poems with the meaning “to discipline” and “to teach”. These days, the verb is not used in Luri.

The beyti⁵ of the Luri poet named Pîreza

Every mother who does not discipline her daughter

The day will come that she is cutting her hair

Turkish translation

Every mother who does not discipline her daughter

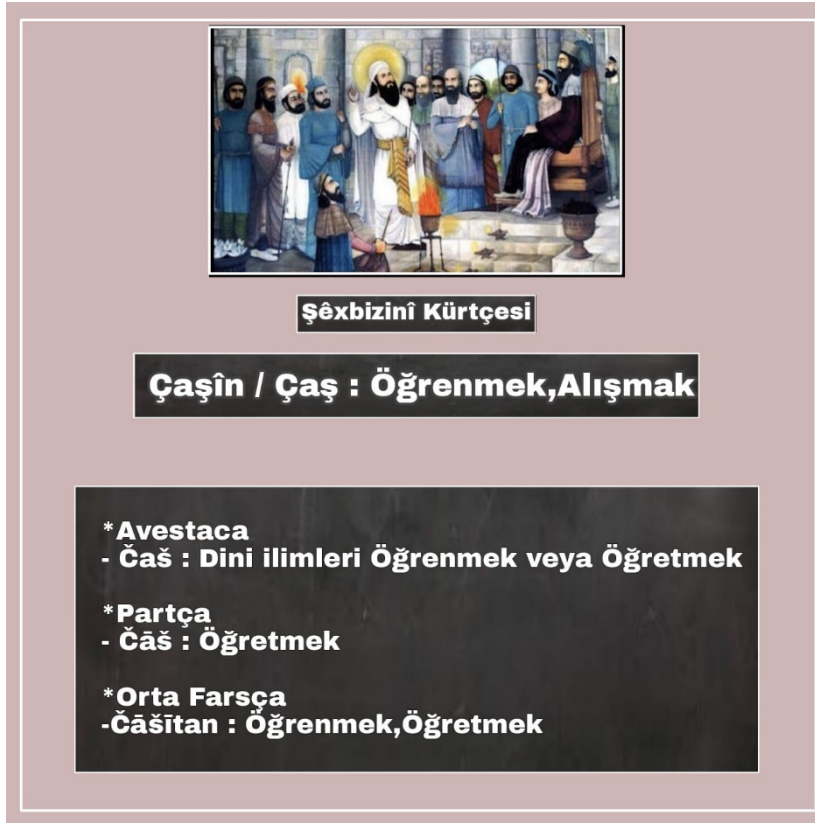
The day will come that she is cutting her hair (in pain)

Table 2: Multilingual posting and translation to English

The posting covers the millenary history of a lexeme by relating the recent form to more closely or more distantly related lexemes from Old Persian, Avestan to Luri. A picture presenting a kind of Old Iranian religious ceremony with allusions to Iranian fire cults illustrates the initial posting. The depic-

⁵ A Beyti is the basic verse form of divan-poetry.

tion of the people taking part in the ceremony recalls the style of depictions on ancient Iranian stone carvings. The picture is completed with a summary of the initial posting in Turkish language.



Translation

in Şexbizinî Kurdish
to learn, to get used to

in Avestan
to learn or to teach in the
context of religion

in Parthian
to teach

in Middle Persian
to learn to teach

Figure 1: Illustration of the posting and translation

- A:** [In Şexbizinî] We şêxbizinî=taşandın....
Dîyarê şêxbizinî heymene éncere nawçê anadolî [In Şexbizinî= taşandın....In the world of Şexbizinî Haymana, Ankara, Middle Anatolia]
- B:** [In Turkish] sen hangi köylüsün toprağım şexbizince witaş olması [What village are you from, because in the Şexbizinî of my region it must be witaş]
- A:** [In Şexbizinî with translation to Turkish]
Witaş=öğren [learn!]
Taşandın=öğrenmek-öğretmek [to learn-to teach]
Taşıya=öğrendi [he/she learnt]
Ditaşî=öğreniyor [he/she learns]
Nêtaşî=öğrenmiyor [he/she doesn't learn]
[In Şexbizinî] Mın je to tuqulaxım-yeşilköy-oze [I am from Tuqulax-Yeşilköy-Oze]
- C:** [In Turkish] kelimenin kökeni bizde Taş-andın dır [the word stem here is Taş-andın]
[In Şexbizinî with translation to Turkish]
Witaşe : öğren fiilinin emir kipidir [learn! It is the imperative of the verb]
Witaşî: öğrensin [He/she should learn!]

Witaşîn: öğrenelim [Let's learn!]

Witaşin: öğrenin [learn! [(2nd person plural)]

Witaşinê : öğret [teach! 2nd person singular]

Metaşe : öğrenme gibi [about: don't learn!]

5 **B:** [In Turkish] doğru [In Kurmanji] bra [right, brother]

6 **D:** [In Şexbizinî] le imey ij diwisin ke çaşandin [But we also say çaşandin]

7 **A:** [In Turkish] Demekki bu paylaşım doğru, yani dilimiz hem awesta'ya uyuyor, hemde aryen (eski Pehlevi-partça) dili ile birebir örtüşüyo [That means, my sharing is correct, that is, our language fits both Avestian and Ariyan (former Pahlavi-part) language.]

8 **E:** [In Şexbizinî with translation to Turkish]

Taşandin; öğrenmek [to learn]

Şanrandin; göstermek, öğretmek [to show, to teach]

Min î kare, le tû taşamê. Ben bu işi senden öğrendim. [I learnt this work from you]

Î kare, tû şanim day. Bu işi bana sen öğrettin. (gösterdin) [You taught me this work]

Hesen kare netaşa. Hasan işi öğrenmedi. [Hasan didn't learn the work]

Sakarya Akyazı & Düzce Şexbizinî [Şexbizinî from Sakarya Akyazı & Düzce]

Table 3: User discussion following the posting

The first comment mentions the infinitive form of a local version of the verb discussed in the wall event: *taşandin*. The next comment questions this version by introducing the imperative form into the discussion. This leads to a chain of explanations regarding the formal structure of the verb stem and the imperative form: Comment 3 lists various forms of the verb: Imperative, infinitive, past, present, and negation forms in the 3rd person singular. Comment 4 completes comment 3 by adding more examples of imperative forms. Comment 5 approves the examples. Among all the bi- or trilingual comments, comment 5 is the only utterance that can be regarded as translanguaging practice. The utterance corresponds to the everyday practice to address communication partners in the minority language (in this case: Kurmanji) and using the majority language for content. Comment 6 introduces a new infinitive form into the discussion: *çaşandin* which is interpreted as verification of the initial posting in comment 7. The last comment of this wall event mentions infinitive forms with the meanings of 'to learn' and 'to teach'. Both infinitives are illustrated with example sentences.

The line of argument in this discussion is characterized by the experiences of the participants with similar discussions in language lessons. Listing verb tenses, opposing prefixes, conjugating, and presenting example sentences: these argumentative procedures are frequently used in language teaching to substantiate language-structural phenomena.

5. Writing Down the Unwritten: Some Notes on Orthography

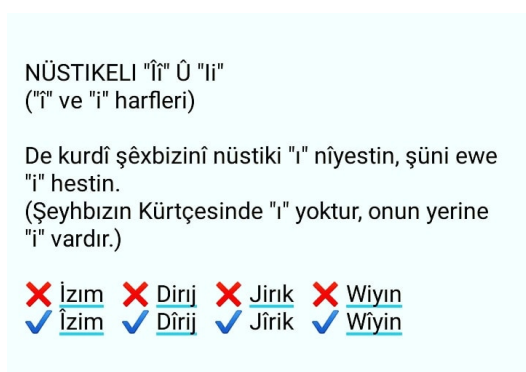
As the examples show, Şexbizinî is used in written form in the wall events. The social media platform Facebook is a medium that requires written statements from its users, which can be embedded in multimodal wall events (see Reershemius, 2017, p. 42). For languages without codification and written tradition, such a communicative environment is a challenge that forces users to break new linguistic

ground. First attempts concerning script and standard started directly with the beginning of the scientific engagement with Şexbizinî. In his afore-mentioned paper, Lewendî (1997) suggested a writing system that was inspired by the so-called Hawar alphabet used for Kurmanji. Lewendî enriched the Hawar alphabet with two graphemes for the fine-tuning of the vowel system (<ö> and <ü>). The efforts in the Facebook groups are directed toward the recognition of this writing system and its establishment as a general standard. Writing postings or comments in the respective groups means that there is a frame of reference clearly defining the orthographic norms.

In everyday life, the majority of the speakers of Şexbizinî write neither in Şexbizinî nor in Kurmanji (Grond, 2018), since both languages are largely invisible in the Turkish educational system.⁶ Despite reforms regarding the teaching of minority languages in the Turkish school system, literacy acquisition takes place exclusively in the Turkish language. Also in the further school career, there are more obstacles than opportunities in the current curriculum to learn one of the minority languages in school lessons and in written form. The writing system of Şexbizinî and even that of Kurmanji which can be regarded as a kind of matrix alphabet for Şexbizinî is inaccessible for most of its users. Unsurprisingly, a large percentage of the activities on Social media in connection with orthography and writing is dedicated to explanations concerning the grapheme repertoire and its correct usage.

Example 3:

This wall event is an example of activities paying attention to elements that most obviously distinguish the Şexbizinî alphabet from the dominating Turkish standard. The initial posting is followed by 6 likes.



[In Şexbizinî, followed by a translation to Turkish]
The letters “î” and “i”

[In Şexbizinî, followed by a translation to Turkish]
In Şexbizinî Kurdish, the letter “ı” does not exist. Instead, there is “î”.

Figure 2: Posting concerning the writing system

Unlike in the Turkish orthography, the central vowel /i/ is represented by the grapheme <i> (Turkish<i>), while /i/ is represented by <î> in Şexbizinî (<i> in Turkish). In examples 1 and 2, the treatment of the long vowel /i/ is mostly consistent: it is written <î> as e.g., in *şêxbizinî*, *anadolî*, *Taşîya*. The writing of the central vowel /i/ in example 1, on the other hand, is written <i> as required in the Turkish system, instead of <î>, as required in the Şexbizinî system by all commenters. This shows the influence of the Turkish standard in which all users were socialized.

Example 4:

The next example is part of a conversation and as such without a thematical connection to the learning or teaching of Şexbizinî. It is taking place in a bilingual Kurmanji-Şexbizinî conversation and fulfils rather

⁶ For an overview concerning mother tongue and minority languages education in the Turkish school system see e.g., Derince, 2012, or Ceyhan, 2016.

social than informational needs. After the exchange of greeting formulas in the two languages, the conversation goes on as follows:

- 1 **A:** [in Şexbizinî] Rûjê nûwetan xweş wû. [Your new day may be fine.]
- 2 **B:** [in Kurmanji] Roja te jî xweş û geş be [Your day may be fine and bright as well]
- 3 **A:** [in Şexbizinî] Îmé ci Şexbizinîyîm. Lə Səkərya akyazî rûnişin, lə Kərkük- Sülemaniya hatiyin. [We are from the Şexbizinîs. We are living in Sarkarya-Akyazî, we came from Kerkuk-Sulaymania]
- 4 **B:** [in Kurmanji] Ez gurmancîm mîn gîşt fahmkîr te xweş nivisiye kekêmin [I am Kurd, I understand everything, you have written very well, my brother]

Table 4: Conversation among group members

The language use of the first two comments is analyzed as “copy/paste language” by Androtsopoulos (2013, p. 189). Copy/paste language makes use of aphorisms, parts of well-known song texts, or greeting formulas and serves as an identity marker in multilingual communication, especially in cases where the speaker is not fully competent in the respective language. The spellings follow the conventions of the Lewendî- and the Hawar-system.

The spellings of the next two comments are experimental and reflect the writing experiences of the writers. The basis of the Şexbizinî transcription is the Kurmanji Hawar alphabet with the extensions suggested by Lewendî (1997, p. 83). Additionally, the writer feels the necessity to use three graphemes for the central vowel /i/: <ı>, <i>, and <ə>. While the origin of <ı> (Turkish alphabet) and <i> (Hawar alphabet) is undoubted, the source for the grapheme <ə> is not so obvious. The grapheme could originate from the phonetic transcription method used in a foreign language (mainly English) education. Together with diacritics for stressed vowels [îmé] and the orthographic extensions introduced by Lewendî, the writer employs a highly graded system for the representation of the vowel inventory of Şexbizinî. The comment in Kurmanji is based on Turkish orthography with its continuous use of the grapheme <ı> for the central vowel.

This last example shows that the Facebook groups are not only concerned about pedagogical activities but also offer the opportunity to work out the proposed standards in lexicon, grammar, and orthography. While the pedagogical activities require a high level of language awareness and written language skills, the conversational activities are directed toward the exploration of the language and its expansion into new domains. Consequently, only a few group members participate in the first activity type, namely members with tertiary education, as the user profiles based on the questionnaire indicate. Other members contribute with local variations of the word/topic in questions or in a passive way by adding a “like”. In the second activity type, the conversations are joined by a larger pool of the audience. When exploring the language in written conversations, the comportment of the group members is characterized by tolerance against many forms of variation. This ensures that all those who want, can participate and draw from the entirety of their multilingual resources.

6. Conclusion

The findings of the Facebook project show clearly that virtual communities on social media have the potential to initiate sociolinguistic change and to constitute spaces where speakers of a minoritized language can explore their language, expand their communicative strategies into new domains and, thus, learn to raise their voice. This process happens in three dimensions.

- The first dimension concerns the creation of a view of a society that is different from that of the countries the Şexbizinî communities are living in. It can be described as a general attitude towards multilingualism and diversity. Both Turkey and the European diaspora countries link citizen rights with the mastery and the predominant use of the respective state language because the basis of this nation-state-ideology is a homogeneous, monolingual population. Contrary to the nation-state, online communities enhance societal and linguistic diversity. This development of a community voice takes place via the perception of the language. The Facebook groups emphasize and practice linguistic diversity. In this way, group members can contribute their individually specific linguistic resources, while at the same time creating a common socio-cultural linguistic space. Multilingualism and translanguaging practices are omnipresent in the communicative actions on Facebook walls. This includes a general tolerance towards lexical varieties differing from the own variety, as well as orthographic variation.
- The creation of a community-specific attitude toward linguistic diversity goes hand in hand with the development of a new view towards the own language and its history. While the nation-state frames languages other than the official languages as somehow deviant⁷, the online communities explore the historical roots of their language, positioning it among highly prestigious varieties such as Old Persian and Avestan. The virtual communities constitute an opportunity to emphasize cultural and political participation (Rampton et al., 2018) on the one hand, and to create the communities’ own look at historical events which is often very different from the view of the respective nation-states. The Facebook groups in their entirety are a bottom-up activity allowing their members to mitigate the consequences of marginalization both in their home countries and in the diaspora.
- The third dimension concerns the area of literacy which is a prerequisite for societal participation. For speakers of non-standardized languages, educational systems focusing on official languages constitute substantial barriers to the acquisition of the relevant competencies. The efforts of the Şexbizinî online communities are directed toward the establishment of a standard concerning orthography and grammar. The groups see the achievement of a standard as an important step to higher visibility and increased opportunities to claim linguistic rights.

A special feature of the Facebook wall events is the didactic attitude occurring in the wall events. This concerns a specific area of responsibility that the state does not fulfil for the community, i.e., the teaching of the first language in the spoken as well as in the written domain. The acquisition of literacy has always been part of the educational sphere and has been neglected concerning minority languages. This task is taken over by the virtual communities in a participatory process. The group members use the experiences they have gained in official language classes and apply them to their specific communicative needs. In this way, teaching one’s language becomes a model for the linguistic rights that are claimed by the communities and is thus an “act of linguistic citizenship”. The conditions of virtual communities allow the involvement of a large part of the dispersed linguistic community and the systematic collective use of the linguistic resources of the group members. In this respect, the virtual communities have the potential to be a space fostering the development of a ‘Şexbizinî’ voice with external visibility as well as with a writing system and a generally accepted standard.

⁷ See e.g., the famous designation of Kurds as mountain Turks by a General of the Turkish Army (Haig, 2004), or the invisibilisation of minority languages in the Turkish (Derince, 2012) as well as the European (Brizić, 2021) educational systems.

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(Inter-)Cultural Reflections about the Self: Stimulated Recall as a Reflective Tool in a Multilingual Virtual Exchange Context

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Abstract

The virtual exchange project “Teletandem Brasil: Foreign Languages for All” was the context for this case study of qualitative nature, which analyzed the impacts of stimulated recall sessions (Henderson, Henderson, Grant & Huang, 2010) for reflections on (inter)culture(ality). The stimulated recall technique – when the research subjects watch and comment on the video of their own interaction – provides the researcher with the reasons for the decisions, choices and judgments made by the participants, as it starts from the subject's own perspective and interpretation. The data were collected in the second semester of 2017 and were analyzed based on an intercultural orientation (Kramsch, 2009, 2011; Levy, 2007; Liddicoat, 2011), which sees culture as a constitutive process negotiated in interaction. The results show that the stimulated recall sessions enabled participants with the opportunity to observe their practice in order to carry out reflections, judgments and prospect possible changes in the way they treat cultural aspects in telecollaborative interactions. These findings bring implications for teletandem regarding the possibilities for reflection in mediation sessions.

Key terms: teletandem; mediation; stimulated recall; reflection

Resumen

El proyecto de intercambio virtual “Teletandem Brasil: Lenguas Extranjeras para Todos” fue el contexto de este estudio de caso de naturaleza cualitativa, que analizó los impactos de las sesiones de recuerdo estimulado (Henderson, Henderson, Grant & Huang, 2010) para reflexiones sobre (inter)cultura(lidad). La técnica del recuerdo estimulado – cuando los sujetos de la investigación observan y comentan la grabación de su propia interacción – proporciona al investigador las razones de las decisiones, elecciones y juicios hechos por los participantes, una vez que parte de la perspectiva e interpretación del sujeto. Los datos fueron recopilados en el segundo semestre de 2017 y analizados a partir de una orientación intercultural (Kramsch, 2009, 2011; Levy, 2007; Liddicoat, 2011), que interpreta la cultura como un proceso constitutivo negociado en la interacción. Los resultados muestran que las sesiones de recuerdo estimulado permitieron a los participantes observar su práctica para realizar reflexiones, juicios y posibles cambios prospectivos en la forma que tratan los aspectos culturales en interacciones telecolaborativas. Estos hallazgos traen implicaciones para teletándem en cuanto a las posibilidades de reflexión en las sesiones de mediación.

Términos clave: teletándem; mediación; recuerdo estimulado; reflexión

1. Introduction

The qualitative case study presented here analyzed the impact of stimulated recall sessions (Henderson, Henderson, Grant & Huang, 2010) in a telecollaborative context involving (inter)culture(ality) in foreign language learning. Online interactions between Brazilian and North American college students, within the project “Teletandem: Foreign Languages for All”, carried out by São Paulo State University (UNESP), were the focus of our data collection as they intrinsically involve intercultural moments.

The project “Teletandem: Foreign Languages for All” involves a language-learning context, which aims to connect students who speak different languages to learn collaboratively. By using the computer, the Internet, audio and video tools, the project bridges the gap between Brazilian students, speakers of Portuguese, who want to practice a foreign language, with students from another country, who are studying Portuguese at college. The study by Telles, Zakir and Funo (2015) pointed to a great possibility of research related to culture in a teletandem context. Taking into consideration articles, master’s dissertations and doctoral theses from 2012 to 2018, Zampieri (2019) observed that no other study had ever used stimulated recall session as a research technique in teletandem contexts. In fact, they had only based their analysis on the researcher’s point of view leaving behind the participant’s viewpoint.

The main focus of our data collection was the stimulated recall sessions performed with the Brazilian participant and a mediator. These sessions were analyzed aiming to understand how this could be useful as a tool for research in telecollaborative contexts involving foreign language learning. Stimulated recall is a data collection technique based on participants watching their own interaction together with the researcher, who asks questions about some specific moments of the recording. Henderson, Henderson, Grant and Huang (2010) argue that this technique helps the researcher to obtain data about the research subject’s thoughts and understand the whys and the wherefores, in order to extract the participant’s perspective about their own actions.

This article is organized as follows: first, we present an overview of the teletandem and its principles; then we focus on the literature review used to carry out our analysis based on culture and interculturality. Next, we provide the methodology of our research, and present the data analysis based on excerpts of two participants’ stimulated recall sessions. We close with a discussion about how these sessions trigger reflections on interculturality and, therefore, could be used not only as a research tool, but also to enhance reflexivity in mediation sessions. Finally, the last section of this article depicts our final considerations and limitations of the research.

2. Teletandem

According to Vassallo and Telles (2006), the term tandem emerged in the mid-1970s, in Spain, with the aim of characterizing a method that brought together native speakers of different languages to learn and teach their languages in a collaborative and autonomous way. Similar proposals had already been made around the 1960s in Germany, but it was only in the 1970s that it gained the characteristics it has today. In the 1980s, tandem research began to emerge and gain evidence, and in the 1990s, much of the literature that defined the principles and forms of tandem emerged, mainly with the creation of the ‘International Tandem Network’.

Vassallo and Telles (2006) describe the principles of teaching and learning in tandem with a focus on face-to-face tandem and e-tandem. In Telles and Vassallo (2006), the authors present another possibility of this modality in CALLT (Computer Assisted Language Learning and Teaching), the tele-tandem, which is characterized by tandem through virtual tools. Initially, when the project “Teletandem Brasil: Foreign Languages for All” emerged, tools such as *Windows Live Messenger* were used.

Teletandem was idealized because of geographic difficulties that isolated Brazil from the international community and, consequently, made it difficult for foreign language students to have contact with the language they were learning (Vassallo & Telles, 2006). It is based on collaborative tandem learning, which involves speakers of different languages interacting collaboratively and reciprocally with the aim of practicing a foreign language (Telles & Vassallo, 2006).

According to Telles (2009), teletandem rests on:

[...] a learning context that: offers opportunities for both socialization and individuation; it is based on autonomy; this is understood as a responsibility to make one's own decisions, not in isolation, but "with" or "in relation to" another (the tandem partner); it implies sharing and alternating the roles of those who retain the knowledge; and challenges the teacher's position during the learning process – a position that requires alternative attitudes on the part of the teacher towards counselling. (p. 10–11)

Tandem learning uses two distinct languages as a foundation and is guided by principles (Telles & Vassallo, 2006). The first is autonomy, which involves the capacity or readiness of participants to analyze their needs, outline their own goals and the strategies and methods to achieve them (Telles & Vassallo, 2006; Salomão, Silva & Daniel, 2009). The second one is reciprocity, the basis for collaborative learning environments, that is, participants help each other reciprocally, giving and receiving help. In this sense, Salomão, Silva and Daniel (2009) state that there must be a collaborative relationship between the pair, who, simultaneously, are both responsible for their own learning and, equally, responsible for their partner's learning.

The third principle, added by Vassallo and Telles (2006) when describing the Teletandem modality, is the separation of languages, which states that the two languages will be used equally by the participants, but at different times in the session. Therefore, teletandem sessions must have two parts, which can be followed chronologically or done on different days, but the learners must dedicate themselves to only one language in each part. Picoli and Salomão (2020) propose that the principle 'separation of languages' be called the principle of equality (of opportunities), as they understand that calling it "language separation" may suggest that languages should not be mixed at any time during the session, which does not reflect actual language usage by teletandem participants. Furthermore, they claim that switching codes (or translanguaging) can be a relevant resource for the participants' bilingual repertoires according to their needs, objectives and intentions during the interactions.

Carried out on three campuses of São Paulo State University (UNESP), the Teletandem Project has particularities that vary according to the partnerships and the possibility to integrate it or not to classes (Aranha & Cavalari, 2014). Specifically, in the Araraquara campus, context of our research, the Teletandem project takes place once every school semester in a non-integrated way, that is, the interactions are not part of the curriculum proposed by the courses, being optional for Brazilian students. However, in most foreign universities – and in the case of the two partner Higher Education Institutions (HEI) in our research as well –, this modality takes place in an integrated way, that is, the interactions are part of the students' curriculum and they participate in the sessions during their Portuguese classes.

Brazilian participants get a certificate of participation that they can use for complementary hours for extra credits. The coordinators of the project in Araraquara advertise spots according to the number of students in the partner HEI and Brazilian students apply according to the language they intend to practice (at Unesp in Araraquara, participants have the possibility to practice English, Spanish, French and/or German). Considering that in recent years the demand from people who want to do teletandem has been escalating, the order of the registration list is considered, so that those who signed up first have preference.

After registration, the participants attend a first meeting in which the mediators and coordinators talk about how the weekly sessions work and teletandem principles. Brazilian participants also sign a term of commitment to attend the sessions, write reflective diaries or participate in mediation sessions and, in case of absence, they are advised to notify and send someone in their place if possible. In this way, the foreign partner is not alone at that time.

Participants attend weekly sessions that last around five weeks (this number may vary according to the compatibility of the academic calendar of foreign universities and Unesp in Araraquara). In these weekly sessions, which take place at the Unesp Language Laboratory in Araraquara, students talk for half an hour in Portuguese and half an hour in another language (in the case of our research it was in English) with their partner through *Skype* or *Zoom*.

Finally, the entire management of the interaction sessions is done by the project coordinators in Araraquara and by the volunteer mediators, who are mostly undergraduate and graduate students. Attendance or absence records, schedules, personal information of participants are computed in electronic folders in *Google Drive*. At the end of all interactions, Unesp's students receive a certificate if they have completed all the sessions.

As explained by Costa, Salomão and Zakir (2018), teletandem learning consists of two moments: interaction and mediation. Interaction "is the moment in which the partners help each other in the learning process" (...) consisting of (tele)collaborative and reciprocal exchanges that "go beyond the limits of a trivial conversation", since they must be attentive not only to the content but also to the form of the respective turns (p. 31). Mediation is the pedagogical assistance by an advising teacher (in Teletandem called 'mediator'), who is responsible for the organizational, practical and theoretical scheme in which the collaborative learning process will develop. The mediation concept will be presented more deeply in the next section.

2.1 Mediation in Teletandem Context

Teletandem makes use of different types of mediation to help students make the most of this collaborative learning environment. Andreu-Funo (2015) briefly defines mediation in a teletandem context as face-to-face or virtual, group or individual meetings between teletandem participants and a mediator. According to Andreu-Funo (2015), the concept of mediation is based sociocultural perspective, which values the construction of knowledge through social interaction with a more competent peer. It involves Vygotsky's (1984) ideas regarding the zone of proximal development. This space comprises a first level, which is characterized by carrying out tasks independently, and a second level, which is based on the potential functions that the student can perform. At this second level, it is important to have the help of another specialist to support the learner. Thus, mediation would be the help provided during the student's journey from one level to another by means of scaffolding strategies.

Evangelista and Salomão (2019) draw attention to the need for the mediator's help to encourage the participants to take responsibility for their own learning, helping them to set goals, define strategies and reflect on their learning process. The authors describe three different types of mediation: individual, group and by reflective journals. The first type presupposes a mediator for each pair of teletandem participants, who focuses on the development of reflection, not being authoritarian and creating an atmosphere that promotes trust and negotiation, depending on the needs of each case. In this sense, the mediator has the function of interacting with the participants, providing help when necessary.

As for group mediation, Evangelista and Salomão (2019) state that it usually takes place after a teletandem session in the language laboratory with all participants sitting around a table and sharing about their experiences. It is intended to assist participants in reflecting on their own practice, as well as help them with possible setbacks and challenges encountered during the interaction sessions. In addition to the reflections made with the help of the mediator, the conversation circle provides an

environment in which the participants share their experiences with their colleagues, being able to learn together and help each other (Evangelista & Salomão, 2019).

When it comes to mediation through reflective journals, Evangelista and Salomão (2019) explain that it happens in an online platform (usually Moodle) in which the student posts a written diary about their teletandem the interaction guided by reflective questions. Subsequently, mediators provide written feedback to him/her. According to the authors, “just as face-to-face mediation sessions, journals must be written regularly, and the provision of feedback to each posting should establish an effective dialogue between the participant and the mediator” (p. 175).

In all three types, participants report on issues they consider relevant in the interactions and reflect together with the mediator (and with the other participants in the case of group mediations) on the collaborative learning process they are experiencing. Our research sought to add to mediation the opportunity for participants to watch parts of their recorded sessions in order to understand how reflection could be enhanced, especially with regard to (inter)cultural issues.

3. Culture and Interculturality

According to Salomão (2015), in the 1990s, when intercultural approaches gained momentum, they were based on the idea that different cultures were structurally related to each other. This would generate opportunities for meetings and exchanges, including attempts to deal with, understand and recognize each other, through comparisons, with teaching being characterized by elements of national identity and attitudes of cultural relativism, in the search for a non-ethnocentric vision. The objective would be to develop an intercultural communicative competence that enables the learner to be a mediator of both cultures, in the mold of Byram's model (1997), or Kramsch's third place (1993).

More recently, these concepts have been criticized for their static character and reification of national cultures (C1–C2). Kramsch (2011) herself acknowledged the limitation of the term “third place” as “a modernist notion that defined culture as membership in a national community with a common history, a common standard language and common imaginings” (p. 2) and which “too often ignores the symbolic nature of the multilingual subject – both as a signifying self and as a social actor who has the power to change social reality through the use of multiple symbolic systems” (2009, p. 200).

Kramsch (1998), by introducing the concept of discursive community, refers to the ways in which a social group uses language in order to satisfy their social needs, which places culture “as a site of struggle for the recognition and legitimation of meaning” (Kramsch, 2011, p. 355). According to Kramsch (2009, 2011), intercultural communication today must take into account the identities and interconnections between people in order to detach them from the conception of autonomous individuals located in homogeneous and stable national cultures. Thus, the tradition of the binary division between “We” versus “Them” in intercultural communication should be replaced by the notion that in an interconnected and interdependent world we have the following premises: “The others are in us” and “We are in the others”.

We resonate Kramsch's (2011) postulate on culture as:

Seen from California in 2010, culture today is associated with ideologies, attitudes and beliefs, created and manipulated through the discourse of the media, the Internet, the marketing industry, Hollywood and other mind-shaping interest groups. It is seen less as a world of institutions and historical traditions, or even as identifiable communities of practice, than as a mental toolkit of subjective metaphors, affectivities, historical memories, entextualizations and transcontextualizations of experience, with which

we make meaning of the world around us and share that meaning with others. Since that sharing is increasingly taking place in an idealized cyberspace, rather than in messy real-life encounters, culture is easily fragmented into sentimental stereotypes that can be manipulated to reinforce private interests. This is not to say that there is no such thing as proud membership in a national community or in communities of practice, but the value attached to something bigger than yourself has moved away from the nation-state and from multiple and changing communities to the very foundation of our symbolic self and its survival: our culture is now subjectivity and historicity, and is constructed and upheld by the stories we tell and the various discourses that give meaning to our lives. (p. 355–356)

In this sense, in telecollaborative contexts, there is a need to understand the cultural component as a constitutive process built on interaction, which poses for foreign language teaching and learning the need to problematize the notion of homogeneous national cultures, which usually dominates the pedagogical practices in the area (Salomão, 2015).

Telles, Zakir and Funo (2015) discuss five dimensions of the concept of culture, based on Levy (2007), to propose a unit of analysis for interpreting the data in culture-related episodes in Teletandem sessions. For Levy (2007), there are five dimensions of culture: (1) culture as an element, (2) culture as relative, (3) culture as affiliation to a group, (4) culture as contested, and (5) culture as individual (variable and multiple). Telles, Zakir and Funo (2015) argue that the concept of culture as an element is present in teletandem interactions as participants interpret the foreign language based on their own cultural orientations and experiences. At the same time, generalizing is also common, as the participants seem to make comparisons that can be oversimplified. Moreover, in teletandem, participants seek to find coincidences with their partners so that they can identify with and create a proximity between them, but there is the possibility of cultural clashes and the dominance or subordination of certain cultural groups due to asymmetries and misunderstandings. Lastly, based on the understanding that when the individual is in the role of representative of a culture, this representation will be subjective and personal, Telles, Zakir and Funo (2015) claim that in teletandem context participants make individual interpretations of their own culture and/or the culture of the other.

To avoid oversimplifying cultural richness and variety and reducing it to monolithic and static categories, it is necessary to be an active participant in the cultural learning process. In this regard, we claim for an intercultural orientation (Liddicoat, 2011), which sees culture as diverse practices that are created and recreated by individuals during interaction. Culture in this point of view is action and knowledge, in addition to involving a system that makes sense and explores lived realities. Therefore, the objective is the development of an intercultural identity in the learner, transforming him/her during the learning process. This transformation is based on comprehending that it is necessary to understand oneself in order to understand the other, working with the limits of oneself and the other.

The development and transformation of the intercultural speaker are extremely important in the context of intercultural orientation. Liddicoat (2011) suggests that the intercultural learner develops a sense of self as a language user and as a cultural being in the world. Awareness and knowledge are areas that receive great development from an intercultural orientation as learners are encouraged to analyze, explain and elaborate on perspectives and different existing interpretations. In this sense, as a user of language and culture, they must be a participant and an analyst in the interaction. An intercultural orientation aligns with the post-method framework, described by Kumaravadivelu (2006), as it can be adopted by teachers, considering the relationships between language, culture and their learning context, driven by principles rather than steps or procedures. As Liddicoat (2011, p. 840) states:

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This means that intercultural language teaching and learning is best considered as a set of shared assumptions about the nature of language, culture and learning that shapes an overall understanding of what it means to teach language and to do this in an intercultural way. It is a perspective from which language educators construct practice rather than a set of practices to be adopted.

The first principle of an intercultural pedagogy, according to Liddicoat (2011), is 'active construction' and it refers to the understanding of the learning process as involving purpose, active engagement in interpreting and creating meaning in interactions with others and continuously reflecting about oneself and others during communication. The second principle, 'making connections', predicts that connections are based on prior and new conceptions and experiences. Existing knowledge is challenged and there is room for new perceptions to be created as students connect, reorganize, elaborate and extend their understanding. This relates to the third principle, 'interaction'. This principle emphasizes the development of a relationship between one's language and culture and of others, based on the fact that learning and communication are a social and interactional matter. The fourth principle, 'reflection', proposes the development of thinking and reflection "beyond the surface". Learning involves becoming aware of how people think, know and learn language and culture, and think about the relationship between them, including concepts of diversity, identity, experiences and intercultural thoughts and feelings. Finally, the fifth principle refers to the 'responsibility' that learners must have for their own learning, depending on their attitudes, disposition and values developed throughout the time.

Through these principles, learning based on an intercultural pedagogy has the following characteristics:

- involves purpose;
- involves active and engaged interpretation;
- involves creating meaning in interactions;
- makes learners connect, reorganize, elaborate and extend their understanding;
- makes learners develop a knowledge of the structures of languages and cultures;
- brings awareness of how people think, know and learn about language and culture;
- brings awareness of concepts such as diversity, identity, experiences, intercultural thinking and feelings;
- is dependent on the attitudes, disposition and values of the learners.

Furthermore, Liddicoat (2011) states that these principles must be considered as starting points for an intercultural pedagogy and should not be taken as a pedagogy itself. They are perspectives which should be taken into account when developing intercultural practices. The author also presents and discusses the interactional processes of an intercultural pedagogy. These processes involve four instances: 'noticing', 'comparing', 'reflection' and 'interacting' which are related to the five principles previously mentioned.

The first step is 'noticing' when experiencing new input and being aware of cultural similarities and differences. Liddicoat (2011, p. 841) argues that "learners need to examine the new information in their own terms and seek to understand what it is they are experiencing". The second, 'comparing', involves examining and understanding cultural information, which is what the learner already knows and what he/she is discovering by the new input he/she is noticing. Noticing and comparing are crucial for reflection, just as the reflection process is for developing interculturality. Consequently, there is

the third process, which is named 'reflection' and refers to the interpretation of experiences by making them personal and meaningful. Liddicoat (2011) mentions that reflection involves thinking about what the experience means to the learner as well as how the learner reacts, thinks and feels about the possible diversity of situations. The author also makes reference to the fact that reflecting is finding out how to engage constructively with this diversity. Ultimately, the fourth implies that the intercultural learner is not passive to these findings and aims to be actively engaged with this diversity. This means being involved in interacting to create "personal meaning about one's experiences, to communicate those meanings, to explore reshape them in response to others" (Liddicoat, 2011, p. 842).

Therefore, we understand interculturality as related to an involvement in (inter)cultural processes in which people can have a greater perception of themselves in interaction with others, (inter)relating perspectives and developing their individual and world knowledge in a dynamic way. This idea served as the basis for our data collection and analysis when focusing on the development of interculturality in teletandem context through stimulated recall sessions.

4. The Research

Our research focuses on the study of a phenomenon – the stimulated recall sessions as a technique to enhance the reflections on interculturality in a telecollaborative foreign language learning context –, and for this reason it is classified as a case study (André, 1995). The qualitative interpretive paradigm (Dörnyei, 2007; Erickson, 1991; Larsen-Freeman & Long, 1991) helped us to better understand the studied phenomena, allowing our investigation to develop through observation of the context and its complexity.

The instruments for data collection for our research were video recordings of Teletandem interactions using the Evaer program connected to Skype, and audio and video recordings of the stimulated recall sessions. Participation in the research only took place after an invitation and signing of a consent form, as requested by the research ethics committee. The names of the participants were changed to protect their identities.

The data were collected during the months of September to November 2017 from a UNESP Teletandem group connected with a university on the west coast of the United States. There were five weeks of one-hour teletandem interactions followed by thirty minutes of face-to-face mediation in the language laboratory of UNESP Araraquara. The five interactions were attended by sixteen Brazilian and sixteen foreign participants. Before the teletandem session began, the researcher invited the first eight participants who finished the interactions to participate in the face-to-face mediation. This number was determined with the intention that half of the group did one type of mediation (face-to-face) and the other half another type (reflective diaries). We also considered the space we had available for face-to-face mediation at the Language Laboratory. Among the eight participants of face-to-face mediation, we selected four to do the stimulated recall sessions with the researcher.

After interactions with North American partners, Brazilian participants held a group mediation session at the Language Laboratory. Then, the researcher selected a person who, during the mediation, had mentioned the discussion of cultural elements in the interaction and watched the participant's video. After watching the video, the researcher prepared questions and comments for the stimulated recall session. In the following week, the researcher performed the session with the selected person, by showing the participant excerpts from the interaction and asking open questions about them.

Henderson, Henderson, Grant and Huang (2010) used the stimulated recall technique for their research and discuss this data collection instrument in an article that, despite being contextualized in Chinese language teaching and learning in a virtual environment (Second Life), provided us with important definitions and means of applying the technique. In the light of those authors, stimulated recall allows the researcher to access the thoughts of research participants and capture the reasons for the decisions, choices and judgments they made during a specific moment. Stimulated recall allows participants to explain the time and reason for a decision. Moreover, this technique has great potential when studying cognitive strategies and can provide the researcher with the participant's perspective and interpretation (Fox-Turnbull, 2011).

Based on this, a well-conducted session by the researcher is configured as a fundamental part of success. Henderson, Henderson, Grant and Huang (2010), referring to Henderson and Tallman (2006), present some issues to consider for conducting a stimulated recall session. First, the moment that separates the activity from the session must be as brief as possible so that the participant does not forget any sensations that he/she may have had or the moment itself. In our case, the time separating the Teletandem session from the stimulated recall was one week. As participants were involved in a continuous process of interactions with their partners for four or five weeks, depending on the group, we understand that the time lapse did not represent a problem, but an opportunity to reflect in-between interactions.

Video recording is another point that Henderson, Henderson, Grant and Huang (2010) place as important to ensure the validity and reliability of the stimulated recall session. In the case of our research, all the interactions between the Brazilian and his/her North-American partner were recorded in video as well as the stimulated recall sessions. By showing the video recording, we intended to make the participants remember the moments, what they thought at the time and their feelings, and give them the opportunity to express themselves.

Other important points are (1) to build participant confidence, (2) to provide instructions, and (3) to craft questions/statements that are not straightforward, that include specific contexts, and that seek confirmation. In order to ensure that we followed these points, first, the researcher made sure to talk to the participants beforehand and get to know them well. Secondly, the first moment of the stimulated recall sessions consisted in giving clear instructions, by using imperative and simpler sentences, and explaining what was about to happen. Then, while watching the selected parts together the researcher used open and reflective questions that would not end up in short answers, such as "how did you feel when you talked about that?" rather than "did you embarrassed when you talked about that?". All these points were considered when preparing the questions and topics for discussion during the sessions.

After the data collection period, the researcher watched the recordings of interactions and stimulated recall sessions to select excerpts related to the research objectives. These excerpts were categorized in a pre-analysis table containing information about the participants, teletandem group, date and duration of the teletandem session, date and duration of the stimulated recall session, themes discussed by participants and specific time they appeared in the recordings.

After this process, the excerpts that mentioned cultural elements related to the research objectives were transcribed. For the interactions, we used a framework for the transcription of the excerpts that contained a title and table columns: time, person, turns and researcher observations. In the first column, we wrote the time at which a certain stretch of speech started. In the second, we put the name of the participant speaking. In the third, we transcribed the participant's turn and, finally, in the last column, we placed any observations that emerged throughout the transcript, such as facial

expressions, notes on the cultural element and explanations in general. For the stimulated recall, the researcher selected and transcribed specific moments in which participants reacted when watching the video of their interactions and/or to the questions asked and sought to identify the reflections arising from the participants' turns.

Then we prepared tables with excerpts from the transcribed teletandem interactions with the main moments in which the participants had dealt with selected cultural elements and contrasted them with the stimulated recall sessions, making notes on the reactions of the participants. From this selection, we triangulated the data along with the theoretical framework studied and, therefore, weaved the analysis in order to show how stimulated recall brought about the process of (inter)culture(ality) for the participant.

For the sake of this article, we present the analysis of the data of two participants, who brought up discussions about cultural elements the most and to whom the stimulated recall sessions appeared to generate different types of reflection. We present excerpts of the interactions between the participants and their North-American partners as well as some excerpts from the stimulated recall sessions, aiming to raise a discussion about how these affected their reflection on culture and interculturality. In order to differentiate the interaction and the stimulated recall excerpts, we used different colors in the tables: the blue ones are part of the teletandem interactions and the green ones are part of the stimulated recall sessions. Some of the excerpts presented in this article were originally in Portuguese, but were translated to English by the authors. The topics discussed between the students came from themselves, as they are free to talk about what they felt like talking (this mainly happened with Participant 1). However, there is a list of conversation topics provided by mediators that the participants can seek for if needed (which was usually used by Participant 2).

5. Participant 1

Lívia (L) was over 35 years old and was applying for a Master's in the Postgraduate Programme in Linguistics and Portuguese Language at the university. She classified her knowledge of the English language as follows: speaks very well, listens very well, writes excellently and reads excellently, and stated that she practiced the language by watching movies and series, listening to music, reading books online, surfing the Internet and using language-learning apps.

Lívia and her partner Joanna (J) talked about various topics during the interaction, such as violence in Brazil, travel, accent, customs, typical foods and drinks, miscegenation, permeating tangible objects and cultural practices (Moran, 2001). During the Teletandem session, we could observe a recurrence of generalizations and stereotypes, in general, culture was treated as element, relative and individual (Levy, 2007). In this first interaction between Lívia and Joanna, they talk about traveling to Rio de Janeiro/beach, a moment illustrated in Excerpt 1:

Excerpt 1¹

L: It's very beautiful. If you go to the beach, it's beautiful, it's not beautiful like Mexico, but it's beautiful (laughs).

¹ As the focus of our discussion in this article is on the content of the discussion between the partners, not on linguistic issues, we translated the parts of the interaction that were in Portuguese into English.

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| J: I like Rio a lot too, but it's very dangerous. |
| L: We are not going to Rio here. Brazilians do not travel to Rio, because it is very dangerous. |
| J: No? |
| L: We go to other beaches. The beach in Rio is very cold, very cold, because they have a very cold sea current. So, we stay here... if you go to the south of Brazil, it's even prettier. If you go to a state called Santa Catarina, it's beautiful. |
| J: Do you think São Paulo is very dangerous? |
| L: A lot less than Rio. I am from São Paulo, from the capital, for you to have an idea it has 17 million people, São Paulo is the second largest city in the world. It is competing with Mexico City, and in reality, it is a very calm city if you compare for example with Recife in the Northeast or with Rio de Janeiro, which is horrible. We Brazilians don't even go to Rio de Janeiro. I don't know... I personally think it is very beautiful, but it is very dangerous. Now... the south of Brazil, Florianópolis... well, Brazil is a bit dangerous because we have a public policy problem, security... but it's much better (referring to Florianópolis). |

Table 1: Transcript of the interaction between Livia and Joanna, September 26th, 2017, via Skype.

At first, Livia comments on the beauty of the beaches in Rio de Janeiro and compares them with the ones in Mexico, which are more beautiful according to her. Later, when they talk about violence in the Brazilian state, Livia generalizes by saying that “Brazilians do not travel to Rio, because it is very dangerous”, as if this was true for all Brazilians. After mentioning that, Livia provides another reason why people do not go to the beaches in Rio de Janeiro and it is because they are very cold. Not only was the participant making a generalization and treating culture as individual (Levy, 2007) by interpreting the situation based on her own individual experiences, she also treats it as relative (Levy, 2007), when comparing the beaches in Rio de Janeiro with the ones in the south of Brazil at the end of the excerpt. By considering culture as individual and comparing one with others, individuals are bound to make generalizations, super simplify and create stereotypes, as stated by Telles, Zakir and Funo (2015).

An interesting twist occurs in relation to Livia's expectations, as shown in excerpt 2.

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| Excerpt 2 |
| L: If you go to Santa Catarina, I mean the city of Florianópolis, you'll say “my God, this is paradise!” |
| J: Yes... I have to search about it, because the last time I went to Brazil I had a not so good experience, because outside of my apartment, a person stole my cell phone. |
| L: Oh... Were you in Rio?! |
| J: No... in São Paulo! |

L: People know you are a tourist, of course... because the criminal will attack the tourist more because the tourist is more unprotected, right? It's hard, right? You were with the hurricanes there, the hurricanes, and my mother said "God forbid!" or the earthquake in Mexico, they showed us, the people who died in the earthquake in Mexico. In my state of São Paulo, the same number of people die in traffic in two days. So here we have a different violence, we have violence from criminals, drug trafficking, traffic, it's different, right? On the other hand, there are good things, we eat a lot of fruit, a lot of vegetables, we are very healthy, we drink cachaça, which is like tequila, but instead of being the tequila of those cacti, it is made from sugar cane.

Table 2: Transcript of the interaction between Livia and Joanna, September 26th, 2017, via Skype.

In this excerpt, we notice that Livia reacts to the comment that her partner made about being mugged by supposing it had occurred in Rio de Janeiro. This supposition adds to the discussion shown in excerpt 1 about the violence in Rio. Another important point lies in her comparison of the hurricane in the United States, the earthquake in Mexico and the traffic violence in São Paulo, and suggestion that each country has its type of problem, 'violence' in her own words. Levy (2007) argues that comparisons focus on differences between cultures, creating stereotypes. In this case, we can consider that Livia highlighted the stereotype of violence in São Paulo's traffic when comparing it to "problems" in other places.

In this same excerpt, Livia makes some generalizations about Brazilian customs when she says that "we eat a lot of fruit, a lot of vegetables, we are very healthy, we drink cachaça". In addition, she makes this comment to mention some good things about Brazil after talking about the violence in Rio de Janeiro and the lack of traffic safety in São Paulo. Even though Livia has a chance to compare by examining and understanding cultural information, it is not clear to what extent she is able to make any discoveries by the new input he/she is noticing, which would lead her to the reflection process for developing interculturality (Liddicoat, 2011).

Excerpt 1 and 2 are recorded moments that happened during the interaction between Livia and Joanna, which are shown here aiming to illustrate specific moments when culture could be challenged in order to develop an intercultural orientation. A week after Livia's interaction with her North American partner, we had a stimulated recall session. In the excerpt below – in which R stands for the Researcher and L for Livia –, we show her reaction when watching the parts in which she talked about Rio de Janeiro and violence (excerpt 1).

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| Excerpt 3 |
| R: So, you started talking about São Paulo and Rio de Janeiro and she [Livia's partner] had questions about Rio. |
| [the researcher and Livia watch the selected part] |
| L: You can take away, oh, what nonsense I say, but it's out of my head, it's my São Paulo mindset, because if you listen to a mineiro (a mineiro is a person originally from Minas Gerais, a Brazilian state), my husband is from Minas and if he hears this he'll say "what nonsense you're talking about", but in my mind as a paulista (a paulista is a person from São Paulo), I'm not going to Rio. |

Table 3: Transcript of the stimulated recall session between Livia and the researcher, October 3rd, 2017.

We can notice that the participant gets extremely uncomfortable when she sees on the recording what she said about Rio de Janeiro ("oh, what nonsense I say"), and points to the fact that this could be the stereotype that people from São Paulo have about Rio de Janeiro. Her interpretation of her own bias seems to open a space for her to connect, reorganize and elaborate (Liddicoat, 2011) on the way she treated culture during interaction.

Later in the stimulated recall session (excerpt 4), when she sees the part in which she talks about the Brazilian habits of eating fruits, vegetables and drinking *cachaça* (shown in excerpt 2), Lívia emphasizes individuality, that is, she notices the generalization she makes from her individual experiences. The excerpt demonstrates that she realizes that she generalized and, therefore, portrays herself saying that she should not have said “us”, but “I”.

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| Excerpt 4 |
| R: Okay, you said that Mexico is very beautiful, I was going to ask you where does this knowledge come from? |
| L: No, I've never been to Mexico, I worked with tourism, selling plane tickets, so their beaches are beautiful, then I thought about the beach. When I said that, I thought about the beach, I didn't think about the center. |
| R: Ah, I was just wondering what you thought about. |
| [the researcher and Lívia watch the selected part and while they are watching she makes the comment below] |
| L: Ah, EPTV. [EPTV is a popular television news program in Brazil, Lívia is saying that she got that information about traffic in São Paulo by watching TV. As the researcher previously asked Lívia about where she got some information from, at this moment, she figures that the researcher is going to ask the same thing and answers beforehand] |
| [they continue watching and she makes the following comments] |
| L: I don't know if it's us, I eat. |

Table 4: Transcript of the stimulated recall session between Lívia and the researcher, October 3rd, 2017.

In our view, during the stimulated recall session, she came to realize that she has made generalizations and that is why she portrays herself saying that she should not have said “us” but “I”. The researcher shows the parts of the recording where Lívia had said negative things about Rio de Janeiro and São Paulo, but later tries to talk about good things, such as fruits, vegetables and *cachaça*. In the stimulated recall session, the researcher inquires about it attempting to elicit comments and insights from the participant. Excerpt 5 portrays Lívia's reflections.

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| Excerpt 5 |
| R: Before that [that refers to the moment shown in excerpt 4] you talked a lot about São Paulo and Rio de Janeiro, about violence, you were talking about Rio de Janeiro, but then you said “ah, but there are also good things”, why? |
| L: When I talked about good things, I remember nature and my head automatically goes to the beaches, then I thought about the nature in Rio, which is super beautiful, because the problem in Rio is the people, it's what people did there, because it's very beautiful. |
| R: In my opinion, we as Brazilians have the habit of saying bad things about the country and if we reflect on that, we remember that we also have good things. |

L: I also think, I realize that Brazilians never left [the country], they never had [inaudible], I think that identity comes from Portugal, from the colony, because it was always said “your son will study there in Coimbra”. In my time, when I was a child, teenager, people studied abroad, in the United States, so the building in downtown São Paulo is a model for the United States, so they were better than us. When American exchange students came here, which was very difficult, at that time there was only Rotary and they came to study at our house, all the girls wanted to date the guy. There was a guy who called Brad, he stole, but even so the girls liked him, he had a serious character problem, he was even taken out of Rotary and sent back. So I think it has to do with that, now the person who has contact with other cultures, you can see that she is not [inaudible].

Table 5: Transcript of the stimulated recall session between Lívia and the researcher, October 3rd, 2017.

Her reflection develops in the sense of how Brazilians often depreciate their own country and culture as this is part of a colonial mindset with roots in our past. During this moment of the stimulated recall session, it is possible to see that the participant thinks deeply about the topic and tries to find a reason why she made those generalizations. She reflects about her own actions and behavior, mainly driven by the opportunity to see what she had said in the recorded interactions.

The next part that the researcher selected for the participant to observe in the stimulated recall session was when Lívia talks to her partner about Brazilians traveling long distances by car. In this part of the interaction, Lívia says: “Yeah... but it's very similar to Florida... and we also have the swamps, the swamp, which is in the west of Brazil, with the border with Paraguay that part too, we have a very low part, which we call it low lands, it's a 12-hour drive from here from my city, so I take the car... all day long... for Brazilians it's normal to travel on the road all day and I get there, and there is very beautiful”. The participant depicts an interesting reaction, illustrated in excerpt 6, when watching herself saying that it is normal for Brazilian people to travel on the road a lot.

Excerpt 6

[After having the conversation depicted in excerpt 5, the researcher and Lívia watch the selected part of her interaction with Joanna and straight after doing it, the Brazilian comments:

L: Look how interesting, I said for us Brazilians it's normal to travel all day, but actually, I don't know if it's because of my age, in my head, now that I'm watching me here, I'm the Brazilian... but I'm not the Brazilian, because when I said “for Brazilians it's normal to travel 12 hours”, it's for me, for me it's normal. Brazilians don't travel to Rio de Janeiro, I'm the one who doesn't travel to Rio de Janeiro, Brazilians eat fruits and vegetables and are super healthy, it's me. Now thinking... how many people can travel 12 hours, it's me and my husband, I'm crazy, we go to Maranhão (a Brazilian state) by car, we go to Patagonia by car, to Atacama by car, in my mind it's a normal thing. (...) But we don't realize this when we're talking.

Table 6: Transcript of the stimulated recall session between Lívia and the researcher, October 3rd, 2017.

Based on excerpt 6, we can see that Lívia recognizes the generalizations she made during the interaction. She claims that she is aware that it is not appropriate to generalize, but during the conversation, she ends up doing it unintentionally. In fact, at this moment Lívia reflects on her interaction, when she says “now that I'm watching me here, I'm the Brazilian”, paying attention to the fact that her generalizations are made based on her own experience.

As seen in the participant's response, she sees and reflects on the issue of building stereotypes and this can be the result of the stimulated recall session. Lívia also stated that she continues to think in terms of stereotypes, since, according to her, they are not deconstructed in a few hours of conversation and much of what she built about Americans, for example, is part of her life memories. The stimulated recall session sought to involve purpose and the creation of meaning by selecting important

passages for the participant and researcher to discuss attempting to involve Livia in making an active construction (Liddicoat, 2011) as an analyst of her assumptions about culture in the interaction with her partner. She was able to connect, reorganize and extend her understanding in some moments, for example, when she says, “I don't know if it's us, I eat”, emphasizing her individual perspective. In light of this reflection, we can say that the participant started a process of transformation, which serves as a guide for an intercultural orientation. We believe that the stimulated recall session may have helped to foster these reflections based on an understanding of herself and a possible decentralization. If we follow the model presented by Liddicoat (2011) on intercultural competence, we can see that Livia goes through the stages of noticing, comparing and reflection guided by the opportunity to see herself in interaction during the stimulated recall session.

6. Participant 2

Marta (M), who is between 26 and 30 years old, was a Master's student in the Postgraduate Program in Linguistics and Portuguese Language at UNESP. She described her level of English as: speaks well, listens well, writes well and reads well, and stated that she practiced the language by watching movies and series, listening to music, reading printed books, surfing the internet and using language-learning apps.

In the second interaction between Marta and Sara (S), they talk a lot about their childhoods. We noticed that the conversation goes to a deeper level from the moment they use examples from their own lives.

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| Excerpt 7 |
| M: Thursday was children's day, children's day, I don't know if there is something similar in the United States. |
| S: No. |
| M: Here we have it. Speaking of capitalism, I believe that some holidays are more about selling products than celebrating or celebrating something else. I don't know... for me, a holiday only serves, like, for stores to sell their products, I don't see it in any other way. I don't know... even though it has an aspect of celebration, but I don't know... [laughs] |
| S: How to celebrate children? [refers to how children celebrate children's day] |
| M: I don't know... because the parents only buy them presents and it's over, I don't know... it's just that we don't have children at home. Take them to the playground maybe or if there is a party somewhere, for example, a church can organize an event for the children, or the school... I think that's it... I don't remember much when I was a child about how I celebrated it |

Table 7: Transcript of the third interaction between Marta and Sara, October 17th, 2017.

According to Marta, Children's Day is connected to capitalism, as the celebration is used to sell gifts. The two participants begin to talk about their childhood and realize that there are many coincidences between what they did, such as playing on the street, playing with dolls, watching Pokémon, Digimon, Woodpecker and SpongeBob, using Gameboy, liking school and doing homework, as shown in excerpts 8 and 9. By not using stereotypes and generalizations, this part of Marta and Sara's conversation is based on examples of their own lives, which Levy (2007) describes as knowledge about a culture being influenced by the individual.

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| Excerpt 8 |
| S: Do you want to talk about your childhood? |
| M: Well, I have brought some things to show you what my childhood was like, I don't have a lot of things to show, because I was always a quiet child. I still am very shy, so I didn't do much in my childhood. |
| S: Yes, yes. |
| M: Ok, I will show you some of the things I used to do, and then I would like you to talk a bit about your childhood. |
| S: Ok, let's do it. |
| M: Ok, I will be brief so you have time to talk too. Basically, what I remember when I was younger is that I would stay with my friends in the neighborhood, we would stay there on the sidewalk, we would invite friends who lived nearby and we would basically talk and play, play games there on the sidewalk. As my neighborhood was not very busy, there was not a lot of cars, sometimes we were playing games in the middle of the street. Then, the games we played were riding a bike, rollerblading [sends a photo, because her partner didn't understand what it was; after seeing the photo, she understands]. Then I separated some programs that I watched too... oh, we played with the bat too [she sends another photo]. |
| S: Oh, I played on the street with friends too, and I also rode a bike. I used to live up a hill and I rode a bike on the mountain hill. |
| M: But wasn't that dangerous? |
| S: Yes... a little dangerous, I fell once. |
| M: Me, too. I fell off the bike and it was terrible |
| S: Yeah... I didn't like it. |

Table 8: Transcript of the third interaction between Marta and Sara, October 17th, 2017.

In this excerpt, Marta comments that she used to play on the street in her childhood, as her neighborhood was not very busy. She also rode her bike, rollerblade and played bat. Similarly, Sara also used to ride her bicycle on the street. Excerpt 8 also shows us Marta's concern with letting her partner speak, she says: "I'll be very brief so you have time to talk too". This concern that Marta has with her partner's production may come from the fact that she had participated in teletandem interactions before. The participants continue talking about childhood, as shown in excerpt 9.

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| Excerpt 9 |
| S: I played a lot with dolls. |
| M: I had dolls too, I think to this day I have some dolls that I kept. |
| S: Yeah, I did too. I also really liked Pokémon. |
| M: Oh, me too, I loved watching Pokémon, Digimon, I'm going to show some programs I watched, I loved watching these things. |
| [...] |
| S: I also liked SpongeBob. |
| M: SpongeBob. |

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| S: I watched a lot. |
| M: SpongeBob I watched, but not as often as Pokémon. Woodpecker? |
| S: Woodpecker? Oh, it's very beautiful. Did you play with Gameboy? |
| M: How? |
| S: Gameboy? |
| M: I don't know what this game is like (she sees a photo). Oh yeah, yeah, yeah. |

Table 9: Transcript of the third interaction between Marta and Sara, October 17th, 2017.

It is interesting to see that they share common interests that are connected to global media, which shows that cultural elements go beyond the conception of autonomous individuals located in homogeneous and stable national cultures, resonating Kramsch's (2009, 2011) claim of an interconnected and interdependent world. Even though Marta associated Children's Day with capitalism, in this part of the conversation the participants do not wonder about such coincidences as having roots in economic forces of global interest groups, which could take the conversation to a deeper reflection level.

Despite the coincidences in Marta's and Sara's childhoods mentioned above, they also realize that there are differences and that these differences are not because they have different nationalities, but because they belong to different families.

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| Excerpt 10 |
| S: Did your parents read to you when you were a kid or not? |
| M: No... (shakes her head no and smiling) Unfortunately if my parents had the habit, but they aren't much of a reader, I'm the one who picks up on my mother, "go read a book now, no more soap operas", but it's hard to get into the habit, my father doesn't even talk, he doesn't really enjoy reading. And your parents? Did they read to you? Do they like to read? |
| S: Yes, they liked to read when I was a kid. [inaudible] |
| M: Did they read to you? |
| S: Yes. |
| M: Oh, good! |

Table 10: Transcript of the third interaction between Marta and Sara, October 17th, 2017.

Levy (2007) argues that our cultural orientation is born from beliefs, values and traditions belonging to some social group (family, community, and school, among others). The dialogue between Marta and Sara – and there is also another moment during the stimulated recall session shown in excerpt 11 – in which it is possible to notice that they realize that social group of their families defined how their childhood was. In this way, they are able to reflect about how geographic boundaries do not determine cultural orientations, but rather a smaller and more individualized social group.

One week after Marta and Sara's interaction, the Brazilian participant and the researcher held a stimulated recall session in which excerpts of the interaction were shown to Marta, the ones shown in excerpt 7, 8, 9 and 10. This first moment of the recall session is illustrated in excerpt 11.

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| Excerpt 11 |
| R: Why did you choose to talk about this topic (childhood)? |
| M: Oh, I don't know, I think it's because we could talk more about it. I think it's nice that you specify not to be that cri, cri, cri (she means a silent moment), to have something to say. |
| R: I thought it was because of children's day. |
| M: No, it wasn't even because of children's day, I picked up the topics that are on that list and I kept choosing the ones that interested me, thinking about what I could talk to her about. As I have difficulty, I'm not much for talking about personal things, I preferred to choose a theme for that. |
| R: Oh yes, I think it makes it easier, it makes us less nervous... |
| M: Yeah, yeah. |
| R: Well, then you told her about your childhood, she talked about hers and there was a part where she said that she rode a bicycle, went down the mountain, played with dolls and you said that you also did that, was it surprising for you to see this coincidence in your childhood? |
| M: A little bit, because I [inaudible] that they go out and we go out more, I thought that Americans didn't have that culture, I only went to the playground, at most, and stayed indoors. It was pretty surprising. |
| R: You talked a lot about childhood, what differences or similarities can you see between Brazil and the United States? |
| M: I think it's very similar, I thought it was more different. |
| R: She mentioned that her parents read to her and you said that yours didn't have that habit. Why do you think this happened? |
| M: I think it's cultural in the family, my parents aren't much into studying, so, like, I think it implies a lot of things, her parents probably are and that interferes, right? It interferes a lot. |
| R: You showed your childhood and she showed hers, do you think you guys might have broken any stereotypes about that? |
| M: I don't know if I broke the stereotype, because for me I already had an idea that parents, because of, I don't know, the social aspect that is different, the development that we have here and they have there, so I think this influences, but I didn't stop to think if I broke a stereotype. |
| R: But have you changed your point of view or do you think it remains the same? |
| M: Ah, I think it remains the same. Not much has changed. |

Table 11: Transcript of the stimulated recall session between Marta and the researcher, October 24th, 2017.

In this excerpt, Marta says that she chose the theme of childhood according to a list of themes provided to teletandem participants. According to her, choosing a topic facilitates interaction, as she does not usually talk about personal matters. During the stimulated recall session, Marta reflects upon the fact that some customs are originated from her family's cultural aspects, she even mentions that her parents are not keen on studying and that is probably why they did not use to read for her, which is different from her partner's parents, who had this habit.

Furthermore, the Brazilian participant attempts to show a reason why her parents were not interested in studying. According to her, "the social aspect that is different, the development that we

[Brazilians] have here [in Brazil] and they [North Americans] have there [in the United States], so I think that influences". It is possible to notice that Marta reckons that her parents not being interested in studying could be related to the fact that they live in a developing country, as opposed to her partners' parents who came from a developed country. She revealed a stereotype – probably without being fully aware – that people who like studying and, therefore, are more educated are from developed countries and, on the other hand, people from developing countries do not (or maybe did not in the past) care for education.

Another important moment in the recall session depicted in excerpt 11 was when the researcher asked about stereotypes. The Brazilian participant stated that there was no break or deconstruction of stereotypes, the question "do you think you guys might have broken any stereotypes about that?" seemed to have caught Marta out of guard as she mentions that she did not stop to reflect about this matter. Perhaps, the participant needed more time and evidence to realize if she had constructed or deconstructed any stereotypes about her partner's culture.

During the stimulated recall session, the researcher asked about the time when Marta and her teletandem partner had talked about food, described in excerpt 12.

| |
|---|
| Excerpt 12 |
| R: Ah, changing the topic, in the part where you talked about food. |
| M: Ah, the part when I sinned. |
| R: No, there is nothing to sin here. |
| M: I kept thinking... because she is going to come to Brazil and asked for suggestions. Okay, I'll give you suggestions, I don't know much about Brazilian food, so I have no idea. In São Paulo, what do we eat the most? |
| (Both watch the selected part) |
| M: See, I had no idea what to explain to her. |
| R: So how did you feel? |
| M: I don't know, it's weird, I didn't really know what to say, because we try to get away from the stereotype and end up committing a stereotype. But nothing else came to mind. There had to be other options, since we cannot say stereotypes, what do we need to say? That's what's missing: practice, theory, we already know... practice that's what's difficult. |
| R: Were you resentful? |
| M: Ah, I thought to myself, if I say rice and beans, it's something we eat practically every day, I don't know if it's running away from stereotypes. But they also eat rice, so what am I going to tell her, something they don't have there, what could she try? Stereotype, right?! Of course, not everyone eats, not everyone eats feijoada, coxinha, of course we can find people who don't. But, I don't know, it's one of the typical dishes that were invented and that I think it's interesting to pass on. There are things that we have never eaten from other regions of Brazil, like rabanada... |

Table 12: Transcript of the stimulated recall session between Marta and the researcher, October 24th, 2017.

We noticed in Marta's first speech that she reckons talking about typical foods is something wrong, using the word "sin" ("the part when I sinned") and collocating the verb "commit" with "stereotype" ("and ended up committing a stereotype"). The word sin is usually associated with breaking a religious or moral law. By using this word, Marta characterizes the act of talking about stereotypes as an error,

making the stimulated recall session a form of judgment about her own actions (which probably also results from the expectation she had about the researcher's view of the subject).

By using the expression "committing stereotypes", Marta seems to demonstrate that her view of this act would be synonymous with committing a crime. This becomes clearer when she mentions that in theory she already knows, but in practice it is difficult for her to know how to deal with it ("There had to be other options, since we cannot say stereotypes, what do we need to say? That's what's missing: practice, theory, we already know... practice that's what's difficult"). As a graduate student in Linguistics, Marta was probably referring to discussions she participated in a course on culture in language teaching and learning, which leads her to say that she know about the topic in theory. What she inferred from these classes was that talking about everyday matters always leads to stereotypes and when she saw herself in the video talking about typical foods, she might have judged herself based on what she had learned previously about the topic.

According to Marta, when her partner asked her about the foods she should try when coming to Brazil, she tried to avoid stereotypes, but could not think of anything but *feijoada* and *coxinha*. Stereotypes are based on the oversimplification of attitudes and habits of a cultural community, which leaves aside a great variety that exists within cultures. In this case, Marta fails to recognize that she could also have constructed her speech based on her personal experiences, as she did when talking about her childhood. We can consider that the stimulated recall session with this participant was able to achieve the noticing and comparing in the intercultural process. However, it may have failed to get her to reflect deeply about those matters, as she may have felt judged.

7. Stimulated Recall as a Trigger for Reflections on (Inter)Culture(ality)

The stimulated recall sessions appeared to be a tool for reflection on interculturality by the participants as they watched their own interactions, facilitated by the questions formulated by the researcher. Based on the analyses of the excerpts from the stimulated recall of the first participant, Lívia, we analyzed that the sessions made her reflect on the use of generalizing words, such as "we" and "the Brazilians", mainly led by the opportunity to see herself in interaction on the videos. Her reflections led her to emphasize the need to use "I" when addressing cultural issues.

After the stimulated recall with the second participant, we could notice that we need to bear in mind that people are different and they might achieve different levels of reflection as well as need more time and examples to be able to reflect upon intercultural aspects. On the one hand, Marta made interesting connections to what she had learned, but she also appeared to have judged herself based on how she thought she should have behaved. It is important for mediators to emphasize that the objective of the session is self-reflection induced by the opportunity to look at practice as a source of learning and that the outcomes will depend on the attitudes, disposition and values of the learners.

We argue the stimulated recall sessions were reflective and reflexive moments as participants could see themselves in interaction, as if they looking in a mirror (with their reflexed image). The technique can be important to bring concrete elements when analyzing one's own values, beliefs, attitudes and perspectives, which are multiple and determined by their experiences, but it can also be discomforting. The observation of the interaction itself seemed to instigate reflections for the participants regarding the idea of culture they "transmit" and how they "transmit" it. By involving them in an active engagement interpreting the meanings they constructed in interaction, they were able to analyze their attitudes, dispositions and values.

As Kramersch (2009, 2011) states, intercultural communication has to take into consideration identity and connections between people aiming to dissociate them from an individualistic, homogeneous, stable and national view of culture. Therefore, the success of an intercultural pedagogy relies on providing opportunities for the individual to notice his/her assumptions when interacting with others. This identification is fundamentally important in the learning process and the stimulated recall technique showed to be a tool to make these cultural situations evident and guide the participants to recognizing them. Not only are the stimulated recall sessions a tool for making (inter)cultural interactions more evident, but they also create the opportunity for comparing and, consequently, reflecting about them when the researcher elicits thinking through reflective (and reflexive) questions. Furthermore, it can lead the learner to be actively engaged with the diversity that emerges from intercultural experiences, guiding them to create personal meanings (Liddicoat, 2011). It is important, though, to make it clear for participants that they are not searching for 'the right answers' or 'the truth', but having an opportunity to interpret their assumptions when interacting with others.

8. Final Considerations

Taking into consideration the principles of an intercultural orientation, which values a transformation in the individual, from self-knowledge and decentralization, we can say that the interactions and, mainly, the reflections stemmed from the stimulated recall session got the participants to begin this process. This was evident for the first participant when she realized she was making generalizations, and for the second when she questioned the construction of stereotypes and her lack of ability to escape them when dealing with cultural elements.

Our work was limited as there is no other research that would exemplify the questions of this type of session in a teletandem context and, consequently, a basis to follow. Furthermore, the time we had to carry out the stimulated recall sessions was a limitation to our study, as the possibility of following the subsequent interactions of participants could have shed light on their progress, and therefore should be subject for future research. Nevertheless, our results show that stimulated recall seems to open up the possibility for teletandem participants to look and reflect on their own interactions. In our view, stimulated recall could not only be used as a research technique, but also be incorporated into teletandem practice for enhancing mediation sessions as a form of self-reflection (reflex of the self).

When choosing stimulated recall sessions as a tool for enhancing the mediation moment, interactions need to be recorded and shown to participants. We are aware that watching these video recordings for preparing for stimulated recall might be time consuming for the mediators. Alternatively, students could be prepared to look critically into their own videos with the help of mediators and a set of reflective questions to have in mind when watching their interaction to guide them to find concrete elements to observe their own conceptions regarding (inter)culture(ality). This could also open up for new research questions into the use of stimulated recall in teletandem or other telecollaborative contexts.

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Mehrsprachige und plurikulturelle Begegnungen und ihr Einfluss auf die Entwicklung der sprachlichen und kulturellen Flexibilität von angehenden Lehrenden

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Abstract

Kenntnisse, Anerkennung, Respekt und Wertschätzung verschiedener Sprachen und Kulturen können helfen, eine starke Identität aufzubauen und darüber hinaus auch interkulturelle Kommunikationskompetenz zu entfalten (vgl. Fäcke, 2019). Auch die Identität von Lernenden und Lehrenden in Bezug auf sprachliche und kulturelle Flexibilität verändert sich tiefgreifend mit zunehmenden persönlichen sowie virtuellen mehrsprachigen und multikulturellen Begegnungen. Im vorliegenden Beitrag wird eine kleine qualitative Studie aus zwei Lehrveranstaltungen an der Universität Augsburg vorgestellt. Ziel ist es aufzuzeigen, wie mehrsprachige und multikulturelle Begegnungen die Entwicklung der sprachlichen und kulturellen Flexibilität von angehenden Lehrenden beeinflussen können.

Schlüsselbegriffe: mehrsprachige und plurikulturelle Begegnungen; sprachliche und kulturelle Flexibilität; Identität; Lehramtsstudierende; qualitative Befragung

Abstract

Knowledge, recognition, appreciation of and respect for different languages and cultures can help to build a strong identity and also to develop intercultural communication skills (cf. Fäcke, 2019). The learners' and teachers' identity in terms of linguistic and cultural flexibility is also changing profoundly with increasing multilingual and multicultural encounters be it face-to-face or virtual. In this article, a small-scale qualitative study covering the participants of two courses at the University of Augsburg is presented. The aim is to show how multilingual and multicultural encounters can influence the development of prospective teachers' linguistic and cultural flexibility.

Key terms: multilingual and pluricultural encounters; linguistic and cultural flexibility; identity; student teachers; qualitative survey

1. Einleitung

Sprache und Kultur sind entscheidend für die Identitätsbildung, weil sie nicht nur Bedeutung im wörtlichen Sinn vermitteln, sondern auch Normen, Einstellungen, Überzeugungen über das Normale, ästhetische oder ethnische Ansichten und kulturelle Erinnerungen übermitteln (vgl. Hu, 2003). Das facettenreiche sprachliche und kulturelle Repertoire von Lehrkräften, die eigenen Bildungs- und Unterrichtserfahrungen, zusammen mit Unterrichtsthemen und -inhalten, Lehrmethoden sowie den Voraussetzungen auf Seite der Schüler*innen beeinflussen die (berufliche) Identität der Lehrkräfte, inklusive der Einstellungen und Herangehensweisen im Unterricht (vgl. Ellis, 2016; Haim, Orland-Barak & Goldberg, 2020, 2020; Haukås, 2016; Otwinowska, 2017; Pennington & Richards, 2016).

Mehrsprachigkeit und plurikulturelle Kompetenz werden zudem von Seiten der Europäischen Union unter Einschluss der Identitätsentwicklung gefordert. Dies erfolgt anhand zweier Rahmenvorgaben: des GeR mit dem entsprechenden Begleitband (vgl. Europarat, 2020) und des Referenzrahmens für Plurale Ansätze zu Sprachen und Kulturen (RePA) (vgl. Candelier et al., 2010). Dadurch ergeben sich Anforderungen an die Sprachenpolitik (vgl. Fäcke, 2022; Heiland, Yağmur & Matthes,

2022). Der Beitrag der Erst-, Fremd- und Herkunftssprachen zur mehrsprachigen und plurikulturellen Identitätsentwicklung sollte nicht unterschätzt werden. Beispielsweise im bayerischen LehrplanPlus wird sprachliche Bildung als ein wichtiges Ziel dargestellt. Dennoch spielen Mehrsprachigkeit und Mehr- bzw. Plurikulturalität in den Lehrplänen und Curricula bislang nur eine untergeordnete Rolle (vgl. Fäcke, 2022).

Begegnungen gestalten sich nicht nur monolingual und monokulturell, sondern aufgrund der Globalisierung und Migration vielmehr mehrsprachig und plurikulturell. Gemeint ist damit, dass jede(r) Einzelne sich situationspezifisch sprachlich und kulturell mehr oder weniger flexibel verhält. Zusammentreffen mit Sprecher*innen anderer Sprachen spielen für die Identitätsentwicklung, welche ein individueller, dynamischer, sprachlicher Konstruktionsprozess (Kresić, 2016) ist, eine wichtige Rolle (vgl. Gnutzmann, Jakisch & Rabe, 2014 in Bezug auf Fremdsprachenunterricht).

Ausgehend von der Annahme, dass sprachliche und kulturelle Flexibilität für ein konstruktives Aufgreifen der Mehrsprachigkeit und Plurikulturalität im Unterricht förderlich sind, wird im vorliegenden Beitrag der Frage nachgegangen, inwieweit mehrsprachige und plurikulturelle Begegnungen zur Entwicklung der sprachlichen und kulturellen Flexibilität von Lehramtsstudierenden beitragen können. Dies erscheint auch deshalb sinnvoll, da angehende Lehrkräfte motiviert sind, die Herkunftssprachen, Kenntnisse, Fähigkeiten und Fertigkeiten der Schüler*innen im Unterricht zu berücksichtigen, obwohl sie selbst während ihrer Schulzeit dies selten erlebt haben (vgl. Méron-Minuth, 2022).

Das Ziel des Beitrags ist es, über qualitativ-inhaltsanalytisch gewonnene Ergebnisse (vgl. Mayring, 2010) einer kleineren Fragebogenstudie aus zwei Universitätsseminaren im Rahmen der Lehrkräfteausbildung zu berichten. Nachdem die Bedeutung mehrsprachiger und plurikultureller Begegnungen für die Entwicklung der Flexibilität theoretisch skizziert wird, folgt im Sinne von subjektiven Theorien (vgl. Trautmann, 2012) ein Schlaglicht darauf, wie Lehramtsstudierende charakteristische Merkmale der sprachlichen und kulturellen Flexibilität induktiv herausarbeiten und wie flexibel sie sich selbst anhand ihrer Definitionen einschätzen.

2. Identität vor dem Hintergrund mehrsprachiger und plurikultureller Begegnungen

In Zeiten der Globalisierung und der damit einhergehenden kulturellen sowie sprachlichen Hybridisierung verändern sich Kommunikationsprozesse. Auf allen institutionellen Ebenen, inklusive in Bildungseinrichtungen, treffen Personen aufeinander, die eine Vielzahl an Sprachen, Sprachvarietäten und Kommunikationsmitteln beherrschen und ggf. auch unterschiedliche, möglicherweise widersprüchliche Weltbilder haben (vgl. Abendroth-Timmer & Hennig, 2014, S. 23). Dabei wird die Bandbreite mehrsprachiger und plurikultureller Begegnungen ersichtlich. Diese werden ausgehend von Mehrsprachigkeit und Plurikulturalität als Begegnungen beschrieben, in denen mindestens eine Person sprachlich und kulturell sensibel handelt, unabhängig von dem eigenen kulturellen Hintergrund, sowie davon, wie viele Sprachen (einschließlich Dialekte)¹ und auf welchem Niveau sie diese beherrscht. Es wird vermutet, dass in solchen Begegnungen die eigenen kulturell geprägten Selbstdefinitionen als Differenzkriterium gebraucht werden und zugleich durch den gemeinsamen Austausch relativiert werden können. Das Sichtbarwerden gemeinsamer ebenso wie unterschiedlicher Werte und Gewohnheiten bietet einen Anlass dafür, an eigenen Identitätskonstruktionen zu arbeiten, wodurch auch die Akzeptanz sowie der Respekt Anderen gegenüber gestärkt werden (in Anlehnung an Ertl & Gymnich,

¹ Mehrsprachige Personen sprechen mehr als zwei Sprachen auf unterschiedlichem Niveau (vgl. Vali, Horstmeier & Heiland, 2022).

2013 und Vali, Horstmeier & Heiland, 2022). Da mehrsprachige und plurikulturelle Begegnungen ein Teil der Identität jedes einzelnen sind, fließen die angesprochenen Aspekte zwangsläufig in die Lernprozesse und Vorstellungen von Unterricht im In- sowie im Ausland ein bzw. können den Unterrichtsverlauf beeinflussen. Ein Zurechtfinden in verschiedenen mehrsprachigen und plurikulturellen Begegnungsorten und -anlässen (einschließlich der virtuellen Kommunikation) kann wertvolle identitätsbildende Anlässe generieren und v.a. in Migrationskontexten zu dem von Gogolin (2017) postulierten ‚sowohl – als auch‘ (S. 108) beitragen.

Ausgehend von dem geschilderten Stellenwert mehrsprachiger und plurikultureller Begegnungen wird die Identitätsentwicklung multidisziplinär beleuchtet. In den unterschiedlichen Definitionsversuchen von (sprachlicher) Identität wird deutlich, dass diese ein eher schwierig zu explizierendes Konstrukt darstellt. Außerdem erweisen sich die Definitionen als sehr heterogen, weil auch fachspezifisch konturiert. Besonders kontrastreich zeigt sich dies, wenn das Verständnis hinsichtlich der Spracherwerbstheorien von dem psychologischen unterschieden wird, da vor allem in letzterem Wissenschaftskontext über lange Zeit hinweg die Bedeutung der Sprache und der Kommunikationsprozesse für die Identitätsentwicklung wenig beachtet wurde (vgl. z.B. Krumm, 2020).

Allgemein bezeichnet Identität (abgeleitet von lat. *Idem*, was ‚derselbe‘ bedeutet) als psychologische Kategorie „die als Selbst erlebte innere Einheit einer Person“ (Küster, 2017, S. 107). Die Identitätsbildung wird im Hinblick auf Sprachen und Kulturen nicht nur durch Ressourcen der Herkunftsfamilien, sondern auch durch Selbst- und Fremdzuschreibungen von Zugehörigkeiten zu Kollektiven sowie durch das Ausprobieren unterschiedlicher Rollen (vgl. Kresić, 2016; ‚Multikollektivität‘ bzw. ‚kollektiver Identität‘ bei Erll & Gymnich, 2013 und Franz, 2019; ‚Mehr-Identität‘ bei Roche, 2013, S. 41) geprägt. Hierbei kann als wichtige Annahme gelten, dass die Konstruktion von Identität eine Summe mehrerer Teilidentitäten aus sprachlicher und kultureller Perspektive darstellt. Die Bildung einer mehrsprachigen und plurikulturellen Identität zeigt sich in der Literatur facettenreich. Aufgrund der seit den 2000er Jahren wahrgenommenen Interdependenz zwischen Identität und mehrsprachigen bzw. plurikulturellen Begegnungen wird generell einer einsprachigen bzw. erstsprachigen Identitätsbildung eine Absage erteilt. Sie stelle keineswegs einen ‚Normalfall‘ dar (vgl. Kresić, 2016, S. 126), denn heutige Gesellschaften würden von einer sprachlichen und kulturellen Pluralität einzelner Mitglieder der Gesellschaft getragen. Es wird davon ausgegangen, dass die Identitätsbildung sowohl individuell als auch im Rahmen von (sprachlichen und kulturellen) Kollektiven erfolge. Vor diesem Hintergrund werde ersichtlich, warum Mehrsprachigkeit, Plurikulturalität und vielfältige Begegnungen sowie die Herausbildung von Identität als Teilaspekt von Fremd- und Zweitsprachendidaktik vertreten seien (vgl. Hu, 2003, S. 19).

Ältere wissenschaftliche, insbesondere entwicklungspsychologische Arbeiten aus den 1960er Jahren weisen zum ersten Mal darauf hin, dass Sprache eine (wenn auch nur eher marginale) Rolle bei der Entwicklung von Ich-Identität spielt (vgl. Erikson, 1966, S. 142 f). Inzwischen wird die Identitätsbildung in einer multilingualen und interkulturellen Perspektive betrachtet und als ein individueller, dynamischer ‚sprachlicher Konstruktionsprozess‘ (Kresić, 2016, S. 130) verstanden. Es wird angenommen, dass Identität durch Kommunikation und die sprachliche Selbstpositionierung konstituiert werde. Darunter wird das Suchen und Finden eines eigenen Verständnisses der Beherrschung mehrerer Sprachen, Dialekte oder sprachlicher Varietäten verstanden. In diesem Zusammenhang wird die Bedeutung der familiären kulturellen Ressourcen, v.a. im Sinne von Bildung und sprachlichen Kompetenzen, hervorgehoben. Ebenfalls wird die Identitätsbildung als ein lebenslanger, niemals abgeschlossener Prozess definiert. Somit erscheinen „die Fluidität, Flexibilität und Vielschichtigkeit der Sprache bzw. des Sprechens [als] ein wichtiger Aspekt“ (ebd., S. 124 mit Bezug auf Einzelsprachen, sprachliche Varietäten, Dialekte, Register; vgl. hierzu auch Franz, 2019).

Als identitätsstiftend im Kontext des Modells der ‚multiplen Sprachidentität‘ (Kresić, 2016, S. 132) werden in der Forschung die folgenden Elemente angenommen:

- Nationalität und der jeweilige soziokulturelle Lebenskontext (vgl. Krumm, 2020)
- Minderheitensprachen und -kulturen, v.a. in Bezug auf eine lokale Identitätsfindung in mehrsprachigen Sprachgebieten (vgl. Franz, 2019)
- Psychische Prozesse der Enkulturation und Akkulturation (vgl. Oerter, 2020)
- Digitale elektronische (Alltags- und Bildungs-)Medien (vgl. Kresić, 2016)
- Tourismus (vgl. Oerter, 2020; Thiem, 2001)
- Mehrsprachige und interkulturelle Begegnungen (vgl. Gnutzmann, Jakisch & Rabe, 2014 in Bezug auf Fremdsprachenunterricht)

Der Wandel in Richtung mehrsprachiger und plurikultureller Identitätsbildungsprozesse erscheint insbesondere in der Migrationsgesellschaft vorhanden (vgl. Dirim & Heinemann, 2016, S. 25–31). Die Förderung von Mehrsprachigkeit und Plurikulturalität trägt zur Herausbildung von sog. ‚Mehridentität‘ (Roche, 2013) bei, die allerdings in der Schule, aufgrund des bis in die heutige Zeit oftmals noch vorfindbaren ‚Monolingualen Habitus‘ (vgl. z.B. Gogolin, 1994; Méron-Minuth, 2022), nur vage berücksichtigt wird. Durch das niedrigere Prestige, das im Migrationskontext zahlreichen Herkunftssprachen zugeschrieben wird, werden eventuell Identitätsbildungsprozesse beeinflusst, was sich wiederum auf den Bildungserfolg und die Berufschancen bzw. den sozialen Aufstieg auswirken kann.

Bei Lehrkräften, ähnlich wie bei Vertreter*innen anderer Berufe wie Reiseleiter*innen, Fremdsprachenkorrespondent*innen oder Mitarbeiter*innen in Integrationsprojekten, die u.a. Perspektiven auf Sprachen und Kulturen vermitteln, spielen der sprachliche und kulturelle Hintergrund sowie jegliche Begegnungen zum einen eine allgemeine und zum anderen eine berufliche identitätsstiftende Rolle. Als Mitglieder verschiedener kleinerer Gruppen innerhalb einer Gesellschaft (Familie und Freunde, soziale Klassen, regional geprägte Gruppen, Religionsgemeinschaften usw.), die ihre eigenen Kulturen haben (vgl. Ertl & Gymnich, 2013), bringen Lehrkräfte facettenreiche Lebenserfahrungen, Sprachen und Kulturen in den Unterricht ein. Einige Studien deuten darauf hin, dass die berufliche Identität von Lehrkräften, welche anhand individueller Einstellungen, Kenntnisse, Werte, Normen, Haltungen und Lehrpraktiken beschrieben werden kann, durch biografische sowie kontextuelle Faktoren wie Klassenzimmer, Schule, breitere Berufsgemeinschaft und darüber hinaus auch Interaktionen im Rahmen der Gruppen, denen sie in der Gesellschaft angehören, geprägt werde (vgl. De Costa & Norton, 2017; Haim, Orland-Barak & Goldberg, 2020; Johnson, 2009; Miller, 2009; Taylor & Snoddon, 2013; Yazan, 2018a).

Im Folgenden wird der Einfluss von mehrsprachigen und plurikulturellen Begegnungen auf die Entwicklung der sprachlichen und kulturellen Flexibilität von Lehrkräften beleuchtet. Im Hinblick auf die Lehrkräftebildung halten beispielsweise Bernaus et al. (2007) zwei Dimensionen fest, die für die berufliche Identität jeder Lehrkraft stiftend seien: die soziale und persönliche Dimension (1) und die professionelle Dimension (2). Die soziale und persönliche Dimension bezieht sich auf Lehrkräfte als Individuen und zugleich soziale Akteure und umfasst die Entwicklung der eigenen Einstellungen und Kenntnisse bezüglich zwischenmenschlicher Fähigkeiten und der Fähigkeit, sich durch Reflexion der eigenen Einstellungen und Kenntnisse als Lehrer*innen wahrzunehmen. Die professionelle Dimension bezieht sich auf die Bildungsumgebungen und den Unterrichtsprozess. Von den zahlreichen Kompetenzen, die von Bernaus et al. (2007) im Zusammenhang mit den soeben skizzierten Dimensionen genannt werden, erscheinen uns für die Entwicklung von sprachlicher und kultureller Flexibilität durch

mehrsprachige und plurikulturelle Begegnungen die folgenden, leicht für unsere Belange angepassten, Fähigkeiten und Fertigkeiten bzw. Einstellungen besonders wichtig:

- Aufgeschlossene Haltung gegenüber Sprachen und Kulturen
- Anerkennung der sprachlichen und kulturellen Vielfalt (inkl. individuellen und kollektiven Identitäten) als positives Merkmal von Gruppen und Gesellschaften
- Stärkung der Rolle von sprachlicher und kultureller Vielfalt in der Gesellschaft durch Förderung der Mehrsprachigkeit und Mehr- bzw. Plurikulturalität
- Beobachten, Analyse und Nutzen der vorhandenen sprachlichen und kulturellen Potenziale im Unterricht (vgl. Bernaus et al., 2007, S. 16–18)

Aktuell gibt es für die hochgradig komplexen Konstrukte der sprachlichen und kulturellen Flexibilität keine einheitliche Definition. Im deutschsprachigen Raum scheint das Thema noch nicht hinreichend angekommen zu sein, weshalb im Folgenden auf Definitionen aus dem internationalen Raum Bezug genommen wird, gefolgt von einer eigenen Definition.

In englischsprachigen Beiträgen wird im Zusammenhang mit Sprache der Begriff *linguistic flexibility* verwendet. Durán und Henderson (2018, S. 77) definieren diesen in Bezug auf Schule als „a broad range of language practices, characterized by hybridity and variation“. Anhand von zwei methodisch sehr umfangreichen Langzeit-Fallstudien mit zwei Grundschullehrkräften in den Vereinigten Staaten wird das Ergebnis festgehalten, dass positive Einstellung gegenüber der sprachlichen Flexibilität auf Seiten der Lehrkräfte sowie ihre eigene Flexibilität im Unterricht mehr eine Ressource als ein Hindernis darstellen (vgl. ebd.).

Im Hinblick auf Kultur erscheint beispielsweise bei Ikizer und Ramírez-Esperanza (2017, S. 957) der Begriff *social flexibility*, der als „the ability to (a) switch with ease and adapt between different social environments and (b) accurately read social cues in the environment“ beschrieben wird. Auf der Basis vorausgehender Studien, die zeigten, dass kognitive und soziale Flexibilität mit sozialen Interaktionen verbunden sind und soziale Flexibilität ferner mit Zweisprachigkeit zusammenhängt, werden der Zusammenhang von sozialer Flexibilität und Zweisprachigkeit (1) und die Folgen von sozialer Flexibilität für soziale Interaktionen (2) untersucht. Die Ergebnisse der Fragebogenstudie aus den Vereinigten Staaten und Kanada (N = 671) deuten darauf hin, dass zweisprachige Personen im Vergleich zu einsprachigen über eine erhöhte soziale Flexibilität verfügen und sich an unterschiedliche soziale Umgebungen leichter anpassen können. Dies könnte auf mehrsprachige Personen umso mehr zutreffen (vgl. ebd.).

Mepham und Martinovic (2018) gehen davon aus, dass mehrsprachige Personen auf Begegnungen in einer globalisierten Welt, welche aufgrund von Mehrsprachigkeit und der Zugehörigkeit der Kommunikationspartner*innen zu unterschiedlichen Ethnien mehr Akzeptanz kultureller und sprachlicher Unterschiede erfordern, besser vorbereitet sind als einsprachige Personen. Dies könnte als Folge einer höheren kognitiven Flexibilität mehrsprachiger Personen im Umgang mit verschiedenen Sprachen und einer daraus resultierenden geringer ausgeprägten ethnozentrischen Weltsicht zurückgeführt werden. Unter ‚kognitiver Flexibilität‘ wird im Anschluss an Martin und Anderson (1998, S. 1) „the awareness that in any given situation there are options and alternatives available, [the] willingness to be flexible and adapt to the situation, and [one’s] self-efficacy in being flexible“ verstanden. Eine repräsentative Querschnittstudie mit 18- bis 87-jährigen Niederländer*innen ohne Migrationshintergrund (N = 792) bestätigte, dass mehrsprachige im Vergleich zu einsprachigen Personen kognitiv flexibler sind und mehr Akzeptanz gegenüber Anderen zeigen.

Vor dem Hintergrund der soeben vorgestellten Studien sowie ergänzt um eigene Überlegungen wird angenommen, dass sprachliche und kulturelle Flexibilität Denk- und Handlungsschemata umfassen, die nicht nur auf Wissenserwerb (betreffend Sprachen, Kulturen und Landeskunde), sondern auch auf mehrsprachigen und plurikulturellen Begegnungen basieren. Dadurch werden ein besseres Verständnis von sich selbst und Anderen, eine weltoffene Perspektive und schließlich Akzeptanz sowie Respekt Anderen gegenüber gefördert. Je mehr sprachlich und kulturell flexibel eine Person denkt und handelt, umso mehr verfügt sie über ein breites Repertoire an sprach- und kulturbezogenem Wissen, ist sich dessen bewusst und außerdem bereit, dieses Potenzial einzusetzen. Weiterhin kann diese Person sich in Begegnungen besser zurechtfinden und abhängig von Kontext, Situation und sozialer Umgebungen ihr allgemeines und sprachbezogenes Verhalten variieren bzw. sich dem Gegenüber anpassen. Es ist davon auszugehen, dass mehrsprachige Personen über erhöhte sprachliche und kulturelle Flexibilität verfügen. Ähnlich wie bei Identität handelt es sich nicht nur um ein Ergebnis, sondern vielmehr um einen dynamischen, lebenslangen und nie abgeschlossenen Prozess. Wir nehmen zudem an, dass sprachliche und kulturelle Flexibilität stark zusammenhängen, gleichzeitig aber auch voneinander unabhängig sind. Wenn bei einer Person sprachliche Flexibilität stark ausgeprägt ist, muss dies nicht unbedingt auf die kulturelle Flexibilität zutreffen und genauso gilt dies auch umgekehrt.

Aufgrund der Bedeutung der sprachlichen und kulturellen Diversität der Schüler*innen (inkl. der Fremdsprachenkenntnisse) für deren Identitätsentwicklung sollten Lehrkräfte versuchen, diese Vielfalt wahrzunehmen und konstruktiv aufzugreifen. Idealerweise haben sie sich bereits während des Studiums und des Referendariats mit der Thematik auseinandergesetzt und haben auch schon ein paar Ideen, wie sie die Heterogenität im Klassenzimmer berücksichtigen können. Dennoch ist es empfehlenswert, in Fort- und Weiterbildungen der dritten Phase der Lehrkräftebildung das bereits erworbene Wissen und Können zu erweitern, damit Lehrende dauerhaft Lernumgebungen aufbauen können, in denen ein tieferes Verständnis von sich selbst und den Anderen entwickelt werden kann. Wichtige Voraussetzungen dafür, dass Lehrkräfte in sprachlich und kulturell heterogenen Lerngruppen angemessen agieren und reagieren können, sind das Verständnis und die Wertschätzung der eigenen sprachlichen und kulturellen Identität (vgl. White, Zion & Kozleski, 2005).

Um die Potenziale zu erfassen, die auf Seite der mehrsprachigen Lehramtsstudierenden vorhanden sind, sowie Herausforderungen, die in der Lehrkräftebildung noch gelöst werden müssten, wird z.B. gefragt nach

- Vorstellungen von beruflicher Identität als Lehrkraft in sprachlich-kulturell heterogenen Klassen (vgl. Méron-Minuth, 2018)
- Erfahrungen mit dem Umgang mit Herkunftssprachen im (Fremd-)Sprachenunterricht während der eigenen Schulzeit (vgl. Méron-Minuth, 2022)
- Bewusstheit von Sprachgebrauch und Mehrsprachigkeit in einem virtuellen universitären Projekt (inkl. Translanguaging; vgl. Abendroth-Timmer & Schneider, 2021)

Für die Schulpraxis finden sich erste Hinweise in sprachpolitischen Dokumenten wie beispielsweise dem aktuellen Begleitband des Gemeinsamen Europäischen Referenzrahmens (vgl. Europarat, 2020) sowie in Lehrplänen (vgl. Heiland, Yağmur & Matthes, 2022). Die derzeit verfügbaren Vorschläge für konkrete Aktivitäten auf dem Lehr-/Lernmittelmarkt sind dagegen relativ überschaubar (vgl. Bredthauer & Engfer, 2018; Kianiparsa & Vali, 2022), sodass von Lehrenden außerdem Einfallsvermögen gefordert wird, wenn es darum geht, das Potenzial von Bildungsmedien für die Förderung von Mehrsprachigkeit und Mehr- bzw. Plurikulturalität zu erkennen. Nichtsdestotrotz gibt es auch ein paar wenige positive Beispiele aus der Praxis, die aufzeigen, wie Sprachen und Kulturen in den Schulalltag

integriert werden können (vgl. Deutsche Kinder- und Jugendstiftung, 2019; Everwien, 2010; Plattdүүtskbüro, 2016; Rückl et al. 2013; Stadt Dortmund, 2018). Einen Vorschlag für die Analyse mehrsprachiger Materialien stellen beispielsweise Vali, Horstmeier und Heiland (2022) vor. Hinsichtlich der politischen Vorgaben (vgl. Dirim & Heinemann, 2016) und der Lehrpläne kann festgehalten werden, dass schulischer Unterricht sowie die Lehrkräftebildung unter der Perspektive einer mehrsprachigen und plurikulturellen Identitätsentwicklung deutlich gestärkt werden müssen.² Insofern dürfte davon ausgegangen werden, dass Lehrkräfte derzeit hinsichtlich der Förderung von Mehrsprachigkeit und Mehr- bzw. Plurikulturalität noch auf wenige konkrete Vorgaben, Hilfen bzw. Anhaltspunkte zurückgreifen können. Dies könnte sich ferner auf die Unterstützung von Identitätsbildungsprozessen von Schüler*innen auswirken.

3. Studie

Auf der Basis der geschilderten Hintergründe werden in der folgenden Darlegung einer explorativen Studie mehrsprachige und plurikulturelle Begegnungen sowie ihre Bedeutung für die Entwicklung der sprachlichen und kulturellen Flexibilität von angehenden Lehrkräften vorgestellt. Der Fokus liegt auf den folgenden drei Themenbereichen³:

- Sprachkenntnisse und Sprachpraxis
- Mehrsprachige und plurikulturelle Begegnungen
- Sprachliche und kulturelle Flexibilität

Die Ergebnisse wurden mit Hilfe der qualitativen Inhaltsanalyse (vgl. Mayring, 2010) zusammengetragen.

Die Basis stellen Daten zweier Lehrveranstaltungen aus dem Wintersemester 2021/22 der drei Lehrstühle für Deutsch als Zweit-/Fremdsprache und seine Didaktik, Didaktik der Romanischen Sprachen und Literaturen sowie Pädagogik der Universität Augsburg dar. Obwohl beide Seminare etwas unterschiedliche Schwerpunkte haben (Sprachenvergleiche; Erstellung mehrsprachiger Materialien), fußen diese auf einer vormaligen Kooperation der drei Lehrstühle und haben das gemeinsame Leitthema Mehrsprachigkeit im Unterricht, welches unter besonderer Berücksichtigung der Potenziale und Herausforderungen sprachlicher und kultureller Vielfalt (1) sowie der mehrsprachigkeitsdidaktischen Prinzipien Bewusstmachung, Sprachenvergleich und Wertschätzung (2) beleuchtet wird (vgl. hierzu Horstmeier, Vali & Heiland, i. D.; Vali, Horstmeier & Heiland, 2021, 2022).

An der Untersuchung nahmen 18 Studierende aus den folgenden Studiengängen teil: Lehramt Grundschule (10 Personen), Lehramt Mittelschule (3), Lehramt Realschule (2), Lehramt Gymnasium (1) und Bachelor (1 Anwendungsorientierte Interkulturelle Sprachwissenschaft und 1 Anglistik/Amerikanistik und Deutsch als Zweitsprache/Fremdsprache). Alle Befragten befinden sich im Durchschnitt im sechsten Fachsemester ihres Erststudiums. Eine Person gab nichts an.

Die Studierenden sind mehrheitlich einsprachig und monokulturell aufgewachsen, wobei nicht nur der deutsche Sprach- und Kulturraum genannt wird. Dieses Ergebnis darf zwar überraschen, da Monolingualität eher eine Ausnahme darstellt (vgl. Kresić, 2016). Es muss dennoch erwähnt werden,

² Wie einschlägige Lehrplananalysen der letzten Jahre belegten, werden solche Zielvorstellungen in bayerischen und nordrhein-westfälischen Lehrplänen derzeit noch nicht verfolgt und finden somit auch nur marginale Abbildung in der Unterrichtspraxis (vgl. Heiland, Yağmur & Matthes, 2022).

³ Siehe Fragebogen im Anhang.

dass Dialekte bei Muttersprachen bzw. Zweitsprachen mitgedacht und in der Aufgabenstellung bewusst ausgelassen wurden, um den Rahmen der kleinen Studie nicht zu sprengen. Wir gehen davon aus, dass die Befragten nicht monolingual, sondern bilingual in einer Standardvarietät und einem regionalen Dialekt der jeweils angegebenen Sprache sozialisiert wurden. Dies lässt sich vereinzelt Aussagen der Studierenden entnehmen.

Da ich aus einem Dorf im Allgäu komme, hatte ich allerdings sehr viel Kontakt mit dem Dialekt, welcher dort gesprochen wird. Zuhause hat mein Vater diesen Dialekt gesprochen, meine Mutter eher weniger, da sie nicht aus dem Allgäu kommt. Auch im Kindergarten und in der Schule wurde der Dialekt von den anderen Kindern häufig gesprochen. Ich selbst verstehe diesen Dialekt sehr gut, spreche ihn aber nicht so intensiv. (S13)

Durch die Reduktion der Komplexität wurde ferner mehr Trennschärfe zwischen den einzelnen Sprachen im Hinblick auf einschlägige Kontexte (Alltagssituationen, Universität, Urlaub) und digitale Medien (z.B. Messengerdienste), in denen sie verwendet werden, hergestellt.

Im Hinblick auf ‚Sprachkenntnisse und Sprachpraxis‘ lässt sich ein sehr heterogenes Bild festhalten. Die Mehrzahl der Studierenden (15 Personen) gibt Deutsch als Muttersprache an.⁴ Weitere genannte Muttersprachen sind Türkisch (1), Bulgarisch (1), Russisch (1) und Französisch (2). Als Zweitsprachen werden Deutsch (2), Russisch (1), Englisch (2), Griechisch (1) und Polnisch (1) angeführt. Als Fremdsprachen wurden bzw. werden Deutsch (1), Französisch (7), Englisch (15), Spanisch (5), Italienisch (4), Japanisch (1), Koreanisch (1), Dänisch (1) und Latein (2) erworben.

Von den im Alltag verwendeten Sprachen führen mit Abstand Deutsch (18 Personen) und Englisch (7), gefolgt von Bulgarisch, Französisch, Russisch und Türkisch (1 bzw. 2). Auch im universitären Bereich werden meist Deutsch (15) und Englisch (7) verwendet. Hier werden außerdem Bulgarisch, Französisch (3), Griechisch (1), Italienisch (2), Japanisch (1), Russisch (1) und Spanisch (3) angegeben. Im Hinblick auf die Verwendung im Urlaub fällt auf, dass neben Englisch (15) auch Deutsch (8) und Französisch (7) häufig genannt werden. Darüber hinaus werden auch Bulgarisch (1), Griechisch (1), Italienisch (3), Polnisch (1) und Spanisch (4) im Urlaub gebraucht.

Hinsichtlich der Kommunikationsmöglichkeiten mit Hilfe digitaler Medien werden von den Studierenden Messengerdienste wie WhatsApp und SMS im Vergleich zu anderen Kommunikationsmitteln und sozialen Medien sehr häufig genannt. Als Sprachen werden am meisten Deutsch (14 Personen), Englisch und Französisch (jeweils 4) verwendet. Weitere Sprachen wie Bulgarisch, Griechisch, Russisch und Türkisch werden bei der Verwendung dieser Apps jeweils einmal benutzt. E-Mail-Kommunikation findet ausschließlich in den Sprachen Deutsch (6), Englisch (3) und Französisch (1) statt. Zu den meistgenutzten Sprachen in den sozialen Medien wie Facebook, Instagram und Twitter gehören Deutsch (7) und Englisch (6). Des Weiteren werden Bulgarisch, Französisch, Griechisch, Koreanisch und Türkisch (jeweils 1) erwähnt.

Bei den sonstigen Möglichkeiten im Bereich der digitalen Medien erscheint eine Trennung zwischen Präsenzkontakten und Begegnungen mit Hilfe diverser elektronischer Medien sinnvoll. In der ersten Kategorie werden Kommunikationsanlässe mit Familienmitgliedern, anderssprachigen Kolleg*innen in der Arbeit und im schulischen Kontext (z.B. im Rahmen von Praktika) genannt. Der zweiten Kategorie zuzuordnen sind die Kommunikation via Videokonferenzsysteme (Skype, ZOOM), Learning und Content Management Systeme (Digicampus), Apps (Bandcamp, Ebay, Shopping Apps, Soundcloud,

⁴ Da die Umfrage zu Beginn des Semesters durchgeführt wurde, weshalb nicht klar war, über welche Vorkenntnisse hinsichtlich der Mehrsprachigkeit und Mehr- bzw. Plurikulturalität die Studierenden verfügen, wurde der Begriff ‚Muttersprache‘ gewählt.

Tandem), kommerzielle Videoplattformen (TikTok, YouTube), Telefon sowie das Anhören von Musik und das Ansehen von Filmen bzw. Nachrichten in der jeweiligen Zielsprache. Beiden Kategorien nicht eindeutig zuzuordnen sind Sprachkurse, Kontakt mit Freunden aus anderen Ländern (Irland, USA) und Lesen.

Den Daten lässt sich entnehmen, dass Deutsch in Begegnungen im Inland dominiert (inkl. digitaler Medien), während Englisch bei Aufenthalten außerhalb von Deutschland häufiger verwendet wird. Die befragten mehrsprachig aufwachsenden Personen scheinen ihre Mutter- und ggf. Zweitsprache auch in Messengerdiensten und sozialen Medien zu benutzen. Die Aussagen deuten darauf hin, dass soziale Medien bei Fremdsprachen, die hierzulande kaum gebraucht werden (z.B. Koreanisch), eventuell als Ersatz für die Alltagskommunikation dienen können. Insgesamt lässt sich jedoch hinsichtlich der sprachlichen Vielfalt keine tragfähige Tendenz herauslesen. Eine größere Stichprobe wäre nötig, um diese beurteilen zu können.

Im Folgenden werden Aussagen beleuchtet, die sich mit ‚mehrsprachigen und plurikulturellen Begegnungen‘ im privaten und schulischen Bereich sowie mit deren Rolle im Privatleben und als angehende Lehrkraft befassen. Die genannten privaten mehrsprachigen und plurikulturellen Begegnungen konzentrieren sich hauptsächlich auf das Inland. Eine Person begreift ihre eigene kulturelle Identität als einen Mix aus drei unterschiedlichen Sprachen und Kulturen.

Durch die drei Sprachen spiegeln sich in meinem [Leben] drei Kulturen wider. Ob es die polnische Suppe jeden Sonntag ist oder das russische Essen, das meine Oma immer kocht. Es entstand ein Mix aus drei unterschiedlichen Kulturen, die nun unsere eigene Kultur beschreiben. (S11)

Bei den Angaben zu besonderen Erinnerungen bezüglich der mehrsprachigen und plurikulturellen Begegnungen im privaten Bereich werden zumeist Familienmitglieder, Bekannte und Freunde genannt, im Zusammenhang mit Erfahrungen einer Ausbildung im Ausland bzw. eines Schüler*innen-austausches, einer Sprachreise oder eines Auslandssemesters. Hinsichtlich der mehrsprachigen und plurikulturellen Begegnungen im Schulkontext ergibt sich generell ein vielfältiges Bild an Erfahrungen.

Eines Tages erzählte uns die Lehrkraft, dass eine neue Schülerin in die Klasse kommen sollte, die erst seit einigen Wochen in Deutschland lebe und kein Wort Deutsch spreche. Die Art und Weise wie diese Schülerin von ihrem neuen Klassenkameraden*innen aufgenommen wurde und es trotz Sprachbarriere doch schaffte, sich zu verständigen, beeindruckte mich. (S7)

In meinem aktuellen Praktikum bin ich in einer Deutschklasse [...]. Dadurch muss man zum Beispiel auf die englische Sprache wechseln. Das war am Anfang ungewohnt [...]. Dennoch hat es sehr gut funktioniert und die Kommunikation erleichtert. (S11)

Ein weiteres Kind in einem meiner Praktika [...] beherrscht zwei Sprachen sehr gut. Besonders anhand von Erzählungen während den Zwischenpausen in der Schule ist mir aufgefallen, dass es sehr hinter dem anderen Land steht und sich dafür interessiert, obwohl es in Deutschland aufgewachsen ist. Es zeigt in der Schule gute Leistungen [...]. (S17)

Die Bandbreite geht von Praktika im Rahmen des Studiums, über Erfahrungen aus dem Arbeitsfeld Schule (inkl. im Ausland) bis hin zu Sprachkursen im In- und Ausland. In diesem Zusammenhang werden Erkenntnisse erwähnt, die für Lehrkräfte in einem mehrsprachigen Kontext hilfreich sein könnten.

In einem [...] Seminar ist mir aufgefallen, dass Menschen mit nichtdeutscher Nationalität, vor allem Fremdsprachler sich zum Teil besser mit deutschen Fachbegriffen aus der Syntax auskennen, da sie diese zum Teil vertiefter und detaillierter in Sprachkursen lernen. (S6)

Mehrsprachige und plurikulturelle Begegnungen

Ich habe für 6 Monate als Fremdsprachenassistentkraft auf La Réunion gearbeitet. Dabei habe ich als Deutsche in einem französischsprachigen Land/Kontext gelebt und den Schüler/innen meine Muttersprache beigebracht bzw. im Deutschunterricht mitgeholfen. Besonders interessant fand ich, die kulturellen Unterschiede kennenzulernen (faire la bise, etc.) und auch die Unterschiede im Schulsystem zu sehen. (S1)

In einem weiteren Fragenkomplex sollen die Studierenden begründen, warum sie die Begegnungen als wichtig erachten. Hierbei wurde die Frage, ob sie diese Begegnungen überhaupt als wichtig empfinden – welche ausschließlich mit ‚Ja‘ oder ‚Nein‘ beantwortet werden kann – bewusst ausgelassen. Dies basiert auf der Erfahrung, dass für die Teilnehmer*innen an den vorigen Lehrveranstaltungen zum Thema Mehrsprachigkeit tendenziell Begegnungen im Hinblick auf Mehrsprachigkeit und Plurikulturalität eine wichtige Rolle spielten. Außerdem sollen beide Seminare, in denen die Studierenden befragt wurden, einen konstruktiven Umgang mit sprachlicher und kultureller Vielfalt vermitteln. Eine ablehnende Haltung wäre dieser Zielsetzung gegenüber kontraproduktiv und sollte daher nicht abgefragt werden. Zur Begründung, warum mehrsprachige und plurikulturelle Begegnungen privat und beruflich als besonders wichtig erachtet werden, geben die befragten Studierenden häufig Anlässe zur Wissens- und Horizonterweiterung an, die Art und Weise, wie die eigene Kultur wahrgenommen wird, die Reflexion und Wahrnehmung des jeweils Anderen, die Betrachtung gewisser Themen aus mehreren Perspektiven sowie die Sensibilisierung für andere Kulturen.

Durch andere Kulturen entwickle ich ein anderes Verständnis für bestimmte Verhaltensweisen [...] Personen aus anderen Kulturen. (S8)

Ich finde, dass eine gewisse Offenheit gegenüber anderen Sprachen und Kulturen auch zur Allgemeinbildung gehört und das Zusammenleben von Menschen verschiedener sprachlicher und kultureller Hintergründe erleichtert. Durch Begegnungen dieser Art werden auch Vorurteile und Stigmata abgebaut, denn diese resultieren oftmals aus Nicht-Wissen. (S18)

Bei genauerer Betrachtung kann festgehalten werden, dass die Studierenden im privaten Bereich mehrsprachigen und plurikulturellen Begegnungen gegenüber aufgeschlossen sind. Als zentrale Aspekte in Bezug auf die Rolle der mehrsprachigen und plurikulturellen Begegnungen für die eigene Professionsentwicklung werden das Interesse sowie die Wertschätzung von Herkunftssprachen und -kulturen thematisiert. Eine Person kommentiert die Einbindung von Herkunftssprachen der Schüler*innen in den Morgenkreis, welche sie im Praktikum erlebte, folgendermaßen:

Ich finde diese Idee sehr schön, da man den Kindern somit vermittelt, dass auch deren Muttersprache wertgeschätzt und thematisiert wird und sie den anderen Kindern diese nahebringen dürfen. (S13)

Wichtig ist den meisten Studierenden auch, dass verschiedene Sprachen und Kulturen innerhalb einer Klasse konstruktiv integriert werden, wodurch Sprachbewusstheit gefördert, ein Gefühl der Zugehörigkeit vermittelt und eine angenehme Atmosphäre geschaffen werden können.

[...] die Lehrerin [hielt] eine Stunde, in der die Kinder die Bezeichnungen verschiedener Obstsorten kennenlernen sollten. Bevor sie den deutschen Obstnamen nannte, wollte sie von den Schüler*innen wissen, wie das Obst in ihrer Muttersprache heißt. Die Kinder stellten fest, dass es etliche Parallelen zwischen den Sprachen gab, und fühlten sich in ihrer sprachlichen Vielfalt wertgeschätzt, weil sie im Unterricht leider kaum auf ihre Muttersprache zurückgreifen durften. (S14)

Insgesamt sehen die befragten Studierenden die Rolle der Lehrkräfte als Vermittler*innen von Werten, Haltungen und Einstellungen.

Die ‚sprachliche und kulturelle Flexibilität‘ wurde mit Hilfe von subjektiven Theorien der Studierenden induktiv erhoben (Trautmann, 2012). Ein Vorteil dieses Verfahrens ist es, dass Innenperspektiven der befragten Personen differenziert und gegenstandsadäquat berücksichtigt werden können, wodurch eine Erarbeitung von Vorschlägen für konkrete Veränderungen von Konstrukten bzw. Handlungen ermöglicht wird (vgl. Wagner, 2016).

Sprachlich flexible Personen können nach Ansicht der befragten Studierenden v.a. ihr Handeln an die Situation bzw. die jeweilige(n) Kommunikationspartner*innen anpassen. Das Beherrschen mehrerer Sprachen könne dabei hilfreich sein.

Sie [eine sprachlich flexible Person] kommuniziert mit anderen Menschen in verschiedenen Sprachen und ist flexibel in der Verwendung, kann also von einer Sprache in die andere Sprache wechseln. (S8)

Sprachliche Flexibilität bedeutet für mich, dass eine Person in der Lage ist, auf mehreren Sprachen und spontan in unterschiedlichen (eher grundlegenden, weniger komplexen) Situationen zu reagieren. (S16)

Eine sprachlich flexible Person kann mit einer anderen Person kommunizieren, ohne dass beide dieselbe Sprache sprechen. Es kann auch mit Mimik, Gestik, usw. kommuniziert werden. (S7)

Kulturelle Flexibilität wird mit Werten wie Akzeptanz, Respekt, Offenheit und Interesse verbunden.

Eine Person, die kulturell flexibel ist, kann sich auf mehrere Kulturen einlassen, fühlt sich in den verschiedenen Kulturen auch wohl und begegnet neuen Kulturen offen. Sie kann beispielsweise entweder zwischen den Kulturen wechseln oder hat mehrere Kulturen „vermischt“ (z.B. beim Kochen/Essen). (S15)

Für sie ist es nicht schwierig, sich in multiplen kulturellen Kontexten zurechtzufinden, d.h. sie verstehen kulturelle Anforderungen [...]. (Wie verhalte ich mich in Situation XY? Was wird in Situation XY von mir erwartet?) (S4)

Ich denke, sie beharrt nicht auf der einzigen Richtigkeit ihrer Gewohnheiten und versucht, auch Gegensätzliches nebeneinander stehen zu lassen. (S5)

Die Gedanken der Studierenden spiegeln viele grundlegende Aspekte der unter „2. Identität vor dem Hintergrund mehrsprachiger und plurikultureller Begegnungen“ formulierten Definition wider. Den Befragten ist bewusst, dass die erworbenen Sprachen und Handlungsweisen hilfreich sein können, um sich in verschiedenen Kontexten und Situationen besser zurechtzufinden. Ebenfalls scheinen sie der Meinung zu sein, dass mehrsprachige und plurikulturelle Begegnungen das Anpassen des eigenen allgemeinen und sprachbezogenen Verhaltens an die Kommunikationspartner*innen erfordern, wodurch Akzeptanz, Respekt und Offenheit gefördert werden. In den Definitionen zeigt sich zwar keine tiefgreifende Auseinandersetzung mit dem Zusammenhang der Begegnungen und der Flexibilität (z.B. dass sprachliche und kulturelle Flexibilität stark zusammenhängen und dennoch in gewissem Maß voneinander unabhängig sein können). Dies dürfte allerdings an der Erhebungsmethode liegen, mit einem Leitfadenterview könnte es möglicherweise besser thematisiert werden. Durch das Zurückgreifen auf subjektive Theorien der Befragten werden auch neue Aspekte der sprachlichen und kulturellen Flexibilität sichtbar:

- Spontaneität
- Wechsel zwischen Sprachen und Kulturen bzw. Vermischen der Kulturen (und Sprachen) in einer Situation
- Keine Notwendigkeit, die Sprache der Kommunikationspartner*innen zu beherrschen
- Verwendung von Elementen der nonverbalen Kommunikation

Die Definitionen zu den beiden Konstrukten deuten darauf hin, dass die Befragten für sprachliche und kulturelle Vielfalt sensibilisiert sind. Die erfassten Einstellungen zeigen, dass sie ihre sprachliche und kulturelle Flexibilität als relativ hoch einschätzen. In den Aussagen zu Sprachkenntnissen und Sprachpraxis ergibt sich eine große Bandbreite von Sprachen, die in verschiedenen Kontexten sowie mit Hilfe mehrerer Kommunikationsmittel und (sozialer) Medien verwendet werden. Die Studierenden haben außerdem sprachliche und kulturelle Heterogenität im Rahmen einer Tätigkeit im Unterricht im In- bzw. Ausland kennengelernt und gesehen, wie man mit ihr konstruktiv umgehen kann.

Wie gesagt, werde ich als zukünftige Lehrkraft [...] bestimmt einige Schüler/innen mit Migrationshintergrund haben. Dies kann wunderbar als Sprungbrett für Sprachvergleich genutzt werden. Zudem kann man auch deren kulturelle Unterschiede mitberücksichtigen und einbeziehen. (S1)

Solche Erfahrungen wirken sich möglicherweise auf die berufsbezogene Professionalität aus, sodass die angehenden Lehrkräfte später eher in der Lage sind, sprachliche und kulturelle Vielfalt im Unterricht zu berücksichtigen. Auf der Basis eigener Erfahrungen könnten sie ebenfalls Empfehlungen für den Spracherwerb aussprechen bzw. eine Vorbildfunktion einnehmen und an der eigenen Biografie aufzeigen, dass einsprachige Identitäten keinesfalls einen ‚Normalfall‘ darstellen (vgl. Kresić, 2016).

4. Fazit

Die vorliegende Studie gibt Hinweise zum Einfluss der mehrsprachigen und plurikulturellen Begegnungen auf die sprachliche und kulturelle Flexibilität angehender Lehrkräfte. Aufgrund der Stichprobengröße dürfen die Ergebnisse keineswegs als repräsentativ verstanden werden. Vielmehr wurden Impulse gesetzt, die in weiteren Forschungsarbeiten ausgebaut bzw. validiert werden müssten. Hierbei könnten auch andere Zielgruppen, z.B. Lehrkräfte, in den Blick genommen werden. Hinsichtlich des Forschungsdesigns wäre es denkbar, Dialekte nicht bei den Herkunftssprachen mitzudenken, sondern separat neben diesen zu erheben. Studienteilnehmer*innen könnten außerdem zuerst danach gefragt werden, ob sie mehrsprachige und plurikulturelle Begegnungen als wichtig erachten, bevor sie auf deren Bedeutung für das eigene persönliche und berufliche Leben näher eingehen.

Wie auch schon die Untersuchung von Méron-Minuth (2022) belegt, sprechen die Aussagen der befragten Lehramtsstudierenden sowie ihre Beiträge in den beiden Seminaren, in denen die Befragung durchgeführt wurde, für die Thematisierung von Mehrsprachigkeit und Plurikulturalität in der universitären Bildung. Damit zukünftige Lehrpersonen dazu befähigt werden, angemessen und reflektiert mit sprachlicher und kultureller Vielfalt im Unterricht umzugehen, empfiehlt es sich aus unserer Sicht, nicht nur die Mehrsprachigkeits- und die Mehrkulturalitätsdidaktik, sondern auch die sprachliche und kulturelle Flexibilität und deren Zusammenhang mit Begegnungen zu diskutieren. Da Konstrukte der sprachlichen und kulturellen Flexibilität in Bezug auf die Identität angehender Lehrkräfte bislang nur wenig thematisiert wurden, wurde mit diesem Beitrag ein Versuch gewagt, diese möglichst realitätsnah abzubilden. Auch hier besteht Handlungspotenzial für weitere Arbeiten.

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Mehrsprachige und plurikulturelle Begegnungen

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Anhang

Reflexion zu Mehrsprachigkeit und Plurikulturalität der Studierenden

Personenbezogene Daten: Alter, Studiengang, Fachsemester, Art des Studiums (Erststudium, Zweitstudium)

Sprachkenntnisse und Sprachpraxis

- Wie viele Sprachen sprechen Sie, wie und in welchen Kontexten verwenden Sie diese? (Muttersprache – Zweitsprache – Fremdsprache)
 - Ich verwende diese Sprache im Alltag
 - Ich verwende diese Sprache im Urlaub
 - Ich verwende diese Sprache an der Uni
 - Ich verwende diese Sprache in anderen Kontexten und zwar... (bitte ergänzen)
- Kommunizieren Sie in dieser Sprache auch digital? Falls ja, nennen Sie bitte die Kommunikationsplattform, App, ...

Mehrsprachige und plurikulturelle Begegnungen

- Wie sind Sie im Hinblick auf Sprache und Kultur(en) aufgewachsen?
- Warum sind mehrsprachige und plurikulturelle Begegnungen für Sie persönlich wichtig?
- Warum sind mehrsprachige und plurikulturelle Begegnungen für Sie als angehende Lehrperson wichtig?

Sprachliche und kulturelle Flexibilität

- Was stellen Sie sich unter dem Begriff „sprachliche Flexibilität“ vor? Wie ist Ihrer Meinung nach eine Person, die sprachlich flexibel ist? Wie agiert sie? ...
- Was stellen Sie sich unter dem Begriff „kulturelle Flexibilität“ vor? Wie ist Ihrer Meinung nach eine Person, die kulturell flexibel ist? Wie agiert sie? ...

Selbstwahrnehmung

- Sind Sie sprachlich flexibel? (Trifft nicht zu – Trifft weniger zu – Trifft mehr zu – Trifft voll zu – nicht bewertbar)
- Sind Sie kulturell flexibel? (Trifft nicht zu – Trifft weniger zu – Trifft mehr zu – Trifft voll zu – nicht bewertbar)
- Welche Rolle spielen mehrsprachige und plurikulturelle Begegnungen für die Entwicklung Ihrer Identität in Bezug auf sprachliche und kulturelle Flexibilität?

Identidad social y repertorios lingüísticos en el activismo medioambiental en línea: El potencial del análisis contrastivo de las redes sociales de *Fridays For Future* para el fomento de la mediación lingüística y cultural

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Resumen

El presente artículo explora las representaciones de identidad social y repertorios lingüísticos en los textos identitarios publicados en las páginas oficiales de Facebook de *Fridays For Future Spain* (FFFS) y *Fridays For Future Deutschland* (FFFD) en contraste y comparación intercultural. Los criterios de análisis elaborados para tal propósito ponen de manifiesto que, si bien los ideales y objetivos de FFFS y FFFD son transversales a las consignas del movimiento transnacional, los textos identitarios socializados se re-enmarcan en discursos diferenciados, propios y contingentes a cada contexto sociocultural. Se concluye que el análisis contrastivo y comparativo de los textos identitarios auténticos de FFFS y FFFD ofrece provechosas aperturas para el fomento de las subcompetencias constitutivas de la mediación lingüística y cultural en el contexto de la enseñanza y aprendizaje del español como lengua extranjera. Tales sinergias se ilustran a través de una propuesta didáctica elaborada mediante el enfoque por tareas.

Palabras clave: textos identitarios; redes sociales; competencia comunicativa intercultural; comunicación mediada por internet; mediación lingüística y cultural

Abstract

This article explores the representations of social identity and linguistic repertoires in the identity texts posted on the official Facebook pages of *Fridays For Future Spain* (FFFS) and *Fridays For Future Deutschland* (FFFD). The instrument of analysis developed for this purpose reveals that, although the ideals and objectives of FFFS and FFFD are transversal to the core principles of the transnational movement, the shared identity texts are reframed in distinct discourses that are specific and contingent to each sociocultural context. It is argued that the contrastive and comparative analysis of authentic identity texts of FFFS and FFFD offers valuable possibilities to foster the constitutive subcompetences of linguistic and cultural mediation in the context of the teaching and learning of Spanish as a foreign language. These synergies are illustrated by means of a didactic proposal using the task-based approach.

Key terms: identity texts; social identity; social media; internet mediated communication; cultural and linguistic mediation

1. Planteamientos, objetivos y delimitación

Fridays For Future (FFF) es una demostración ejemplar de un movimiento juvenil transcultural y multilingüe. La juventud no solo ha encontrado su propia voz sino que la ha hecho valer invirtiendo sus identidades tanto en la participación en movilizaciones medioambientalistas como en la producción de pancartas, consignas e intervenciones artísticas. Creativas, críticas, a la vez que cohesivas de grupo, tales representaciones devienen en textos identitarios (cf. Darwin & Norton, 2017) articulados argumentativamente en función de los objetivos transversales del movimiento. Al ser

socializadas y compartidas en las redes sociales, la publicación de fotografías, pancartas y actualizaciones de grupo del movimiento FFF no solo validan sino que diseminan y consolidan prácticas discursivas atingentes y representativas de grupo. Perfilándose como repositorios virtuales, las redes sociales permiten una visión reveladora no solo de la multimodalidad e intermedialidad patente en la cultura de la protesta juvenil en general, sino también de la identidad social, las prácticas discursivas y los repertorios lingüísticos específicos a los movimientos *Fridays For Future Spain* (FFFS) y *Fridays For Future Deutschland* (FFFD) en comparación intercultural.

Si bien las propuestas didácticas relativas a los textos identitarios han encontrado una progresiva recepción en el contexto del aprendizaje y enseñanza de lenguas extranjeras (cf. García Pastor, 2016, 2018; Hernando, 2019; Martyn, 2018; Zacharias, 2012), la revisión de la literatura da cuenta de un espectro aún restringido en cuanto a la exploración de sus aplicaciones pedagógicas. Las redes sociales, a la inversa, han recibido particular atención como plataformas predestinadas para el análisis intercultural de discursos auténticos atingentes a la cultura meta (cf. Androuspoulos, 2018; Arriagada, 2021). En estos espacios virtuales no solo se constituyen prácticas discursivas propias a la comunicación mediada por la red (cf. Androuspoulos, 2014; Dresner & Herring, 2010; Vandergriff, 2013) sino que se construyen y corporizan identidades sociales de la vida comunitaria en línea (cf. Cantor-Silva, Pérez-Suárez, Carrillo-Sierra, 2018; Georgalou, 2017; Zhang, Hao & Carroll, 2010). Resulta, por consiguiente, paradójico que la investigación sobre las posibilidades concretas del análisis de textos identitarios producidos por terceros y a su vez constitutivos de un entorno sociocultural específico haya recibido tan moderada atención. Del mismo modo, y pese a que las propuestas didácticas sobre la comunicación mediada por internet en el marco del aprendizaje de lenguas extranjeras han proliferado (cf. González-Lloret & Ortega, 2018; Stratilaki-Klein, 2021), se evidencia una magra consideración de actividades concretas que no solo promuevan instancias para el análisis de prácticas discursivas auténticas a nivel intercultural, sino que, como resultado directo, promuevan instancias de aprendizaje sobre la base de tales divergencias y convergencias.

Frente a tales disyuntivas, y capitalizando el carácter distintivo de las redes sociales como lienzos a la vez que repositorios digitales de textos identitarios, el presente artículo se propone dilucidar cómo y por qué el trabajo contrastivo y comparativo de las páginas oficiales de *Jóvenes por el futuro – Fridays For Future Spain* (FFFS) y *Fridays For Future Deutschland* (FFFD) en Facebook puede contribuir al fomento de la mediación lingüística y cultural en el contexto del aprendizaje de lenguas extranjeras. Para ello se examinarán, en primer lugar, las particularidades atingentes a "the construction and performance of digitally mediated identities" (Darvin & Norton, 2017, p. 46) en contraste intercultural. Sobre la base de tales indicios, se profundizará, en segundo lugar, en el potencial de la mediación lingüística y cultural para generar procesos de fertilización cruzada entre la concienciación de los mecanismos de construcción de identidad y el fomento de las subcompetencias de la mediación (cf. Hallet, 2008; Kolb, 2012; Rössler & Reimann 2013; Sarter, 2010) bajo el alero de la comunicación mediada por internet (cf. Grünewald, 2019, 2021; Schmelter, 2019).

La presente propuesta es de carácter exploratorio y descriptivo en tanto que la cultura meta se aproximará por medio de las páginas oficiales de Facebook como corpus de análisis. Como tal, esta propuesta no se basará en experiencias reales de intercambio entre alumnos de colegios españoles y alemanes, sino que asume un carácter preparatorio para futuros encuentros interculturales.

2. Identidad social y repertorios lingüísticos en el marco del activismo medioambiental: *Fridays For Future* en Facebook

La aproximación al concepto de la representación de la identidad en la red hace imperativa la identificación tanto de los componentes subyacentes como de los mecanismos que constituyen dicha representación en las redes sociales.

2.1 Identidad: Conceptualización

Reflejando su complejidad, “Norton defines ‘identity’ as multiple, fluid, and a site of struggle” (Darvin & Norton, 2017, p. 45). Georgalou (2017, p. 10) añade, a su vez, que la identidad “is not the product of individuals’ minds but is consistently in flux and alters on the basis of particular beliefs, values and possibilities available to them in their social, historical and cultural context”. Galvanizadas a causa de una relación de interdependencia y complementariedad, la identidad personal (individual/privada) es, a su vez, social (grupal/cultural/socio-histórica) (ibid., p. 11). Este proceso de identificación está supeditado al contexto y subordinado al punto de vista desde el cual se constituye. En efecto, “how one identifies oneself – and how one is identified by others – may vary greatly from context to context; self- and other-identification are fundamentally situational and contextual” (Brubaker & Cooper, 2000, p. 14). Mientras que el concepto de identidad puede resultar paradójico “as it implies both absolute sameness and distinctiveness” (Georgalou, 2017, p. 10), la identificación del sujeto con su identidad social implica su agencia tanto para el mantenimiento de las estructuras consensuadas así como para la preservación de grupo. La identidad social presupone, además, “the readiness to lock the ‘others’ out of this collective, which entails that we are also defined by who we are not” (ibid., p. 11). Precisamente en este punto es donde el concepto de identidad se constituye como un sitio de lucha. La construcción identitaria puede desarrollarse ya sea mediante la agencia directa del individuo o bien indirecta en virtud de la identificación y categorización realizada por otros (cf. Brubaker & Cooper, 2000, p. 15). La autoidentificación se caracteriza por su naturaleza reflexiva, en tanto que esta “involves the selection and gluing of self-related episodes and attributes” (Georgalou, 2017, p. 16). En este contexto, “las personas representan a los grupos sociales en términos de prototipos [siendo estos últimos] elaborados por los miembros del grupo a partir de la información relevante accesible para caracterizar miembros ejemplares o representativos” (Cantor-Silva et al., 2018, p. 73). La identificación externa, por otro lado, hace referencia a procesos de adscripción de pertenencia de acuerdo a características inherentes al sujeto, tales como su raza, su género, etc. (cf. Darvin & Norton, 2017). Estas pueden encontrarse socialmente grabadas, además de reproducir estructuras autoritarias y de poder (Brubaker & Cooper, 2000, p. 15), siendo, a su vez, ejecutadas mediante prácticas discursivas (cf. García Pastor, 2016).

2.2 Identidad en las redes sociales: El caso de Facebook

La omnipresencia de las redes sociales es paradigmática de la actualidad. En efecto, “wer über die soziale Welt nachdenkt oder redet, kommt heute wohl kaum um ‘Netzwerke’ herum” (Arendt Fuhse, 2018, p. 12). Facebook se ha posicionado en este contexto como un foro imprescindible para la auto-representación y la comunicación (ibid.). Es posible incluso “especular que el entorno digital facilita la identidad social y personal ya que esta favorece la vinculación a grupos y son los grupos los que permiten el concepto de sí mismos” (Cantor-Silva et al., 2018, p. 72). Considerando que la red “provides an axis where people of shared interest and tastes are able to construct new communities and ideas of co-citizenship” (Darvin & Norton, 2017, p. 46), el medio digital capitaliza y reproduce a

través de sus mecanismos multimodales tanto las dicotomías como las interdependencias relativas a la auto- y heteroidentificación (cf. Brubaker & Cooper, 2000; Georgalou, 2017). En la medida en que las redes sociales reflejan la complejidad constitutiva del constructo de identidad social mediante la publicación de textos identitarios cohesivos de grupo, el mundo virtual abre oportunidades para explorar las prácticas discursivas de diferentes culturas y lenguas, tal y como son representadas auténticamente por sus hablantes (cf. Androutsopoulos, 2016).

De forma particular, las prácticas discursivas patentes en las publicaciones de las redes sociales en Facebook permiten trazar estrategias de *envoicing*, *recontextualization*, *interactional* y *entextualization* como macro-niveles de la representación de la identidad según Canagarajah (2013). Estos ponen de manifiesto que la contextualización sociocultural es operativa e instrumental para la representación de la identidad, especialmente en lo que respecta a la comunicación virtual a través de la diferencia. Así, mediante la estrategia de *envoicing* la identidad digital se constituye por medio del uso del teclado, la imagen, símbolos, emoticones y otros recursos afines a las posibilidades técnicas de la plataforma (cf. Androutsopoulos, 2014; Dresner & Herring, 2010; Georgalou, 2017; Vandergriff, 2013). Estos textos identitarios son multimodales, multilingües e intertextuales y conforman representaciones socioculturalmente condicionadas (cf. Androutsopoulos, 2016; Georgalou, 2017; Hernando, 2019). En el proceso de *recontextualization* el texto se enmarca “according to the desired genre and communicative conventions” (Canagarajah, 2013, p. 50) mediante el proceso de *framing* and *footing*. En este sentido, es perentorio considerar que los textos virtuales “are constructed in practices that produce, enact or perform identity; identity thus is identification, a product of socially conditioned semiotic work (e.g. symbols, narratives and textual genres)” (Georgalou, 2017, p. 14). En el discurso digital, la variabilidad “in written linguistic form assumes a range of pragmatic functions in doing contextualization work and indexing social identities and relationships” (Androutsopoulos, 2014, p. 6). En cuanto respecta a la *interactional strategy*, la sensibilidad por parte de la autora o del autor en la construcción multimodal del texto identitario es imprescindible, especialmente considerando que no se pueden asumir normas y valores compartidos por parte de las lectoras y los lectores (cf. Canagarajah, 2013) en el espacio virtual. Esto es particularmente sensible en las redes sociales dado su carácter público y la pluralidad sociocultural que abarcan. Por otro lado, en la *entextualization* en las plataformas digitales, el texto y la imagen – como instantáneas de un momento *offline* que viajan desde las prácticas análogas para posteriormente ser colgadas en la red social (cf. Androutsopoulos, 2014) – son contextualizados iconográficamente mediante *hashtags* con referencias geográficas y situacionales. En resumen, puede establecerse que los textos identitarios mediados a través de las redes sociales de FFF dan cuenta tanto de la multimodalidad y transmedialidad patente en sus prácticas discursivas como de la necesaria reflexión sobre el arraigo al acervo sociocultural del contexto en los que se enmarcan.

3. Metodología

El presente análisis cualitativo se articula como un estudio de caso múltiple y con subunidades de análisis integradas según Yin (2018). Reflexionando, por un lado, que “any use of multiple-case design should follow a replication, not a sampling logic” (Yin, 2018, p. 60), y que, por otro lado, “[e]ven two cases allow replication logic or reveal contrasting situations if direct replication is not intended” (Ridder, 2013, p. 119), se estipula que los perfiles oficiales de FFFS y FFFD son “information rich cases” (cf. Patton, 2000) propicios para un análisis contrastivo y comparativo intercultural.

3.1 Definición del caso y corpus

El análisis comparativo y contrastivo se enfocará en las publicaciones en las páginas oficiales de Facebook de *Juventud por el futuro – Fridays For Future Spain* (FFFS) y *Fridays For Future Deutschland* (FFFD) que documentaron la movilización internacional convocada para el 24 de septiembre de 2021 y en la que participaron ambas organizaciones. Estas publicaciones corresponden a aquellas llevadas a cabo durante el 24 y 25 de septiembre de 2021 en el muro de FFFD, y el 24 y el 26 de septiembre de 2021 en el perfil oficial de FFFS. El corpus se compone de las fotografías, pancartas, actualizaciones de estado, reacciones, comentarios y pósteres publicados en ambas cuentas. Dado el carácter público y participativo de ambos perfiles en Facebook, el corpus de análisis se restringirá de forma exclusiva a las reacciones y comentarios publicados hasta el 10 de diciembre de 2021.

3.2 Marco para el análisis contrastivo intercultural de la representación de la identidad social y de los repertorios lingüísticos en las redes sociales

El análisis del activismo medioambiental de FFF en la comparación y contraste España-Alemania se articulará considerando la síntesis, interconexión y complemento entre las siguientes áreas temáticas: Las estrategias de los macro-niveles de la representación de la identidad (cf. Canagarajah, 2013), la identidad de grupo (cf. Brubaker & Cooper, 2000), el discurso y la identidad en Facebook (cf. Androutsopoulos, 2014, 2016; Georgalou, 2017; Zhang, Hao & Carroll, 2010), el análisis de la comunicación mediada por internet (cf. Dresner & Herring, 2017; González-Lloret & Ortega, 2018; Hernando, 2019; Vandergriff, 2013) y la pragmática contrastiva intercultural (cf. Jansen, 2008; Siebold, 2008). Tales sinergias transdisciplinarias decantan en tres subunidades de análisis instrumentales para el estudio de caso múltiple integrado y que serán presentadas a continuación:

3.2.1 Contenido y organización de las prácticas discursivas

El foco de análisis radicará específicamente en las referencias intertextuales y multimodales que sustentan la argumentación en su representación tanto directa como simbólica. Tal cometido considerará:

- El análisis del arraigo sociocultural a la que estas prácticas se encuentran supeditadas.
- El análisis de la identificación sobre su dependencia ya sea al movimiento global como al local.

3.2.2 Uso de repertorios (para)lingüísticos

Las pancartas, los pósteres, los comentarios y las interacciones en las redes sociales se entenderán en su conjunto como prácticas constitutivas del discurso del movimiento. Su estudio abarcará:

- El análisis lingüístico con un enfoque particular en el plurilingüismo y translingüismo.
- El análisis multimodal de los sistemas semióticos empleados en la comunicación mediada por internet, específicamente en lo que respecta al uso de emojis y su fuerza ilocutiva desde el punto de vista de la pragmática intercultural.

3.2.3 Auto- y heteroidentificación

La identificación identitaria expresada en los comentarios y en las reacciones a las publicaciones en las redes sociales de FFF se centrará en:

- El análisis de las prácticas de afirmación identitaria tanto adherente como antagonista al movimiento de protesta juvenil.
- El análisis de la reacción frente a estas prácticas por los usuarios en los comentarios e interacciones en las respectivas plataformas.

4. Análisis comparativo y contrastivo del perfil oficial de FFFS y FFFD en Facebook

Habida cuenta del volumen de documentos analizados en los perfiles oficiales de FFFS y FFFD se presentarán de forma ejemplar aquellos que resulten más ilustrativos para la discusión, sin que ello represente un sesgo analítico exclusivo a los mismos o un descarte de otras manifestaciones multimodales y plurilingües publicadas en ambos perfiles.

4.1 Contenido y organización de las prácticas discursivas

4.1.1 *Fridays For Future Spain*



<https://tinyurl.com/2cekrhdv>

Ilustración 1: *Fridays For Future Spain*



<https://tinyurl.com/4tb99tfd>

Ilustración 2: *Fridays For Future Spain*



<https://tinyurl.com/2t84msr7>

Ilustración 3: *Fridays For Future Spain*



<https://tinyurl.com/ywvsfj87>

Ilustración 4: *Fridays For Future Spain*

Las protestas de FFFS capitalizan las estructuras de poder como foco de la crítica del movimiento de forma transversal, pero localizadas de forma específica al sistema judicial español. El campo semántico del juicio y de la búsqueda de justicia se traduce en escenificaciones compuestas por personificaciones de la justicia (ilustración 1) que busca el balance entre el dinero y el planeta. En esta protesta se hace referencia a desafíos exclusivos al entorno, tales como el rechazo “*al tranvía arboricida de Juan Espadas*” en alusión al proyecto apoyado por el susodicho alcalde de Sevilla. Aquí se identifica, en primer lugar, que la protesta hace alusión específica a un hecho de relevancia para el conservacionismo local y, en segundo lugar, que las autoridades son identificadas y emplazadas directamente por su nombre. El poder judicial, además, se encuentra representado no solo por las túnicas y la peluca blanca, sino que intertextualmente se evidencia el uso de la máscara del personaje principal de la película *V for Vendetta*, la que a su vez ha sido instrumentalizada en la cultura popular por el grupo de hackers *Anonymous*. La máscara de Guy Fawkes representa un movimiento crítico de contracorriente

y representativo de revueltas populares para derrocar estructuras estatales consideradas abusivas. En efecto, “[a]s a political symbol, the Fawkes mask competes with official iconography – and thus, through its mere public presence, puts an end to the state’s monopoly of representation” (Kohns, 2013, p. 97). FFFS pone en tela de juicio el poder judicial del Estado español mismo, despojándolo de su potestad o infiltrándolo a través de un acto de desacato encubierto. El movimiento FFFS se caracteriza a sí mismo como un vehículo o bien instrumento al servicio de la defensa del planeta: No solo presta su voz (ilustración 3), su actividad y compromiso es independiente al gobierno. Así, los miembros del movimiento protestan como agentes representantes y defensores del medioambiente (ilustración 4) como motivo ulterior y no en virtud de sus propios intereses personales.

4.1.2 *Fridays For Future Deutschland*



<https://tinyurl.com/mjr4jnkW>

Ilustración 5: *Fridays For Future Deutschland*



<https://tinyurl.com/yk5ba44y>

Ilustración 6: *Fridays For Future Deutschland*



<https://tinyurl.com/3uczxye3>

Ilustración 7: *Fridays For Future Deutschland*



<https://tinyurl.com/5bxfdfj2>

Ilustración 8: *Fridays For Future Deutschland*

La arbitrariedad en cuanto a la precisión argumentativa y la subordinación de la emergencia climática en favor de prácticas discursivas de corte cómico, cínico, irónico, lúdico o bien naíf sintetizan el enfoque discursivas de FFFD. En la consigna (ilustración 5) “*Rettet die Erde, hier gibt es Bier*” se hace un guiño al autoestereotipo de la sociedad alemana como consumidora de cerveza, opacando la perentoriedad de la preservación ambiental en pos de la gratificación personal. Del mismo modo, la pancarta “*I want a hot date, not a hot planet*” (ilustración 2) hilvana la relevancia del cuidado ambiental en función de las expectativas y necesidades afectivas individuales inmediatas. La pregunta retórica envuelta en “*Wer braucht schon Holland?*” (ilustración 6) hace una primera referencia al entorno geopolítico, haciendo hincapié en tono irónico a su particular situación de precariedad en función de su propia geografía. Los infantilismos y la escasez de tiempo disponible son el sedimento argumentativo de la pancarta “*Die Dinos dachten auch, sie hätten Zeit*” (ilustración 3). En este caso en particular, llama la atención que la preferencia por el empleo de estrategias de persuasión enfocadas a apelar a la emoción y a concientizar sobre la falta de tiempo supediten o bien supriman cualquier pretensión de exactitud científica característica de otros sectores adherentes al movimiento. Tal falta de prolijidad argumentativa se instrumentaliza en función del motivo primordial de establecer un paralelo entre el falso sentido de seguridad de los dinosaurios y el previsible infortunio infringido por la sociedad misma como producto de su indiferencia medioambiental. Profundizando temáticas relativas a la infancia, la pancarta “*Wieso, weshalb, warum. Handelt jetzt, die Zeit ist um*” instrumentaliza nuevamente icono-

grafías de programas de televisión infantil al imitar la frase célebre de los personajes de la serie “Plaza Sésamo” como recurso para incluir la consigna de urgencia temporal.

4.2 Uso de repertorios (para)lingüísticos

4.2.1 *Fridays For Future Spain*



<https://tinyurl.com/36jyppyw>

Ilustración 9: *Fridays For Future Spain*



<https://tinyurl.com/ymc93ks9>

Ilustración 10: *Fridays For Future Spain*



<https://tinyurl.com/bdfw5k43>

Ilustración 11: *Fridays For Future Spain*



<https://tinyurl.com/5yjmt9h6>

Ilustración 12: *Fridays For Future Spain*

FFFS encuentra un terreno provechoso para la variación de repertorios lingüísticos dado el plurilingüismo patente en el territorio español. En la ilustración 9 se evidencia la coexistencia dentro de la narrativa de la protesta de diferentes prácticas lingüísticas validadas y empleadas como vehículos para la verbalización de las consignas medioambientalistas. Estos también tienen carácter identitario y son atinentes a la región, permitiendo trazar un mapa translingual subyacente a la movilización española. Este es el caso en la protesta en Bilbao, en la que las pancartas en euskera “*Justizia*” y “*Justizia Klimatika = Justizia Sozial*” enmarcan el eslogan en castellano “*Sin planeta no hay futuro*”. Las pancartas en inglés son adoptadas por el movimiento español, potencialmente en virtud del carácter transnacional del mismo y considerando al inglés como *lingua franca*, aunque en menor medida como lo demuestra el uso de “*Echo Chaos*” y “*SOS NOW*” (ilustración 10). El plurilingüismo español se hace presente en la plataforma de FFFS en la publicación exhortando a la participación en la protesta redactada en castellano y otras lenguas oficiales en España (ilustración 11), nuevamente reflejando cómo el movimiento se circunscribe a las prácticas culturales, identitarias y lingüísticas propias del país. En la actualización de estado (ilustración 12), los emojis son empleados para acentuar la fuerza ilocutiva de los enunciados. Como insistencia, en este *face-threatening act* (FTA) se emplea el círculo rojo – análogo a la luz roja de un semáforo – para enfatizar la urgencia y el llamado a actuar “ahora”. Del mismo modo, la fuerza ilocutiva del FTA de la exigencia es subrayada mediante el uso de emojis. En el primer caso, la exigencia de justicia climática se resalta en su carácter subversivo con el emoji del puño cerrado, símbolo de solidaridad, fuerza y resistencia, el que se vuelve a emplear subrayando otros ejemplos de lucha que recoge la página. El emoji del triángulo amarillo con un signo de exclamación su utiliza como intensificación de la exigencia de justicia social.

4.2.2 Fridays For Future Deutschland



<https://tinyurl.com/2mdp4s>

Ilustración 13: *Fridays For Future Deutschland*



<https://tinyurl.com/56prb5jy>

Ilustración 14: *Fridays For Future Deutschland*



<https://tinyurl.com/2p96j4ub>

Ilustración 15: *Fridays For Future Deutschland*



<https://tinyurl.com/yc664dkx>

Ilustración 16: *Fridays For Future Deutschland*

Las protestas de FFFD revelan la preferencia por el alemán y el inglés de forma combinada. Este es el caso en la ilustración 13, en la que el estandarte oficial exhorta a la lucha por el clima con la consigna en inglés “*Fight for climate justice*”. El mismo código lingüístico es replicado incluso en protestas con menor adherencia, como en la ilustración 14, la que ejemplifica nuevamente la transversalidad del bilingüismo como repertorio lingüístico de protesta. Desde la perspectiva de los actos de habla con potencial de dañar la *negative face* del interlocutor, el posteo de las redes sociales (ilustración 15) no toma medidas para mitigar tal afrenta, sino que la acentúa mediante el uso de mayúsculas y el emoji de explosión tanto al inicio como al final de la exhortación a participar. Su fuerza ilocutiva se aplaca acto seguido a través de la estrategia de amortiguación del emoji haciendo un guiño como un *face-saving act* (FSA), apelando así a las emociones del interlocutor. La estrategia del uso de mayúsculas con carácter enfático vuelve a ser empleada a modo de agradecimiento en un acto de refuerzo del *positive face* de la interlocutora o del interlocutor. Este acto de habla es antecedido por el emoji de las dos palmas, representativas del gesto de celebración y júbilo, aumentando así la fuerza ilocutiva del agradecimiento. La pertenencia de grupo se galvaniza con el reconocimiento a la participación de las y los adherentes mediante el uso del emoji del corazón en color verde como una indicación de afecto y como ejemplo de cortesía positiva de refuerzo de la *positive face*.

4.3 Heteroidentificación identitaria

4.3.1 *Fridays For Future Spain*



<https://tinyurl.com/2p8ept3>

Ilustración 17: *Fridays For Future Spain*



<https://tinyurl.com/nwwdwbms>

Ilustración 18: *Fridays For Future Spain*



<https://tinyurl.com/5yjmt9h6>

Ilustración 19: *Fridays For Future Spain*



<https://tinyurl.com/8wxhckh4>

Ilustración 20: *Fridays For Future Spain*

La heteroidentificación antagónica a FFFS (ilustración 17) se concretiza en el gobierno español (carteles fijados en la espalda de dos figuras vestidas de negro) como instancia que somete y doblega a una debilitada y rendida justicia (joven vestida de blanco sosteniendo una balanza entre sus manos atadas). La visualización de la percibida subyugación estatal del poder judicial se ubica al principio de la marcha como una prefiguración de la consigna de protesta del colectivo juvenil (i.e. “juicio por el clima”). Este juicio se extrapola directamente a las instituciones claramente identificadas como culpables por el movimiento medioambientalista español: tanto la Unión Europea como el Estado español, el ayuntamiento y la Junta de Andalucía son declarados “culpables” en las pancartas de la protesta (ilustración 18). Del mismo modo, participantes rematan su veredicto contra las instituciones de poder representándolas como las y los condenadas por delitos medioambientales mediante la vestimenta alusiva – estereotípica y caricaturesca – del prisionero: el traje negro a rayas y el grillete. Se deduce que la identificación, la denuncia y el reproche público son actividades arquetípicas de la heteroidentificación excluyente del movimiento FFFS y que las y los participantes del movimiento corporizan roles tanto afines como discordantes a través de la puesta en escena y el disfraz. De forma particular, las interacciones mediadas a través de la plataforma de conductas confirmatorias de identidad se limitan en FFFS solo a aquellos textos identitarios seleccionados y compartidos exclusivamente por las moderadoras y los moderadores de la plataforma. No se evidencian, con excepción de un comentario (ilustración 19) en forma de un emoji de un cactus sonriente y un par de “me gusta” (ilustración 20), otras reacciones a la actualización de estado o a los textos identitarios publicados por FFFS.

4.3.2 *Fridays For Future Deutschland*



<https://tinyurl.com/2p8eku8c>

Ilustración 21: *Fridays For Future Deutschland*



<https://tinyurl.com/yk5j5axt>

Ilustración 22: *Fridays For Future Deutschland*



<https://tinyurl.com/4329dmrd>

Ilustración 23: *Fridays For Future Deutschland*



<https://tinyurl.com/3uczxye3>

Ilustración 24: *Fridays For Future Deutschland*

La relación dialéctica con agrupaciones aliadas a las consignas medioambientalistas de FFFD se hace patente en la plataforma oficial (ilustración 21). La validación de *#Scientists4Future* como parte de la selección de textos identitarios representativos de FFFD apuntan hacia un reconocimiento y un vínculo en virtud de principios complementarios. La prolífica participación de usuarios de diferentes inclinaciones en la sección de comentarios de FFFD pone en evidencia prácticas discursivas confirmadoras de la identidad social. Estas son socializadas mediante comentarios, “me gusta”, la ratificación argumentativa mediante imágenes y las reacciones directas de apoyo acompañadas por emojis. Las heteroidentificaciones negativas frente a FFFD se concretizan ya sea como comentarios ridiculizando los objetivos del movimiento (ilustración 23) o bien críticos a la falta de precisión argumentativa de las consignas (ilustración 24).

4.4 **Discusión: Convergencias y divergencias en la representación de la identidad social y el uso de los repertorios lingüísticos**

Las páginas oficiales de FFFS y FFFD se perfilan como repositorios de representaciones identitarias unidas por la consigna transnacional juvenil de FFF. Mientras que la aceptación transversal de su ideología y objetivos ofrece cohesión al movimiento FFF a nivel global, su coherencia a nivel local se articula mediante prácticas discursivas atinentes, particulares y relevantes a la temática e intereses socioculturalmente contextualizados y pertinentes a cada movimiento. Así, en el área de los contenidos y la organización de la argumentación, el corpus analizado evidencia divergencias en cuanto a los temas prototípicos y salientes del movimiento. Mientras que FFFS hace alusión al juicio y se autoproclama defensor y representante del planeta, las estructuras argumentativas del corpus de FFFD apuntan a la referencia de campos temáticos pertenecientes al acervo sociocultural juvenil e infantil alemán, a gustos e intereses prosaicos y en menor grado a situaciones concretas relativas a la geografía y la ciencia. Del mismo modo, se evidencian divergencias en las prácticas discursivas de las mismas. Si bien FFFS hace patente y se nutre del plurilingüismo que es propio de España, FFFD moviliza consignas en inglés como *lingua franca*. El repertorio inglés es cohesivo en el movimiento FFF y se emplea por ambas agrupaciones. A nivel de la comunicación en las redes sociales, en ambos casos los

emojis se emplean con fines pragmáticos, tanto para reforzar la fuerza ilocutiva de los enunciados (FTA), para mitigarlos (FSA) o para reafirmar el *positive face* de sus adherentes y así afianzar la identidad de grupo. En cuanto a las interacciones, sobresale el mutismo de FFFS frente al diálogo en línea. FFFD se presenta, por el contrario, como una plataforma abierta que recoge la participación de las 'otras' y los 'otros', ya sea aliadas o aliados a los principios del movimiento o bien disidentes de los mismos, sacando provecho así de la rúbrica participativa de las redes sociales.

5. Potencial didáctico de las plataformas de FFF para la clase de español como lengua extranjera

5.1 Consideraciones didácticas

La propuesta didáctica para el nivel B1+/B2 ha sido elaborada con el enfoque por tareas e ilustrará con actividades específicas cómo el análisis contrastivo y comparativo de los perfiles de FFFS y FFFD puede contribuir a fomentar la competencia de la mediación. La elección de la mediación como tarea final se sustenta en su adscrita predestinación para el fomento de la competencia comunicativa intercultural (cf. Caspari & Schinschke, 2010; Grünwald, 2013; Reimann & Rössler, 2013; Rössler, 2008, 2016) y en su contribución al fomento de la competencia discursiva (cf. KMK, 2012).

El análisis contrastivo y comparativo intercultural ha sido estructurado siguiendo los parámetros de análisis de la construcción de identidad social y los repertorios lingüísticos presentados en el apartado 3.2, además del análisis del corpus desarrollado en el capítulo 4. La exploración de las convergencias y divergencias en la representación de la identidad social y los repertorios lingüísticos socioculturalmente supeditados en FFFS y FFFD será estructurado en el material didáctico a través de los procedimientos de sensibilización, percepción, comparación e interacción intercultural (cf. Schumann, 2009). Cada apartado se abocará de forma puntual a una o varias subcompetencias (cf. Meißner, 2010) constitutivas de la mediación según Hallet (2008) y Kolb (2012). Fiel a los principios del enfoque por tareas, la discusión didáctica comenzará con la tarea final de la mediación lingüística y cultural. Las hojas de trabajo conducentes a tal cometido se presentarán de forma sucesiva. Las actividades citadas pueden ser consultadas en el apéndice del presente artículo. Se recomienda trabajar con los enlaces facilitados en las hojas de trabajo.

Es preciso indicar que la propuesta didáctica no habrá de entenderse como exhaustiva en cuanto a la tematización del cambio climático, sus causas y sus consecuencias en la clase de ELE. Se recomienda encarecidamente contextualizar las actividades aquí propuestas dentro de una unidad que se avoque a considerar el calentamiento global y el cambio climático desde una perspectiva transdisciplinaria, mediática-crítica a la vez que científicamente fundada.

5.2 Propuesta didáctica para la mediación lingüística y cultural de textos identitarios

5.2.1 Tarea final: ¡Luz verde al medioambiente!

La situación comunicativa que conforma el marco para la mediación en la tarea final es un comentario publicado por Gloria, una amiga española de la mediadora o del mediador. Gloria participa de las protestas de FFFS y, en virtud de los intereses comunes, tanto ella como la o el aprendiente se encuentran en contacto en Facebook. La tarea de mediación se plantea como un apoyo al proceso de la construcción de relaciones entre las perspectivas propias y ajenas, animando a la o el aprendiente como *intercultural speaker* “[to manoeuvre her or his] way through the troubled waters of cross-cultural misunderstandings” (Kramsch, 1998, p. 27, citado por Schmenk, 2017, p. 144). Este malenten-

dido queda reflejado en el mensaje de Gloria, quien no comprende ni la imagen ni el mensaje escrito, demostrando, por otro lado, su desconcierto frente a la publicación.

La mediación de la publicación digital de FFFD como texto de salida insta a la y al aprendiente a desarrollar “ein Gespür dafür, wann sprachliche Äußerungen zu ihrem korrekten Verständnis ein kulturelles Wissen voraussetzen, über das der zielsprachliche Adressat oder die Adressatin nicht verfügt und das daher zusätzlich zum Ausgangstext als sprachliche Information eingeführt werden muss” (Hallet, 2008, p. 93).

Teniendo en consideración que tanto la publicación como el texto de apoyo presentan informaciones específicas al contexto sociocultural alemán, además de terminología y simbología específica a la política alemana (como “Ampel(koalition)”), la tarea consigna mediante la claridad de la situación y de la destinataria (cf. Pfeiffer, 2013) la improcedencia de una mera traducción. Siendo menester de la enseñanza y aprendizaje de lenguas extranjeras facilitar “Einblicke in die Besonderheiten fremder Kulturräume” (Grünewald, 2013, p. 92), la redacción de la respuesta insta a la mediadora o al mediador a considerar las convenciones multimodales propias de la comunicación en las redes sociales (cf. Hernando, 2019), especialmente con respecto al uso intercultural y pragmáticamente relevante de la lengua (cf. González-Lloret & Ortega, 2018), las imágenes (cf. Hallet, 2015) y los emojis (cf. Dresner & Herring, 2010). La redacción del mensaje se empalma con los textos tipo apropiados para una mediación según Caspari y Schinschke (2010, p. 108). A saber, “gut geeignet sind Textsorten, in denen die Lernenden selbst [...] die Ausführlichkeit bestimmen können” (ibid.). El texto tipo meta elegido no solo es compatible con la situación comunicativa mediada por la red, sino que también contribuye con la reflexión sobre la netiqueta y los respectivos riesgos de la comunicación en las redes sociales (cf. Plikat & Wieland, 2017). Por otro lado, la redacción de la respuesta a Gloria se perfila como preparatoria para futuras producciones de textos identitarios digitales propios en el marco de interacciones auténticas por parte de las y los aprendientes con miembros de la cultura meta en las redes sociales.

5.2.2 Hoja de trabajo 1: Los idiomas de la protesta

La aproximación a la particularidad y pertinencia sociocultural del plurilingüismo en las prácticas discursivas se lleva a cabo, en una primera instancia, a través del análisis individual de las pancartas y los eslóganes compartidos por FFFS y FFFD. Las publicaciones de las páginas oficiales, tal y como fue discutido en el apartado 4, reflejan a la vez que ilustran ejemplarmente el plurilingüismo retrospectivo (FFFS) y prospectivo (FFFD) empleado por el activismo juvenil medioambiental (cf. actividad 1). Esto facilita un primer examen por parte de la y del aprendiente como mediadora o mediador de las prácticas discursivas tanto propias al contexto sociocultural específico a FFFS y FFFD como divergentes en su verbalización (cf. actividad 2 y 3). El fomento de la subcompetencia de comparación intercultural (cf. Schumann, 2009) se articula distintivamente en la discusión sobre la representatividad de las prácticas lingüísticas adoptadas por cada movimiento (cf. actividad 4). La comparación de los repertorios lingüísticos patentes y trazables en las publicaciones auténticas de las pancartas de FFFS y FFFD se propone facilitar los procesos de concienciación comunicativa intercultural de la y del aprendiente como *intercultural speaker*. De forma particular, el análisis de las pancartas socializadas en ambas publicaciones pueden contribuir de forma explícita a la sensibilización de las y los aprendientes con respecto al plurilingüismo en FFFS y FFFD como práctica socioculturalmente relevante y comunicativamente pertinente a cada contexto. Las prácticas discursivas y los repertorios lingüísticos mencionados habrán de ser considerados, por ende, en situaciones comunicativas mediadas por la red

y relacionadas temáticamente con el movimiento de protesta FFF. Estas representan, a su vez, requisitos para el desarrollo de la tarea final de mediación.

5.2.3 Hoja de trabajo 2: ¿Cómo se protesta?

La subcompetencia objetiva-factual e (inter)cultural adscribe al conocimiento declarativo una relevancia particular en el campo de la mediación (cf. Kolb, 2018, p. 172). En efecto, la verbalización de referencias culturales relativas a connotaciones, denotaciones, productos auténticos de la cultura meta y significados simbólicos (ibid.) presupone por parte de la y del aprendiente el dominio tanto de su relevancia en el contexto comunicativo específico así como de su significado dentro del mismo. Una primera aproximación a la decodificación de los simbolismos y las visualizaciones con carácter intercultural (cf. Hallet, 2015) se realiza a través de un análisis guiado de las fotografías publicadas en las redes sociales de FFFS y FFFD (cf. actividad 1, a–r). La identificación de los patrones argumentativos en las imágenes socializadas – y cuyo análisis es apoyado mediante las referencias proporcionadas – permite a la mediadora y al mediador reconocer formas de expresión y simbolismos transversales a FFF o bien específicos a las culturas de protesta particulares a FFFS y FFFD. Teniendo como trasfondo la tarea final de mediación, si bien el contraste y la comparación del material permite una primera apertura para apreciar las convergencias y divergencias en las formas de manifestarse del movimiento FFFS y FFFD a nivel intercultural, su procesamiento tanto cognitivo como emocional deberá abordarse mediante procesos de reflexión pertinentes (cf. actividad 2). En tanto que las imágenes publicadas en la red social permiten la aproximación a la cultura meta desde la diferencia, la y el aprendiente habrán de llevar a cabo los procesos de cambio, toma y coordinación de perspectivas como parte del proceso de mediación lingüística y cultural.

5.2.4 Hoja de trabajo 3: Una cuestión de tono

Al enmarcarse en una situación comunicativa en particular, se hace imperativo que la mediadora o el mediador reconozca y emplee patrones comunicativos pertinentes a la situación, el estatus de los comunicantes y al fin comunicativo en cuestión (cf. Kolb, 2018, p. 168). El trabajo contrastivo, además de la concienciación de los repertorios lingüísticos empleados en las prácticas de la protesta de FFFS y FFFD, empalman con los objetivos del fomento de la subcompetencia sociolingüística (cf. ibid.) como constitutiva de la mediación lingüística y cultural. Tal quehacer pedagógico es atendido mediante el trabajo clasificatorio de consignas de protesta recabadas desde las imágenes publicadas por FFFD y FFFS en sus respectivos perfiles (cf. actividad 1). Las fotografías, ilustrativas de los lemas socializados en el contexto sociocultural de cada movilización, se transforman así en un corpus para el examen guiado de las prácticas discursivas y los repertorios lingüísticos atingentes y pertinentes a FFFS y FFFD respectivamente. Esta actividad no solo se entrelaza con las subcompetencias lingüística, pragmática y comunicativa sino que, a su vez, aporta al proceso de adquisición de colocaciones, gramática y vocabulario necesario para llevar a cabo la tarea de mediación (cf. Reimann, 2016) (cf. actividad 2). Precisamente considerando el, en muchos casos, limitado repertorio lingüístico de las y los aprendientes (cf. Grünewald, 2013; Kolb, 2018), el análisis de expresiones auténticas en situaciones comunicativas contextualmente afines al texto de salida facilitan instancias para descubrir y recopilar estructuras sociopragmáticas y pragmlingüísticas pertinentes al acto de habla en la lengua meta (cf. Arriagada, 2021). El análisis del corpus sustenta, por tanto, el fomento de la subcompetencia estratégica en el contexto de la mediación lingüística y cultural. Considerando que la tarea final propuesta implica el uso de un registro apropiado en función del contexto sociocultural de la receptora de la mediación, la reflexión por parte de la mediadora o del mediador como *intercultural speaker* se

dirige tanto a las divergencias en cuanto a la construcción del discurso (cf. actividad 3) como a las diferencias interculturales que las caracterizan (cf. actividad 4).

5.2.5 Hoja de trabajo 4: ¡Acción y reacción! También en las redes sociales

Las actividades de mediación “weisen eine sehr starke Einbindung in personale, aber auch medial [...] vermittelte Handlungszusammenhänge auf” (Hallet, 2008, p. 5). Como componente de la subcompetencia de interacción (cf. Hallet, 2008), los textos identitarios publicados facilitan el análisis contrastivo con respecto a las prácticas interculturales subyacentes a la comunicación mediada por la red. Estas dicen relación con los fines discursivos (cf. actividad 1) a la vez que interculturalmente condicionados (cf. actividad 2 y 3) de los emojis, *hashtags* y enlaces patentes en los agradecimientos publicados por FFFS y FFFD. El cambio y coordinación de perspectivas con respecto a los temas que permearon las prácticas discursivas y su realización tanto en FFFS y FFFD se encausa, nuevamente, a través del análisis de la publicación de agradecimiento de FFFS (cf. actividad 4 y 5). Sobre la base de las informaciones socializadas en la actualización de estado de FFFS se invita a la y al aprendiente a reevaluar, desde el análisis del empleo de los sistemas semióticos tanto visual como lingüístico, sus perspectivas frente a las prácticas discursivas del movimiento (cf. actividad 6). La actividad de entrelazamiento de diferentes fuentes de información para dilucidar significados relevantes de las publicaciones contribuye de forma ejemplar con el fomento de la subcompetencia instrumental (cf. Kolb, 2018, p. 174). La reflexión del empleo de estrategias comunicativas multimodales en la comunicación en línea es procedente, por otro lado, con la consecución de los objetivos particulares de la subcompetencia discursiva (cf. Kolb, 2018, p. 166). El dominio de ambas son capitales para el desarrollo del producto final de la tarea de mediación.

5.2.6 Hoja de trabajo 5: Interacción en línea

En el marco de la subcompetencia de interacción, la mediadora o el mediador tiene como menester “nicht nur die Anforderungen und Besonderheiten einer sozialen Situation erfassen [zu] können, sondern auch das Verhältnis der beteiligten Personen zueinander, deren Handlungs- oder Kommunikationsziele, deren Interessen und deren Vorwissen” (Hallet, 2008, p. 5). Bajo esta rúbrica, las interacciones en las plataformas de FFFS y FFFD permiten provechosas instancias para trazar divergencias y convergencias tanto en el contenido, el registro y el modo articulados en las interacciones de los usuarios en las redes sociales a nivel intercultural (cf. actividad 1). Canalizando la concienciación comunicativa intercultural (cf. actividad 2 y 3) bajo el alero de la subcompetencia de interacción, la unidad culmina con una reflexión final tendiente a reactivar informaciones recabadas relativas a las subcompetencias constitutivas de la mediación (cf. actividad 4 y 5).

6. Conclusiones y perspectivas

El análisis contrastivo y comparativo de textos identitarios auténticos ofrece provechosas aperturas para la enseñanza y el aprendizaje de lenguas extranjeras. Estas dicen relación con los procesos de sensibilización y concienciación sobre las similitudes y las diferencias a nivel intercultural tanto en la representación de la identidad como en las prácticas discursivas y los repertorios lingüísticos que le subyacen. En general, el potencial de los textos identitarios publicados en las sociales para el fomento de la mediación puede resumirse en las siguientes aplicaciones didácticas:

- El análisis contrastivo y comparativo de los textos identitarios permite el desarrollo de materiales de aprendizaje enfocados en el fomento de una o varias de las subcompetencias asociadas a la mediación lingüística y cultural.
- Los textos identitarios publicados en perfiles auténticos asociados a la lengua y cultura meta se articulan como textos de entrada aptos para la mediación en tanto que su decodificación precisa de la activación y movilización de las subcompetencias que le son constitutivas.
- El desarrollo de textos identitarios como textos de salida no solo extiende el campo de aplicaciones didácticas de los mismos. Estos configuran, además, valiosas instancias para la práctica y transferencia de las subcompetencias de la mediación lingüística y cultural en un tipo de texto social y comunicativamente relevante para las y los aprendientes.
- Los textos identitarios en las redes sociales permiten empalmar el fomento de la competencia lingüística y cultural con el fomento de la competencia mediática crítica en el marco del aprendizaje de lenguas extranjeras.

En futuras investigaciones se insta a explorar la recepción por parte de las y los aprendientes tanto del análisis contrastivo y comparativo de textos identitarios digitales como de la propuesta de mediación con componentes digitales en el marco del aprendizaje de la lengua meta. Del mismo modo, queda en evidencia la necesidad de profundizar en el desarrollo de materiales didácticos para el fomento de la competencia de la mediación lingüística y cultural en el marco de la comunicación mediada por la red.

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Apéndice

¡Luz verde al medioambiente!

Una propuesta didáctica para la mediación de textos identitarios en redes sociales

¿De qué se trata Fridays For Future?

Fridays For Future es un movimiento juvenil internacional iniciado por la joven activista Greta Thunberg. El nombre del movimiento hace referencia a su forma de protesta: En vez de ir al colegio, las y los aprendientes deciden protestar cada viernes para pedir reformas para proteger el medioambiente y para sensibilizar a la sociedad sobre el cambio climático.

El movimiento ha sido tan popular que muchas y muchos aprendientes a nivel escolar se han adherido a la iniciativa de Greta Thunberg y han decidido protestar todos los viernes. Estos grupos han creado perfiles en las redes sociales como Facebook para compartir información sobre los objetivos de la movilización y las protestas.

Si bien las agrupaciones internacionales comparten los mismos ideales, cada país organiza las protestas de una forma diferente. En esta unidad vamos a analizar cómo se llevó a cabo la protesta internacional del 24 de septiembre de 2021 tanto por el movimiento de *Fridays For Future Spain* (FFFS) como de *Fridays For Future Deutschland* (FFFD).

A final de esta unidad vamos a utilizar estos conocimientos para mediar lingüística y culturalmente el contenido de una publicación de *Fridays For Future Deutschland* (FFFD) para una amiga española que participa activamente del movimiento *Fridays For Future Spain* (FFFS).

En estas hojas de trabajo encontrarás los códigos QR y los enlaces a las publicaciones. Te recomendamos trabajar con los enlaces 😊





Hoja de trabajo 1: Los idiomas de la protesta

Tanto para anunciar la protesta como para protestar en la calle, el uso de lengua puede ser una herramienta sin duda muy importante. ¿Pero qué idiomas se usan en las pancartas de FFFD y FFFS?

Para saberlo, visita las publicaciones FFFS y FFFD escaneando los códigos QR.

1. Lee las pancartas y completa la tabla. Si no reconoces alguna lengua, puedes usar traductores en línea para descubrir a qué lengua pertenecen las frases que no conoces.

Los idiomas de la protesta

| FFFS | | FFFD | |
|---|---|---|--|
|  https://tinyurl.com/36jyjpw |  https://tinyurl.com/bd1w5k43 |  https://tinyurl.com/5yjm9h6 |  https://tinyurl.com/yc664dkx |
| Frase en la pancarta o en el afiche | Idioma | Frase en la pancarta o en el afiche | Idioma |
| | | | |
| | | | |

Reflexiona:

2. ¿Qué lenguas se usan en FFFS? ¿Qué rol juegan esas lenguas en España?
3. ¿Qué lenguas se usan en FFFD? ¿Qué rol juegan esas lenguas en Alemania?

Comparemos:

4. ¿Qué nos dicen estas lenguas sobre las prácticas lingüísticas del movimiento en FFFS y FFFD? ¿En qué son estos movimientos iguales / distintos en cuanto a las lenguas que usan para protestar? ¿Por qué crees que es así?

Hoja de trabajo 2: ¿Cómo se protesta?

Ambos grupos subieron a sus perfiles de Facebook fotografías que demuestran diferentes estrategias utilizadas para protestar.

1. Mira las estrategias en cada perfil escaneando los códigos QR de FFFS y FFFD de la hoja de trabajo 1. Marca con una cruz la estrategia o tema empleado por FFFS, FFFD o por ambos grupos.

| Formas de protestar | FFFS | FFFS+FFFD | FFFD |
|--|------|-----------|------|
| a. Usar disfraces a rayas como de prisioneros. | X | | |
| b. Hacer chistes o bromas, como que solo aquí hay cerveza. | | | X |
| c. Usar dibujos tiernos de dinosaurios, abejas, osos polares, etc. | | | X |
| d. Hacer obras de teatro / presentaciones artísticas. | X | | |
| e. Ponerse máscaras de Guy Fawkes / Anonymous. | X | | |
| f. Usar imágenes de programas infantiles. | | | X |
| g. Acusar a las autoridades directamente | | X | |
| h. Usar disfraces de jueces. | X | | |
| i. Usar sarcasmos sobre la situación de otros países. | | | X |
| j. Hacer referencia a la avaricia y al dinero. | X | | |
| k. Demandar justicia climática. | | X | |
| l. Tener el apoyo de científicos. | | | X |
| m. Nombrar proyectos en contra del medioambiente. | X | | |
| n. Decir que la crisis climática significa la muerte. | X | | |
| o. Usar pancartas con colores muy alegres. | | | X |
| p. Hablar de revolución. | X | | |
| q. Pedirle a la gente que cambie. | | | X |
| r. Pedirle al gobierno que cambie. | | X | |

Reflexionemos:

2. Con tu compañero/compañera, discute las siguientes preguntas:
 - a. ¿Qué te llama la atención de las estrategias que usan FFFS y FFFD para protestar?
 - b. ¿Cuáles te llaman la atención? ¿Por qué?
 - c. ¿Hay alguna estrategia que te parezca (in)apropiada? ¿Por qué?

Hoja de trabajo 3: Una cuestión de tono

Tan importante como tener un mensaje es elegir las palabras apropiadas para transmitirlo. En el caso de Fridays For Future, tanto en España como en Alemania se protesta para proteger al medioambiente. ¿Pero qué palabras y expresiones se usan? ¿Y qué nos pueden decir del movimiento?

1. Las palabras pueden dar un tono a una conversación. Ordena los eslóganes de las pancartas según el campo semántico a los que pertenecen.

FFFS



<https://tinyurl.com/5yjmt9h6>

- Estamos condenados
- Planeta escucha, somos tu lucha
- Extinción
- Culpable
- Actúa y exige una acción ya
- Pedir lo justo
- La tierra no se vende, la tierra se defiende
- Muerte

| Demandar y apelar (●) | Defender (●) | Juicio | Exterminio (●) |
|--|---|--|--|
| <ul style="list-style-type: none"> • Actúa y exige una acción ya • Pedir lo justo • Tengo miedo • Soluciones ja! | <ul style="list-style-type: none"> • Planeta escucha, somos tu lucha • La tierra no se vende, la tierra se defiende • Gobierno quien gobierne el clima se defiende | <ul style="list-style-type: none"> • Estamos condenados • Culpable | <ul style="list-style-type: none"> • Muerte • Extinción • Matar • Arboricida |

FFFD



<https://tinyurl.com/yc664dkx>

- Unite behind the science
- Klimaschutz ist Menschenschutz
- Wir haben nur noch eine Wahl
- Alle für das Klima
- Die Uhr tickt
- Klimakatastrophe abwählen
- Die Zeit ist um
- Respect your mother

| Tiempo (●) | Opción para cambiar | Protección (●) | Unidad |
|---|---|--|--|
| <ul style="list-style-type: none"> • Die Uhr tickt • Die Zeit ist um • Klimakrise ist jetzt • Warum für die Zukunft lernen wenn ihr die Zukunft zerstört? | <ul style="list-style-type: none"> • Wir haben nur noch eine Wahl • Klimakatastrophe abwählen | <ul style="list-style-type: none"> • Klimaschutz ist Menschenschutz • Respect your mother • Fight for climate change • Destroy patriarchy not the planet | <ul style="list-style-type: none"> • Alle für das Klima • Unite behind the science |

2. Escaneando el código QR respectivo, visita la publicación de FFFS y FFFD. Lee las pancartas y busca otros ejemplos para las categorías marcadas con el punto (●)
3. Compara los campos semánticos de FFFD y FFFS. Discute con tu compañera / compañero las siguientes preguntas: ¿Cuál movimiento...
 - a. ... tiene una actitud pesimista?
 - b. ... tiene una actitud más optimista?
 - c. ... usa un lenguaje más fatalista?
 - d. ... pone más énfasis en la falta de tiempo?
 - e. ... tiene un mensaje de unidad?
 - f. ... tiene un mensaje más agresivo?


Reflexionemos:


4. ¿Que impresión te da de cómo cada movimiento organiza sus argumentos para luchar contra el cambio climático?

Hoja de trabajo 4: ¡Acción y reacción! También en las redes sociales

Las redes sociales son un lugar de reunión, de cooperación, pero también de críticas y de intercambios entre usuarios.

1. Lee las publicaciones de agradecimiento de FFFS y FFFD y responde las preguntas en la tabla respectiva.

| | | |
|---|---|--|
|  <p>https://tinyurl.com/5yjmt9h6</p> <p>Agradecimiento de FFFS</p> | a. ¿Cómo se destaca la información urgente? | |
| | b. ¿Con qué ícono se apoya el momento de lucha? | |
| | c. ¿Con qué ícono se destaca la exigencia de la ciencia y la justicia social? | |
| | d. ¿Cómo se acentúa el evento principal del juicio por el clima? | |
| | e. ¿Qué instituciones/hashtags han sido incluidos al final del mensaje? | |

| | | |
|---|--|--|
|  <p>https://tinyurl.com/yc664dkx</p> <p>Agradecimiento de FFFD</p> | a. ¿Cómo se pone énfasis en el agradecimiento? | |
| | b. ¿Qué íconos se usan para acentuar el eslogan “Alle fürs Klima”? | |
| | c. ¿Cómo se menciona a los grupos regionales? | |

A comparar:

2. ¿Qué aspectos son similares/distintos en cuanto al uso de emojis por ambas agrupaciones?
3. ¿Qué aspectos son similares/distintos en cuanto al uso de hashtags y enlaces?

La participación en las redes sociales

En su texto de agradecimiento, FFFS dice que han hecho una demanda junto a un grupo de ecologistas y que esta ha sido llevada a los tribunales.

4. Vuelve a las hojas de trabajo “¿Cómo se protesta?” y “Una cuestión de tono”. Busca en ellas indicios que demuestren cómo esta demanda fue representada tanto en el aspecto visual/pancartas como en el tono utilizado en la protesta de FFFS.

**Sistema semiótico visual
(Imágenes, vestimenta, íconos)**

**Sistema semiótico lingüístico
(Palabras, eslóganes, hashtags)**

| | |
|--|--|
| | |
|--|--|

Reflexionemos:

5. ¿Cómo influyó la demanda de FFFS en la forma de protestar de los jóvenes en España?
6. ¿Cómo cambia (o no) tu perspectiva sobre las formas de protestas de los jóvenes en España?
7. ¿Sabes si las protestas de FFFD también han sido influenciadas por eventos que han sucedido antes de las marchas?

Hoja de trabajo 5: Interacción en línea

Ya hemos visto cómo administradores de FFFS y FFFD interactúan con las personas que apoyan el movimiento. ¿Pero cómo interactúan los usuarios que visitan los perfiles oficiales de FFFS y FFFD?

1. Visita las publicaciones de la protesta mundial del 24 de septiembre de FFFS y FFFD nuevamente usando los códigos QR de la hoja de trabajo 1. ¿Cómo participan e interactúan visitantes en las páginas de ambas organizaciones? Revisa los comentarios, reacciones y uso de “me gusta” en cada página. Completa la tabla con las informaciones que has encontrado.

| FFFS | Sí / No | Positivo / Negativo | Ejemplo | Comentario personal |
|---|---------|---------------------|---------|---------------------|
| Reacción a la actualización de estado en el muro | | | | |
| Reacción a las fotografías publicadas | | | | |
| Comentarios de los usuarios sobre las fotografías | | | | |
| Respuesta / cadenas de discusión en la sección de comentarios | | | | |

| FFFD | Sí / No | Positivo / Negativo | Ejemplo | Comentario personal |
|---|---------|---------------------|---------|---------------------|
| Reacción a la actualización de estado en el muro | | | | |
| Reacción a las fotografías publicadas | | | | |
| Comentarios de los usuarios sobre las fotografías | | | | |
| Respuesta / cadenas de discusión en la sección de comentarios | | | | |

Reflexionemos:

2. ¿Qué diferencias o similitudes has encontrado en la discusión e interacción puedes en la comunidad en línea de FFFS y FFFD?
3. ¿Qué te ha llamado más la atención de estas prácticas? Aquí puedes usar tus apuntes de tus comentarios personales.

Antes de terminar...

4. ¿Qué te ha llamado más la atención de la forma de protestar de ambos movimientos?
5. ¿Esperabas encontrar tales diferencias/similitudes en las formas de protestar entre el movimiento español y el alemán?

Estos temas te pueden ayudar:


interacción en internet apoyo externo

temas símbolos en la protesta

pancartas idiomas

TAREA FINAL: ¡Luz verde al medioambiente!

Te interesas mucho por el medioambiente y fue así como conociste a Gloria, una chica española que participa en las movilizaciones para proteger el medioambiente convocadas por FFFS. Compartiste esta publicación de FFFD en tu perfil. Gloria ve tu publicación y te escribe un comentario:

| | |
|--|---|
|  https://tinyurl.com/28xtjz95 | <p>Gloria_ForFuture: ¡¡Hey!! ¿PERO ESTO QUÉ ES???! ¿Qué monos pinta ese semáforo? ¿Es que ahora en Alemania le ponen luz roja a las protestas o qué? ¿Qué dice la chica y por qué??? Y ni idea tampoco de qué dice el título... Ni el traductor me ayudó 😞 Me pone: warten ser como... 😞</p> <p>Uy, uy, uy... ¿Y tú? ¿Por qué estás tan enojado entonces? Vaya modo de protestar ¿eh?... No sé para qué compartir un dibujo tan raro...</p> |
| <p>Das ist nicht euer Ernst??? Echt jetzt??? 😞😞😞!!! Wir müssen handeln!!!</p> | |

1. Escanea el código QR donde aparece la imagen y luego lee el comentario de Gloria.

2. Lee el artículo del código QR y con ayuda de la información entregada responde las preguntas de Gloria escribiéndole un mensaje privado o una respuesta directa. ¡Tú elijas!



<https://tinyurl.com/2p9x2tjm>

3. En tu respuesta, usa las informaciones que has aprendido en esta lección para explicarle:

- Las estrategias de argumentación en el contexto de FFFD (Hoja de trabajo 2)
- El uso de diferentes idiomas en el movimiento FFFD (Hoja de trabajo 1)
- Cómo interactúan los usuarios de FFFD en las redes sociales (Hoja de trabajo 5)

4. Recuerda usar las convenciones para la comunicación mediada por la red del movimiento FFFS para adaptar tu respuesta a las expectativas de Gloria:

- Usa el vocabulario y estructuras propias del movimiento de FFFS (Hoja de trabajo 3)
- Usa las convenciones de FFFS en cuanto al uso de emojis (Hoja de trabajo 4)

5. En general, no olvides:

- Explicar informaciones culturales propias de Alemania y que se usan en la publicación para que Gloria entienda la crítica de la ilustración.
- Mostrar empatía frente a la incomprensión de Gloria. Para eso, sé amable en tu mensaje y suaviza tu tono con emojis 😊

Dans quelle mesure la collaboration internationale synchrone multimodale favorise-t-elle l'apprentissage des langues ?

Chantal Guihard-Guyomard, Université de Nantes (Nantes)

Résumé

Dans un contexte d'apprentissage de l'anglais L2 dans le secondaire, est-il possible de permettre aux apprenants d'avoir des interactions négociées, potentiellement acquisitionnelles ? La mise en place d'un dispositif d'apprentissage audiosynchrone, multimodal *Skype* avec des locuteurs anglophones a été retenue pour tenter de répondre à cette problématique. Les apprenants français auront deux conversations oralo-graphiques mensuelles de 40 minutes en ligne avec des Irlandais du même âge. Institutionnalisées de part et d'autre, ces conversations permettront à chaque locuteur de pratiquer sa L2 avec un 'expert'. Ce dispositif s'appuie sur les théories interactionnistes et socio constructivistes, identifiant l'interaction comme un des éléments essentiels pour l'acquisition de la L2. Les chercheurs interactionnistes expliquent en effet que l'interaction génère des négociations de sens qui facilitent la compréhension de l'input / matériau langagier, apportent des rétroactions correctives et incitent les apprenants à reformuler leur production / output. L'étude présentera dans un premier temps la mise en place du dispositif, puis, à partir d'un corpus de conversations exolingues synchrones mettant en scène deux tâches de type échange d'informations, on proposera une analyse des interactions selon le modèle de Varonis et Gass (1985) revisité par Smith en 2003 en l'adaptant à la communication électronique. Pour chaque conversation, nous mettrons en exergue les types de déclencheurs, de signaux, de réponses et de réactions.

Mots clés : dispositif audio-synchrone; expert; multimodalité; négociations de sens; tâches

Abstract

Numerous studies have demonstrated how learning systems rely on socio-constructivist and interactionist theories thereby emphasising the importance of interaction to L2 acquisition. This means that the learner also acquires clarification and restatement skills when language meaning is negotiated and corrective feedback is obtained. The purpose of this study is to analyse virtual collaboration as a means to expose learners to English-speaking environments so that there are constant practice and a deeper understanding of the target language. *Skype* was used as a virtual collaboration tool with a group of French and Irish secondary students aged 16–18 who were learning English and French, respectively. 40-minute bimonthly virtual meetings with specific pedagogical tasks were part of the classroom environment. This allowed each student to become an "expert" in his/her native language. The digital learning tool will be explained and then a body of exolingual conversations featuring two types of information exchange tasks will be analysed using Varonis et Gass Model (1985), enhanced by Smith (2003). Different types of triggers, signals, answers, and reactions are highlighted for all conversations described in the study.

Key terms: audio-synchronous communication tool; expert; multimodal; negotiation of meaning; tasks

1. Introduction

Les nouveaux dispositifs audio-synchrones multimodaux facilitent la collaboration internationale et transfrontalière au sein même d'une classe d'apprenants de langues secondes (Charlier, 2014). En

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effet, les outils de la Communication Médiaée par Ordinateur synchrone et plus particulièrement les messageries instantanées permettent aux interlocuteurs d'échanger en temps réel à distance via différents modes de communication : visuelle, via l'utilisation d'une webcam, audio via l'utilisation d'un micro et/ou scripturale via le clavier. Il existe actuellement de nombreux outils de communication en libre accès qui permettent des échanges synchrones/asynchrones en temps réel et à distance, comme *Yahoo Messenger*, *iChat*, *XMeeting*, *Windows Live Messenger*, *Skype*, etc. Contrairement à la communication asynchrone, une contrainte temporelle s'impose dans le cadre de la synchronie, car l'échange ne peut avoir lieu que si les participants communiquent en simultané. Cette synchronie en temps réel présente l'avantage de se rapprocher des conditions de la conversation orale directe, permettant une alternance naturelle des tours de paroles et un *feedback* réciproque et quasi instantané entre les acteurs de l'échange, qui peuvent ainsi directement reformuler, apporter des explications, poser des questions, etc.

La synchronie *via* un outil de communication tel que *Skype* a donc toute sa place dans une démarche d'apprentissage d'une L2, car la communication multimodale est à la fois « plurisémiotique », puisqu'elle exploite au même titre que les [communications en présentiel] un matériel tout à la fois verbal (lexicosyntaxique), paraverbal (vocalo-prosodique) et non verbal (posturo-mimo-gestuel) et « multi-canal » puisque les interactants disposent de différents canaux de communication (accès visuel, auditif et/ou scriptural) (Kerbrat-Orecchioni, 2011, p. 178).

Je postule que cette multimodalité permet de créer des environnements linguistiques favorables à l'apprentissage et motivants pour les apprenants, car elle facilite la communication exolingue réunissant deux interactants de langues maternelles différentes. Cette collaboration entre un expert de la L2 et un apprenant de cette L2 s'inscrit dans cette mouvance technologique et révolutionne la classe de langue, car elle ne se limite pas à l'utilisation de documents écrits ou audio dits authentiques, c'est-à-dire de documents destinés à des locuteurs natifs, non conçus à des fins pédagogiques, mais permet des échanges négociés au sens de Cosereanu (2010) avec de réelles personnes.

La notion de communication exolingue, introduite par Porquier (1984), désigne les interactions où la langue de communication est inégalement maîtrisée par les interlocuteurs, menant à des situations à caractère asymétrique. Develotte (2011) rappelle que dans ce type de situation, « les thèmes conversationnels sont traités rapidement et simplement et sont souvent décomposés par l'expert ». Le locuteur compétent a souvent recours à certains aspects de « *foreigner talk* » ou xénolecte, que Roche (2010) qualifie de « stratégies » de facilitation, de collaboration et de négociation. Cette communication repose donc sur le principe de l'échafaudage mutuel défini par Vygotski (1985) au cours duquel les pairs s'aident en s'hétéro-corrigeant et en s'apportant mutuellement l'expertise qu'ils ont de leur propre langue. Ainsi, l'interaction, en donnant lieu à des négociations de sens qui facilitent la compréhension du matériau langagier, en apportant des rétroactions correctives aux apprenants et en incitant ces derniers à reformuler leurs propres productions sans faire d'erreurs, représente l'un des éléments centraux pour l'Acquisition d'une Langue Seconde, désormais ALS (Ellis, 2003, p. 80).

D'autre part, Bange (1987) ajoute que ce type de communication demande plus d'attention au locuteur, car elle fait intervenir la notion de « bi-focalisation » : la focalisation centrale de l'attention est concentrée sur l'objet thématique de la communication, tandis qu'une focalisation périphérique portée sur le code de la communication est sollicitée lorsqu'un problème formel intervient (incompréhension, malentendu, sollicitation d'aide, etc.). Ainsi, et de nombreux chercheurs en ALS s'accordent sur ce point (Grosbois, 2012 ; Guichon, 2011 ; Mangenot, 2014 ; Narcy-Combes, 2019), l'attention joue une fonction centrale dans le processus acquisitionnel, en permettant un effet de loupe sur les mécanismes conversationnels : les stratégies de communication sont donc plus fréquemment attestées et plus facilement repérables dans les communications exolingues. Lors de ces

conversations asymétriques, parfois hachurées ou sur-articulées, les locuteurs vont ainsi être amenés à porter davantage d'attention au sens de leurs propos, qu'ils vont devoir négocier en répétant ou en reformulant.

2. Contexte de la recherche

Dans un contexte d'apprentissage de l'anglais L2 dans un lycée français, un groupe classe de quinze lycéens inscrits en baccalauréat scientifique est immergé dans un environnement anglophone tout en restant dans la salle de classe afin de pratiquer régulièrement la langue cible et se familiariser avec la phonologie (segmentale et supra-segmentale) de cette langue orale accentuelle.

La mise en place d'un dispositif d'apprentissage audio-synchrone, multimodal *Skype*, avec des lycéens irlandais du même âge, inscrits en *5th year* et apprenant la langue française dans le cadre du *Leaving Certificate* (équivalent du baccalauréat) sur deux ans, a permis à ces lycéens français d'avoir des conversations oralo-graphiques en ligne avec des anglophones. Les conversations bi-mensuelles, institutionnalisées de part et d'autre, d'une durée de 40 minutes, permettent à chaque locuteur français de pratiquer l'anglais avec son partenaire irlandais devenu 'expert' pour l'exercice et au locuteur irlandais de pratiquer le français avec son partenaire français devenu à son tour 'expert'.

Le dispositif d'apprentissage s'appuie sur les théories socio-constructivistes et interactionnistes (Ellis, 2003) qui rappellent que l'interaction est un élément essentiel pour l'acquisition de la L2, car elle génère des négociations de sens qui facilitent la compréhension de l'*input* / matériau langagier, apportent des rétroactions correctives et incite les apprenants à reformuler leur production / *output* (Pekarek Doehler, 2000).

Le corpus de conversations exolingues synchrones mettant en scène deux tâches de type échange d'information, ont été analysées selon le modèle étendu de Smith (2003). Une des tâches concernait les habitudes culturelles culinaires et l'autre était un échange d'informations sur la mondialisation, deux thématiques au programme du baccalauréat. L'analyse des conversations a permis de mettre en exergue les types de déclencheurs des incompréhensions langagières entre les Irlandais et les Français et les stratégies de réparations utilisées par les interactants pour se comprendre et s'hétéro-corriger. L'analyse des interactions exolingues négociées a permis de mieux cerner comment la collaboration internationale favorise l'apprentissage d'une L2 et comment elle modifie la représentation que les apprenants ont de l'apprentissage.

3. Analyse de la collaboration internationale exolingue et bénéfiques pour l'apprentissage de l'anglais L2

3.1 Pratique régulière de la L2 indispensable à l'apprentissage : limite du modèle endolingue

Pratiquer la L2 régulièrement dans un environnement endolingue, c'est-à-dire entre pairs ayant la même langue maternelle, reste peu satisfaisant et peu motivant pour les apprenants, car les conversations apparaissent artificielles et peu convaincantes. Les apprenants se montrent moins investis dans les interactions endolingues, car ils n'en perçoivent pas l'utilité. On peut illustrer ces propos par des extraits conversationnels de la tâche liée aux habitudes culinaires, issus du corpus d'étude, très révélateurs du faible d'investissement personnel en classe entre apprenants français :

Ce jour-là, les Français avaient pour consigne de présenter en anglais leur partenaire irlandais à un autre locuteur français du groupe classe. Cette activité avait pour finalité de réutiliser l'*input* de l'enseignant basé sur le vocabulaire culinaire et celui du partenaire irlandais, afin d'activer la

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mémorisation lexicale. Cet exercice oral avait lieu au laboratoire de langues et les conversations se faisaient via le logiciel *Skype*, ce qui permettait de les enregistrer avec l'outil *Skype Recorder*. Les extraits de conversations ci-dessous montrent la superficialité de l'interaction orale en anglais au sein d'un binôme de Français, même si la constitution de ce binôme respecte, d'une part, les affinités des apprenants pour qu'ils communiquent plus facilement et sans anxiété, comme le préconise Dörnyei (2012) et, d'autre part, le schéma experts/novices en L2, longuement encouragé par les socio-constructivistes tels que Vygotski (1985). Etant de même nationalité, ils sollicitent rapidement le recours à la traduction en L1 (soulignés dans les exemples suivants) lors d'une incompréhension et négocient peu le sens, donc la discussion comporte très peu d'hétéro-corrections au sein de l'interaction.

Les communications endolingues du corpus d'étude ont été analysées selon les principes de la démarche analytique interactionniste (analyse conversationnelle), elles en respectent les exigences d'ordre méthodologique qu'elle impose, relatives au type de données abordées, à leur mode de recueil, de retranscription, de traitement et d'analyse. Ces exigences méthodologiques résumées par Mondada (2000/2018, 2006) impliquent que la primauté ne soit pas accordée au langage, mais aux activités interactionnelles, que la conversation soit ordonnée, que les tours de parole (TP) soient respectés, que le contexte joue un rôle important et que tous les détails de la conversation soient pertinents.

→ Le premier exemple porte sur un extrait de conversation de quatre minutes entre T (de niveau A1/A2 en compréhension de l'oral, en production orale et en interaction) et G (de niveau B1 en compréhension de l'oral, en production orale et en interaction) :

T Coucou, tu m'entends ?

G Oui (Rires) T'as mis le truc pour enregistrer ou pas ?

T je crois que je vais l'enlever

G (Rires)

T Ca y est je l'ai enlevé

G (Rires)

T Tu l'as mis toi ?

G heu non !

T oui ben c'est mieux sans !

G Oui t'as raison

T C'est en anglais qu'il faut faire, c'est ça ?

G Oui, c'est ça. (Rires)

T Oh merde ! Heu what heu is the name of your penfriend?

G Lorna, and you?

T Oh lala Just!

G Ok

T What she heu what she heu drink for her breakfast?

G She drinks orange juice and syrups / cereals (Prononcé /sɪrɔ:/ au lieu de /'sɪərɪəl/)

T ok

G And what about your penfriend?

T She drink syrups (prononcé /sɪrɔ:/) and eat porridge, (Rires)

G heu ok

T j'sais pas c'que c'est

G je sais pas

T she eat jam et voilà (Rires) Do your penfriend read the newspapers?

G Je sais pas comment on dit en anglais, mais elle m'a dit qu'elle lisait les trucs derrière la boîte de céréales

T (Rires) Elle fait les petits jeux !

→ Le second extrait concerne P (de niveau A1/A2 en compréhension de l'oral, en production orale et en interaction) et AD (de niveau B1 en compréhension de l'oral, en production orale et en interaction) :

AD Hello, Adrien

P (Rires)

AD Rigole pas je suis sérieux !

P (Rires)

AD (Rires) On est enregistrés quand même

P Ah bon et bien attention, il faut faire plaisir à Madame Guihard !

AD Oui attention !

Ces deux extraits mettent en exergue la fragilité et les limites de la pratique endolingue. Ces échanges montrent que les apprenants ne sont pas investis pleinement quand ils parlent entre eux en anglais. Ils le font simplement pour faire plaisir à l'enseignant, ce qui implique un manque d'approfondissement et peu de développement langagier de part et d'autre. Communiquer avec un partenaire de la classe en L2 manque de crédibilité. Pour la plupart des élèves, parler avec un partenaire français en anglais n'est pas satisfaisant, car les hétéro-corrections sont rares et peu fiables et le recours à la L1 est quasi systématique.

4. Pratique régulière de la L2 dans un échange exolingue : atouts pour l'apprentissage

Le dispositif exolingue a permis aux jeunes lycéens français d'être exposés à la L2 et de pratiquer régulièrement. Quel que soit leur niveau de départ, ils ont tous réussi à interagir en anglais avec leurs partenaires irlandais, ce qui leur a permis d'être exposés à la langue cible dans un échange plus authentique. Les conversations restent certes, sur-articulées, mais elles sont réelles et motivantes. Communiquer avec des locuteurs anglophones en L2 ne se limite pas à réciter des textes appris par cœur, mais suppose de mobiliser des connaissances et activer les processus mentaux pour que l'interaction puisse avoir lieu. La synchronie des conversations exolingues sous-entend de comprendre et de produire en même temps puisque les apprenants sont en situation de communication réelle. Ce constat déconstruit quelque peu le schéma institutionnel de l'apprentissage de la L2 en classe qui tend à séparer la réception de l'oral de la production orale, souvent réduite à une récitation ou une lecture de notes trop syllabée. Même si communiquer en L2 avec un locuteur anglophone a généré chez certains Français des angoisses en début d'expérimentation, la répétition des conversations sur deux années, a permis d'atténuer cette anxiété au fil du temps et de déconstruire les représentations pour en reconstruire de nouvelles. Les résultats du questionnaire montrent que le dispositif a permis à 10 Français sur 13 de dédramatiser et dédiaboliser l'apprentissage de la L2 et d'être plus confiants, moins angoissés et mieux armés pour communiquer avec un locuteur anglophone. Ce constat a encouragé certains à multiplier les opportunités d'exposition à la langue et de production tout en utilisant le clavardage, c'est-à-dire la messagerie graphique synchrone. Travailler la langue avec un locuteur

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expert reste très motivant pour les apprenants, les incite à s'investir et par conséquent les aide à mobiliser toute leur attention que l'on sait indispensable en ALS.

L'analyse a montré que tous les Français enregistrés au cours des sessions interagissent en anglais avec leurs partenaires irlandais quel que soit leur niveau de langue. Cette exposition à la L2 leur permet de travailler les trois étapes de la réception de l'oral, à savoir la perception, l'analyse des éléments syntaxiques et phonologiques et la phase d'interprétation, moment où l'auditeur attribue un sens aux formes (Vandergrift & Tafaghodatari, 2010), ainsi que celles de la production orale en interaction. Les conversations en anglais durent vingt minutes, ce qui correspond au temps de conversation protocolaire préétabli. Il est intéressant de constater que certains d'entre eux de niveaux A1/A2, n'hésitent pas à dépasser de plusieurs minutes le temps de conversation imparti, semblant « converser » en L2 sans appréhension, probablement intéressés et animés par la thématique de la tâche.

Pour illustrer nos propos, prenons un exemple tiré du corpus d'étude de P (de niveau A1/A2 en compréhension de l'oral, en production et en interaction) qui négociait avec son partenaire irlandais P/P lors de la tâche 2, liée à la culture culinaire.

TP 11 P Ok, it's me question you ? (Déclencheur morphosyntaxique initié par F)

TP 12 P/P Sorry? (Signal de non-compréhension de I)

TP 13 P You ask question or it's me? (Réponse de F avec reformulation)

TP 14 P/P Yes... ask question like : what kind of food do you eat? (Réaction de I et aide lexicale et morphosyntaxique)

TP 15 P Ok, heu heu enfin comment dire... purée ! (Déclencheur lexical initié par F)

TP 16 P/P I eat like, i eat like... (Réponse de I / Aide lexicale / reformulation)

TP 17 P Heu I present you our food in France (Réaction de F)

TP 18 P/P Yeah, good! (Réaction encourageante de I)

On remarque, dans cette séquence de négociation « étendue » (Smith, 2003) sur 8 TP, que P de niveau A1 est perdu et n'arrive pas à formuler ses phrases / ses questions. Il « nativise » au sens d'Andersen (1983), c'est-à-dire qu'il a recours à des critères internalisés pour assurer le traitement des données langagières (Narcy-Combes, 2005). Lorsqu'il analyse la L2, il formule ses énoncés en appliquant les critères de la L1, en fonction de ses connexions cognitives les plus stabilisées et le plus disponibles à ce moment-là. La « nativisation » des formes telles que « *it's me question you* » déclenche une rupture discursive, car l'anglophone ne comprend pas cette pseudo question, avec une morphosyntaxe trop éloignée de sa L1. On note que, face aux hésitations et faux départs du novice, l'expert utilise plusieurs stratégies pour l'aider, propose des amorces, des modèles à reproduire, tels que « *what kind of food do you eat* » ou « *I eat like* » pour lui permettre de démarrer ses phrases et poursuivre la conversation, qui va durer plus de 20 minutes. Cette situation d'aide mutuelle entre les interactants est très bénéfique, car en pratiquant la L2 de manière active, soutenue et animée, ils activent différents processus mnésiques nécessaires à l'apprentissage et apprennent à saisir l'écart entre les normes de la L2 et leur interlangue, ce qui les incitera à dénativiser et se rapprocher des normes de la langue cible. Cette aide mutuelle entre experts et novices ne peut pas avoir lieu dans un échange endolingue, car il suppose beaucoup d'investissement de l'expert pour reformuler ou expliciter. Par contre, dans un schéma exolingue, ces négociations ne peuvent avoir lieu que s'il y a une réciprocité dans les activités et que si les deux interactants s'engagent de la même manière.

5. Bénéfices de la collaboration exolingue pour la compréhension du discours : les négociations de sens

L'analyse conversationnelle permet le repérage des ruptures discursives et des négociations de sens (NdS) qui en découlent. Ces NdS sont analysées et séquencées selon le modèle de Varonis et Gass (1985), adapté au contexte puisqu'il a été initialement développé pour l'étude d'interactions entre locuteurs experts et non experts d'une langue. Par NdS, ils désignent « *those exchanges in which there is some overt indication that understanding between participants has not been complete* » (Varonis & Gass, 1985, p. 73).

Pour respecter les principes de l'analyse conversationnelle (Mondada, 2000/2018, 2006), l'ensemble des détails de chaque conversation est retranscrit, en tenant compte du verbal comme du paraverbal. Le recours des apprenants à la multimodalité a également été précisé (clavardage). Les conversations ont été ordonnées en TP, qui ont été comptabilisés et chronométrés. La durée totale des échanges est également indiquée. Pour chaque NdS analysée, la nature du déclencheur (morphosyntaxique, lexicale, phonologique ou discursive) ainsi que sa provenance (initiée par le F ou par le I) ont été précisées. Ensuite, les signaux, réponses et réactions y faisant suite ont été explicités. Le temps consacré à la NdS pendant la tâche et pendant la hors tâche (conversation informelle entre les interactants) a également été renseigné, ainsi que le nombre de TP consacrés à ces NdS.

En répertoriant les déclencheurs des incompréhensions discursives entre pairs, rencontrées au cours des conversations exolingues synchrones en anglais, langue 2 des francophones, et en analysant les séquences de négociations de sens (NdS), on se rend compte à quel point les stratégies de réparations utilisées par les interactants sont bénéfiques et favorables à l'apprentissage. Essayons de comprendre en quoi ces stratégies de négociations sont bénéfiques ?

On constate dans notre analyse des conversations synchrones en anglais que l'exposition à la L2 dépasse souvent l'*input* compréhensible des apprenants de niveaux A2/B1 et ne leur permet pas de discriminer les sons perçus ni d'en conférer du sens. Pour ces apprenants français, les incompréhensions déclenchées par les anglophones sont majoritairement d'ordre lexical (42 %), c'est-à-dire qu'ils ne connaissent pas/ne reconnaissent pas le ou les termes employé(s), ou d'ordre discursif (35 %), ce qui signifie que la totalité de l'énoncé de l'anglophone pose problème pour le Français. Cette situation pourrait apparaître anxiogène et décourageante pour l'apprenant et potentiellement source de non-apprentissage et d'abandon linguistique, mais on constate que c'est l'inverse qui se produit, car le dispositif exolingue s'inscrit dans un échange collaboratif, basé sur une réciprocité de l'activité qui sous-tend un contrat didactique implicite entre les interactants.

On remarque, en effet, dans notre étude que la négociation entre pairs permet de pallier l'incompréhension, d'éviter le découragement du novice/non expert, de maintenir la communication et pour certains, de développer ce que Bandura (2017) appelle la « capacité agentique » en déconstruisant certaines de leurs croyances néfastes à l'apprentissage d'une L2. L'incompréhension discursive est généralement réparée lors des séquences de négociations de sens, séquences qui constituent un temps de pause pour le non expert, lui permettant de décomposer le discours en sollicitant ses différentes mémoires (échoïque, mémoire de travail et mémoire à long terme) afin de donner du sens aux vibrations acoustiques. Ces temps de négociations au sein des interactions induisent des stratégies réparatrices et facilitatrices de la compréhension du matériau langagier grâce à un ralentissement de la chaîne phonique et à la multiplicité de reformulations et/ou de clarifications du discours par l'expert. La rupture discursive va générer une séquence négociatrice, c'est-à-dire une redite et une reformulation du contenu qui permettront de réduire et d'interrompre le débit de la chaîne parlée au moment souhaité. Cette opération évitera au non expert d'être en « surcharge

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cognitive », autrement dit d'avoir trop d'informations stockées dans la mémoire de travail ne trouvant pas d'écho dans la mémoire à long terme (Roussel & Gaonac'h, 2017). Les deux auteurs expliquent que lorsque les processus de « bas niveau » et de « haut niveau » ne peuvent s'opérer, car les formes ne sont pas du tout automatisées en mémoire à long terme, la phase du décodage est quasiment impossible. Tout en maintenant son attention active, activité cérébrale indispensable à l'apprentissage d'une L2, cette pause permet à l'apprenant de recevoir l'*input* plus sereinement et ainsi de faciliter l'activation des processus cognitifs liés à la réception de l'oral sans être envahi par des émotions négatives qui viendraient brouiller les va-et-vient mnésiques indispensables à la compréhension. Il est important de noter que toutes ces stratégies réparatrices utilisées par les interactants pour réussir à se comprendre et/ou se faire comprendre supposent un effort et un véritable engagement des pairs, qui ne peut avoir lieu qu'en cas de réciprocité dans l'échange exolingue.

Illustrons la notion de déclencheur lexical, par un exemple issu du corpus de MA (de niveau B1+/B2- en compréhension de l'oral et B1+ en interaction) qui échange avec sa partenaire P/MA sur la mondialisation.

TP 68 P/MA First of all, you can say that good advertising has made google very successful (Déclencheur lexical initié par I)

TP 69 MA Can you repeat please? (Signal explicite de non compréhension de F, demande de clarification)

TP 70 P/MA Ok, they have good advertisement, you know ad, la publicité? (Réponse de I, reformulation, traduction)

TP 71 MA Oh ok advertisements ! (Réaction de F, répétition)

Dans cet exemple, le mot « *advertising* » déstabilise MA car elle ne connaît pas le verbe *advertise*, et encore moins utilisé sous cette forme substantive. Elle signale son incompréhension à P/MA, qui cerne très vite l'origine lexicale de la rupture discursive et répond en utilisant, au TP suivant, les formes plus connues « *advertisement* » / « *ad* » et termine son énoncé en proposant la traduction en français « la publicité », pour s'assurer de la compréhension de son binôme. On perçoit à nouveau ici le contrat didactique implicite établi entre les locuteurs, permettant de surmonter les incompréhensions et d'assurer ainsi la poursuite de la communication.

6. Bénéfices de la collaboration exolingue pour l'apprentissage de la prosodie de la L2 : langue anglaise accentuelle

Que ce soit en réception ou en production de l'oral, l'analyse de notre corpus d'étude montre que la collaboration internationale est très bénéfique pour l'apprentissage de la langue anglaise dite « accentuelle » et non « syllabique ». Les phonologues comme Frost (2010) ou Rolland (2011) ou encore Diana (2010) soulignent la prééminence accentuelle en anglais qui diffère énormément de celle du français et insistent sur l'importance de l'accent de mots (accent lexical) et l'accent de phrase (le noyau accentuel), qui participent à l'organisation des schémas intonatifs de la phrase (Roach, 2000). Tous s'accordent à dire que c'est l'isochronie ou le rythme qui diffère dans les deux langues. Frost (2010) rappelle que le français est une langue iso-syllabique, c'est-à-dire que chaque syllabe a une valeur plus ou moins égale dans le temps, mis à part l'allongement de la dernière syllabe de chaque groupe rythmique, mais la variation n'est pas importante et n'a pas de valeur de discrimination contrairement à l'anglais décrit comme une langue iso-accentuelle.

On remarque dans l'étude que 23% des ruptures discursives initiées par les anglophones et 36% initiées par les francophones sont déclenchées par des problèmes d'ordre phonologique explicités infra. Sont en cause la méconnaissance générale des Français du système phonologique anglais, les

fortes divergences entre les systèmes phonologiques français et anglais, et à moindre échelle les variations de l'accentuation irlandaise de la langue anglaise appelée *Hiberno English*. En production, les incompréhensions de type phonologique repérées sont liées à des difficultés de prononciation à la fois suprasegmentales (accentuation, rythme, intonation) et segmentales (système consonantique et vocalique). Ces données confirment les propos de Frost (2008) concernant la non-maîtrise du système accentuel et rythmique de la langue anglaise par les francophones, qui les limitent au modèle de leur L1, seule référence dans leur mémoire. La forte quantité de déclencheurs phonologiques initiés par les Irlandais remet en cause l'apprentissage de la L2 par l'écrit, qui entraîne une automatisation du lexique et des énoncés, troublée par le crible phonologique de la L1 syllabique.

En effet, dans la plupart des cas, les Français ne reconnaissent pas les énoncés au cours de la conversation, alors qu'ils en connaissent le lexique, puisqu'il a été longuement étudié, révisé, et évalué. L'exemple, rencontré dans le corpus de la tâche 2, du mot *vegetable*, prononcé par les Irlandais /'vedʒtəbəl/ en trois syllabes, avec la voyelle /ə/ réduite au strict minimum, n'est pas reconnu des Français alors qu'ils connaissent le mot. On remarque en effet que les Français ont automatisé le mot *vegetable* selon le schéma syllabique suivant : /vedʒeteɪbəl/ en prononçant 4 syllabes, forme qui correspond au modèle de la L1 syllabique et à la place du schwa /ə/, ils ont utilisé la diphtongue /eɪ/. La connaissance du schwa /ə/ suppose un accompagnement et une médiation soutenue en amont (Roach, 2009) afin de prendre conscience que la présence du schwa entraîne une perte d'identité de la voyelle, qui, par conséquent, n'est pas prononcée.

Prenons un exemple du corpus de MA lors de la tâche 12 pour illustrer nos propos :

TP 27 P/MA Yeah what else, yeah that's it... (Silence) So shall we talk about globalisation, yeah?
(Déclencheur phonologique initié par I, prononcé /,gləʊbəl'aɪ'zeɪʃən/.)

TP 28 MA About what? (Signal explicite de non-compréhension de F)

TP 29 P/MA Globalisation yeah ? (Réponse de I, répétition du déclencheur prononcé /,gləʊbəl'aɪ'zeɪʃən/.)

TP 30 MA Yes (Réaction minimale de F)

P/MA utilise le mot « *globalisation* », prononcé /,gləʊbəl'aɪ'zeɪʃən/. Ce mot a été vu, répété et travaillé sous cette forme en classe, mais semble malgré tout, poser un problème de compréhension à MA, qui explique en fin d'expérimentation qu'elle ne reconnaît pas toujours les mots appris en classe. Dans ce cas de figure, la deuxième syllabe <ba> est prononcée avec le schwa /ə/, ce qui déstabilise MA, car elle a probablement automatisé la prononciation du mot *globalisation* avec le son /æ/, soit /,gləʊbæɪ'zeɪʃən/. On illustre ici tout à fait les propos de Frost, Roussel ou Terrier (2011), qui expliquent que l'automatisation des mots passe par le filtre phonologique de la L1, ici le français. Dans cet exemple, le travail métalinguistique entre le novice et l'expert, au sens vygotkien, va permettre à MA de conscientiser le décalage entre sa représentation de la prononciation mot *globalisation* et celle de l'expert P/MA.

L'exemple cité met également en exergue la complexité de la correspondance entre la phonie et la graphie de la langue anglaise, déstabilisante pour les francophones : ici, le son du phonème [i] correspond à une diphtongue et se prononce /aɪ/ et non /ɪ/. Cet exemple soulève également les limites de l'apprentissage par l'écrit d'une langue accentuelle, car les apprenants francophones vont lire avec leur filtre phonologique français et vont prononcer toutes les syllabes et les phonèmes sur le même modèle que celui de leur L1 ; ils vont donc nativiser les sons. La médiation irlandaise, basée sur un ralentissement du débit de la chaîne parlée, les aide à discriminer les sons et donner du sens à ces vibrations phoniques, tout en se focalisant sur les écarts linguistiques. Dans ce cas de figure, les répétitions et l'étayage sont positifs, car ils permettent aux apprenants de ne pas décrocher, de rester

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attentifs et concentrés et d'entreprendre un travail métalinguistique, qui les aide à réparer ce qui peut l'être et ainsi automatiser des prononciations au plus proche de la langue cible.

Les résultats des analyses montrent que, lorsque les déclencheurs sont initiés par les Français, ils sont majoritairement phonologiques. Ce constat confirme l'importance de l'apprentissage de la phonologie et démontre, encore une fois, les limites de l'apprentissage par l'écrit dans le cadre de l'ALS, étant donné le décalage entre le code écrit et le code oral ; la langue anglaise reste une des langues les plus difficiles sur ce plan.

L'exemple suivant, issu du corpus de la tâche liée aux habitudes culinaires et portant sur la conversation entre G (de niveau B1 en interaction) et P/G est très révélateur des difficultés d'ordre phonologique rencontrées par les Français en production orale, car beaucoup pratiquent l'épenthèse, c'est-à-dire qu'ils ajoutent la consonne <h> aux mots commençant par une voyelle. Dans l'exemple cité infra, la rupture discursive provient d'un déclencheur phonologique initié par G, qui pratique l'épenthèse (Brudermann, 2010), c'est-à-dire qu'elle ajoute la consonne <h> au début du mot *eight* commençant par une voyelle. Cette épenthèse transforme le son /'eit/ en /'heit/ et peut rendre le discours incompréhensible pour sa partenaire P/G. Dans notre contexte d'interactions en milieu guidé, il est peu probable que l'expert de l'anglais ait pris une position didactique et utilise une incompréhension jouée sous forme d'étayage pour marquer l'épenthèse :

TP 51 G For the dinner I eat at 8 o'clock (8 prononcé /'heit/ : déclencheur phonologique / épenthèse initiée par F)

TP 52 P/G 8 o'clock? (Signal de l avec répétition du déclencheur prononcé /'eit/)

TP 53 G Yes and it is the same kind of meal (Réponse minimale de F)

Pour illustrer les problèmes de nativisation phonologique des francophones, citons un autre extrait de la conversation informelle entre MA et sa partenaire irlandaise P/MA :

TP 78 MA Oh I love dessert (dessert prononcé /'desɛr/ : déclencheur phonologique initié par F)

TP P/MA Dessert ? (dessert prononcé /dɪ'zɜ:rt/ : signal de l, répétition du déclencheur et hétérocorrection)

TP 79 MA Yes dessert (dessert prononcé /dɪ'zɜ:rt/ : réponse de F, reprise de la correction) / (SPA phonologique de F)

TP 80 P/MA Oh what's your favourite dessert?

MA déclenche ici une rupture discursive en nativisant la prononciation du mot *dessert*, c'est-à-dire qu'elle reprend le modèle de la L1, seul modèle disponible dans sa mémoire. Elle prononce /'desɛr/ au lieu de /dɪ'zɜ:rt/ et ce mot devient incompréhensible pour sa partenaire anglophone, car la prononciation se rapproche du mot *desert*, prononcé /'desɛr/ en anglais, qui signifie désert en anglais. Ce qui est intéressant dans cette séquence négociée au sens de Cosereanu (2010), c'est que le travail métalinguistique réalisé au sein de l'interaction permet à MA de prendre conscience de l'écart entre sa prononciation et celle de l'expert. MA prend en compte l'hétérocorrection de P/MA et reprend le mot en le prononçant non plus /'desɛr/, mais /dɪ'zɜ:rt/. On peut dire ici que cette séquence négociée est potentiellement acquisitionnelle et fera évoluer l'interlangue de l'apprenante vers les normes de la langue cible.

7. Conclusion

Le dispositif a permis aux jeunes lycéens français d'être exposés à la L2 et de pratiquer régulièrement. Quel que soit leur niveau de départ, ils ont réussi à interagir en anglais avec leurs partenaires irlandais,

ce qui leur a permis d'être exposés à la langue cible dans un échange authentique. Les conversations restent certes, sur-articulées, mais elles sont réelles, authentiques et motivantes. La collaboration internationale exolingue a permis de s'éloigner du schéma endolingue, qui reste très artificiel et peu convaincant.

Le deuxième objectif de ce travail était de voir si les Français avaient des conversations négociées avec les Irlandais et si l'asymétrie des niveaux de langue entre les interactants, qui reste la clé de voûte des interactions exolingues, a permis une bi-focalisation à la fois sur la forme linguistique et sur le contenu communicationnel. L'analyse montre que tous les apprenants engagés dans les conversations exolingues, connaissent des ruptures discursives suite à des incompréhensions de part et d'autre, et que, quel que soit leur niveau de départ, ils essaient tous de négocier, soit en reformulant, soit en demandant des clarifications, soit en répétant, soit en utilisant le clavardage ou la L1. En cherchant une solution pour comprendre le partenaire ou être compris par lui, ils font un travail métalinguistique sur les formes qui posent problème, et l'attention ainsi mobilisée, nécessaire à l'apprentissage, peut leur permettre de saisir l'écart entre leur production et les normes de la langue cible, et de faire des réajustements ou pas. Ce constat confirme que l'asymétrie de niveaux de langue présente dans la conversation exolingue permet de se focaliser à la fois sur la langue et sur la communication (Bange, 1992).

D'autre part, il apparaît dans l'étude que les incompréhensions sont souvent liées aux divergences phonologiques entre la langue française, dite « syllabique » et la langue anglaise dite « accentuelle » (Diana, 2010). L'étude confirme que les divergences phonologiques suprasegmentales, liées à l'accentuation, au rythme et à l'intonation et les divergences segmentales liées au système consonantique ou vocalique entre les deux langues, déstabilisent les Français, car elles ne correspondent pas au modèle de leur L1 (Frost, 2008).

L'étude montre les limites du système d'apprentissage actuel « en classe » et qu'une réflexion sur l'apprentissage de la phonologie s'impose en classe de langue dans l'enseignement secondaire français. Même si les cinq activités langagières (réception de l'oral, production et interaction orale, production écrite et compréhension de l'écrit) sont enseignées désormais dans une dynamique actionnelle, basée sur une approche par tâches, la phonologie reste le parent pauvre de l'enseignement. Les apprenants ont peu ou pas de connaissances en phonétique, ce qui les pénalise, car ils sont peu sensibilisés à l'importance de la phonologie. Familiariser les apprenants avec la prosodie de la langue anglaise dès le plus jeune âge permettrait d'éviter de fortes déstabilisations, souvent sources de découragements et démotivations, de désinvestissements voire d'abandons langagiers (Vandergrift, 2006). Automatiser les particularités segmentales et supra segmentales de la langue cible permettrait d'enclencher les processus de dénativisation nécessaires à l'acquisition d'une L2 et de donner confiance aux apprenants, clé de voûte du succès de l'apprentissage d'une L2 (Dörnyei, 2008). Cet apprentissage de la langue orale pourrait se faire dans un premier temps, de la phonie vers la graphie pour éviter d'appliquer le modèle de la L1, différent de celui de la L2 et une fois sensibilisés à la prononciation, les apprenants pourraient aller vers la graphie et ainsi commencer à comprendre les nombreuses subtilités du système phonologique anglais.

La collaboration exolingue multimodale dans la classe de langues ne remplace pas le format de l'apprentissage actuel, mais apparaît comme un support complémentaire, une solution efficace pour faire pratiquer les apprenants régulièrement, les aider à automatiser les formes lexicales ou phonologiques au plus proche des normes de la langue cible, les maintenir motivés, attentifs et animés et faciliter l'apprentissage de la L2 dans toutes ses particularités/spécificités.

Dans quelle mesure la collaboration internationale synchrone multimodale favorise-t-elle l'apprentissage des langues ?

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Re-examining Ethical Considerations in EFL in View of Multi-/Plurilingual Research Practices

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Abstract

In this contribution I examine and partly reframe ethical considerations in view of current multi-/plurilingual research practices. Many research endeavours are multilingual by default, but this aspect often remains implicit and is not reflected upon. By way of two examples, I will delineate the scope of ethical considerations in the field of Foreign Language Education and argue that they go beyond rules and practices of good conduct. Once I have established the foundations and a model of research ethics, I will elaborate on the question which language choices need to be considered in multi-/plurilingual research from an ethical perspective.

Key terms: research ethics; multi-/plurilingual research; model of ethical considerations; ethics of care; language choice; advocacy research

Abstract

In diesem Beitrag untersuche ich ethische Überlegungen im Hinblick auf aktuelle multi-/plurilinguale Forschungspraktiken und modelliere sie teilweise neu. Viele Forschungsbemühungen finden in mehrsprachigen Kontexten statt oder werden durch plurilinguale Beteiligte ausgeführt, aber dieser Aspekt bleibt häufig implizit und unreflektiert. Anhand von zwei Beispielen skizziere ich die Reichweite ethischer Überlegungen in der Fremdsprachenforschung und argumentiere, dass diese weit über die Befolgung von Regeln guter wissenschaftlicher Praxis hinausgeht. Nach der Diskussion theoretischer Grundlagen und der Präsentation eines Modells zur forschungsethischen Reflexion diskutiere ich, welche Aspekte der Sprachenwahl in multi-/plurilingualer Forschung aus ethischer Perspektive zu berücksichtigen sind.

Schlüsselbegriffe: Forschungsethik; mehrsprachige Forschung; Modellierung ethischer Überlegungen; Fürsorgeethik; Sprachenwahl; advocacy research

1. Introduction

Research ethics, i.e., considerations on values, norms and good practices that inform, constitute and regulate research and researchers' choices and actions, have gained considerable interest in the field of Foreign Language Education and can be considered an integral part of many research endeavours and reports (cf. Legutke & Schramm, 2016; Riemer, 2014; Viebrock, 2015, 2019a, 2019b). The purpose of this contribution is to take up the current debate, rethink and, possibly reframe ethical considerations from the perspective of empirical multi- and plurilingual research. It follows from increasingly multilingual societies as well as the linguistic resources of individual plurilingual speakers/researchers, that many research endeavours are multilingual by default. This means that they focus on plurilingual speakers or multilingual practices (cf. Council of Europe, 2007, p. 10) as a topic and at the same time employ these as their modes of operation. Surprisingly, this has largely remained an unreflected practice as only very few explicit considerations on the impact of multilingualism on research practices can be found (cf. Viebrock, Meier & AlSabahi, 2022 for an overview).

The question I wish to elaborate on in this paper is how research in Foreign Language Education is impacted by ethical considerations and how multi- and plurilingual research may demand a reconfiguration of research ethics. In order to tackle this question, I have structured this contribution in two parts. The first is geared at a general introduction to research ethics in Foreign Language Education. I will pursue an inductive approach by first discussing two example studies to illustrate some dimensions that will allow for a systematic view and (tentative) model of ethical considerations in Foreign Language Education research. I will then look at the scope of ethical considerations and introduce a framework for guiding researchers' actions and decisions in the research process. I will provide some theoretical underpinnings and briefly sketch the core ideas of deontology, consequentialism, social contract theory and a specific form of virtue ethics (cf. Hursthouse & Pettigrove, 2016), namely the ethics of care, which inform ethical decision-making. I will end this part by explaining possible choices for each researcher in a personality-related dimension, a pragmatic and a systemic dimension. After the more general discussion of research ethics, I will reconsider and re-examine it from a multilingualism perspective by discussing which aspects related to research on multilingualism or to multilingual research are particularly important for ethical considerations.

2. The Scope of Ethical Reasoning in Foreign Language Education – Two Examples

2.1 Example 1: Outcome Accountability

The first example I have chosen to illustrate the dimensions of ethical concerns in research is a longitudinal study of early foreign language learning in school (Jaekel et al., 2017a). I will briefly outline the specifics of this particular study to provide an understanding what it was about, but what is of particular importance in the context of research ethics is what happened after the results of the study were published and the question who is responsible for this. Jaekel et al. investigated the effects of the onset year of foreign language learning in primary school on the learners' competence development. Drawing on a large sample of more than 5000 participants in the state of North Rhine-Westphalia (Germany), they distinguished 'late starters', who had taken up English as a foreign language in year three and received 140 hours of instruction when first tested, from 'early starters', who had taken up English in year 1 and received 245 hours of instruction when first tested. The groups differed in the family income, which was higher for the early starters, and the 'cultural capital' (indicated by the number of books present in each household), which was lower for the early starters. Moreover, the early starters had more learners with L1s other than German. There were no differences between the groups concerning the distribution of age, sex, cognitive abilities and the grades for English at the end of year 4 (which is the end of primary school in North Rhine-Westphalia). The study used well-established standardised reading and listening comprehension tests that had been used in Germany in the EVENING study (Engel & Ehlers, 2013) and the VERA comparative studies (IQB, 2014) as well as a cognitive abilities test.

The results from the first testing wave yielded findings close to expectations: The early starters with about 100 hours more of instruction achieved significantly higher scores in reading and listening comprehension when tested at the beginning of year 5. Yet, the results turned when the participants were tested again in year 7, where the late starters outperformed the early starters in both categories. The authors of the study suggest these findings to be „in line with a growing body of research that confirms older learners to be at an advantage (in the long run) in learning a foreign language over students in early foreign language education with minimal input“ (Jaekel et al., 2017a, p. 19). They draw two possible, yet diverging conclusions from their study, the first being a plea for increasing the

amount of exposure from year 1 onwards. The second, is a suggestion to move the onset of foreign language instruction into year 3 or even 5, also provided the intensity of the instruction is increased.¹

The research report by Jaekel et al. has generated an extensive media response, which may also have been promoted by the university's press release² announcing the findings to the general public. The headlines, which were collected by Wiley Online Library³, appeared in local or regional as well as national media. They are quite graphic in stating that early English language instruction is „less effective than expected“, that starting English lessons in grade 1 is „not worth it“ or that the early English programmes „may not stick“ (partly my translations). What can be observed is an explicit sloganisation of research results (cf. also Schmenk et al., 2018) here as none of the media sources engage in an in-depth discussion of the study or its results. The media coverage has also led to a parliamentary inquiry in the federal state of North Rhine-Westphalia by the representatives of the *Alternative für Deutschland (AfD)*, initially a centre-right conservative party founded in 2013, which has since then been voted into the parliaments in most German federal states, but also moved considerably further to the right. The intention of their inquiry was the abolition of early English language education for the sake of extending lessons in German and Mathematics.⁴ None of the five advisory opinions on this issue that were contributed by experts in the field as a response to the *AfD* motion – Jaekel (2018), Schlüter (2018), Frisch/Diehr (2018), Thurn (2018) and GEW (2018) – advocates the abolition of early English or supports the claim that this conclusion inevitably results from the study's outcome.

The question of ethical relevance that this case illustrates particularly well, concerns the accountability of individual researchers for the outcomes and aftereffects of a study that in itself observed scientific rigour. In how far could and should the authors of the study have anticipated the strong political response that the interpretation of their results has created? What could or should they have done to allow for a more differentiated interpretation of their results and the avoidance of simplistic sloganisation? Have they by way of their initial discussion and the press release – willingly or unwillingly – contributed to an unbalanced reception of their study and enabled oversimplified conclusions? What is also affected here, are considerations on research communication for the general public. Should this be a more explicit part of researchers' professional development and training?

The point I wish to make by asking these questions is that ethical concerns are not limited to a narrow understanding of the research process, rules of good conduct, method control and the like, which were observed by the study, but also comprise what Nida-Rümelin (2005) has called 'outcome accountability' (my translation, *Wissenschaftsfolgeverantwortung* in the German original).

2.2 Example 2: Researcher-Participant-Relationships

The second example is of a completely different nature. It stems from my own small scale, qualitative PhD study on CLIL teachers' mindsets (Viebrock, 2007). My interview study focused on individual

¹ Interestingly, the influence of year 5 and 6 on the study carried out in year 7 was not explicitly questioned. The lower performance of the early starters in that study was attributed to the relative inefficiency of early English, but not to any influences from teaching in the lower secondary years. What is also interesting to know is that the results of a third test carried out in year 9 were in line with results from the test in year 5: The early starters outperformed the late starters again (cf. Jaekel et al., 2017b).

² <https://news.rub.de/presseinformationen/wissenschaft/2017-05-08-grundschule-frueher-englischunterricht-weniger-effektiv-als-erhofft> (retrieved September 1, 2022).

³ <https://wiley.altmetric.com/details/19868881/news> (retrieved September 1, 2022).

⁴ <https://www.landtag.nrw.de/portal/WWW/dokumentenarchiv/Dokument/MMD17-794.pdf> (retrieved September 1, 2022).

teachers and applied an established communicative validation procedure, including member checks. A comprised version of my interview interpretation was given to the participants for review before a second interview, which was then conducted to clarify any misunderstandings and inconsistencies. The procedure was not without challenges, as I will illustrate in the following: In the first interview, one of my interviewees said, „I do like to keep control [in the classroom]”⁵ and used the expression “I would like to hold the sceptre in my hands”, which in the German original is an idiomatic expression for keeping control. Focusing on the imagery, a sceptre evokes an idea of the classroom as a ‘monarchy’ with the teacher taking the role of the ruling monarch. In my interpretation, I assigned my interviewee’s statement to the category ‘self-image’ and identified the notion of keeping control as a central aspect of my interviewee’s self-image as this was mentioned directly and metaphorically in the interview. Sensing a potential for irritation during the member check procedure, I was careful to phrase my summary of what I had identified as the teacher’s mindset in a considerate and unoffensive way.

This is the written response I received before conducting the second interview:

Initially, I found it very difficult to deal with the text in a factual way. After reading it for the first time, I put the script aside for two weeks before I wrote the notes to the passages. [...] I didn't think that dealing with my self-image would be so ‘painful’.

What insights can be drawn from this? First, the interviewee confirms my interpretation by explicitly validating the category ‘self-image’ and by implicitly validating the notion of keeping control, calling the reflection “painful”. But she also makes clear that the emotional response to the message overshadowed the factual content. This observation is particularly interesting from the perspective of research ethics and instigates a number of important questions: Are researchers allowed to cause their participants pain? Obviously, no physical pain is meant here as might be the case for ethical considerations in medical research, but the interviewee clearly indicates some mental distress. Would this already be a violation of the principle of nonmaleficence research is obliged to (cf. also section 3)? Or would this kind of damage have to be endured for the sake of academic advancement? To put it more bluntly, is it tolerable to mildly hurt one’s research participant in the process of obtaining deeper insights into a field of study? Similar to the previous example, my study observed the rules of good conduct and was committed to accepted quality criteria. Of course, the teachers participated voluntarily and could always have withdrawn from the study. The requirement of informed consent was fully observed. Yet again, the example shows that these only cover a limited perspective on questions of ethical concern.

3. Scope and Model of Ethical Considerations

Both examples serve to illustrate the scope of ethical dimensions, which may oscillate between what Kubanyiova (2008) has called the ‘macroethics of principle’ and the ‘microethics of practice’. A microethical approach to research practice particularly focuses on the relationship between the researcher and participants in personal encounters as described in the second example. It shows “that even a ‘benign’ method, if not handled with care, can have harmful effects on research participants by undermining their professional self-esteem and leaving them with feelings of profound inadequacy” (Kubanyiova, 2008, p. 509). On a macroethical level, Nida-Rümelin (2005) juxtaposes ‘epistemic rationality’, i.e., academic honesty and scientific rigour, with ‘outcome accountability’ (my translations). His argumentation is more complex than I can replicate here, but as the first example showed, the scope of research and research ethics goes beyond carrying out a methodologically well-crafted

⁵ The interviews were carried out in German originally. I provided the English translations for this contribution.

study that would meet the criteria of epistemic rationality. In this sense, each study is also always a political statement in what it makes topical and what it leaves unsaid, what it highlights in the discussion or conclusion, in how it chooses words and expressions and in how it is introduced to the scientific community and wider social discourses. One of the questions that arises from the claim for outcome accountability is how the individual researcher can anticipate the reception of their study, including specific contexts that are prone to sloganisation or unexpected developments as illustrated by example 1.

With both macroethical and microethical perspectives, the core question of research ethics is: What are appropriate actions and decisions in narrower and wider contexts of research? In order to provide some orientation, I will first sketch the model of Kitchener and Kitchener (2009) and then move on to some theoretical foundations which inform ethical decision-making (cf. section 4). Kitchener and Kitchener’s model (cf. illustration 1) is also based on a distinction between a micro perspective, called the ‘immediate level’ in their model, and a macro perspective, called the ‘critical evaluative level’. The model takes concrete cases as a starting point and considers the context-specific decisions to be made. These are influenced by professional rules that may be implicitly acquired as a professional ethos or explicitly learned if laid down in codes of conduct, for example. Basic ethical principles such as fidelity, justice, respect for persons, nonmaleficence or beneficence are the cornerstones of the professional ethos of researchers. These principles are based on different ethical theories, but do not emerge from them in an algorithmic way. Rather, ethical theories serve as heuristics for reflecting on the principles as well as justifications for decision-making in the case of contradicting principles. Returning to the second example (cf. section 2.2), it could be seen where beneficence and respect for persons interfered: even though the research project was accompanied by knowledge gains that are to be considered useful for the academic discourse and even though the researcher’s attitude was characterised by a general respect for the interviewees, not all problems at the micro-ethical level could be avoided. Meta-ethical considerations justify which of the possible ethical theories have greater relevance or plausibility in a specific context.

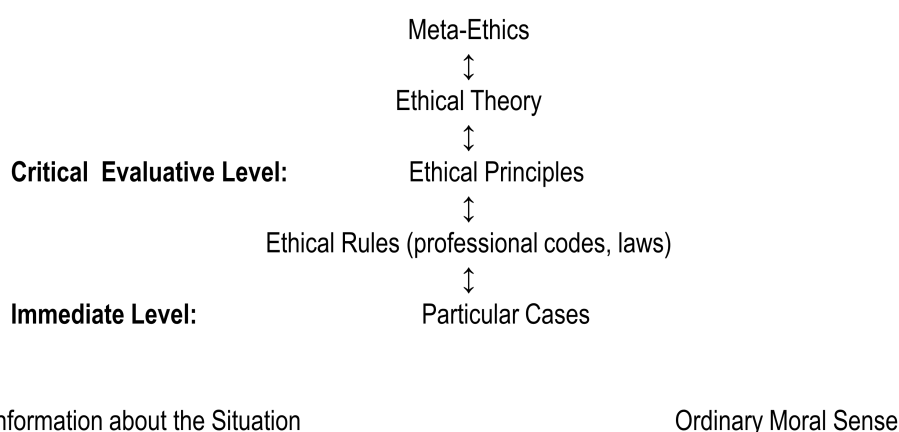


Figure 1: Model of ethical decision-making (Kitchener & Kitchener, 2009)

A pronounced ethical awareness in research contexts would demand to go through the different levels of the model in order to derive recommendations for decisions and actions in the research process. This procedure is much more extensive than simply following the rules of good conduct. It may have far-reaching consequences with regard to methodological decisions or the assessment of the relevance of the research questions pursued. The scope and quality of reflections on research ethics may thus become a central quality criterion for any research report.

4. Theoretical Foundations

In this part, I will briefly address four strands of ethical theories, which – among others inform considerations on research ethics in the current debate: deontology, consequentialism, contract theories and a feminist version of virtue ethics, the ethics of care. I will depict the main ideas and assumptions of each theory, but not all intricacies of the different philosophical approaches, and show their relevance for ethical decision-making in the field of Foreign Language Education. Deontology and consequentialism are fundamental ethical theories that start from essentially different assumptions, the former being rule-driven, the latter outcome-oriented. Contract theories have been included here on account of their supposed relevance for research contracts such as informed consent, but I will explain that the link is not as straightforward as the term might suggest. The ethics of care have been included as they focus on small-scale human relationships and, thus, cover an innovative perspective that has not been taken up by the other theories, but might be highly relevant for specific research approaches.

Both consequentialism and deontology deal with the question which actions are necessary and which are not. They do so by applying different evaluative norms. Consequentialism assesses actions according to their outcomes. Expected positive and negative consequences of an action – in comparison to possible alternatives – must be determined for both the acting person and the potentially affected person. Decisions are, therefore, subject to certain ‘cost-benefit’ considerations. On the one hand, consequentialism enables actions where the end justifies the means. On the other hand, not every action that has positive consequences for those affected is justifiable if it turns out to be unreasonable from the perspective of the acting person.

Consequentialism follows the tradition of utilitarianism (Lat. *utilitas*: use, usability, advantage) according to Jeremy Bentham (1748–1832) and John Stuart Mill (1806–1873), which is concerned with actions of greater social scope, e.g., those of state institutions. Utilitarianism is based on the greatest-happiness principle, i.e., the greatest benefit for the largest possible number of people. When thinking of minor everyday actions, a large-scale examination of constraints and benefits is difficult to carry out for reasons of time, complexity and capacity. Against this background, Mill has introduced secondary principles for guiding actions or decisions (cf. Brink, 2014). These secondary principles, which cannot be directly justified through utilitarianism, include honesty, fairness or fidelity. Given its focus on the outcome of actions, consequentialism takes into consideration the dimension of accountability as described in example 1 more clearly. Consequentialism facilitates an understanding of research as fulfilling a social function and not merely as an individual researcher’s actions, which one may or may not ethically approve of. Consequentialism’s perspective on a larger social context thus implies that research projects predominantly need to be questioned for their social significance, which may even justify ambiguous individual actions.

Deontology (Gr. *deon*: duty) is a formal ethics of duty (cf. Werner, 2011). It is based on the assumption that absolute rules and universal principles exist, such as respect, justice and honesty, which must be observed regardless of possible consequences. Actions are therefore judged according to their intention. In contrast to consequentialist approaches, the universal principles are not secondary principles, but fundamental components of the deontological concept of ethics. Eventually, both sets of ethical principles are very similar.

A representative of deontology is Immanuel Kant (1724–1804), who attempted to establish a single moral principle, a generally applicable norm of orientation. A derivation of his ‘categorical imperative’ (Kant, 1785), the basic formula of which is: “Act as if the maxim of thy action were to become by thy

will a universal law of nature”⁶ is known as: “So act as to treat humanity, whether in thine own person or in that of any other, in every case as an end withal, never as means only” (ibid.). This derivation problematises a possible instrumentalisation of human beings. A fairly direct reference to research may be established here if, for example, research participants are purely understood as data providers. This would render them merely as a “means only”, but not necessarily “as an end” themselves.

The third strand of ethical theories I wish to mention here are contract theories. They are based on the assumption that human beings are guided by rationality, sensibility and shared norms and employ these in their actions. Originally, contract theories deal with the moral, institutional and legal legitimation of state systems or social systems. Well-known theorists are Thomas Hobbes (1588–1679), John Locke (1632–1704) and Jean-Jacques Rousseau (1712–1778). The starting point for contract theories is an analysis of the conditions of social cooperation. Its central concept is a – potentially acceptable – consensus, which is not an actual contract, but a hypothetical construct that “takes place exclusively in the minds of philosophers” (Kersting, 2011, p. 165).

Despite their much broader foundation, contract theories have been directly linked to informed consent in research contexts (cf. Irrgang, 1995). In contrast to the hypothetical contracts of (social) contract theories, informed consent is an actual contract that is usually documented in writing between the researcher and the participant before the start of data collection. Both kinds of contract have some aspects in common, though: Behaviour or actions which are based on mutual consent are seen as morally correct. Individuals are understood as autonomous and rational beings. In the field of Foreign Language Education, similar aspects have been discussed as fundamental ideas of man (*Menschenbildannahmen*, cf. Kurtz, 2003). Autonomy and rationality are seen as important traits of both researchers and research participants. Strictly speaking, however, neither the researcher nor the participant can foresee the exact course of their cooperation when an agreement is made. The study described in chapter 2.2 is an example of how consent-based agreements do not prevent challenging interpersonal situations.⁷

The dialogical nature of human relationships which becomes particularly visible in research approaches focusing on a small number of cases and employing methods of data collection with close interpersonal contact (e.g., interviews, classroom observation) is at the core of an ‘ethics of care’ (Mauthner et al., 2012). Edwards and Mauthner (2012) claim that in interpersonal relationships, moral decisions and ethical evaluations need to be made situationally and reflexively. Concepts such as care, compassion and responsibility are highlighted, which seem to be particularly helpful for micro-ethical decisions explored in section 2.2. Not only do proponents of an ethics of care suggest different ethical principles, they also explicitly position their approach as a feminist point of view (cf. Norlock, 2019; Tong & Williams, 2009): According to Tong and Williams (2009, n.p.), the ethics theories explained before have highlighted “rules, rights, universality, and impartiality” and characteristics that were traditionally associated as ‘male’, such as autonomy, intellect, rationality and dominance. In contrast, ways of thinking that were traditionally associated as ‘female’ and related concepts such “relationships, responsibilities, particularity, and partiality” (ibid.) have been neglected. More recent considerations on feminist ethics question gender binarism, separatism and other kinds of essentialism and highlight the expansive potential of pragmatism (cf. Norlock, 2019). What is important, however,

⁶ Cited from https://gutenberg.org/files/5682/5682-h/5682-h.htm#link2H_4_0010 (retrieved September 1, 2022).

⁷ This point is also nicely illustrated by the cartoon of two archaeologists at an excavation site who only find dust in a sarcophagus where they expect to be a mummy. One exclaims: “Amazing! The inscription [on the sarcophagus] appears to be an ancient consent form for an experimental mummification process!” (McMaster University, 2007).

is that an extended range of ethical principles should be used that potentially encompasses more contexts and situations of ethical decision-making.

5. Preliminary Conclusions

From the previous considerations, a number of preliminary conclusions can be drawn that I have structured along three dimensions: a personality-related, a pragmatic and a systemic dimension. All of them are interrelated and should not be understood as merely additive elements that can simply be ticked off a check list. I understand ethical decision-making as adopting a reflective and caring attitude that shows through in all dimensions.

The personality-related dimension focuses on the individual researcher and their choice of actions. Integrity has been identified as the most important trait of character – or as Dörnyei (2007, p. 66) puts it:

[...] at the heart of research ethics lies the moral character of the researcher. In fact, the term ‘ethics’ derives from the Greek word ‘ethos’, which means character, and although in our modern world ethical principles can easily be equated simply with ‘complying to laws’, this is not merely a legalistic issue but concerns basic human honesty and trust.

Thus, integrity is to be understood as acting respectfully, consistently and with strong ethical principles. It privileges behaviour that respects the dignity of other individuals and strives for their well-being. A reflexive attitude is of particular importance in this context as it recognises the contextual nature and conditionality of one's own knowledge and behaviour and critically reveals one's prerequisites and limitations: “What we need is a contextualized and flexible approach to ethical decision making, relying more on the researchers’ professional reflexivity and integrity in maintaining high standards” (Dörnyei, 2007, p. 72). One may argue that the reflexivity dimension in Dörnyei's considerations can be linked to Mill's principles mentioned above, but Dörnyei himself does not reveal explicitly which theory informed his thinking. Stressing a “contextualized and flexible approach”, which may also be interpreted as an expression of an ethics of care, Dörnyei takes a rather pragmatic approach in reflecting upon the ethical dimensions of different steps and actions to be taken during the research process. At the same time, he is careful to highlight that the researcher's integrity should be the bedrock of all practical decisions.

The pragmatic dimension is mainly concerned with these practical decisions of ethical relevance in research. One example could be the observation of institutional regulations, a code of conduct or good scientific practice in general. Furthermore, a sustainable “working alliance” (Legutke & Schramm, 2016, p. 109, my translation) with the participants needs to be established, including accepted quality measures such as voluntary participation and obtaining informed consent. Privacy issues must be dealt with carefully. However, in my contribution it has become clear that these pragmatic and often formal procedures only cover a small part of research and the researcher's activities. Referring to Dörnyei's quotation again, a simple compliance with formalities does not suffice and is not necessarily helpful for microethical decision-making. A merely pragmatic perspective does not represent a differentiated understanding of research ethics.

The social functions and responsibilities of research require a more extensive reflection and discussion of the systemic dimension. On the one hand, this includes the anticipations of possible conflicts of interest that might stem from the different institutions involved in the research process, the different perspectives of the persons involved or the different roles individuals need to adopt. On the other hand, the systemic dimension also includes a critical examination of the conditions of

scientific and scholarly work, i.e., the structural, socio-political or financial conditions within which research takes place and within which the results are communicated, used and exploited.

While these fundamental considerations of research ethics might apply to any research endeavour and the three dimensions could serve as guidelines for reflection for any researcher, the topic becomes increasingly complex when considering the perspective of multi- and plurilingual research. Viebrock, Meier and AlSabahi (2022) have developed a framework for analysing multi- and plurilingual research in the field of language education that briefly touches on ethical issues (as one of six dimensions). In the following section I wish to provide some additional considerations research ethics from the perspective of multi- and plurilingual research.

6. Re-examining Research Ethics from the Perspective of Multi- and Plurilingual Research

Research in multilingual teams by plurilingual researchers and/or with plurilingual participants – regardless of the discipline – can be considered a common practice in increasingly multilingual societies. Nonetheless, it has only been reflected upon in a selected number of publications (cf. Andrews et al., 2018; Ganassin & Holmes, 2013; Holmes et al., 2013, 2016; Kull et al., 2019), none of which focus on research ethics. The main question that needs to be addressed in this context is which language choices researchers should make in a multilingual world. Looking at research from a multilingualism perspective, it becomes visible yet again how power dimensions are framed by language. Prestige is assigned differently to different languages and often related to global dominance, economic power, or the political impact of nations where these languages are spoken. In the international academic community, a case in point would be the hegemony of English as a reflection of the high prestige assigned to that language (cf. Viebrock, Meier & AlSabahi, 2022 for more detailed reflections).

That an English-dominated language bias is often taken for granted, has a number of implications: First, it may disadvantage those researchers who have not been socialised in an English-speaking academic environment (cf. Turner, 2004). Second, it has been shown how through the often exclusive use of English in academic communication, knowledge may be ‘circulated away’ from the local communities where it was produced and where it might be used to improve local practices (cf. Curry & Lillis, 2014, p. 3). The first example is indicative of these tendencies. Third, the deliberate inclusion of a greater linguistic diversity in research yields the opportunity to make audible and mediate the voices of population groups or individuals that would otherwise remain unheard. This may apply both to researchers from different contexts, and even more so to research participants from diverse language backgrounds. Pennycook (2001) highlights a political and ultimately ethical understanding of “voice”, which he describes as “the opening up of a space for the marginalized to speak, write or read ... so that the voicing of their lives may transform both their lives and the social system that excludes them” (ibid., 101). In a similar vein, Delandshere (2007) argues for advocacy research as a matter of principle. In her opinion, any kind of research is obliged to aim at policy making, social change and transformation. From this, I conclude that advocacy research should not only include a profound reflection of the significance of research for the participants involved, but also of the language choices made in the different parts of the research project (e.g., data collection, coding, dissemination). According to Delandshere, research participants are often subjected to the rules of academia. This may in particular be seen in large-scale test-based research approaches, where individual voices are usually left aside. In the first example described above, the learners were neither able to voice their perspectives on the English language instruction nor received comment on the outcomes or possible

consequences. Delandshere (2007, p. 137) concludes that „[t]here is a sense in which the people involved in these studies have been hidden in these articles written to contribute to the machinery of scholarship, which requires publications in professional journals unread outside the profession“. As I have argued before, “the machinery of scholarship” is also inevitably linked to a language bias.

Matters of prestige do not only apply to different national languages, but also to different registers within languages. Similar to what I have discussed in the previous paragraph, the notions of voice and advocacy may also be applied to users of different registers within or across languages. These registers need to be mediated in order to achieve social change and transformation: The academic register is seen to be more prestigious than everyday language, which means that a fair amount of language transformation in both directions may be necessary and that power issues need to be considered in order to provide disempowered groups with a voice and, conversely, ensure that the outcome of research is fed back into and becomes relevant for the communities studied. The second example mentioned above may serve as a case in point here, where power issues (between university and school) become visible even though both researcher and research participant were roughly the same age and had followed a similar educational trajectory.

Existing power differences may also be reinforced if use of different registers coincides with unequal (foreign) language competences and skills. In general, (conceptual) literacy is seen to be more prestigious than (conceptual) oracy (cf. Koch/Oesterreicher, 1986 for a fundamental definition), thus as a researcher in Foreign Language Education one may have to consider transformations from (oral) data in one language to their abstract presentation in another language and register. The collection of data in multilingual primary classrooms may serve as a case in point here, where careful linguistic choices concerning both language and register would have to be made in order to be able to obtain data from plurilingual speakers with different abilities in the different languages that may be used, in order to create a safe space for them and feed the outcome of a research study back into the local community that was studied (cf. also Meier, 2012).

It is also important to consider that different registers, or (conceptual) oracy and literacy for that matter, deal differently with notions of proximity and distance as well as with abstractness and concreteness. Both a critical reflection of distance and proximity as well as abstractness and concreteness are closely related to what an ethics of care is concerned with. Again, these considerations show that an ethical stance is a matter of principle, but it is also a matter of concrete language choices.

Coming to a conclusion, I have shown that both language choice and the use of register should be understood as decisions taken as part our research praxis. Therefore, they also pose questions for fundamental ethical concern. A broader language choice and the opportunities that emerge from it can be truly empowering for both researchers and participants in their different contexts. Both within the narrower context of academia and broader social contexts a choice of language and register other than the dominant language and register may be more reflective of the diversity at hand, and thus more inclusive and transformative. Bringing together the two perspectives this contribution was concerned with, research ethics and multi-/plurilingual research, it needs to be said that multi- and plurilingual research alone may not be a more ethical endeavour as such, but it is certainly an important dimension that needs to be reflected in the light of other vital categories such as the researcher’s integrity, practices of good conduct or the general function of research. Conversely, the three dimensions I have identified for ethical reflection and decision-making (personal, pragmatic, systemic) may profit from an additional consideration of a multilingualism perspective as this brings in supplementary arguments for each dimension.

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Deeper Learning and Assessment in Drama-based CLIL Learning Spaces – A Conceptual Framework

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Abstract

This article draws on a European collaborative initiative between four countries involved in the Erasmus+ project *Playing beyond CLIL* (PbC, 2018–2021). In the following, we propose a conceptual framework for dynamic assessment in CLIL classrooms. Building our framework on a pluriliteracies approach to deeper learning (PTDL; Meyer, Coyle, Halbach, Schuck & Ting, 2015) merged with pedagogies of drama-based learning, we argue that dynamic assessment needs to be conceptually and pedagogically congruent with the fundamental principles and aims of both approaches. The PbC Framework for Assessment is the outcome of our collaborative work in the PbC project. The key issues this proposal raises are addressed and discussed.

Key terms: CLIL; drama-based learning; dynamic assessment; pluriliteracies

Resumen

Este artículo recoge parte del trabajo llevado a cabo por investigadores de cuatro países participantes en el proyecto Erasmus+ denominado *Playing beyond CLIL* (PbC, 2018–2021). Concretamente, presenta un marco conceptual para la evaluación dinámica en el aula AICLE basado en el enfoque de las pluriliteracidades para el aprendizaje profundo (PTDL en inglés; Meyer, Coyle, Halbach, Schuck & Ting, 2015) y en la pedagogía de la dramatización. En consecuencia, tal y como se justifica a lo largo del trabajo, la evaluación dinámica debe ser conceptual y pedagógicamente congruente con los principios fundamentales y los objetivos de ambos enfoques. Los aspectos clave de esta propuesta son descritos en detalle.

Palabras claves: AICLE; aprendizaje basado en la dramatización; evaluación dinámica; pluriliteracidades

1. Introduction

Bringing together researchers and professionals in CLIL, this programme embedded in teacher education set out to build on the foundations of the predecessor project *playingCLIL* (pCLIL), funded by the European Commission in the Lifelong Learning Programme (2013–2015), where a group of partners of the PbC project had collaborated previously. In the *playingCLIL* project, drama games and techniques from the performing arts including improvisation were experimented in CLIL classrooms and published in the *playingCLIL Handbook for teachers* (Arampatsis et al., 2015). Subsequent dissemination and further exploration involving initial teacher education and in-service teacher training courses have impacted on increasing numbers of primary, secondary and vocational education learners in CLIL classrooms. Whilst it has become increasingly clear that drama games and strategies have great potential for motivating learners in different ways and across the range of ages and levels of linguistic competence, there is an indication that a focus on developing a more systemic framework for guiding

the design of learning and assessment processes could hone this emergent, exploratory pedagogic approach.

In the initial stages of the Playing beyond CLIL project, emphasis was placed on bringing together a range of theoretical constructs that would provide the locus for integrating drama-techniques more coherently into subject disciplines through a more formalised learning cycle. Greater attention was paid not only to the learning of different subjects but also to relevant linguistic progression. Furthermore, teaching and learning designs were focused that provided opportunities for expanding performance games¹ into interactive 'macro genres' for creating, presenting, using and reworking meaning-making over time. Endorsing a holistic and process-oriented view on classroom teaching and learning, the emerging focus was placed on designing learning environments in which the function of drama games shifted from mere warm-ups or a one-lesson-objective to becoming constitutive elements of what we termed Playing beyond CLIL Learning Events. A PbC Learning Event, which comprises the entire learning cycle, works towards a Show What You Know (SWYK) Event. SWYK Events replicate interactive formats found on popular media, such as panel shows, documentaries, or film trailers. A significant implication of this decision was to adopt a backward planning approach to designing Learning Events, which will be detailed further below. The foundational idea was, however, that based on our analyses, we found that all such formats consistently address key-literacy skills that are highly relevant to subject-related contexts. For example, similar to a popular TV-format, the PbC Panel Show consists of a host and experts who debate current or controversial topics in front of an audience. From both a linguistic and disciplinary perspective, the learning event is rich in opportunities and possibilities – the host initiates, moderates and modulates the discussion by eliciting viewpoints, asking for elaborations, or by challenging panellists holding competing views. Panellists display and use their knowledge to inform, analyse or argue. They interact with other panellists, or the audience, representing specific interests of social groups or stakeholders leading to further questions, justifications or substantiations – supported or opposed. Panellists may have to defend their positions, respond to challenges by the host or a fellow-panellist, or cite research to support the validity of argumentation, opinions, or judgments. In an interactive and motivating way, PbC Panel Shows help to initiate critical thinking and discourse. In the educational field, the term 'literacy', or more specifically subject-related literacies, applies to the linguistic and content knowledge skills and competences of participants in a PbC Panel Show. There is a striking parallel between the literacy demands of being a Panel Show expert, and the literacy demands learners meet in many curricular school subjects, where they learn to build up literacy repertoires to demonstrate arguing, discussing and justifying their positioning in very similar ways.

In the PbC project, therefore, we set out to construct a principled framework for designing tasks and activities that would enable learners to develop increasingly sophisticated literacies skills in a second or additional language whilst deepening their own learning in specific subject disciplines. Drawing on prior experiences, we also recognised the need to clarify and make transparent not only the structure and design of learning processes leading to and performing a SWYK Event, but also ways of engaging a broad range of learners meaningfully in those processes. The dynamics of the learning process are highly contingent on a number of factors: the aimed-for outcomes, the way learners are required to engage with content through tasks, the affordances provided through scaffolding and the

¹ We use the term performance game with reference to educational improvisation theatre, where performance games can be seen as complex interactive arrangements in which players mobilise multiple skills of play which they will usually have previously developed in sequenced trainings such as theatre games workshops (cf. Spolin, 1986). Pierse (2006, p. 89) provides a concise definition of performance games: Performance games provide structures for scenes. Some emphasise the physical, some the verbal, some both."

kind of interaction that unfolds among learners, and between learners and teachers. In educational linguistics and in curricular subject teaching research there exists a multitude of theories offering potential pathways. However, the advantage of working in a transnational multidisciplinary team with diverse views and expertise enabled us co-conceptualize CLIL classrooms and identify key-principles of drama-based learning and contemporary thinking about CLIL within the context of pluriliteracies learning. In the following sections, we will show how thinking merged to yield a new perspective on CLIL classrooms. The conceptual base was underpinned by a shared understanding of deeper learning viewed from a socio-constructivist perspective.

2. Defining Underlying Principles

In the last few decades, profound discussions have emerged among CLIL researchers – language educators, applied linguists and subject and classroom teaching specialists – about the nature of CLIL and, more specifically, the role of language in learning. Such renewed theorising occurred in the wake of a consolidation phase during which CLIL was becoming a commonplace in mainstream education across the European Union and beyond. Mainstreaming CLIL as part of large-scale European educational strategies resulted in a growing awareness among researchers and practitioners that addressing CLIL only through the lens of foreign language teaching would remain insufficient in terms of defining the complexities inherent in the CLIL approach (Breidbach, 2021; Cenoz et al., 2014; Llinares, 2015). Coyle (2018, p. 166) identifies three areas of concern in research on CLIL: 1) a lack of empirical studies; 2) implications of dynamic conceptualisations of CLIL beyond contexts of language instruction; and 3) the quality of learning processes and outcomes. While in the early years of CLIL, efforts were made to validate it as a driver of classroom innovation learners would largely benefit from, more recent research (Bruton, 2013; Coyle & Meyer, 2021; Dalton-Puffer & Smit, 2013; Rumlich, 2016) has taken a more critical stance on the benefits and outcomes of CLIL. This has led to a sharpened focus on integrating diverse emergent theories to support more inclusive classroom practices. The impact of theories such as Systemic Functional Linguistics (SFL) on CLIL approaches and classroom design promoted a more nuanced understanding of the role of language and learning (e.g., Coyle et al., 2010; Llinares et al., 2012; Zydatiř, 2007). In particular, emphasising language as social practice as well as a formal linguistic system has encouraged creativity and language use through social interaction in the classroom and broader school context (Coffin, 2006; Gibbons, 2014; Schleppegrell, 2004). Further theoretical shifts including the multilingual turn (May, 2016) and the literacies movement (Morton, 2020) go some way towards addressing Coyle's (2018) third question focussing on the quality and outcomes of learning. In short, there is now an emphasis in CLIL research on social interaction as a key dimension for both investigating and understanding learning environments that foster deeper learning. The question is particularly important once it is accepted that CLIL differs from both mainstream (foreign) language learning programmes and subject courses due to the emphasis it places on enabling learners to become academically literate in more than one language (cf. Meyer, Coyle, Halbach, Schuck and Ting, 2015). The PbC project set out to define what constitutes 'high-quality learning'. This was a small but significant change in the angle of approach since it allowed us to maintain our goal in PbC, i.e., to contribute to rethinking and redesigning CLIL classrooms for deeper learning that can successfully nourish the development of academic or subject literacies in more than one language or, rather, 'across' languages.

Before moving on, a clarifying remark may be important with regard to the notion of CLIL as being bi- or multilingual in practice. Breidbach (2006) and other researchers (e.g., Cenoz, 2015) have pointed out that CLIL practices vary considerably, or many different practices claim to fall under the label of CLIL, including which languages are used as CLIL languages, the role of home languages, time allo-

cations. Given that CLIL is open to wide contextual variables, we propose that existing practices and pedagogic intentions seek to develop academic or subject literacies in more than one language. What we propose, though, is that all of these contexts are CLIL-related in one way or another and that developing academic or subject literacies in more than one and across languages is as much a description of existing practices and of pedagogic intentions. The PbC project aimed to provide a framework and pedagogic strategies that create classrooms conducive to the development of students' capacities to use appropriate subject-related language and discourses. We will address this point in our considerations about multimodal languaging further below.

For a description of high-quality learning, the notion of deeper learning has been introduced and referred to as transferable learning (Fullan & Langworthy, 2014). Deeper learning takes place when knowledge and skills become 'internalised' and 'automatised' in ways that enable learners to apply their learning from one situation or context to another: "Knowledge construction, in our terminology, means students creating knowledge that is new to them rather than reproducing or applying existing knowledge" (Fullan & Langworthy, 2014, p. 23). In opposition, surface learning is typically characterised by memorization, rote learning and accepting information without further questioning. Deeper learning transcends and moves beyond surface learning in the way that learners build knowledge and understanding individually. This means relating new ideas and concepts to learners' previous knowledge and experience will be different in scope, content and structure for each learner. Deeper learning moves towards building knowledge, refining skills and demonstrating understanding. At the metacognitive level, it also involves learners in reflecting on their own understanding and their own processes of learning. Once more, we will return to this last aspect further below in our discussion of learning conversations as a means to help teachers and learners to make their learning more visible. They can do this by taking better ownership and by making engagement with the content and process an attractive option. In the following section, we turn to the concept of pluriliteracies that has been put forward in recent years as a pedagogical concept which maps the complexity of deeper learning onto CLIL classroom environments.

3. Pluriliteracies Teaching for Deeper Learning

The Pluriliteracies Approach to Deeper Learning (Meyer, Coyle, Halbach, Schuck and Ting, 2015) is fundamentally oriented towards learning as a process embedded in social interaction and socio-cultural perspectives of learning (e.g., Lantolf & Poehner, 2011; Vygotsky, 1981). Meyer, Halbach and Coyle (2015) state that learning for transferable skills and learners' conceptual change is not "about reciting facts but about learners deepening their conceptual understanding" (p. 2). Pluriliteracies teaching focuses on enabling learners to develop literacies across languages and subjects characterised by deeper learning experiences.

The pluriliteracies approach to [deeper] learning (...) puts subject literacy development in more than one language at the core of learning because we believe subject literacies are the key to deep learning and the development of transferable skills. This approach focuses on helping learners become literate in content subjects or topics and to empower them to successfully and appropriately communicate that knowledge across cultures and languages. (Meyer, Halbach & Coyle, 2015, p. 2)

Pluriliteracies teaching is committed to deeper learning in that it equips learners with the means to express 'in their own way' what they have understood or, more precisely, what they are in the process of understanding in terms of subject-related concepts and skills. However, enabling learners to use their own means to express their understanding of new knowledge or prior knowledge transferred to

new situations requires teachers to support them in accessing the kind of language they need. This goes beyond specific vocabulary and phrases. Rather, tasks that promote deeper learning are key:

In deep learning tasks, the goal is to develop new knowledge, through the integration of prior knowledge with ideas, information and concepts, into a wholly new product, concept, solution or content. In good deep learning tasks, students also go beyond creating new knowledge to doing something with it – *using that new knowledge in the world*. In this sense, deep learning tasks have a constructivist orientation, with an emphasis on *the application* of new knowledge in real contexts. (Fullan & Langworthy, 2014, p. 23, original emphasis)

In brief, following the tenets of sociocultural theory of learning, deeper learning in CLIL can be promoted by engaging learners in interactions on subject-specific topics accessed by means of real-world problems. In subject-related contexts, learner interactions have been suggested to be mapped onto knowledge pathways that involve various ways of engagement that aim at building knowledge, for example, by doing, organising, explaining, or arguing (Polias, 2016). This conceptualisation bears resemblance to and can easily be linked with Anderson and Krathwohl's extension of Bloom's original taxonomy of lower and higher order thinking processes, as Coyle, Hood and Marsh (2010, p. 30 ff.) point out.

What remains to be argued at this point is how learning can become evident and visible. Evidence and visibility of learning are important for teachers and learners alike since they can be seen as the grounds for scaffolding and mentoring. In schooling, following Mohan, Leung and Slater (2010, p. 221 quoted in Meyer, Coyle, Halbach, Schuck & Ting, 2015, p. 44), "language is the primary evidence for learning". In all educational contexts, learners are challenged to learn both the language for learning and the language of learning in order to be able to learn 'through' language (Coyle et al., 2010). In CLIL contexts in particular, where the language for learning is still being acquired by learners, other modes and forms of communication and meaning-making are of great importance. We thus acknowledge that learning becomes more visible when learners are able to use language and multimodal forms of communication to demonstrate their understanding. Such visibility involves learners' increasing capacity to use language to build knowledge and develop new ways of understanding and relating to the world: "Constructing new contexts as language is used in new ways means seeing the world in new ways and coming to new understandings" (Schleppegrell, 2004, p. 18). Therefore, when learners use language and other symbolic forms of expression purposefully as a means of demonstrating and deepening their learning – referred to as *linguaging* (Swain, 2006) – they increase their capacity to use language as a 'thinking tool'.

Using language in this way requires learners to systematically develop and nuance their understanding and use of cognitive discourse functions (CDF) (Meyer, Coyle, Halbach, Schuck & Ting, 2015, p. 44; Morton, 2020), such as describing, explaining, arguing, hypothesizing or evaluating, effectively and appropriately according to contextual and subject disciplinary demands. CDFs provide the link between concepts and ways of expressing them. Teachers will need to scaffold learning in order to equip learners with subject-specific linguistic tools. They can do this, for example, by providing the relevant language patterns, grammar and generic frames, so that their learning can become deeper and meaningful. We argue that such a conceptual framing of learning in CLIL puts specific demands on classroom design, the nature of tasks and activities, and the role of teachers within. Classrooms that enable deeper learning will allow for learning partnerships among peers and between teachers and learners, and for mentoring practices based on a dialogic and reflective feedback culture. Mentoring deeper learning, then, becomes a crucial task for teachers.

In CLIL contexts, mentoring learning, therefore, means making sure learners have the linguistic tools to 'language their learning', especially since they are using a second or foreign language. In order for teachers to mentor learning as it unfolds and for learners to be empowered to monitor their own learning and take clear ownership of it, certain pedagogical strategies, tools and specific mindsets are required. We argue that learning needs to be continually monitored, reflected upon and scaffolded by teachers to support learning needs and facilitate progression. Teachers, therefore, need to be systematic, consistent and transparent in creating and using opportunities for assessment (feedback, feedforward) throughout the learning process. The importance of progression – both linguistic and subject oriented – for deeper learning which is supported by mentoring and appropriate assessment strategies provided the PbC team with a strong direction for an emerging pedagogic design. In defining the underlying principles to account for the specific CLIL context where learners are required to build subject literacies in and through another language, the Playing beyond CLIL (PbC) project turned to principles from process drama and drama-based activities to provide innovative contexts for meaning-making and expressing understanding in order to scaffold subject-embedded learning and assessment processes.

4. Drama-based Learning

Drama-based learning, as interpreted by the PbC team, is built on the principles of process drama. Process drama is related to performance drama but stands on its own as an increasingly valuable and flexible learning resource in many subject-related contexts (Aitken, 2010; Howell & Heap, 2017; Winston, 2011). Further, drawing in many cases on Heathcote and Bolton's (1995) seminal work on the principles of using drama to support learning, process drama has been associated with heightened student engagement and deeper learning (McDonnell & O'Boyle, 2021; Wells & Sandretto, 2017), greater overall student well-being (Piazzoli, 2011) or emancipatory approaches to multiliteracy education (Murray & Weltsek, 2019), to name just a few examples from the broad spectrum of educational fields of application. Howell and Heap (2017) refer to process drama as a "term used to describe drama conducted mainly in an educational context in which there is no external, watching audience. In process drama the students with the teacher, together, form a theatrical ensemble and create drama to make meaning for themselves. In other words, it is drama for learning" (p. 1). Learners are encouraged to engage in creative, dramatic situations by participating in the process of enactment rather than rehearsing a performance.

The principles of process drama are crystallised in the idea that "learners participate in spontaneous, symbolic play, taking on the personae of others" (Piazzoli, 2012, p. 32). Teachers and learners take on roles in imagined or simulated scenarios. In different roles, learners and teachers question, summarize, challenge and engage each other in a dramatic context that promotes thinking, problem-solving and language use. Drama-based pedagogies promote learner development since "in the world of drama, students are engaged in a social event. This also situates the event within the ZPD (Zone of Proximal Development), as the students negotiate a common vision of the 'as if' world" (Macy, 2016, p. 312). A technique considered to be a powerful driver of cognitive and affective engagement often used in educational process drama is personification, where abstract or complex phenomena (e.g., the water cycle, global warming, or how vaccinations work) are explored by attributing to them human characteristics or bodily features. Owing to this capacity in particular, drama-based learning has frequently been adopted in science education contexts (Littledyke, 2004; Ødegaard, 2003). It has also been shown to induce changes of perspective requiring learners to be empathetic and inquisitive at the same time (Burke et al., 2020). We assume significant potential in using process drama to promote learning that is deep enough for learners to engage in negotiating and building conceptual, strategic and meta-

cognitive knowledge and to transfer knowledge across contexts. We argue above that learners need to have opportunities to language their learning in order to build meaningful knowledge. We follow Leisen (1999; 2005) in arguing that employing teaching strategies which provide recurrent changes of the representational forms through which learners access, process and communicate knowledge can be a driver in building subject literacies. Hence, the specific interest we take in drama-based learning in this context is its multimodality in providing verbal and non-verbal languaging opportunities.

In deploying the principles, techniques and practices of drama-based learning to pluriliteracies teaching in CLIL, we aim to tap into the wider potential of multimodal meaning-making beyond the purely verbal. In this, PbC shares intentions with other pedagogy proposals which aim to teach 'for' multimodal literacy (e.g., Lim, 2018) and takes them further by also emphasising learning 'through' multimodality. Potentially, this approach will show to be instrumental in widening learners' languaging options effectively. We propose specifically that by accessing the bodily and sensual dimensions of enactment as a mode of non-verbal meaning-making, multimodal languaging provides further affordances for learners to negotiate the constitutive gap in CLIL between their cognitive ability and their ability to rely on the target classroom language as language for learning. We consider enacted meaning-making as a valid means of gaining and demonstrating knowledge and understanding, or, to put it more broadly, a way of knowing:

Multimodality attends to meaning as it is made through the situated configurations across image, gesture, gaze, body posture, sound, writing, music, speech, and so on. From a multimodal perspective, image, action, and so forth are referred to as modes, as organized sets of semiotic resources for meaning making. (Jewitt, 2008, p. 246)

In this sense, multimodality can, therefore, be considered a resource in its own right for learning. For this reason, it is necessary to remain aware that learning through process drama also links with training for various competences required for performance and shares conceptual foundations with improvisation (Haseman, 1991). The processes involved can be adapted and applied to learning contexts both in verbal and non-verbal communicative activities. Most activities from the repertoire of improvisation theatre provide settings which require teamwork, negotiation and presentations (Pierse, 2006; Spolin, 1986). From this vantage point, not only can drama games in the CLIL classroom foster creativity in learning through playfulness, but, in terms of school subjects, process drama and drama games can offer pathways into embodied, enacted and other modes of representation that rely on visual, spatial or temporal signifying modes (Bowell & Heap, 2013, p. 8).

As indicated, one of the key strategies used in a drama-based classroom revolves around what we refer to as *Show What You Know* Events (SWYK). Preparation for SWYK Events may extend over several lessons. Mapping to the learning cycle, learners are given opportunities to demonstrate their learning through performative displays and multimedia settings relevant to the subject discipline and to explore the generic form of the SWYK, working skills and collaboration. During SWYK activities, learners are encouraged to negotiate, order and demonstrate their understanding using a wide range of modalities – both verbal and non-verbal. These opportunities align with the principles of drama-based teaching and techniques from process drama that can be employed to develop subject-related content and literacies. While working towards the SWYK performance, learners explore the generic form of the SWYK as much as they explore the subject topic, working skills and, last but not least, ways of collaboration that resonate with a systemic functional linguistic perspective (Llinares & McCabe, 2020). Systemic functional linguistics deals with meaning makers and meaning-making:

It studies the media of dissemination and the modes of communication that people use and develop to represent their understanding of the world and to shape power relations with others. (Bezemer & Jewitt, 2009, p. 1)

5. Dynamic Assessment

As an integral part of the learning process, assessment enables learners and teachers to gauge the extent of learners' individual progression and depth of understanding in a particular moment or period of time (Butler & McMunn, 2006). Dynamic assessment, however, reconceptualises classroom interactions with the argument that learning and assessment are not distinct undertakings, but "two sides of the same coin" (Lantolf & Poehner, 2011, p. 46). Hence, they must be considered as one activity that simultaneously seeks to understand learners' abilities and supports their ongoing progression (Davin & Donato, 2013). In the PbC project, dynamic assessment is tightly integrated into the processes involved in SWYK Learning Events as process-oriented learning and teaching strategies.

Dynamic assessment calls for the use of specific teaching strategies and learning tasks that maximise individual learner potential and make visible those strengths and areas that require attention and intervention to help learners improve their performance (Lantolf & Poehner, 2008). From the PbC perspective, dynamic assessment integrates three dimensions of assessment identified by Briggs, Woodfield, Martin and Swatton (2008), namely: assessment 'of' learning, assessment 'for' learning and assessment 'as' learning (see also Barbero, 2012). Assessment 'of' learning is summative assessment that is used to give an appraisal mark or a grade, usually at the end of a sequence of learning. Assessment 'for' learning is formative assessment; teachers provide learners with feedback during their studying and engagement in tasks (Hattie & Timperley, 2007). Through formative assessment, learners can demonstrate progressive understanding and developing of new skills. Assessment 'as' learning involves self-assessment and peer-feedback as well as the use of other tools such as assessment rubrics (Barbero, 2012).

Dynamic assessment takes place throughout the learning process where scaffolding, feedback and feedforward are integral. According to Poehner, Davin and Lantolf (2017), a teacher engages in mediation "cooperatively with learners and intervenes when difficulties arise and their performance breaks down" (p. 243). Through such mediation or mentoring, teacher and learner can see what abilities and skills have already developed and what needs further attention (Poehner et al., 2017). Dynamic assessment is constructed as a dialogic process where the activity or task is guided by instructions, questions and support by the teacher or peers ongoing during lessons. It is in those occasions that the teacher can also observe how much support a learner needs to successfully complete a task. In PbC, the level of support can be adjusted according to the task design and the specific type of SWYK learning event selected according to learner progression and development (Davin & Donato, 2013). In the preparation processes of the SWYK, learners carry out tasks which enable them to demonstrate in creative ways the knowledge and content they have learned and the skills and literacies they have developed and can use. Dynamic assessment in action is made visible by all parties: teachers give feedback to learners and learners themselves are active agents and assess their own work as well as give feedback to their peers.

6. The PbC Framework for Assessment

One of the main challenges of the PbC team was to address an assessment dilemma. Whilst the wash-back effect of assessment on teaching and learning is well documented (O'Dwyer & de Boer, 2015;

Spratt, 2005), yet, as indicated by Massler, Stotz and Queisser (2014), good teaching practice can make a positive impact on the type of assessment implemented. We therefore explored the implications of combining two key pedagogic strands – pluriliteracies teaching and drama-based learning in the subject discipline classroom (CLIL or otherwise) – and to integrate dynamic assessment as part of the learning process. The two approaches provide principled ways for students to develop the linguistic and cognitive tools that build their subject-specific literacies through languaging learning while engaged in working towards SWYK Events. Deeper learning is likely to occur in a SWYK Event when the learners transfer their knowledge of content, using the target language and the structure of the event as a context for expression, which includes making use of affordances for multimodal languaging inherent in drama-based classroom strategies.

Since one of the main objectives of PbC was to strengthen ways of guiding and assessing the learning process and extend the repertoire of assessment beyond the summative, we adopted a dynamic assessment approach that brings together the two strands in an innovative and motivating way. The rationale behind the PbC proposal for assessment therefore includes three key elements: dynamic assessment, discourse and drama-based approaches. Each element is underpinned by the theoretical principles detailed above and that need to be ‘translated’ into classroom practices. We consider that the following framework allows practitioners to experiment with alternative assessment processes not only in CLIL contexts but also in other subject-specific settings. Figure 1 illustrates the main elements of the PbC Assessment Framework and how they interrelate:

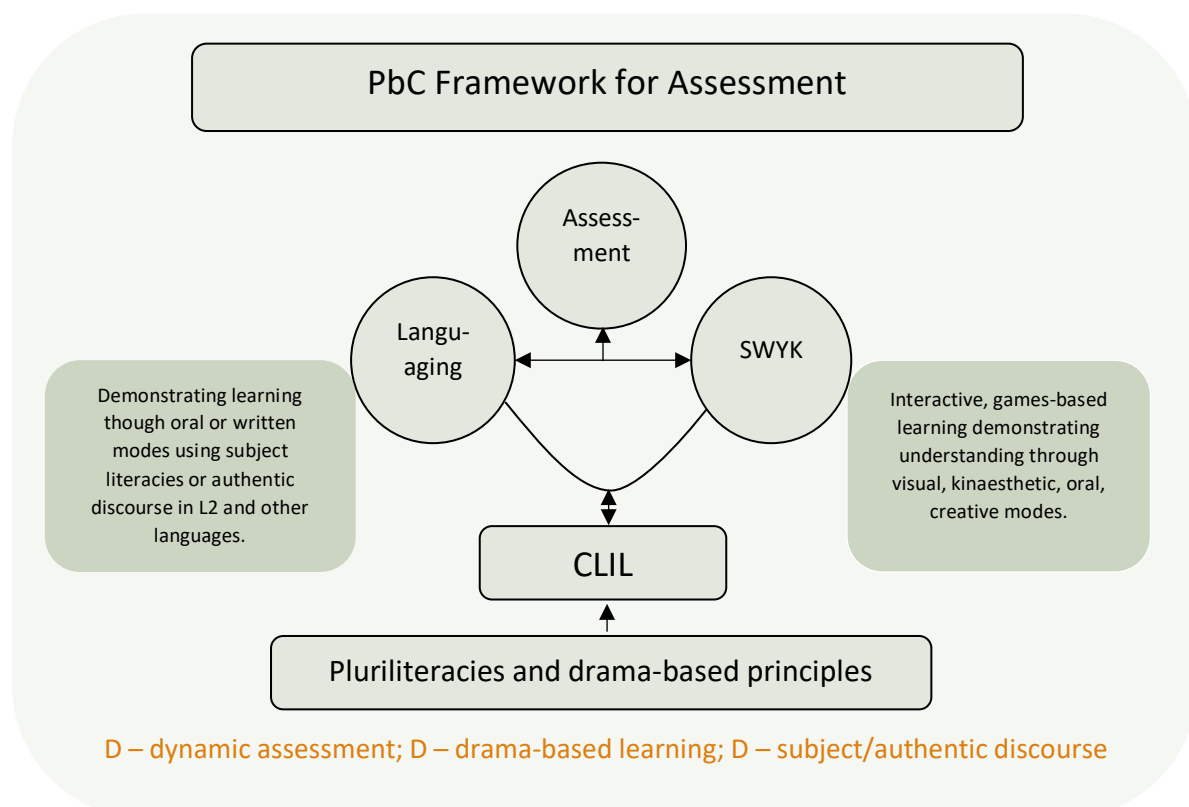


Figure 1: The main elements of the PbC Assessment Framework

The PbC Assessment Framework supports the construction of CLIL Learning Events relating to a specific theme or topic embedded in curriculum subjects. Within this framework, learning is continuously formatively assessed using dynamic and highly interactive strategies including establishing ‘norms’ of drafting, redrafting, co-designing through dialogue, mentoring, feedback and feedforward as learning unfolds. Students are encouraged to demonstrate their understanding of key concepts and to develop

the use of the significant cognitive discourse functions needed to express themselves in the relevant domain (e.g., the discourse of science) and according to the genre requirements inherent in the structure of each SWYK Event.

7. Designing PbC Learning Events

Supplementing the PbC Assessment Framework introduced in the previous section, the PbC team devised a model – the Five-Step Learning Event Planner – to provide support for teachers in designing pathways to scaffold learners’ linguistic and conceptual understanding of the subject matter. Similar to the dynamic PbC Assessment Framework which it is based on, the model integrates the three perspectives of PTDL, drama-based learning and teaching, and dynamic assessment. The Five-Step Learning Event Planner outlines suggested component tasks and activities which lead up to the learning event (SWYK). The Five-Step Learning Event Planner spells out the idea of a learning cycle where teachers and learners work in reflective and dialogical ways to create subject or thematic learning pathways. The planner provides both suggestions for task sequencing and task design that fit the learning needs of the group and individual learners:



Figure 2: The Five-Step Learning Event Planner

In order to allow for consistent backward planning, the starting point is to identify and define the aims and outcomes of the learning event. Mediated by selected tasks and scaffolding, the subsequent steps map progression through the relevant learning processes of exploring subject-specific content, discourse and learners’ ability to collaborate, and through multimodal languaging.² The steps provide suggestions for design principles rather than sequential stages to be strictly followed.

In the first step, ‘Learning Focus’, fundamental decisions concerning aim, purpose and direction of the Learning Event need to be taken, either by the teacher or in cooperation with the learners. The decisions include identification of the subject curricular theme for study; which key concepts need to

² A compilation of resources supporting teachers to work with the Five-Step Learning Event Planner is available in the Ebox on the PbC website at <https://www.playingbeyondclil.eu>.

be learned; the kind of problem-solving and/or critical thinking opportunities needing to be prioritized; which conceptual and modes of linguistic expression/demonstration are most relevant for assessment; and the type of formative and summative assessment tasks that are the most appropriate. The second step, 'SWYK Event', involves selecting the SWYK Event most suited to the learning focus defined; the kind of language learners will need to use, the relevant linguistic functions (CDFs) to develop further; and which other social, cultural, and cognitive tools they will need. The 'Design of Tasks' is the third step which targets building step-by-step tasks to enable learners to construct the necessary subject specific knowledge, concepts, procedures, metacognitive strategies (subject specific literacy) and the relevant language (discourse). Further, task types may be selected which serve to foster creativity and skills for multimodal expression. Considering that different kinds of concepts require different kinds of language, the design will flexibly focus to build and refine the type of language students will need. In prioritizing the language needed and making academic literacies visible to learners, questions concerning the role of implicit and explicit teaching techniques within the design will become important. Further, a connection should be made identifying cognitive discourse functions needed to link subject specific concepts and the language demanded by the process drama tasks which may be significantly different from regular classroom discourse. Whilst dynamic assessment permeates PbC learning processes, the fourth step, 'SWYK Assessment', concerns assessing the 'performance' of the SWYK Event. Using dynamic and transparent tasks, processes can involve teacher, peer- and/or self-assessment including feedback and feedforward. The final step, 'Reflection', provides teachers and learners with means to reflect upon what has been learned, how the learning process could successfully be facilitated and what options for improvement can be negotiated to inform progression and a sense of achievement.

For dynamic assessment to be successful, however, teachers should aim to ensure that learners are aware of the strategies they can use, that learning processes are openly discussed and explored by both teachers and learners, and that the teachers' role in mentoring involves recurrent 'learning conversations' with individuals, groups or peers. We envisage learning conversations to be dialogic exchanges between teachers and learners, and between peers. Hence, they can become the focus in assessment 'as' learning and also facilitate assessment for learning, for example, in providing feedback and feedforward. Appropriate mind-sets provided, conventional interactions between teachers and learners or among peers can turn effortlessly into learning conversations. Boyd (2014, p. 444, quoting Alexander, 2004) lists some of the teacher strategies that have been identified through using learning conversations: "building on the [learner's] interests; recasting; extending; questioning; allowing thinking time; making connections; introducing new vocabulary; and aiming to achieve a balanced dialogue despite the teacher's position of power". In our framework, learning conversations enable teachers to listen to learners and include their voice in the design of pathways for learning subject discipline content (Lyle, 2008) and in opening up opportunities for greater ownership and learning partnerships. Learning conversations are ideally about what is working well and what could be improved, and always about what learners have achieved and want to achieve next. They also play a fundamental role in enabling feedback criteria to be co-constructed and used effectively throughout the learning stages by learners and with learners. The ongoing mentoring, dialoguing, use of learning conversations and feedback/feedforward serve to guide learners throughout all the stages rather than only as the summative assessment 'of' learning during the enacted learning event.

8. Conclusion

We have argued that deeper learning in CLIL can effectively be mediated within learning environments building on drama-based learning, which is itself conceptually linked with process drama in education.

Such learning environments are required to combine scaffolded task-cycles (Polias, 2016, p. 8) with formats for teacher-learner and peer-to-peer interaction aiming far beyond reproductions of prefabricated knowledge and recitals of established wisdom. Deeper learning processes are contingent on a classroom culture based on the fundamentals of dialogic teaching (Alexander, 2004), peer collaboration and joint reflection. In this article, we have detailed and discussed the PbC approach which offers learning events that take into account these important premises. The underlying PbC Framework for Assessment captures and relates the three fundamental elements of dynamic assessment, discourse, and drama-based approaches in order to offer learners assessment 'of' and 'as' learning: in other words, assessment that guides, supports and scaffolds learning throughout the learning process and thus moves beyond summative assessment 'of' learning as the dominant source of feedback for learners. The PbC approach offers teachers opportunities to establish and navigate drama-based learning environments, which make purposeful use of Show What You Know events in project-related classrooms, and the affordances they provide for creative thinking and multimodal languaging opportunities. PbC learning events provide affordances that draw on diverse forms of symbolic communication aiming for learners to build factual, conceptual, strategic, and metacognitive knowledge and skills related to subject-specific literacies. The Five-Step Learning Event Planner outlines ways for task design and task sequencing to navigate learning pathways within the complex environments provided by the PbC Learning Events. The heart of the PbC project is dynamic assessment as the key activity of mentoring learning. Teaching through PbC Learning Events orchestrates the process of learners' working on real-world problems in meaningful and engaging ways guided by process drama and multimodal languaging within the context of the interactive macro genres of SWYK Events.

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