

(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.

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.

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).

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”.

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.

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.

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.

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.

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.

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.

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.

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 Kramsch (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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