

The 'Business Case' for Internationalisation

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Internationalisation is a key issue impacting on Higher Education today. As the *Times Higher Education* highlighted back in 2010, '[t]here can be no doubt that higher education is internationalising at a rapid rate' (Mroz 2010: 5). In that same edition, citing the International Association of Universities' Global Survey, based on a sample of 745 universities from 115 nations, 'internationalisation' appeared in the institutional strategies of 87 per cent of them, with 78 per cent of institutions noting its increasing importance in the previous three years (Mroz 2010: 5). According to the Higher Education Statistics Agency (HESA) publication, 'Students in Higher Education Institutions 2012/13', there were 2,340,275 students studying at Higher Education Institutions (HEIs) in the UK that academic year. Of these, 425,265 were students originating from outside the UK.¹ Eva Egron-Polak, secretary general of the International Association of Universities, deems internationalisation to have moved from a 'marginal topic' in recent years to a "'mobilising policy" for transforming higher education across the globe' in the modern world (cited in Williams 2012: 19). Comprehensive internationalisation, as Hudzik puts it, is an 'institutional imperative, not just a desirable possibility' (2011). What, though, is actually meant by 'internationalisation', and what are the intersections between this concept and that of 'global citizenship', which also frequently features highly on the modern Higher Education agenda? How does the promotion of foreign-language learning and intercultural communication help inform the pursuit of internationalisation? And, as we progress into the twenty-first century, how are universities meeting the challenges of developing languages-based curricula which reflect the requirements of an increasingly global marketplace? These are among the questions to be addressed in the present volume.

¹ See <https://www.hesa.ac.uk/pr199> accessed 20 June 2014.

Based on an international conference held at the University of Central Lancashire (UCLan) in the United Kingdom in July 2012, the contributions to this book aim to explore different but complementary aspects of the internationalisation debate. A useful starting point for the collection is the often-cited definition from Knight (2003: 2), who states that internationalisation is ‘the process of integrating an international and intercultural dimension into the purpose, functions or delivery of post-secondary education.’ At my own institution, as for so many others, this process finds expression in initiatives to internationalise the curriculum, Student Experience, Research and Knowledge Transfer and Student Recruitment strategies. As Malcolm McVicar, former Vice-Chancellor of UCLan, recently put it, ‘[a]t the centre of our university’s strategy is a commitment to internationalisation. We are convinced that, as a higher education provider, it is our responsibility to prepare our students for the global marketplace and, as such, they need to be exposed to international experiences’ (McVicar 2012: 30). Such comments very much reflect the wider global imperatives championed in *Higher Ambitions: The Future of Universities in a Knowledge Economy*, commissioned by the UK government’s Department for Business, Innovation and Skills in 2009:

‘Universities are one of the key ways in which people from outside Britain engage with us, and through which we engage with the world. Our universities need to be strongly committed to internationalism; attracting students from abroad; collaborating with institutions overseas; and bringing their expertise to bear on global challenges. They should instil a sense of internationalism in students by teaching European and global perspectives and encouraging language-learning and study abroad.’ (*Higher Ambitions* 2009: 14)

It is clear that, in the twenty-first century University, internationalisation is an important indicator of success. It is the conduit for sustaining and enhancing the status of an institution, where cultural diversity is embroidered into its very fabric. According to the *Joint Council for the Welfare of Immigrants*, fees from international students generate between £5.3 billion and £8 billion each year

(Christie 2010). In the UK, where one in five students are international (Morgan 2010: 11), international student recruitment is becoming an increasingly important aspect of institutional strategies. Having a proactive and inclusive approach to international student recruitment is deemed fundamental to a successful 'World Class' Modern University. International student diversity encourages intercultural communication and understanding and this, in turn, is conducive to effective learning and teaching. As one international student recently commented, '[i]nternational students bring in money, innovation and good diplomatic connections, three things this country needs desperately right now.' (Christie, 2010). Vince Cable, the UK's business secretary, would agree, observing that international students are 'good for the country and good for universities' (cited in Gill 2013: 5).

While consolidation and development of international student diversity can be achieved by targeting new markets, institutions need to remain vigilant with regard to external pressures impacting on international student recruitment and plan accordingly. (An example from the UK in this regard is the debate surrounding immigration policy which commentators such as Travis (2010) consider a deterrent to study in the UK.) At the same time, initiatives which champion 'internationalisation at home' – some examples of which are explored in this volume - can be developed through institutional Community Engagement activities, so that domestic students have an opportunity to work with international students (and vice versa). The task of instilling 'a sense of internationalism in students by teaching European and global perspectives and encouraging language-learning and study abroad' (*Higher Ambitions* 2009: 14) is also finding increasing visibility through recent initiatives set out in the Position Papers from The British Academy, *Language Matters* (2009)² and *Language Matters More and More* (2011).³ More recently, the *Manifesto Campaign for Languages* (2014), established by the

² Available at <http://www.britac.ac.uk/policy/language-matters.cfm> accessed 2 June 2010.

³ Available at <http://www.britac.ac.uk/policy/Language-matters-more-and-more.cfm> accessed 20 July 2012.

British Government's All Party Parliamentary Group on Languages, promotes the value of languages in the global marketplace.⁴

The chapters comprising this volume are intended to contribute to the ongoing debates surrounding internationalisation. By way of introduction, Elspeth Jones examines the role of languages in supporting internationalisation and the opportunities which language-learning can bring to institutional strategies of internationalisation and the movement towards internationalising curricula. How can we, as linguists, address these issues and articulate to ourselves, to students, to the academic community and to future employers where the synergies lie with wider objectives? This opening chapter will address these questions and suggest implications for pedagogy and communication with stakeholders.

The internationalisation of teaching and learning strategies in UK Higher Education is addressed by Paul Reid. Although UK-based universities appear to have been relatively successful in internationalising institutional services, they do not appear to have been so successful in embedding an internationalisation ethos with respect to teaching. This contribution draws both on published studies and on primary research conducted by the author with international postgraduate students, academic and support staff in UCLan's School of Health. Findings suggest that UK-based lecturers working with non-UK students still approach teaching largely from an Anglocentric perspective, which fails to respond effectively to the different learning experiences of non-UK students. The contention is that universities in the UK have not successfully met the increasing need for staff to become fully conversant with the internationalist agenda. Reid charts the ways in which HE lecturers have responded to the education of increasing numbers of international students, and outlines the challenges presented to often firmly-held beliefs about the nature and purposes of a University

⁴ Available at <http://www.ucml.ac.uk/news/232> accessed 20 July 2014. At the time of writing, the University Council of Modern Languages (UCML) is also launching a campaign targeting all universities in the UK to ask for a language qualification as an entry requirement, irrespective of the subject to be studied.

education. The chapter proceeds to discuss a range of proposed solutions to address the apparent reluctance of some staff to adopt an authentically inclusive approach to the teaching of international students.

Research into internationalisation and the Student Experience has tended to focus on the situation within Anglophone countries and through the lens of the English language. However, the dominance of Anglophone countries in the reception of international students worldwide may omit questions which arise in other contexts. In her contribution, Tricia Coverdale-Jones focuses on the international context of Transnational Higher Education (TNE) and examines policies applied to the reception of international students in non-Anglophone contexts. She considers Japan as an example in contrast to the UK, with some additional comparison with the experience of internationalisation in China. Coverdale-Jones observes how government policies and varying approaches to English as a Medium of Instruction (EMI) have an impact on the internationalisation of higher education.

Sex/nudity or humour has been the base of advertising campaigns for a long time. Delia Jackson and Silke Engelbart address the influence humour and ethnic background can have on the acceptance of sex appeal advertisements by audiences from different cultures. In this research, four nationality groups from China, France, Germany and Spain are shown humorous sex appeal and non-humorous sex appeal advertisements from six countries in focus group settings. Focus group discussions show that there are clear differences between levels of acceptance, depending on whether participants originate from a 'feminine' or 'masculine' culture. Jackson and Engelbart provide a different perspective on the challenges of internationalisation: it is important for advertisers who operate at a national or international level to be aware of the implications of the reactions of consumers from different cultural background towards sex appeal ads.

Sarah Ishmael and Robert Kasza discuss and critically evaluate the impact of Worldwide Skills Events organised at UCLan which can be broadly defined as language-enrichment days aimed at secondary school pupils. The events' main objective is to give pupils an interactive experience of languages

which they may not be receiving through traditional educational routes and to enhance their engagement in language-learning as part of their further curriculum. During an event, pupils take part in five different activities: an introduction to interpreting; a cultural competence quiz; a Rosetta Stone sampler; a workshop on information and communication tools for language-learning; and a Chinese calligraphy workshop. An attempt is made to make acquiring languages seem 'cool' from the students' point of view and/or linked to employable skills. The events are promoted to all secondary school pupils but, to date, the majority of cohorts have been pupils of Year 9 (usually ages thirteen – fourteen) who are coming to the stage where they are being asked to choose their options for GCSE level examinations. However, the advantages of the language option are not always evident to pupils and parents, and schools are increasingly turning to academic institutions for support in presenting language-learning as a valid aspect of career development. Ishmael and Kasza focus on the use of data and feedback in evaluating the impact of such events and reflect on how findings can be used to further improve the event scheme. Pre- and post-event questionnaires, pupil and teacher feedback and available statistics are compared and contrasted to identify and assess opportunities for secondary and tertiary collaboration in the language-learning process.

Many educationists highlight the importance of the interaction between international and domestic students in order to achieve optimal learning outcomes for both parties. However, due to cultural, linguistic and other issues, international students can tend to remain in the community of their fellow countrymen both on- and off-campus. Domestic students arguably demonstrate similar behaviours. In their contribution, Lu Liu and Sarah Sibley aim to identify and evaluate strategies to encourage both international and domestic students to engage better and work together. Using an International Business module from Bath Spa University as a case study, Liu and Sibley highlight the strategies used to design and deliver classes that encourage international and domestic students to interact with one another. As the chapter demonstrates with reference to course design and delivery, positive relationships between the two cohorts are identified both within and outside the classroom, and this

in turn is seen as a means by which to enhance the learning experience and learning outcomes for all students.

Though often used as synonyms, the notions of 'internationalisation' and 'globalisation' carry different implications, with the former presupposing 'interculturality', that is involving the existence of a relationship between the people who belong to various cultural groups. Thus it must be supported by various languages and various cultures. Focusing on internationalisation as opposed to globalisation, Elzbieta Muskat-Tabakowska argues – in accordance with the 'cultural turn' in today's linguistics – that languages and cultures are inseparable. More precisely, as the chapter illustrates, cultures are embodied in grammars. Hence 'internationalisation' implies teaching ways in which aspects of individual cultures are encoded in grammatical resources of individual languages, with communicative value (cognitive and functional aspects of language and language use) taking priority over 'grammatical correctness'.

In his speech on the anniversary of Germany unity in 2011, Federal President Christian Wulff claimed that Islam belonged to Germany and was part of German culture, while Chancellor Angela Merkel, at her party's annual conference, expressed the belief that multiculturalism in Germany had failed. However, as Petra Bagley explores, the recent literature of German-Turkish writers tells a rather different story. By first discussing historical and socio-political aspects of German-Turkish relations and then comparing two of Renan Demirkan's novels, her debut novel *Schwarzer Tee mit drei Stück Zucker* [*Black Tea with Three Lumps of Sugar*] of 1991 and *Septembertee oder das geliehene Leben* [*Tea in September or a Life on Loan*] of 2008, Bagley highlights the issues around integration and the extent to which it can be described as successful or not. Of particular interest is the perspective of the female German-Turkish protagonist, who refers to herself as having 'two lives in one skin'. Given that Demirkan uses 'tea' in the titles of both her works, albeit written seventeen years apart, the chapter examines whether or not Turkish tea can be seen as a symbol of integration into German society.

In her contribution, Ellie Dunn firstly defines and outlines the recognized elements that constitute a graphic novel, before proceeding to examine and critically evaluate the particular strategies that the French and Italian translators of Moore and Gibbons' *Watchmen* (2008) use in order to translate the notion of 'inscriptions'. As Dunn argues, the way in which the translators deal with these elements is of crucial importance to the overall cohesion of the work: the chapter explores how the French and Italian translators employ quite different strategies in order to render these inscriptions in the target language. In this context, the translator becomes an intercultural mediator and, in the quest to internationalise the curriculum, the chapter demonstrates how graphic novels can have an important role to play in the language-learning classroom.

In response to the aims of UCLan's Medium Term Strategy for internationalisation of curricula, the institution's Worldwide Learning Centre has developed the Worldwide Language Advantage Programme (WWLAP). The Centre has identified two main challenges in the area of language-learning: firstly, the ever-increasing number of international students pursuing degree programmes in UK-based universities who need to improve their English and, secondly, the apparent 'unpreparedness' of UK students with regard to learning a foreign language. In order to fulfil these needs and demands, the WWLAP's objectives are to make language-learning provision more flexible, more easily accessible and better able to meet individual requirements. In the final contribution to the collection, Sofia Anysiadou and Robert Kasza provide an overview of the WWLAP's operation at UCLan, while focusing on the practical application of Rosetta Stone language-learning software in a Higher Education environment. Participation patterns are evaluated and the programme's strengths and weaknesses are identified and discussed. By assessing current practice, it is hoped that trends in language-learning can be predicted more effectively, thus leading to a more tailored language-learning provision, whether this be software-oriented or classroom-based.

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Elsbeth Jones

Introduction

‘You can’t have internationalisation without language study, right?’ This was once said to me by a fellow linguist for whom the cultural insight as well as the capacity to speak to others in their own language seemed to be a prerequisite in internationalising the university. It is a common assumption amongst language academics that their discipline should be at the heart of internationalisation efforts. Seen from this perspective, the essence of the discipline is a focus on intercultural communication, the development of which, along with enhanced global perspectives, is at the heart of approaches to internationalising the curriculum. But can an individual develop intercultural competence without being proficient in another language? Is it time for linguists to view their discipline in a different light or is the field under-valued by those charged with internationalising the institution? Can there be internationalisation without language study, and if so, what role do languages play? These and other key questions are addressed in this introduction to an important volume.

Definitions

In order to begin answering the question posed at the start of this chapter, a clearer view is needed of what is meant by ‘internationalisation’. Perhaps the most commonly-used definition is by Jane Knight (2003) who sees it as:

‘the process of integrating an international, intercultural, or global dimension into the purpose, functions or delivery of post-secondary education.’ (2003: 2)

This definition is important in describing internationalisation as an institution-wide process and incorporating a focus on intercultural as well as international aspects. Hudzik (2011) extends this definition to offer a holistic institutional view, perhaps from an organisational rather than a student-centred perspective. He defines 'comprehensive internationalisation' as:

'A commitment, confirmed through action, to infuse international and comparative perspectives throughout the teaching, research and service missions of higher education.

[...] It is an institutional imperative, not just a desirable possibility.' (2011: 6)

Aulakh et al (1997) place more of an emphasis on students, arguing that the purpose of internationalisation is:

'To produce graduates capable of solving problems in a variety of locations with cultural and environmental sensitivity.' (1997: 1)

In a refinement to the overarching concept, Knight (2006) suggests there are two key components to internationalisation:

Internationalisation at Home: activities that help students develop international understanding and intercultural skills.

Internationalisation Abroad: all forms of education across borders, mobility of students, teachers, scholars, programmes, courses, curriculum, projects.

Linguists may well argue that the second of these is enhanced through capability in the language of the destination country, and indeed one focus of the year abroad as part of a language degree is to better understand local culture, history, customs etc., as well as to improve language skills. But is knowledge of another language essential in the development of 'cross-cultural capability' or 'intercultural competence'?

Languages and Cross-Cultural Capability

Cross-cultural capability, intercultural competence or Intercultural Communicative Competence (Byram 1997) is not about knowledge of a single culture but operating effectively across cultures. Amongst other things it means challenging our own values, assumptions and stereotypes. According to Jordan this is well established in contemporary language degrees, where 'new perspectives on "culture" in degree studies place emphasis upon its diversity and plurality and focus on processes, change and fluctuating power relations' (Jordan nd: 1).

There have been many attempts to identify some of the issues involved but for linguists, Byram's (1997) four 'savoirs' are often cited as summarizing some of the capabilities involved. 'Savoir être' suggests curiosity, reflection and openness in intercultural learning, sometimes described as 'attitudes'. 'Savoir apprendre' indicates the skills of discovery and learning through social interaction. Interpreting cultural practices or documents in comparison with those which are more familiar is a skill denoted by the 'savoir comprendre' skills of interpreting and relating. While 'savoir s'engager' refers to critical cultural awareness, the ability to make informed evaluations of other cultures in comparison to one's own, or others.

This author has argued that language study is a route to developing cross-cultural capability as articulated here:

Language study encourages us to deconstruct the linguistic world as we know it, to tolerate ambiguity, and to embrace cultural 'otherness'.

Linguists understand that apparently direct translations are fraught with potential misunderstanding and we learn that cultural 'others' may not see the world in the same way. It is this kind of disorientation and negotiation of meaning that helps to break down linguistic and cultural ethnocentrism through challenging the perspectives that we view as normal helping us 'doubt the superiority of our own cultural values', as Robert Selby [2008] put it, and questioning established notions of personal identity. (Jones 2012: 1)

However, the challenge for linguists is firstly to be open to the notion that language study is not the only route to the development of cross-cultural capability, and secondly that intercultural does not need to have an international dimension. The local, multicultural context can be used to offer the kind of 'disorienting dilemma' which Mezirow (1991) argues can lead to perspective transformation. Thus diversity in the domestic classroom and local population can offer opportunities to work 'across cultures' through internationalisation (or 'interculturalisation' at home. It is neither necessary nor sufficient to study a language in order to develop intercultural competence, nor is a period of study abroad a prerequisite. Rather it is the circumstance of learning, engaged teachers, and the skills, knowledge and attitudes of learners to becoming cross-culturally capable which will yield results.

What are the implications for linguists?

There is no doubt that language study is one route towards the kind of internationalisation outlined here. However, in promoting this to university leadership, 'it will require specialist linguists to move forward from culture-specific knowledge, language and skills to become less specialised "interculturalists"' (Jones 2011: 3). Linguists have often led the way in helping students get the most from their period abroad. The kind of ethnographic approach espoused by the LARA Project (2001) and demonstrated in practice (e.g. Bosley 2010) indicates that good preparation, intervention while the student is away and reflection on return are key to an experience which will deliver effective outcomes for students.

Language student voices offered direct evidence of personal transformation through the International Reflections web pages at Leeds Metropolitan University from 2003 to 2010 (Jones 2007). Two examples are given here:

Study abroad

Returning home after my placement in Granada I was happy to see family and friends, beer was cheap and the weather comfortable, no heatwaves. But after a while I started to feel a 'post-

ERASMUS' melancholy. Nothing had changed for my home town or friends. Some even seemed offended because I'd experienced a different type of life and they belittled my achievements saying I'd just been on a long holiday in Granada. But none of this bothered me as I'd learned to tackle much bigger problems in Granada than dealing with individuals with closed minds.

Steven Lockey, 5 February 2010

International work placement

Because of my experiences in Germany I now long to live there after I graduate. [...] I feel I gained more confidence this past year abroad, because the problems I faced in Hamburg were greater than those I had encountered in England. [...] I also think the year has given me better chances of employment because I have shown that I can live and survive in another country.

Stewart Neil, 17 February 2010

Nevertheless it is not only language students who experience such benefits. There is evidence from other disciplines that education abroad (whether study, volunteering or work placement) can deliver significant results in terms of the development of inter-cultural competence and global perspectives. These include re-thinking of previously-held views or stereotypes, doubting their own cultural assumptions and values, learning about cultural 'others' and seeing the world from their perspective. Table 1 (reproduced from Jones 2013) indicates a range of outcomes which have been demonstrated to result from education abroad and which form the basis of graduate employability skills as well as enhanced intercultural competence.

INSERT JONES TABLE 1 HERE

Longer-term impact?

Internationalisation itself is a relatively young field and our understanding is growing all the time. Longitudinal studies are hard to come by, although these will no doubt emerge over time. The

author decided to conduct a mini-survey via social media (Facebook, Twitter, LinkedIn) to see how linguists responded when asked:

How has knowledge of another language affected your global outlook?

Some of the more interesting responses appear below.

Respondent 1 **Humbling**

'I think that learning a language is a humbling experience. It makes you put things into perspective. As we discover that there is no right or wrong way of saying things, that there are concepts that others have that we do not have a clue about until we come across the word or phrase, we realize how arbitrary our views and assumptions are within our native culture, how narrow-minded and ignorant we can be at times, and ultimately how small we are as individuals. It forces you to open your mind and be more critical and, as much as possible, objective.'

Respondent 2 **Alternative perspectives**

'Knowing different languages (Farsi, Dutch, English, Spanish) ... has improved my career prospects and allowed me to enjoy different cultures. As I am a bit of a news addict, I read the news in different languages. It's always interesting to see the difference in how countries cover the same news item or write about historic events. If you know different languages, you can see beyond what the media in your country will tell you.'

Respondent 3 **Widened outlook**

'Learning the second language has ... allowed me to move outside my comfort zone and widened my outlook. If I hadn't learned the second language, most likely I wouldn't even have thought of going abroad for higher studies. But I did that and in doing so got the chance to meet with people from across the globe. I've read about different countries and cultures but getting a chance to experience them first hand is any day better than just reading a book about it. [It has] ... also given me the

opportunity to learn about different work cultures which is so very different from my own people and country. So yes, it has definitely changed my perspective.'

Respondent 4 Link from languages to other disciplines

'I found out about a tribe (think it was the Hopi tribe) who don't have tenses in their language and their tribal history is as old as the oldest member. It gave me a starting point on my dissertation that was on time in science and culture.'

Respondent 5 Language and thought

'I could never quite decide whether the language people speak decided how they think, or whether they think in a particular way and therefore their language goes the way it does. Having heard a dozen languages in the last week, I'm still puzzled. But it is a fact that I could sometimes hardly understand an Irish bloke I was sitting next to on the bus to Liverpool two weeks ago. He was a young guy too. I felt that he had a different outlook on things and wondered whether his way of speaking showed that. Do the young actually speak a different language to me?'

Respondent 6 Finding common understanding

'People often talk about finding a common language or a joint vocabulary. For me the common language is about emotional intelligence, patience and tolerance - which then allows scope, through foreign language learning, to explore the differences that each language, culture and register enjoys to find a common understanding. In my view, this encompasses business, law, politics, food, music and literature and crucially, the day-to-day lived experiences of the people we have contact with.'

Respondent 7 Bridging barriers

'There is no question that being able to speak to others in their language promotes understanding, either on a professional or personal level. On a professional level the advantages are self evident, on a personal level somehow you are showing that you cared enough to make yourself understood, this

often means that great attention is paid to what you actually have to say, or in the case of a more common language such as French or German, just that you can join the discussion (whatever it is) as an equal partner. You have immediately bridged the first barrier between cultures. This has been my experience throughout my own half century, since my father's job forced me to learn another language from the age of two. I am eternally grateful to him for this and have ensured my own children are also bilingual. And yes, we are all British!

Respondent 8 Patience

'This is small, but as a student learning another language, I became more patient and understanding with those in the States I encountered trying to learn English. I'd gone through the same communication issues.'

Respondent 9 Context and objectivity

'Knowing other languages shows me time and time again how context is crucial to understanding of meanings and symbols in everyday communication. It changes my global outlook by making me stop and think about context - rather than going straight to my immediate reaction to what someone says - enables me to pull myself back from hasty judgement and TRY to be more objective.'

Respondent 10 Feeling multi-dimensional

'I actually find the most benefit from speaking Turkish at the airport. Airport personnel are so used to dealing with foreigners that don't know Turkish, they are surprised when one speaks to them in their own language. Otherwise, I am treated more as a local when I speak my limited Turkish. And it is indeed like having a second personality. Integrating the two cultures can be tricky sometimes, but you feel more multi-dimensional. It's an ability not widely recognized in more mono-lingual societies, but it feels like being able to swim when you are mostly far from water in your daily life. When you are called upon, you have it.'

Respondent 11 **Alternative personality**

'Knowing other languages certainly seems to increase empathy and help discover our common humanity. One comment I have heard frequently but have not had time to reflect on in depth is that when I switch to speak another language -in particular Spanish or Italian- observers say it is as though my whole personality changes. I guess that this is a result of language and cultural immersion from an early age and unconsciously becoming a global citizen as it is certainly not a conscious choice each time.'

Conclusion

To return to the question at the beginning of this chapter, language study is not a prerequisite for internationalisation although linguists have clearly been shown to demonstrate the kind of intercultural competence and global perspectives which are the focus of contemporary curriculum internationalisation initiatives. So how might this offer valuable lessons for internationalisation of the wider university?

1. Language academics have extensive experience of students spending periods abroad and know how to help them make the most of the opportunity. Universities can learn from this in supporting education abroad in other disciplines;
2. Language graduates are highly employable. This is partly because they are likely to have a high level of communication skills in general but also to develop global perspectives and cross-cultural capability through their experiences. Universities should consider how this can be extended into curricula across the institution.

However, it will also require academics to engage with different aspects of internationalisation and not simply to assume that language study will be at the heart of it. In order to do this, it will be necessary to:

1. Think beyond our own specialist language;

2. Broaden concepts of 'culture' and understand the link between languages, internationalisation and multiculturalism;
3. Understand the impact of international and intercultural learning outcomes on student employability; and
4. Be explicit to ourselves and to students in interpreting the wider value of the period abroad and the skills and attributes which will be developed, including employability skills. This will help students to articulate these benefits to potential employers.

Alred, Byram and Fleming (2003: 6) argue that one of the primary purposes of education in general is to promote '... a sense of interculturality, an intercultural competence, which is fundamental to education, perhaps always has been so, but is all the more significant in the contemporary world.' It could be argued that linguists have an advantage here. Byram has called for the need not merely to pay lip service to internationalisation but to grasp its potential, addressing the language curriculum to do so.

'Internationalisation might provide the opportunity for demonstrating the importance of language teaching and learning, but it is crucial that an internationalist perspective is added to the language teaching agenda if it is to make a convincing argument for a role not merely in an internationalised university but in a university which is internationalist.' (Byram 2011: 6)

It is up to us as linguists to ensure that this becomes a reality if Languages are to realize their potential and be seen to have a fundamental role to play in higher education internationalisation.

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Introduction

The current academic interest in internationalisation has arisen in response to large numbers of students coming to the UK to study, and in relation to an ongoing expansion in British Universities' provision of courses abroad (UKCOSA 2004, Middlehurst & Woodfield 2007, UK HE International Unit 2011). Numbers of non European Union (EU) students attending UK Universities have increased significantly since 1994, as has the associated income accruing to the institutions (Universities UK 2013).

This pattern appears to be changing at the time of writing, however, with recent evidence of a reduction in non-EU student numbers. The numbers of new postgraduate entrants to the UK from India and Pakistan, for example, have dropped for the first time in 16 years (HESA 2013).

Concern has been expressed that the reductions have arisen not merely as a result of the global economic downturn, but perhaps also from a UK immigration policy which may discourage non-EU students from coming to study at UK Universities. Senior public figures have claimed that Britain's 'welcome mat' to non-EU students is being withdrawn, following a net migration target that also includes reduction in international student numbers (Universities UK 2012, Worne & Thompson 2013). Media reports of international students queuing overnight in the rain to register their arrival, have served to reinforce impressions that Britain may not be an attractive study destination for non-EU students (Ratcliffe 2012).

With such a political and economic backdrop the experience of international students at UK Universities is perhaps more heightened than ever. Their contribution to the UK economy has been highly significant in past decades, but the future looks uncertain with increasing levels of international competition from both state and private HE providers. It is more important than ever

to examine the ethos and practice of internationalisation within UK higher education with the aim of ensuring that the student experience is as beneficial and welcoming as possible.

The evidence on this issue is not, however, as reassuring as UK University Vice Chancellors might hope. Whilst there are numerous examples of the ways in which UK Universities have reacted in a proactive fashion to enhance the experiences of international students (Robinson & Lee 2007, Eisenchlas & Trevaskes 2007, Burnapp 2007, Trahar & Hyland 2011), there are equally a variety of studies which outline areas of significant concern regarding the quality of the international student experience in the UK (Hyland et al 2008, Koutsantoni 2006, Luxon & Peelo 2009, Middlehurst & Woodfield 2007, Sanderson 2011).

This chapter focuses on key issues regarding internationalisation within higher education with specific reference to an MSc course which has attracted students from a wide variety of different countries including Nigeria, Ghana, Zimbabwe, Nepal, India, Pakistan, Greece, Slovakia and Chile. The central question asked within this paper is how we might successfully embed an internationalisation ethos within the practice of teaching in UK higher education, in view of evidence which suggests that the internationalisation 'project' is not being realized effectively. The chapter draws both on existing publications and also on consultation with international students and staff at the University of Central Lancashire. It aims to provide concrete solutions for improving academic practice regarding internationalisation in higher education.

International students and Internationalisation

An obvious starting point for the discussion is to address the terminology. At the most basic level international students are conceived of as those who do not reside in the country in which they happen to be studying; that is, those 'who have chosen to travel to another country for tertiary study' (Carroll & Ryan 2005: 3)

The phrase in itself is essentially meaningless as all students can be labelled 'international' students in so far as they all have the capability to travel to study in countries other than their own. The UK discourse on the subject, however, is quite specific and makes distinctions between EU and international students, with international students being defined as students coming to the UK to study from countries outside the European Union (Devos 2003). For *international* student in the UK then, read *non-European*.

With respect to the issue of internationalisation in education, Kreber suggests that it is:

'associated principally with an ethos of mutuality and practices geared at strengthening cooperation [...]. By encouraging greater internationalisation across teaching, research and service activities, the quality of higher education can be enriched.' (Kreber 2009: 2-3)

Knight offers a similar definition of the concept:

'Internationalisation at the national/sector/institutional level is defined as the process of integrating an international, intercultural, or global dimension into the purpose, functions or delivery of post-secondary education.' (Knight 2003)

Both conceptualisations emphasize interconnectedness at a global level, and the associated need to respond to these developments in the practice of higher education. It is worth noting, however, that neither definition describes the process through which internationalisation may be realized in practice (Sanderson 2011). For the purposes of this paper the key focus shall be on internationalisation with respect to teaching; that is, the notion of 'internationalising the curriculum' (Haigh 2002). To paraphrase Knight's words, then, the question to be asked is to what extent an 'international ... or global dimension' has been successfully incorporated within the teaching functions of UK higher education.

Student Experiences of Internationalisation

It is important to avoid 'essentialising' international students and treating them erroneously as a homogenous group whose needs are distinct from 'home' students (indeed my use of the word 'them' implies an *us* who are doing the defining and who I assume share a similar worldview to *myself*). This is a divisive philosophy which neglects to consider that all students share similar concerns about embarking on University study; be that in terms of anxiety about the unknown, or in terms of clarity around expectations. In Tracy Johnson's work at the University of Bristol, for example, she found that both UK and international students asked for similar types of support when starting University; that is, an introduction to what could be expected in academic work, such as critical writing and thinking skills (Johnson 2008).

That said, however, it is also important to note that people from different backgrounds bring with them specific cultural perspectives which have a direct bearing on their attitudes to, and experience of, University. Existing literature suggests a failure to address differing cultural learning preferences in UK higher education sufficiently, with criticism being targeted at a possible preponderance of inflexible 'Anglophone pedagogic models and literacy practices' (Koustantoni 2006) (see also Trahar 2007, Caruana and Spurling 2007).

The Egyptian author, Ahdaf Souief, offers a very vivid impression of what it might feel like to embark on a University course in a foreign country:

'Dear Chrissie. I'm beginning to think your people were right to look doubtful about this place. It's so cold, oh Chrissie it's so cold [...]. This is my sixth day here and I haven't talked to anyone except my supervisor for fifteen minutes on Wednesday [...]. I've started but I don't recognize any of the stuff I'm supposed to read—still, I suppose it will all fall into place.'

(Souief 1992: 335-36)

Students not only have to contend with displacement and potential isolation in time and place, but they also have to adapt to an alien academic environment. International students are of course no

different from UK students in experiencing heightened levels of anxiety in commencing University , but for students coming from a very different cultural and social environment, the levels of anxiety may be even higher (Johnson 2008). Finances are a very real concern for all students in the current economic climate, but the issues becomes more pronounced when a student is sponsored by a third party in their home country, and when promised funds are not forthcoming (one of my own postgraduate students recently found herself with no money, no food and significant rent arrears when her government scholarship money did not materialise at the suggested time). A lack of finances can be doubly distressing when it is experienced in a foreign country with very little, if any, access to support from friends and family.

A fairly extensive literature has focused on the support needs of international students who come to study in the United Kingdom (McLoughlin 1999, Tan 2009, Schmidt et al 2009). This literature focuses upon the response to emotional and psychological needs, as well as the academic support that students may require (Bennett Moore et al 2010, Ramos 2010,).

Welikala and Watkins provide a good illustration of how the academic environment may seem unfamiliar and unsettling, with this student's account from their interview study:

'International students. [. . .] Their voices are not heard and they are not happy and feeling comfortable. It is always the English talking . . . you know, it is their language. [. . .] From the childhood, they get used to this talking and arguing thing. So they talk all the time. No space for others. [. . .] You know, in our culture, we have a different style of talking [. . .].'

(Welikala & Watkins 2008: 29)

This different style of discussion and expression comes through often in the literature on international students' accounts of their experiences at UK Universities, especially with respect to the predominance of the aforementioned Anglophone model of debate and critical analysis.

Students seem concerned that little acknowledgement is given to their own educational experience, as one Indian participant suggested in another of Welikala's studies:

'we come here with lot of hopes [...]. But, we only learn their accent, their academic writing [...]. What is international in this? See, ultimately, it is we who learn to eat sandwiches and not they that learn to eat chapatti [...].' (Welikala 2008: 167)

Notions of autonomy and individual self-assertiveness are highly valued by academics in UK higher education. Such notions, however, are not necessarily valued by other cultures, where for example, the notions of silence and respect are deemed to be more important than the voicing of individual critique.

Academics and Internationalisation

Whilst there are obvious concerns about meeting the needs of international students, it must also be said that there are many examples of good practice, where academic staff have worked hard to enhance cross-cultural educational exchange, as opposed to sticking to the type of 'assimilationist' approach described above (Banks 2011).

Leeds Metropolitan University, for example, has promoted a system of daily web-based reflections from students and staff on their experiences concerning internationalisation within the University (Robinson & Lee 2007). David Burnapp at The University of Northampton has addressed the issues further by designing and implementing an online training programme in intercultural skills, in an attempt to improve the cultural understanding of academics (Burnapp 2007). Eisenclas & Trevaskes (2007) report on their approach to group work assessment at Lancaster University, which explicitly required domestic and international students to link up and investigate differing cultural interpretations of non-verbal communication. They suggest that student involvement in this 'micro' level of everyday experience is a key means of enhancing intercultural communication.

Qiang (2003) identifies a range of possible approaches to internationalisation. These include designing course activities clearly around the needs of international students, a 'competency approach' (where academics feel competent about intercultural knowledge and related skills), and an 'overall ethos' approach, where an institution-wide commitment to internationalisation is demonstrated throughout the practices of the University (Qiang 2003).

Pope, Reynolds and Mueller (2004) focus further on 'cultural competencies', suggesting that academic staff should demonstrate the capacity to 'openly discuss' issues concerning cultural difference, and also demonstrate a capability to empathize with people from different cultural backgrounds. This last point, however, has come in for much criticism with regard to academics' displays of empathy in appreciating different learning traditions. Sheila Trahar and Fiona Hyland argue that:

'The striving for self-actualisation and learning autonomy that pervades higher education discourse is often presented unproblematically as if there were shared understanding of the concepts. Such perspectives are based on particular philosophies that favour and privilege individual development. In environments that are, by their very nature, about the development of knowledge, there is often surprisingly little questioning of these notions.'

(Trahar & Hyland 2011: 627)

The suggestion here is that a Westernised notion of individual critical development is presented uncritically as the necessary goal of higher education, with limited reflection on the appropriateness of such a philosophy to the needs of an increasingly diverse student population. Sanderson suggests that good practice in intercultural teaching derives from a broader interest in intercultural communication with respect to other areas of life such as travel, reading and perhaps even hosting international students on exchange visits (Sanderson 2011). He suggests further (2011: 668) that effective academics need to 'be confident, yet humble and critically reflective of their place in the

world'. The question that UK lecturing staff should ask themselves is whether we are being 'critically reflective' enough of our culturally situated role as academics.

University of Central Lancashire: student perspectives

The following discussion is based on questionnaires sent to a small sample of students studying the MSc Applied Public Health course in 2011/12. A brief open-ended questionnaire was sent out electronically to students with an accompanying explanation stating that the information was being collected in an attempt to investigate the University's response to the needs of international students. It was made clear that anonymity was assured, and that no names would be used in any subsequent reports or publications.

In response to a question about academic staff's appreciation of cultural difference, one Nigerian student remarked that:

'staff are aware of international cultures and behaviours. [...]. (They) show ... willingness to increase their knowledge in this area. However ... there are still a few who seem not to show or appreciate international cultures and behaviours ... for the student.'

This view seemed to echo the opinions of students illustrated in the above literature, in so far as some members of staff could be seen to be culturally 'competent', whilst others seemed reluctant to step outside their own cultural mind-set to appreciate another world-view.

Students were also consulted about their views on the curriculum, and the extent to which public health issues relevant to their own, and other countries were covered in the syllabus. This was an issue of concern that had arisen in previous module evaluation questionnaires and course team feedback. Comments in a similar vein were made here:

‘There was a significant imbalance in referencing international issues as compared to UK issues. [...] Little is said, or discussion about the nationality of the non-UK students on the same issue.’

‘The references for UK issues were excellent [...]. I must confess that most of the sessions included discussion about the National Health Services of UK.’

The last comment illustrated a general tendency for international students to be appreciative and not overly critical in spite of being invited to voice their opinions as openly as possible: hence the initial observation about an ‘excellent’ focus, followed up by a suggestion that this focus was too narrow in view of the diversity of the student group. This tendency to focus too much on UK topics has been noted in other University courses. Haigh (2002), for example, stresses the importance of ensuring that course content does not advantage ‘home students’.

With respect to integration, possible isolation has been noted as a particular cause of concern in surveys of international student experience in the UK (UKCOSA 2004). The University of Central Lancashire, like many other Universities, aims to assist students in making links with the local community by organizing social events and other activities that encourage students getting to know the local area. In the consultation, therefore, students were asked about their experiences in this respect:

‘The University has helped in their own capacity in me achieving that, but not completely with respect to the local community in Preston.’

This student acknowledged the University’s efforts to foster a sense of belonging, but still felt that they hadn’t had quite enough assistance in linking with the local community.

One response to enhancing the international student experience in the UK has been an attempt to recruit academic staff from a wider diversity of cultural backgrounds. Students were asked, therefore, for their views on cultural diversity within the staff group on the MSc Applied Public Health course. The feelings expressed were that it was not the diversity of the staff group which was deemed to be so important, but rather a sustained focus on international issues within the curriculum:

‘International staff teaching within the school ... is not actually the issue but the integration of international experience into the teaching, learning and research.’

University of Central Lancashire: international office perspective

Like most other UK higher education institutions the University of Central Lancashire has a dedicated unit which deals with international recruitment and the welfare of non-UK students. Two short interviews were carried out with staff from that unit. Participants’ responses were recorded in note form only.

Both staff members felt that international students across the University enjoyed a good level of support; for example, through the University’s ‘buddy’ and mentoring systems. They felt overall that the University offered and provided a good experience for international students, although they voiced concern that human resources were often very stretched in supporting that experience.

The University’s significant involvement in internationalisation abroad was also mentioned, with respect to recruitment drives within different countries, and to the setting up of satellite campuses in China, Cyprus and Sri Lanka.

A particularly pertinent question to the focus of this paper was posed by one of the unit’s staff:

‘Do academic staff take sufficient account of the educational background of students with respect to plagiarism?’ He was concerned that different learning experiences were not taken into account

sufficiently in assessing the work of students who had not previously been taught in an educational system which prioritized the use of evidence and referencing. He believed this led to a simplistic approach to accusations of plagiarism.

In considering applications on my own course, I ask students to write a public health essay as an entry requirement. This allows me to judge levels of knowledge, as well as standards of written English. On occasions essays have been submitted by international students which have been demonstrated (via Turnitin software) to have low levels of paraphrasing, and high levels of word for word reproduction. This could be interpreted as evidence of plagiarism. However, if one uses the standard interpretation of plagiarism as cheating or 'unfair means to enhance performance' (UCLAN 2012), it must be asked whether a student who has done this unwittingly (through ignorance of UK academic conventions) can rightly be accused of using 'unfair means'? With respect to these applications, I have taken the decision to offer applicants a 'second chance' by referring to advice on essay writing, and asking them to reapply the following year once they feel they have understood the conventions.

This approach has brought me into conflict with colleagues who have suggested that the approach is offering favourable treatment to international students. My belief is that not to do so would be to fail to take account of applicants' educational backgrounds and to thus discriminate in favour of domestic students, who happen to have been educated in this particular educational paradigm.

University of Central Lancashire: academic perspective

One member of the academic staff team was included in the consultation: again via short semi-structured interview. This lecturer suggested that several school staff were doing good work in relation to the needs of international students; for example, with respect to international curriculum content, and in promoting group work sessions in which students could share and compare their differing learning experiences. Indeed, this particular academic had instituted a study skills support

programme which required both international and home students to keep diaries of their academic journey through University, and also to join informal student study support groups (again involving both domestic and international students).

The general issue of academics' level of cultural awareness came up in the discussion, with a suggestion that levels of cultural awareness and appreciation were not consistently high across the teaching team. She believed that not enough academic staff were 'culturally aware', and added to this observation by suggesting that some academic staff in the school were 'set in their ways' with respect to teaching style. At a general level she felt that the curriculum was overly UK focused in terms of content.

Discussing Solutions

A range of issues have been presented here which bring into question the establishment of an internationalisation ethos within UK higher education. Both the accumulation of published literature and the consultation above suggest that UK Universities have some way to go towards the establishment of an authentically internationalist orientation. Our key goal as concerned academics must be to come up with solutions to the concerns expressed. As Betty Leask and Jude Carroll succinctly put it:

'It is time to develop new and effective approaches and interventions to ensure campus and classroom culture motivates and rewards interaction across cultures for all students. Let's get on with it.' (Leask & Carroll 2011: 657)

This final section of the paper, then, takes them at their word and proposes a range of possible ways of establishing an internationalisation ethos in higher education.

Leask and Carroll (2011) describe the effective use of a mentorship programme in Australia, where pairs of experienced student 'mentors' are matched up with groups of new international student 'mentees'. These groups are organized so as to include diversity in cultural membership, and to

include both domestic and international students. Mentors are responsible for arranging 'welcome' events and ongoing social activities throughout the year. This would appear to be a useful model for encouraging feelings of inclusion amongst international students, given the aforementioned experiences of possible social isolation. Online mentorship might also be a good alternative where mentors or mentees are employed, or have child care responsibilities.

The keeping of diaries in virtual (Leeds Metropolitan University) or real format (my colleague's approach mentioned above) can be a helpful way for international students to chart their educational journey, and to highlight particular learning issues for action. This can act as a basis for discussion and response with academic staff and other students, particularly where the diary is used in conjunction with ongoing group work study sessions. This is not to suggest that 'quick fix' or 'bolt on' study skills programmes should be seen as a solution in and of themselves (Koutsantoni 2006), but rather that a sustained reflexive focus on study skills development can be very beneficial.

Indeed, it would be very useful for academic staff to keep a similar type of diary with respect to their thoughts about dealing with diverse student groups. This could serve as a helpful tool for reflection on teaching practice along with students, and in course development meetings with other staff.

Academic staff in UK higher education need to be actively encouraged, as a matter of priority, to become involved in activities which examine and make explicit their own pedagogical assumptions. As Trahar (2007) notes, most of the pressure appears to be directed towards international students scrutinizing their attitudes, rather than academics being required to reflect upon and adapt their own approaches. This change should involve what Sinclair and Britton Wilson (1999) call the 'journey of two directions'; that is, the 'inward journey' of personal discovery, and the 'outward journey' of learning about other cultures. The inward journey should include a thorough examination of staff's own beliefs about the purposes of education, along with an associated analysis of the beliefs of their student group. The UK's Higher Education Academy has provided a much-needed impetus to professional development concerning internationalisation, but its resources tend to be utilized by

those who have already expressed a keen interest in educational diversity. The group of academics who are most important to reach are those who seem to be 'stuck in their ways'; that is, those who do not appear to be sufficiently reflective about the fit between educational practices and the learning needs of their diverse 'customers'. This will require a firm commitment to academic staff development at University and Departmental/School level. The evidence presented here implies that this should no longer be merely a desirable goal, but it is a necessity if Universities hope to hold on to the UK's reputation as a high class provider of global educational services. This also means allowing academic staff sufficient space within their workloads to reflect upon, analyse and improve practice.

This is not to suggest, however, that all the movement needs to be on the part of academics, nor to imply that students do not need to be proactive in their learning. Students come to the UK in the expectation that they will learn from a successful academic environment with an established historical pedigree. They make an informed choice to study for a UK degree, and in doing so make a commitment to express their learning in a manner that complies with local academic conventions. It is incumbent upon international students to learn about these expectations before embarking on UK study, and to develop their understanding of those requirements during the progress of their courses.

Many Universities, including my own, offer pre-arrival online study skills programmes which introduce international students to UK academic expectations. It would be additionally advantageous to ensure that such online introductions are tailored to the requirements of specific courses; for example, including resources on the structure of the UK's National Health Service in health-related courses.

It is important to avoid a slippery descent into the murky world of cultural relativism in this debate. This paper argues clearly for the need to avoid an ethnocentric approach to teaching and learning. At the same time, however, it must be acknowledged that the author is a UK academic whose

educational development has been firmly situated in a 'Western' pedagogy, and who supports the cultivation of independent, critical thought as a key educational objective. Thus, whilst I am keen to ensure that I respect different learning traditions, I cannot escape my general conviction that my understanding of the aims of education is the *correct* one. Cousin (2011: 589), in commenting on internationalisation literature, talks about 'the reluctance of the cultural relativist to intrude on other people's turf'. This certainly is a theme that can be discerned throughout the literature and in my own thoughts, but my prioritizing of the critical inquiry objective implies that I do not in fact value different educational approaches equally. The role of the academic in this context represents a balancing act, where cultural difference in learning preference is respected, but at the same time a very particular pedagogy is advanced as the necessary route to academic success in the UK. This is something of an ongoing dilemma which needs further consideration in terms of the best ways to reconcile these potentially disparate objectives.

With respect to the curriculum, it is important for course teams to review curriculum content on a regular basis, to ensure that it stays relevant to the professional and personal backgrounds of international students. This could be addressed through staff/student liaison meetings and by offering students a firm partnership role in course development.

Student mentorship strategies can promote cross-cultural engagement, but it is also important to think of ways in which academic staff can facilitate this process. Classroom-based group work can represent one such opportunity, where deliberate efforts can be made to form culturally diverse groups and to focus on topics which allow students to contextualize their differing viewpoints. This is relatively easy in the subject of public health, where students can discuss specific health issues and analyse strategies that relate to their own country of origin. Although academics have limited time to devote to social and extra-curricular activities, it may be possible for staff to facilitate interaction by setting up online discussion forums, or by assisting tutor-led study support sessions to transmute into ongoing peer support systems.

An additional area which has not received much consideration (other than in relation to punitive responses to plagiarism) is the broader issue of coursework assessment for international students. Given the need to think more deeply about theoretical underpinnings of teaching, it is surely also time to think more creatively about assessment methods. Is an essay type assessment, for example, necessarily the most effective way of establishing whether learning outcomes have been achieved? How important to course aims and employment is a student's ability to express their ideas in grammatically perfect written English? At postgraduate level this is generally advanced as a non-negotiable requirement for most UK Universities. Might it be possible, however, to assess attainment of learning outcomes in different ways; for example, by the use of an oral viva voce examination? Might it also be useful to introduce University guidelines for the marking of work where its author uses English as a second, rather than first language? Such guidelines already exist for native English speakers who experience specific learning difficulties. Perhaps a similar level of consideration should be extended to non-native speakers, who have the additional challenges of expressing themselves in a second language, whilst coming to terms with a technical subject-specific vocabulary.

It seems time to think outside the academic box.

This is surely more important than ever in a globalized and increasingly competitive higher education environment. A market rhetoric of customers and consumers may appear to demean the human aspects of cross-cultural communication, but what it does do is clearly acknowledge the need to have the international student perspective always, and ever, at the forefront of our academic practice. For some, the primacy of this fact seems to have been obscured by a dogged and inflexible insistence on 'our educational way as the right way'. Universities are particularly well placed to educate people about issues of cross-cultural understanding, and in doing so to help improve levels of tolerance and respect.

We need to enhance intercultural communication not just as academics, but as people. The North West of England has experienced its fair share of cultural misunderstanding and racial tension. The 'us' and 'them' narrative is still unfortunately alive and well within student and staff discourse on educational and social integration. We need to do what we can within our spheres of influence to promote a practice based ethos of cross-cultural exchange.

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Introduction

The focus of this chapter is on the international context of Transnational Higher Education (TNE). Historically research on internationalisation in Higher Education (HE) has tended to focus upon the experience of receiving and teaching in Anglophone countries and the recent expansion of research in this area has retained this focus. This was reflected in meetings such as the Portsmouth series on East Asian Learners (2004, 2006, 2008, 2010 in Portsmouth, 2007 and 2009 in Jinan and Qingdao, China) and publications arising from these. Now, the range of receiving countries is widening and an increasing number of countries and institutions outside North America and the Anglophone world are developing the recruitment of and provision for international students and of programmes and support for them. The experience of teaching East Asian students in Anglophone contexts motivated early researchers (Watkins & Biggs 1996; Cortazzi & Jin 1996, Ballard & Clanchy 1992) to focus on learners in the classroom; this was an initial response and reflected the well-intentioned desire to improve the quality of programmes and of the student learning experience. This also reflects the preponderant and continuing direction of student flows from Asia into North America and Europe (Coverdale-Jones 2012).

The definition of internationalisation from Knight (2003) is often cited as it covers the principal targets of internationalisation which academics, governments and institutions should aim for.

- ‘A process of integrating an international, intercultural or global dimension into the purpose, functions or delivery of post-secondary education.’ (Knight 2003)

In practice the priority given to integration in this process is not always equal. Aspects of integration can be overlooked by policymakers at a government level and managers at an institutional level who may rely more on counting students than on assessing the quality of provision in relation to student

needs and making improvements in the quality of the student experience. *When recruitment is the main focus the aspects of caring for the learners - think beyond the initial period.*

In the wider context we see the internationalisation of HE in an ever-increasing range of countries and within continents. In the worldwide context of TNE, student flows are increasing exponentially. (OECD 2012; UNESCO 2012; QS Intelligence Unit 2011).

Figure 1: Recent trends in international student movements (OECD 2012)

INSERT COVERDALE-JONES FIGURE 1 HERE

In Anglophone countries, early studies of international students tended to analyse the deficits of these students in reaction to the perceived difficulties of teaching them and how to overcome them (e.g. Ballard & Clanchy 1991). Ryan (2010) and others have argued against this negative view of Chinese students, in particular. Differences in learning culture (Jin & Cortazzi 1996; Watkins & Biggs 1996, 2001) are nonetheless a source of insight as academics seek to enable learning for international students. We can also gain insight in looking at the policies applied to the reception of international students in non-Anglophone contexts. This chapter will consider Japan as an example in contrast to the UK, with some comparison with the internationalisation in China also. (This researcher was able to spend five months at Nagoya University in the Centre for Studies in Higher Education.) The chapter will also note how Government policies and varying approaches to English as a Medium of Instruction (EMI) will also have an impact on the internationalisation of HE.

Government policy on TNE

As well as these often-cited differences in learning culture, the model of higher education and the role of governments and markets in institutional approaches will inevitably vary. Here I will make comparisons between the UK and Japan, with newer developments also in the People's Republic of China. The approaches to agreements at institutional level as well as government policy will also depend on geopolitical as well as educational factors. Shin and Harman (2009)

and King (2007) categorize different HE models as the *market model*, as in the UK for example, where institutions compete to recruit both domestic and international students as a result of 'decreased government funding ... and an increased interest on public accountability' (2009:8) and the *state model*, where the state has stronger regulatory control over the institutions and policy is determined to a larger extent by government initiatives. In this *state model* the role of private Higher Education Institutions (HEIs) is more prominent, as they are providers of extra places to meet demand as a response to the massification of HE. Japan has over 760 universities, of which 531 are listed by MEXT (Ministry of Education, Sports and Culture) as private universities. The generous support offered by the Japanese government to international students can be seen as a response to this oversupply of university places with a declining number of Japanese at student age; however, this is not a new trend and is motivated by other reasons as well. The Japanese government has funded international students coming to Japan under the *Monbukagasho* scheme since 1954 and has set targets for recruitment in the 1980s (*100,000 Plan 1983*) and the 2000s (*Global 30*). Ideological and somewhat idealistic reasons given for supporting internationalisation among University presidents were noted by Yonezawa et al (2012), and may also be related to research and quality issues rather than filling places. Government policy on the recruitment of international students and measures to support this will also derive from the geopolitical context of HE.

The role of the English language

In the UK historical factors which have given the advantage of the English language include a legacy of empire and geographical location. The English language domination is due largely to the economic power of the USA but international students are also attracted to Anglophone countries (Verbik and Lasanowski 2007) where there is a historical reputation for the quality of HE Governance and academic freedom (Salmi 2009). In addition, the UK has a multicultural society arising to a large extent from the colonial legacy and continuing links with families and

family contacts which attract students to locations (Burley & Walton 2009). In situations where government funding for HE has decreased, as noted above, there is also more emphasis on high-impact marketing.

In contrast to this, Japanese HEIs have to contend with the language situation where the Japanese language has a weaker position worldwide (Yonezawa 2008) and few students can be expected to have gained mastery before application.

'Japan could be a rare example of the consistence of geographic coverage of a national language and national border. Japan is the only country which takes Japanese as its official language, and the presence of linguistic minorities continues to be very small, at least until quite recently. At the same time, Japan is one of only a few non-English or non-Chinese speaking countries which have realized high level doctoral education and research in its own language in this region.' (Yonezawa 2008)

Students come to study and are funded for time spent on the language courses provided (up to 18 months) before taking the entrance exam for their specific degree course. Japanese HE has an entrance-exam system rather than a national qualification such as the *Gaokao* in China or *Abitur* in Germany. For this Japanese students come to take the university's own subject examinations in order to enter a course of study rather than nationally recognized qualifications; even students with an undergraduate degree from the same university will have to pass the Masters entrance exam. Nonetheless, Japanese governments since the Second World War have instituted policies to support and fund the recruitment of international students, as will be noted later in this chapter (Yonezawa 2009).

It can be seen from Table 1 below that there are two main forces affecting student mobility. One is the attraction of studying in English as a medium of instruction (EMI); the other is where students tend to move into a regional rather than a transcontinental foreign university. For example, the biggest recruitment sources for the UK are China, India, US, Germany and France

whereas for a sample of other countries the movement is frequently from within the region or from former colonies (Project Atlas 2011). It is possible to assert that internationalisation and student mobility are in large part regionalisation, whether in Europe, Asia or Africa. Table 1 below shows some of these tendencies.

Table 1: Country of origin of international students for sample countries (Coverdale-Jones 2012: 6; Project Atlas 2011)

INSERT COVERDALE-JONES TABLE 1 HERE

As noted in the OECD summary report by Abby Chau, the situation for TNE in 2011 still shows a tendency towards Anglophone countries, reflected also in 2012 OECD reports, although this is not absolute:

‘The countries which play host to the most international students in absolute terms are the United States (the destination for 18% of international students, though they only account for 3.5% of its total student population) to the United Kingdom (10%), Australia (7%), Germany (7%), and France (7%). Canada (5%), Japan (4%), Russia (4%), and Spain (2%) are also popular destinations.’

...

The countries where international students account for the highest percentage of the total are Australia (21.5%), the United Kingdom (15.3%), Austria (15.1%), Switzerland (14.9%) and New Zealand (14.6%). (Chau 2011)

In Table 1 we can see China is in first or second place as the originating country for many receiving countries, with some other countries in the five top countries of origin presenting a more mixed or regional picture. Similarly China tends to be the first or second most significant source of students for most of the dominant receiving countries; some other countries in the top five originating countries reflect the choice of a regional destination.

The trend towards internationalisation goes hand in hand with economic developments as countries gain the ability to invest in education and government ministers aspire to have a 'world-class university' (Salmi 2009). Figure 1 above shows movements from Asia, which originate especially from China, India and Korea (OECD 2012). This is confirmed by Chau (2011) and the OECD report where it is stated that *China accounts for the largest percentage of students studying abroad (17%), followed by India (6%), Korea (4%), Germany (3%), France, and Russia (both 2%)*. But student flows are also increasingly in the reverse direction. Globalisation has increased the interest in student mobility with movements into Asia and the number of US students going to China, as in the stated aim of the US Department of State to send 100,000 Americans to study in China by 2014 (Project Atlas, 2011) . However, other newer countries are also recruiting international students:

'Nevertheless, the fastest growing regions of destination are Latin America and the Caribbean, Oceania, and Asia mirroring the internationalisation of universities in an increasing set of countries' (OECD 2012; Education at a Glance 2012).

The effects of government policy – developments in China

Government policy in China has begun to increasingly affect the level and type of existing and new international student exchanges, in terms of both inward and outward internationalisation (Zheng

2012). Starting in the 1980s and 1990s, American and UK Institutions were quick to identify the Chinese market as an opportunity to increase recruitment and to set up agreements with Chinese HEIs. Collaborations with governments led to the establishment of campuses in China or Malaysia in particular. UK institutions with campuses abroad include the campuses set up by Nottingham Trent University, Nottingham Ningbo (2004), Nottingham Malaysia (2000) with several other UK universities having set up campuses since 2004 (e.g. Liverpool Xiaotong, Lancaster, Reading, Central Lancashire). By contrast, Japanese national universities may have recruitment and information offices abroad, sometimes shared and jointly funded with other universities (e.g. Nagoya university has an office in Uzbekistan) rather than campuses. There is evidence of this trend towards setting up campuses abroad beginning in Chinese universities, in line with the current aim of the Chinese government to increase China's soft power through funding for the well-known Confucius Institutes on many continents, including Africa *Inauguration of Confucius Institute ushers Chinese culture to Maputo*

<http://www.clubofmozambique.com/solutions1/sectionnews.php?secao=entertainment&id=26605&tipo=one> (accessed 3 November 2012).

One Chinese university (Xiamen) also announced, in January 2013, that it will establish a Malaysian campus with instruction primarily in English (Associated Press, 20 June 2013) and Soochow University has a branch campus in Laos (*New York Times*, 8 May 2011). Other countries which are also developing as a regional hub include Malaysia and Singapore in South East Asia and South Africa in sub-Saharan Africa. Western Russia's position as a regional hub was already established in the Soviet era; in the 21st century, several former Soviet States still have the tradition of sending students there (UNESCO 2012). Russia recruits 11% international students among its total student population – largely from former Soviet republics and the region. UNESCO lists Russia as the top destination for Central Asia: Russian Federation (46%), Kyrgyzstan (10%) and Turkey (7%). However, in Central and South America the flows are still mostly outward, as is the case for India (UNESCO 2012).

The Chinese government has also developed increasing acceptance of incoming students, starting with thirty-three students from Eastern European countries in 1950 according to one source (Xu & Mei 2009), and rising considerably in the last decade. The Chinese government policy, 'The Administrative Rules on the Acceptance of Foreign Students by Colleges and Universities', allow universities the *rights to accept foreign students who own foreign passports, allowing them to register and attend degree courses or non-degree courses in Chinese universities or colleges* (157).

The Action Plan for Invigorating Education 2003-2007 includes the aim of *promoting international cooperation and exchange generally, in various fields and at high levels*. Nonetheless, exact figures for the number of international students in China, though clearly rising, are difficult to pin down, as can be seen in the table below:

Table 2: numbers of international students in China

INSERT COVERDALE-JONES TABLE 2 HERE

Zheng (2012), in her study of internationalisation in China over a five-year period up to 2012, has noted changes in the type of agreements, type of universities involved and in the attitudes of Chinese universities. Private colleges in China have also been quicker to adapt their pedagogy as they have more autonomy (Zheng 2012), whereas in state universities the curriculum and textbooks are approved by the Ministry of Education. (A similar situation exists in Japanese private universities, partly due to funding issues.) The changing attitudes in Chinese approaches have given rise to a greater degree of verification of foreign degrees by the Ministry of Education, since 2009, compared to a more open and more unverified system with fewer quality controls in the early days of partnerships in the 1990s and early 2000s. Recent announcements by the Chinese government (Wang et al 2012) have referred to the aim of speeding up the evaluation of existing and proposed Sino-foreign joint programmes since 2009. The quality procedures established in the evaluation of eighty-nine projects included self-evaluation, transparency of information now published on the internet, peer review and student satisfaction surveys. The Chinese government has also confirmed that it will 'continue to open up education policy' (Wang et al 2012). China is also important as a receiving country, with many students from Asian countries - South Korea (27.1%), Japan (6.5%) and Vietnam (5.1%) followed by Thailand, Russia, India, Indonesia, Kazakhstan and Pakistan (Project Atlas, 2011; Coverdale-Jones, 2012c). However, the number of international students in China is small compared to the number of those going abroad – with a total number of mobile students abroad in 2010 of 562,889 and a total number of mobile students hosted of 71,673, as cited in Table 2 above. (UNESCO, 2012).*

English as a Medium of Instruction (EMI)

Other developments in the internationalisation of HE are in the rapidly expanding area of EMI, a trend which started in the 1990s in European countries, notably the Netherlands and Finland; later developments have been especially in East Asian countries with South Korea in the lead.

‘countries such as China, Finland, Israel, the Netherlands, South Africa, Spain and the USA, which are characterized by differing political, cultural and sociolinguistic situations.’

(Doiz, Lasagabaster & Sierra 2012)

There is strong motivation to introduce English-medium classes and programmes in order to attract talented students from abroad but also to retain home students who might be inclined to study in the UK or USA (OBHE 2007). In China, Japan or Malaysia, to choose some examples, the use of the English language is viewed as a *communication tool* which helps the economic development of the country but does not necessitate any loss of cultural values (OBHE 2007). The threat of the English language and a common negative view of Globalisation as Westernisation have not prevented these countries with a strongly asserted national identity from seeing the economic benefits of the English language for Higher Education and for broader economic contexts.

However, the use of English as medium of instruction can be viewed as threatening to the national identity. For example, the subject is clearly politically controversial in India (*India Express*, 2013), even though English has a status as the second official language after Hindi (Article 343 in *The Constitution Of India 1949*). Hindi is also controversial in some regions and is one of the twenty-two official languages. The use of English goes back a long way, to colonial times; English also has a practical use as a *lingua franca* with some commentators seeing it as a beneficial legacy of colonisation rather like the railway system.

Conclusion

For a long time university academics have been aware of the effects of different learning cultures which lead to different expectations brought by international students from Asian and other

contexts in Anglophone countries. In the last decade some changes in student flows have changed direction to an extent to include more students moving from 'West' to 'East' and across continents, though in some regions such as South America this is still developing.

When we look at the internationalisation of HE in the wider globalized perspective, we can see how geopolitical and historical factors have an impact on TNE. We can benefit from this awareness in our planning for our own students, in terms of both recruitment and teaching. Our own assumptions about recruitment, orientation and teaching should be challenged by remembering 'the big picture'.

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* As noted above, these figures vary from one source to another. This may be due to the use of different definitions of 'international student' – here the reference is to 'mobile students', for which the UNESCO definition is:

The term 'internationally mobile students' refers to students who have crossed a national border to study, or are enrolled in a distance learning programme abroad. These students are not residents or citizens of the country where they study. Internationally mobile students are a sub-group of 'foreign students', a category that includes those who have permanent residency in the host country. For this reason, the number of foreign students, globally, tends to be higher.

Data is collected according to the nationally recognized definition. Is a citizen someone resident in the country who does not have citizenship (Japan)? Or someone whose domicile is not within the country (UK)?

The OECD (2011) uses three categories:

- Non-citizen students of reporting country
- Non-resident students of reporting country
- Students with prior education outside the reporting country

(See also Verbik & Lasanowski 2007 for further definitions.)

- <http://www.wes.org/educators/pdf/StudentMobility.pdf>

Introduction

Sex appeal and nudity have long been the basis of advertisements for personal care and fashion with a number of studies exploring the selling power of sex and naked bodies. Some studies used national panels (Reichert, LaTour & Ford 2011; Manceau & Tessier-Desbordes 2006), whilst others have used multinational groups either from one (Dianoux & Linhart 2010; Hatzithomas, Zotos & Boutsouki 2011; Lass & Hart 2004) or several different continents (Piron & Young 1996; Frith, Cheng & Shaw 2004; Nelson & Paek 2008, 2005).

Equally, humour has been used to sell a wide variety of products and has been investigated on a national and cross-cultural level (Toncar 2001; Lee & Lim 2008: 71; Laroche, Nepomuceno, Huang & Richard 2011). Some of the studies also addressed the different cultural acceptance levels based on Hofstede's cultural dimensions (1984) and Hall's cultural differences (1967).

Whilst several studies have investigated either sex or humour on a cross-cultural basis, the present authors felt that research combining both themes would be a useful addition to the current discussion. Most studies examined either print or TV advertisements. For the current study the authors wanted to look at the combination of TV advertising with social media and other digital sources.

This research uses a broadcasted campaign by Axe (Lynx in the UK), the Unilever brand targeting young males since 2000. The brand has successfully used humour and sexual connotations in its global advertising. In 2011 Lynx used a 'glamour model' to support their 'perspire' advertising campaign on the internet. The overt sexuality displayed in the online ads caused the ASA (2012) to ban the campaign in November 2011, as they 'were likely to cause serious and wide spread offence'. In global advertising the question of whether to adopt a strategy of localisation or standardisation is a recurring theme. Sex appeal ads are not accepted in every culture. If the combination of sex and

humour makes sex appeal advertising more acceptable to all cultures, could this lead to standardisation being used more across international markets? Will it also be able to address the issue of more diverse consumers within countries?

This chapter provides an initial step towards addressing the need to explore whether the combination of sex and humour appeal in advertising works across cultures. Is there also agreement or disparity in establishing the fine line between sex appeal and sexist advertising between collectivist (China) versus individualistic (Germany and France) and feminine (Spain and France) versus masculine (China and Germany) cultures?

Literature Review

Sex appeal in advertising

Cultural acceptance of nudity in advertising varies widely. Paek and Nelson (2007) cite research (Frith and Mueller 2003; Lass and Hart 2004) which demonstrates that in France and Germany consumers accept nudity in ads much more freely than in the US.

Dianoux and Linhart (2010) refer to an advertisement from Dolce & Gabbana which had to be withdrawn in Spain in 2007 because of its sexual content. In 2010 Spain also introduced a new law (Hall 2010) banning advertisements promoting the 'cult of the body'. This law states, 'Broadcasters cannot carry advertisements for things that encourage the cult of the body and have a negative impact on self-image, such as slimming products, surgical procedures and beauty treatments, which are based on ideas of social rejection as a result of one's physical image or that success is dependent on factors such as weight or looks' (Hall 2010: 6). The above research suggests that there are significant differences within Western countries regarding the acceptance of sex and nudity in advertising.

However, Paek and Nelson (2007) found that differences exist within Asian countries as well and that, 'when mean levels of nudity were compared, Chinese ads scored significantly lower and Thai ads significantly higher than ads in all the other countries.' Waller & Fam (2002: 3), as a result of their research, concluded that the Chinese sample found advertisements offensive due to the

following five categories: 'Indecent Language', 'Anti-Social Behaviour', 'Racist Images', 'Nudity' and 'Western/US Images'.

Chan, Li, Diehl & Terlutter (2007) concluded in their study that participants from a collectivistic culture (China) found ads with a sexual content more offensive than participants from an individualistic society (Germany).

We therefore expect to find that:

- H1: German and French participants are likely to find the inclusion of sex and nudity more acceptable than Spanish and Chinese participants.

Humour in advertising

The most memorable ads are frequently those where humour is a main component. Berger (1987: 6) states that: 'We don't know of any culture where people don't have a sense of humour, and in contemporary societies, it is found everywhere – in film, on television, in books and newspapers, in our conversations and in graffiti'. Humour has been used as a mitigating component in shock ads and Lee, M. J. and Shin, M. (2011: 73) concluded in their study on fear versus humour in anti-alcohol abuse ads that 'humorous messages were rated as more likeable than fear messages'. This paper seeks to find out if sexual content becomes more acceptable to collectivist and feminine cultures if humour is added. There seems to be some indication of this as Hatzithomas, Zotos & Boutsouki (2011) point out. In collectivistic countries an indirect communication approach is favoured, i.e. a message that is creative and informative at the same time, such as 'information-dominant humorous ads' (Hatzithomas, Zotos & Boutsouki 2011: 65). This softer approach to advertising is also more prevalent in feminine cultures as stated by De Mooji (2010: 82): 'masculinity/ femininity reflects the division between countries in which hype and the hard-sell prevail versus countries where a soft-sell more modest approach is successful'. As advertising practitioners seek to standardize advertisements across cultures, could humour be the key to making sexually explicit adverts more acceptable in a wider context? Crawford, H.J. and Gregory, G.D. (2011: 270) state that 'pragmatic implications of this research include evidence supporting the creation of standardized humorous

advertisements that will retain acceptable levels of effectiveness when used in multiple national cultural contexts' in their study involving Australian, Chinese and US participants. We therefore expect to find that:

- H.2 When Humour is added, sex appeal ads become more acceptable to feminine /collectivist cultures as well.

Regulations controlling the use of sex appeal

Reichert, LaTour and Ford (2011: 437) argue that 'a fine line exists between what the consumer perceives to be sex appeal and what goes over the line to become sexist and offensive'.

Furthermore, Nelson and Paek (2008: 733), who looked at levels of nudity in television adverts in 7 countries (Brazil, Canada, China, Germany, South Korea, Thailand and the United States), found that very little nudity is shown in TV advertising compared to their previous study (2005) on magazine advertising. Since TV advertisement is much more likely to be seen by children, this may not be surprising. Germany, France and Spain all have advertising self-regulatory agencies. In addition, as Boddewyn and Loubradou (2011: 220) state, 'France applies very detailed and strict controls – both public and private – to the use of sex in advertising, and courts have ruled in a few notorious cases.' This is despite the fact that France has a reputation for being tolerant of the use of sex in advertising (Dianoux & Linhart 2010). As previously stated, Spain has also tightened laws regarding 'the cult of the body'. German self-regulations state amongst others that adverts must not harm children and teenagers physically or psychologically and that no form of discrimination, including reducing a person to the role of a sexual object, is allowed (Deutscher Werberat 2012). China differs in that the government has full control and 'considerable discretion with respect to advertising content' and 'the law does not distinguish between pornography and obscenity, so drawing a line between the two ... is essentially meaningless in China. [...] both are prohibited'(Du 2006). We therefore expect to find that:

- H3 all cultures will reject immoral/sexually explicit non humorous adverts which can be seen by children/teenagers.

Ethnic depiction in advertising

A number of studies have looked at the depiction of ethnicity within advertisements. Cui and Yang (2009: 229) found that 'Chinese consumers ... prefer advertisements featuring Chinese models to those using Caucasian models ...' and continue that 'international advertisers are cautioned with standardized strategies in advertising to Chinese consumers using sex appeal and Caucasian models'.

Zebrowitz , Bronstad & Lee (2007: 306) subdivided their study into two 'with the first study investigating the reactions of white Americans and Koreans to white and Korean faces, while the second study investigated reactions of white and black Americans to white and black faces. Results indicated that people tend to respond to unfamiliar faces of strangers with general negativity.'

Elias & Appiah (2010: 250) looked at 'the results of research on the reactions of black and white consumers to black or white spokespersons in online product testimonial advertisements'. Their study found that white viewers were indifferent to the race of the advertising characters, but black viewers responded more favourably to black characters. This bias in favour of black characters was less pronounced in black subjects from majority-black environments. Sierra, Hyman, & Torres (2009: 62) found that 'ethnic-related impressions formed by the apparent ethnicity of ad actors can improve targeted consumers' responses toward the ad and advertised brand'. They had used undergraduate students from Hispanic, black and white backgrounds.

Ueltschy (2011: 17) studied the reactions of Hispanic Americans to advertisements in Spanish and English and concluded that 'strong Hispanics exhibited significantly more positive feelings towards both television commercials which portrayed a family and those that contained a Hispanic as a member of the commercial than did weak Hispanics.' Strong Hispanics are those who mainly see themselves as Hispanics, not Americans.

Martin, Lee & Young (2004: 34) observe that '[w]e found that the extent to which ethnic

minority consumers relate ads to themselves is greater for Asian consumers when they view an Asian model, and this self-referencing mediates the influence of ethnicity on attitudes.'

Engelbart and Jackson (2011) discovered in their research that the reaction of Asian and European students to an international range of shock advertisements differed 'and concluded that there is a correlation between the ethnic origin depicted in the advertisements and the reaction of participants'. We therefore expect to find that:

- H4 the depiction of ethnic images influences the reaction to ads.

Methodology

The authors carried out focus group research with four different single nationality student groups from China, Germany, France and Spain. The students were International Business English students at the University of Central Lancashire between the ages of twenty-one and twenty-eight. Altogether seven men and six women were interviewed.

Despite the criticism relating to the use of students (Soley & Reid 1983), Dianoux & Linhart (2010: 566) argued that homogenous groups, such as students, represent identical targets for international brands. They also argued that nudity was more acceptable to younger people referring to research done by Manceau & Tissier-Desbordes (2006). As research has shown (Mintel 2013), young people in the age group of sixteen to twenty-four are more likely to be influenced by deodorant/body spray advertising. Therefore students provided an homogenous group where a variety of reactions to the same advertisements could be investigated. The question posed here was whether culture and ethnic origin would influence the differences in their reactions.

First participants were asked a number of general questions (Do you watch many ads in your home country? Do you watch them on TV or elsewhere? Do you watch ads in the UK? Are there differences between ads in the UK and your home country? If ads have humour or sex in them, is it more entertaining for you?) and were then shown six advertisements and asked to rate these with the use of a questionnaire.

Five levels were chosen as an appropriate number to rate the advertisements as Lietz (2010) stated: 'a desirable Likert-type response scale length ranges from five to eight response options.' Lietz (2010: 265) continues: 'the inclusion of a middle option increases the validity and reliability of a response scale slightly'.

The authors identified six advertisements available on You Tube which all advertised personal care products (deodorant and shampoo) and originated from six different countries (Japan, Germany, France, USA, China and Argentina). The advertisements were all shown within the last ten years. All advertisements used sex and humour as a theme. Four of the six advertisements were advertising Lynx (Axe) products. The Chinese advertisement was promoting a shampoo brand called *Rejoice* and the American advertisement was promoting a male personal care product called *Old Spice*. The Lynx/Axe and *Old Spice* products were all targeting a male market with the Lynx/Axe products targeting a teenage market.

Adverts were chosen from the personal care product category, because as Nelson & Paek (2008: 733) pointed out in their study, 'congruent product ads tended to display higher levels of female and male nudity than other product ads.' This was supported by evidence from a previous study (Reichert, Morgan & Mortensen 2000).

The last part of the focus group related to the use of the glamour model Lucy Pinder in ads for Lynx shown exclusively on the internet. These ads were banned by the ASA in November 2011: 'The ASA noted that Unilever intended the ads to be a tongue-in-cheek take on the 'mating game'. However, we considered that the various activities that Ms Pinder carried out were presented in a sexually provocative way, and that alongside the focus on Ms Pinder's cleavage, especially in ad (d), the ads were likely to be seen as gratuitous and to objectify women. We considered that was emphasized by the text 'Can she make you lose control?' in ads (a) and (c), 'What will she do to make you lose control?' in ad (b), 'Lucy Pinder [blank]ing makes me prematurely perspire' in ad (b), and the invitation to 'Play with Lucy' in ads (a) and (d), which we considered would also be seen as degrading

to women. We therefore concluded that the ads were likely to cause serious and widespread offence.’ (ASA 2012)

Participants were shown the ‘apology’ posted by Lynx in answer to the ASA ban and then the clips from the original banned Lucy Pinder advertisements (see appendix). The participants were asked: Did you know this about Lynx using social media to support the perspire campaign? How do you feel about it?

The participants’ oral contributions were recorded and then transcribed. All participants had signed a consent form, prior to the focus group session, in compliance with the regulations set out by the ethics committee of the University of Central Lancashire. Focus groups took place in seminar rooms in single nationality groups and lasted one hour each. All sessions were facilitated by two moderators. A focus group interview guide was used for all sessions (see appendix).

Sample used

Nelson & Paek (2005 & 2007) used a five- point nudity scale developed by Piron and Young (1996) which they utilized for their research. However, the authors decided to use a four-point scale previously applied by Reichert, LaTour & Ford (2011) who used four categories of nudity (control, demure, partially clad, nude), which had already been employed in previous studies (LaTour 1990).

These categories were applied to rate the level of sexual imagery employed in the six adverts.

Ad 1 is sexist in that women are desperate to get a man and very sexually clad (all actors partially clad in swimwear).

Ad 2 is mainly humorous (all actors are dressed, demure category).

Ad 3 is not very tasteful because of the portrayal of extensive sweating and the expression of disgust on female actors’ faces but may appeal to the inner fears of adolescent males (sexual imagery in this advertisement is only suggested through association, demure category).

Ad 4 uses very direct humour. Sex appeal comes from the man’s physique, no females are shown. (partially clad male).

Ad 5 is slapstick comedy and even though the female is briefly used as a sexual object, the male's face and female's consequent action negate this brief effect (demure). The setting of the ad (overlooking Hong Kong), the musical soundtrack and the loving looks between girl and boy in the opening of this ad sets a romantic scene which may appeal more to feminine cultures.

Ad 6 is clearly sexist with an initial shocking image of what appears to be female nudity (nude, even though misleading using a visual trick).

Findings

Part One

Where do the students come across advertising in their home country and in the UK?

Most students watch more TV advertising in their home countries than in the UK. All students come across advertising on the internet and mentioned YouTube, Culture Pub and Youku as particular internet sites showing advertisements.

Differences between the UK and home country ads:

There was no homogenous response from the participants. The French saw the humour as different, the Germans felt that the products/services advertised were different (more related to the economic situation in the UK, more government ads), the Spanish thought many ads were the same, e.g. George Clooney in Nespresso. The Chinese saw considerable differences due to restrictions in Chinese advertising law, e.g. no sex and due to differences in content, as advertising is a relatively new industry in China and concentrates on explaining the benefits of the products rather than creating an emotional pull towards the brand.

Do students find ads more entertaining with sex or humour elements?

The French differentiated between sex appeal and sexist ads and also between product categories and using sex to sell. In combination with humour and depending on the product, sex appeal in advertising is acceptable. The Chinese agreed that it depends on the product whether sex appeal is

acceptable, i.e. perfume ads had no problems. However, humour can be used for a larger range of products. Both German and Spanish participants do not mention sex as appealing in advertising, but both agree that humour makes ads more entertaining.

Part Two

Resulting from the questionnaire, the authors tried to find out if adverts were appealing (i.e. not offensive) and funny. Overall advert 2 was the most appealing and ad 5 was the funniest.

Comments made by students for adverts 1-6

Advert 1 (partially clad) elicited more positive comments than negative ones. All Spaniards, French and one German and one Chinese participant found this advert funny, commenting on factors such as 'originality, face of actor is fun, creates good mood'. SM1 said 'because of environment (beach) and the image of girls running with a funny song.' A few negative comments, such as 'not very funny' and 'not appealing' were in the minority.

Advert 2 (demure) produced overwhelmingly positive comments with only one negative comment from one Spanish male. Many participants commented on the fact that the link to the product through chocolate was positive.

Advert 3 (demure but distasteful) attracted almost equal amounts of positive and negative comments. However, the positive comments are rather tentative, i.e. 'funny but not so much' (SM3), 'interesting but not so good as others' (SM4). The negative comments, however, are often very strong: SM2 'likens the problem to a disease'. SM3, 'not appealing because there is a lot of sexual content.' SM4, 'a little bit offensive'. FF1, 'not funny or really interesting'. GF1, 'too serious, men sweating again and again'. GF2, 'not interesting'. GF3, 'OK for men with this problem'. GM1, 'not funny or appealing'.

Germans may have disliked the advert because it is contrary to masculinity traits such as winning (66 on Hofstede's masculinity dimension) as it portrays weak males sweating (i.e. sexual ineptitude). All Germans rejected this advertisement. However, the Spanish reacted more favourably making more

positive than negative comments. The French students are also divided in their comments. The Chinese responses were not clear enough to use here.

Advert 4 (partially clad) did not receive the reactions envisaged. It was expected that this advertisement would appeal to women much more than to men and to women in individualistic masculine countries (i.e. Germany) in particular. The main character is an alpha male, famous American sports personality and personifies success, winning and strength. However, only one Spanish female found this ad appealing 'because of the handsome man', whilst all other females, including the German females, rejected the ad. The advert was very slick, fast and the humour was linguistically based. The authors therefore believe the decision to include this ad for this particular research may have been wrong. The language alone may have been too difficult to follow because of the pace and the American accent. However, as H4 proposes, there may also be an ethnically based reason for the lack of appeal for this advertisement. The sports personality mentioned was African American, an ethnic group not represented in our focus group participants.

Advert 5 (demure, slapstick) had overwhelmingly positive comments. All comments from the French, Spanish and Chinese participants were positive. They found the advert either appealing or funny, most particularly commenting on the unexpected ending as the entertaining element. However, only one German participant found this advertisement funny. One German female rejected this ad because 'the actors were Chinese and it was a different culture.' One German male saw it as 'funny but definitely exaggerated.' However, slapstick comedy is popular in Germany, as shown by the success of Mr Bean or 90.Geburtstag, which is a British comedy sketch shown since 1963 on German TV as part of the New Year ritual (Hooper 2002).

De Mooij (2010: 240) states that 'in strong uncertainty avoidance cultures, the more straightforward type of slapstick humour tends to be used.' According to Hofstede (1984), France, Spain both score 86 on the uncertainty avoidance dimension, Germany scores 65 and China has the lowest score at 40.

As previously stated, it became clear that all participants preferred funny sex appeal ads to less humorous sex appeal ads. Advert 5 which employed slapstick-like humour was seen as the funniest ad overall, whilst advert 2 was seen as the most appealing overall. Neither is overtly sexual and both fall into the demure category.

Advert 6 (nude and rude) was seen by the Spanish and French participants as the least funny ad. Comments from Spanish participants included, 'Not at all appealing, not as funny as the others' (SM1), 'Not interesting and very rude.' (SM3), 'Don't like it – out of context' (SM4). A Chinese male agrees that it is out of context with the product. French and Spanish participants give this ad the lowest point score and only one Spanish female and one Spanish male see a certain appeal. Even though the Germans gave it the highest point score, their comments belie this, 'not appealing,' 'not interesting'. These findings agree with previous comments of the French and Chinese that sex in advertising is only acceptable if it is associated with the product.

Part 3 Reactions to Lucy Pinder

Chinese:

CF1 says it focuses on one 'Famous' person, CM1 says 'mostly about sexual factor'.

Does it change your attitude towards Lynx? 'No, not change attitude, because product link was there, therefore not damaging, but if McDonalds did it, yes'. CF1 agrees that it is 'ok for beauty products'.

French:

Neither knew about this, male said: 'big mistake to use porn, goes too far, suggestive to young boys'.

FF1; 'yes, change of attitude because crossed line'.

FM1; 'would still buy it because likes product'.

FF1 & FM1: 'maybe not big impact on target market', FM1 said 'apology was not really an apology', 'there to trigger interest'.

German:

None knew about this, none thought it offensive as it is on social media and targeting a group which would not be offended, 'parents would be offended', 'not thirteen-fourteen year olds', 'not focusing on product but female body', 'child would not look at it to buy product'.

GF 1 doesn't like it because it is 'not linked to product', GF2 thinks it is 'targeted well, because fourteen year old boy is still target', GM1 thinks 'target group not offended' and females feel the same.

Spanish:

SM1: 'not on TV on social media?', 'children can get at it, children use social media', 'lack of humour', 'about sex, too provocative, too much, easy for young people to see', female: 'kids can watch it', SM1: 'totally immoral, not ethical', SM2 : 'women are in second place, like an object'.

Discussion

H1 German and French participants are more likely to find the inclusion of sex and nudity acceptable than Spanish and Chinese.

H1 could partially be supported in that the Germans were the only participants who did not object to Lucy Pinder's sex appeal ads on YouTube. However French participants did reject these. This will be discussed further in line with H2 and H3.

H2 When Humour is added, sex appeal ads become more acceptable to feminine /collectivist cultures as well.

A number of interesting results were found here. German participants particularly disliked ad 3 and ad 5, whilst French and Spanish participants particularly disliked ad 6 which the authors considered to be the least humorous ad. Germans may have disliked advert 3 because of the disparaging images of masculinity. However, the Spanish reacted more favourably to ad 3 because there are more positive than negative comments. Positive comments are not as strong but there is a clear division showing that strong women and weak men, as portrayed here, do not lead to the same rejection in a feminine culture as they do in a masculine culture like Germany. This supports H2 in that feminine cultures prefer humour to be involved in sex appeal ads.

H3 all cultures will reject immoral/sexually explicit non humorous adverts which can be seen by children/teenagers.

H3 was not supported as not all cultures rejected the Lucy Pinder advertisements shown on YouTube. However, there was a clear distinction between the reaction from feminine and masculine cultures. French and Spanish students unanimously rejected the Lucy Pinder ads because these were seen as immoral, damaging to children and not ethical. The Chinese and German students, however, did not find the ads offensive. The Chinese students felt the link to the product made this acceptable whilst the German students felt that the target group, young teenage boys, would not be offended and therefore saw no objection.

H4 the depiction of ethnic images influences the reaction to ads.

H4 can be partially upheld in that the Germans rejected ad 5, and one comment did refer to the ethnic origins of the actors. The Chinese participants were more attentive in their body language when viewing it and gave more positive comments on the ad. However, more research would be needed here and this conclusion is only very tentative.

Conclusion and Research Limitations

The research informing this chapter wanted to answer the following hypotheses:

- to what extent does humour make advertising with sexual images more acceptable across different cultures; and
- does the ethnic origin of the actors influence participants' reactions to humorous sex appeal ads?

It has become clear that humour does make sex appeal ads more acceptable to feminine cultures.

Ads with little (advert 6) or no humour (Lucy Pinder) were rejected by French and Spanish participants (scoring 43 and 42 respectively on Hofstede's masculinity index). However, it also became clear that the humour element, in accordance with de Mooij, does not always travel well. Masculine cultures, in this case Germany, did not react positively to humour playing on male

weaknesses. Also, Germans reacted negatively to slapstick humour, which, according to de Mooij, is favoured by high uncertainty avoidance cultures (Germany scores 65 on the Hofstede index).

The ethnic origin of the actors also led to some unexpected comments. Even though advert 5, which depicts two Chinese actors, was seen as the funniest advert overall, most German participants did not find this advert funny. However, this was only a very small scale pilot study and the authors intend to follow this with a larger scale study in order to verify these initial findings.

Given the sensitivity of the subject matter, it might be useful to have separate focus groups for male and female participants in any further research. Future research should give more emphasis to the depiction of ethnicity in humorous sex appeal advertising.

Despite the limitations of the study, this research has added a valuable contribution to the discussion on standardisation versus localisation across cultures. Practitioners may wish to consider that the addition of humour mitigates the effects of sex appeal ads and makes them more acceptable to collectivist and feminine cultures.

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Appendix

Six Adverts used for part two:

- 1. <http://www.youtube.com/watch?v=4OFIKY8kSsq>
- 2. <http://www.youtube.com/watch?v=XMWYHpUFJ74&feature=related>
- 3. <http://www.youtube.com/watch?v=exwunlpbqHE&feature=related>
- 4. <http://www.youtube.com/watch?v=owGykVbfqUE>
- 5. http://www.youtube.com/watch?v=Nrf_1DEoF20
- 6. <http://www.youtube.com/watch?v=ADmoMAKAYBo>

Lucy Pinder ads and apology

- <http://www.youtube.com/watch?v=f-kR2HMIP3w&feature=fvsr>
- <http://www.youtube.com/watch?v=j9TuJMeSzmq&feature=related>

Focus Group findings

Part one

1. Do you watch many ads in your home country?

French response: watch a lot

Spanish response: more TV ads in Spain, 15 minute ad breaks

German response: avoidance of ads was predominant issue, leave room, take a break and avoid ads on TV and elsewhere. Also annoyed by repetition of same ads. Ad breaks a lot longer in Germany

Chinese response: yes, a lot of ad breaks

2. Do you watch them on TV or elsewhere?

French: Female TV, Male internet

Spanish: radio, websites, youtube

German response: Internet/youtube, again mainly about annoyance of pop up ads and difficulty to block, get out, German male particularly annoyed by internet ads to point where he dislikes company/product, German female also talked about annoyance of ads on youtube and thought that worse than TV ads.

Chinese response: bus/subway, flyers, internet, youku and on streets

3. Do you watch ads in the UK?

French response: no TV, don't watch many ads in UK

Spanish response: more in Spain than UK

German response: interested in UK ads because sort of way to know the culture and products (i.e. Autoglass/carglass)

Chinese response: no TV, at the cinema, streets and youtube.

4. Are there differences between ads in the UK and your home country?

French male: Humour different, funnier from own country, doesn't always understand British humour

Spanish response: a lot of ads are the same, some in English like Georg Clooney Espresso ads.

German response: lot of ads about loan/money/insurance, which is down to recession, also lot of government ads, Aldi ads in UK, not in Germany, a lot of .com ads.

Chinese response: UK more open, Chinese gov. cuts sex appeal ads because of effect on children, ads in China mostly about information, descriptive and direct, UK ads about feelings, not product.

5. If ads have humour or sex in them, is it more entertaining for you?

French: female: sex to sell cars is sexist, but with humour and depending on product it is ok, male: too funny or too sex appeal will take focus away from product.

Spanish male: more entertaining if funny, sex not mentioned.

German response: yes, more interesting if funny, watch it again, talk about it, share it on facebook, especially after lectures, e-mail to friends (German male sent Aldi tea ad to German friends), sex not mentioned.

Chinese response: like humour, more interesting if funny, but male also said if repeated not funny any more, female: sex ok if for perfume, but humour can be used for many products.

Part two

Figure 1: Responses to Questionnaires

INSERT JACKSON AND ENGELBART FIGURE 1 HERE

Part three

Chinese responses:

To new Lynx ad

Funny?: female 4, male 3-4 (out of 5), female seen parts before, male not seen ad.

Buy/try product?:

Popular in Europe, now becoming popular in China, new brand, age of buyers 30-40 years, discussion follows about difference between China and Europe and the US regarding age of target market.

Chinese children are expected to study and are totally focused on school work. Only start at approx.. 18 years/ senior high school to think about appearance and focus on opposite sex.

Ad offensive?: to Chinese government yes, not offensive to the female/male student, but both thought old man not good, male thought dog funny, mainly not offensive.

Chinese Lucy Pinder reaction:

Female says it focuses on one "Famous" person, male says mostly about sexual factor

Does it change your attitude towards Lynx? No, not change attitude, because product link was there, therefore not damaging, but if Mc Donalds did it, yes. Female agrees that it is ok for beauty products.

French responses:

Did you like ad?: male liked it first time and would watch again to get more detail of ad.

Female not interested and doesn't like it, was like a war, a mess

Offensive?: no, female said equal male/female but found clown/ wheelchair guy offensive

Male said not at all

Would you buy/try product:

Male has been using it for 4-5 years when he was target group, likes smell and product

Female; has own brand, doesn't like this kind of product/smell, strong smell, but liked package and colours, pink and girly

Lucy Pinder

Neither knew about this, male said: big mistake to use porn, goes too far, suggestive to young boys

Female; yes, change of attitude because crossed line

Male; would still buy it because likes product

Both: maybe not big impact on target market, male said apology was not really an apology,(there to trigger interest)

German response:

To lynx ad appeal:

Female 1 likes it, likes how it links, female 2 good, would watch it several times, female 3 not usual image of axe, but likes it, funny, sex sells, male says it tells a short story, good, watch it again for details, all said funny to an certain extent, first time but not really funny not LOL (IS THERE A CORROLATION BETWEEN THIS AD BEING AMERICAN AND THEREFORE NOT FUNNY????)

Offensive; consent with all : not offensive to men or women, equal in the ad, making fun like this is not offensive to Germans, perhaps not Chinese

Buy/try product? Female 1 yes would buy to try, female 2 would buy for herself and boyfriend as a couple, male thought not interesting to women because it has been for so long male product

Female 3 it was clever to advertise with this connection of male/female because it would be difficult for a male product like axe to enter female market, this might be only way

Lucy Pinder:

None knew about this, none thought it offensive as it is on social media and targeting a group which would not be offended, parents would be offended, not 13-14 year olds, not focusing on product but female body, child would not look at it to buy product,

F 1 doesn't like it because it is not linked to product, f2 thinks it is targeted well, because 14 year old boy is still target, male thinks target group not offended and females feel same.

Spanish response:

To lynx ad appeal

2 males had seen it before, all find it appealing, 2 males don't find it funny, female says original, male says dog/old man not funny, other male says old man best part, it was incongruent so funny, will remember it

Offensive?: to old and disabled people, if you have suffered an accident, nurse not like a real nurse, too sex appeal, not professional

Bye/try?: male 1 says axe ads all the same, all funny but not make you buy product, female says she may try axe for women because new product, smells nice on men, male says oh, I'll buy it then maybe

Lucy Pinder

Male1: not on TV on social media?, children can get at it, children use social media, lack of humour, about sex, too provocative, too much, easy for young people to see, female: kids can watch it, male1: totally immoral, not ethical, male 2 : women are in second place, like an object

Is sex a laughing matter? - an intercultural perspective on advertising

We would like you to take part in a focus group regarding the research topic above. The research is directly linked to the area of Marketing and Advertising you have chosen to study as part of your degree in International Business Communication and the results of this research will form part of future research-informed teaching within these modules.

If you are willing to take part, then please answer the following questions:

1. The humorous adverts you will see also have sex, nudity or similar topics as the theme and will involve mild to more explicit sex related images. All the adverts are to be found in the public domain.

Please indicate by circling the answer if you are happy to take part in our research?

Yes

No

Signature

Date

2 .The findings and results from the focus group will be anonymous and no individual data will be associated with you as a person. We will only record the number of male/female students and their nationalities in the findings and results. We will need to record the focus group discussion on CD.

All the data and recordings will be kept in a safe and secure place according to data protection guidelines.

If, during the focus group discussion, you feel uncomfortable and want to leave the group, you are free to do so.

The discussion within the focus group is confidential and you must agree not to disclose any information you have learned as a result of the focus group.

Prior to the publication of results you will be invited to a feedback session. Once the results have been published you will be given access to these.

Do you consent to all the above? If so, please sign below

Signature

Date

Focus groups

Proceedings:

Ask students to fill in consent form.

Sit students in a semi-circle and explain research aim. Show first ad and ask students to fill in the questionnaire.

Focus group questions:

Do you find this ad appealing? Why?

Do you find this ad funny?

Do you find this ad offensive to women or to men?

Does this advert make you interested in the product? Why/why not?

Do the same for all ads.

Have a discussion on the above

Show Lynx apology for Lucy Pinder and also the documentary making the ads. Did you know this about lynx using social media to support the perspire campaign? How do you feel about it?

Questionnaire:

Is sex a laughing matter? - an intercultural perspective on advertising

Advert one – please answer the following questions:

Do you find this ad appealing? Why?

Please rate on a scale from 1 (not at all appealing) to 5 (very appealing)

Do you find this ad funny?

Please rate on a scale from 1 (not at all funny) to 5 (very funny)

Do you find this ad offensive to women?

Please rate on a scale from 1 (not at all offensive) to 5 (very offensive)

Do you find this ad offensive to men?

Please rate on a scale from 1 (not at all offensive) to 5 (very offensive)

Does this advert make you interested in the product? Why/why not?

Have you ever seen this advert before? Yes No

If yes, has this influenced your answers above? Please elaborate

Advert two– please answer the following questions:

Do you find this ad appealing? Why?

Please rate on a scale from 1 (not at all appealing) to 5 (very appealing)

Do you find this ad funny?

Please rate on a scale from 1 (not at all funny) to 5 (very funny)

Do you find this ad offensive to women?

Please rate on a scale from 1 (not at all offensive) to 5 (very offensive)

Do you find this ad offensive to men?

Please rate on a scale from 1 (not at all offensive) to 5 (very offensive)

Does this advert make you interested in the product? Why/why not?

Have you ever seen this advert before? Yes No

If yes, has this influenced your answers above? Please elaborate

Advert three– please answer the following questions:

Do you find this ad appealing? Why?

Please rate on a scale from 1 (not at all appealing) to 5 (very appealing)

Do you find this ad funny?

Please rate on a scale from 1 (not at all funny) to 5 (very funny)

Do you find this ad offensive to women?

Please rate on a scale from 1 (not at all offensive) to 5 (very offensive)

Do you find this ad offensive to men?

Please rate on a scale from 1 (not at all offensive) to 5 (very offensive)

Does this advert make you interested in the product? Why/why not?

Have you ever seen this advert before? Yes No

If yes, has this influenced your answers above? Please elaborate

Advert four– please answer the following questions:

Do you find this ad appealing? Why?

Please rate on a scale from 1 (not at all appealing) to 5 (very appealing)

Do you find this ad funny?

Please rate on a scale from 1 (not at all funny) to 5 (very funny)

Do you find this ad offensive to women?

Please rate on a scale from 1 (not at all offensive) to 5 (very offensive)

Do you find this ad offensive to men?

Please rate on a scale from 1 (not at all offensive) to 5 (very offensive)

Does this advert make you interested in the product? Why/why not?

Have you ever seen this advert before? Yes No

If yes, has this influenced your answers above? Please elaborate

Advert five – please answer the following questions:

Do you find this ad appealing? Why?

Please rate on a scale from 1 (not at all appealing) to 5 (very appealing)

Do you find this ad funny?

Please rate on a scale from 1 (not at all funny) to 5 (very funny)

Do you find this ad offensive to women?

Please rate on a scale from 1 (not at all offensive) to 5 (very offensive)

Do you find this ad offensive to men?

Please rate on a scale from 1 (not at all offensive) to 5 (very offensive)

Does this advert make you interested in the product? Why/why not?

Have you ever seen this advert before? Yes No

If yes, has this influenced your answers above? Please elaborate

Advert six – please answer the following questions:

Do you find this ad appealing? Why?

Please rate on a scale from 1 (not at all appealing) to 5 (very appealing)

Do you find this ad funny?

Please rate on a scale from 1 (not at all funny) to 5 (very funny)

Do you find this ad offensive to women?

Please rate on a scale from 1 (not at all offensive) to 5 (very offensive)

Do you find this ad offensive to men?

Please rate on a scale from 1 (not at all offensive) to 5 (very offensive)

Does this advert make you interested in the product? Why/why not?

Have you ever seen this advert before? Yes No

If yes, has this influenced your answers above? Please elaborate

Please provide the following details:

Nationality: _____

Age: _____

Gender: _____

Critical reflections on the impact of events to promote language-learning awareness among
secondary school students: are we doing enough?

Sarah Ishmael and Robert Kasza

1. Introduction: Foreign Language Study in the UK

The decreasing number of students choosing to study a foreign language at all levels of education in the United Kingdom is a much-debated issue among sector stakeholders (academic community, policy makers, business community and the media). Governmental reports and reviews have been commissioned (notably the 2007 Lord Dearing Report),⁵ organisations such as CILT and LLAS⁶ with a focus on the promotion of languages have collaborated on projects to address the trend and Universities have begun to recognize the issue and give it (usually in the guise of internationalisation) a higher priority on their strategic agendas.

The University of Central Lancashire (UCLan) is one such organisation. One of the former polytechnics, which achieved University status in 1992, UCLan has transformed itself into one of the largest Universities in the country. With a reputation for innovative, employability-focussed programmes and as one of the pioneers in transnational education, it was natural that UCLan should recognize the importance of languages for its graduates entering an increasingly globalized marketplace.

In 2007, UCLan agreed a ten year medium-term strategy in which internationalisation was recognized as a key component (alongside employability and sustainability) and funding was released to the School of Language, Literature and International Studies (SoLLIS)⁷ to implement one of the key aims

⁵ Languages Review, 2007.

<https://www.education.gov.uk/publications/standard/publicationDetail/Page1/DFES-00212-2007>.

⁶ CILT is the National Centre for Languages, with the motto 'making language matter', and LLAS is the Centre for Languages, Linguistics and Area Studies, <https://www.llas.ac.uk>.

⁷ Then the Department of Languages and International Studies (LIS). The UCLan faculty has recently restructured into 16 discipline-related schools resulting in the former Department of LIS merging with the English Language division. The new School of Language, Literature and International Studies (SoLLIS) portfolio currently includes undergraduate, postgraduate and short courses in Modern Foreign Languages, Area Studies, TESOL, English Language and Linguistics, English Literature and Creative Writing. www.uclan.ac.uk/sollis.

of the strategy across the campus, namely to 'enable our graduates to compete and thrive in the global economy.'⁸ Internationalisation was to be seen in a broader sense than just attracting more international students to the University. It would also encompass:

- Working with academics across other departments in the University to internationalise curricula;
- encouraging all UCLan students to undertake additional language study alongside their main programmes; and
- working with the local community, particularly with schools and businesses, to promote an awareness of the importance of language learning and identify opportunities for knowledge transfer and cooperation.

This funding enabled the establishment of the Worldwide Learning Centre (www.uclan.ac.uk/worldwise) in 2009 which was to be a hub for the promotion of languages and culture within the University and local community. The Centre provided a physical space where language-learning resources and support could be accessed, where language courses could be provided and where intercultural activities and social events could take place.

The Centre would soon start to play a key role in the SoLLIS's work with local schools and colleges and one of its main school liaison activities – the Worldwide Skills Event - forms the basis for this case study. The study will examine the running and impact of this suite of language enrichment events aimed at local high school pupils.

2. Background: The wider context

The United Kingdom's reputation for foreign language learning has often been seen in a negative light when compared traditionally with other European countries and now increasingly with Asian societies too.

⁸ http://www.uclan.ac.uk/strategy/international_focus.php.

In three surveys on language competences carried out by the European Commission over the last decade, the UK has consistently ranked below average for its population's linguistic abilities. In the most recent study (2012), the UK at 61 per cent was surpassed by only Hungary (65 per cent) and Italy (62 per cent), for the number of people least likely to be able to speak any foreign language - well below the average response rate of 46 per cent for all twenty-seven EU member states. The EU average for citizens being able to hold a conversation in at least one additional language stood at 46 per cent with the UK again below at only 39 per cent.⁹

The perception of English being enough is still believed by many, from the stereotypical 'Brit abroad' shouting in English when ordering his beer on a Spanish Costa, to the physics graduates fluent in the language of science who do not see the necessity of being able to communicate in any other language when working overseas on international projects teams. This mentality, inherited by the youngest members of society, might be one of the reasons for schoolchildren's perceptions that languages are 'unnecessary', 'boring' and 'difficult'.

The majority of children in the UK do not encounter formal foreign language study until they enter secondary school from the age of around eleven years. In recent years, there have been attempts to introduce language learning opportunities at primary level, but the quality, frequency and formality of these lessons varies greatly from school to school. It is currently compulsory for all secondary pupils to study a language for the first three years of their secondary level education (Key Stage 3)¹⁰. It had

⁹ European Survey on Language Competences URL: http://europa.eu/rapid/press-release_IP-12-679_en.htm?locale=en; http://ec.europa.eu/languages/documents/eurobarometer/e386-factsheets-uk_en.pdf; http://ec.europa.eu/public_opinion/archives/ebs/ebs_386_en.pdf.

¹⁰ The UK's national curriculum is organized into four blocks of years called 'key stages' (KS) spanning the eleven years of a pupil's primary and secondary level education (usually from age five to age sixteen). Key Stage 3 is the first three years of secondary (high) school, years 7, 8 and 9 when pupils are aged from eleven to fourteen years old. <https://www.gov.uk/national-curriculum/overview>.

been compulsory to carry this study on for a further two years culminating in the taking of a GCSE¹¹ examination in the chosen language but this changed in 2002 with the release of a government Green Paper on 'Extending opportunities, raising standards 14-19'. A key consequence of this paper was that languages ceased to be a compulsory subject at Key Stage 4 (KS4)¹² from 2004 and this action initiated a significant decline in the uptake of languages at GCSE.

The 2011 *Language Learning in Secondary Schools Report*,¹³ which was based on the findings of the *2011 Language Trends Survey*, looked at the impact of these changes in England. It states that 'The most dramatic declines (*in the uptake of languages at GCSE level*) took place in the period immediately after languages became an optional subject, between 2004 and 2006. In 2003 73 per cent of KS4 pupils sat a GCSE in a Modern Language compared with 46 per cent in 2007 and over the ten-year period 2001-11, the number of pupils sitting a GCSE in one of the two most commonly taught languages, French and German, dropped by 56%.'

Figure 1: Key Stage 4 pupils taking GCSE in any modern language¹⁴

INSERT ISHMAEL AND KASZA FIGURE 1 HERE

When seen against the wider perceptions of languages in British society, it was hardly surprising that many pupils, on being allowed this freedom to choose, dropped their languages immediately. There

¹¹ GCSE stands for General Certificate of Secondary Education and is the main school-leaving qualification in England. It is normally sat by fifteen- to eighteen-year-olds and GCSEs are available in over fifty subjects. <http://www2.ofqual.gov.uk/qualifications-assessments/>.

¹² Key Stage 4 is the final stage of the national curriculum encompassing years 10 and 11 or the final two years of secondary (high) school, when pupils are aged fourteen-sixteen years old. During this stage pupils work towards national qualifications, usually GCSEs. Compulsory subjects at this level are English, maths, science, information and communication technology (ICT), physical education and citizenship. <https://www.gov.uk/national-curriculum/overview>.

¹³ Available at: <http://www.cfbt.com/evidenceforeducation/pdf/Language%20Trends%20Report.pdf>.

¹⁴ Source: http://www.cfbt.com/evidenceforeducation/pdf/CfBTLanguage_Trends.pdf.

is also a general acceptance among the teaching body that language exams are marked harder and it is more difficult to achieve top grades at GCSE and A level¹⁵ in languages compared with other subjects. Both of these points were picked up in the 2011 report ‘The perception – and, many argued the reality – that languages were a “hard” subject was a significant negative factor in the culture of league tables and school targets.’ It goes on to say that reasons for the decline ‘were both attitudinal (parents, students and in some cases school leaders not being sufficiently convinced of the value of languages) and structural (barriers to take-up, the burgeoning numbers of alternative qualifications offering other routes to the five A*-C required by league tables).’

3. Response

As mentioned earlier, the decline in language uptake at GCSE level is seen as worrying by a diverse collection of organisations mainly because in the case of modern languages, prior education to GCSE level is usually required in order to carry on to study a language at A level. This means that pupils who choose not to take a language GCSE are likely to find it difficult to take up a language at undergraduate degree level since many University courses are designed to build on the knowledge gained at A level. Language degrees that do allow entry from ab-initio level often have a GCSE language as an entry requirement in order to assess an applicant’s aptitude for languages.

The implications of this trend are fewer graduates equipped with language and intercultural skills. Education providers and groups with a focus on the promotion of languages have used the argument that this skills gap has a negative effect on the UK economy for many years but these claims are now being backed up more and more by representatives from the business world.

¹⁵ A levels are the qualifications that the majority of young people use to gain entry to university. A levels are usually sat by sixteen- to eighteen-year olds in schools or colleges.
<http://www2.ofqual.gov.uk/qualifications-assessments/89-articles/13-a-and-as-levels>.

In the 2011 *Education and Skills Survey* carried out by Confederation of British Industry (CBI)¹⁶ it was reported that:

‘The combination of an increasingly global economy and heightened cultural sensitivities is making new demands on many people at work. Weakness in foreign language skills are nothing new but are tending to be exacerbated since the requirement to take a language at GCSE level was ended. Seventy-six per cent of employers are not satisfied with young people’s language skills. In addition, well over half of employers (sixty-one per cent) perceive shortfalls in international cultural awareness among school and college leavers.’
(http://www.cbi.org.uk/media/1051530/cbi__edi_education__skills_survey_2011.pdf
accessed 20 July 2014)

In a 2012 *Financial Times* article from 25 October 2012,¹⁷ Tim Smedley reports that while speaking English has given the UK an advantage for many years, UK businesses are now in competition with internationals who are multi-lingual in not only English but many other languages. This gives them a wider understanding of global markets and helps them access markets that might remain closed to mono-lingual British businesses. His views are supported by a number of successful business people including Adam Marshall, director of policy at the British Chambers of Commerce.

Successive governments have been lobbied to reverse the 2002 decision and, while this has not happened yet, positive steps have been taken recently to introduce mandatory languages at primary level.

On 7 February 2013, the Secretary of State for Education announced a public consultation on the draft National Curriculum which was scheduled to run until 16 April 2013. One of the key proposals for the revised curriculum is to make foreign languages a compulsory National Curriculum subject at Key Stage

¹⁶ The CBI (Confederation of British Industry) is the UK's premier business lobbying organisation, providing a voice for employers at a national and international level - speaking for more than 240,000 companies of every size from across the UK.

¹⁷ Source: http://www.ft.com/cms/s/0/0daedf38-16af-11e2-b1df-00144feabdc0.html#axzz2Mf2QjpgU_

2.¹⁸ A final version of the new National Curriculum was unveiled in autumn 2013 for first teaching in schools from September 2014.¹⁹

These proposed changes had been emerging since the 2002 Green Paper and had been supported by the 2007 Lord Dearing Report which had reviewed the impact of the Green Paper on school languages policy. This report however recognized this as the long-term solution and noted that more immediate action needed to be taken in order to prevent the current cohort of secondary school pupils entering an increasingly globalized world without the necessary language skills.

The government responded by allocating some funding through HEFCE (the Higher Education Funding Council for England)²⁰ to enable bodies such as CILT and LLAS to work with Universities and encourage the voluntary uptake of languages in secondary schools through programmes such as Routes into Languages.²¹

This allocation of funding recognized the already existing trend of secondary school teachers increasingly turning to outside bodies in the hope that their 'independent' influence would help to convince pupils of the merits of continuing with their language learning. Local secondary schools had often approached UCLan for these reasons and SoLLIS had assisted by sending lecturers and students to visit schools and through the organisation of an annual on-campus event to celebrate the European Day of Languages.

¹⁸ Key Stage 2 (KS2) is the latter four years of primary education (Years 3-6) with pupils aged from seven to eleven years. Source: <https://www.gov.uk/national-curriculum/overview>.

¹⁹ See the Beta version (as of July 2014) at <https://www.education.gov.uk/schools/teachingandlearning/curriculum/nationalcurriculum2014>.

²⁰ HEFCE (The Higher Education Funding Council for England) is the body which distributes public money for higher education to universities and colleges in England. <http://www.hefce.ac.uk/about/intro/fundinghighereducation/>.

²¹ Under the Routes into Languages programme currently funded by the Higher Education Funding Council for England, a number of regional consortia have been established where groups of universities work together, with schools and colleges, to enthuse and encourage people to study languages. <https://www.routesintolanguages.ac.uk/about/index.html>.

But with internationalisation now featuring higher on UCLan's agenda, the establishment of the Worldwide Learning Centre and the availability of additional funding from both the University and via Routes into Languages, SoLLIS now had the resources to increase its support to local schools and, in autumn 2009, organized its first Worldwide Skills Event.

4. Worldwide Skills Event – a case study

The Worldwide Skills Event is designed to give pupils an interactive experience of languages which they may not be receiving through traditional educational routes and to enhance their engagement in language learning as part of their further curriculum. It is a half-day language enrichment experience where the students visit the Worldwide Learning Centre on campus and take part in a series of language/culture-related activities. It is aimed at secondary school pupils of any age – the content can be adjusted depending on the year group of the students. To date, the majority of cohorts have been pupils of year 9 (usually ages thirteen-fourteen) who are coming to the stage where they are being asked to choose their options for GCSE level exams.

During an event, pupils take part in five different activity stations: a Chinese calligraphy taster, an interactive language and culture-related quiz, an introduction to interpreting; an opportunity to try out a new language using the Rosetta Stone software and an introduction to information and communication tools for language learning where pupils try out gadgets such as e-pens. The event structure is a carousel format where the students are split into groups and simultaneously spend about thirty minutes at an activity station before moving on to the next.

The station themes were in the main informed by the Worldwide team's ideas on what might be interesting and educational for pupils while taking into account the available resources and expertise within the Centre and SoLLIS as a whole. The Centre offers access to an industry-standard interpreting suite provided for the students of the School's MA Interpreting and Translation; the Rosetta Stone language-learning programme which had been made available to all UCLan students; various

communication-related devices and software; and a rich variety of language and culture-related resources which support students studying on the university-wide Applied Languages Programme. Expertise in Chinese calligraphy is provided by the UCLan Confucius Institute, which is housed within the School and promotes the study of Chinese language and culture.

In theming the stations, an attempt was made to make acquiring languages seem 'cool' from the pupils' point of view but also to show languages as an important skill for their future employment.

Figure 2: Location of participating schools

INSERT ISHMAEL AND KASZA FIGURE 2 HERE

The map above shows the distribution of schools which have attended; locations are widely spread across the North West region of England with schools from areas such as Dingle Vale near Liverpool, Bury near Manchester, Burnley, Padiham and Barnoldswick in East Lancashire and Southport and Lytham to the south west travelling up to one hour to attend the event alongside those more close to home from Preston, Chorley and Blackburn. The circles are proportionate to the number of students who have attended from each area. The background of students who have attended varies from school to school; however, attendees are usually studying at least one language at school and the visit to the event is usually initiated through the language class by the class teacher or the School's Head of Languages.

Reasons given by teachers for attending these events vary but in the main, the events seem to be used as a recruitment tool to increase uptake of languages at GCSE level. It is often pupils from the 'middle set' (those showing an average competence and interest in languages) who are brought to the event with teachers hoping that the experience will influence the pupil's decision when it comes to making

their GCSE choices, swaying them in favour of languages. Other teachers appear to use the events as a 'reinforcement tool', or even a 'reward' for 'top set' pupils, often with the secondary motive of encouraging them to study additional languages at GCSE.

It is interesting to note that there is little indication of 'lower set pupils' or those not studying languages being actively encouraged to attend these events leading to the question of whether the right pupils are being targeted.

5. A Worldwide Skills Event and Its Objectives

For the purpose of this study, a Worldwide Skills Event (WSE) is seen in a larger context, as a series of stimuli which lead to the creation or enhancement of language-learning awareness²² through generating a response from pupils in the form of acquiring and retaining a positive attitude towards language learning and, in some cases, as will be seen later from the data, in the form of removing/diminishing any negative approach to languages.

The stimuli derive primarily from the activities performed by the pupils but may also result from other factors including verbal exchange with staff or the experience of being in a 'university environment'.

The five activities attempt to stimulate the pupils by:

- creating curiosity of the unknown (Chinese calligraphy);
- inviting exploration and investigation of areas related to language and culture
(Worldwise quiz, interpreting tasks);
- building confidence in language learning and the use of languages in interaction
(Rosetta Stone, information and communication tools for language learning).

²² For the purpose of this study, language-learning awareness, in line with the current research, is seen as the ability to understand important features and attributes of language and conditions that are necessary to achieve success in language learning. Awareness is frequently associated with enhanced motivation and a sense of responsibility, commitment and determination.

All activities aim to provide students with a sense of achievement through enjoyable tasks.

It is worth noting here that the team delivering these events, of which the authors of this case study are members, did not start out with the intention of conducting a research study on the activities. As some of the initial events received additional funding from Routes into Languages, the Centre was asked to provide them with feedback from the pupils in the form of a questionnaire so that they could account for the expenditure. The template for this was provided by Routes into Languages. An informal review of some of the responses given in these questionnaires led the team to question:

- how the work being done was impacting on the pupils taking part; and
- whether enough was being done or if improvements could be made.

Another catalyst in the decision to conduct further study into the events was a particular piece of feedback received from a teacher following his school's attendance at an event. He claimed that the number of students opting to take a language at GCSE in that particular year had increased by more than 100 per cent and he felt that attendance at the event had played a big part in this.

While the team were pleased to receive such positive feedback, there was an awareness that many factors have an influence on a pupil's decision to undertake formal language study. It was accepted from the outset that proving a direct link between attendance at a WSE and a pupil deciding to take a language at GCSE level (or any other further language study) would be extremely difficult and far outside the scope of this study. It was hoped, however, that any increased level of language-learning awareness identified as having resulted from attendance at a WSE could contribute to a pupil's decision to continue with language-learning in the future – be that at GCSE level or beyond. With this in mind, it was decided to conduct a study into the impact of the events on the attendees' language-learning awareness.

6. Defining and Measuring the Impact

For the purposes of the study, the impact of a WSE may be defined tentatively as a significantly observable and measurable causal relation between the stimulus (activities performed at different stations) and the response (the degree of acquisition, enhancement and retention of language-learning awareness represented by the attitudinal shift) among participating pupils. A more detailed view on the nature of such impact and its further implications is presented in the Discussion Section.

Since September 2009, students have been asked to complete Feedback Questionnaire sheets but, as previously mentioned, these had in the main been used for monitoring purposes and had never been fully analysed in any depth. The first part of this study therefore focuses on an initial analysis of the data received in these questionnaires. Nineteen WSEs had taken place before the commencement of this study over the 2009/10, 2010/11 and 2011/12 academic years. Feedback data from twelve events was fully processable with responses returned from 490 pupils. Throughout this study, this form will be referred to as Questionnaire 1.

In order to increase the reliability of measures, it was decided, at the commencement of this study, to administer a second questionnaire to all schools which had participated so that two interrelated types of impact could be examined. This post-event questionnaire, which will be referred to as Questionnaire 2, was forwarded electronically to the twelve schools that had returned Questionnaire 1. Both questionnaires will be discussed consecutively below and data obtained from both was processed with the following objectives:

Questionnaire 1 data was used to assess:

the initial (synchronous) impact indicated by the degree of positive/negative attitudinal shift on two selected statements which was measured directly before and directly after the event;

and

Questionnaire 2 data was used to assess:

the sustained (asynchronous) impact indicated by the degree of retention of the language-learning awareness (if present) which was measured after some time elapsed.

This study will assume the likelihood that any change in a pupil's language-learning awareness identified through the analysis of Questionnaires 1 and 2 can be attributed to the pupil's attendance at the WSE. It would be furthermore reasonable to consider that any measurable sustained positive impact on a pupil's language-learning awareness which resulted from attendance at the event could influence the pupil's decision-making when it comes to their future interaction with language study - as they may have become more aware of the usefulness of languages as a skill; become more confident in their ability or simply found more enjoyment in their learning.

It should be noted at this stage that when attempting to determine the impact of any event, data collection and processing as well as the variables applied may differ greatly depending on the scope and the objectives of the study, so it is necessary to emphasize that the data used in this report is in the majority based on pupil feedback sheets and it is therefore a pupil-centred approach with some possible limitations due to nature of the subjects involved as well as possible institutional variations.

It should also be noted that the time delay between collection of the data which showed the initial impact and that which showed the sustained impact has not been taken as a variable for impact measurement as the events in question had taken place over a number of years.

7. Data Processing and Analysis/Method

This section looks at the two types of questionnaires in more detail in order to reveal significant areas of perceived impact.

Questionnaire 1 - Initial Impact

Questionnaire 1 is a combination of two types of feedback. Firstly, a Likert rating scale grid consisting of four statements - subdivided horizontally into two areas ('Before today's event' and 'After today's

event') and measured by five categories (Very likely - very unlikely). The Likert scale is followed by two open questions on pupils' experiences of the event and there is one open comment/feedback section. As previously mentioned, the format of the sheet and themes for the questions were provided by Routes into Languages and impact measurement was not the primary objective in the initial collection of this data. Some comments on the questionnaire structure and contents are made in the Recommendations Section.

Figure 3: Event Feedback sample (Questionnaire 1)

INSERT ISHMAEL AND KASZA FIGURE 3 HERE

Pupils are asked to complete the *Before today's event section* at the start of the event. At the end of the event, they are asked to complete the *After today's event section*, the open questions and the comment section.

This case study focusses on and compares data derived from two statements (out of four) that, in the authors' opinions, are most representative of the values/responses under investigation:

Statement 1 (S1): I will study languages in the future (which the author has coded as a declaration of willingness).

Statement 2 (S2): I will be able to read, write and speak a foreign language fluently in future (which the author had coded as a declaration of confidence in the ability to achieve language competence).

Thus, the initial impact of the event was assessed by recording the pupils' before and after answers (Impact Monitoring Area) and calculating the degree of positive/negative attitudinal shift indicated by responses to the Likert scale statements.

Figure 4: The use of Feedback Questionnaire 1 to measure initial impact

INSERT ISHMAEL AND KASZA FIGURE 4 HERE

Since two statements were used to assess the initial impact, the two sets of data obtained were compared to determine if there is correlation between Statement 1 and Statement 2. The results of the findings are discussed below.

Figure 5 shows the pupils' before and after responses to Statement 1 (the degree of willingness to study languages) in percentage points plotted against each other. The before data shows a relatively normal distribution whereas in the after data a marked shift in attitudes towards studying languages in the future can clearly be observed. There is a sharp increase in positive attitudes and a marked decrease in the negative attitudes. It is interesting to observe that the two extreme attitudes remain almost unaffected.

Based on this data, it can be suggested that attendance at the WSE had a positive effect on the participants' language-learning awareness – perhaps by stimulating a curiosity about languages or through showing them that languages are a tool for life.

Figure 5: Initial impact – Statement 1 responses

INSERT ISHMAEL AND KASZA FIGURE 5 HERE

Within responses to Statement 2 (the degree of confidence in the ability to achieve language competence) in Figure 6, a similar distributional pattern can be easily detected, which indicates not only that the data collected is valid for further processing but, most importantly, that pupils perceive the event as a stimulus that enhances their sense of confidence and provides them with adequate instruments to achieve success in language learning.

Figure 6: Initial Impact – Statement 2 responses

INSERT ISHMAEL AND KASZA FIGURE 6 HERE

Thus, based on the numerical (quantitative) data, it may be claimed that the event itself was seen by the participants as motivating in both targeted areas (willingness and confidence). It must be noted, however, that in both areas the number of pupils who remained unaffected (as indicated by the response 'neither likely nor unlikely') requires further investigation and perhaps a separate set of stimuli in terms of the subject of the stations, the format of the event or the amount of interaction with staff.

Questionnaire 2 – Sustained Impact

The sustained impact was measured using selected statements from Questionnaire 2 (Figure 7).

It is of a similar format to Questionnaire 1 and the schools that had attended the events under investigation were contacted and asked to distribute it among both the pupils who had previously attended an event and also their peers who had not. The version distributed to each group varied slightly in that the pupils who had attended an event were once again asked how it had impacted on their language-learning awareness, while the pupils who had not attended were asked generally about their language-learning awareness and also whether they had any knowledge of the events from their peers who had attended.²³ Questionnaire 2 refers to the version returned by pupils who had attended a WSE. Of the schools contacted, three returned the questionnaire with sixty-eight respondents to date.

Figure 7: Questionnaire 2 (front and back)

INSERT ISHMAEL AND KASZA FIGURE 7a and 7b HERE

²³ Data obtained from non-attendees are not discussed in this paper.

In a reflection of Questionnaire 1, the pupils who had attended the event were asked five questions, two of which were used in the present case study:

Question 1 (Q1): Did this event make you want to study languages in the future?’

Question 2 (Q2): Did this event make you want to be able to read, write and speak a foreign language fluently in future?’

These questions were also in the form of a Likert rating scale and the graph (Figure 8) plots the responses.

Figure 8: Sustained Impact – Responses to Q1 and Q2

INSERT ISHMAL AND KASZA FIGURE 8 HERE

Similar to the results for the initial impact, the data strongly support the assumption that there was a significant and longer-lasting impact on pupils’ attitudes to language learning, both in the degree of willingness to learn and in the degree of confidence in achieving success, attributable to attendance at the WSE. While the degree of confidence (Q2) is slightly lower than the degree of willingness (Q1), the pattern of the data obtained indicates that both areas were positively affected, with negative responses noticeably low or absent.

8. Results and discussion

The data used in the present study aimed at investigating the probable impact of the WSE in two areas that can be summarized in the following way:

Table 1: Summary of Results

INSERT ISHMAEL AND KASZA TABLE 1 HERE

Based on this data, it can be suggested that attendance at the WSE had a positive effect on the participants' language-learning awareness – perhaps by stimulating a curiosity about languages or through showing them that learning languages can be enjoyable as well as achievable.

The more detailed discussion about the nature of the findings and their implications is presented below.

Attitudinal shift/additional findings

General issues with the reliability of the Likert scale and possible data distortion due to the age of the participants should be taken into account when looking at this data. However, it should be noted that the observed shift was consistent through all events, when each was looked at individually. Furthermore, while it can be argued that participants may be more likely to give positive responses when surveyed directly after an event, the data collected via the additional research (Questionnaire 2) also shows that there is a significant percentage of pupils who saw the event as contributing to their willingness to study a language and a total absence of extremely negative responses. This data is also corroborated by responses to other questions which the students were asked on the same sheet.

When the Questionnaire 2 data are plotted against the initial impact data recorded via Questionnaire 1, it does appear that attendance at the WSE seems to have stimulated the pupils' language awareness on a longer-term level. Significant correlation between both sets of data may be clearly observed and it may be easily inferred that the post-event initial impact data and the sustained impact data manifest a similar trend.

While it may be argued that that pupils who attended a WSE might be generally more interested in languages and therefore they may be influenced more easily, the strong positive skewedness of the data cannot be ignored when discussing the impact of the events.²⁴

²⁴ As previously mentioned, when delivering the post-event questionnaire, teachers were also asked to include pupils who had not attended the events. An interesting point to note here and which requires further study was

Attitudinal Shift Evaluation

In order to gain a better insight into the observed impact on the pupils' language-learning awareness, the trends in attitudinal shift were further examined to evaluate the degree of positive / negative shift. It was felt that this would give a better understanding of the extent of the impact.

If we look at an example of the initial Likert scale response to Statement 1 (Figure 9), we can see that the particular pupil shows a shift value of one in their before and after answers to this question, i.e. their opinion has moved from neutral to likely.

Figure 9: Analysis of Shift Value for Statement 1

INSERT ISHMAEL AND KASZA FIGURE 9 HERE

Examination of the each participant's attitudinal shift revealed that while the overall positive response rate was surprisingly high, the actual distribution of the responses per shift value is less so as seen in the graph (Figure 10).

The shift value is visualized as ascending from a value of zero (absence of shift) to four (extremely positive shift). When the pupils' responses are plotted against the shift value, it can be observed that the biggest change in attitude was achieved in the 'Moderately Positive' area, i.e. where a participant's attitude shifted by one point on the scale (e.g. likely to very likely; neutral to likely; unlikely to neutral; or very unlikely to unlikely). While we clearly observe an overwhelming shift in the positive direction (95 per cent)²⁵, and a complete absence of negative shift, it can be seen that for the majority (58 per cent), the degree of shift was moderate. To achieve a bigger impact, it would be necessary to increase

in relation to the information knowledge transfer between pupils who attended and students who did not. When asked, more than 30 per cent of students who had not attended remembered their peers talking about the event and also the majority of them were able to name directly or indirectly a number of activities. This data backs up the assumption that attendees gained a positive experience from the event, enough for them to discuss it in some detail with their peers. It may also indicate how important peer influence is in disseminating information.
²⁵ Of the 5 per cent of respondents who did not manifest an attitudinal shift, 3 per cent were spread over neutral - very unlikely and 2 per cent were unlikely or very unlikely.

the percentage of responses moving two points or more on the scale, e.g. neutral to very likely or indeed from the extremes of very unlikely to very likely.

Figure 10: Shift value by trend in initial impact (S1)

INSERT ISHMAEL AND KASZA FIGURE 10 HERE

The fact, however, remains that the events had a degree of positive impact on the vast majority of the attendees and it is undeniable that they also managed to remove some extremely negative attitudes - usually the most difficult to eradicate.

And, when the data from Questionnaire 2 are taken into account, a significant positive correlation between the initial and sustained impact in terms of values and the distribution pattern is apparent (graphs Figure 11 and Figure 12). In order to further corroborate the findings, linear trendlines were added to Figure 11 to indicate trends in initial post-event (S1) and sustained (Q1) data. The two lines, as can be seen in the graph, overlap each other, which constitutes a strong evidence of stable retention of the initial impact over time.

In Figure 12, all data are presented in one graph to better visualize the whole process of pupils' shift of attitudes to language learning.

Figure 11: Initial Impact and Sustained Impact correlation chart with trendlines

INSERT ISHMAEL AND KASZA FIGURE 11 HERE

Figure 12: Initial and Sustained Impact with pre-event data as point of reference

INSERT ISHMAEL AND KASZA FIGURE 12 HERE

In summary and in conclusion of the key points gained from the analysis of the data collected, it may be claimed with confidence that the WSEs investigated had positive influence on the vast majority of attending pupils' attitudes to languages: willingness to study and a sense of achievability (confidence) but given the general reliability issues with the aforementioned data and the relatively small return rate of the additional questionnaire it is important to ask whether enough is being done to ensure that this impact is significant and sustained in the long-term.

Recommendations and Reflections

The examination of the data has shown that the WSEs are having a positive impact on pupils' language-learning awareness and it has been demonstrated that this effect is still present sometime after the event.

What has also been observed, however, is that this impact is in the main moderate and it is felt that more could be done to increase the level of impact and to further sustain it over time.

As previously mentioned, Questionnaire 1 also contained a number of open questions about the usefulness of the event and its stations and a comment section. Responses given in these sections have undergone an initial analysis to shed further light on how the events are perceived and where changes could be made which might result in increasing the level of impact and further sustaining it.

The graph (Figure 13) shows pupil's responses to the open questions which asked them to identify the activities they saw as most/least useful and it can already be clearly observed that the Communication Tools station needs to be reviewed. Some follow-up research into the reasons behind pupils' responses would help to shed light on why this particular station is seen as much less useful than the rest.

Figure 13: Perceptions of Activity Stations by participating pupils

INSERT ISHMAEL AND KASZA FIGURE 13 HERE

Indeed, all stations have received some negative feedback and this should lead on to a re-examination of the events²⁶ and the stations with a view to making potential improvements (in objectives/content/delivery). In order to achieve a more coherent and precise picture of how effective such events could be, these improvement should not only be based on feedback from the pupils attending but from staff delivering the event and also the teachers who bring pupils to the events. Involving school teachers in the review process would provide an additional perspective on the how the events might be improved and a good place to start would be by soliciting feedback from the teachers who have brought groups to the events on their reasons for bringing the pupils, their opinion of the events and their feelings about its impact.

It is also clear that the data being collected through Questionnaire 1 are incomplete (e.g. pupils are not asked the reason behind their comments on the usefulness of the stations) and this needs to be reviewed in order to avoid the need for additional follow-up research in the future. Indeed, in the course of the data analysis, it was felt that the questionnaire could be revised in a number of ways in order to produce more informative data (i.e. insights into pupils' language-learning background and abilities) and to enable follow-up studies to be undertaken in order to assess longer-term language learning practices (i.e. whether the pupils do go on to study a language at GCSE level or beyond). The timing and mode of its delivery was also questioned as it was felt that not enough time elapsed between the completion of the before and after sections and the fact that both appeared on the same sheet, may have led to some data distortion.²⁷ Finally, given the age of the participants, the reliability

²⁶ This is currently under review as more events are taking place.

²⁷ Changes to the Questionnaire 1 structure which have recently been introduced include:

- The separation of the before and after part of the questionnaire – the before part is now forwarded to the school for completion by the pupils prior to attendance at the event. The after part is delivered at the end of the event as before but the pupils do not see their answers to the before section and it is hoped that this will lead pupils to give more honest feedback;
- The inclusion of a specific question asking pupils to rank the stations in order of usefulness;
- The re-wording of the open questions to encourage pupils to give reasons for their answers;

of using a Likert scale-based method could be questioned. Data could perhaps be collected and analysed in a different manner that would be more suitable to the audience, i.e. semi-structured interviews or other non-parametric methods. Moreover, the events might give an opportunity for the further investigation of pupils' attitudes related to broadly speaking any educational interaction, and may particularly be used to give an indication of their performance in a higher educational context.

Much information can be retrieved for further analysis from the open comment section of Questionnaire 1. The graph (Figure 14) visualizes the most frequent responses given in this section, which have been coded into themes and were in the main overwhelmingly positive. These comments help to give more of an insight into why the event is having an impact on the attendees and it is interesting to note that the most frequent comments revolve around the theme of the event being 'fun'. While this is extremely positive and shows the fulfilment of one of the original objectives, i.e. making languages seem 'cool', it is felt that the events need to be seen as more than just enjoyable or 'fun' in order to increase and sustain the longer-term impact. A higher level of impact could be evidenced if more comments relating to pupils understanding the importance of languages following the event were received and these could perhaps be achieved via the aforementioned review of the event objectives and also by linking the events into the pupils' wider programme. It is felt that the events could be linked into the school curriculum prior to and in the aftermath of attending a WSE, perhaps via the completion of a related project in order to further sustain the impact.

Figure 14: Distribution of comments in Questionnaire 1

INSERT ISHMAEL AND KASZA FIGURE 14 HERE

-
- The inclusion of tracking information (pupil's name, school name, year and age) which will enable the longer term impact of the events to be tracked more definitely; and
 - The addition of sections on the pupil's language learning background and whether they are in the top/middle/bottom sets for languages at school which should help to identify whether the right pupils are being targeted.

Looking at the wider picture, more work needs to be done with schools to target pupils in the lower sets for languages and, indeed, those who are not taking a language at all in order to reinforce that having a language is a valuable skill for everyone and not just those who are likely to perform well in exams.

Given that languages are likely to remain an optional subject at GCSE level for the foreseeable future and that they are only now (in 2014) becoming mandatory at primary level, it is likely to be at least a decade before we see a cohort of first-year undergraduates who have come through a national curriculum where languages have played an integral part from the start. Seen in this perspective, these events could form part of an important strategy for enhancing language-learning awareness within local school communities and could perhaps be assessed externally and disseminated on a national scale as a model for promoting the importance of engaging with languages and cultures and making links between secondary and tertiary education.

The importance of continuing and improving such activities as the Worldwide Skills Events is crucial in order to reverse the decline in language uptake, thus ensuring we do not foster an under-skilled generation of graduates who are left to discover the hard way that English is not enough.

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How to enhance international and domestic students' interaction?

- A Case Study of the Design and Development of an International Business Module

Lu Liu and Sarah Sibley

1. Introduction

In recent years, the UK has experienced ever fast growing numbers of international students in its higher education institutes, in particular, from non-EU countries, such as China, India and Nigeria as the top three (UKCISA 2014). In 2008/09, students from non-EU countries amounted to 251,3010, while in 2009-10, the number was 280,760 (Mintel 2011). The number grew further to 302,680 in 2011/12 and 299,970 in 2012/13 (UK HE International Unit 2013). This trend is also observed in Bath Spa University (BSU), which traditionally is a predominantly domestic students' university. BA (Hons) Business and Management is one of the most popular study programmes at BSU. It is managed by the Department of Business and Management (B&M). As a single honours' bachelor's degree, it has the largest cohort of both domestic and international students. In the last few years, the department has experienced a continuing increased number of international students joining the programme, which now comprises about 30% of the student population and is anticipated to increase even more. Especially in 2013, the Department witnessed a tripled number of international students enrolled onto both UG and PG courses. This has had a significant impact on the department as well as on domestic students. As most of the contacts between these two groups of students happen in the classroom, managing a harmonious and mutual-beneficial relationship between international students and domestic students becomes an urgent mission for the teaching staff.

Wang and Mallinckrodt (2006) argue that the level of anxiety and attachment deeply affects the international students' willingness to explore the new environment and their ability to engage themselves in this new environment.

As Biggs (2003: 1) argues, higher education institutions (HEIs) in the UK have witnessed dramatic changes since the 1990s. In particular, undergraduate courses are increasingly driven by student fees and the international market. With a more diversified student population, in terms of capability, motivation and cultural background, course design and delivery and teaching skills should also be adapted to meet these new challenges.

The changes and the challenges faced by the B&M departments prove these arguments. When many educationists argue the importance of the interaction between international students and domestic students to achieve better learning outcomes for both sides, the researchers observe that, due to cultural, language and other issues, international students tend to keep themselves in the community of their fellow countrymen on and off campus. Domestic students are observed to demonstrate similar behaviours.

This chapter aims to identify and examine the strategies to encourage both international students and domestic students to better engage. Taking an International Business (IB) module as a case study, our research aims to identify the strategies to be used to design and deliver classes that better help international students and domestic students to interact. Generally speaking, this research applies to all UK universities that have large proportions of international students.

2. Literature Review

Tyler (1949, cited in Biggs, 2003) addresses four questions for educationists to consider:

1. What educational purposes should the school seek to attain?
2. What educational experiences can be provided that are likely to attain these purposes?
3. How can these educational experiences be effectively organized?
4. How can we determine whether these purpose are being attained? (Biggs 2003: 25).

These questions are widely accepted as underpinning the education sector in order to develop the curriculum. For example, Biggs views these questions as being in a constructive alignment with course design. These four questions are used as a framework to guide the conduction of the present research with the integration of attachment and acculturation theory.

Q1. What educational purposes should the school seek to attain?

As outlined above, the student cohort in the higher education sector has become more diversified and more demanding for value. As Biggs rightly points out, more and more students come to universities in order to obtain a qualification for a decent job rather than being interested in academic career development (2003: 3). On the other hand, the higher education market has also become more and more competitive, involving both domestic and international competitors and the private sector. Under these circumstances, employability has become a factor that is emphasized by HEIs all over the world (Lai and Tien-Liu 2013). For example, enhancing employability is confirmed by the European Higher Education Area to be the goal of the reform of higher education (Lai and Tien-Liu 2013). Fry, Ketteridge and Marshall (2009: 101) argue that employability means students should be able to:

- operate effectively with and upon a body of knowledge of sufficient depth to begin professional practice;
- be prepared for lifelong learning in pursuit of personal development and excellence in professional practice;
- be an effective problem-solver, capable of applying logical, critical and creative thinking to a range of problems;
- work both autonomously and collaboratively as a professional; be committed to ethical action and social responsibility as a professional and citizen;
- demonstrate international perspectives as a professional and as a citizen.

The above statement tends to answer this first question proposed by Tyler, which reflects the changes in the HEIs. Similar ideas are also addressed by the Course Planning and Approval Handbook at BSU which points out that 'our courses integrate knowledge and skills, with appropriate academic rigour. They are designed to develop creative graduates who are able to apply the skills, knowledge and experience they have gained throughout their course to their employment' (p. 2). For the international students, enhancing employability is the principal purpose for them to choose to study in the UK. On the other hand, with their unique background, international students also contribute to the enhancement of the employability of the domestic students.

Q2. What educational experiences can be provided that are likely to attain these purposes?

While coming to the second questions addressed by Tyler, Fink (2007: 13) opines that significant learning includes six elements. Foundational knowledge is what students should know from a module. It is delivered by teaching and is addressed by learning outcomes. Application requires students to use foundational knowledge to analyse and solve problems. Integration encourages students to identify the similarities and differences between difference sources or phenomena. Human dimension reflects students' active learning outcomes when they are able to interact the knowledge with their life experience. Caring is where students change their values and attitudes. Learning how to learn tells students the importance and value of life-long learning. These six elements are used as guidance to develop the contents of this IB module.

Q3. How can these educational experiences be effectively organized?

The third question intends to be achieved through class activities and assessment design. Biggs (2003) argues that class activities include teacher-directed activities (for example, formal teaching lectures and tutorials); peer-directed activities (for example, in-class group discussions and presentations); self-directed activities (for example, self-learning and independent learning with provided guidelines and materials). The researchers argue that the psychological underpinning of the design of these

activities is the cultural competence that the tutors need and the competence that the students need to be adaptable. As Neto and Booth (2011: 421) argue, 'Instructors' cultural competence is essential to making international students feel welcomed and comfortable'. In their research, Wang and Mallinckrodt (2006: 429) point out that international students with high attachment anxiety and high attachment avoidance, the physical separation from significant others in the home culture and elevated feelings of loneliness and distress are likely to prevent them from engaging in a full range of exploration in the new cultural environment. On the other hand, international students with low attachment anxiety and low attachment avoidance tend to be better able to rely on their internalized sense of secure base, which helps them cope more effectively with acculturative stress they encounter, explore the new culture more extensively, and adjust better to their new social environment (Wang and Mallinckrodt 2006: 430). It is the tutor's responsibility to identify the level of attachment anxiety of each international student and to give them individual care and guidance.

Q4. How can we determine whether these purposes are being attained?

The fourth question intends to be achieved through evaluation. The Kirkpatrick Evaluation Model is adopted as follows:

- Level 1: Reaction - To what degree participants react favourably to the training;
- Level 2: Learning - To what degree participants acquire the intended knowledge, skills, attitudes, confidence and commitment based on their participation in a training event;
- Level 3: Behaviour - To what degree participants apply what they learned during training when they are back on the job; and
- Level 4: Results - To what degree targeted outcomes occur as a result of the training event and subsequent reinforcement. (The Kirkpatrick partners, n.d.)

In addition, according to Fink (2003: 11), a successful module design is able to achieve integration thinking skills, which include:

- ◆ ‘Critical thinking, in which students analyse and evaluate
- ◆ Creative thinking, in which students imagine and create
- ◆ Practical thinking, in which students solve problems and make decisions.’

3. Methodology

This study adopts an exploratory route, and applies a qualitative research approach from an interpretive viewpoint. According to Yin (1994), a case study is a comprehensive description and analysis of a single situation. In case studies the aim of the research is to seek conformity between the results and the theory and a qualitative case study approach has a distinct advantage when ‘how’ or ‘why’ questions are being asked about a contemporary set of events over which the investigator has little or no control. A Level 6 international business module in 2012/13 is adopted as a case study. This is a module that is chosen by the majority of international students. Among thirty-four students, twenty-one of them are from countries other than the UK, including Germany, Austria, China, Dubai, Poland, the Netherlands and Malaysia. The present authors are the Module Tutors of this IB module. The data are collected through participation observations and semi-structured interviews.

4. Module Design

Goals

This is the stage that Biggs (2003) argues as presage – recognize your students.

This module is designed to target the need for business and management students who are ambitious to become tomorrow’s entrepreneurs and/or to work in an international business context. It covers three core areas in terms of international business environment and management, intercultural communication and strategic business development in an international business context. This module attracts mostly international students and domestic students who want to go aboard or work in international companies after graduation. The researchers recognize their anxiety to enhance their international competence.

Biggs (2003: 4) argues the three big interacting factors in delivering a class should include:

1. The students' levels of engagement;
2. The degree of learning-related activity that a teaching method is likely to simulate; and
3. The academic orientation of the students.

These factors are considered in the selection of teaching topics and the design of the class activities, which are addressed in the following two sections.

Contents

The teaching topics were selected after the researchers did a wide range of research on international business textbooks, academic journal papers on international business study, and the course and programme design on international business in other universities. These topics address the background, the environment, the contents and the context of international business study and practice. They include both theoretical and practical elements that students need to know. To address students' career and employability demand, the IB module carefully selects different topics from broadly looking at the international business environment to deeply examining international business strategies. Ethical consideration is an element embedded in each topic, where corporate social responsibility is outlined as an independent topic. To address the need of the students who intend to establish their own business in the future, this module also looks at the topics of leadership, innovation and entrepreneurship, associated with cultural and the international contexts. To address different cultural backgrounds that the students are from, the teaching materials are selected from a wide range of countries.

Methods

The IB module contains lectures and seminars. The purpose of the Lecture Programme is to provide students with broad overviews and key concepts and techniques of the topics covered in the module. In the lectures, the researchers use country-based examples and plain language to draw international

students' attention and encourage them to answer the questions. The purpose of the Seminar Programme is to apply international business theories into business practices through analysing live cases and real-world problems. In the seminars, students from different countries are formed into each group. They are encouraged to recognize and to take advantage from individual competence/skills to achieve the best group learning outcomes. This is formatively assessed by the researchers. The researchers closely observe the interactions in each group and prompt students to solve issues.

Context

The design of the contents and teaching/learning methods is reflected in the consideration of attracting the students' interest, inspiring their creativity, enhancing their employability and enhancing their communication skills. Lecturers in the B&M department who have expertise in different academic disciplines are invited as guest lecturers. The students, especially international students who start the programme at Level 6, warmly welcomed these lecturers. These lecturers were invited back at the end of the module to give advice to students' group project work.

Assessments

The design of the assessments reflects Fink's thinking skills regarding

- ◆ Practical thinking, in which students solve problems and make decisions ; and
- ◆ Creative thinking, in which students imagine and create. (2007: 11)

The assessments include:

1. Individual Essay and Presentation in intercultural business communication (30% of the total marks)

This is a self-learning and class-sharing process. The students are asked to find a country other than their own nationality as well as being different from the selections of other students; identify its cultural background and key social norms and customs; compare the theories with their own findings and understanding to that unique culture; and conclude the knowledge and skills needed to conduct

business communication in that cultural environment. The students are required to work with their group members to share the references and to discuss the findings from their reading. The whole class shares the findings through presentations.

2. The Group Project (50% of the total marks)

The group project is to create a simulated company in the international context and based on real-world information. The students are formed in groups of four or five. The members must not be from a single nationality. They elect a group leader and share the work between the members. The task is to identify a product that has a potential international market and to develop an international business plan for this product. The key to success is insight, synthesis, innovation and creativity and communication. The students need to demonstrate that all group members are actively involved in the research, the development of the business and the presentation of their project by using a log book to record their activities.

This group work is designed for the students to synthesize their knowledge, skills and insights to create a business. In particular, they need to use and to take advantage of different ethnic backgrounds. This is a creative and innovative project. The students would not be able to find easy answers without a holistic process involving learning, searching, thinking and cooperating with one another.

3. Two-hour seen exam (30% of the total marks) – this is scheduled in the examination week. The students are given a case study paper two weeks in advance. They are expected to thoroughly read the case paper, review case-related theories, make notes at the back of the paper and prepare to answer any questions asked in the examination. This assignment provides the students with the opportunity to review the course contents and to enhance their learning experience. Marking criteria are provided to the students.

In addition, the students also receive informal feedback on a range of seminar activities. Firstly, they are expected to read the textbooks and to do seminar activities assigned as homework after each lecture. They are also encouraged to preview the lecture notes for the new lecture. Lecture notes and

seminar sheets for the new week and seminar answers for the previous week are uploaded every Thursday. Secondly, the students are expected to actively participate in the seminars and ground work. The online discussion platform is designed for students to use in their projects. The tutor reviews their discussions and provides feedback on a weekly basis.

5. Findings and Evaluation

After the first round of practice, the module is evaluated by both the researchers and the students. This activity is designed in line with Bigg's reflective practice theory that tutors should continue reflecting their teaching activities in order to 'learn from teaching', which is argued to be the best practice to enhance the quality of teaching (2003: 7). The evaluation is conducted under the guideline of The Kirkpatrick Evaluation Model and is facilitated by Abernathy's (1999) arguments on the reasons for an evaluation to fail. The evaluation process was well planned. Evaluation targets include all students. Evaluation is conducted through module evaluation surveys and focused group interviews. These methods ensure that the data collection was valid and reliable. Survey and interview results are carefully examined together with the module moderator and the Head of the Department.

- Level 1: Reaction - To what degree participants react favourably to the training

The module has been successfully delivered. The learning outcomes have been achieved, which were proved and presented by students' assignments, grades and feedback. The students showed interest, enthusiasm and creativity in attending the classes, completing the projects and communicating with each other. Among thirty-four students, twenty-one of them are from countries other than the UK, including Germany, Austria, China, Dubai, Poland, the Netherlands and Malaysia. They were required to form in groups with members from different nationalities. From the focus group interview with home students after the module was completed, home students showed great interest in working with international students, especially Chinese students. Chinese students tended to be shy and quiet. Home students tended to lead the group whilst Chinese students developed a lot of the ideas and content. They enjoyed their collaboration. From the interview with the international students, they

showed their strong preference on working with home students. They liked the opportunity to communicate with home students, not only learning English but also learning study skills from them. They preferred this form of group to other modules, which tended to separate them from home students. They recognised and appreciated an extension of their communication and friendship outside of the classroom.

- Level 2: Learning - To what degree participants acquire the intended knowledge, skills, attitudes, confidence and commitment based on their participation in a training event

The students were happy with the module contents and delivery. The issue raised by the students is the self-study process. They were not used to this process. They did not consider the study of the core reading as a key element to form a theoretical underpinning for their individual project. They focused more on the uniqueness of the culture and the habits in the countries they researched, for example, how to attend a dinner, how to shake hands or exchange gifts. They did not look at the roots and reasons behind the behaviour. When they were marked down for these reasons, they were confused. This has affected the results of the module evaluation form, of which two or three unhappy students marked everything as 'strongly disagree'. This is a lesson that the researchers should learn: not to assume that senior students should have the learning skills that they are expected to have. In addition, further lessons learned include: always address and repeat the assignment requirements and the marking criteria at the beginning of the module, in the middle when students are completing their coursework and before the submission. This, too, applies to the international students, especially for those who have high attachment anxiety and avoidance.

- Level 3: Behaviour - To what degree participants apply what they learned during training when they are back on the job

All groups conducted a good level business project. These business projects were assessed by a panel that was formed by teaching staff at the Business and Management Department. Colleagues highly praised the quality of students' work and the learning outcomes they achieved. The students were

very satisfied with the grade they gained. This reduced the worry that the domestic students had at the beginning regarding language barriers the international students had.

- Level 4: Results - To what degree targeted outcomes occur as a result of the training event and subsequent reinforcement

From delivering the module, the researchers found that the final examination was not necessary. The case study that was provided to the students could only cover two or three learning objectives. It could not achieve the aim as helping students to gain a comprehensive overview of the module. From seminar activities, the individual project and the group project, the students were able to adequately achieve all the learning objectives. Having three assignments in this module, students were over-assessed. Therefore, after discussing the issue with the Head of the Department and the Subject Leader, the researchers decided to remove the final examination in the second round.

The interaction between international and domestic students was mostly positive but issues were raised on both sides. From the point of view of the international students, the following observations were made:

- It is difficult join the informal groups that the domestic students have already formed in the previous two years;
 - They request clear information and instruction in terms of course design, module content, assignments and requirements;
 - They prefer to be given examples against the marking criteria;
 - They request more information on preparations for academic progress and daily life, including developing cultural awareness;
 - They request being given the opportunity to be acquainted with domestic students at an early stage;
- and
- They need to develop the confidence they lack.

From the domestic students' perspective, the following points were noted:

- They need to be satisfied with the concerns of working with the international students, for instance, their language barrier, a lack of experience of the UK education system, cultural conflicts, etc.;
- They desire a more beneficial learning partnership from international students;
- They look forward to learning different experiences from international students; and
- They are eager to provide help to international students.

Overall, engaging international students and domestic students in working as partners or groups is seen to be positive, beneficial and rewarding.

Conclusion

This IB module is designed to meet the criteria in the BSU strategic plans. The aim and objectives are clearly addressed regarding the integration of knowledge, skills and employability. The delivery has been successful, although some issues are raised. It also reflects the trend of internationalisation, where both home students and international students show interest in learning international business to widen their future career development opportunities. This is a successful step for the B&M department to further develop its international pathway for students at both undergraduate and postgraduate levels.

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Motto: *Life takes different courses in different languages* (Zinken 2008:52)

1. Internationalisation, globalisation, interculturality

Topics discussed in this chapter were – naturally - inspired by the title of the conference at which its preliminary version was presented: ‘Supporting internationalisation through *Languages* and *Culture* in the 21st century University’. The opposition of singular and plural forms of the two italicized key words calls for reflection. Do we talk about *culture* as a general abstract notion, or should we rather be thinking in terms of individual *cultures*? If we assume – as I think we should – that the word *internationalisation* is not synonymous with *globalisation*, then we must choose the second of these two options. Indeed, though often used as synonyms, the two terms carry differing implications, with the former presupposing *interculturality*, i.e. involving the existence of relations between people who belong to various cultural groups. Thus reflection on internationalisation must be supported by consideration of various languages and various cultures.

Internationalisation – especially within the context of higher education - is generally understood to stand for institutional, or institutionalised, reaction to the increasing globalisation. According to a standard definition, it is the ‘provision of education and learning to international students’, but – as often stated, for instance, in the *Code of Practice and Guidelines for Irish Higher Education Institutions* – the providers require that their staff have ‘an understanding of educational and cultural differences, which exist for international students’, and that ‘cross-cultural programmes are developed which are appropriate to the different levels of involvement and responsibility among staff’. On the other hand, ‘[i]nternational students are made aware of the educational culture ... through the induction and orientation process’, as they ‘should be aware of and observe differences

that may exist between Ireland and their home country' (www.icosirl.ie). Ultimately, the aim of internationalisation is to integrate global and intercultural elements into teaching/learning programmes. This, however, means that the process of globalisation must be counterbalanced by interculturality.

It is trivial to say that globalisation is greatly enhanced by the ever-increasing mobility – not only of students who benefit from internationalisation of education, but of populations at large. But the increasing mobility promotes interculturality, which implies, by definition, interactions between members of various cultural groups. In this sense, as a concept, it is richer than the 'static' notion evoked by the adjective 'multicultural'.

An alternative to internationalisation through mobility is provided by what is referred to as *internationalisation at home*, that is, the teaching in the home country, which involves not only achieving fluency in L2, but also acquiring skills required for efficient intercultural communication and learning how to work in international teams, with the aim of making students attractive on international markets.

However, irrespective of where and when the process of internationalisation is scheduled to take place, its basic aim is, to quote the description of one of the largest international projects carried out recently under the auspices of the European Union, to teach 'la communication professionnelle multilingue' [multilingual professional communication], by asking – and answering – such questions as:

- *Comment faire réussir vos négociations avec un partenaire étranger?* [How to be successful in your negotiations with an overseas partner]
- *Comment vous habiller pour négocier avec un Allemand?* [How you should dress when negotiating with a German], etc. ('Pro-Multilingua'; http://www.adam-europe.eu/prj/5968/project_5968_fr.pdf).

While programmes developed within projects and initiatives of this kind are clearly reminiscent of the (seven) dimensions of culture, as formulated in the classical book by Fons Trompenaars and Charles Hampden-Turner (1998), within the context of internationalisation the basic question is whether it is possible to teach and to learn a foreign language without at the same time teaching or learning the culture of the community who uses this language as its native tongue. Since the advance of the 'cultural turn' that took place a couple of decades ago in humanities in general and in theoretical and applied linguistics in particular, it is generally agreed that the answer should be 'no'.

The disciplines that investigate various aspects of the interrelationship between languages and cultures are linguistic anthropology and ethnolinguistics. And yet in practice they are not often considered as 'linguistic subfields' relevant for research devoted to various aspects of internationalisation. For instance, the workshop on 'Multilingualism and Literacy' announced as part of the programme of the Nineteenth International Congress of Linguists held in Geneva in July 2013 lists as its 'linguistic subfields' applied linguistics, cognitive science, language acquisition, psycholinguistics and sociolinguistics, but not linguistic anthropology or ethnolinguistics.

On the other hand, what is acknowledged and more frequently discussed on international forums is the linguistic constituent of the actual process of globalisation which is referred to by the smart acronym ELF: English as a Lingua Franca. For instance, the programme of the seminar organized in October 2012 in Geneva by members of the Coimbra Group of European universities was devoted to ELT as the object of translation – both intra- and interlingual. The keynote speaker opened the seminar by stating that:

'English used as a lingua franca (ELF) generally differs, to a greater or lesser degree, from English used as a native language (ENL). ELF speakers are by definition bi- or multilingual, so we should expect occasional manifestations of crosslinguistic interaction such as code-switching, borrowing and transfer. Many speakers also simplify difficult, anomalous or

redundant areas of English grammar and usage (including aspectual forms, articles, singulars and plurals, quantifiers and the countable/uncountable distinction). They also deliberately vary other native lexicogrammatical forms in order to increase explicitness and comprehension. These features of ELF can be viewed as signs of language awareness and contextually appropriate and effective communication. Alternatively, they could be tokens of “interlanguage”, interference, deviance, fossilization, and an imperfect mastery of English constructions and phraseology.’ (McKenzie, I. <http://www.uc.pt/fluc/depllc/cfp/elingfrane>).

If we now accept that in today’s Europe internationalisation necessarily involves foreign language learning/teaching, and that the foreign language learning/teaching most frequently amounts to learning – and using – ELF, one has to define its status: is it about ‘language awareness and contextually appropriate and effective communication’, or, to the contrary, is it to be seen as the domain of ‘interference, deviance, fossilization, and an imperfect mastery of English constructions and phraseology’? How should programmes that view foreign language learning as a necessary prerequisite of internationalisation steer an advisable middle course between what McKenzie calls ‘angelic and demonizing accounts of ELF’? What is the relation between ELF and EFL, or, in other words, what do we learn/teach? François Grin from the Faculty of Translation and Interpreting of the University of Geneva comments:

‘The concept of “ELF” may be questioned and criticized on a number of counts, starting with the ambiguities surrounding its definition. Some ELF scholars recommend teaching ELF “as a real language” (instead of English), which suggests that it should be regarded as a “language” different from English; yet the same scholars insist that ELF is not a “variety” of English. Rather, it is claimed, ELF characterizes certain interactional situations. Just what situations are or are not “ELF” ones, however, raises other, and almost intractable logical problems. If ELF is to be defined strictly in terms of the presence of certain morpho-syntactical features, sampling problems arise, making it difficult to distinguish ELF from “non-ELF”. Much of the discourse about ELF might in fact be

discourse about “EFL”, that is, English as a foreign language.

(<http://www.uc.pt/fluc/depllc/cfp/elingfran>)

What seems crucial for the distinction between ‘ELF’ and ‘non-ELF’ is the context of use: unlike FLT, ELF is, by definition, devoid of its original cultural habitat. Ideally, it should be ‘culture-non-specific’. The question that arises at this point is whether this is possible. In the remainder of this essay we shall look for a possible answer to this question. It will be claimed, in agreement with the ‘cultural turn’ in today’s linguistics, that languages and cultures are inseparable. More precisely, we shall claim that particular cultures are embodied in grammars of the languages that those cultures develop and use.

2. ‘Cultural turn’ in linguistics

In contrast to Chomskyan transformational-generative models of grammar, which appeared as a reaction to American structuralism developed by Leonard Bloomfield and his followers and which brought in new emphasis on cognitive aspects of language development and use, the ‘cultural turn’ in linguistics, initiated in the 1990s, is referred to as ‘the second cognitive revolution’. The trend, going by the umbrella term of ‘cognitive linguistics’, abolishes the strict borderline that had traditionally separated linguistic semantic from pragmatics: unlike the cognitivists of Chomskyan persuasion, promoters of the ‘second cognitive revolution’ claim that investigating language means more than investigating the human mind; it means investigating all aspects of human cognition – the principle that results in including all processes of perception, information processing and the general knowledge of the world. Hence the main theoretical assumptions.

With the main reason why human beings create and use their languages being communication, transfer and interpretation of messages becomes of utmost importance. Hence meaning (that is, semantics rather than syntax) is seen as central to language and, in consequence, to its investigation. Meaning is embodied: born out of the direct experience of human beings in their interrelations with the environment, or the surrounding reality. It crucially depends on the general context of use and the particular background knowledge of the users. Therefore it is inherently subjective: it is

tantamount to conceptualization, and conceptualization is conditioned by the characteristics of the conceptualizer. Particular conceptualizations are conventionalized, that is, they become shared by members of particular speech communities. Conceptualizations that become in this way entrenched build up particular grammatical systems, with the process taking place both in the lexicon and within the area of morphology and syntax.

Some pertinent conclusions follow. First, words can no longer be seen as containers for meaning. Meaning is encyclopaedic in nature, that is, it reflects the language user's knowledge of the world, which is pragmatic, phenomenological and dynamic. In the process of communication such properties of things and relations between things are activated which are prototypical, that is general and permanent enough to be shared by members of the community. The same stands for grammar, which 'cultural-cognitive linguistics' claims to be symbolic. Like words, grammatical structures symbolize particular ways of looking at the world, and like lexical items, conventional grammatical structures are 'cognitive routines': possible conventional ways of describing particular speech events, automatically evoked in particular situational contexts. This approach is clearly reminiscent of the famous slogan 'medium is the message', propagated in the 1960s by the Canadian philosopher Marshall McLuhan (1967). Indeed, like McLuhan, linguists of the cognitivist persuasion claim that 'the message' is symbolic of (a) culture, understood as the general knowledge shared by the speech community and the sum total of actions sanctioned by the system of values to which the community adheres.

To paraphrase McLuhan, the grammar is the culture. Within the European framework, the slogan has been successfully adopted by two influential schools of modern linguistics: the Polish linguist's Jerzy Bartmiński's theory of 'the linguistic picture of the world' (Bartmiński 2009) and the theory of ethnosyntax, defined as 'the study of connections between the cultural knowledge, attitudes and practices of speakers, and the morphosyntactic resources they employ in speech' (Enfield 2004: 3). The two theories share the fundamental assumption that 'grammar is thick with cultural meaning' (Enfield 2004: 3) and that speakers of different languages construe different worldviews. The first

stream focuses upon lexicon: words describing *realia*, or culture-specific lexical items, and folk etymologies found behind dialectal lexical meanings. The second one aims at showing that ‘the syntactic constructions of a language embody and codify certain language-specific meanings and ways of thinking, [and thus] the syntax of a language must determine to a considerable extent this language’s cognitive profile’ (Wierzbicka 1997: 313).

In the last decades the literature dealing with the linguistic picture of the world and syntactic phenomena that are subsumed under the rubric of ‘ethnosyntax’ has been increasing so rapidly that it is impossible to list here even the most representative works. The interested reader will easily identify the sources. However, the question to be asked at this point is a ‘narrower’ version of that asked at the beginning of this essay: can the grammar of a language be taught without at the same time teaching the culture of the community by which this language is spoken? As before, the answer must be ‘no’. How, then, can this be done in the global village (yet another expression coined by Marshall McLuhan!) where people communicate using ELF? Whose culture should be taught? Internationalisation necessarily implies interculturality and enhances ways of teaching that show how aspects of particular cultures are encoded in grammatical resources of particular languages, with the communicative value of messages (cognitive and functional aspects of language and language use) taking priority over ‘grammatical correctness’.

To substantiate the above claim, some examples will be provided below. The data are taken from Polish, but the implications can be applied to other languages, ELF included.

3. Case studies: Globalisation vs. interculturality in grammar

3.1. Polish *dla* or *do*?

In Polish, there are two prepositions, which are usually rendered by the single English preposition *for*. Combined with nouns in the Genitive case, they build nominal phrases which express the schematic meaning ‘towards’, as in

(1) *idę do domu* (lit. 'am going to(wards) house')

I am going home.

Unlike *do*, *dla* combines the meaning of the direction 'towards' with that of the referent of the noun in the Genitive taking advantage of the action expressed in the sentence, as in

(2) *kupiłam sukienkę dla Marysi* (lit. bought dress-ACC for Marysia-GEN)

I bought a dress for Mary.

Therefore, *dla* can only be used with animate nouns, referring to animate beneficiaries – people or animals. Unlike Polish, English – or ELF – makes no distinction between the two prepositions, and the chief dictionary equivalent of *for* is *dla*. As one of the effects of Poland becoming a part of the global village, in Polish versions (translations?) of English texts we now find expressions like

(3) *Nasiona dla twojego ogrodu* (lit. 'Seeds for your garden'),

with the structure 'elevating' the garden to the role of an animate conscious beneficiary of the advertised purchase. The use – no doubt influenced by the influx of English advertisements in the Polish media – is alien to Polish culture, but its regular presence has been influencing the post-communist Polish 'picture of the world', enhancing the global tendency towards 'specified' consumerism: we buy things explicitly addressed to particular 'recipients', whom we treat as partners.

Another example of this kind is a calque of the English expression 'Have a nice day' (*Miłego dnia*), with the formula expressing a culture-neutral automatic greeting, identical for all speakers and for all target audiences, devoid of social and gender markers encoded in grammar, as well as of register differentiations, which are present in the culture-specific traditional Polish greetings.

3.2. ELF's false friends

As a language (or language variety) meant to serve the purposes of international communication, ELF includes a stock of 'basic' vocabulary, with individual items having clear-cut dictionary equivalents. Yet it is those basic words which clearly demonstrate that the equivalence tends to be illusive. A case in point is the word *ojczyzna* ('homeland'), amply discussed by Bartmiński (2009). To quote his verdict, it is 'a synthesis of the culture's prime values' (Bartmiński 2009: 162), deeply rooted in the Polish history. Can the ELF word 'homeland', presumably culture-neutral, become equally synthetic? For instance, will it collocate easily with the word 'altar', as it does in the Polish patriotic phrase *na ołtarzu Ojczyzny* (lit. 'on the homeland's altar')?

Yet another example of culture-bound vocabulary is the opposition between two forms of address, *pan* (lit. 'mister') and *obywatel* (lit. 'citizen'). The former, used in pre-war Poland as a standard form when formally addressing an adult male person, in the post-war Polish People's Republic was replaced by the Russian-born 'citizen'. The two English dictionary equivalents – both good candidates for ELF – are culture-neutral, and neither can render the meaning of the Polish counterpart. Putting aside lexical inadequacy, the opposition involves culture-sensitive grammar. While *pan* has to be followed by the third person singular verb, as in

(4) *Niech pan pisze* (lit. 'Let mister write')

Please write,

citizen requires the second person plural as in

(7) *Piszcie, obywatelu!* (lit. 'Write- IMPER 2p Pl citizen-VOC')

Write, citizen!

Indeed, the 'grammar is thick with cultural meaning'. And it is not always that seemingly obvious predictions actually work. For instance, to a Polish feminist ELF can easily sound like an exponent of linguistic sexism. For speakers of a language that has at its disposal morphological markers of gender, the ELF 'unisex' names of professions, considered as prestigious and traditionally practised

exclusively by men, should indeed sound sexist. Interestingly enough, this is not the case: Polish feminists insist that female professionals who practise such professions should enjoy forms of address that employ ‘non-masculine-personal gender’ marked by lack of flexion, as in

(8) *Widziałam profesor Kowalską* (lit. ‘Saw professor-MASC-NOM Kowalska-FEM-ACC’)

I saw professor Kowalska (Szypra-Kozłowska, Karwatowska 2003).

To those who promote an ‘angelic account’, ELF can indeed present its angelic face.

3.3. Cases thick with culture

The rich case system of Polish provides ample evidence for the truth of the slogan ‘grammar is symbolic’. At this point, a brief account of the Dative will be given, to substantiate the claim that the symbolisation involves culture. In cognitive grammar, the schematic meaning of the Dative is described as ‘expressing the sphere of influence or control’ (for a discussion, see e.g. Tabakowska 2008), which can be invaded from the outside, influencing its ‘owner’ in different ways. Thus in

(9) *Mojej siostrze dziecko zachorowało* (lit. ‘my-DAT sister-DAT child got ill’)

My sister’s child got ill

the illness ‘enters the sphere of control’ of ‘my sister’, thus affecting her. By contrast, in an alternative expression employing the Genitive

(10) *Dziecko mojej siostry zachorowało* (lit. ‘child my-GEN sister-GEN got ill’)

‘my sister’ is merely an element of the reference point construction, helping to identify the child in the ongoing discourse. Another version of the structure exemplified in (9) reflects the meaning of ‘lack of influence/control’, and its usage is obviously culture-specific. In expressions like

(11) a. *zimno mi* (lit. ‘cold [noun] me-DAT’)

I am cold

b. *wstyd mi* (lit. 'shame [noun] me-DAT')

I am ashamed

the speaker admits – in agreement with their value system – that cold, but also shame, just happen to them (enter their sphere of control) without giving them a chance to control the situation, and in consequence, take the responsibility for it. This is in sharp contrast with English – and ELF – whose speakers retain their subjectivity.

The same culture-specific life philosophy becomes evident in the use of the Accusative. Its schematic meaning is that of the action expressed by the verb embracing the object of the action in its entirety.

Thus structures like

(12) a. *mdli mnie* (lit. 'makes sick me-ACC')

I feel sick

b. *kaszle mnie* (lit. 'coughs me-ACC')

I am coughing

feeling sick and coughing are seen as overwhelming the speakers, leaving no possibility for them to stop, or even to curb, the undesired actions. As the English translations of (12) a. and (12) b. demonstrate, shifting to ELF the native speaker of Polish must change his overall attitude to human physiology. A similar observation is made by Wierzbicka (1979), who in a similar context speaks about 'Russian fatalism': the use of the Instrumental case to convey the speakers' conviction that the world cannot be completely understood, and that there are phenomena than cannot be subjected to rational thinking. In her well-known example

(13) *Ivana pridavilo sosnoj* (lit. 'Ivan-ACC crashed-IMPERS pine-INSTR')

Ivan was crashed with a pine tree

the impersonal form of the verb combined with the Instrumental case of the object, convey the conviction that the pine must have been made to perform the action by some mysterious, metaphysical force. By contrast, ELF obliges the speaker to become more assertive and rational in his judgments.

3.4. Implications for translation

The cultural load present in the grammar can be best seen in the direct confrontation of two (or more) languages, that is, in interlingual translation. The function of grammar as symbolizing contents of messages, and culture-sensitive meanings of these messages in particular, is most easily detected in poetry, which by definition makes maximum use of available grammatical resources. This point – perhaps rather marginal to the present discussion, but still relevant to the general topic of interculturality and internationalisation – is illustrated below by an extract from a poem by the Polish poet, a Nobel prize winner, Wisława Szymborska. The poem is called ‘The end and the beginning’ (‘Koniec i początek’); it brings an image of the aftermath of a war, when the damages caused by fighting must be mended, ruins removed and new buildings erected. But the atrocities cannot be forgotten, and memories wiped off, before new generations begin and pursue a new life. The poem ends with the following stanza:

(14) ‘W trawie, która porośla

przyczyny i skutki

musi ktoś **sobie** leżeć

z kłosem w zębach

i gapić się na chmury.’

Grol translates these verses as:

(14) 'In the Grass that has overgrown
causes and effects,
someone with an ear of wheat between teeth
must be resting
and gazing upon clouds.' (Grol 1996)

To come back to the cultural implications of Polish grammatical cases, the meaning of the coda of Szymborska's poem is transferred by the use of the Dative form of the reflexive pronoun *sobie*. With the schematic meaning of marking the experiencer's sphere of control, it becomes reasonable enough to assume that one would not wish bad things to enter one's sphere of influence. Such is indeed the case: in Polish, it is usual to say things like

(15) *Idę **sobie** na spacer* (lit. 'Going myself-DAT for walk-ACC')

I am going for a walk (for pleasure),
but not

(16) *Płaczę **sobie*** (lit. 'Crying myself-DAT')

I am crying (for pleasure).

Thus structures with *sobie* convey the meaning of activities which give the actors pleasure – are free of stress and tension. In Szymborska's poem the war is truly forgotten only when people can lie leisurely in the grass, and feel sheer carefree pleasure, free of horrible memories. Renata Grol does her best to transfer that message, but this particular aspect of the original meaning is lost.

The question arises whether translation can be used to build up language and culture awareness, and whether this can be done in the context of internationalisation. I believe that the right answer is 'yes'.

3. Conclusions

Conclusions following from the above are obvious, not to say trivial. First, when we teach the grammar of a foreign language, we cannot avoid at the same time teaching the culture of the Other. This can be done both 'at home' and 'abroad', as manifested by the proliferation of IC modules, which are now present in the majority of programmes aimed at internationalisation. While in the global village of today internationalisation involves teaching ELF, it must also mean building up in the students an overall language awareness and consciousness. Because ultimately, internationalisation is all about achieving a compromise between globalisation on the one hand and interculturality on the other. Geert Hofstede, the author of the influential theory of cultural dimensions, investigated cultures in the context of social institutions and organisations, but his view on the delicate balance between all embracing globalisation and interculturality applies equally well to the problem of internationalisation as defined for the purposes of this volume: '...initial expectations about globalization of markets have been crushed by stubborn and increasing cultural differences among consumers' (2001: 423). The consumers of internationalized education are no exception.

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Promoting cross-cultural understanding through literature: how Turkish tea found its way into

German fiction

Petra M Bagley

‘Conversations without tea are like a night sky without the moon.’²⁸

‘Listen to me: We will take the hill from my grandparents’ village and put it next to the Rhine [...] then we build a corn-yellow canopy with stars and make it your place. With colourful kilims from Turkey, soft down pillows from Austria and cuddly stuffed animals from Germany, we will build the most beautiful bed on earth [...]. In the evening, we will take out some pancakes with bacon and we’ll sip hot black tea. On the weekends we will invite the whole family [...]. The songs that we will be singing together won’t be sad. Then we will take the boat across the Rhine to the museum to see the Andy Warhol exhibition. If you don’t like that, we will do everything the other way around: we will carry the Rhine, the cathedral, the old town centre, the museum and the bacon pancakes to my grandparents’ village and read poems by Goethe and Heine on top of the hill on the weekends (my translation).²⁹

²⁸ Folk saying from Sivas, Turkey, available at: www.turkishculture.org accessed 10 June 2011.

²⁹ Hör zu: Wir holen das Berglein aus dem Dorf meiner Eltern und stellen es an den Rhein, [...]. Dann basteln wir einen maisgelben Baldachin mit Sternen und machen deinen Platz daraus. Mit bunten Kelims aus der Türkei, weichen Federkissen aus Österreich und kuscheligen Plüschtieren aus Deutschland bauen wir das schönste Himmelbett auf Erden. [...] Abends holen wir Speckpfannkuchen und schlürfen heißen, schwarzen Tee dazu. An den Wochenenden laden wir die ganze Verwandtschaft ein, [...]. Wenn wir alle zusammen singen, ist es kein trauriges Lied. Anschließend paddeln wir alle gemeinsam zum Museum hinüber und sehen uns die Andy-Warhol-Ausstellung an. Wenn dir das nicht gefällt, drehen wir alles um: tragen den Rhein, den Dom, die Altstadt, das Museum und die Speckpfannkuchen ins Dorf meiner Großeltern und lassen dort auf dem Berglein an den Wochenenden Gedichte von Goethe und Heine (Demirkan 1991: 120-21).

In a similar vein she fantasizes about a hybrid religion: talking to her unborn child she envisages a new religion with more rights and less obligations: ‘Then we will wake up with the Christian desire for action, and in a loving, relaxed Muslim way we will live according to clever Jewish wisdom, and in the evening we will fall asleep in Buddha’s lap in the hope of being reborn (my translation).’ Dann werden wir mit dem christlichen Tatendrang aufwachen, in liebevoller, moslemisch gelassener Art die klugen jüdischen Weisheiten leben und abends mit der Hoffnung auf Wiedergeburt in Buddhas Schoß einschlafen (Demirkan 1991: 46).

Having been brought up in two cultures the protagonist is in the privileged position of being able to see the good and the bad by drawing comparisons. None of Demirkan’s texts have appeared in English. This was one

Thus, the protagonist-cum-narrator of Renan Demirkan's semi-auto-biographical novel, *Schwarzer Tee mit drei Stück Zucker* [*Black Tea with Three Sugars*] (1991) talks to her baby daughter in her womb, imagining a 'better', 'hybridized' world for her. This German-Turkish mother-to-be fuses together some of the positive cultural aspects of Turkey, Austria and Germany for her daughter, who will be categorized as a third-generation German-Turkish immigrant. As Petra Fachinger (2001: 66) points out, 'with her mixed heritage as child of a German-Turkish mother and an Austrian father, she will make her home in the borderlands by resorting to the various cultures at her disposal.'

The topic of homeland, identity and integration of immigrants in German society, especially those of Turkish background, once again made the headlines in the autumn of 2010, not only in the German media but also globally. In his speech on the anniversary of German unity, Federal President Wulff claimed that Islam belonged to Germany and was part of German culture, whilst Chancellor Merkel at a meeting of the youth wing of her Christian Democratic Union party, expressed the belief that multiculturalism in Germany had failed. The recent literature and film of German-Turkish writers tells a different story. The issues around integration and the extent to which it can be described as successful or not will be discussed in relation to Demirkan's debut novel *Schwarzer Tee mit drei Stück Zucker* [*Black Tea with Three Sugars*] (1991) and her memoir *Septembertee oder das geliehene Leben* [*Tea in September or a Life on Loan*] of 2008. Of particular interest will be the perspective of the female German-Turkish protagonist-cum-narrator, who refers to herself as having 'two lives in one skin' and reflects on her dual Turkish-German identity, thereby revisiting issues raised in her first novel. Since the author uses 'tea' in the titles of both her works, albeit written 17 years apart, it is

of the first novels by a German-language author of non-German origin to head the German literary bestseller list for several months. Dursan Tan and Hans-Peter Waldhoff cite Akif Pirinci as another Turkish-German writer, who can make the same claim (Horrocks and Kolinsky 1996). Demirkan first became well known in Germany as an actress on TV and stage, which she has continued to do alongside writing.

worth examining whether or not Turkish tea can be regarded as a symbol of integration into German society.

The tea which Demirkan's texts refer to is Turkish black tea, the national drink of Turkey, which is served in tiny gold-rimmed, tulip-shaped glasses, accompanied by two or three huge lumps of beetroot sugar. According to Brosnahan (1995), this tea which is brewed from leaves, grown on the mountain slopes of Turkey's eastern coast, 'oils the wheels of commerce, government and society.' It is more than a beverage, serving as an essential social catalyst, keeping the bonds between family and friends strong. At business meetings, even interviews, significant negotiations start with tea. Today, Turkey is the world's fifth largest producer of tea: it has become fundamental to Turkish social life (www.turkishculture.org).³⁰ Tea houses and tea gardens are to be found in every corner of cities and villages. Within the 1991 text the narrator-cum-protagonist recalls typical Turkish customs, such as the tea houses and old men sharing their problems over black tea and three sugars. This image is later 'updated' by a modern version, when the protagonist meets by chance a former Turkish friend, who is drinking tea on the intercity train between Frankfurt and Cologne. The traditional black tea has been replaced by a tea bag and concentrated lemon juice from a packet.³¹ This image alone highlights how a custom has been adapted to its new surroundings, where the culture of the country of immigration dominates and time pressures prevail.³² In reality, customs are also able to thrive, where there is a strong sense of community, irrespective of country. Visible

³⁰ The Dutch were the first European nation to begin drinking tea. In the early sixteenth century they began exporting Chinese tea through their trade base in Indonesia. Tea soon became the most popular beverage in Holland by around the mid-seventeenth century (Pettigrew and Richardson 2008).

³¹ According to Brosnahan (1995), in Turkey tea bags, especially foreign brands, have become a status symbol in recent years.

³² This concept of a dominant culture is not to be confused with the recent use of the term 'Leitkultur' in political discourse, which suggests that foreigners wishing to live in Germany should adhere to its cultural values. Needless-to-say, the proposal by the CDU party in 2000 sparked a series of controversial debates in the media, including the nature of German national identity per se.

markers of a Muslim presence in German urban spaces include mosques, Turkish greengrocers, fast-food restaurants, businesses, which specialize in importing amongst other things jewellery, clothes, music CDs and DVDs. The most mundane products, such as teapots, can create familiarity and comfort. The immigrant community is able to maintain lifestyles that they or their families were either familiar with or grew accustomed to in Germany. Turkish tea houses are to be found all over Germany, especially in the big cities with their concentration of Turkish immigrants, as in Berlin where the district of Berlin-Kreuzberg has been renamed in the vernacular 'Little Istanbul'. In her two-year study of one of the major urban centres in the industrial Ruhr conglomeration, Duisburg-Marxloh, where residents with a Turkish passport account for nearly 26 per cent of the population, Patricia Ehrkamp explains the significance of the twenty-five tea houses there as spaces for socializing, that they are 'an extension of people's living rooms at home' (2005: 354).³³ Whilst all the tea houses offer TV, Turkish newspapers, and games, each cater for different groups within the Turkish community. This is due to their different affiliations: some are linked to fan clubs for Turkish football teams; some are connected to particular regions of Turkey; others are for specific age groups. All of them are exclusively male spaces and Germans rarely enter, just as the German-Turks do not visit the local pubs. Whilst these tea houses were originally founded by the first generation of immigrants, the guest workers, in the 1980s when they were reaching retirement age, most appeared in the 1990s when the second generation wanted a meeting-place, where they could spend hours over their tea, playing cards, discussing politics and supporting each other.³⁴ For many of these men, including the third generation, who have grown up with and in this culture, the tea houses continue to offer solidarity, friendship and a sense of belonging far removed from the

³³ According to the official web pages of the Federal Ministry of the Interior, immigrants account for about 9 per cent of the German population, among which Turkish immigrants and their descendants make up the largest group with almost two million. 34 per cent of the Turkish citizens living in Germany were born there (www.bmi.bund.de). A report by the European Forum for Migration Studies suggests that, by 2050, Germany will be among the countries experiencing the most comprehensive immigration worldwide (www.efms.uni-bamberg.de/dmar09_e.htm).

³⁴ For a detailed discussion of the development and role of tea houses and mosques in Germany, see Ceylan 2008.

stresses of everyday German life. They could just as well still be in Turkey. Time and place have not affected the traditions of tea-drinking. In the Turkish tea houses of Germany there is no sign of any desire to integrate into the everyday culture of the country which for the majority has become their permanent home.

In contrast, the most ubiquitous sign of the 'Orientalisation' of Germany could be considered to be the widespread consumption of doner kebabs. It is the most successful fast food, more popular than hamburgers.³⁵ Is the way to integration through the stomach? Writing in 2003, the journalist Heribert Prantl cynically pointed out that racists do eat kebabs as well and that 'integration is not the sum of all kebab snack bars in one street' (cited in Möhring 2013: 16). On the other hand, the author of a book on the history of kebabs in Germany, Eberhard Seidel-Pielen (1996), believes the kebab should be seen as an invincible and culinary force. Cem Özdemir, himself a Turkish-German and the first politician of Turkish background to enter mainstream German politics (since 2008 he has been the co-chair of the Alliance '90/The Greens party), also used the metaphor of kebabs to talk about multiculturalism in the title of his 1999 book : *Currywurst und Döner. Integration in Deutschland*.³⁶ Both foods have indeed become quintessential German fast food. Unlike the black tea, however, they are, as Heike Henderson (2011) points out, 'hybrid products born out of migration and adapted to German tastes'. For some the success of supposedly 'ethnic' food has become a signifier of successful reconciliation. Unlike the Turkish black tea, neither food is available in Turkey.

For a second-generation German-Turkish writer, such as Renan Demirkan, the evidence and hope of true integration lies with the next generation. At the start of this chapter, the quotation already suggested that in terms of food and drink, her daughter could happily drink black tea with her bacon and pancakes. The combination would not involve making one more palatable for the West (adding

³⁵ This is according to an in-depth study carried out in 2011 by Maren Möhring. In 2012, she published a monograph on the topic of the history of foreign food in Germany.

³⁶ Curried sausage is seen as a signifier for foreignness and Germanness at the same time: the curry powder gives spice to one of the most German dishes.

milk) or forbidding Muslims to eat pork. As Elizabeth Boa (1997: 136) notes, 'crossing borders also means traversing rules, whether in food or language' (Howard, ed. 1997: 136). In the text the Turkish-German family adopts the festivities of a German Christmas and Easter as well as the traditional 'coffee hour' within two years of their arrival in Germany because their two young daughters want to fit in. Both daughters find themselves positioned between two cultures. The younger seems unable to reconcile the two worlds and remains culturally torn: 'I feel as if I have been cut in two. The one part of me is left hanging internally somewhere in the yellow (Anatolian) air, the other part is out there in the world I see daily (my translation).'³⁷ The elder daughter rebels against the strict upbringing and is captivated by the liberal lifestyle of the 1960s, the anti-Vietnam demos, the music of the Beatles, the mini-skirt. At the age of eighteen she moves in with her German boyfriend. By bringing such shame on the family, she ends up being ostracized. She does try to seek forgiveness and make amends but a visit to her sick mother in hospital results in the home-baked pancakes being thrown at the door. Reconciliation takes one and a half years during which the protagonist finances her schooling by working weekends as a waitress and succeeds in passing her 'Abitur' (equivalent of 'A'-levels). For this second-generation female immigrant living between two cultures does not evoke a sense of estrangement, instead she has to come to terms with who she is. This search for self-identity is of course true of any teenager, trying to assert themselves, and any daughter, proving her independence as a woman. Conflict in the family is also about generational clashes. The protagonist's situation is worsened in this text on the one hand by her desire to fit in and be accepted by her classmates, but on the other hand she feels drawn to her cultural heritage, the literature and music of Turkish artists. Within the narrative Demirkan provides a possible solution to this dilemma of bi-culturalism. When asked at school about her nationality, the protagonist retorts: 'I am a cosmopolitan!'³⁸ Exactly the same descriptor is used by Demirkan on her website, where on the home page she has written next to 'Nationalität' (nationality) the word

³⁷ 'Ich fühl' mich wie zweigeteilt. Der eine Teil von mir hängt irgendwo in der 'gelben Luft', von der ich hier drinnen dauernd höre, der andere teil da draußen in der Welt, die ich täglich sehe' (Demirkan 1991:73).

³⁸ 'Ich bin Kosmopolitan', (Demirkan 1991: 57).

'Kosmopolitin'.³⁹ In a number of interviews Demirkan has elaborated on this, commenting: 'I don't feel like a migrant'.⁴⁰ At the same time she is not willing to give up her Turkish passport: 'I resist being subsumed by something which excludes a part of me. They will never be able to rub my name, hair colour, and my birthplace out of my life. That's why I'd like to keep this Turkish passport, which does nothing more than confirm that I was born there, and confirms my cultural belonging to this country' (my translation).⁴¹

Noteworthy, here, is the fact that Demirkan does not set one culture against another; she does not portray Turkey purely as a romantic, exotic country and Germany as arrogant and xenophobic. At the same time she does not disguise her criticism of intolerance and narrow-mindedness in society as a whole. A disastrous holiday in Turkey by the teenage protagonist and her German boyfriend brings to the fore these negative observations. Their car breaks down in Istanbul; a young Turk, with permed hair, dressed in jeans and proudly wearing a T-shirt with a portrait of the footballer Beckenbauer, comes to their aid, brings them food and drink and offers them a roof over their heads for the night. Is this a sign of Turkish hospitality? The words 'You are my guests' (my translation) are repeated twice.⁴² The three young people, without getting undressed, sleep in three beds which have been pushed together, the German boyfriend positioned between the Turk and the German-Turkish girl. Later that night the protagonist awakens to find the Turkish man lying between her

³⁹ www.renan-demirkan.de (accessed 10 June 2011).

⁴⁰ Renan Demirkan gave a reading at the Goethe-Institut, Manchester, England, on 1 December 2000. During 'question-time' she emphasized the fact that she did not wish to reduce her life to just seven years' experience of Turkey.

⁴¹ 'Ich wehre mich gegen jede Form von Dressur, auch bei der Staatsangehörigkeit. Ich weigere mich, subsumiert zu sein unter etwas, was einen Teil von mir ausschließt. Sie werden meinen Namen, meine Haarfarbe und meinen Geburtsort nicht aus meinem Leben ausradieren können. Deswegen möchte ich diesen türkischen Pass behalten, der nicht mehr ist, als eine Bestätigung, dass ich da geboren bin und eine Bestätigung meiner kulturellen Zugehörigkeit zu diesem Land' (Beucker 2001).

⁴² 'Ihr seid meine Gäste' (Demirkan 1991: 70).

legs, trying to pull her jeans down. What follows is a violent, potential rape scene, yet it is simultaneously a farcical depiction with the girl pinching her boyfriend in his hand, arm and face to wake him up but without success; the Turk becoming more and more angry because he is struggling to remove the tight-fitting jeans. As he is about to pull down her underpants she rips out some of his hair and screams so loud that the Turk falls off the bed. At this point the German boyfriend awakens, gets up, fetches their belongings and says 'Let's go'. In silence the two return to Germany and, as might be expected, go their separate ways. The reader might well have expected a fight and the German to be the hero of the day. Instead we see an indifferent, pathetic weakling who does and says nothing; a welcoming Turk who justifies his sexual aggression as being deserved by the Turkish girl since she is together with a German and has therefore forfeited any respect from the Turkish man.⁴³ It is in fact the violated Turkish-German girl who is the 'heroine', since she is able to defend herself and proves to be 'superior' to both men.⁴⁴

By dint of the fact that the writer is female and the protagonist-cum-narrator is female, the text does naturally focus on the struggle of first and second generation immigrant women to adjust to their new lifestyle, as well as the prospects for the third generation. The protagonist's mother has no intention of staying permanently in Germany. Feeling more and more alienated from her culture of origin, she clings to the hope of returning to her roots, and therefore makes annual trips back to Turkey, but on her own. Unlike her husband who adapts to regulating their lives according to time

⁴³ In his article about the extent to which western societies have tolerated radical Islamists for too long in light of the terrorist attacks of 11 September 2001, Zafer Senocak, a well established Turkish-German writer of novels and essays, notes that the aggression of Muslim extremists is often towards women because a traditional, male-dominated system feels threatened by the emancipated woman. The veil, whether it is regarded as a sign or protection or oppression, symbolizes an intact tradition and a functioning hierarchy (Senocak 2001). Recently, he has pointed out that integration might be achievable if the third generation were not regarded as immigrants since they are after all born in Germany. Any discussion about integration focuses only on the problems, rather than the cultural and social enrichment (Senocak 2011).

⁴⁴ This depiction of a woman who refuses to be a victim does break with convention. In a later scene, the narrator is at the local registration office applying for a residence permit. First the clerk ignores her, then tells her to sit down and be quiet, and when she does speak to her, she uses 'Gastarbeiterdeutsch', broken German, assuming that this German-Turkish woman cannot understand German. She thus demeans the narrator, treating her as a foreigner and a child. The twist in the tale is that the narrator talks back by using the German of foreigners, thus inverting the power relationship.

by hanging clocks up everywhere in the house and who enjoys German music and literature, the mother is cocooned by feelings of nostalgia for her homeland. This has partly to do with her strong sense of faith: the daughter of a hadej, she tries to continue to live in Germany according to the law of Islam.⁴⁵ Thirty years later the parents' attempt to resettle in Turkey fails. On returning to the neon lights of Germany they can only console themselves with the prospect of passing on traditional Turkish fairy tales to their granddaughter. They have been forced to recognize that they have become estranged from their country of birth. The mother's experience of feeling isolated and uprooted is one that typifies those of first-generation immigrants: 'A person should never leave their roots behind. We will always be foreigners here (my translation) (*Tee*, 41).⁴⁶

In her 2008 memoir *Septembertee oder das geliehene Leben* [*Tea in September or a Life on Loan*], Demirkan dedicates one of the five chapters to her mother, who died in September 2005. It was her mother's last wish to be buried back in Turkey in her home village, because for her the family's stay in Germany had always only been temporary, a borrowed existence. Germany was just a bridge between two worlds, between the past and the future. Ironically, the last two years of her life had been on borrowed time, when leukaemia was diagnosed. At the funeral one of the narrator's cousins offers her black tea with three lumps of sugar, commenting that she had read her first novel.⁴⁷ Thereafter, September becomes an annual month of reflection and tea-drinking in memory of momentous family events: the family had arrived in Germany in September 1962; her mother was laid to rest in Turkey in 2005; and at the end of the memoir the narrator's daughter leaves to study

⁴⁵ After Catholicism and Protestantism, Islam is the third largest religion in Germany with mosques and Muslim graveyards becoming more visible in the last few years. See Faruk Sen's discussion of a multicultural Germany in 'Managing the Integration of Foreigners in Germany'.

⁴⁶ 'Ein Mensch soll nie seine Wurzeln verlassen. Hier werden wir Fremde bleiben' (Demirkan, 1991: 41). In her 2008 text there is the tragic realization by her father that they (the Germans) never wanted us here (in Germany) and they will never want us. (Demirkan 2008: 71).

⁴⁷ Later in the memoir we discover that she now only has one sugar cube with her black tea.

in Canada in September. Whilst the Turkish black tea continues to symbolize familiarity, congeniality, and comfort, be it in the tea houses of Turkish neighbourhoods in German towns and cities or at home with the family, for the narrator the tea has changed: it no longer tastes the same, because she cannot make the tea like her mother did and she is not sharing it with her. For Demirkan the loss of her mother also signals the loss of a world, that of her childhood and part of her identity. In an interview in 2009 she remarks that she had been her child for 50 years, but after her mother's death she had to grow up (Akyol 2009). Her mother had been the link to the past, to Turkey: part of that link was now gone forever.

The link to a future full of optimism is her own daughter, who represents the third generation of German-Turks. For her the question of identity revolves not around 'Who am I?', but 'Who do I want to be?', which suggests that she is confident about where she belongs. For the second generation, however, the question of 'Who am I?' is an ongoing process, which in the words of Demirkan began 'in discos and Koran schools, teaching in schools and universities, watching mtv and Turkish soaps, consuming tea, döners, schnitzel and beer' (my translation) (Demirkan 2008).⁴⁸ In her opinion, integration subsumes culture and results in cultural quarantines; differences should be celebrated, instead of being seen as a threat. At a reading of her memoir in 2010, she stressed that '[i]ntegration is the wrong instrument for different cultures to live together, that we should talk instead about naturalization' (Demirkan 2010).⁴⁹ In her texts and in the media, Demirkan is critical about Germany's treatment of ethnic minorities and challenges the labels of 'German', 'Turkish' and 'foreigner', hence her wish to be considered cosmopolitan, a citizen of the world. Her own successes in Germany as a writer and actress have led to her being described as a 'prototype of successful integration' (Cheeseman and Göktürk 1999: 23).

⁴⁸ '(...) in Diskos und Koranschulen, auf Lehrstelle und Universitäten, zwischen mtv und türkischen Soaps, mit Tee, Döner, Schnitzel und Bier' (Demirkan 2008: 137).

⁴⁹ 'Integration ist ein falsches Werkzeug für ein transkulturelles Miteinander. Wir müssen über Einbürgerung reden' (Demirkan 2010: 10).

At the 2011 Berlin Film Festival, there was the premiere of a comedy by two Turkish-German sisters, Yasemin Samdereli (director) and Nessin Samdereli (screenplay). The film, entitled *Almanya – Willkommen in Deutschland* and released in Turkish and German, tells the story of the Yilmaz family, who came to Germany from Turkey in the 1960s. The sisters are in fact the grandchildren of the guest worker number one million and one who arrived in 1964. As in Demirkan's two texts, the film is an optimistic and humorous portrayal of the efforts of immigrants to integrate into a foreign society. The family is shocked, for instance, to see a country populated by blond giants who devour pigs and worship a suffering figure on a cross. In one scene a guest worker seeks to obtain German nationality, the bureaucrat insists he eats pork, holidays in Mallorca and wears a Hitler-like moustache. While making fun of the need to assimilate, the filmmakers, like the author, transcend stereotypical representations of disempowered, voiceless minorities caught between two cultures by deconstructing amongst others, the terms of 'culture clash', 'acculturation', and 'integration', and so they defy recent political declarations by showing that multiculturalism has not failed, that it is in fact still emerging by continuing to address the vexed question of 'Who or what am I: German or Turk?'

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The translator as intercultural mediator: applications for translated graphic novels in the language-learning classroom

Ellie Dunn

1. Introduction: on the definition(s) of graphic novels and comics

In English, the terms graphic novel and comic are often used interchangeably and it is therefore risky to try and define the two as separate entities. Indeed, according to [britannica.com](http://www.britannica.com):

‘these distinctions are somewhat spurious, as comics are found in all shapes and formats, appeal to many different groups and age ranges, and encompass a huge variety of genres and styles. Moreover, graphic novels are often not original publications but rather repackaged collections of serially published comics. While some material is produced especially for the graphic novel market, bookshops and libraries make no real distinction, so the term graphic novel often serves no serious descriptive purpose. It may perhaps be more properly understood as a marketing term intended to resituate comics for an audience uncomfortable with or embarrassed by the associations that surround them (i.e., that a reader of comics is juvenile and subliterate).’⁵⁰

In French, the term used is *bandes dessinées* (or BD) which are defined by Larousse as a ‘mode de narration utilisant une succession d’images dessinées, incluant, à l’intérieur de bulles, les paroles, sentiments ou pensées des protagonistes.’⁵¹ Often dubbed the ‘huitième art’ [eighth art],⁵² there is much less of a distinction in the francophone world between the so called low-brow and high-brow comics form; comics are a celebrated part of cultural life and even most major supermarkets in

⁵⁰ <http://www.britannica.com/EBchecked/topic/1020959/graphic-novel> accessed 20 July 2014.

⁵¹ ‘Mode of narration, using a succession of drawn images, including within the speech bubbles the words, feelings or thoughts of the characters’ (my translation).

www.larousse.fr/encyclopedie/divers/bande_dessinées/185578 accessed 20 July 2014.

⁵² Ibid.

France have a BD section within their literary offering. In Italian, meanwhile, the term 'graphic novel' has come to be used in addition to the traditional *fumetti* which are described by the Garzanti Linguistica as 'racconto formato da una serie di disegni con brevi testi di raccordo e dialoghi quasi sempre iscritti in nuvolette che escono dalla bocca dei personaggi [...]'.⁵³ According to Antonio Scuzzarella, editorial director of publishing house 001 Edizioni which specializes in publishing translated graphic novels:

'Solo nell'ultimo ventennio con critici come Oreste Del buono, Umberto Eco e autori come Eisner e Spiegelman è iniziata questa riscossa culturale che dura tutt'ora e che identifica il fumetto non solo più come prodotto di intrattenimento. La graphic novel ha aiutato a raggiungere un pubblico indifferenziato, è uscito dal target "per ragazzi", è diventato adulto [...].'⁵⁴

We therefore find a similar situation in Italy to that in the UK and the US: two terms to describe what is essentially the same thing, but with one having more high-brow connotations (graphic novel) while the other is considered more low-brow (comics/*fumetti*). For the purposes of this case study, I will use the term graphic novel as this is how the book I will discuss is most commonly described, but I will bear in mind that the distinctions between the two terms are hazy at best.

2. Case study: Inscriptions in Alan Moore's *Watchmen* in French and Italian

Watchmen, written by Alan Moore and drawn by Dave Gibbons, was originally published as twelve separate issues between 1986 and 1987 by DC Comics although the issues are now published as one volume. In France it was initially published by Zenda in six parts between 1987 and 1988 and in Italy it was published between 1988 and 1990 as an insert in the *Corto Maltese* magazine published by Rizzoli (although it should be noted that this version omitted sections of the text). It was only in 1993

⁵³ 'stories formed from a series of drawings with brief linking texts and dialogue which is almost always written in bubbles that come from the mouths of the characters' (my translation).

www.garzantilinguistica.it/ricerca/?q=fumetto%201 accessed 20 July 2014.

⁵⁴ 'only in the last twenty years with critics like Oreste Del Buono and Umberto Eco and authors like Eisner and Spiegelman did the cultural revival (which lasts to this day) begin and which identified comics as more than a mere entertainment product. The graphic novel has managed to reach the general public. It has escaped the target market "for children" and become grown up' (my translation). <http://magazine.unior.it/ita/content/tra-graphic-novel-e-fumetto-una-definizione-da-fare> accessed 21 July 2014.

that the entire work was published as one volume for the Italian market. The versions I will be referring to are, however, the English language version published by Titan Books in 2008 (referred to as the ST henceforth), the French language version, published by Panini France in 2009 and translated by Geneviève Coulomb (referred to as TTF henceforth) and the Italian language version, published by Planeta DeAgostini in 2008 and translated by Maurizio Curtarelli (henceforth known as TTI). Since its publication, *Watchmen* has regularly been lauded, not just in comics circles but in the mainstream press as well. For example, it appeared in *Time Magazine's* 'All Time 100 Greatest Novels' since 1923 and was the only graphic novel to do so.

It is with this high status in mind that I approach the translation of what Klaus Kaindl, a Professor in the Centre for Translation Studies at the University of Vienna, calls 'inscriptions' in TTF and TTI. Kaindl defines inscriptions as 'the linguistic elements to be found on objects within the pictures, for instance labels, names on houses, posters and so on. Their function is to indicate local, temporal or historical references which could alternatively be dealt with only at great expense of language and pictorial material' (1999: 273). In most comics these are important elements for the reasons stated above, but in the work of Alan Moore they take on a new significance due to the way he imbues throwaway features with monumental importance. According to Douglas Wolk (an American critic specializing in graphic novels), 'the book is constructed with watchlike intricacy; almost every one of the tiny details Gibbons has somehow crammed into its panels signifies something of import to the story' (2007: 238). He also states that '*Watchmen's* structure centers on large and small symmetries' (2007: 237) which I believe could even be classified as what eminent French comics theorist Thierry Groensteen terms 'tressage' [weaving] (Groensteen in Miller 2007: 82), that is, a linking of interconnected elements that 'are woven throughout an album' (Miller 2007: 95). Therefore the way in which the translators choose to convey this information is of the utmost relevance for the preservation of the 'tressage' of the work.

In order to identify which translation procedures have been used, I will make use of Kaindl's framework, below.

Figure 1: Kaindl's framework of translation procedures (1999)

INSERT DUNN FIGURE 1 HERE

Most striking in the translations discussed are the differing strategies that the translators employ. In TTF, the majority of inscriptions are translated into French, while in TTI most are left in English and translated with a subtitle at the bottom of the page (known as the 'gutter' in comics terminology), a strategy of *adiectio*, and one that is consistent throughout the length of the novel. These fundamental differences 'peuvent s'avérer révélatrices de l'attitude du traducteur à être plus sourcier ou plus cibliste' [can prove to be revealing of the attitude of the translator, that is, whether they are more source-oriented or more target-oriented] (Celotti 2008: online [accessed 17 June 2010]), that is, to translate the background text, as in TTF, could indicate an overall domesticating strategy through, as leading translation scholar Lawrence Venuti states, 'bringing the author back home' (1995: 20). Whereas keeping the inscriptions in English in TTI could be seen as foreignizing, i.e. 'an ethnodeviant pressure [...] to register the linguistic and cultural difference of the foreign text, sending the reader abroad' (Venuti 1995: 20). Nowhere is this 'sending the reader abroad' more apparent than in comics, where we actually see the cultural setting, complete with restaurants, signs, and adverts, and where therefore a foreignizing strategy is all the more apparent. Indeed, according to Federico Zanettin (Translation Professor at the University of Perugia), by leaving the inscriptions in the source language, as happens in TTI, comics 'sono spesso non soltanto testi multimediali ma anche bilingui' [are often not only multimedia texts, but also bilingual texts] (online: 1998, [accessed 27 February 2010]).

I will now examine some examples of how the translators tackle these inscriptions. On page eighteen (chapter I) of the ST, we can see one of the main characters, Adrian Veidt, AKA Ozymandias, with his back to the viewer and an upside-down newspaper headline in the foreground which warns that the 'nuclear doomsday clock stands at five to twelve'. On page eighteen (chapter I) in TTF, this headline

is deleted and replaced with a headline in French (*substitutio*), which reads ‘La terre au bord de l’anéantissement, disent les experts’ [Earth on the verge on destruction, say the experts] (itself rather a free translation of the English). In TTI on page twenty-six, the inscription has been left in English (*repetitio*) and translated with a subtitle at the bottom of the page (*adiectio*), which says ‘L’orologio del giorno del giudizio spostato a mezzanotte meno cinque / gli esperti avvisano’ [The Doomsday clock moves to five to midnight / the experts warn]. This translation accurately conveys both the information and the wording of the ST, while TTF, through following a domestication strategy and translating all inscriptions into French within the panel, has also created the problem of not always being able to present accurate translations due to spatial constraints. As a result of its foreignizing approach (cf. Venuti 1995) i.e. keeping the inscriptions in English, TTI is able to precisely translate phrases, without having to worry about a lack of space. This is fundamental when it comes to audience perception of these works, as TTF tends to simplify inscriptions for the reasons stated above, while TTI is able to show them in their original form as well as providing a full, i.e. not simplified, translation. For students in the language learning classroom, the different strategies employed by the translators could have great pedagogical import. An example such as this could also be used in a student-led activity where they are asked to formulate a suitable newspaper headline using an appropriate journalistic register. In other contexts, the register could be colloquial or formal, enabling students to build up a varied vocabulary.

Another example of differing translation strategies for an inscription comes at the beginning of Chapter III where there is an extreme close-up gradually panning out to reveal more and more of the shot. In this particular instance we are shown a close-up of a yellow ‘Fallout Shelter’ sign whose location is then revealed, panel by panel, until we see the street it is on and people in the foreground (ST – chapter III, page two, TTF – chapter III, page two and TTI – page seventy-seven). This is an example of what Groensteen calls ‘restricted arthrology’ (2007: viii-ix), leading to *tressage*, that is, ‘the way panels (more specifically, the images in the panels) can be linked in series (continuous or discontinuous) through non-narrative correspondences, be it iconic or other means’

(Groensteen 2007: ix). These panels are linked by the repetition, albeit it growing ever smaller, of the 'Fallout Shelter' sign. In TTF, the translator has chosen not to translate the chapter's opening page close-up (an example of an inconsistent strategy seeing as the majority of other inscriptions have been translated), but has then changed tack and translated the inscription in the second panel of the following page. This causes a break in the link, therefore adversely affecting the *tressage* of the section leading one to believe that the translator (and/or publisher) is more concerned with these signs being understood in the target-language than with the overall iconic coherence and cohesion of the novel. This seems to indicate an overall domesticating approach while TTI, on the other hand, seems to think its audience more capable of 'receiving the Foreign as Foreign' (Berman 1985: 277). Therefore, TTF is more target-oriented and TTI more source-oriented, with the former following strategies of *deletio* and *substitutio* and the latter employing one of *repetitio*.

Another example of *tressage* in inscriptions is in the regular appearance of advertising billboards in the background of panels. These, for the most part, contain the 'Veidt' logo, owned by Adrian Veidt, AKA Ozymandias and 'suggest the way the company's owner exploits the zeitgeist for personal gain' (Wolk 2007: 238). The slogans at the beginning of the novel reflect the public's longing for the past in uncertain times, for instance, 'Nostalgia' perfume's tagline is 'Where is that essence that was so divine? (chapter III, page seven), while at the end of the book, after the major, world-changing climax, the adverts are for 'Millennium' perfume, which has an altogether more positive, future-facing outlook and reads: 'This is the time, these are the feelings' (chapter XII, page thirty-one). These aspects are subtly woven through the fabric of the novel, contributing to its status as an intricate piece of high-brow literature. However, in TTF, the strategy for translating these devices is, once again, inconsistent. The 'Nostalgia' tagline is rendered as 'un parfum ... fait pour les dieux!' [a perfume ... made for the gods!] (chapter III, page seven), which not only deviates from the source-language meaning but also from its function within the structure of the work as a whole. The later 'Millennium' advert is not translated at all, nor is a subtitle given in the gutter, which seems odd considering that the strategy throughout TTF has been to domesticate the inscriptions. This

inconsistency hints at an audience that is not as 'esigente' [demanding] (Scatasta 2002: 102), otherwise these discrepancies would not be tolerated. The fact that the overall strategy adopted in TTI is altogether more consistent only serves to put forward the idea that TTI is aimed at 'un lettore più esigente o sofisticato' [a more demanding or sophisticated reader] (Scatasta 2002: 102), while TTF's audience are more likely to be 'in cerca di svago' [seeking amusement] (Scatasta 2002: 102) and less concerned with such incongruities. This could be attributed to either TTF's audience being unable, or unwilling, to see such complexities.

TTI's more consistent strategy is exemplified by its choosing to leave the inscriptions in the source-language in the panel (an example of *repetitio*, as has been the case throughout the work) and then translating them with a subtitle in the gutter, an instance of *adiectio*. The 'Nostalgia' billboard is translated as 'Dov'è quell'essenza così divina?' [where is that essence so divine?] (page eighty-three), while 'Millennium' is rendered as 'È questo il tempo / Sono questi i sentimenti' [this is the time / these are the feelings] (page 413). Both translations do not change the source language meaning and so retain the *tressage* of the original. I agree with Celotti in that, in this case, the 'verbal message becomes an iconic message, whose translation within the drawing would be excessively intrusive' (2008: 40) and therefore TTI's strategy is most certainly source-oriented. In the language learning classroom, advertising billboards in a graphic novel provide an ideal way for students to hone various skills. For example, decoding an advert's meaning and target audience and analysing this, or devising their own advertising slogans. This latter example would help students to develop persuasive writing skills in L2, all the while focusing on a real-world cultural scenario.

I am in agreement with Kaindl when he asserts that the 'choice of translation strategy is dependent on semiotic functional factors as well as pragmatic factors such as the cost of making changes to pictures, editorial policies and the intended readership' (2004: 175). Inscriptions are an example of translating culture as well as language and this is something which is of vital importance when teaching L2; it is essential that students are aware that they are learning a new culture, as well as a new language. What is most important is to see comics as a holistic entity, a unified 'semiotic

environment' (Zanettin: online [no date]) that must be examined in its entirety rather than focusing on one element. Inscriptions can only be fully understood when taken in conjunction with the other elements that make up a graphic novel's semiotic environment and only then can we gain a true understanding of the level of cultural mediation or intervention employed by the translator.

3. Semiotic environments: practical applications in the language learning classroom

In the quest to internationalize today's educational environment, graphic novels could have an important role to play in the language learning classroom. According to Stephen Cary (Assistant Professor of International and Multicultural Education at the University of San Francisco), 'lots of teachers have forgotten what it is like to be overwhelmed and demoralized by L2 reading' (2004: 65) and this is where comics and graphic novels find their niche. Jacqui Clydesdale sums it up when she states that 'for a second language learner (SLL), there is an instant appeal here: instead of feeling alienated and distant from the character by struggling with the language, the SLL gets to effortlessly inhabit the characters, putting the learner at ease with the material' (2006: 4).⁵⁵ There are a host of activities that could incorporate the semiotic environment of comics and graphic novels with tutors able to devise a range of activities to gauge students' understanding of the situational context. The possibilities are numerous, for example, putting the panels in order, adding text to the speech balloons, or matching a summary of the action to the correct panel.⁵⁶ Students benefit because their learning is not limited to static text and tutors find value in the practice because they can more accurately measure a learner's understanding.

Where a graphic novel source text exists in L1 and a translation in L2, the possibilities for enhanced intercultural understanding are vast. As has been seen above, translators in different cultures use different strategies in order to conform to target culture norms (Toury 1995). Therefore, observing what has been changed, omitted, or kept the same can help a student understand something of the

⁵⁵<http://web.uvic.ca/~literacy/UVic%20Language%20and%20Literacy%202008%20Conference%20Proceedings/5.%20A%20bridge%20to%20another%20world%20-%20using%20comics%20in%20the%20second%20language%20classroom.pdf> accessed 20 July 2014.

⁵⁶ <https://www.ibo.org/news/documents/ryckel.pdf> accessed 20 July 2014.

language and culture they are studying. It is true that this could be said for a standard novel, but where graphic novels are concerned, this is enhanced due to the possibility of other elements being altered. As I noted earlier, the decision to change the wording in newspaper headlines and billboards can tell us much about the values of a particular society. The student is able to see the translator as an intercultural mediator and to comment and reflect on those mediations because they are more transparent than they would be in a standard text.

Practical applications have not been extensively researched in pedagogical and Translation Studies literature so this is therefore an area ripe for exploration. Students might indeed become intercultural mediators themselves through actively using the source material to complete activities. Graphic novels have the potential to be rich intercultural stimuli in the language learning classroom, providing students with 'ready-made' authentic cultural scenarios which might alternatively have to be produced by the tutor. The 'worlds' of graphic novels are vast and so could be utilized in a wide variety of ways, for example, with students being given images without text and asked to plot a storyline. This is beneficial because language learning is not just about the acquisition of 'linguistic skills but also learning social and cultural aspects of the target language' (Yıldırım 2013: 128). If building on translation skills was the goal, they could be asked to translate a source text in a certain way or from a certain point of view.⁵⁷ According to Yıldırım, 'compared with the traditional texts, graphic novels are easier to understand, shorter and quicker to read. These are facilitating factors which promote critical thinking during classroom activities based on graphic novels' (2013: 127). Another key component of graphic novels is 'their potential to appeal to various learning styles' (Yıldırım 2013: 127); an advantage over standard texts. Visual learners are therefore able to absorb information more effectively, without other learners being disadvantaged.

The use of graphic novels in the language learning classroom could also help to encourage 'learner autonomy' (Levine 2013: 430) by allowing students to take an active part in their learning. A student

⁵⁷<https://www.ibo.org/news/documents/ryckel.pdf> accessed 20 July 2014.

is able to become immersed in the world of the graphic novel, rather than in a world created by the tutor and is therefore more in control of their own development.

4. The Worldwide Learning Centre context

As a central service with a focus on language learning within the University of Central Lancashire, the Worldwide Learning Centre could function as a 'hub' for research-informed language teaching. With regard to graphic novels, the expertise of staff could be utilized to create bespoke modules which focus on the practical application of developments in this area. As the research is relatively scant in this field, the Centre could perhaps offer a PhD studentship to a candidate interested in carrying out research in this area which could then go on to inform the teaching carried out in the university. Without a doubt, this is an area to be explored and as academic interest in both Translation Studies and graphic novels continues to grow, the convergence of the two could provide researchers with fertile new territory.

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The Worldwide Language Advantage Programme: using Rosetta Stone to promote and enhance language-learning awareness among university students and the wider community

Sofia Anysiadou and Robert Kasza

In response to the aims of the University of Central Lancashire's Medium Term Strategy for internationalisation of curricula, the Worldwide Learning Centre (WWLC) has developed the Worldwide Language Advantage Programme (WWLAP). The WWLC identified two main challenges in the area of language-learning: firstly the apparent 'unpreparedness' of UK students with regard to learning a foreign language and, secondly, the ever-increasing number of international students pursuing degree programmes in UK universities who need to improve their English.

In order to fulfil these needs and demands, the WWLAP's objectives are to make language-learning provision more flexible, easily accessible and better able to meet individual requirements. This chapter will present how the programme meets these objectives, while focusing on the practical application of Rosetta Stone language-learning software in a Higher Education environment. Participation patterns will be evaluated and the programme's strengths and weaknesses will be identified and discussed.

By assessing current practice, it is hoped that trends in language-learning can be predicted more effectively, thus leading to a more tailored language-learning provision, whether this be software-oriented or classroom-based.

Introduction

Language learning in HE: What's happening now?

'I believe that a university without modern languages is a university that has lost

much of its ability to look outwards – a university without universality, if you like. It seems to me that the whole process of higher education is a process of coming to terms with, learning to understand and then learning to appreciate what is strange and foreign.’

(David Lammy, Minister for Higher Education and Intellectual Property, Speech to the Languages Matter Conference, British Academy, 3 June 2009, cited in Worton 2009: 1)

Over the last decade, attention has been drawn to the significance of languages via several surveys and reports commissioned by HEFCE⁵⁸, the Department for Education and Skills (DfES)⁵⁹, the Nuffield Foundation⁶⁰ and many more. Although the importance of learning a foreign language has been recognized in recent comments by ministers, there is still a lot to be done to change the attitude of students and persuade them that ‘English is not enough’. Although English is an important world language, latest research indicates that, in the twenty-first century, speaking only English is as much of a disadvantage as speaking no English (Manifesto for Languages).⁶¹

In an increasingly diverse and interconnected world, knowledge of other languages as well as of other cultures is incredibly important not only for education but also for the economy, international engagement, security and community relations (Manifesto for Languages). Capacity in other languages is crucially important for a flourishing UK since, as Baroness Coussins has recently observed,

⁵⁸ In 2008, HEFCE published the final report of the 2008 Advisory Group on Strategically Important and Vulnerable Subjects (SIVS) (<http://www.hefce.ac.uk/pubs/year/2008/200838/name,63779,en.html>).

⁵⁹ In 2005, the Department for Education and Skills (DfES) commissioned a survey which resulted in The National Languages Strategy in Higher Education, led by Hilary Footitt, on behalf of the University Council of Modern Languages (UCML), and managed by the Subject Centre for Languages, Linguistics and Area studies (LLAS) (<http://webarchive.nationalarchives.gov.uk/20130401151715/http://www.education.gov.uk/publications/eOrderingDownload/RR625.pdf>).

⁶⁰ In 2003, the Nuffield Foundation published a follow-up report to its 2000 report titled ‘A New Landscape for Languages’ (<https://www.llas.ac.uk/resources/1589>).

⁶¹ The All Party Parliamentary Group on Languages Manifesto campaign launched in July 2014 (<http://blog.britishcouncil.org/appg-modernlanguages/2014/07/13/the-appg-launches-the-manifesto-for-languages-today/>).

‘the economy is already losing £50 billion a year in lost contracts’⁶² because of language and cultural ignorance.

While the strategic role of foreign languages for the UK’s economy and engagement in trade is becoming a higher priority in the governmental agenda, the ‘Higher Education (HE) languages community in England perceives itself to be in crisis, and it is indeed facing several major challenges’ (Worton, 2009: 6). Several universities are closing down⁶³ or reducing drastically their provision of language teaching for non-specialists; while still others are restructuring Language Departments. (Worton, 2009:6).

Universities face many challenges and yet are reported to have a crucial role to play in the languages recovery and contribute to the development of global graduates. Within this climate, the University of Central Lancashire (UCLan), recognizing the importance of language skills for its graduates entering an ever-increasing global market, committed to a ten-year Medium Term Strategy (MTS) in which internationalisation was a key theme alongside student experience and employability. In response to UCLan’s Medium Term Strategy and the aims for the internationalisation of the curricula, the School of Language, Literature and International Studies developed the Languages 2017 programme which commenced in September 2007. The programme aims to provide the University community with real and innovative opportunities to undertake language study, a chance to engage in various language and culture-related projects, a rich and meaningful, international learning environment as well as directions for becoming lifelong learners with an international outlook.

Within the framework of Languages 2017, the Worldwide Learning Centre⁶⁴ (WWLC) was

⁶² As mentioned in the All Party Parliamentary Group on Languages Manifesto <http://blog.britishcouncil.org/appg-modernlanguages/2014/07/13/the-appg-launches-the-manifesto-for-languages-today/>).

⁶³ The LLAS report for the Research Review in Modern Languages (AHRC) found that as many as a third of University Language Departments had closed in seven years (<https://www.llas.ac.uk/projects/2498>).

⁶⁴The Worldwide Learning Centre at the School of Language, Literature and International Studies is dedicated to offering support, training and professional development opportunities to UCLan students, members of staff, the public and the business community of England’s North West. <http://www.uclan.ac.uk/worldwise/>

established, aiming to promote world languages and cultures among UCLan students and staff, as well as the wider community of the North West of England. Offering different pathways to study a language module, either as part of their degree or in addition to their degree, it enabled students to add language study to non-language degrees. The WWLC broadened the language offer of the university by allowing even more flexibility with options ranging from credit-bearing, classroom-based courses to non-credit bearing, self-study courses.

The Worldwide Language Advantage Programme: a case study

Learning a language beyond classroom walls

The Worldwide Language Advantage Programme (WWLAP) belongs in the latter option of the non-credit bearing, self-study courses and was developed as a response to two major challenges identified in the area of language-learning: firstly, as already stated, the apparent 'unpreparedness' and unwillingness of UK students to learn a foreign language and, secondly, the ever-increasing number of international students pursuing degree programmes in UK universities who need to improve their English.

In order to fulfil these needs and demands, the WWLAP's objectives are to make language-learning provision more flexible, easily accessible and better able to meet individual requirements. The programme does this in several ways:

- By providing an alternative learning environment to the traditional classroom;
- By offering various opportunities to engage in language-learning (for instance, the Rosetta Stone software, conversation sessions, the 'language buddy' club, themed cultural events e.g. Chinese New Year);
- By being available to the wider community;
- By being free of charge for all UCLan students; and
- By reshaping assessment: students' Rosetta Stone progress reports becoming part of UCLan's Applied Languages Programme (Institution-Wide Language Programme) assessment.

This paper will present an overview of the above, while focusing on the practical application of Rosetta Stone⁶⁵ language-learning software in a Higher Education environment. The aim of the case study is to evaluate participation patterns and identify the programme's strengths and weaknesses.

How does the Worldwide Language Advantage Programme work?

There has been no independent empirical research on learning outcomes from foreign language self-study using commercially available, stand-alone Computer Assisted Language Learning (CALL) materials, such as Rosetta Stone, and therefore little is known about the learner experience when individuals use CALL products as stand-alone, self-study solutions. However, existing literature in related areas suggest that for the learning experience to be successful, learners require appropriate support, not only in the form of learning materials, but also advice and training (Fernández-Toro 1999).

Taking into consideration existing literature on self-study language learning, the WWLC developed a programme that embraced innovative technology, in the form of an interactive, language-learning software, while it provided continuous support from the early stages of the programme varying from introductory workshops to weekly conversation classes with a language assistant.

Prior to registration on the programme, learners participated in an introductory workshop highlighting the practical aspects of the software such as how to log in, set up successfully their microphone headset, navigate the interface and use key features including the speech-recognition tool and the virtual keyboard. The purpose of the introductory workshop is to familiarize learners with the software and therefore minimize the potential of any future technological difficulty becoming the cause of frustration. Similarly, access to the software is within the facilities of the WWLC at the University campus enabling learners to receive prompt feedback and guidance by the Worldwide team.

⁶⁵ Rosetta Stone's methodology is based on immersion. It uses pictures to establish the meaning of words and phrases and there is no translation. It contains reading, writing, listening and speaking activities, including a speech-recognition tool so that learners can provide spoken responses as well as compare their recordings to those of a native speaker. The content is sequenced in terms of grammatical complexity and the levels and units are based on specific themes.
www.rosettastone.co.uk

Apart from access to the language-learning software, learners are encouraged to take part in weekly conversation classes (one hour), facilitated by a native-speaking language assistant. Attendance is optional offering learners the choice to decide whether they want to attend and therefore fostering their learner autonomy. The content of the classes is based on the content themes of the software used and take place in the Worldwide Cafe, a friendly and inviting learning environment.

Upon completion of a level, learners are awarded an Achievement Certificate, accompanied by a detailed, system-generated progress report outlining all the activities they completed and their overall score (provided as a percentage).

Profile of learners

For the purposes of this case study, an action research approach was adopted. Semi-structured interviews were conducted with ten learners who completed one or more levels of the WWLAP by the end of the academic year 2011-12. The profile of the students interviewed reflected the diversity of the student body, including undergraduate (3), postgraduate (2), Erasmus (2), part-time languages, mature students (2) and a member of the public.

The main areas of the interview focused on the usability of the programme and a self-evaluation of the students' performance after its completion.

Case study results

All learners had studied a language with the WWLAP for at least the duration of an academic year with two of them commencing their study in 2010. The languages studied included English, Russian, German, Spanish and Greek. When learners were asked what they find most useful regarding the programme, all of them highlighted the flexibility it offered in how and when language study occurs. They could access it whenever they had free time allowing them to combine a busy 'academic' or 'professional' schedule with language study. Additionally, they could choose to access it either in the dedicated, language labs or the PCs in an open area of the WWLC.

The highly repetitive infrastructure of the language-learning software combined with the audio, images and the speech-recognition tool proved incredibly useful in engaging further the learners. The majority of them stated that they found addictive the sequence of interactive activities and lost track of time when using the software. Several learners described it as 'visually engaging' and 'verbally interactive'. From learners' answers, it became explicit that it had definitely contributed to boosting their confidence and developing further their speaking skills. In particular, eight of the learners mentioned that they were feeling more confident speaking in the target language not only in the conversation classes but also in authentic situations with fellow classmates or friends.

The majority of the learners stated that they found conversation classes incredibly useful and referred to them as 'friendly conversations tailored to their needs and abilities'. Several learners found the extra practice outside the classroom walls, in a less-controlled and friendly environment really useful in preparation of their oral exam. One learner mentioned that he would have preferred more focus on grammatical structures and introduction of new vocabulary during the classes. The ability to customize course contents to meet individual requirements and needs, by adding more activities of a specific skill to the existing sequence (for instance, speaking activities so as to further practice and improve their pronunciation) was clearly articulated by all learners interviewed as a really beneficial feature of the programme.

Discussions

Throughout the case study, it becomes evident that the WWLAP focuses on practical language competence, rather than theoretical knowledge or understanding of linguistics, taking a practical approach to language instruction. Considering existing evidence that language learners need support, interaction and feedback to benefit from self-study (Ulitsky, 2000; Littlemore, 2001; Mozzon-McPherson 2007; Blake, 2009), conversation classes offer learners new opportunities to engage in authentic and meaningful exchanges, which are essential for developing communicative competence

that cannot be achieved by exclusively focusing on learners' grammatical and lexical knowledge. Moreover, the ability to put learning into practice in a real context constitutes a powerful motivational tool. Additionally, the introductory workshops aim to enhance the learners' experience by preventing any future technical difficulty to discourage them from pursuing their language study.

Due to nature of the study, results cannot be generalized to the wider community of language learners. However, considering that the WWLAP was first introduced in 2010, it constitutes a first attempt to understand the students' learning experience and the potential benefits and challenges of the programme.

As a result of the WWLAP implementation, the WWLC saw an increase of active language-learners; from 227 in 2010 to 605 in 2012. It also expanded language options beyond the classroom; from eighteen languages available via credit-bearing language modules to twenty-one available via the Worldwide Language Advantage programme. Additionally, the programme provided complementary study to University students while it was personalized to match their learning goals.

By assessing current practice, certain areas that needed further development were identified. The most striking was guiding learners to be realistic about the programme and therefore communicating a clear, coherent message about learners' expectations from the course. Furthermore, it was highlighted that the provision of additional grammar workshops could be of benefit to learners that did not find the grammar focus of the WWLAP adequate and looked for additional resources and support.

In general, learners' engagement in interactive activities based on real-life scenarios and situations proved to be an effective way of improving their language and communication skills and boosting their confidence. Additionally, the system-generated progress report accompanying the completion of a set

of activities, either focusing on a specific topic or skill, were used as a task for their language portfolio (part of the credit-bearing Applied Languages assessment scheme) and therefore contributed in a way to reshaping standard assessment practices.

Although several strengths and weaknesses of the programme were identified, it is important to note that the scarceness of empirical data combined with the novelty of the language-learning software necessitate the need for further research aiming to shape a solid understanding of both the benefits as well as the challenges encountered. It is intended that further evaluation of the programme will be conducted, in the form of both qualitative and quantitative research.

Case study conclusions

After the completion of the case study, it became evident that what was intended to be a new opportunity for engaging and motivating learners, proved to be an effective mechanism for stimulating and maintaining learner interest. The WWLAP proved to be an innovative way of managing expectations of language-learners in Higher Education by expanding on lesser-taught languages and offering tailored language-learning provision to a diverse student body (full-time, part-time, mature, wider community).

It is notable that the majority of learners were willing to progress to a classroom-based language study, feeling confident that they can learn the language. The case study communicated a clear message – a message which also is a fitting conclusion to this volume as a whole: language study is for everybody, and anybody can access it in a way that suits them, either in terms of study, desired career or communication competence.

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