



a place of mind

THE UNIVERSITY OF BRITISH COLUMBIA

Centre for Intercultural Language Studies (CILS)

Welcome

The Centre for Intercultural Language Studies (CILS) welcomes you to its 10th Annual Symposium: “Intercultural Research: Looking Back, Looking Forward.”

We are an interfaculty research and development centre at the University of British Columbia (UBC), sponsored and supported by three major UBC bodies: the Faculty of Arts, the Faculty of Education, and Continuing Studies. Founded in 1994, CILS is entering its 20th year of service to the language teaching and learning community at UBC and beyond.

Programme

Time	Scheduled Event	Location
8:00-9:00 am	On-Site Registration & Refreshments	BUCH A, lobby
9:00-9:15 am	Welcoming remarks	BUCH A 102
9:15-9:45 am	Block 1 Concurrent Sessions	BUCH D 207, 213, 216
9:45-10:15 am	Block 2 Concurrent Sessions	BUCH D 207, 213, 216
10:15-10:30 am	Break & Refreshments	BUCH D 214
10:30-11:00 am	Block 3 Concurrent Sessions	BUCH D 207, 213, 216
11:00-11:30 am	Block 4 Concurrent Sessions	BUCH D 207, 213, 216
11:30-11:45 am	Break & Refreshments	BUCH D 214
11:45-12:45 pm	Keynote Speaker Presentation	BUCH A 102
12:45-2:00 pm	Lunch	BUCH D 214
2:00-2:30 pm	Block 5 Concurrent Sessions	BUCH D 207, 213, 216
2:30-3:00 pm	Block 6 Concurrent Sessions	BUCH D 207, 213, 216
3:00-3:15 pm	Break & Refreshments	BUCH D 214
3:15-3:45 pm	Block 7 Concurrent Sessions	BUCH D 207, 213, 216
3:45-4:45 pm	Workshop	BUCH D 219
4:45-5:00 pm	Concluding remarks, door prize	BUCH A 102

Keynote Presentation:
***National Cultural Values and International Education in English:
Conflict Resolution***

Dr. Galina Elizarova, Herzen State Pedagogical University of Russia

Abstract:

Within the framework of cognitive linguistics (Langacker, 1987; Talmy, 2000), Dr. Elizarova analyses learning foreign languages as a part of human cognition. Emphasis is given to the nature of one's own native culture and how it affects all personal aspects. They certainly include communication in another language. The latter becomes critical when learners lack exposure to the cultural values of the target language community. Drawing on her own research, Dr. Elizarova demonstrates how Russian university students construe messages in English relying on their native conceptualization of time, personal space, law, etc. When these students go on exchange to the United States, they realize that their messages, albeit morpho-syntactically correct, convey values and beliefs that are strikingly different from those of the target culture. For example, some students truly believe that if they process ideas from the literature to the point that they feel the ideas become their own, they are less obliged to cite the corresponding sources. Approaches to resolving conflicts through cultural mediation as a classroom practice are offered.

Presenter bio:

Dr. Elizarova is a Professor in the Department of English Language Teaching at Herzen State Pedagogical University of Russia. She has been an active contributor in the development of new educational programs for training professional interpreters, translators, and foreign language educators in Russia. Her book "A Culture-Based Approach in Teaching Foreign Languages" received an Honorable Mention from the Ministry of Education and Science of the Russian Federation.

CILS workshop:
Engaging Interculturally: Finest Moments and Best Mistakes
Samuel Navarro, Mackie Chase & Karen Rolston, UBC

In this workshop, we will work around the notions of relevance, reciprocity, responsibility, and respect (Kirkness & Barnhardt, 2001) as a concrete proposal to promote relatively healthy intercultural exchanges in a Canadian post-secondary environment. When students join an institution such as UBC, they bring their own mental frameworks that are heavily loaded with linguistic and cultural information, with hopes, expectations, objectives. The university and its educators certainly have their own objectives/expectations and beliefs of how things should be done. Ideally we expect that, for example, students and educators find that their expectations are in alignment, but likely not all them will be. How sensitive are we to those differences? Is there respect across those different ways of doing things? Are students willing to adjust to the host educational community or do they simply expect to be accepted? What is our role, as UBC representatives and educators, to adapt?

Drawing on real life examples of intercultural conflicts, the audience will reflect on the concepts of the four “Rs”. They will also contribute their own stories of finest moments and best mistakes. Strategies for safe intercultural engagement will be presented.

Concurrent Sessions

	BUCH D 207	BUCH D 213	BUCH D 216
Block 1 9:15-9:45 am	<p>Promoting Place-Based Education in Local Indigenous Communities</p> <p>Renee Diemert, Vancouver School Board</p>	<p>Transforming Texan Students into Global Citizens</p> <p>Alejandro Garza, Tarrant County College in Fort Worth, Texas</p>	<p>Does Accent Still Matter? A Study from Language Learners' Standpoint</p> <p>Carmen Miranda-Barrios UBC, FHIS</p>
Block 2 9:45-10:15 am	<p>Appropriate Emotions for Intercultural Communication: A Discourse Analysis of Two Foreign Language Textbooks</p> <p>Sumin Fang, UBC, LLED</p>	<p>From Cultural Pluralism to Monoculturalism/Monolingualism: A Case in Point, Australia in the Interwar Period</p> <p>Stefano Gulmanelli, University of South Australia, School of Communication, International Studies and Languages</p>	<p>Beyond Talking Heads: Process Design for Effective Sino-Canadian Professional Exchanges</p> <p>Mackie Chase, Diane Owen, Karen Rolston, Emily Wu, UBC Continuing Studies, Centre for Intercultural Communication</p>
Block 3 10:30-11:00 am	<p>Living with an Accent: Linguistic Strategies of Immigrant Youth in Canada</p> <p>Dilek Kayaalp, UBC, EDST alumna</p>	<p>21st Century Transcultural Novels and Intercultural Reading Habits</p> <p>Arianna Dagnino, University of South Australia, School of Communication, International Studies and Languages</p>	<p>Models of Intercultural Competence: Looking Back, Looking Forward</p> <p>Natalia Balyasnikova, UBC, LLED</p>
Block 4 11:00-11:30 am	<p>Renfrew – Collingwood INTERactive... Interculturalism</p>	<p>Disrupting Spaces: Cultural Sites as Critical Public Pedagogy</p>	<p>An Inter-Religious Dialogue on Common Values between TESOL Professionals</p>

	<p>through Physical Activity (workshop)</p> <p>Paula Carr, Kat Cureton, Collingwood Neighbourhood House</p>	<p>Carlo Sayo, UBC, EDCP</p>	<p>Joel Heng Hartse, Saeed Nazari, UBC, LLED</p>
<p>Block 5 2:00-2:30 pm</p>	<p>Novice Writers and Source Use Practices in Graduate School</p> <p>Nasrin Kowkabi, UBC, LLED</p>	<p>Cultural Differences in Research? Indigenous and “Western” Approaches to Language</p> <p>Dean Mellow, SFU, Department of Linguistics</p>	<p>Encouraging Communication in Mandarin Chinese Learning through UBC Tandem Program</p> <p>Samuel Navarro, Qian Wang, UBC</p>
<p>Block 6 2:30-3:00 pm</p>	<p>Uniting Language and Culture: the UBC Tandem Language Learning Program</p> <p>Kevin Dickie, Marie Shuman, UBC Tandem Language Learning Program</p>	<p>How Can Self- and Social Regulation Foster Intercultural Communication?</p> <p>Denise Haugh, UBC, EDST</p>	<p>Effect of English Proficiency on International Students’ Survey Feedback</p> <p>Anna Mendoza, UBC, LLED</p>
<p>Block 7 3:15-3:45 pm</p>	<p>Imagining the Life of Another: Multicultural Literature and Reader-Response Theory (workshop)</p> <p>Anna Keefe, UBC, LLED</p>	<p>The Information Processing Theory and the Use of the Spanish Subjunctive Mood</p> <p>Ana Esmeralda Robles, UBC, FHIS</p>	<p>Community Interpreting: The Missing Link in Intercultural Research in Canada</p> <p>Young Joe, Arbutus College</p>

Abstracts

	PRESENTER	DESCRIPTION
1 A	<i>Renee Diemert, Vancouver School Board</i>	<p>Promoting Place-Based Education in Local Indigenous Communities</p> <p>Place-based education offers a unique way to introduce Indigenous beliefs, values, and culture, while experiencing the local outdoor environment as the classroom and reconnecting youth to the land (Hanley, 1996; Knapp, 2005). Indigenous knowledge is an essential part of the national heritage of Canada and must be preserved. Stakeholders should work together to ensure that Indigenous knowledge is promoted in all educational settings (Ministers National Working Group on Education, 2002). The Royal Commission on Aboriginal Peoples states the Canadian government has the responsibility to support Aboriginal initiatives to preserve and revitalize languages to undo the harm of assimilation practices (Kirkness, 1998).</p>
1 B	<i>Alejandro Garza, Tarrant County College in Fort Worth, Texas</i>	<p>Transforming Texan Students into Global Citizens</p> <p>Exposure to other cultures and languages helps students build critical thinking skills and promotes ambiguity tolerance (Brown, 1994). The Tarrant County College Study Abroad Program in Costa Rica has been an attempt to take students from the classroom into the native cultural context. The program aims to benefit students academically, professionally, and personally and provides a deeper understanding of global awareness as they immerse into the culture by staying with local families, attending a local university and participating in an array of cultural activities. This session will highlight the improvements of the program, its best practices, and the students' international educational experience established by Tarrant County College to transform students from a local Texan community into global citizens.</p>
1 C	<i>Carmen Miranda-Barrios, UBC, FHIS</i>	<p>Does Accent Still Matter? A Study from Language Learners' Standpoint</p> <p>The controversy about language instructors' accent (i.e., the manner of pronunciation) has mainly targeted the perceptions and attitudes of learners of English as a foreign and second language. Some studies have consistently shown a tendency for learners to favour a native speaking accent or being able to speak like a native speaker (Butler, 2007; Derwing, 2001). However, less is known about this topic in Romance language learning in Canada. The current study analyzes the attitudes and preferences of 80 learners of French and Spanish reported on their reasons on why accent could still matter based on their reasons for learning the target language.</p>
2 A	<i>Sumin Fang, UBC, LLED</i>	<p>Appropriate Emotions for Intercultural Communication: A Discourse Analysis of Two Foreign Language Textbooks</p> <p>In intercultural communication, people do not only exchange messages, but attempt to read each other's emotions. Other than facial expression and body language, language itself also serves as</p>

		<p>context for emotion understanding. However, mainstream foreign language textbooks cannot effectively socialize users into recognizing emotion variations of the target language, because they provide limited linguistic examples for emotions such as rage, depression, or anxiety. If textbooks demonstrate how people of that language respond to challenging life situations emotionally rather than always speaking calmly and displaying polite characters, learners can acquire a sufficient corpus to express their own emotions within another culture.</p>
2 B	<p>Stefano Gulmanelli, <i>University of South Australia, School of Communication, International Studies and Languages</i></p>	<p>From Cultural Pluralism to Monoculturalism/Monolingualism: A Case in Point, Australia in the Interwar Period</p> <p>The paper presents the historical case of a culturally plural society being transitioned into a monocultural/monolingual one. It shows how, in the interwar period, Australian governments used demography — both through immigration quotas and by means of ad hoc representations of the nation’s population – and language policies to enforce a monocultural/ethnocentric society. It concludes with some reflections on the legacy of the ensuing ‘monolingual mindset’ in Australia’s policies in education and language.</p>
2 C	<p>Mackie Chase, Diane Owen, Karen Rolston, Emily Wu, <i>UBC Continuing Studies, Centre for Intercultural Communication</i></p>	<p>Beyond Talking Heads: Process Design for Effective Sino-Canadian Professional Exchanges</p> <p>Many short programs for international professional groups have been designed as a series of talking heads addressing silent audiences through an interpreter. Presenters will share specific examples of communication processes they have found effective for promoting interactive Sino-Canadian professional exchanges. Since 2008 UBC’s Centre for Intercultural Communication has organized one-week programs for Chinese professional groups. Each presenter will share personal experience of finest moments and useful mistakes in working across languages, cultural differences, and time constraints to build welcoming and dynamic environments for mutual Sino-Canadian learning. Applications and experiences in other learning contexts, present and future, will be explored.</p>
3 A	<p>Dilek Kayaalp, <i>UBC, EDST alumna</i></p>	<p>Living with an Accent: Linguistic Strategies of Immigrant Youth in Canada</p> <p>This inquiry offers a unique opportunity to explore the diverse language experiences of immigrant youth in general and Turkish immigrant youth in particular in multicultural Canada, which differs in significant ways from Turkish immigrant experiences in European countries (e.g., Germany) due to very different historical and contemporary immigration policies and social practices. At a theoretical level, it contributes to the international debate about youth, ethnicity and language and uncovers the cultural and linguistic strategies of minority youth to negotiate inclusion and exclusion in host countries.</p>
3 B	<p>Arianna Dagnino, <i>University of South Australia, School of Communication, International Studies and Languages</i></p>	<p>21st Century Transcultural Novels and Intercultural Reading Habits</p> <p>This paper analyzes how reading and studying transcultural literary works may induce intercultural understanding and develop intercultural self-awareness. It focuses in particular on two elements that characterize 21st century "transcultural novels": polyglossia and translanguaging. In their border-crossing nature transcultural novels allow readers to reconcile different linguistic/cultural perspectives, opening up new cultural imaginaries.</p>

3 C	Natalia Balyasnikova, UBC, LLED	Models of Intercultural Competence: Looking Back, Looking Forward Drawing upon multiple research paradigms this presentation examines different models of intercultural communicative competence in teaching English as an additional language. Benefits of adopting an intercultural approach to teaching as well as its challenges are examined.
4 A	Paula Carr, Kat Cureton, UBC – School of Kinesiology and Collingwood Neighbourhood House	Renfrew – Collingwood INTERactive...Interculturalism through Physical Activity (workshop) The Renfrew- Collingwood Neighbourhood of Vancouver and the UBC School of Kinesiology will share their experiences and outcomes from their initiative called INTERactive. This workshop will describe how they brought people, sectors and partners together to build connections with those that are different from one another using physical activity as the common interest and tool that unites. This workshop will share the approaches, results, relational advancements achieved through this innovative partnership as well as the challenges they are working to overcome. They will also be encouraging engagement of the participants to “ <i>Try something new with people not like you.</i> ”
4 B	Carlo Sayo, UBC, EDCP	Disrupting Spaces: Cultural Sites as Critical Public Pedagogy This paper questions the visibility of public cultural spaces in Vancouver dedicated to the Filipino community, and how they might work towards the notion of place making and belonging. How do they work to represent or disrupt intercultural discourse of multiculturalism, migration and settlement in Canada?
4 C	Joel Heng Hartse, Saeed Nazari, UBC, LLED	An Inter-Religious Dialogue on Common Values between TESOL Professionals The presenters find hope for an inter-religious dialogue in a common ground. While Canagarajah (2009) argued that both religious and critical scholars have commonalities in rejecting positivist orientation to knowledge, we feel that the two of us have more in common to encourage a dialogue about relevant religious or faith-related topics in our discipline. In other words, we recognize that we will have different orientations to the world and to each other's perspectives because we are shaped by different religious, cultural, social, and linguistic traditions or habitus(es) (Bourdieu, 1991), but we also share the common ground of being adherents to “ancient organized religions.” We would like to learn from the standpoint of the audience in our presentation.
5 A	Nasrin Kowkabi, UBC, LLED	Novice Writers and Source Use Practices in Graduate School This presentation starts with a brief background on the rationale for my study on the graduate students’ source use practices in academic writing and reveals available data on the existing issues of students with the use of source texts. I hope to share my experience of recruiting participants, data collection, and initial data analysis. Part of the data concerning the attempts of a graduate student for integration into her academic writing community along with the challenges she encountered and the strategies she employed to overcome them will be presented.
5 B	Dean Mellow, SFU, Department of Linguistics	Cultural Differences in Research? Indigenous and “Western” Approaches to Language Indigenous scholars have strongly criticized the typical methods of Western research (Battiste and Henderson, 2000; Smith, 2012). Using critical discourse analysis (Said, 1978), this paper examines the nature of typical Western scientific methods. To illustrate these

		<p>methods, this paper examines linguistic research (e.g., Carnie, 2002; Chomsky, 1988). The analysis reveals that many Western researchers work within only one theoretical paradigm and engage in competitive practices in an attempt to achieve “domination” (Kuhn, 1970). Single-paradigm research may allow research that de-emphasizes diversity and is not constrained by concerns for educational application or for social and cultural implications.</p>
5 C	<p>Samuel Navarro, <i>UBC, FHIS,</i> Qian Wang, <i>UBC, Asian Studies</i></p>	<p>Encouraging Communication in Mandarin Chinese Learning through UBC Tandem Program</p> <p>The Chinese-English Tandem Program is a pilot project that is designed to encourage student interaction in target language after class. In this program, native Mandarin speakers and beginning learners of Mandarin volunteered to meet after class and learn each other’s native languages. Preliminary results showed that students who participated in the project experienced a larger increase in willingness to communicate in Mandarin after the project. They also have a greater increase in motivation and decreased anxiety in using the language. It is argued that offering opportunities for non-monitored language interaction outside the regular classroom time is helpful for language learning.</p>
6 A	<p>Kevin Dickie, Marie Shuman, <i>UBC Tandem Language Learning Program</i></p>	<p>Uniting Language and Culture: the UBC Tandem Language Learning Program</p> <p>The expression “it takes two to tango,” or rather, it takes two to tandem, comes to life in the UBC Tandem Language Learning Program. Guided by facilitators and weekly topic sheets, individuals are paired to help learn and teach each other their languages. These topics have been organized into a guidebook, which, rather than focusing solely on language learning skills, will include an updated curriculum geared more towards the cultural aspect of language learning. It will also give facilitators direction in the pedagogical aspects of the program, and will serve as the foundation for future leaders in the UBC Tandem Language Learning Program.</p>
6 B	<p>Denise Haugh, <i>UBC, EDST</i></p>	<p>How Can Self- and Social Regulation Foster Intercultural Communication?</p> <p>It is my aim to foster English language learning in higher education that is participatory, collaborative, and inclusive, the characteristics of intercultural communication. Communication that is directed toward establishing social relations and progress towards shared goals set up the conditions for developing a community of learners. Learners who share and co-create knowledge with one another enter into new and dynamic relationships with one another. Yet co-constructed learning is not always homogeneous. How may my future practice as an English language instructor facilitate this learning process to promote intercultural communication? Self-regulation and social forms of regulation may provide the means.</p>
6 C	<p>Anna Mendoza, <i>UBC, LLED</i></p>	<p>Effect of English Proficiency on International Students’ Survey Feedback</p> <p>Universities commonly assess satisfaction with their international programs through large-scale surveys and interviews. These methods lack consideration of respondents’ English proficiency, which affects their readiness to discuss problems, unless these problems are extremely negative and rare experiences. In contrast, subtle but common challenges faced by the cohort at large can be overlooked. This study analyzes 15 international student interviews with vocabulary profiling software to determine English proficiency,</p>

		then examines them for perspectives on intercultural integration. Findings suggest that feedback on this issue needs to be gleaned from higher-proficiency students who have built solid interpersonal relationships with peers and program staff.
7 A	Anna Keefe, UBC, LLED	Imagining Life of Another: Multicultural Literature and Reader-Response Theory (workshop) This workshop will explore limitations and possibilities for applying reader-response theory in the context of multicultural literature. Where students are working to engage with unfamiliar topics and worldviews, reliance on their own experiences to frame the text can result in narrow and distorted interpretations of other realities and cultures. This workshop will engage with examples of children's novels and picture books and accompanying curriculum documents to explore challenges and opportunities of reader-response theory for learning about difference, including overlooked opportunities for enriching the process.
7 B	Ana Esmeralda Robles, UBC, FHIS	The Information Processing Theory and the Use of the Spanish Subjunctive Mood The subjunctive mood is one of the most difficult concepts learned and students have a hard time applying it. The purpose of this paper is to use the information processing theory to explain why students have difficulty learning the Spanish subjunctive mood. In accordance with the Information processing theory students need more time to practice and automatize the sub task of the subjunctive mood and then focus on the greater schema. Data collected from Anglophone students in Spanish 102 at the University of British Columbia showed a positive correlation between the number of years studying Spanish and the correct use of the subjunctive mood.
7 C	Young Joe, Arbutus College	Community Interpreting: The Missing Link in Intercultural Research in Canada Are you bilingual? Does being bilingual make you an interpreter? Having two hands (languages) does not automatically make you a pianist (interpreter). Then what makes you an interpreter in intercultural communication? An interpreter with 10 years of experience in Canada, Australia and South Korea will discuss how discussions on inter-culturalism at UBC are missing one of the core components of intercultural communication and how inclusion of studies on community interpreting in intercultural research in Canada is much needed. Ask her why she had to go Down Under to acquire her Master's in Interpreting and Translation.

Thank You

Many thanks to Dr. Elizarova for the keynote presentation at this year's Annual Symposium, as well as to all the presenters for choosing to share their work with the CILS community. Warm thanks as well to all those who have generously donated their time, shared their advice, and offered their support to make this event happen. In particular, thank you to the following individuals for their contributions:

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CILS Advisory Committee:

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