

BAAL-CUP Research Seminar, 14 June 2024, Coventry University

An inclusive and multiliteracies- informed Virtual Exchange pedagogy through digital cultural artefacts

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VE differentiates itself from other types of online learning because of, as stressed by O’Dowd (2022, p. 13), these key characteristics: it involves

- 1) technology-based interaction;
- 2) engagement** with members of other cultures/countries;
- 3) integration into curriculum;
- 4) facilitation and support by educators or experts;
- 5) a strong (but not exclusive) focus on the development of soft skills and intercultural competence;
- 6) a student-centred, collaborative approach** to learning.



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O’Dowd, R. (2022). *Internationalising Higher Education and the Role of Virtual Exchange*. Routledge.
doi:10.4324/9781315393704

Case 1: Sofia - intercultural affinity / social presence / awareness of modal affordances

Anonymous 5mo

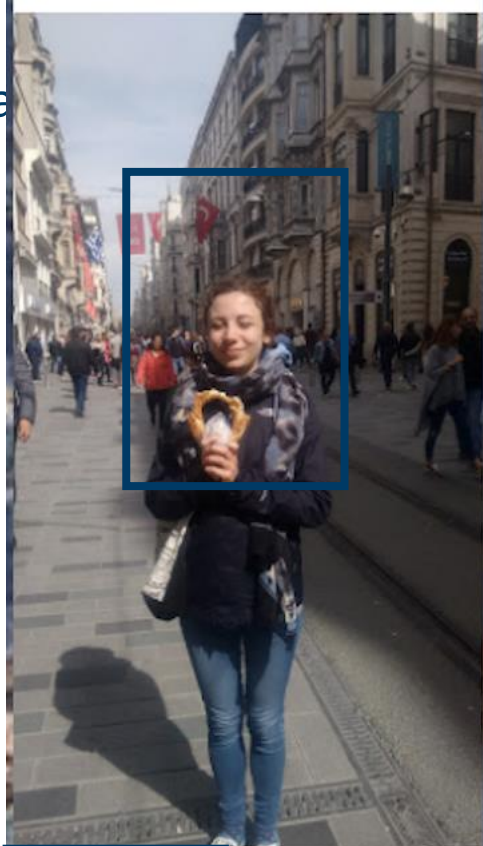
Hi everyone! I'm [redacted] I'm doing a master in Applied linguistics and TESOL at [redacted] University. I am Italian and I was born in a small city near Venice, in the North East of Italy. Now I'm living in [redacted] and I like exploring new places here in this vibrant city.

Below is a very amateur short video of me walking in the [redacted] market :)
[https://www.dropbox.com/\[redacted\].mp4?dl=0](https://www.dropbox.com/[redacted].mp4?dl=0)

a thing that not many people know about me is that at the moment I'm doing a language exchange with my Spanish flatmate: she talks to me in Spanish and I talk to her in English, when we improve we will swap! I love learning new languages, as a matter of fact in the past I also studied French and Chinese (and also a bit of Cantonese but it's sooo difficult!). I also love travelling: I went to Turkey last year and I think it's such a beautiful and

fascinating country! Here is a picture of me in Istiklal (Istanbul) blissfully eating a Turkish bagel (simit?). What

I find exciting about this telecollaboration is that I will get to know people from different cultures and I hope it will be fun! :)



♥ 13

7 comments

Ozlem 5mo
Hi [redacted] sure the language exchange would be very productive for both you and your flatmate. I'm taking Spanish lessons. Learning a new language is a good experience. Also, I am happy about your opinions about our country. I hope your next trips will be enjoyable for you. :)

Anonymous 5mo
Ciao, Sofia [redacted] a lovely picture. What is your favorite Turkish food (mantı, kebab or sarma) in Istanbul? E' stato un piacere conoscerti :) -G [redacted] Helvacı

Anonymous 5mo
Hi Ozlem, [redacted] your Spanish lessons will be very useful as well! What's your level of Spanish at the moment? As far as I'm concerned, my listening skills are good because Spanish is very similar to Italian, but when it comes to speaking I really struggle! Thanks for your wishes, I can't wait to travel again! :) Sara

Anonymous 5mo
Ciao! [redacted] ve hai imparato a parlare italiano? :) I think I've never tried mantı, but I like both kebab and sarma very much! I remember in Istiklal there was a little restaurant/take away named Falafel Tyros, probably it isn't the most authentic local place in Istanbul but I think they make lovely falafel wraps! and also I had delicious homemade dondurma here <https://bit.ly/2H3L29n> [redacted]

Anonymous 5mo
That face you make when the simit is so lezzetli, haha. I love the Italian language. It has a certain charisma to it. I particularly love the 'c' sound (as in ciao) and its stress pattern, which adds to its musicality. Also, the architecture! Wow, Italy is in my "Top 5 Countries to Visit One Day, Hopefully They Will Turn Out Okay" bucket list. Great pic and it's so nice to meet you [redacted]

Anonymous 5mo
Unfortunately, I don't know Italian. I looked at some words and sentences from a website. I would like to learn Italian so much. In this semester, I am learning Spanish in TEDU. I like more sarma than kebab. When I went to Istanbul, I would visit the places where you mentioned. Thank you for suggestions. Encantada [redacted]

Anonymous 5mo
Hi there! I'm so happy to hear that you both like the Italian language! I don't know Turkish, I've exposed all my repertoire with the food-related words above ahahah :) but I remember it sounded very nice and I wished I could speak it [redacted]

While creating the post to introduce myself on Padlet, I tried to only include information that the students from [redacted] University may find interesting and relevant. I thought it was a great advantage for me to have a positive Turkish experience to share: showing a picture of myself in Istanbul and mentioning the Turkish word for the typical baguets was a way to prove that I was not saying that Turkey is beautiful just to sound nice but I have really been there and experienced something real. I have also shared a video of a local market in [redacted] to show something authentic about the place I live. I have chosen video as a channel of communication as I think it makes people feel more involved and allows them to grasp a more realist and direct knowledge of reality. However, I should have used the proper function to share links because I am not sure that people have managed to see it. **From Newcastle. For the world.**



Case 2: Serena – modal affordances, lack of presence



because they are from Turkey I talked about my previous travelling to Istanbul. I show my good feelings towards their country.



I think sharing photos and video is the most effective way of conveying meanings.



Although I don't share my face photo for privacy reasons, I admire people who share their personal photos and let me trust them more. Their photos build a good image of their personality and their ability to make new relationships.



I did not use video call in this exchange because the fact that I was in home and didn't prepare my self to show to other people. ... which to some extent decreased my presence and interactions with others



From Newcastle. For

12

2 comments

- **VE environments are not ideologically neutral**
- technologies are used in situated and enculturated ways
- steer learners to normative behaviours and meanings
- shape how learners position each other, how they perform identities, how information is legitimated and distributed
- the material dimensions of online spaces can be indicative of dominant ideologies, economies, and institutions

(Helm, 2019)

- + VE opens opportunities
- Are online spaces inherently equal?
- Do online spaces perpetuate f2f inequalities?
- Do online spaces create a different kind of (digital) inequalities?

Satar, M. & Hauck, M. (2021). Exploring digital equity in online learning communities (virtual exchange). In D. Kelly and A. de Medeiros (Eds.) *Language Debates in the Language Acts and Worldmaking series* (pp.272-292). John Murray Languages: London.



Inclusion is more than just being in

- Recognize that equity and inclusion can only be achieved if students genuinely feel that they belong
- Belonging: “a student’s sense of being valued, included and accepted” (Goodenow and Grady, 1993)
- Different levels of inclusion in VE
 - macro (globally/regionally)
 - meso (institutional)
 - micro (in each VE)



VE is not inclusive by virtue of being digital

- “digitization has not yet had a globally transformative impact on education nor has it led to greater equality and inclusion (European Parliament, 2018).”
- “Educators, therefore, need to examine carefully how processes of inclusion and exclusion play out in virtual settings (O’Dowd & Beelen, 2021) and ultimately what particular challenges curtail or preclude participation in VE.”
- “careful prioritization of time and resources to support implementers (teachers) while including activities that address social issues and local realities of all participating communities as part of the exchange dialogue.”

Alami, N.H., Albuquerque, J., Ashton, L.S., Elwood, J.A., Ewoodzie, K., Hauck, M., Karam, J., Klimanova, L., Nasr, R., Satar, M. (2021). Marginalization and Underrepresentation in Virtual Exchange: Reasons and Remedies. *Journal of International Students*, 12(S3), 57–76.

Inclusive education supported through multiliteracies pedagogy

Multiliteracies pedagogy focuses on meaning-making through multiple modes beyond traditional forms of literacy, and reflection on “increasing local diversity and global connectedness” (The New London Group, 1996: 61).

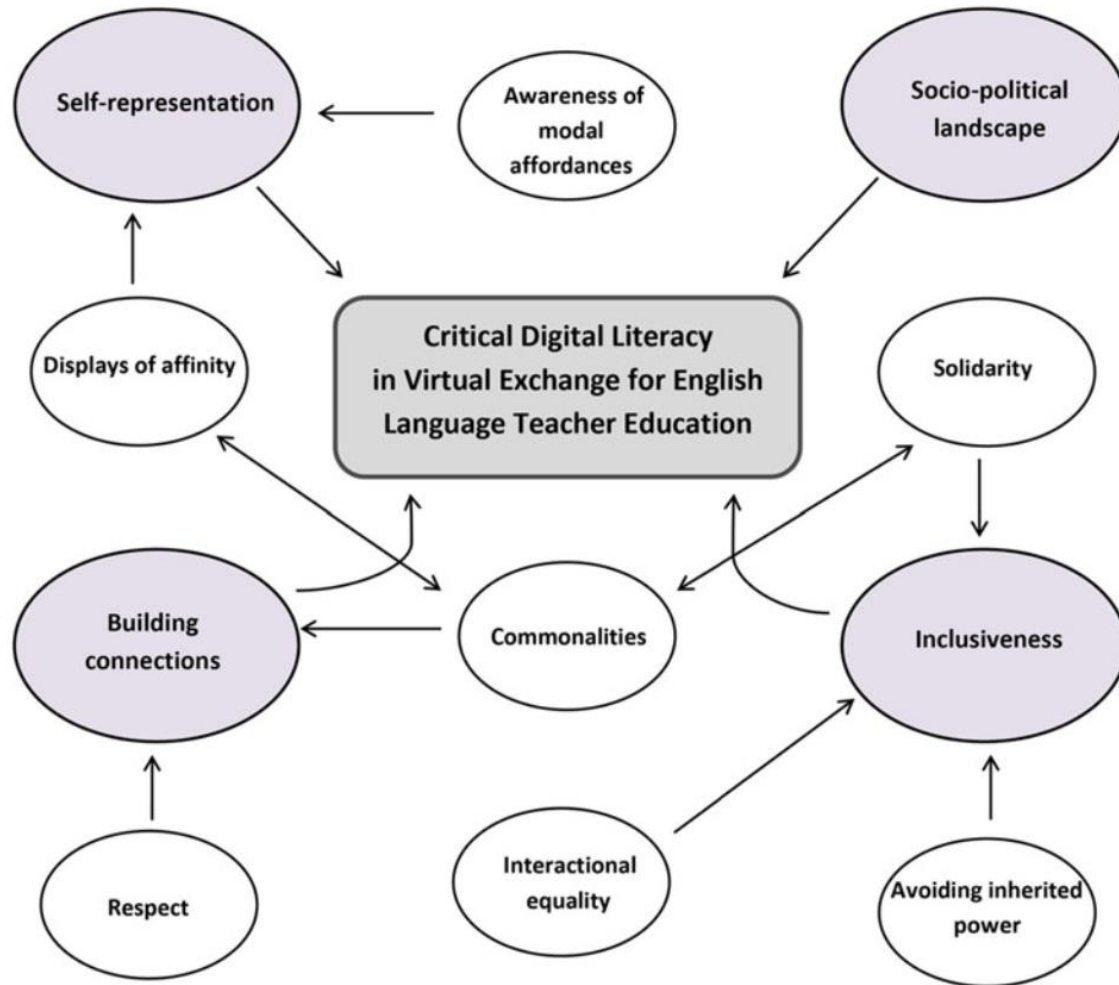
- “a reconceptualisation of literacy learning, central to a pedagogy of multiliteracies, has the potential to facilitate inclusion” (Drewry, Cumming-Potvin, & Maor, 2019, p. 62)

Inclusive education supported through multiliteracies pedagogy

Multiliteracies envisions inclusive education that encompasses:

- cultural and linguistic plurality
- a strong commitment to social justice issues
- technology that enhances pedagogy
- incorporating multimodalities into teaching that draw upon a variety of modes including visual, linguistic, gestural, oral, and spatial.

Can provide a more equitable learning environment where students can effectively demonstrate their understanding and contribute their unique perspectives.



In line with multiliteracies pedagogy, influential engagement in digital environments emphasises the need for language educators to go beyond digital and multimodal literacy, and develop *critical digital literacy* (CDL) (Satar et al., 2023).

This critical aspect is key in becoming aware of power dynamics implicated in digital social practices, and practicing **inclusiveness**, which involves “finding your voice online and helping others do the same” (Satar et al., 2023, p. 75).

Bilki, Z., Satar, M. & Sak, M. (2023). Critical digital literacy in virtual exchange for ELT teacher education: An interpretivist methodology. *ReCALL* 35(1): 58–73. <https://doi.org/10.1017/S095834402200009X>




digital co-production of artefacts in VE for inclusive practice

These VEs focus on choosing, production of, and reflection on tangible artefacts.


- the IMAGE model (Images, Making observations, Analysing information, Generating hypotheses about cultural perspectives, and Exploring perspectives) (Glisan & Donato, 2017),
- creation of boundary objects (sketches, photographs, and visualisations) for cross-disciplinary and cross-cultural understandings (Murdoch-Kitt & Emans, 2021);
- MAPS - Making and Analysing digital artifacts, Positioning artifacts in a local space, and Sharing and comparison (Klimanova & Hellmich, 2021);
- the ENACT VE model (Dodds et al., 2021) which elicits design, production of, sharing, and reflection on interactive digital cultural artefacts.

HOME LEARN USER GUIDES ABOUT OUTPUTS NEWS YOUR THOUGHTS


Editor's Choice




Sant Jordi: Rosa de Sant Jordi (Catalán)



Bonfire Night (English)



Karagöz (Turkish)



Halloween: Pumpkin Carving (English)

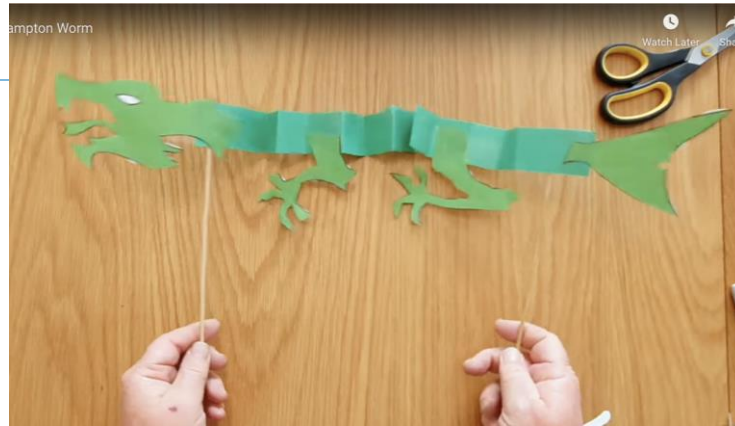
Search our library

All cultural activities

Select the name of an activity to load it in our interactive player.

Tip: click the headings to sort the content.

Title	From which country does this activity originate?	Language used for the presentation	Keywords
Игра в резиночку - String game	Russian Federation	Russian	game, string, children's game, funny, loop
Чайлитие по-русски - Russian tea ceremony	Russian Federation	Russian	tea, ceremony, russian tradition
Ball de la castanyera	Spain	Catalan	Ball, Castanyera, Castanyes, Tradició
Sevillanas	Spain	Spanish	Sevillanas, Mantilla, Flamenco, Tercio.
Perico Ripiao - Danza de República Dominicana	Dominican Republic	Spanish	Baile, Perico ripiao, movimiento, vueltas, balanceo
La cultura Boletarie	Spain	Catalan	Bolets, Rovello, Camagroc, Montanya, Cataonia
Noche de Velitas	Colombia	Spanish	Navidad, Farolitos, Velas, Colombia, Tradición
How to play wooden spoons Turkish style!	Turkey	Turkish	Wooden spoons, playing, Turkish, dance, Folkdance
Chinese character FU	China	Chinese (Mandarin)	Spring Festival tradition, Chinese character
Lunar New Year	China	Chinese	Lunar New Year, Spring Festival



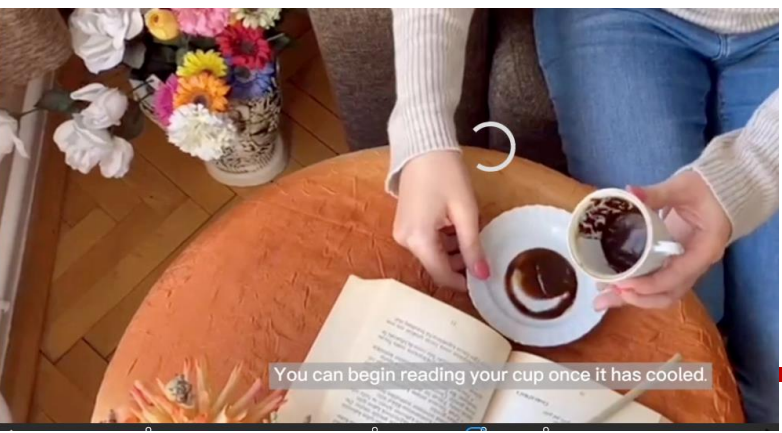
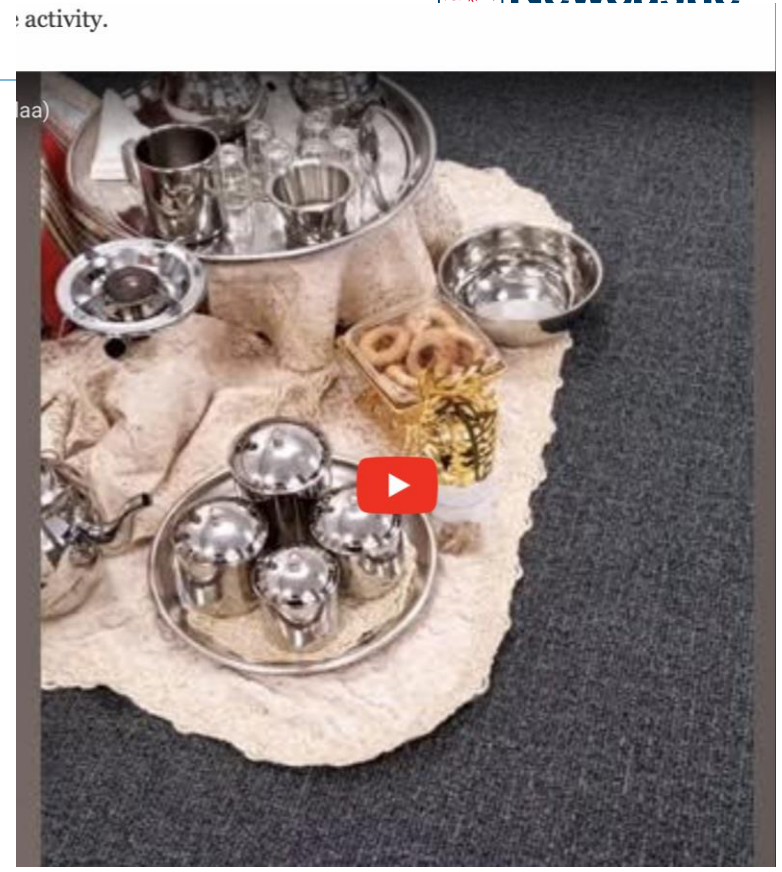
Local stories. The Lambton Worm

Submitted by [Catherine](#) on Mon, 06/04/2021 - 14:01

First, we need to give you an idea of what this activity is all about.



An' when he'd eaten aal he cud
An' he had had his fill,
He craaled away an' lapped his tail
Seven times round Penshaw Hill.



ENACT: Learn Language Through Culture

www.enacteuropa.com

ENACT: Learn Language Through Culture

www.enacteuropa.com



Now we'll show you how to do the activity.



Why did Guy Fawkes try to blow up the British parliament?

The king was Protestant and treated the Catholics badly.

The king was Protestant and respected the Catholics.

Here's one more challenge...

Who was Guy Fawkes?

criminal

hero

Traditional cheongsam dress

Submitted by verawang on Tue, 03/08/2022 - 13:31

First, we need to give you an idea of what this activity is all about.



Now we'll show you how to do the activity.



VE for teacher education

- For the past two decades, online intercultural collaboration projects have been implemented in university education, including initial teacher education programs (O'Dowd, 2018), to:
 - help trainee teachers develop their digital, linguistic, and communicative skills, (
 - increase their **social inclusion in online communities**,
 - help them get prepared for the classrooms of tomorrow, and
 - develop an awareness of digital literacy in virtual exchange (VE) settings (e.g. Guichon & Hauck, 2011; Hauck, 2019).

Bilki, Z., Satar, M., Sak, M. (2023). Critical Digital Literacy in Virtual Exchange for ELT Teacher Education: an interpretivist methodology. *ReCALL*, **35**(1), 58-73.

Curriculum-embedded VE for TESOL UK-Turkey exchange (2018, 2019, 2020, 2021, 2022)

Experiential practice in online intercultural exchange

UK (TESOL)	Turkey (TESOL)
Computer-Assisted Language Learning	Technology-Enhanced Language Learning
M level	UG (year 3)
Pre- and in-service	Pre-service
Pedagogy, Technology, Research	Pedagogy, Technology
8 students	10 students
International (5 from China, 2 Saudi Arabia, 1 Qatar)	Turkish
Essential: experiential learning	Voluntary
Fall semester	Fall semester

TASKS	Data Set
1. Whole group, 1 hour Zoom + Padlet introductions	18 individual Padlet introductions + Zoom recording
2. Local small group, creating and sharing digital cultural artefacts on the ENACT web app	8 ENACT activities + comments on the web app
3. International small group, Synchronous, Zoom	4 Zoom sessions
4. Participant reflections on e-portfolios after each session	18 x3 e-portfolios

Choose a cultural object or activity

1) Culture as facts and information

"Dragon is the **symbol** of the **China**"

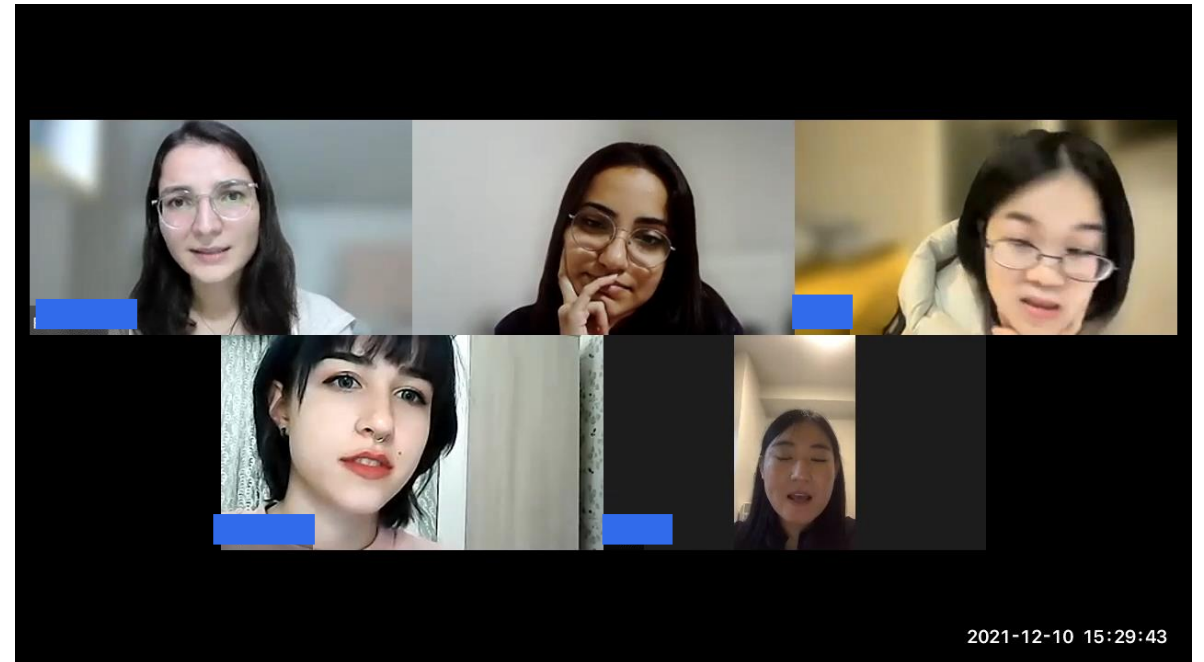
"**We** are called the sons of the dragons"

2) Culture as something you belong to or live with

"I will not choose an object but rather an activity" >
get a taste of what the Chinese culture is

3) Culture as something one does

"I used to play this game." "We have it with us now."



Kern, R. (2015). *Language, Literacy and Technology*. Cambridge University Press. (Chapter 10: Toward a relational pedagogy)
<https://doi.org/10.1017/CBO9781139567701>

After reading:

Complete your virtual exchange Task 2: production of your cultural activities on the ENACT web app. Then reflect again on the quote below from page 234.

“A relational pedagogy aims to foster a reflective consciousness of how acts of reading, writing, and **storytelling mediate and transform meanings**, not merely transfer them from one individual or group to another. That is, it involves an ability to reflect on meaning-making practices broadly, but with particular emphasis on the role that materials and technologies play in **processes of textualization and (re)contextualization**. Such an approach thus sees language use as one important element within a larger framework of meaning making. A relational pedagogy also connects students to past as well as present practices, giving them perspectives that will prepare them not only to engage critically with today’s media but also to help shape the language and literacy practices that will develop with new technologies of the future.”

Think about:

- a) How do your materials about your cultural activity *mediate* and *transform* meanings? Which meanings do you highlight about this activity and which ones do you ignore?
- b) How does the ENACT web app (5-7 fixed steps) *textualize* and *(re)contextualize* how you present your cultural activity?
- c) Is your representation of your cultural activity similar or different from practices in the wider society or from its past practices?
- d) Think of your language use in your cultural activity? What kind of implications may this have on future cultural practices?

Sharing objects to connect

Sharing personal, cultural information through concrete objects was reported to make it “easier [for them] to connect and exchange ideas” because they “could show physical and concrete examples of [their] cultures” (P7, Task 1).

“When P14 and P17 showed us their special bracelet, I also felt the exact feeling of protection from the elders. When I was a little kid, my grandfather made me carry an amulet in which there were little pieces from Quran. He believed that this amulet would make me a brave person. Thus, the bracelets reminded me of my amulet.” (P10, Task 1).

Zoom screenshot



Time and speech

00:26:32.460 --> 00:26:49.770

P10: I have an evil eye in here is very small one, in fact. But we really love to carry them around us or hang them in the wall, so that any bad energy will not visit us let's say it will be (inaudible) from thanks to this tiny magical stuff let's say.

00:26:51.780 --> 00:27:16.230

P14: yeah. This is this is my god of laughter you know Buddhist of laughter. My parents sent it to me I didn't quite wear it in China, but I'm wearing every day you in the UK which represent my culture is.

00:27:25.860 --> 00:27:35.550

P14: So my parents wish I can be a happy person just yeah I think it has a very good meaning [so I wear it every single day.]

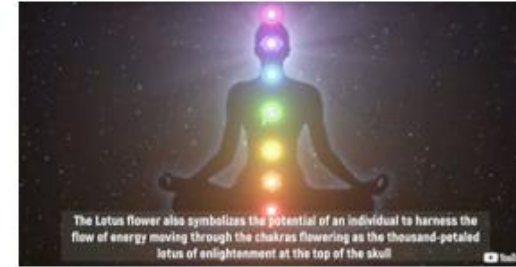
P17: []

Re-enacting to share and understand

I understood the creators of the lotus flower activity best because I reproduced the “paper folding enact activity” (P8, Task 3).

“Turkish culture has a similar dance called ‘Kılıç Kalkan’ Even though the outfits and the way the dancers perform are different, both culture[s] love dancing with a sword and showing how proud and strong they are through this dance”. (P10, Task 3)

Expressing intangible values through symbolism: the lotus flower



Sharing everyday individual practices that are meaningful: coffee cup reading



“For task 2, I chose to show a simple way to read a Turkish coffee cup. Because it is such an important part of my life, I chose this cultural activity. I've been living with my grandmother for almost three years, and she never skips her coffee, always reads her cups, and even does it for others. She has passed down books on the art of reading Turkish coffee grounds to me.” (P7, Task 2).

Traditional practices which offer opportunities for learning through transformative engagement: sword dance



[It was great to learn Arabic](#)
It was great to learn Arabic culture when I was in my school. I was interested in the dances of different cultures and tried to learn some at home. It was easy to learn but the language was hard to learn due to the alphabet of Arabic language. So I was fun to experience your culture and I'm planning to watch it to all the friends.



***Carol:** we should **try** the activities while we **don't have to like them**.*

***Elif:** other cultures' significant objects especially in those parts where they shared videos that **gave a background information about those objects**. It helped me a lot to develop a **sense of empathy and understanding** towards other cultures..*

***Sinem:** I learnt so many new things **both my culture and other cultures**. For instance, our cultural element is how to brew tea and how it is served in Turkey, I was just looking up on the internet and then, I realized that I have some missing points while brewing tea according to other people in my country.*

1) Give people time and space

“My oral English is poor. So, I speak English slowly. So, when I shared my ideas, **everyone just listen[ed] to me carefully with [a] friendly smile**. I think that **be[ing] tolerant** is the foremost for the exchange with communication [with] different culture[s].” (P16, Task 3).

2) Compliment & support

“When I received compliments, I just had the urge to share more” (P17, Task 3)

others were “kind and supportive” a quality which I appreciated (P1, Task 1).



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Concluding remarks



Towards inclusion

- Use data and evidence to better understand how we and our students are doing
- Move away from labelling groups of students as 'other' > move away from comparison and contrast
- Remember that both academic and social connections are necessary for students to feel that they belong and matter > move away from too much emphasis on or assessment of tasks and project completion. Instead, we can focus more on dialogue, relationship building and understanding to emphasise belonging.

**... We are 'not just in' this VE,
this world, we all belong here!**



As we design and facilitate online **intercultural and international exchanges**, how can we:

- support our learners to express themselves freely?
- use cultural objects, artefacts, or activities to increase connectedness, belonging, and inclusion?
- create safe spaces for intercultural dialogue and understanding?

- Do you have any examples from virtual exchanges you organise or attend where all participants were/felt included?
- What kind of activities or behaviour impede inclusive participation in VE?
- What kind of activities or behaviour allow for wider inclusion of participants in VE and give everyone a voice?

Thank you! Teşekkürler!

Comments, thoughts, questions?

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