

RECIPROCAL IMAGES OF PORTUGUESE AND TURKISH UNIVERSITY STUDENTS: MINDING INTERCULTURAL GAPS IN FOREIGN LANGUAGE AND CULTURE EDUCATION

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*L'IMAGE DES LANGUES:
VINGT ANS APRÈS*

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PRESENTATION ROADMAP

1. **Point of Departure: the intercultural requirement**
2. **Traveling Beacons: conceptual framework**
3. **Study Coordinates: research objectives**
4. **Traveling Gear: methodological design**
5. **Charting Equipment: analysis model**
6. **Points of Interest: PT and TR reciprocal images**
7. **Travelling Instruments: questionnaire & focus group**
8. **Campsites: study's contextualization & characterization**
9. **Journey Snapshots: Image diagnosis results**
10. **Travelling Log: identifying intercultural gaps**
11. **The way forward: Intercultural guidelines to FLCE**



POINT OF DEPARTURE: THE INTERCULTURAL REQUIREMENT

D'une manière ou d'une autre, **tous les peuples de la terre sont dans la tourmente**. Riches ou pauvres, arrogants ou soumis, occupants, occupés, ils sont — nous sommes — embarqués sur le même radeau fragile, en train de sombrer ensemble. **Cependant nous continuons à nous invectiver et à nous quereller sans nous soucier de la mer qui monte.** [...]

Ces populations aux origines multiples qui se côtoient dans tous les pays, dans toutes les villes, **vont-elles continuer longtemps encore à se regarder à travers des prismes déformants — quelques idées reçues, quelques préjugés ancestraux, quelques imageries simplistes?**

Il me semble que **le moment est venu de modifier nos habitudes et nos priorités pour nous mettre plus sérieusement à l'écoute du monde où nous sommes embarqués.** Parce qu'il n'y a plus d'étrangers en ce siècle, il n'y a plus que des « compagnons de voyage ».

(Maalouf, 2009, notre souligné)

POINT OF DEPARTURE: THE INTERCULTURAL REQUIREMENT



*Where Do We Come From? What Are We Going?
We? Where Are We Going?
Painting by Paul Gauguin, 1897*

Intercultural Paradigm: a specific mode of addressing the issue of Diversity and Otherness

Where do we come from?

and how have we been constructing
the narrative of our journey?

Who are we?

and what separates us
among ourselves?

Where are we going?

and how can we face the challenges and
uncertainty of the future together?

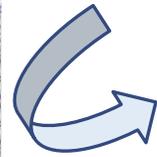
Intercultural *Pragmatics*: a conscious line of action aiming at deconstructing identity and cultural barriers, creating spaces of intercultural encounter, and promoting a sense of shared identities

(Abdallah-Preteille, 1999, 2006; Bhabha, 1990; Blanchet, 2007; Byram, 2012; Dervin, 2015; Guilherme, 2002, 2012)

TRAVELING BEACONS: CONCEPTUAL FRAMEWORK

21st Century Education Institutions responsibility in **preparing students to think and act interculturally**

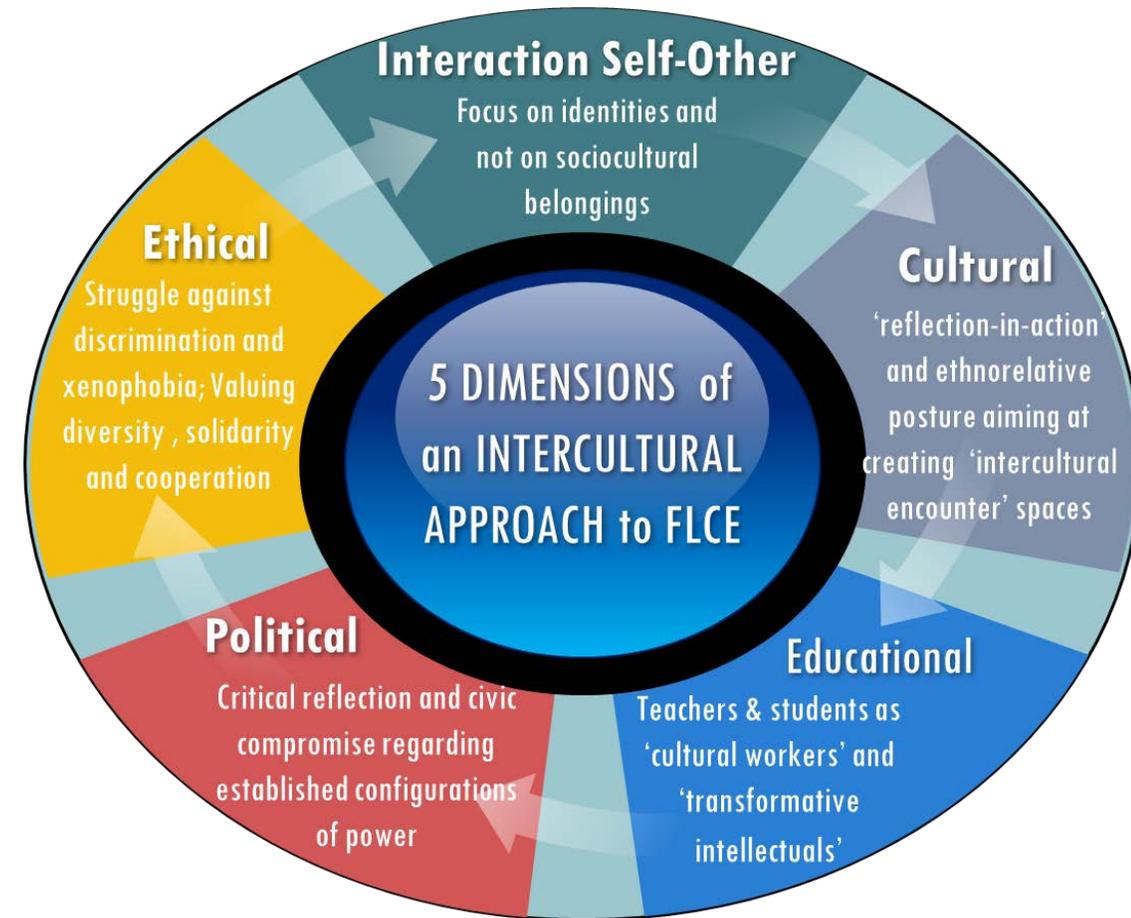
> Role of **Foreign Language and Culture Education (FLCE)** in training *intercultural speakers* and *mediators*.



Plurilingualism needs to be complemented by intercultural competence NOT pluriculturalism i.e. NOT imitating native speakers who have two cultural identities BUT acquiring the skills of a mediator, someone who can understand different cultural perspectives and the relationships among them. (Byram, 2007)



Identification, Critical Reflexion and (re/de)construction of the subjects' Images of Self and Others

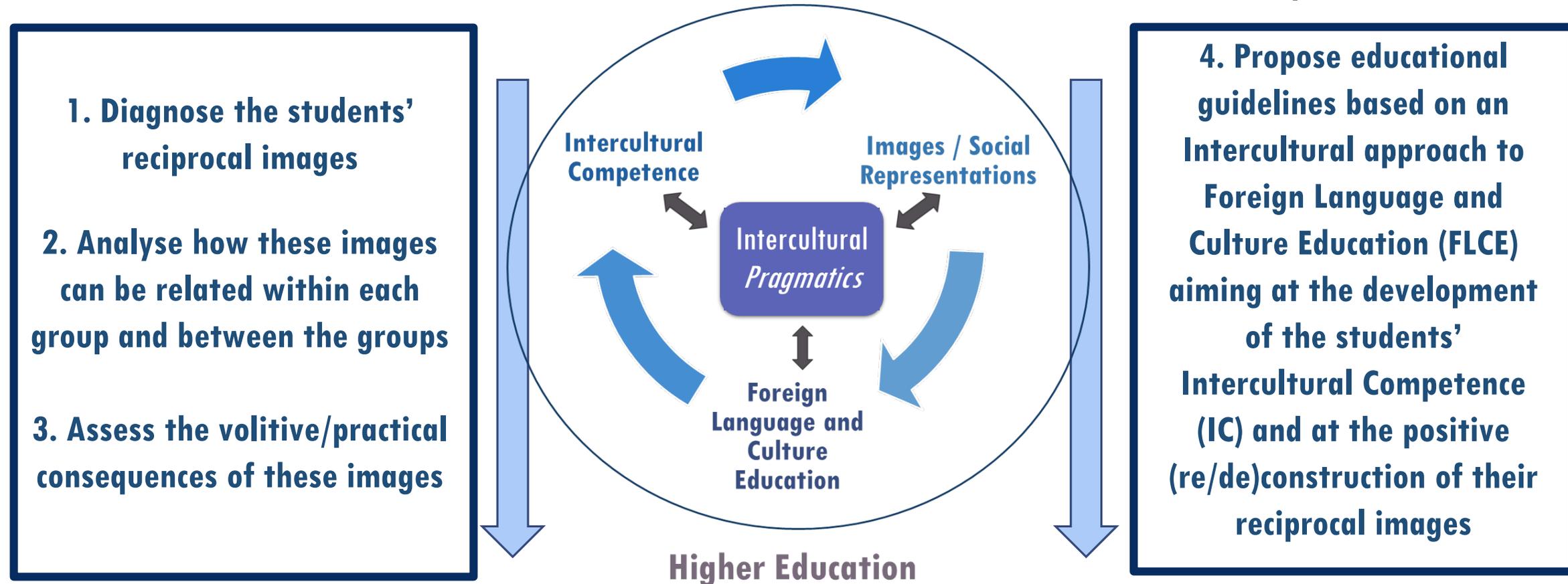


FLCE as a form of (inter)Cultural Politics

(Byram, 1997, 2009; Deardorff, 2009; Guilherme, 2002, 2012; Zarate, 2003)

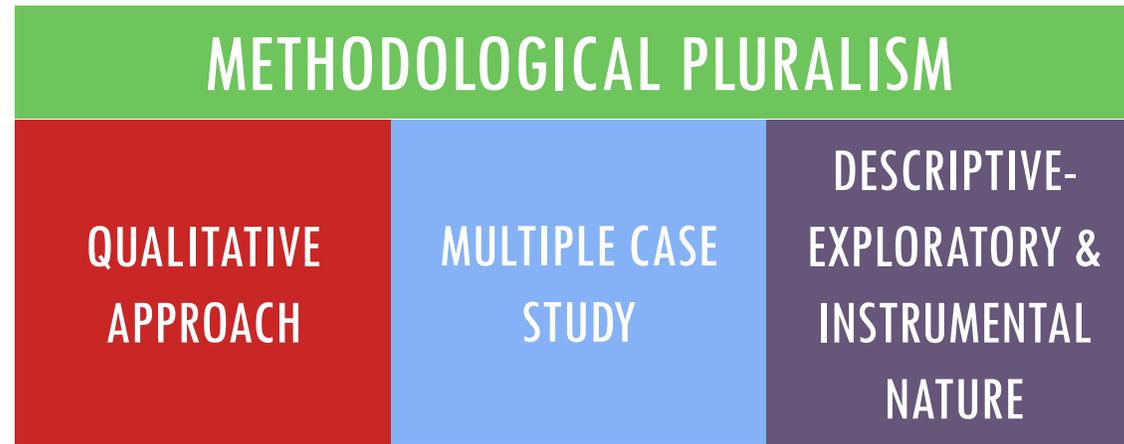
STUDY COORDINATES: RESEARCH OBJECTIVES

“Reciprocal Images of Portuguese and Turkish University Students: for an Intercultural Mediation between Portugal and Turkey ”

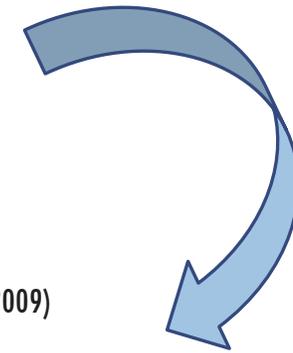


Training Intercultural Speakers and Mediators capable of promoting Intercultural Dialogue between Portugal and Turkey

TRAVELING GEAR: METHODOLOGICAL DESIGN



(Amado, 2009, Bogdan & Biklen, 1994, Coutinho, 2013; Morin, 2004; Morse & Chung, 2003; Stake, 2010; Yin, 2009)



DATA COLLECTION INSTRUMENTS

Thematized/Objectifying Approach
Inquiry by Questionnaire

Information of a 'declarative' and 'stationary' nature
Objective of **IDENTIFYING IMAGES**

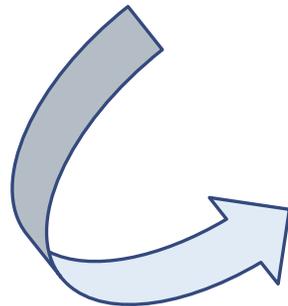
Non-thematized/Constructivist Approach
Focus Group Sessions

Information of an 'interaccional' and 'dynamic' nature
Objective of **UNDERSTANDING HOW IMAGES ARE FORMED AND USED**



(Araújo e Sá & Pinto, 2006; Müller & de Pietro, 2001; Vasseur, 2001 | Pardal & Correia, 1995; Quivy & Campenhoudt, 2005 | Galego & Gomes, 2005; Morgan, 1997)

DATA ANALYSIS TECHNIQUE



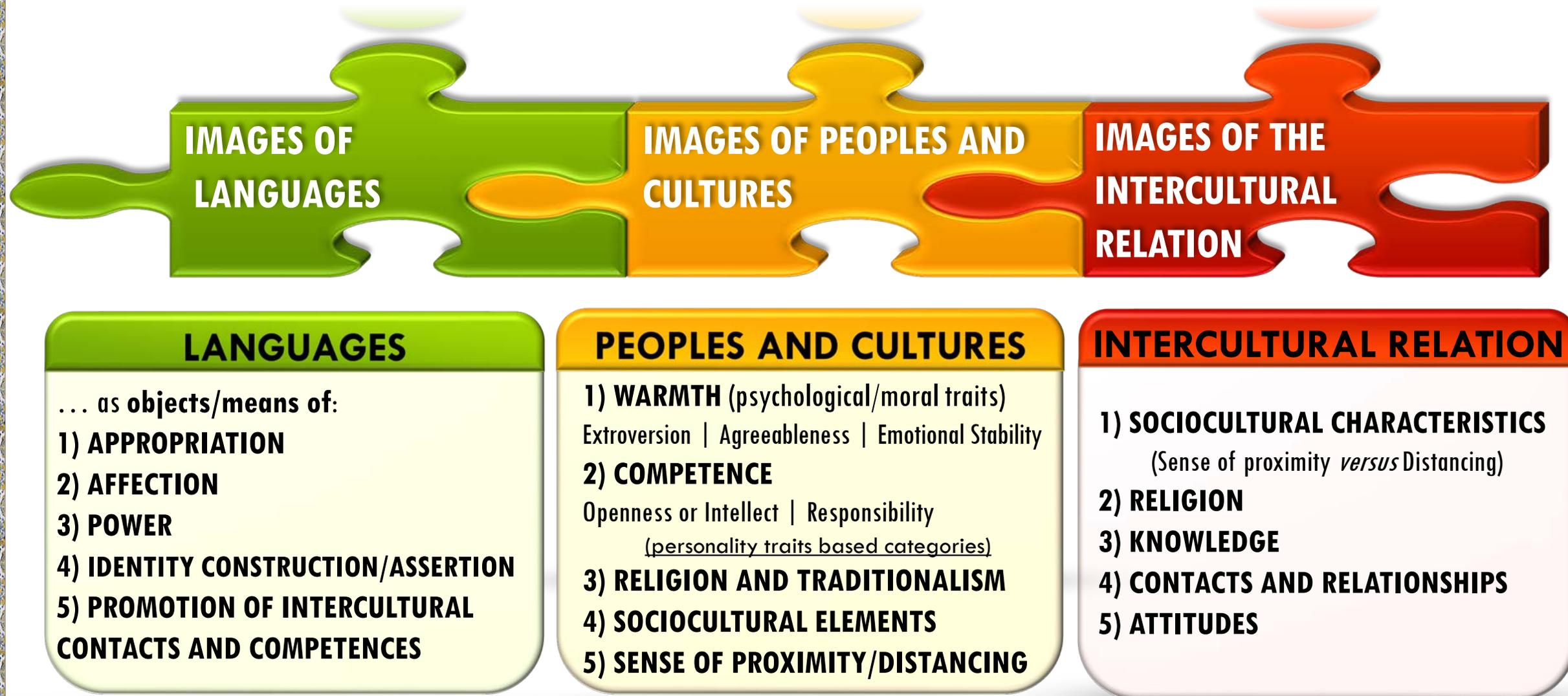
Content Analysis Technique

Emic and Etic approach to data categorization processes and analysis based on an 'indiciary' and hermeneutic perspective

(Abdallah-Preteillhe, 1999; 2006; Geertz, 2009; Geralidi, 2004, Ginzburg, 1989)

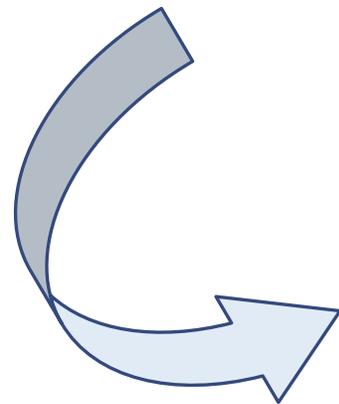
CHARTING EQUIPMENT: ANALYSIS MODEL

3 “MACROCATEGORIES” OF IMAGE ANALYSIS IN FLCE



CHARTING EQUIPMENT: ANALYSIS MODEL

3 “MACROCATEGORIES” OF IMAGE ANALYSIS IN FLCE



Foreign Language
Education Motivational
Orientations



POINTS OF INTEREST: PT AND TR RECIPROCAL IMAGES

Addressing the complexity of Image Constructs

Direct Hetero-images

How each group 'sees' their counterpart's language, people, culture and country

Direct Self-images

How each group 'sees' their own language, people, culture and country

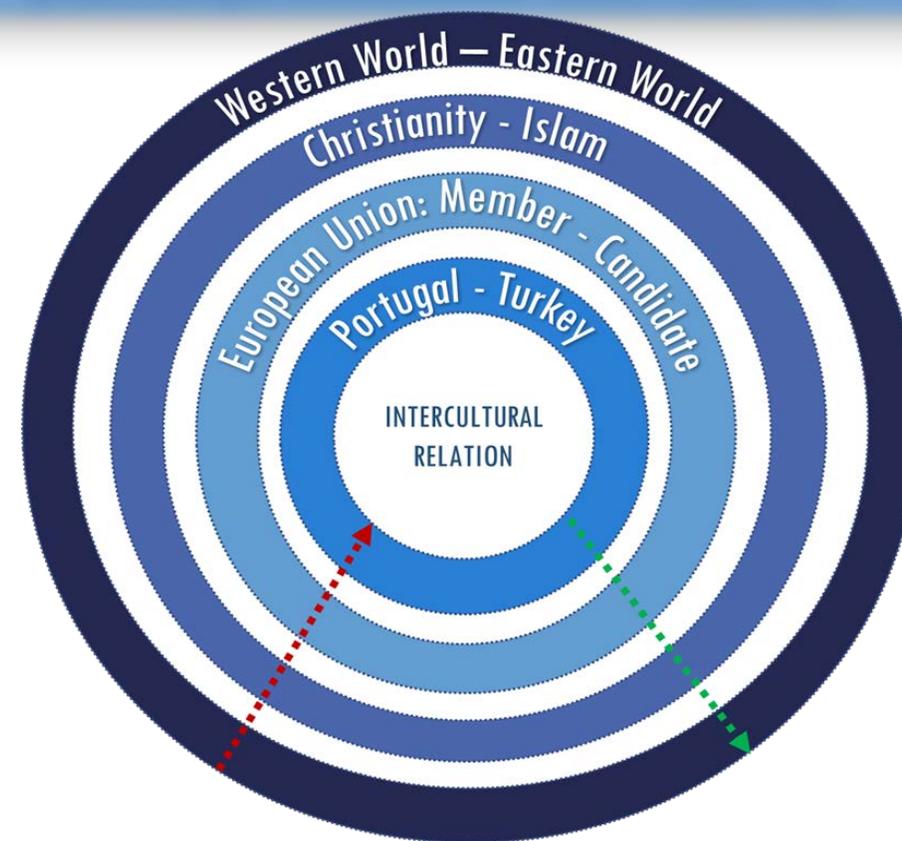
Indirect Hetero-images

How each group perceive that their own people, in general, 'see' the counterpart's language, people, culture and country

Indirect Self-images

How each group perceive that the counterpart's people 'see' their own language, people, culture and country

Dans la mise en relation avec l'Autre, L' Autre devient le miroir de Soi. C'est ce processus en miroir qui fonde la problématique interculturelle. (Abdallah-Preteceille, 1999)



C'est l'altérité qui précède la relation et non l'inverse (Abdallah-Preteceille, 1999)

TRAVELLING INSTRUMENTS: QUESTIONNAIRE & FOCUS GROUP

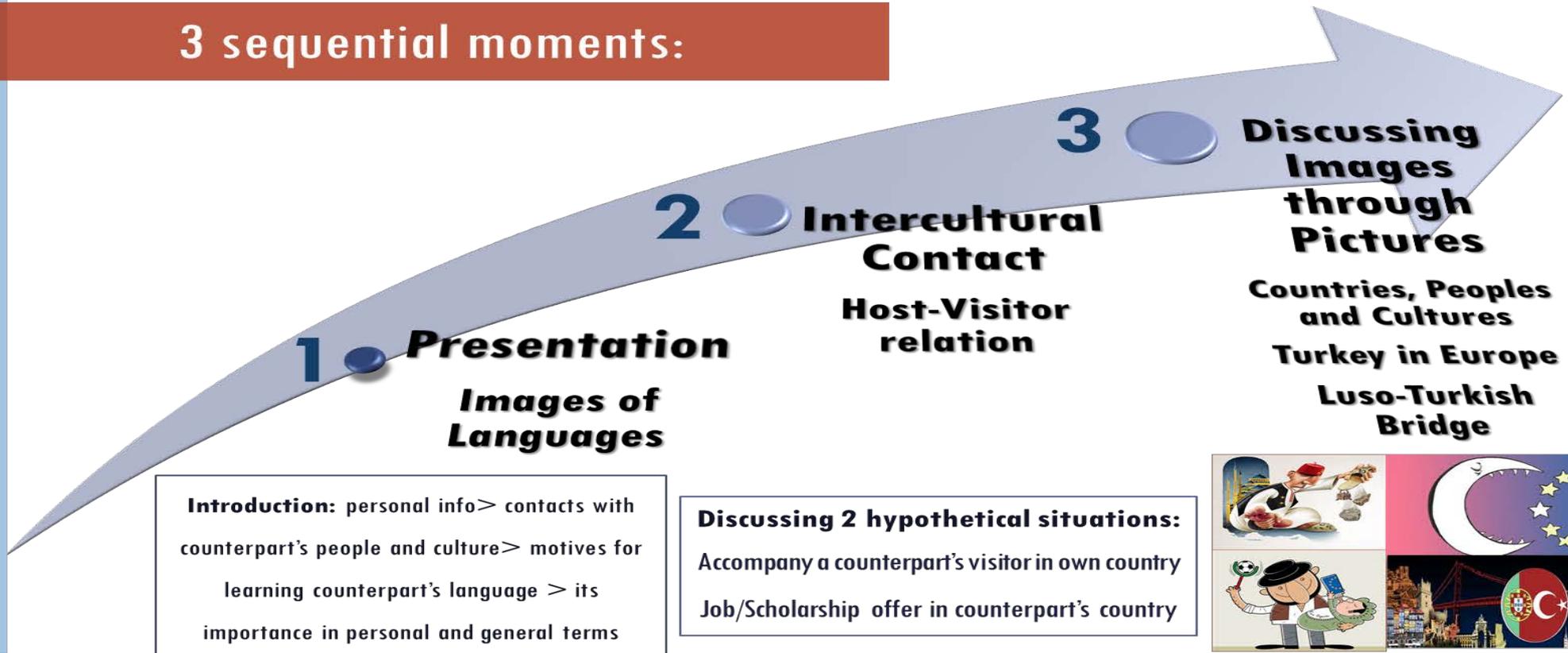
Questionnaire
Structure
Imaging
Still Frames



4 Sessions (6-8 participants → 1h30m): 2 sessions in Portugal | 2 sessions in Turkey

3 sequential moments:

Focus Group Sessions Structure
Images in Movement



Introduction: personal info > contacts with counterpart's people and culture > motives for learning counterpart's language > its importance in personal and general terms

Discussing 2 hypothetical situations:
Accompany a counterpart's visitor in own country
Job/Scholarship offer in counterpart's country



CAMPSESITES: STUDY'S CONTEXTUALIZATION

* In 2011-2012, the offer of PT and TR as FL in each countries' Higher Education setting was limited to "Language and Culture Courses"
3 Universities in Turkey: total of 80 TR students nation-wide | 5 Universities in Portugal: total of 30 PT students nation-wide

TURKISH CASE

2 Classes (1st and 2nd years)

Portuguese Language and Culture Course
Faculty of Languages, History and Geography
Ankara University

–
Total of **67 students**
(84% of the study's Population)

–
**Bachelor degree in Spanish (41), Italian (16) and
French (10) Language and Literature**

–
Curricular modality:
Mandatory class (39) | Optional class (28)
Study load: 3 credits | 3 hours per week

PORTUGUESE CASE

3 Classes (1st and 2nd years)

Turkish Language and Culture Course
Faculty of Letters
Lisbon University | Oporto University

–
Total of **24 students**
(80% of the study's Population)

–
**Very diversified academic profiles: 1st, 2nd, and 3rd
cycles (Humanities, Law, Maths, Engineering, etc.)**

–
Curricular modality:
Open course (13) | Optional class (11)
Study load: 3 to 6 credits | 4 hours per week

CAMPSITES: PARTICIPANTS' CHARACTERIZATION

TURKISH CASE PARTICIPANTS

Personal Data

78% female > 22 years age average (19 to 27) > all are Higher Education Students > 93% don't work

Linguistic Profile

12 FLs > 3-4 FLs average > English, Spanish, German, Italian and French > Pragmatic-Instrumental Orientation

Intercultural Experience

2% visited Portugal > 34% relationship with Portuguese people > 12% lived abroad > 2% have experience in a IMP

Academic Profile

Spanish (63%), Italian (20%) and French (17%) Language & Literature Bachelor degree

Portuguese Language and Culture Course

94% 1st year > 59% Mandatory Class, 42% Optional Class > Pragmatic-Instrumental Orientation

Quest.: 41 responses (61% of Case, 51% of Population)

PORTUGUESE CASE PARTICIPANTS

Personal Data

82% female > 23 years age median (19 to >45) > 65% are Higher Education Students > 65% don't work

Linguistic Profile

14 FLs > 5-6 FLs average > English, French, Spanish, Italian, and German > both Integrative-Affective and Pragmatic-Instrumental Orientations (emphasis on the first)

Intercultural Experience

47% visited Turkey > 47% relationship with Turkish people > 41% lived abroad > 12% have experience in a IMP

Academic Profile

Very heterogenic: 71% are from the area of Humanities

Portuguese Language and Culture Course

82% 1st year > 53% Free Course, 47% Optional Class > Integrative-Affective Orientation

Quest: 17 responses (71% of Case, 57% of Population)

JOURNEY SNAPSHOTS: IMAGES OF COUNTERPART'S LANGUAGE

REASONS FOR LEARNING

TURKISH CASE

Nowadays *English is not enough!* We all need to learn a second, third or fourth language! | There are *few people learning PT* and that might be an advantage. | *It is one of the most spoken idioms in the world!*

Stronger Pragmatic-instrumental Orientation

PORTUGUESE CASE

I want to know more about Turkish language and culture. | *Because of its proximity to Arabic culture which is something I am interested in.* | *I want to speak with the friends I made in Turkey.*

Stronger Integrative-Affective Orientation

The TR students attribute a higher level of importance to learning their counterpart's language than the PT

LANGUAGE IMAGES

I regret that the pronunciation is too hard for me | They are so JJJJê | Chhhhê...

Yes, we didn't choose Portuguese but —thank God! — we love it! | I think Portuguese sound is perfect!

It uses the Latin alphabet which makes it easier to learn. | I honestly thought it would be easier. | It is actually a quite interesting language. | I don't regret having started to learn it now!

Both Groups: Counterpart's language as Object of Appropriation (and as Object of Affection)

Highly 'Formal' perspective on Language Education → based on the 'Native Speaker' model rather than the 'Intercultural Speaker' model

JOURNEY SNAPSHOTS: IMAGES OF COUNTERPART'S PEOPLE

General lack of awareness regarding counterpart's country, culture, and people

TURKISH CASE

INDIRECT HETEROIMAGES

When I told my father I was going to study Spanish, he wasn't happy, telling me that the Spaniards only knew how to drink and do nothing, so it wouldn't help me get a job. But when I told him I was going to learn Portuguese, he wasn't unhappy, because he did not know anything [about the Portuguese]!

Positive images of Portugal and the Portuguese

PORTUGUESE CASE

The Portuguese have a very belated idea of what Turkey is really like! | It's not a country they want to emigrate to | They have that idea of a very Islamic and violent country | Immediately associated to bombs and burkas | There is that stigma of saying "Ah, a Muslim country ... ahm, no!"

Negative images of Turkey and the Turkish

Religious Dimension in heteroimages: not relevant in TR | fundamental in PT

DIRECT HETEROIMAGES

I think that Portuguese and Turkish history are related. | Portuguese are friends of the Turkish people. | They are very similar to Turkish | I think you also like enjoying yourselves, having fun! | In terms of ideas and religion I don't think there are any problems in Portugal.

Higher sense of proximity and resemblance

I see them as us | they are closer to us than the Germans | It's just the religious issue... | Portugal is part of that group of countries that cared very much about acculturating themselves to Western culture, while the Turks may have been more impervious to it.

Higher sense of distance and difference

High sense of 'shared identities' by TR and of 'identity borders' by PT

JOURNEY SNAPSHOTS: IMAGES OF THE INTERCULTURAL RELATION

Crucial dimensions for the development of TR/PT Intercultural relations

TURKISH CASE

PROPELLING FACTORS

To know the culture! To know the people! To experience living standards in Portugal! | New horizons! New friends! Build relationships! | The most important thing is learning the language and culture and building relationships! | To work in Portugal. | I haven't met any Portuguese! I want to know them!

Focus on Knowledge and Relations

(furthering knowledge to foster the establishment of intercultural relations and vice-versa)

The role of FLCE in TR/PT relations: minding intercultural gaps

CULTURAL DIMENSION

Do you think that you explore enough cultural matters in your language classes in general? | No! | No, just lessons! | We only learn their history, literature and cultural things... | We are students of Spanish for 4 years now but we don't know anything!

Both groups: necessity of introducing / furthering an intercultural approach to FLCE (Byram, 1997, 2009)

PORTUGUESE CASE

To know their daily life, the little details... we go to the coffee-shop and have an espresso, they... I don't know what they do! | I think there is a little xenophobia! There is no mutual awareness, there is no contact, there is no conversation, there is no dialogue, and then this happens, there is no mutual understanding.

Focus on Knowledge and Attitudes

(furthering knowledge to foster image (re/de)construction and intercultural attitudes)

There is little space to explore the cultural dimension, which is an obstacle for a deeper understanding. | I hadn't thought about it, but it would be very interesting to know their daily life. The daily lives of somebody my age, for example, what does he/she do?

TRAVELLING LOG: IDENTIFYING INTERCULTURAL GAPS

General lack of awareness regarding counterpart's country, culture, and people

TURKISH CASE

Highly positive general image of the counterpart
Focus on similarities > sense of proximity and attraction > debasement of sociocultural barriers

Notion of Shared Identities



PORTUGUESE CASE

Highly ambiguous general image of the counterpart
Focus on differences > sense of distancing (and suspicion) > strengthening of sociocultural barriers

Notion of strongly established identity barriers

Mirroring effect between the Images of the Turkish and the Portuguese



Distortion effect between the Images of the Portuguese and the Turkish

Risk: Portuguese as the not known > attitudes of indifference

Religion

TR CASE: ignored in the hetero-images (important in the self-images)
PT CASE: fundamental in heteroimages (negligible in the self-images)

Risk: Turkish as a threat > attitudes of avoidance



Development of an Intercultural approach to FLCE in both Languages



It takes two to dance the [intercultural] tango

(Abdallah-Preteille, 1999; Camilleri, 1990, 1998)

THE WAY FORWARD: INTERCULTURAL GUIDELINES TO FLCE

1. Following an Intercultural Approach to FLCE, implying

- ✓ **Introducing and debating the baseline concepts that structure the Intercultural Paradigm** > reflexion/discussion on such concepts as culture, representation, identity, diversity *versus* difference, etc.
- ✓ **using models of Intercultural Competence as an instrument of pedagogical guidance.**
- ✓ **Diagnosing and assessing the students' sociographic and linguistic profiles, intercultural experiences, and their images and attitudes regarding both Self and Other's language, culture, peoples and countries.**
- ✓ **Taking advantage of the students' life-stories, points of view, contacts and relationships with the counterpart.**

2. Promotion of partnerships and collaborative work

- ✓ **Collaborative work with other disciplines** > inter- and transdisciplinarity.
- ✓ **Institutional Partnerships** > political; business and economical; religious levels.
- ✓ **Creation of an *online* platform of communication and collaborative work between the students.**
- ✓ **Promoting academic mobility** > European International Mobility Programmes, Student interchange programmes between universities.
- ✓ **Promoting the development of scientific research and dissemination.**

THE WAY FORWARD: INTERCULTURAL GUIDELINES TO FLCE

1. Following an Intercultural Approach to FLCE, implying

2. Promotion of partnerships and collaborative work



End of presentation



La seule véritable exploration, la seule véritable fontaine de Jouvence, ne serait pas de visiter des terres étrangères, mais de posséder d'autres yeux, de regarder l'univers à travers les yeux des autres.

Marcel Proust

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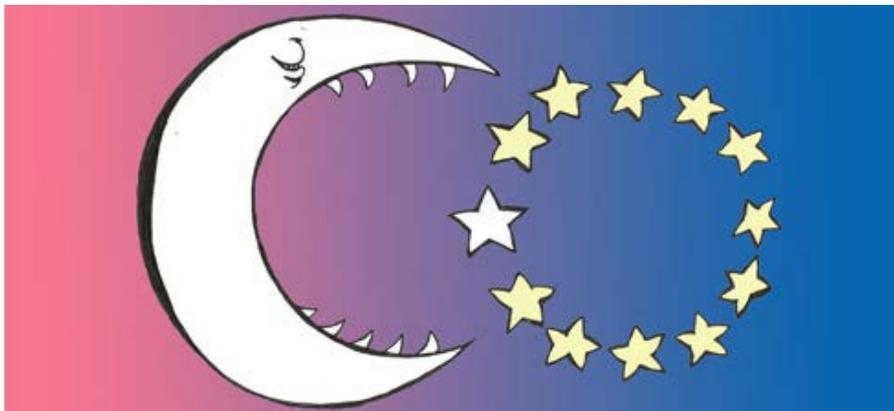


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DISCUSSING IMAGES THROUGH PICTURES (FOCUS GROUP EXAMPLE)



(Hélder Oliveira/WHO; Cristina Sampaio; Hassan Bleibel; Associação de Amizade Luso-Turca)