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DALARNA

# **NIC Conference 2023: Intercultural Communication with a Focus on Languages, Narratives and Translation**

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## **Book of Abstracts**

## **Adler, Silvia & Dotan, Isabelle (Bar-Ilan University)**

*The Intercultural Audience and its Sensitivities: The Case of Textbooks for Teaching French as a Foreign Language*

Looking at a selection of French as a foreign language (FFL) textbooks intended for higher education and leading to B1 level of the CEFR, one might think that we live in a perfect world where there is good understanding and peace, a world denied of delinquency, prejudice or hatred. One gets the impression that these textbooks rather promote a binary world in terms of sexual identity and a vision of the world in which people always behave in an exemplary manner, displaying perfect control over their bodies and their speech. Of course, this is far from reality, but FFL textbooks persist in their non-representation of delicate issues and taboos, or in their evasive treatment of such issues. The same goes for the way France is portrayed in these works: France seems like a paradisiacal place, displaying only just one side of the coin. However, every country undergoes crisis, and deals with both physical and verbal violence. Since most of these textbooks originating in France are exported to different countries, it can be assumed that they take into account the sensitivities of diverse target audiences and the scenario that some of the contents may arouse antagonism among teachers and learners. In our particular case, an Israeli university, beyond the abovementioned sensitivities, intercultural considerations such as these are all the more relevant since FFL classes are heterogeneous, in terms of not only language levels, but also, and mostly, in term of cultural diversity. Since Israel is a land of immigrants, our classes are composed of students from different nationalities and religions. Our aim is thus (a) to examine the extent of the representation – or non-representation – of taboos and other sensitive topics in a selection of FFL B1 textbooks, and (b) based on the students' experience and feedback, to verify whether this kind of content control is indeed justified. Does this kind of idealization constitute an efficient prelude for the students' future encounter with the target country? In other words, do these books faithfully mediate the target culture, considering the fact that intercultural encounters also mean getting to know the Other and tolerating diversity?

*Keywords:* intercultural communication in higher education, FFL textbooks, language policy, intercultural encounters, taboos

## **Ahlsén, Elisabeth & Allwood, Jens (University of Gothenburg)**

*An analysis of Chinese reactions to and impressions of Swedish culture*

The paper is based on an analysis of observations of a group of Chinese graduate students and university teachers visiting Sweden in the summer of 2023. During 14 days, the participants took part in an introductory course in intercultural communication. They were making observation on Swedish culture from day 1 and reported their observations in discussions and by responding to a questionnaire at the end of the course. The paper highlights their findings of expected and unexpected similarities and differences between Chinese and Swedish culture. The purpose of the study was to identify impressions of Swedish culture from a Chinese perspective.

The subjects were 20 Chinese participants in a two-week course on intercultural communication, held in Sweden in August 2023. They were graduate students and postdocs/lecturers from a number of Chinese universities (Wuhan, Chongqing, Guangzhou, Shanghai, Beijing, Northwest University).

Their assignment was to identify similarities and differences between Chinese and Swedish culture, expected and unexpected, and to report their findings 1) orally at the end of the course weeks, 2) by

filling in questionnaires at the end of the course, and 3) in papers on individually chosen themes, to be included in a Chinese publication. The sources they used were internet and other media information, study visits to Swedish institutions, literature and interviews with Swedes and Chinese immigrants in Sweden.

This paper is based on the analysis of results presented at the end of the two-week course in Sweden and discussions of these results in the group. The chosen themes where similarities and differences were observed were: Having children, Age discrimination, Sex education, Local Newspapers, Keeping pets, The image of IKEA, The influence of TikTok, memes etc., Waste handling, Education, Access to nature, Food culture, Gym culture, Car manufacturing. Observed similarities and differences are presented and discussed.

## **Aida Niendorf, Mariya; Lee, Joseph; Ädel, Annelie & Garcia-Yeste, Miguel (Dalarna University)**

*Perceptions of intercultural communication in multilingual Swedish workplaces: Findings from a pilot study*

Contemporary workplaces are often characterized by diversity, involving participants from multiple linguistic and cultural traditions (e.g., Angouri, 2014). In such settings, participants draw on their rich cultural assumptions and values to co-construct meaning (e.g., Takamiya & Aida Niendorf, 2019), as language use and communication patterns have been found to be inextricably linked to different group belongings. While diversity enriches workplace interaction linguistically and culturally, it also presents “communicative challenges to many employers and co-workers” (Holmes, 2018, p. 335). These communicative challenges include increased likelihood of miscommunication, social exclusion (Lønsmann, 2014), and limited interpersonal communication (Tange & Lauring, 2009). While considerable research has been devoted to understanding intercultural workplaces communication, little research exists on the linguistically and culturally diverse Swedish workplace. To gain greater insights into how diversity may enrich workplace interaction and the communicative challenges employees may experience, this pilot study explores employees’ attitudes to and beliefs about intercultural communication in the Swedish workplace. The pilot study is part of a larger project on digital professional communication in multilingual workplaces in Sweden. Five employees in managerial positions in Swedish higher education and corporations were interviewed. We adopt a critical intercultural communication approach, seeing “culture” as a dynamic concept, which employees may attribute to self and others, and (dis-)align with in different ways. Findings show that: (a) language competence in English is seen as indexing general competence; (b) categorisations of cultures are prevalent: Participants often view culture as synonymous with nation and point at differences between groups as a challenge to achieve effective communication; (c) identity and face are foregrounded: Some participants feel like a different person when using a different language, while others see a specific language as a way to adopt a different persona or professional role; and (d) culture and language are used to explain group dynamics (e.g., feeling as an outsider or as part of the group), and as tools to actively integrate or exclude others. The material has raised our awareness about not seeing the workplace as a monolith, but workplaces may be marked by internal variation when it comes to intercultural communication.

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## **Ali, Sarah & Lüken-Klaßen, Doris (University of Bamberg)**

*The Importance of Being Understood: Language and the Reciprocal Intercultural Communication in Social Professions as a Tightrope Walking*

In an era of considering the world as a global village with fluidity of knowledge, cultures, and crises, the acquisition of intercultural competence has become an inevitable need. Communicating with people from different cultures, verbally and non-verbally, is a constituent condition for togetherness and healthier communities in such a globalized diverse world.

To investigate migration-related knowledge, challenges, and intercultural communication processes in social professions, we conducted semi-structured in-depth interviews with professionals of German family centers in two waves: 32 interviews in 2016 and 33 interviews in 2019. The computer-assisted qualitative longitudinal analyses reveal ambivalent articulations about intercultural communication of the professionals encountering families of different countries. They demonstrated openness to intercultural encounters, but also narrated uncertainty and apprehension about how to cope with heterogeneous cultures. Regarding the role of language and communication styles in counselling migrant families, in particular refugee families, non-verbal codes were expressed as relevant, but even more, their verbal counterparts were emphasized as crucial. Both are influential factors in creating and nourishing intercultural relationships, reducing conflicts, concerns, and misunderstandings and in providing empathic and useful counselling and support. Within the environmental context, however, the professionals reported a high rate of information load, which provoked an aroused overwhelm and uncertainty for both parties involved: professionals and refugee families. These affective depictions outweighed in the first wave and faded out in the second, when language issues were perceived as important, but less pressing. An underpinned reciprocal increasing intercultural sensitivity could be detected as a critical and simultaneously auxiliary part of promoting refugees' cross-cultural adaptation process, as well as of strengthening intercultural conversational competencies on the part of the professionals.

Intercultural communication asserted itself as a dynamic, multifaceted, and enriching factor for both professionals and outreached families with different cultural backgrounds. The merits of assessing intercultural communication apprehension and evolving the related competencies in the social work arena ensure the building of more solid bridges across cultures and the enhancement of the socio-cultural context of organizations.

**Keywords:** Intercultural communication; language; migration; refugees; counseling and family centers

## Allwood, Jens (University of Gothenburg)

*On the tension between the normative goals of culture preservation and global mutual understanding*

On the basis of Allwood (2023) and a survey of literature, some of which is listed below, I will discuss one of the difficult issues related to intercultural communication. The problem can be described as follows. Many people on Earth have the following two normative goals:

1. We want to preserve the 6800 languages and cultures on Earth. This leads to efforts and initiatives aimed at sustaining linguistic and cultural diversity but it also leads to sustaining problems of understanding between the people who use the languages and live in the cultures.
2. We want to have global intercultural and inter-linguistic understanding, in order to facilitate international peace and cooperation between people in the different language and culture groups.

At first glance it seems as if these two goals are incompatible but are they totally incompatible? If not - how can the tension between them be mitigated? This paper discusses some of the possible mitigating factors.

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## **AlSamara, Kinda (The Australian National University)**

### *Language Dynamics in Egypt and Syria: A Historical Exploration of Arabic*

The 19th century marked a transformative period in the Eastern Mediterranean, particularly in the regions of Syria and Egypt. It witnessed the expansion of trade networks, and increased interactions among diverse linguistic and cultural communities. Language, serving as a vital medium of expression and connection, assumed a central role in shaping intercultural dynamics during this era.

This research offers a comprehensive exploration of the intricate interplay of language in facilitating and occasionally constraining intercultural communication during the 19th century in Syria and Egypt. Drawing on insights from historical linguistics, sociolinguistics, and cultural studies, the study delves into several key dimensions.

Firstly, the research examines the profound influence of European scholars and their interaction with Arabic-speaking regions. It scrutinizes the impact of European languages, including French, English, and Italian, on local linguistic landscapes. European scholars shaped linguistic norms and practices through their contributions.

Secondly, the transformative role of translation emerges as a focal point. Language acted as a conduit for the exchange of ideas, literature, and cultural practices between the Arab world and Europe. The study illuminates how translations of European and Arabic literary works facilitated cross-cultural understanding, bridging distinct cultural domains.

Lastly, the study highlights the profound intertwining of language with personal and collective identities. It scrutinizes how individuals and communities navigated the mosaic of linguistic diversity and confronted questions of identity during this transformative period. It also underscores endeavours aimed at preserving linguistic heritage.

By shedding light on these multifaceted linguistic dynamics, this research offers insights into the complexities and opportunities that language use presented in 19th century Syria and Egypt. Moreover,

it provides historical context for contemporary issues surrounding language, identity, and intercultural dialogue in the Eastern Mediterranean.

In conclusion, this study highlights the nuanced role of language in shaping intercultural communication within the dynamic milieu of 19th century Syria and Egypt. It underscores the enduring relevance of these linguistic dynamics in contemporary linguistics, cultural studies, and global relations, forging a bridge between the past and the present.

## **Andersson, Nathalie (Linköping University)**

### *Intercultural teaching at SFI (Swedish for Immigrants)*

The curriculum for Swedish for Immigrants (SFI) include the following paragraph “The student should also be given the opportunity to develop intercultural skills by reflecting on his or her own cultural experiences and comparing these with every day, social, student and working life in Sweden” (Skolverket, 2022). Noteworthy about this paragraph is that the Swedish National Agency for Education (Skolverket) do not define the concept “intercultural skills”, neither in the curriculum nor in the extra documents which include comments to the curriculum.

The ever-growing body of research on interculturality is equally conflicting. On the one hand, several researchers has interpret the concept as something positive and desirable that enables people to bridge cultural differences, while others argue that the concept itself is problematic and reinforces power structures (Aman, 2014; Goldstein-Kyaga et al., 2016; de los Reyes & Martinsson, 2005).

The aim of this PHD-project is therefor to investigate how teachers at SFI interpret and define the concept intercultural skills, and in what ways they enable students to develop their intercultural competence. In order to answer the aim, the project poses the following research questions: a) How do teachers interpret the concept intercultural skills? b) In what way do teachers create classroom practices to enable students to develop their intercultural competence? c) Which opportunities and challenges do teachers think there are with working interculturally?

## **Aronsson, Mattias (Dalarna University)**

### *From Sunset Strip to Södra promenaden. Ulf Lundell as translator of songs*

Ulf Lundell is widely known in Sweden as a novelist, poet, painter, and as a singer-songwriter in the Dylan-Springsteen-Neil Young tradition. He has also translated nearly thirty tunes from English and recorded them on his own albums and singles from the 1970s to the early twenty-first century. The aim of this paper is to establish what translation methods have been used when the songs were transferred to the target language and covered by the Swedish artist. With the help of Johan Franzon's (2021) system of classification of popular songs in translation, I will try to find out whether the corpus material is dominated by cover versions that stay faithful to the source texts (“Near-enough translations” in Franzon's vocabulary) or freer variants such as “Lyrical hook transpositions” and “Single-phrase spinoffs” – or even target texts that do not resemble the source text at all (“All-new target lyrics”). I will specifically investigate if these target texts present the same shift that has been previously identified in Swedish renditions of French chansons – that is, a change over time from somewhat loose adaptations in the target language to more faithful translations. Finally, I will examine to what extent

techniques such as domestication and foreignization (Apter & Herman, 2016) and generalization and particularization (Vinay & Darbelnet, 1958) can be identified in the target texts.

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### **Ben Amara, Amna (George Simons International, diversophy)**

#### *Identity Narratives in the age of populism: A Tale of the West against Rest?*

“There would be no society without discourse” (Epstein, 2008). Indeed, as “a cohesive ensemble of ideas, concepts, and categorizations”, discourse plays an important role in creating harmony among the different individuals and bringing them under the same social fabric (Epstein, 2008). It is the power of discourse that creates communities and even states. This understanding of discourse draws heavily on Foucault’s seminal works which emphasize the interconnections between power and discourse and their role in legitimizing certain social practices while obscuring others. Dealing with power as discourse therefore allows going beyond the statist understanding of physical power, as it widens the realms of the concept and reopens the possibilities for more sophisticated investigations of the ideological structures governing identity narratives and power relations.

A case in point is the upsurge of populist movements in Europe and North America, which radicalized the discourse about belonging, leading to a redefinition of the boundaries of belonging and an identity of us versus them, their space, and our space. Through its focus on the different identity narratives promulgated by populist leaders, this paper will reveal that in their processes of national self-construction, these leaders represented the “Other”, whether it is social, political, ethnic, racial or even sexual, as an inevitable condition in determining the contours of the inside and the threats that might shake the stability of this inside. Thus, through this strategy of linking and differentiation, populists do not only create affinity and mutual trust between the members of the in-group, but also split the West from the rest. Loyalty in this context becomes a local and national attribute and the nation becomes a tightly knit family characterized by strong emotional and even primordial ties.

**KEYWORDS:** Populism, discourse, narratives, belonging, the national self, the alien other

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## **Close, Natalie (Tampere University)**

*State Language Policies and Culture: A case study on minority language and its use in modern Okinawa, Japan*

This paper looks at state language policies used against ethnic Okinawan minorities in the 19th century and their lingering effects today through original ethnographic field research conducted in Okinawa, Japan.

Until the Meiji era (1868), Okinawa and the surrounding islands were known as the Ryukyu Kingdom. As a tributary state of China, the islands were largely self-ruled and had their own distinct culture and languages (or dialects). However, following the expansion of Japan during the Meiji era the Ryukyu Kingdom became part of the Empire of Japan and the state of Okinawa was born. Soon after, the government of Japan adopted many policies aimed at unifying the country including strict language policies. These language policies forbade the use of any language other than standard Japanese and were enforced through systematic public humiliation in school, work and public life.

The language policies of the Meiji era officially ended in 1945 with the end of the second world war and America's occupation of the country. However, as this field research will demonstrate, these language policies have had a long-lasting effect on both the culture and current language use of the people of Okinawa. This research conducted in 2018 involved interviewing native Okinawan speakers of several different dialects on the main island of Okinawa in both formal and informal settings. Their first-hand experiences as minority language users from a variety of backgrounds represent the state of native-language use in Okinawa today. In some ways the use of native Ryukyu languages has continued, in part through the use of song, however the significant public stigma attached to using these languages remains today, and these languages are in very real danger of dying out.

This paper represents a case study of how the state language policies of the past still echo through to today, and highlight how they have caused difficulties in preserving both minority language and culture.

## **Colella, Gianluca (Dalarna University) & Proietti, Anna Lia (Istanbul Yıldız Technical University)**

*In the home of a Levantine family: languages and identities in transition*

This research aims to explore the phenomenon of multilingualism among the Italo-Levantines in Constantinople/Istanbul during the pivotal transition from the Ottoman Empire to the Kemalist Republic. The primary source for this investigation is the collection of Italian-language documents housed at the Salt Research in Istanbul, particularly the private archive of the Fabiato family (now fully digitalized). This archive comprises more than 1000 documents spanning from 1851 to 1973, with the majority originating in the first half of the 20th century. These records offer a comprehensive window not only into daily life in Istanbul, particularly on the Island of Büyükada, but also into the family's personal affairs. They provide insights into various aspects, including their home-cooked meals, the furnishings in their rented houses, and their gardening expenses.

Through the analysis of letters, official correspondence, and other documents, we aim to achieve two distinct objectives: one with a historical and cultural focus and the other with a sociolinguistic perspective. Regarding the former, our goal is to demonstrate how this collection serves as a valuable

historical resource, shedding light on the social and economic activities of a Levantine family during a specific historical phase when the decline of the Italo-Levantine civilization became particularly evident.

The latter objective, which is inevitably connected with the historical and sociocultural milieu, will concentrate on the unique multilingualism observed in this family, particularly emphasizing the peripheral role of the Italian language as a heritage language. Contrary to expectations, Italian is not the language associated with “affection” but rather serves as a means to maintain active official communication with embassies, consulates, or family/acquaintances (though not consistently) residing in Italy. Instead, for intimate communication, the family opts for French and Greek. Turkish, both Ottoman and modern, is almost exclusively reserved for communication with local authorities.

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### **Deschner-Warner, Jill & Kusche, Ramona (Mittweida University of Applied Sciences)**

#### *Multicultural Workplaces: Enhancing Intercultural Communication and Employee Sustainability - A Study of Expert Interviews*

In today's globalized business landscape, multicultural workplaces have become the norm, leading to diverse teams that bring together individuals from various cultural backgrounds. Effective intercultural communication within these teams is paramount for achieving synergy and success. Moreover, ensuring the sustainability and well-being of employees in such environments is crucial for maintaining engagement, productivity, and overall organizational growth.

Research has shown that effective communication has long been recognized as a critical factor in job satisfaction with numerous studies showing the link between communication and employee well-being, engagement, and overall job satisfaction. Interjecting the increase of migration and nondomestic workers entering the global job market, the need for intercultural competency is on the rise. The question in hand is what strategy is there in place to increase communication and competency within the multicultural workforce and where does this tie into job satisfaction? Through my research, I continue to study how effective communication strategies can bridge cultural gaps, foster collaboration, and nurture sustainable employee engagement. While there is a substantial amount of literature that addresses both employee engagement and intercultural competency separately, there is a noticeable gap in understanding the potential connection between these two concepts. Existing research often focuses on either employee engagement strategies or intercultural competence development, but few studies have searched into how the implementation of intercultural competency directly impacts employee engagement levels. Taking results from the literature review, I conducted expert interviews to gain more awareness of multicultural workplaces and to investigate if the importance of fostering intercultural competency training in organizations is key to enhancing employee well-being and satisfaction.

In my proposed presentation, I will discuss the literature review which provided the groundwork for my expert interviews. In addition, I address the experiences, challenges, and best practices identified by the experts. This information will lead to gaining a better understanding and acknowledge further

research and/or strategies to explore and identify factors that contribute to enhanced performance in intercultural workplaces.

## **Eckart, Maren (Dalarna University)**

*"Kopfkissen - a kiss for the head". The role of language in migrant identity formation in Susan Kreller's Elektrische Fische*

In Susan Kreller's youth adult novel *Elektrische Fische* (2019) life is not easy for 13-year-old Emma Keegan who leaves Dublin together with her mother and her siblings. A process of migration begins when she moves in at her German grandparents' house in the eastern part of Germany. Emma immediately wants to go back to Dublin and feels as someone "in-between", displaced between an Irish and a German identity. Her thinking is divided in binary dichotomies. Finally, Emma accepts herself as being "half and half", eg. as a halfy (Abu-Lughod 1996). *Elektrische Fische* is a migration novel about homesickness, about "Heimat" (belonging) and about the development of identity. In the paper I will analyze the role of language in the main character's process of dislocation and relocation. The novel also thematizes how identity - through language - is a perception of oneself and by others (e.g.: Emma's English is regarded to be incorrect by her German classmates because she speaks with an Irish accent). To find a new homeland is an act of doing belonging; the expression is used in reference to doing gender (Scheer 2014). Emma is doing belonging. Her reflections on identity and language demonstrate a status, which is often described by (post-)migration theories. The term "in-between" [already used metaphorical by Bhabha (1997)] opens spaces for (post)migration identities (Yildiz/Hill 2017), where national hybridity or hyphenates identities (Fotoutan 2010) is characterized by plurality and multiple senses of belonging.

The paper also focuses on another aspect of language in the novel, namely untranslated multilingualism, and cultural nonunderstanding (also) from the readers perspective. Emma often speaks English and uses Irish words which remain unexplained in the text. In addition, the story takes place at a fictional small town, Velgow, which has been part of the former GDR. Therefore, Emma learns a lot of expressions from GDR-time, which probably are unknown for the young readers (there is a glossary at the end of the novel). All in all, the aim of the paper is to explain the role of language in the formation of identity and for cultural understanding in *Elektrische Fische*.

## **El Amraoui, Randa (Hassan II University of Casablanca)**

*« The core of who you are » : Intercultural Representations in the Spiritual Discourse of Islam. A Study of the Written Texts of al-Junayd, Hujwiri, and Hallaj*

Since the conference aims to encompass various aspects of the broader field of intercultural studies, our contributions will revolve around the concept of interculturality within the spiritual realm. We seek to explore how spirituality contains intercultural representations, specifically focusing on Islamic mysticism. As our thesis delved into this specific subject titled 'Intercultural Representations in Mystical Discourse,' we intend to present our findings. Hermeneutics, the science of interpretation, serves as a means to unveil the unspoken aspects of Sufism. Sufism is precisely a religious path that allows individuals to engage with psychic and philosophical notions in pursuit of realization and illumination. We will observe how Sufi authors, such as al-Junayd, al-Hallaj and Hujwiri, alternately speak on behalf of the 'human self' and the 'divine self.'

The central question is as follows: How do Sufi texts contain representations pertaining to interculturality? Recognizing that the domain of interculturality can also be found in written documents and relates to otherness—both human and divine—'otherness' implies interculturality. So how can the mystical experience of the sacred be conveyed to the secular? Firstly, we will introduce the concept of otherness and its connection to Sufi discourse, as exemplified by a famous saying: 'I sought myself, and I found God; I sought God, and I found myself.' Subsequently, we will provide specific examples of Arabic texts translated into English, focusing on two notions: 'internal otherness,' which concerns the division of the self into the 'worldly self' and the 'higher self,' and the notion of 'external otherness,' which pertains to the differences in individuals' beliefs. Lastly, we will demonstrate that without otherness, there is no relationship between God and humanity. The point of convergence during the mystical experience, where the self dies in favor of the 'cosmic us,' precisely signifies divine unity and this is the core notion of spirituality human identity and interculturality : which means that being human is being one and many at the same time.

*Keywords:* otherness, Islam, human self and divine self, unity and plurality, divine manifestation in the world, Sufism, mystical experience and spiritual death, spiritual interculturality."

## **Fjordevik, Anneli (Dalarna University)**

*Transgenerational memory, language, and identity in Que Du Luus novel Im Jahr des Affen*

Que Du Luu's autobiographical youth adult novel *Im Jahr des Affen* (2016) is about search for identity and being different without feeling different. The 16-year-old main character Mini has Chinese roots, came to Germany as a small child as Vietnamese boat people and describes herself as a banana: yellow on the outside and white on the inside. She lives with her father in a shabby high-rise building in Herford where the father runs a Chinese restaurant and spends most of his time. The employees in the restaurant are also closely linked to the history of the Vietnamese boat people and the restaurant by this means reflect experiences of flight, foreignness, and homelessness. The visit of a Chinese uncle, who lives in Australia, strengthens the Chinese identity of the father and the expectations on Mini to preserve her Chinese identity and language are further reinforced.

This paper explores the fact that not only people but also ideas, memories, and images of identity cross borders and are established beyond the border lines (Nyman & Schimanski 2021). Narratives thus remain in the minds of the refugees and once they have arrived, they construct new configurations of belonging and becoming (Brambilla 2015). This affects the next generation as the refugees might have certain expectations on their children to preserve their original identity, language and belonging, regardless of whether the children have ever been in the home country or not. The next generation of the refugees may find themselves in a third space, caught between the "old" and "new" world. At the same time, they are expected to preserve their first language and cultural traditions and pass them on to future generations. Mini does not remember being in a refugee camp and the escape over the sea, even though these circumstances affect her entire life and shape her identity through transgenerational memories (Assmann 2006). In the eyes of other Chinese people, she cannot be anything else than Chinese and she must deal with a – to her - constructed image and narrative of Germanness and Chineseness/otherness and the dichotomic order that confines migrants to certain (constructed) social environments. In other words, this article highlights the voice of the next generation in migrant literature, and it pays particular attention to hybridity, inter- and transgenerational memories, and the expectations that the migrant children live with.

## **Hbabat, Imane & Nerci, Najate (Hassan II University of Casablanca)**

*Foreign Language Learning and the Development of Intercultural Skills: The case of FLE and EFL teachers in Morocco*

In our globalized world, young learners face the challenge of acquiring both linguistic and intercultural skills. Mastery of the non-verbal aspects of a foreign language is crucial to intercultural communication. Cultural exchange relies on non-verbal cues alongside verbal communication. Effective language teaching goes beyond grammar and syntax, integrating cultural and psychological dimensions. This approach helps learners to engage in stereotype-free social interaction (Lussier, 2004). Learners also acquire mediation skills for cultural conflicts (Collès, 2007). This study explores the perceptions of teachers of French and English as foreign languages in Morocco of the role of foreign language teaching in the development of intercultural skills. It aims to discover how teachers perceive the impact of language teaching on intercultural skills.

Research problem:

Morocco's growing international engagement and increasing migration flow have made it a multicultural hub. With the youth poised to engage in diverse environments, developing intercultural skills among them is paramount. In light of concerning issues like hatred, discrimination, and bullying, integrating intercultural and psychological aspects into language education becomes crucial for both students and teachers.

However, Morocco's school curricula and educational practices tend to overlook or sideline this dimension. This is a missed opportunity, as it plays a vital role in shaping learners' socialization process. This gap is especially noteworthy during adolescence, a phase critical to the formation of young individuals' identities.

Research hypotheses:

1. The cultural dimension is only moderately present in foreign language teaching/learning in Morocco.
2. Teachers are aware of the importance of foreign language learning in developing learners' intercultural skills.
3. Some external challenges and constraints prevent FLE and EFL teachers from adopting appropriate pedagogical approaches and activities to develop the learner's intercultural skills

Our study will be conducted with foreign language teachers in secondary school qualifying in Morocco. We opt for a quantitative approach while using the directive interview - with an open-ended question - as a data collection tool.

*Key words:* Cultural identity, language-culture, intercultural approach, intercultural competence

## **Hietaranta, Pertti (University of Helsinki)**

*Coping with cultural items in translation: a cognitive view of the problem*

The problem culturally specific items pose to translators is often attributed to the non-existence of ready-made lexical or phrasal target language equivalents. As Santamaria (2010: 516) puts it, in such situations, "[the recipients of translations] will need to make a greater effort than the target audience of the original text and some information will not be appropriately retrieved." And while Santamaria

does consider some of the cognitive effects of this problem, its causes are not analysed by her in a systematic manner or in any great detail.

The complexity of the problem is well elucidated by the sheer number of solutions proposed e.g. by Dickins (2012): his taxonomy contains a total of six different ways of tackling the problem posed by culturally specific items. Yet, his detailed analysis does not say anything about the cognitive factors that we might assume to lie behind the problem.

Here, I would like to suggest one concrete way of clarifying the situation and explaining by reference to human cognition why culturally specific items are sometimes such a hard nut to crack. Specifically, I suggest that, since professional translators typically only have a limited amount of time for a given project, the time pressure makes them occasionally jump, for specific cognition-related reasons, to less than fully warranted solutions and select less felicitous target language equivalents for given textual slots to be able to continue and ultimately complete their work.

This type of behaviour of considering a problem only in part has been examined in detail especially by Berger (2007) and Kahneman (2011), who both argue, on similar grounds but for somewhat different reasons, that our intuition occasionally supersedes our analytical behaviour when it actually should not.

This paper argues that culturally specific items occasionally make translators behave in a similar, less analytical manner to some extent and that they therefore sometimes end up using target language equivalents to culturally specific items that are not the best possible ones. A set of examples is provided to support this view.

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#### **Hildebrand, Kristina (Dalarna University)**

*Translating text into movement across cultures: Renaissance dance manuscript and realisation of choreographies*

To paraphrase Hartley: the past is another culture; they do things differently there. This paper will focus on the intercultural aspects of translating historical texts into the current moment.

During the Renaissance, courtly dancing fulfilled a number of functions that are not, perhaps, what we immediately expect from dancing today: it displayed not only the physical, but also the social skills of the dancer, and their dignity, social standing, and grace, in all senses of that word. Today, we can realise and reconstruct renaissance dances from a small but significant number of manuscripts and printed books by dance masters of the time. They are separated from us by a long time of dance history: they were created in a culture separate from us in both time and space. In turning these texts into movement, several intercultural translation problems appear: the manuscripts are intended for an

audience familiar with the steps, and so appear imprecise to a modern reader; some parts of the dances may be missing from the descriptions, and have to be reconstructed with very little information; and the style and accepted aesthetics of the dances are not unequivocally described, as the audience would be familiar with that, too. Reading the texts involves a transcultural and multimodal interpretation.

In this paper, I will discuss the difficulty of turning text into movement in general, the specific problems of translating texts from a culture now long gone into a contemporary one, and the ethical line of how correct an interpretation we can claim that we are making from these sources. Are we truly realising a text in dancing, or are we making an interpretation based solidly on our contemporary culture's aesthetics and understanding of the functions of dancing – and how do we become aware of where we fall between these two extremes?

## **Hübinette, Tobias (Karlstad University)**

### *Asians in Sweden, anti-Asian racism and the emergence of a new Swedish racial minority*

This presentation consists of a text based study of Asians in Sweden and Swedish anti-Asian racism. The purpose is to account for and examine the incipient emergence of a new Swedish racial minority in the form of Swedish Asians within the context of how Asians in Sweden are experiencing and responding to anti-Asian racism as well as how Swedish society at large acknowledges the presence of Asians in Sweden and the existence of anti-Asian racism within the country and how other minorities view and treat Asians.

Theoretically, the study conceptualizes the on-going development of the emergence of a Swedish Asian minority as a racial formation and the examined text material is based on published original Swedish-language texts in the form of autobiographical books and media articles which Asians in Sweden themselves have written or which are about the group in the form of for example interviews and reportages. The study argues that it was during the pandemic years of 2020-2021 that the Asians in Sweden emerged for the first time as a Swedish racial minority and that this emergence must be understood as a result of previous Swedish Asian experiences of and responses to Swedish anti-Asian racism and Asians' historical and contemporary relations to other minorities.

*Keywords:* Asians in Sweden, anti-Asian racism, racial formation, minority, ethnic and race relations

## **Inose, Hiroko (Dalarna University)**

### *Translating Somebody Else's Other. Translation of Shojo Manga Occidentalism*

The present study analyses how the Western-Other in Moto Hagio's original Japanese version of the graphic novel (manga) *The Heart of Thomas* (1975) is translated into English.

Translation of Japanese manga into English and other European languages became popular in the 1990s; however, modern shōjo (girls) manga began publication in Japan 40 years earlier in the 1950s. As critics point out, shōjo manga is a medium that traditionally reflected the dreams and problems of Japanese girls, which in turn influenced their understanding of the world. In the 1960s and early 1970s, when Japan was poor yet economic growth rapid, many shōjo stories took place in a Western setting because at that time, the West symbolised wealth. With no Japanese characters and often with much anachronism, these stories demonstrate the idealised Western-Other or Occidentalism.

The Heart of Thomas is a story about adolescent boys in a boarding school in a small German town, and it served as the precursor to the establishment of the androgynous "beautiful boy" prototype in shōjo culture. The work featured the Occidentalism that was prevalent in shōjo manga at the time, demonstrating a version of Europe translated into Japanese.

40 years after its original publication, the work was translated into various European languages (French, English and Italian in 2012, 2013 and 2019 respectively). The present study focuses on how this Western-Other constructed for Japanese girls in the 1970s was transferred for the modern Western readership. The source text elements which construct the exotic Europe – German terms transcribed in Japanese, anachronic European customs and institutions for example – are identified through close reading of the text. Then the strategies used to translate these elements into English are analysed along with reader reception of target texts. Was the Western-Other constructed for Japanese girls more than 40 years ago translated into European languages as "Us", as one might expect? Or was it kept as exotic and alternate Europe, as someone else's Other? How is Occidentalism in a classic Japanese shōjo manga received by Western readers? These are some of the questions discussed in the study.

## **Kokkonen, Lotta & Natri, Teija (University of Jyväskylä)**

### *Multilingual practices in higher education for enhancing (critical) interculturality*

The paradigm shift in the fields of intercultural communication and language studies has inevitably led to a more critical discussion on the aims and goals of teaching and learning intercultural communication and interculturality in higher education (e.g., Sommier et al., 2023). Since the paradigm change in linguistics and language studies (e.g., Cohen & Kassis-Henderson, 2017), there is a need for the inclusion of languages other than English, as well as for new epistemologies and constructions of culture and language in higher education. However, due to the organizational structures of educational institutions and prevailing language norms, policies and ideologies for multilingual practices are often pushed to the margins or suppressed in research and education (Bojsen et al., 2023). Further, multilingualism and, for example, translanguaging seem to happen inconsistently and involve only some of the students (Darling & Dervin, 2023).

In this paper we will discuss a qualitative study that was undertaken within a collaborative online course between two European universities located in Finland and in France in the spring 2022 and 2023. The course is a fundamental course in intercultural and multilingual communication including online lectures, small assignments, and a group work over a period of six weeks. The results show that language repertoires, resources and multilingual communication are new phenomena for many students and that their conception of language seems to be quite traditional: national languages with clear boundaries. In the research, many students commented that they found it easy to address English language as an element of multilingual and intercultural communication competence in the given situation and context even though it did not exist as such in the contents or in the learning outcomes of the courses.

Voices for plural approaches in language learning exist and there is a need to understand multilingualism as a resource for learning (Auger et al., 2022). Thus, in this paper we wish to highlight and discuss the multilingual practices such as polyglot dialogue, mediation, and receptive multilingualism, that can be explicitly taught and learned as an integral element in intercultural communication.

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## **Krause-Ono, Margit (Muroran Institute of Technology) & Waechter, Sylvia (Berlin University of the Arts)**

### *Flora in Japanese and European Family Crests – A Contrastive Study*

Climate, nature, and the environment are the basis of every culture. As shown in previous studies, this phenomenon is often reflected in the language, as shown in previous studies (Krause-Ono, Waechter, 2018). It is also widely known that nature is defined differently in the East and the West.

In this contrastive study, the authors are going to present their findings on the socio-cultural background and the meaning of flora (floral motifs) in Japanese and Central and Northern European family crests or coats of arms that have been described in detail by Neubecker (1989), Heraldik Wiki (ongoing) and Takazawa (2012).

The origin and spread of coats of arms differ in Europe and Japan. Some of the floral motifs of the former show Oriental, and Christian socio-cultural interpretations of the surrounding nature. For many, though, the influence is of Celtic and/or Germanic origin. Many of those flora motifs allude to the name of the bearer (which is called canting arms or arms parlantes in heraldika).

Japanese coats of arms (kamon) evolved from splendid markings affixed to oxen chariots of the imperial families. Some of those motifs came from China. From the 11th - 12th century, these markings became kamons of the imperial families. Around the same time, shrines and temples had already used kamons, some focusing on trees. It was only after the 12th century that warriors and samurais started to use kamons. The spread of kamons peaked in the 16th century, in Sengoku or the Warring States period.

Although flora such as willow, linden, lily, rose, and mushrooms exist in both Europe and Japan, these motifs appear only in European coats of arms. Just as chrysanthemum, peony, iris, and oxalis corniculata (creeping wood sorrel) are only found in Japanese kamons with the latter being quite predominant.

In this study, the authors will discuss the ideas and thoughts behind the usage of flora in Japanese and European family crests. The underlying cultural concepts in Japan and Europe will help explain the positive or negative connotations that may be attached to them. (Nees, 2002; Coulmas, 2003).

*Keywords:* sociocultural contrastive study; European & Japanese heraldica; flora in family crests

## **Leth, Palle (Dalarna University)**

### *Understanding and Interaction*

A crucial question in hermeneutics and theory of interpretation is to which extent the interpreter's recourse to her own terms and categories when interpreting the other is justified. Some theorists think that human commonality is a brute fact. Other theorists draw on conceptual considerations. Gadamer says that unless I have recourse to my own terms, self-understanding—the ultimate aim of understanding the other—will not be possible. Davidson says that unless others make sense according to my lights, I have no reason to regard them as rational. The ethnocentrism, egocentrism and apparent insensitivity to human diversity seems considerable.

However, it is possible to vindicate the commonality assumption by situating understanding within interaction. A cooperative agent who has a point which she wants to get across facilitates the interpreter's access to it by adapting her expression to the terms of the interpreter. The interpreter, when setting out to understand the agent, is justified in having recourse to her own terms and categories precisely in so far as she is confident that the agent, in the interest of making herself understood, has taken the interpreter's perspective into consideration. Human commonality appears within interaction neither as a naturally given fact nor as a merely conceptual condition, but as a result of the participants' mutual efforts to make themselves intelligible to each other.

The recourse to one's own terms of understanding could thus be vindicated, if only we conceive of interpretation as situated within interaction. It is true that Gadamer's and Davidson's focus on the reading of ancient authors and the observation of alien people respectively seems to exclude interaction. In this talk, however, I will explore the interactive dimension of interpretation in general and thereby attempt to mitigate the insensitivity, egocentrism and ethnocentrism of traditional interpretation theory. In particular, I will look at the implications of conceiving of the object of interpretation as produced with the aim of its being understood, of the tradition as a continuous making ourselves understandable to each other and of the institution of literature as having a cross-temporal and cross-national vocation.

## **Lindberg, Svante (Åbo Akademi University)**

### *Experience, translingualism and narration in Michel del Castillo's novels: origin, trauma, text*

In this presentation, I examine three novels by French-Spanish author Michel del Castillo (b. 1933) whose long career began with *Tanguy. A Child in Our Time* (1957). This novel depicts, among other things, a child's experiences in the German concentration camps. Del Castillo was one of several Spanish writers in exile in France after the Spanish Civil War and can to some extent be looked upon in a literary translingual light (*cf.* for example Duhan, 2021), since he chose French as his literary language although his topics are mostly related to Spain. His novels are often shaped as dialogues where questions of language, origin, cultural affiliation, Spanish 20th century history and Spanish cultural

essence are at the centre. Taking the themes of *filiation* (Viart, 2021), and *translation* understood in a broad sense (Walkowitz, 2015) as points of departure, I intend to discuss a gradually complexified relationship with identity, literary creation, Spanish history and ontological Spanish place in the texts, a theme that is at the same time determined by the trauma of separation and war. I will also touch upon the idea of the choice of French as literary language as an effect of trauma. In *Rue des Archives* (1994), the focus is on the family, in particular the relationship with the mother. In *Le crime des pères* (1993), the father figure is treated in a metaphorical way in order to illuminate, for example the memory of the living conditions during dictatorship. *La vie mentie* (2009) focuses on the tension between the views of a French protagonist of Spanish immigrant descent and Spanish cultural identity in a late 20th century perspective.

The tension between experience, language and truth is recurrent in del Castillo, who has often argued that his only frame of reference is in fact language and not historical or personal facts. The author also claims that his means of expression is the (traditional) novel and not autobiography, nor autofiction. In the presentation the study of translingualism is used in order to examine narratives in which origin, trauma and translation are crucial for the expression of intercultural communication.

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## **Link, Renate & Kraus, Birgit (Aschaffenburg University of Applied Sciences)**

### *Raising Awareness for the Nordic Countries in Germany – the Potential of Higher Education*

There have been long-standing cultural and economic contacts between Nordic countries and Germany. Counting among the happiest countries worldwide (Helliwell et al. 2023), the Nordic countries are viewed positively in Germany, being an attractive destination for travel as well as educational and professional mobility.

Despite the shortage of skilled staff, there still is the necessity for an individualised competence profile on the job market. Germany is one of Sweden's major trade partners (cf. Federal Foreign Office 2023) and the most important trading partner for the Nordic region (cf. Nordic Statistics Database 2022). Therefore, region-specific Nordic competence would be an asset - even more so, as cultural differences in business and society between Germany and the Nordic countries are often underestimated (cf. Sørensen/Connecting Markets 2020), leading to a need for enhancing these competences within educational settings.

While German-Swedish cooperation is well developed, there still is a lot of potential for collaborating with other Nordic countries regarding higher education and research (cf. Kooperation international n.d.)

The contribution discusses these issues, presenting concrete examples from a triangulation of quantitative and qualitative data collections (cf. Flick 2018).

A document analysis of school webpages and survey results indicates that there are limited possibilities for becoming aware of Nordic countries on school level: there are few partnerships between German

and Nordic schools. Surveys show that pupils acquire knowledge about Nordic languages and culture in informal settings, e.g. travel, volunteer service.

By contrast, higher education institutions have numerous contacts with Nordic partners. In 2021, about 25% of German Erasmus+ mobile students studied in a Nordic country.

This bears enormous potential for both sending and hosting institutions to create a systematic formalised educational setting for advancing the Nordic competence as an important key qualification.

Unfortunately, Nordic languages are rarely part of the portfolio of language centres, which another document analysis of selected universities in Germany shows. Modules such as “Destination North” at Aschaffenburg UAS are, however, a first step.

Therefore, the host institutions have numerous and largely untapped possibilities for transmitting linguistic and cultural competences and making the Nordic mobility more than a lingua franca mobility in English.

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## **Nikšić, Ines (University of Skövde)**

*Hues and Shades of Multilingual: Biographical Reflections by Higher Education Employees*

Recent globalization and internationalization policies of many institutions have changed the face of social, cultural, and linguistic diversity in societies. For instance, higher education in Sweden welcomes people from different academical, cultural and linguistic backgrounds, students as much as employees. Knowledge level of the language of the host country or of the language perceived as valuable in one's profession could influence how individuals position themselves in relation to others, their workplace, and society in general.

This pilot study aims to gain a better understanding of how globalization as a social process shapes identities and linguistic repertoires of individuals living and working in a multilingual and pluricultural world. The language portrait is used as a visual representation of multilingualism in adult professionals employed in Higher Education in Sweden, followed by a semi-structured interview that allows for discussions about linguistic repertoires, linguistic capital, and linguistic identity. Both personal and professional linguistic repertoires are discussed, as well as how differences between the two, if any, may affect one's well-being. Focusing on employees in higher education in Sweden, the status and expectations for learning both Swedish and English, as well as other languages, are taken up.

Hues and Shades of Multilingualism – Pilot study is part of a larger ongoing project, Linguistic Repertoires of Multilingual Professionals: Identity and Well-Being, which uses the Language Portrait as a creative method to gain a visual representation of the multilingualism of adults employed in both Higher education or Medical Services in Sweden. There is currently not much research on adults' experience of multilingualism, especially in a professional context. In the field of applied linguistics, the results of such a project could provide valuable insights into the lived experiences of multilingual employees, as well as into how their linguistic repertoire may possibly be linked to well-being. In addition, the findings could create a deeper understanding of identity constructions in Second Language Learning as well as in adult work-related migration. Results from this project can further guide research in linguistics, but also in other areas, such as internationalization, migration, public health and social psychology.

## **Rocha, Paulo (VID Specialized University)**

*Beyond Words: A Synthesis of Contemporary Evidence on Intercultural Nonverbal Communication*

**Background:** Research exploring intercultural communication is vast. Yet, there is not up to date synthesis of empirical research on the topic, especially emphasizing nonverbal communication.

**Objective:** The aim of this review was to identify, synthesize and analyze contemporary empirical research that explored intercultural communication.

**Method:** This is a systematic review and evidence synthesis of primary studies. A systematic search was conducted using six databases related to social sciences and intercultural studies for relevant publications in English. Using PRISMA, 29 studies were included in this review. An evidence synthesis was carried out, which entailed extracting, synthesizing and thematic analysis of text from the findings section of the included studies.

**Results:** This paper provides a synthesis of recent research on intercultural nonverbal communication, revealing four main findings. Firstly, existing literature focuses on comparative perspectives. Secondly, contemporary research emphasizes on deductive analysis of factors influencing communication, lacking in-depth exploration of emerging communicative processes. Thirdly, research should be more contextualized, considering evolutionary and socio-political contexts to explore ethnocentric tendencies and inequalities in cross-cultural interactions. Lastly, literature shows that human intercultural communication fosters cooperation beyond kinship, forming diverse communities.

**Discussion and conclusion:** This review suggests exploring communicative processes in intercultural interactions and using diverse research methodologies that prioritize longitudinal research. It also highlights the significance of studying intercultural communication between humans and artificial

intelligence, as a new form of intercultural relation. Finally, the paper emphasizes awareness of inequalities and biases, integrating evolutionary and critical perspectives to foster understanding among diverse cultural groups.

## **Rocher Hahlin, Céline; Stridfeldt, Monika (Dalarna University) & Thomas, Anita (University of Fribourg)**

*Language-related episodes and negotiation for meaning during online discussions in French : A longitudinal case study*

The importance of interaction in L2 development has long been a subject of discussion (Swain, 1985). It has gained interest in recent years with research on interaction competence (Salaberry & Kunitz, 2019) and the emphasis given to it in the CEFR (Council of Europe, 2018). Interaction consists of an alternation between comprehension and production but also includes specific features, such as co-construction. Some studies have focused on the management of linguistic difficulties during conversations ('Language-related episodes', e.g., Mayo & Zeitler, 2017). Such episodes could play an important role in the acquisitional process as they might be salient and thus more likely to be perceived, cognitively processed, and learned (Ellis, 2016).

In this contribution, we present a longitudinal case study of paired French conversations, first between Swedish learners and then between these learners and Francophones studying in Switzerland. The main research question is whether these speakers implement specific strategies to both resolve linguistic episodes and maintain the conversation and whether these strategies appear to be effective, both linguistically and interactionally. The data consist of 45 online video discussions (15' each) which were guided by pre-selected topics with intercultural aspects.

The results show that the participants develop specific strategies to deal with language-related episodes which might be effective on the conversational level. However, the way a speaker reacts to difficulties from the other speaker seems to have an influence on the development of L2 French conversation.

The discussion will focus on the different levels of importance of such exchanges both for learners and for future foreign language teachers.

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## **Sbertoli-Nielsen, Paul (University of Oslo)**

*Cross-Cultural Contrasts in the Interactional Achievement of Discourse: Continuer Culture in Norwegian and Spanish*

How do you show the person you are conversing with that you follow what she is saying and want her to continue speaking? Such suspension of turn-taking to interactionally achieve lengthier stretches of talk by one participant, is said to rely on, i.a., so-called *continuers* [1], but remains "vastly unexplored" in many languages [2]. Continuers are particles produced at intervals where transition to next speaker is potentially relevant, that "hand the floor straight back" [3], signaling "both that one unit has been received and that another is now awaited" [4]. The 'classic continuer' in English is *mhm*, a disyllabic nasal-bilabial particle with aspirated entry into the second syllable [3]. In Norwegian, however, my research indicates both quantitative and qualitative differences between *mhm* and *ℳℳ*, a disyllabic particle pronounced with the high-low-high wave form of the East Norwegian 'second tonal accent' [5][6]. In Peninsular Spanish, on the other hand, the multi-modal data I have surveyed so far show such nasal-bilabial continuers of any form to be strikingly absent, yet participants are nonetheless perfectly capable of suspending turn-taking to produce lengthier stretches of talk, through, i.a., higher reliance on speaker resources such as floor-holding gestures [7]. How do such cross-cultural contrasts in *continuer culture* play out in intercultural/L1-L2 encounters, and how and to what extent do proficient language learners adapt to them, with or without specific teaching? In future work, my aim is to pursue answers to these questions using multi-modal corpora for both researching and teaching target language continuer culture in Spanish and Norwegian.

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- [5] Sbertoli-Nielsen, P. (work-in-progress) Teasing Out *ℳℳ*: Representing Tonal Accent in a Ubiquitous Norwegian Particle.
- [6] Sbertoli-Nielsen, P. (work-in-progress) Granular Division of Labour among Continuers: *mhm* and *ℳℳ* in Norwegian
- [7] Sbertoli-Nielsen, P. (work-in-progress). Alignment without Continuers in Peninsular Spanish.

## **Somodi, Júlia (Károli Gáspár University of The Reformed Church in Hungary)**

*Translating Culture from Japanese into Hungarian in Tawada Yoko's The Last Children of Tokyo*

The aim of this study is to present the translation strategies of wordplays translated from Japanese into Hungarian in Tawada Yoko's *The Last Children of Tokyo*, published in 2014 and translated into Hungarian by Ikematsu-Papp Gabriella in 2023. Wordplays are associated with humour and laughter and are created to achieve a certain effect in a literary text, or to attract the reader's attention through an unusual formulation.

The bilingual German-Japanese writer, Tawada, loves to play with words, which makes the work of translators almost impossible. The difficulty of translation lies in the fact that the semantic or pragmatic effect of wordplays is rooted in the structure of the source language and it is almost impossible to find a counterpart in the target language (Delabastia 1994: 223).

Wordplays in Tawada's novel are based on homophones, homonyms, idioms, proverbs, wordplays with the use of kanjis or foreign words. The writer also plays with grammar, orthography and loves to create neologisms. Ikematsu-Papp's translation reminds the reader of Tawada's own thoughts on translation, who says that the translation is not a copy of the original, „but rather, in the translation a meaning of the original is given a new body.” (Tawada 1996: 134). She sees translation as transformation and emphasises that no translation is final.

The study will deal with the definition of wordplay and will focus on the categories of wordplays, such as homonymy, homophony, polysemy or idiomatic wordplay, then will discuss the theme of translation and wordplay and the translation strategies found in the Hungarian translation of the novel.

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Tawada, Y. 1996. Das Tor des Übersetzers oder Celan liest Japanisch. In Tawada, Y. *Talisman*. Tübingen: konkursbuch, 121-134. English translation by Bernofsky, Susan. “Celan Reads Japanese”. <http://www.the whitereview.org/feature/celan-reads-japanese/>

## **Stadler, Stefanie (Doshisha University)**

### *When does culture matter in intercultural communication?*

There are two dichotomous views pertaining to the role of culture in intercultural communication. One view posits that intercultural communication lends itself to an increase in miscommunication and makes communication more difficult, or as Günthner and Luckmann (2001) put it, what causes problems in intracultural communication, generally poses more severe problems in intercultural communication. The opposing view, by contrast, purports that all communication contains elements of interculturality and should therefore not be viewed differently from or treated differently to any other form of interpersonal communication (Kecske, 2015).

This opposing viewpoint inspired me to look more closely into the role that culture plays in intercultural communication settings and to explore when and under what conditions culture becomes foregrounded in communication between interactants from different cultural backgrounds. The findings indicate that culture does not necessarily complicate communication in informal intercultural interactions, but is nevertheless a central theme in every single interaction observed. Since participants could freely select their topic of discussion, this focus on culture is entirely self-selected and intrinsic, and has been found to be linked to four different conditions, under which culture becomes central to the conversation.

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## **Switala, Adam (University of Iceland)**

*The ‘safer space culture’ of Family Musicking: supporting immigrant families in Iceland through music*

Family Musicking is a relatively young term used in research literature across different academic fields predominantly as an umbrella term to describe a wide variety of educational programs part of which parents and young children engage in musical activities. Such programs, usually facilitated by one or more trained teachers, aim to provide opportunities for musical exploration, expression, and communication to both adult participants and infants. This paper examines the concept by looking at a variety of practical examples of such programs and analysing their key ingredients in a wider ontological perspective. Moreover, the article provides a thorough interdisciplinary investigation of Family Musicking as an educational tool suitable for addressing the needs of underrepresented populations.

The presented mixed-methods study was conducted within a Family Musicking program in Iceland designed to support immigrant families (Polish and Ukrainian) with young children (0-4 years old). The benefits reported by the participants include improvement in their mental well-being, a stronger sense of belonging with regard to the new community, as well as overcoming anxiety related to verbal communication in a new language and interactions with Icelandic parents of children of a similar age group.

The potential of Family Musicking for establishing liminal spaces—spaces for individual and societal transformation—through different forms of musicking with and without the use of verbal language is being discussed. The concept of ‘safer space culture’ is used to analyse the possible implications of establishing such transitional spaces within and across communities, with a particular focus on projects involving whole family units. Best practice strategies for using Family Musicking with vulnerable groups are being investigated. Finally, the article seeks to explore the potential of Family Musicking as a tool for fostering connections in an increasingly culturally diverse society.

## **Yunatska, Anna (Zaporizhzhia National University/King’s College /University of Cambridge)**

*Integration and Social Inclusion of Displaced Ukrainians in the UK: Language, Community and Intercultural Awareness*

The proposed paper addresses the acculturation and adjustment of Ukrainian adult migrants, who have come to the UK since the beginning of the war in February 2022. Many countries launched refugee schemes for Ukrainian citizens fleeing the war and so did the UK Government, setting up the Homes for Ukraine Scheme. While the expectation was that people would use the Scheme to transition into the community in their area in the UK, find paid work and move into their own accommodation, Ukrainian migrant stories are different. They vary depending on circumstances, ranging from the level of English the refugees speak, their professional skills and qualifications, age, motivation and willingness to integrate into the UK society.

At the core of the research is the role of language and community, as well as *situatedness* in the process of adjustment. Apart from being people, we are also cultural beings and our multiple identities are represented in *micro-cultures* (Neuliep 2020) or *small cultures* (Holliday 1999) we move through on a regular basis. It is argued that Ukrainian refugee communities tend to develop into identifiable *micro-*

*cultures*, which have commonalities with the large-scale Ukrainian culture, but also differ from it in certain ways.

In this research *micro-cultures* are explored based on the *three-Ps model of culture* (Frank, 2014), which pinpoints its main components—*perspectives* (key values and beliefs), *practices* (behavior patterns, language, incorporation of special vocabulary), and *products* (cuisine, literary creations, clothing, etc.) of a culture. The model is a productive springboard for the exploration of smaller cultures human beings create based on their identities.

The special focus is on Ukrainian academics that have joined the University of Cambridge as scholars at risk and are going through additional *culture shock* at Cambridge colleges' institutional *micro-cultures*. *Micro-cultures* tend to be quite close-knit communities; they are often stronger than large-scale cultures (Neuliep 2020). This means that Ukrainians can find a great sense of connectedness as members of their Ukrainian *micro-cultures*; however, the acculturation process for newcomers in the Cambridge institutional *micro-cultures* is normally challenging.

## **Zahova, Sofiya (University of Iceland)**

### *The role of the Romani language in literary works by Swedish Romani authors*

Romani language publications have been available in Sweden since the 1970s. The number of books has significantly increased following the recognition of Romani as one of the national minority languages in Sweden. Today, the corpus of Romani language literature in the country comprises works in various genres, educational materials, translations, periodicals, and audio stories. The Romani language holds a significant place in the creative output of Romani authors and publishers, serving to express and flagship Romani identity.

The first part of this paper explores the various ways in which the Romani language is used in works by Roma authors and activists, including its role as the primary language for writing and publishing, its use in translating literature originally written in other languages, and its incorporation into books by Roma authors written in another language, where Romani words and phrases are integral elements, such as in titles, direct speech, and conveying Romani cultural concepts.

The second part of the paper explores this latter usage, with a specific focus on the role of Romani in such texts. This section of my inquiry centres on how Romani is employed in narratives written in non-Romani languages and the connotations and interpretations linked to the presence of the Romani language, particularly within the context of intercultural communication goals.