

Navigating Global Currents: Languages, Education, Culture & Communication in Transition

Proceedings of the first International Conference on Globalisation/Deglobalisation in Languages, Education, Culture and Communication (GLECC2025), 30-31 July 2025, Manchester, UK

Derek Hird, Zheng Wang, Amily Guenier and Karen Wang (Ed.)



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Preface

I am honoured to have been invited by the organising committee of GLECC2025 to write a preface for the conference proceedings. The theme of this conference is timely and important, especially in light of current geopolitical shifts. Academic fields such as Education, Second and Foreign Language Studies, Translation and Interpreting, Cultural Studies, and Communication have been deeply shaped by globalisation over the past few decades. As we move forward, these disciplines will continue to be influenced by ongoing trends in globalisation and potential movements toward deglobalisation and then reglobalisation.

Research within these areas also have the potential for having a positive influence on developments, and I am therefore delighted to see the list of talks at GLECC2025. The conference offers a platform for scholars of diverse disciplines to come together around a broad theme, break down disciplinary boundaries and foster meaningful cross-disciplinary dialogue.

It is also encouraging to see All Terrain Publishing making its debut in conference organisation by focusing on topics within a highly relevant theme. The strong response from the academic and professional community speaks volumes: over 100 submissions were received, with contributions from over 40 countries and regions. Not only does the programme feature research works in traditional disciplines, it includes new perspectives and a dedicated session on the role of AI in languages and linguistics.

This carefully curated conference programme reflects the academic rigour and inclusive ethos of the organising committee. The event brings together not only scholars but also practitioners, fostering a holistic approach to globalisation in languages, education, culture and communication, and it promises to be two exciting days of presentations and a collection of papers that will inspire long after the end of the conference.

I wish the inaugural GLECC conference every success and look forward to future events in what I expect will be a long series of similarly inspiring meetings.



Professor Kersti Börjars

Former Head of School of Languages, Linguistics and Cultures, University of Manchester

About the conference

The best way to describe a conference and its purposes is probably to quote the conference call. Below is an excerpt.

The first International Conference on Globalisation/Deglobalisation in Languages, Education, Culture and Communication (GLECC2025) is going to be held 30-31 July, 2025, Manchester, UK.

The past two decades have witnessed remarkable advancements in the studies into Education, Second and Foreign Languages, Translation and Interpreting, Cultural Studies, and Communication. This growth, evident in both the number of active researchers and the volume of scholarly throughput and outcomes, can be largely attributed to the forces of globalisation. Consequently, adopting the globalisation perspective is timely and provides a natural framework for connecting these diverse yet interlinked disciplines.

GLECC2025 aims to bring together researchers, educators, practitioners, and policymakers from the realms of education, foreign and second languages, cultural studies, translation, interpreting, and communication to disseminate research outcomes, share insights, discuss findings, exchange visions, and identify challenges and trends in an interactive and immersive multidisciplinary environment.

This conference, notwithstanding the dissemination of works within individual and traditional discipline specified scopes, endeavours to break the subject silos. Papers and other contributions in Education, Second and Foreign Languages, Translation and Interpreting, Cultural Studies, or Communication, as well as contributions crossing the borders of traditional disciplines or emerged from frontier research, are welcome.

The conference is organised by AT Publishing in association with its four journals namely, *Research in Education Curriculum and Pedagogy: Global Perspectives* (RECAP) [ISSN: 2977-1633]; *New Perspectives on Languages* (NPL) [ISSN: 3033-490X] and *The International Journal of Chinese and English Translation & Interpreting* (IJCETI) [ISSN: 2753-6149] and *Recent Advances in Humanities Arts and Social Sciences* (HASS) [ISSN: 2978-1345]. Authors of selected contributions at the conference will be invited to further develop their works into full articles for the consideration of the associated journals.

General Chairs:

Derek Hird, School of Global Affairs, Lancaster University

Zheng Wang, Professor & Chair of International Economics, School of Business, University of Dundee

Associate General Chairs:

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Xuan Wang, EiC *New Perspectives on Languages*, Cardiff University

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Feixia Yu, University of Central Lancashire, UK

Boping Yuan, University of Cambridge, UK

Ling Zhou, East China University of Science and Technology, China



The Proceedings

All contributions to the conference in written forms accepted and confirmed to present at the conference are included in the proceedings. Abstracts and panel proposals are reviewed and selected by the working groups formed by the conference technical committee members, accepted full papers have all undergone double blind peer review by two independent reviewers in relevant fields followed by feedback and amendments. Also included in the proceedings is the programme of the conference. This proceedings is published prior to the conference to facilitate discussions amongst presenters and attendees.

The organisation of the proceedings is detailed in the Table of Contents. Abstracts for presentations are organised by sessions in Part 1. Full papers are singled out from sessions and arranged together in Part 2 of the Proceedings.

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GLECC2025 Conference Programme 30-31 July, 2025

King's House Conference Centre, Manchester, United Kingdom

Wednesday 30 July (All sessions are held in Seminar Room 1)

- 08.45 Registration opens
- 09.30 Welcome by Dr Derek Hird, Chair of the Organising Committee
- 09.35-10.10 **Keynote: All Roads Lead to Rome: Global Connectivity and Bilateral Trade, Professor Zheng Wang, University of Dundee, UK**
- 10.10-10.30 tea/coffee break
- 10.30-12.30 **Session 1 Globalisation & Cultural Change** Chair: Thilo Zimmermann
- Cultural Adaptation of Foreign Students: Case Study of Iranian Students in Vienna, Roshanak Nouralian, University of Vienna, Austria (online)
- Using Telecollaboration to Mitigate Intercultural Misunderstandings: A Multimodal Discourse Analysis of Sino-American College Students Virtual Exchange, Ying Zhao, Capital Normal University, China (online)
- Blending Identities in the Age of Globalization: A Conceptual Blending Theory Perspective on Moroccan Youth Culture, Houda Baoussidi, Cadi Ayyad University, Morocco (online)
- Redefining Internationalization as Global Responsibility, Thilo Zimmermann, University of Cologne, Germany
- Cultural Adaptation and Symbolic Power: British and Asian Migrants in Japan, Kanae Nishimura, Kindai University, Japan
- Cultural Memory and Globalisation: The Politics of Heritage Sites and Media in Korea and Japanese Cultural Production, Arlenea H. Herdimansyah, UK
- 12.30-13.20 Lunch break
- 13.20-15.00 **Session 2 Translation & Interpreting 1** Chair: Julia Rieser
- 13.20-14.20 Panel Discussion
- "I, as a translator, am someone with a story being told": The Influence of Personal Experience on the Act of Translation
- Chair: Marina Fonseca Darmaros, Universidade de São Paulo, Brazil
- Presenters: Marina Fonseca Darmaros, Universidade de São Paulo
- Silvia Cobelo, Independent Researcher
- John Milton, Universidade de São Paulo
- Cecilia Rosas, Independent Researcher
- Exploring Semi-interactive Post-editing for Literary Translation, Julia Rieser, University of Vienna, Austria



- Practical Application of VR Virtual Environments in Medical Interpreter Training, Naoko Ono, Juntendo University, Japan
- 15.00-15.20 tea/coffee break
- 15.20-17.00 **Session 3 Identity and Communication** Chair: Ming-Chang Tsai
- Feminist Rewriting and Intersectional Oppression: A Comparative Study of Spinning, Silver and Rumpelstiltskin, Hazal Munar Balıkcıoğlu, Başkent University, Turkey
- Using Positive Narratives to Engage Men in Equality, Diversity and Inclusion, Simon Fokt, Hochschule für Technik und Wirtschaft, Berlin, Germany
- Cyber-sexism, Aysun Akan, Izmir University of Economics, Turkey
- Global Exposure and Progressive Values: A Study in Taiwan, Ming-Chang Tsai, Academia Sinica, Taiwan
- Catalan and *Catalanisme*: Linguistic Nationalism in a Global Twentieth Century, Max Ferrer, King's College London, UK
- 18.30 Conference dinner at Hyatt Hotel (University of Manchester)

Thursday 31 July (Seminar Room 1 and Seminar Room 3)

- 09.00-10.40 **Session 4 Education** (Seminar Room 1) Chair: María Ángeles Cancela-Carral
- Artificial Intelligence and Education: Special Reference to Doctoral Programs (PhD), Rosa Maria Ricoy Casas, University of Vigo, Spain
- 'What Does it Take to be Employable Here?' Intercultural Negotiating of Employability Among International Students in the UK, Lin Zheng, University of Portsmouth, UK
- The Role of English as a Lingua Franca in Teacher Talk: Pedagogical Beliefs and Practices, Steven Lim, Rikkyo University, Japan
- CREA Doctoral Programme: Interdisciplinary and Transdisciplinary, María Ángeles Cancela-Carral, University of Vigo, Spain
- Theatre Education in ShanghaiTech University: A Case Study of Liberal Arts Education in China, Shuangshuang Cai, University of Warwick, UK
- Session 5 Translation & Interpreting 2** (Seminar Room 3) Chair: Yingren Wang
- Negotiating Cultural Transfer: A Case Study on Turkish and French Dubbing of Netflix's Emily in Paris, Seda Erol le Morellec, Başkent University, Turkey
- Being a Rebel: Translating Against the 'Official' Peking Opera Translation, Yingren Wang, Queen's University Belfast, UK
- Translating “*ㄣ*”: Russian Interpretations of Confucian Moral Ideal from the Enlightenment to the Fin-de-Siècle, Bingrui Cao, Shanghai International Studies University, China
- Equivalence as a Historically Constructed Fiction: A Case of Bowra and his Translation of Buddhist Concepts in Honglouneng, Yunjing Ouyang, University of Glasgow, UK
- 10.40-11.00 tea/coffee break



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- 11.00-11.35 **Keynote: Rethinking Language and Culture Education for a Reglobalising World by Dr Derek Hird, Lancaster University, UK (Seminar Room 1)**
- 11.40-13.00 **Session 6 Intercultural Communication** (Seminar Room 1) Chair: Derek Hird
- Enhancing Pre-service English as a Foreign Language Teachers' Intercultural Communicative Effectiveness through Collaborative Online International Learning, Ying Zhao, Capital Normal University, China (online)
- Pragmatic Competences of Language and Gender Studies in ELT (Teacher Awareness), Mariami Akopian, University of Doha for Science and Technology, Qatar (online)
- Enhancing Language Technology for Oral Communities, Marty Heaton, USA (online)
- Large Scale E-Assessments: Studying the Impact of Technology-driven Entrance Exams in Freshman Students at Forman Christian College (A Chartered University), Rimesha Farooq, Forman Christian College, Pakistan
- Session 7 AI in Language Teaching and Learning** (Seminar Room 3) Chair: Tim Nash
- Rethinking the Purpose of Foreign Language Study in the AI Era, Tim F. Nash, Zipf Ltd. UK
- Boosting L2 Speaking Confidence with AI: Using Gliglish for Personalised, Real World Practice, Maria Wald, University of Birmingham, UK and Sara Heim, University of Aberdeen, UK
- Integrating AI-assisted Tasks for Effective English Language Curricula and Assessments for University Students in Hong Kong, John Iveson, The Hong Kong Polytechnic University, China
- Can AI Replace Human Insight? Evaluating the Quality of Feedback from Human Tutors Versus ChatGPT on EFL Students' Argumentative Writing, Ali Khodi, UCSI University, Malaysia
- 13.00-14.00 lunch break
- 14.00-15.40 **Session 8 Multilingualism** (Seminar Room 1) Chair: Mark Donnellan
- Benefits of Multilingualism and Globalisation in Languages: Evidence of Phonological Awareness among Learners in Tanzania, Josephiter Mutagwaba, University of Innsbruck, Austria
- Life of P.D.P.s: Migrant Learners at the Crossroad of Disadvantage and Disability, Denis De Almeida Barros, University of Urbino, Italy
- Multilingual Mentoring in Primary Schools: A Model for Early Language Learning and Engagement, Ana Carrasco Salgueiro, Cardiff University, UK
- Examining Second Language Learning Environments and their Impact on the Motivation of Migrants, Steven Lim, Rikkyo University, Japan
- Evaluating the Linguistic Range of ChatGPT: A Corpus Analysis, Mark Donnellan, Kindai University, Japan



Session 9 Second and Heritage Languages (Seminar Room 3) Chair: Sherman Lee

Dialects and Linguicism: Challenges in Spanish Heritage Language Education, Hakima S. Harris, North Carolina State University, USA

Between Erosion and Opportunity: Navigating the Linguistic Landscape of Heritage Language Maintenance in Globalised Contexts, Sherman Lee, The University of Hong Kong, China

Alliteration as a Mnemonic Device for L2 Vocabulary Acquisition, Michael Green, Rikkyo University, Japan

The Influence of Foreign Accent on Politeness Perception in French as a Foreign Language (FLE), Lisa Schneider, Université de Fribourg, Switzerland

‘I love Manchukuo just like I love my body’: Learning Chinese in Imperial Japan, Ricky W. Law, Carnegie Mellon University, USA

16.00 Wine Reception

17.00 Conference Ends



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Part 1

Abstracts of Keynote, Presentations and Panel

Rethinking Language and Culture Education for a Reglobalising World (Keynote Speech)

Dr Derek Hird

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Abstract:

As the world enters a new phase of selective deglobalisation, marked by shifting geopolitical alliances, technological competition, and military crises, the concept of reglobalisation has emerged to describe the reconfiguration of global flows rather than their retreat. In this context, language and culture education must be critically re-evaluated.

Traditional models have often framed language learning in terms of national identity, fixed cultural content, and native-speaker norms. More recent models have been predicated on globalisation's openness to linguistic and cultural exchange. Both approaches have their strengths, but both are also partly misaligned with shifting transnational realities and limits on global communication and intercultural interaction.

This paper argues for a paradigm shift in language and culture education—one that embraces a pragmatic engagement with the agendas of both nation-state realpolitik and idealistic visions of global openness and exchange, recognising the opportunities and downsides of both perspectives. Drawing on recent work in critical pedagogy, decolonial theory, and multilingual education, the presentation outlines a framework for rethinking the positioning and content of language education in a reglobalising world.

Rather than seeing language education as a neutral skillset or a cultural heritage project, this talk proposes a more dynamic, justice-oriented vision: one in which language learners develop the ability to navigate complexity, critique power relations, and contribute meaningfully to global conversations. Transformation of curricula, pedagogical aims, and assessment practices are considered in the context of interdisciplinary programmes that integrate language learning with global challenges such as climate change, health inequalities, and digital transformation.



Cyber-sexism

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Abstract:

Violence against women has practically become the norm in modern Turkey. According to the Bianet Report, "In the last ten months, males killed 327 women, and harassed 100 women" (Kepenek, 2024). It was recently discovered that some of the perpetrators had connections to incel groups that were organizing on the social media platforms (BBC Turkish, 9 October 2024).

Globalisation appears to facilitate the development of common strategies and the implementation of action by such groups, as well as their ability to influence one another and gain courage. I will attempt to demonstrate how particular instances from X (Twitter) users' posts are used to express sexist and hateful comments by the group members, linked to incels (involuntary celibates).

The data was collected by executing an X search for communities, using the hashtag #inceller, #sadece erkekler, and #erkek adam.[Translated: #incels, #onlymen, #realmen]. Anon Primat Teşkilatı (Anon Primat Organisation) was chosen for analysis due to its large following and long history. The method employed in this study is Multimodal Critical Discourse Studies (MCDS). Discourses are models of the world that show "what view of the world is being communicated through semiotic resources" (Abousnnouga & Machin 2010: 139). Because of its multimodal character, MCDS is an ideal tool for analysing social media. According to Machin and Mayr (2012), MCDS is a useful tool for demonstrating how each mode, with its own specific "affordances," and in conjunction with other modes, generate discourses for the purpose of communication.

Keywords: cyber sexism, Turkey, CDA, incels, hate speech



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Pragmatic Competences of Language and Gender Studies in ELT (Teacher Awareness)

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Abstract:

The research problem examines the existence of various lexical and grammatical means forming linguistic and sociolinguistic sexism in English language classroom. In its turn, sexist language practices and their stereotyping in English language teaching (ELT) create masculine gender-bias which is perceived and understood as not referring to females or to unspecified gender referents. The discussion of the literature describes the development of language and gender studies in English language alongside pragmatic competences and politically correct language practices. The paper concretizes on teaching gender-neutral language alternatives and investigates teachers' awareness of problem of sociolinguistic sexism in ELT. The qualitative content analysis has served as an important tool for data analysis on methods of teaching nonsexist styles of English language. The research method, questionnaire, has been applied to investigate and analyze English language instructors' awareness and approaches of teaching. Hence, the implementation of gender-neutral language practices can build a foundation of gender bias free language performances that take place in English language classroom. Here, the role of social and linguistic factors determines the success of applying non-sexist teaching methods. The research findings suggest new approaches on selecting and developing gender-neutral language instructions and teaching materials for politically correct and gender bias free language outcomes.

Keywords: language and gender studies in ELT; non-sexist styles of English; gender-bias free language; generic pronouns



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Feminist Rewriting and Intersectional Oppression: A Comparative Study of Spinning Silver and Rumpelstiltskin

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Abstract:

A comparative literary analysis of the Grimm Brothers' *Rumpelstiltskin* and Naomi Novik's *Spinning Silver* reveals how a traditional fairy tale can be reimagined through a feminist and intersectional lens. *Spinning Silver*, as a literary transformation, exemplifies how traditional narratives can be reappropriated to challenge deep-rooted gender norms and socio-political ideologies. The aim is to explore the literary mechanisms through which Novik reconstructs the tale, repositions its female characters, and redefines agency, autonomy, and identity within a feminist and intersectional framework. In doing so, it also interrogates the embedded structures of power and marginalization that operate in both the original and the rewritten narratives. The original *Rumpelstiltskin* is rooted in patriarchal and feudal values, wherein female characters are often portrayed as passive, voiceless, and dependent on male intervention. In contrast, *Spinning Silver* offers a narrative where women are positioned at the center, not only as protagonists but as agents of social transformation. Novik's reimagined characters are independent, assertive, and capable of confronting and subverting oppressive systems, be they economic, familial, or magical. Drawing on Iris Marion Young's theoretical framework *Five Faces of Oppression*, this study analyzes how *Spinning Silver* reflects and refracts these modes of oppression. The novel illustrates how intersecting identities, particularly those related to class and ethnicity, shape the experiences of its characters. Furthermore, the analysis incorporates Gérard Genette's transtextual theory, with a particular focus on *intertextuality* and *hypertextuality*, to examine how Novik's work maintains a dialogue with the canonical fairy tale tradition while simultaneously rewriting it. Through the lens of metamodernism, *Spinning Silver* is understood not as a rejection of traditional narratives but as a synthesis of continuity and disruption. The novel oscillates between irony and sincerity, past and present, realism and myth, creating a layered narrative that acknowledges its origins while transcending them. By integrating feminist theory, narrative theory, and transtextual analysis, this research seeks to illuminate how literary rewritings can serve as critical interventions in both literature and society. *Spinning Silver* is not only a feminist fairy tale; it is a text that reconfigures narrative space to articulate resistance, empowerment, and collective agency, particularly by subverting patriarchal tropes and embedding intersectional concerns within its world-building and character development. Ultimately, this study contributes to feminist literary criticism by demonstrating the transformative potential of fairy-tale rewritings as sites of ideological critique and creative reimagination, offering a multidimensional lens through which to interrogate power, identity, and narrative tradition.

Keywords: feminist rewriting, intersectionality, fairy tale adaptation, hypertextuality, intertextuality, metamodernism, gender roles, oppression



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Life of P.D.P.s: Migrant Learners at the Crossroad of Disadvantage and Disability

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Abstract:

The present contribution aims at understanding the role of globalization in shaping the meaning of Special Educational Needs. One of the many facets of global mobility enticed by globalization is the need for State school systems to accommodate S.E.N. students with a migratory background. The present proposal focuses on the understudied area of Disadvantage category within S.E.N. discourse, focusing on students with a migratory background.

Italy adopted the one-classroom approach to Special Education by introduction of Law 517 in 1977. Concomitantly, Italy's commitment to European Union Charter of Fundamental Rights, art. 14, and United Nation Convention on Rights of People with Disability, introduced in 2006, mandated the importance of inclusive education for all learners. Elaborating a working definition of inclusivity and inclusive education remains, however, challenging both within and across countries, as it shall consider multiple differential axes intersecting S.E.N. Thus, the issues emerging from the concurring condition of being a Disadvantaged student – a particular category of Special Education in the Italian context, while carrying a history of migration, shall be approached with an intersectional lens.

At the national level, the Ministry of Education, University and Research issued a Directive in 2012 followed by Guidelines in 2013. These introduced the concept of Special Education Needs following UNESCO's 1994 Salamanca Statement. Italian Directive and Guidelines devote particular attention to pupils with migratory backgrounds, envisioning compensatory and dispensatory measures by drafting a Personalized Didactic Plans (P.D.P.s). The proposal presents the course P.D.P.s drafted for Lower Secondary students: from assessment procedure to implication on student population.

Data were gathered during ethnographic fieldwork: semi-structured interviews with school personnel in Lower Secondary schools in the peripheries of Turin, Northern Italy, will be presented. Constructivist grounded theory and theoretical sampling were used in the process of participant selection and data gathering. Data analysis, carried out through the individuation of recurrent meanings, originated by the constant comparison of interviews, shows how 1) temporary Disadvantages are stabilized within P.D.P.s usage, thus creating a steady Disadvantage; 2) inclusive education for all shifts to inclusivity being premised on perceived learners' individual deficit.

The data are discussed adopting a Disability Critical Race Theory perspective, pointing to teaching practices that can generate disablement despite inclusive purposes. Disability Studies in Education are beneficial to the Italian system, as a reflection on how school inclusion is eschewed by coopting Special Education discourse, laden with medicalization and deficit-thinking towards migrant students and their families. Finally, a counter-understanding of disablement is proposed, based on the Foucauldian concept of apparatus. Describing the entanglement of discursive practices, an apparatus consists in the linkage of knowledge and power to organize population according to biopolitical needs. Central to biopolitics is the distribution of ability/disability, in what Shelley L. Tremain has called the apparatus of disability: through the notion of deficit, fostered by a subtractive view of migrant students and their cultural resources, migrant learners are made continuous subjects to Special Education.

Keywords: S.E.N., migrant students, disadvantage, DisCrit



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Theatre Education in ShanghaiTech University: A Case Study of Liberal Arts Education in China

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Abstract:

China's higher education system lacks sufficient liberal arts education, with drama education being particularly underrepresented. Yet, both liberal arts and drama education have long been valued across cultures for their role in cultivating well-rounded individuals. This study first clarifies the concepts of liberal arts and drama education, their relationship, and the gaps in their implementation within Chinese higher education.

Furthermore, the study conducts a case analysis of 'Performance Studies' as an optional course at ShanghaiTech University, assessing how they contribute to holistic education. By interviewing participants, it investigates the benefits of drama education as part of liberal arts education for university students.

Finally, the study explores drama education's broader applications and long-term impact on participants, as well as its potential to serve as a reform model for China's higher education system.

Keywords: ShanghaiTech University, liberal arts education, drama education, performance studies



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Translating "仁": Russian Interpretations of Confucian Moral Ideal from the Enlightenment to the Fin-de-Siècle

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Abstract:

This paper examines the intercultural dynamics in Russian translations of the Confucian concept 仁 (often translated as "benevolence" or "humaneness") from contexts such as *Daxue* (大学) and *the Analects* (论语). Situated at the intersection of translation studies and intellectual history, the research discusses how Russian scholars and translators drew upon the vocabulary and conceptual frameworks of Orthodox Christianity to interpret this key Confucian ideal.

In the 18th century, in the first Russian translation of *Daxue* by Denis Fonvizin, the writer employed 仁 to express the Enlightenment era political ideal. This translation marks the beginning of a tradition of reading Confucianism through a lens of Russian Orthodox Christianity, which persisted well into the fin-de-siècle, showing its influence in the late 19th-century writings of Russian thinkers such as Leo Tolstoy and Nikolai Fyodorov, and even contributing to the intellectual foundations of early Russian sinology.

To illuminate this process, the paper also draws brief comparative reference to English and French sources, namely, the influential translation of *The Analects* by James Legge (1861) and French sinological thought, which had a significant impact on Russian intellectuals of the period. This contrastive approach highlights how Russian representations diverge from Western interpretations, thus revealing the cultural filters through which Chinese philosophy is perceived and reframed in Russia.

Ultimately, the study contributes to understanding how translation does not merely transmit meaning but transforms it, integrating elements of foreign cultures into the native culture. By focusing on the Russian context, this paper sheds light on the evolving image of China and Chinese philosophy in Russian intellectual discourse.

Keywords: 仁 (Ren) , Confucianism, Russian intellectual history, intercultural interpretation



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“I, as a Translator, am Someone with a Story being Told”: The Influence of Personal Experience on the Act of Translation

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For decades, Translation Studies focused predominantly on linguistic, textual, and functionalist approaches, often treating translators as invisible figures in the translation process. As Berman (1995/2009: 57) argued, “the translator’s life is not our concern, and neither are his moods”. According to this perspective, a translator’s biography was considered largely irrelevant, with exceptions made only for famous translators whose lives might warrant further study. However, in recent years, the field has undergone a ‘biographical turn’ (Renders et al., 2017), drawing increasing attention to the complex interconnections between translators’ personal experiences, professional choices, and the sociohistorical contexts in which they operate.

This panel explores the biographical dimensions of translation by examining the lives of translators and the ways in which their personal experiences shape their work. The discussion aligns with Kaindl’s (2017) argument that the translator should be understood not as a mere conduit but as a complex social being whose biography intersects with historical, cultural, and political factors. Similarly, Bourdieu’s (1987) concept of the ‘biographical illusion’ warns against oversimplified, linear narratives of life trajectories, reminding us that translators, like all individuals, experience contradictions, ruptures, and unexpected turns in their professional and personal paths.

The idea that the translator should remain a neutral intermediary has long been central to translation theories, particularly in the early days of Descriptive Translation Studies (DTS) and functionalist approaches such as Skopos theory (Reiß & Vermeer, 1984) and Holz-Mänttari’s translational action



theory (1984). These models, focused on the goal-oriented nature of translation, implicitly reinforced the notion that translators' individual identities and experiences were secondary to the functional demands of the translated text. However, later sociological approaches, including those influenced by Max Weber's (1978) categorization of social action, are challenging this reductionist perspective. Weber's distinction between 'instrumentally rational action' and 'value-rational action' is particularly relevant to the study of translators, as their work often balances calculated professional decisions with deeply held personal and ideological commitments.

Moreover, as Foucault (1977/2019) argued in *Lives of Infamous Men*, biography is not reserved for the 'great men' of history; rather, the lives of lesser-known individuals can provide critical insights into broader social and political contexts. Translators, as figures often relegated to the margins, exemplify this principle. This panel brings together five scholars who investigate the lives of translators across different historical and cultural contexts, shedding light on how personal narratives intersect with professional practice:

John Milton (University of São Paulo) examines "The Translations and Adaptations of Major Brazilian Writers Graciliano Ramos and Monteiro Lobato", exploring how their personalities and perspectives influenced their treatment of the works of Booker Washington (Ramos) and J. M. Barrie, Cervantes, Hans Staden and La Fontaine (Lobato).

Marina Darmaros (University of São Paulo) discusses "The Oblivion of Tynianova in Post-Soviet Russia", investigating why the Soviet-era translator Inna Tynianova, despite her notable career and "lineage" (she was the daughter of prominent Russian formalist Yuri Tynianov), has remained largely unrecognized in Russian literary history, and seeking to re-establish her biography through interviews and the rare photographs and letters of hers collected by the researcher. Her analysis connects with questions of political memory and cultural erasure.

Silvia Cobelo (Independent Researcher) presents "Lia Wyler in flesh-and-blood: the Brazilian celebrity translator & Harry Potter", exploring the biography of one of Brazil's most renowned literary translators, whose work includes Portuguese versions of J.K. Rowling's Harry Potter series. Her presentation examines how Wyler's personal and professional trajectory contributed to shaping contemporary Brazilian literary translation. The main objective of this study is to reveal the connections between Wyler's fame and her Harry Potter translation à la Monteiro Lobato (Wyler 2003:7), transposing Rowling's text into a legible recognizable Portuguese language, becoming a familiar and praised name by millions of Brazilians kids.

Cecilia Rosas (Independent Researcher) discusses "The Transplanted Woman: The Literary Translations of Tatiana Belinky". Born in 1919 in Petrograd, to a Russian-speaking Jewish family, Belinky lived in Riga until the age of ten, where she was educated in German and Russian. In 1929, her family moved to São Paulo where she worked as an author, playwright, critic, and translator, gaining significant acclaim as a children's writer. Nevertheless, her contributions as a translator have not achieved the same level of recognition as those of some of her contemporaries, predominantly male figures in the field. This paper focuses on her translation work and her role as a cultural mediator among different cultures, languages, and media.



Each of these case studies highlights the ways in which translators' social roles, identities, and personal histories intersect with their professional activities. Whether through moments of 'turning points' (Denzin, 1989a), such as forced career shifts or ideological transformations, or through long-term biographical influences, including gender, migration, and political context, this panel aims to illuminate the richness and complexity of translators' lives.

By incorporating the perspectives of Translation and Translator Studies, Biography Studies, and Sociology, this discussion contributes to the growing recognition of translators as active agents rather than neutral conduits. Following Pym's (2012) call to place the translator at the center of Translation Studies, we argue that understanding the biographical dimension of translation allows for a more nuanced and comprehensive approach to the field.

This panel thus engages with fundamental questions: To what extent do translators' personal experiences influence their translational choices? How does the biographical approach reshape our understanding of translation history? And in what ways can auto/biographical research in Translation Studies contribute to broader discussions on identity, agency, and cultural mediation?

Ultimately, the panel aims to challenge the enduring notion of translator invisibility, advocating for a more holistic understanding of translation as an inherently human and socially embedded practice.



Large Scale E-Assessments: Studying the Impact of Technology Driven Entrance Exams in Freshman Students at Forman Christian College (A Chartered University)

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Abstract:

With the growing shift towards digital education, assessment practices have also seen major transformations. Educational institutions are increasingly adopting technologies like artificial intelligence to streamline virtual testing and automate grading processes. These e-assessments are often praised for their efficiency, scalability, and ability to offer tailored feedback. This ongoing study aims to explore the perception and experience of first-year undergraduate students at Forman Christian College University (FCCU), Pakistan, with e-assessments used during entrance exams. Key areas of focus include the system's scalability, identity verification processes, the randomness of item selection, the quality of guidance provided before the test, and how students compare this digital format to traditional paper-based exams. The research is grounded in a positivist framework, using a quantitative approach for data collection. An online questionnaire will be administered, featuring primarily closed-ended Likert scale items along with two open-ended questions. Participants will include students aged 16 to 18 who recently cleared FCCU's online entrance assessment.

Keywords: E-assessment, educational technology, students' perception, e-assessment effectiveness



Catalan and *Catalanisme*: Linguistic Nationalism in a Global Context

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Abstract:

Linguistic nationalism has been a useful explanatory framework through which scholars have understood the relationship between language, culture, and identity. However, throughout the twentieth century, novel forces of globalisation and internationalism have conditioned and complicated expressions of what we understand linguistic nationalism to be. As a result, its function and significance in a global context remain poorly understood. This paper explores the recent history of Catalan language education to show how globalisation and processes of internationalism did not threaten the regional language or related cultural identity as one might expect. Rather, I argue, the global era provided new pathways through which Catalan and associated linguistic nationalism could be and were strengthened.

Since at least the late-nineteenth, linguistic activists have engaged the international community in pursuit of their aims in a variety of ways. Tracing the development of this engagement teaches us important lessons about linguistic nationalism and cultural diplomacy in an increasingly global context. This paper describes three main periods in the globalisation of the Catalan language. First, from the nineteenth century to Spain's return to democracy in 1978, Catalan linguistic internationalism relied on a loose network of individual scholars, activists and, exiles. Their efforts at codifying and promoting Catalan fell largely in line with other romantic European linguistic movements of the time. Second, in the immediate Post-Franco period, linguistic activists sought to embed Catalan in newly-formed European institutions and programs. These efforts were bound up in a broader hope among regionalists that the EU would provide opportunities to supersede Spanish sovereignty. Such hopes, however, went largely unrealised. Finally, since the turn of the century, Catalan linguistic activists poured their energy into creating domestic institutions to consolidate their cultural footprint. This led to new efforts at bilateral cultural diplomacy between Catalan institutions and foreign ones that were rooted in European universal values and guided by ideas of institutional prestige.

In this latest period, activists and educators benefitted from processes of globalisation and increasingly relied on notions of universalism and cosmopolitanism to support linguistic and cultural particularism. This paper, then, explores the mechanisms of this relationship and shows how shows us how processes of globalisation can stimulate growth, dissemination, and legitimacy of minority languages.

Keywords: linguistic internationalism, globalisation, nationalism, identity



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Using Positive Narratives to Engage Men in Equality, Diversity, and Inclusion

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Abstract:

Recent worldwide push-back against Equality, Diversity, and Inclusion (EDI) policies has highlighted a recurring weakness in many programmes: limited, practical guidance for men who are unsure how to locate themselves in a changing social landscape. When appeals to equity are heard chiefly as calls to relinquish status or abandon familiar identities, some men disengage, while others gravitate toward voices that promise certainty in more traditional norms. Ensuring that the progress of the last decade is consolidated and expanded requires pedagogical approaches that invite men into EDI work without framing masculinity and male identity itself as the problem.

This paper presents an interdisciplinary framework developed by MenEngage Europe and PathForge, for what we term identity-sustaining change narratives: stories, metaphors, and learning sequences that encourage men to develop more inclusive practices while allowing incremental, manageable shifts in masculine self-conception. The framework synthesises findings from narrative theory, virtue ethics, behavioural psychology, and a comparative analysis of outreach materials and workshop curricula used by European NGOs working with men and boys.

Three recurrent narrative patterns emerge:

1. Balance Narratives (Virtue Lens). Traits traditionally coded as masculine—such as resolve, protectiveness, or competitiveness—are not rejected but recalibrated toward a “golden mean,” echoing Aristotelian ethics. Excess and deficiency are both presented as limiting, while balanced expressions support psychological well-being and collaborative leadership.
2. Evolution Narratives (Futures Lens). Social change is framed as a long-term, collective project comparable to previous technological or economic transitions. Men are invited to apply existing strengths to new challenges—climate adaptation, digital ethics, equitable caregiving—thus linking personal purpose to wider societal needs.
3. Capability Narratives (Skill Lens). Emotional regulation, perspective-taking, and inclusive decision-making are introduced as learnable competencies that enhance personal resilience, family relationships, and professional effectiveness. This emphasis on skill acquisition aligns self-development with EDI objectives.

Across case materials, these patterns reduce defensive responses by avoiding binaries of “good” versus “toxic” masculinity and by positioning growth as additive rather than subtractive. They also provide concrete entry points for curriculum design, peer-learning formats, and organisational training.

The presentation will (i) outline the analytical method used to formulate these patterns, (ii) illustrate each narrative with examples from NGO practice, and (iii) propose guidelines for educators and policy designers who seek to integrate identity-sustaining change narratives into EDI - related learning environments. By reframing inclusion as an opportunity for meaningful masculine development, rather than a threat to men's identity, the framework aims to support more durable and broadly shared progress in EDI.



Alliteration as a Mnemonic Device for L2 Vocabulary Acquisition

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Abstract:

The central question addressed in this experiment is to what extent phonological patterns, in particular alliteration, aid the recall and retention of novel word-pairs for learners of English. The research builds on previous findings which show a mnemonic advantage for collocations that have phonological patterns, compared to equivalent word strings with no phonological overlap. This advantage appears in both free- and cued-recall tests, and across a variety of temporal intervals (up to two weeks). Much of the prior research has drawn participant samples from a Dutch L1 speaking population. Furthermore, these studies have mainly used target items deemed to be familiar to the participants, meaning that only the form (or spelling) is tested. This experiment is motivated by the need to question if these previous findings generalise to a population whose L1 phonological constructs are different from those of Dutch L1 speakers. The purpose is to test if Japanese L1 speakers have a different perception of alliteration, and if so, whether this impacts on their learning behaviour. A further aim is to investigate whether the mnemonic effect applies to the meaning, not only the form, of novel target items. The treatment phase incorporates a dictation activity followed by a study phase, using unfamiliar Adjective + Noun collocations as the target items. The testing instruments that were used to measure retention include an immediate free-recall test of the written forms, followed by a three-week delayed-recall test of both form and meaning. Overall, the findings indicate that alliteration does confer a mnemonic advantage, albeit with a modest effect size, but the cognitive challenge of learning new material appears to mitigate any robust mnemonic effects. In answer to the central research question, it can be inferred that alliteration is a useful pedagogical tool for helping language learners recall and retain multi-word strings.

Keywords: L2 vocabulary acquisition, collocations, mnemonics, alliteration



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Dialects and Linguicism: Challenges in Spanish Heritage Language Education

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Abstract:

Linguicism, a discrimination based on language or dialect, continues to affect Spanish Heritage Learners (SHLs) in deeply embedded and often overlooked ways across educational settings. As the population of Hispanic and Latino students grows in the U.S., many are enrolling in Spanish language courses where their home language, instead of being affirmed and celebrated, is corrected, stigmatized, or erased. This presentation examines the complexities that SHLs face in both mixed classrooms and heritage-specific courses, and it calls for a rethinking of pedagogical practices that unintentionally contribute to linguistic marginalization.

In mixed classrooms, SHLs are frequently compared to L2Ls and judged through a second-language acquisition framework that does not reflect their lived experiences as heritage speakers. They are often subjected to overcorrection for using regionally rooted or colloquial Spanish that reflects their family or community dialects. This reinforces the perception that their Spanish is incorrect, or inferior. Many instructors, often trained in traditional second-language pedagogies, may unknowingly contribute to these dynamics by favoring formal registers or Castilian norms, thus sending the message that only “academic” Spanish is valid in the classroom. These experiences can lead SHLs to feel ashamed, discouraged, or disconnected from the language they’ve grown up with.

Even in heritage specific courses, which are designed with SHLs in mind, linguicism may still be present. Curricula and instructional methods can sometimes reflect outdated deficit-based models that frame SHLs as linguistically lacking or deficient. Instead of validating the dialects spoken by students at home, instruction may emphasize “correcting” their Spanish to conform to a more standardized version. This not only undermines students’ confidence but also reinforces the idea that their cultural and linguistic identities are inadequate for academic spaces.

While the manifestation of linguicism varies between mixed and heritage specific classrooms, both reflect broader systems of subtractive schooling. In these systems, students are expected to shed aspects of their home language to meet institutional standards of correctness. Such expectations contribute to linguistic insecurities, lower engagement, and ultimately a weakened connection between SHLs and their cultural heritage.

This presentation invites educators, administrators, and program developers to critically examine how linguicism appears in their own classrooms and curricula. Through interactive activities, including scenario-based reflection and data-driven insights, participants will explore how linguicism functions and how to recognize its presence in educational settings. The session also provides practical strategies to shift toward culturally sustaining pedagogy, one that honors and builds upon the diverse Spanish dialects students bring into the classroom.

By centering student voices, dismantling linguistic hierarchies, and affirming all dialects as valid, we can create more inclusive and empowering spaces for Spanish Heritage Learners to Thrive.



Keywords: Linguicism, Spanish Heritage Learners (SHLs), mixed classrooms, Second Language Learners (L2Ls), subtractive schooling, pedagogy, standardized Spanish.



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Enhancing Language Technology for Oral Communities

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Abstract:

This research extends the participatory design and evaluation of a technology tool aimed at preserving and sharing the oral language of the Jibbali people in southern Oman. The previous phase successfully identified key features for the tool and established a baseline for user perception using the technology acceptance model (TAM2). The challenges of language shift, where younger generations adopt dominant languages, are not unique to Oman. This next phase focuses on refining the tool based on user feedback, with an emphasis on enhanced usability and cultural appropriateness. We will employ an iterative design process, incorporating user-centered feedback to optimize the tool's interface and functionality -- ensuring that the technology is shaped by the very people who will use it. The impact of these refinements will be evaluated through expanded user testing and analysis of user-generated content. This research contributes to the growing body of knowledge on inclusive technology design for oral communities and empowers multilingual users to create and share their own narratives with a useful and usable tool; current version available at <https://tawq.in>. It also highlights the potential of technology to strengthen community bonds and promote linguistic diversity, offering valuable insights for language revitalization efforts in a global context.

Keywords: second and foreign languages, translation & interpreting, globalisation, subtitling



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Cultural Memory and Globalisation: The Politics of Heritage Sites and Media in Korean and Japanese Cultural Production

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Abstract:

Following Japan's annexation of Korea in 1910 and its subsequent colonial rule until 1945, an inextricable link was formed between Korean and Japanese cultural media and heritage. The most prominent example of this would be the initiation of the government-led cultural campaigns that were accelerated by globalisation: Korea's *Korean Wave* (also known as *Hallyu*), which celebrates the liberation of their cultural identity, and Japan's *Cool Japan*, which symbolised the nation's pivot in interest from hard power to soft power in the post-war era. These global phenomena, often seen as separate entities or competing cultural exports, are inherently tangled by the roots of their inception through shared history and sociocultural influences.

This paper seeks to examine how heritage and media are used as an arguably politicised representation of shared memory of the past in Korean and Japanese cultural media, as well as how globalisation amplifies this dynamic. It also seeks to assert that historical tensions rooted in the memory of colonization and national trauma often manifest in the narrative and aesthetic of media productions. Prior to *Hallyu* and *Cool Japan*, the intertwining of cultural themes in post-war media laid the groundwork for the inception of these initiatives, which elucidates the emotional weight imbued in these cultural media and shapes the global reception of their respective products.

The argument within this paper is explored through three case studies: 1) the contested symbolism of Gunkanjima (Hashima or Battleship Island), a UNESCO World Heritage Site and the former site of forced labour under Japanese colonial rule, is explored through its use as a filming location for both Korean and Japanese entertainment programme, 2) Hirokazu Koreeda's 2009 film *Air Doll* is analysed for its controversial casting choices and unsettling parallel to Korean comfort women for Japanese soldiers, and 3) *The Diary of Yunbogi*, a political film that reflects upon the economic and social struggles in Korea during Japanese rule, is examined as a reflection of the poverty and social fragmentation that were left in the wake of imperialism.

Through these case studies, this paper aims to provide insights into the emotional narratives and political dimensions of heritage sites and cultural media. Furthermore, the paper reflects how global audiences interpret these cultural products, which highlights the importance of media representation in a global arena.

Keywords: heritage and preservation, culture and society, identity, globalisation and culture



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Integrating AI-assisted Tasks for Effective English Language Curricula and Assessments for University Students in Hong Kong

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Abstract:

In English language teaching (ELT), the level of ongoing support from AI tools now available to students has prompted among educators a rapid re-evaluation of teaching, learning, and assessment practices. The paper discusses the potential impact of AI on student learning outcomes and offers practical guidelines for implementing AI-assisted tasks in English language education. Specifically, it reviews the approach taken by a major English language department at a university in Hong Kong for its range of English language courses, considering the implications of AI resources on assessment formats for a large student population. While set within the evolving institutional AI policy, this departmental approach draws on emerging theories about AI-related language assessment tasks and bases assessment feedback on a competency-based language teaching approach. This paper discusses the integration of a framework of AI-assisted tasks into the design of an English language curriculum at undergraduate and postgraduate levels. It explores specific examples of AI-assisted tasks in such areas as critical thinking and analysis, evaluating the credibility of sources, and providing formative feedback mechanisms. The study aims to provide ELT stakeholders with a comprehensive framework for incorporating AI-assisted tasks into the curriculum design process, thereby enhancing task performance, and improving assessment methods. This creates a foundation to establish a more staged assessment of productive language tasks, which allows the integration of AI resources while maintaining focus on the language proficiency skills and creative problem-solving abilities required for academic and future workplace contexts.

Keywords: English language teaching, AI-assisted tasks, curriculum design, digital technologies



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Can AI Replace Human Insight? Evaluating the Quality of Feedback from Human Tutors Versus ChatGPT on EFL Students' Argumentative Writing

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Abstract:

Since the emergence of AI models, concerns have grown about their potential capabilities and associated risks. This study investigates the role of a feedback-rich environment in improving learning outcomes and examines the impact of generative AI (ChatGPT) in providing formative feedback on argumentative writing by EFL students. Research has consistently shown that timely and constructive feedback is crucial for learning (Mackey, 2020). However, educators often face challenges in managing large classes and delivering personalized feedback, which is key to supporting inclusive instruction. This study addresses the question, "Can AI replace human insights?" by comparing the quality of feedback provided by human tutors and ChatGPT across 200 essays written by 50 EFL students in Malaysia. The research focuses on first- and second-year learners whose first language is not English. The study follows a mixed-methods approach, conducted in two phases: interviews with learners and an assessment of their writing progress at the end of a 15-session argumentative writing course. Participants were assessed before and after the course, with one group receiving AI-generated feedback and the other receiving feedback exclusively from human tutors. Besides, the thematic analysis of interviews was run qualitatively using NVivo to explore student attitudes, preferences, barriers, and challenges, and identify key patterns. Additionally, pre- and post-test writing scores were evaluated using the IELTS writing rubric by two independent raters, with an inter-rater reliability of 0.9. The findings suggest that feedback from human tutors is consistently supportive, sensitive to students' backgrounds and experiences, and effective in fostering engagement. However, there were instances where human feedback exhibited bias, either contextual or by subtly pressuring students to conform to tutors' preferences. In contrast, AI-generated feedback adhered more closely to educational standards, offering clearer, more specific, and criteria-based suggestions for improvement. In terms of student progress, no significant difference was observed in the overall post-test results between the two groups; both groups demonstrated improvement. However, the human feedback group showed greater gains in idea presentation, organization, and exemplification, whereas the AI feedback group saw more progress in vocabulary use and sentence structure. One notable concern is that human raters assessed the post-test essays. Despite the essays being anonymized and randomly distributed, the essays from the human feedback group consistently received higher ratings, suggesting that human feedback may have contributed to a more personalized and humanized writing style, which caught the attention of the raters. Looking forward, the integration of AI in educational practices has the potential to transform both instruction and assessment. The ability of AI to provide formative feedback reflects a shift in instructional methods, making AI a valuable supplement in diverse learning environments. Furthermore, the



way feedback is delivered can influence learners' understanding and performance, extending the implications into assessment practices. Future research should explore the broader applications of AI in education, examining its role not only in instructional support but also in assessment to optimize its benefits while addressing its limitations.

Keywords: AI feedback, human tutors, EFL students, argumentative writing



“I Love Manchukuo just like I Love my Body”: Learning Chinese in Imperial Japan

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Abstract:

This presentation examines interwar and wartime Sino-Japanese relations through the lens of Chinese learning in Imperial Japan. Traditionally, the shared lexicon and historical references in classical Chinese and Japanese engendered certain cultural affinity for Japanese scholars of Chinese. Throughout the first half of the twentieth century, Japanese Sinologists advocated bilateral rapprochement based on linguistic, cultural, and ethnic similarities. Yet the Westernization campaigns in Japan and China from the mid-1800s substantially reshaped their languages. China took after Japan in adopting a vernacular as its standard national language, but this reform made modern Chinese more unfamiliar and difficult for Japanese learners. The relative decline of China's stature in the world and vis-à-vis Japan lowered the appeal of its language to Japanese students, who could choose other modern languages to advance their career or social standing. Few, if any, Japanese studied contemporary Chinese to learn from China. Instead, they acquired it mostly for pragmatic purposes. In 1932, Japan seized Manchuria from China and established the puppet state Manchukuo. The Japanese people responded enthusiastically, not least by developing an interest in contemporary Chinese. Textbook producers rose to meet the new demand and crafted arguments to soothe any qualms about Japanese expansionism. The main theme of Sino-Japanese collaboration remained, though in a different guise. After Japan launched a full-scale war against China in 1937, linguists contributed to the war effort by writing phrasebooks for the military. As Japan conquered more of China, Sinologists produced more diverse works to help soldiers navigate the various Chinese dialects.

Keywords: Chinese, Japanese, Manchuria, linguistics



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Between Erosion and Opportunity: Navigating the Linguistic Landscape of Heritage Language Maintenance in Globalised Contexts

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Abstract:

Globalisation affects speech communities in complex ways, influencing language contact phenomena such as language spread, language shift, language loss and language maintenance. The spread of a few dominant world languages naturally leads to the marginalisation of minority languages, as speakers and communities shift towards those varieties that offer greater economic, social or political capital. The decline of minority or endangered languages parallels the loss of biodiversity, resulting in detrimental effects on our linguistic landscape. As conservationists strive to protect the natural environment, linguists, educators and community leaders must also take action to preserve our sociolinguistic heritage.

This presentation examines these themes through a case study of Hakka, a minority language both within its native Greater China and among the Chinese diaspora. Drawing on linguistic examples, I first highlight some distinctive features of Hakka compared to other Chinese varieties. Applying a sociolinguistic lens, I then analyse Hakka's precarious position, comparing its status in the Hong Kong metropolis with that in the UK's Chinese community. This dual focus reveals how globalisation both threatens and potentially facilitates heritage language maintenance.

The case of Hakka exemplifies the dynamics of language hierarchies in globalised contexts. In Hong Kong, the once-vibrant Hakka language has undergone significant decline over the last half century amid institutional neglect. Speakers have largely shifted to Cantonese – the societal lingua franca; more recently, Hakka has been overshadowed by Mandarin, the rising national standard. In contrast, among British-Chinese communities, pockets of Hakka speakers have experienced intergenerational transmission of the language, particularly in households with grandparents, due to reduced competition from dominant Chinese languages, although competition with English, the societal host language, remains. This divergence highlights how diaspora contexts can create protective spaces for minority languages, even as British-Chinese community schools offer only Cantonese and Mandarin heritage language education, reflecting globalised hierarchies.

Yet, digital globalisation now adds new dimensions, presenting unexpected opportunities for minority language awareness through social media and digital platforms, and facilitating connections between minority speakers. In Hong Kong, supported by these technologies, recent movements for intangible heritage preservation are sparking renewed interest in Hakka and other minority languages. Hakka advocates are utilising these platforms to share learning resources, build local networks, and elevate the language's visibility. These developments could inspire similar revivals in diasporic settings like the British-Chinese community.

To harness this momentum, innovative approaches to heritage language maintenance should work with, rather than against, globalised realities. These include community-driven initiatives that promote minority heritage education alongside majority heritage language programmes, even in the absence of top-down policies, and fostering intercultural exchanges between Hakka



communities worldwide. Heritage language maintenance in today's interconnected world ultimately requires both local community commitment and smart engagement with global networks. This approach applies not only to Hakka but to other minority languages facing endangerment, provided action is taken before language endangerment becomes too advanced to be reversed. In this context, the interplay between globalisation and deglobalisation points to the importance of local efforts to preserve linguistic and cultural diversity.

Keywords: minority language endangerment, heritage language maintenance, sociolinguistic landscape, Hakka Chinese



The Role of English as a Lingua Franca in Teacher Talk: Pedagogical Beliefs and Practices

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Abstract:

English as a lingua franca (ELF) has become an increasingly prominent part of English as a foreign language teaching contexts such as Japan. However, considering that 99% of the population in Japan share the same L1, is ELF a relevant concept? This mixed methods study investigated how teachers modify student-directed speech and whether they follow ELF principles of communicative accommodation and translanguaging. Through examining the teacher talk of experienced educators, best teaching practices can be established. In this study, 19 public junior high school teachers and 19 English speaking non-teachers recorded dialogues in scripted, free-structured, and free-response scenarios to examine how teaching experience affects teacher talk. First, the speech rate of the participants was measured across the three types of recordings. Next, a text coverage percentage was calculated by comparing the texts to a list of vocabulary the target learners would have been exposed to in compulsory English classes. Participants also completed a Likert scale questionnaire with 14 speech modification strategies (e.g., the use of repetition, stressing intonation patterns, avoiding assimilations and contractions) to gauge how willing they would be to make adjustments to their natural way of speaking in order to be better understood by L2 learners. The results of the teachers and non-teachers were compared across these three measurements. Teachers spoke significantly slower, and while the rate of speech of non-teachers increased the less structured the dialogue was, it slowed the more unstructured the dialogue was in the case of the teachers. Teachers made lexical choices fine-tuned to the English proficiency of their learners, giving their speech a 97.6% lexical coverage compared to the 92.5% of the non-teachers' speech. The results of the Likert scale questionnaire showed no significant difference in the willingness of both teachers and non-teachers to accommodate L2 learners using speech modification strategies, suggesting that teachers are better able to control their output to reflect their willingness to accommodate. Semi-structured interviews with the teachers revealed the speech modifications they made were based on their teaching experience and knowledge of their learners' proficiency. Teachers prioritized intelligibility over native-like pronunciation, and made use of linguistic, semiotic, strategic, and material resources to facilitate communication in line with ELF principles. Although Japan's government prescribed an all-English classroom policy, the teachers used the students' L1 strategically to ensure that the learners were exposed to level-appropriate comprehensible input. The session includes suggestions for how to incorporate ELF principles into teacher-training programs.

Keywords: English as a lingua franca, teacher beliefs and practices, speech modification, willingness to accommodate



Examining Second Language Learning Environments and Their Impact on the Motivation of Migrants

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Abstract:

This case study utilized Q methodology to examine the Japanese as a second language learning motivation of three L1 English-speaking long-term residents of Japan. The L2 motivational self system (L2MSS) was used as a framework to explore the influence of the ideal self, ought-to self, and language learning environment on the participants' motivations to learn Japanese. The participants did a Q sort of 34 statements regarding their motivations to learn Japanese related to the constructs of the L2MSS, arranging the statements onto a grid in the shape of a quasi-normal distribution, with a range of values (+ 4 to - 4) to indicate the degree to which they agreed or disagreed with them. Post-sort interviews were conducted to provide context to the Q-sorts in which the participants were asked to elaborate on the statements they felt most strongly about and the thought process behind the choices they made. The participants were also prompted to reflect on how their motivation had changed over their more than 15 years in Japan. The interviews revealed that despite having similar learner profiles (e.g., gender, length of time in Japan, extent of formal Japanese education, L1), the participants expressed different degrees of motivation for learning the language and reasons for doing so. While the three shared a connection through their friendship, the participants' careers and social networks led to divergent language learning environments. These individual contexts in turn led to different motivations for learning Japanese. The first participant was driven by his job; he utilized Japanese at work and recognized that career advancement would be facilitated by fluent use of the language. His social circle of multilingual speakers also gave him another outlet for using Japanese. The second participant was motivated by personal development; he wanted to be able to convey and understand more nuanced meanings. He also found intellectual pleasure in mastery of the language. The third participant was mostly concerned with potential embarrassment and loss of face through not being able to communicate in Japanese. He had little interest in integrating into Japanese society beyond what was expected of him at work, and communication with his partner utilized a mixture of English and Japanese. The three participants also discussed how their motivational trajectory had changed over their time living in Japan, and the impact of key life events such as promotion and marriage on their motivation to learn the language. In addition, several demotivating factors were identified, such as the belief that they would never be able to integrate into Japanese society, the intent to return to their home country, and an introverted personality. While the motivations of learners should be examined within the context of the individual and their environment, studies such as this can lead to a greater understanding of why a migrant may choose to engage with or avoid the L1 of the country in which they live. The findings are discussed with the aim of identifying the factors which affect the motivations of long-term residents of Japan to learn Japanese.

Keywords: second language learning, language learning environment, L2MSS, Q methodology



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Negotiating Cultural Transfer: A Case Study on Turkish and French Dubbing of Netflix's Emily in Paris

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Abstract:

Audiovisual Translation (AVT) has been drawing scholarly attention due to the proliferation of streaming platforms that offer subtitles, closed captions, audio description, and dubbing across multiple languages. Thanks to technological developments, the rise of video-on-demand (VOD) platforms has revolutionized the consumption of multilingual content and opened up new opportunities for research in Translation Studies (TS). Among emerging AVT modalities, it is possible to state that dubbing is regaining significant popularity. Netflix's Original Series entitled *Emily in Paris* (2020-present) provides us with an intriguing case study as it offers an opportunity to examine the nuances of dubbing in two distinct linguistic and cultural contexts: French and Turkish, a Western language and a non-Western language. Translators of the series seem to create a balance between preserving the episode's original meaning and making it suitable for different audiences. With dialogues in both French and English, this bilingual and hybrid production provides an unusual opportunity to examine cultural transfer in dubbing. This case study focuses on Season 3, Episode 2, entitled "*What is it all about...?*" (in English), "*Qu'est-ce que ça veut dire?*" (in French), and "*Ne olacak...*" (in Turkish). Including bilingual dialogues and references to both American and French culture, this episode exemplifies the complexities of cultural transfer. The primary focus of this study is to examine the dubbing strategies employed in both the French and Turkish versions of the episode. On the whole, this study demonstrates the challenges and culturally adaptive solutions involved in dubbing a bilingual series like *Emily in Paris*.

Keywords: Audiovisual Translation, dubbing, cultural transfer, domestication



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Benefits of Multilingualism and Globalisation in Languages: Evidence of Phonological Awareness among Learners in Tanzania

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Abstract:

Multilingualism, defined as the ability to use more than two languages, underscores the dynamic and intricate nature of language acquisition. Its cognitive advantages are increasingly recognised, including enhanced mental flexibility, improved problem-solving skills, and superior executive functioning. Beyond these cognitive benefits, multilingualism significantly influences social identity, fosters intercultural understanding, and informs language policy. As interactions among individuals from diverse linguistic backgrounds become more prevalent, it is crucial to comprehend the implications of multilingualism in our increasingly globalised world.

This study investigates multilingualism's impact within the globalisation framework, with a particular emphasis on phonological awareness as a crucial cognitive and linguistic outcome. Focusing on Tanzania—a nation characterised by its linguistic diversity, boasting over 150 ethnic languages—the study examines how multilingual learners navigate complex language systems amidst the dual pressures of globalising forces that favour dominant languages such as English and Swahili, as well as local initiatives aimed at preserving ethnic linguistic identities. In this setting, multilingualism is a facilitator of global communication and a protector of linguistic diversity.

The research encompasses 104 secondary school students, categorised into three groups: bilinguals (Swahili-English), trilinguals with a Bantu first language (Haya), and trilinguals with a Cushitic first language (Iraqw). Participant selection procedures involved proficiency tests in English and Swahili and additional tests for ethnic languages for trilingual groups using CEFR-based proficiency assessments, as well as questionnaires to gather information about their language backgrounds.

The data collection process involved conducting phonological awareness tasks in both Swahili and English; the study explored how language repertoire and the first language (L1) typology influence performance in areas such as syllable awareness, phoneme manipulation, and error identification.

The findings reveal that trilingual learners, particularly those with typologically diverse linguistic backgrounds, exhibit superior phonological awareness and enhanced cognitive flexibility compared to their bilingual counterparts. Notably, learners with Iraqw as their L1 outperformed those with Haya on several tasks, underscoring the impact of L1 structural



complexity and linguistic distance on the processing of L2 and L3. Furthermore, the results indicate that while Swahili's regular orthography and syllable structure facilitate higher performance across all groups, multilingual learners demonstrate greater adaptability when tackling the phonological irregularities of English.

In conclusion, the study asserts that multilingualism in globalised linguistic contexts enhances metalinguistic awareness and executive functioning and equips learners with essential tools for success in intercultural communication and cognitively demanding environments. These findings carry significant implications for language education policies and the sustainability of global linguistic diversity, advocating for inclusive multilingual frameworks that recognise the pedagogical, cultural, and cognitive value of linguistic variety.

Keywords: multilingual mentoring, primary schools, early language learning, intercultural understanding



Rethinking the Purpose of Foreign Language Study in the AI Era

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Abstract:

Globalisation has driven a demand for people who can speak more than one language and, in many countries, has mandated the study of foreign languages at school, especially international lingua francas like English. Migration has also increased the variety of languages spoken in schools, workplaces and wider communities and given rise to support initiatives like EAL and innovative instructional approaches like translanguaging.

At the same time, the number of students voluntarily choosing to study foreign languages formally has dropped dramatically – especially in English-speaking countries – and we are seeing a growing push-back in many parts of the world against diversity and internationalism. Technological developments – specifically smart phones, online digital translation services and AI chatbots – offer us the ability to communicate with ever increasing fluency in a wide array of languages, apparently rendering the study of foreign languages redundant. Furthermore, nearly 40% of the world's languages are in danger of extinction by the end of the century – primarily as a result of globalisation.

How are we to make sense of these two opposing forces on language, both of which are the result of globalisation? The time has come to rethink the purpose of foreign language study, especially in the light of the AI tools we now have at our disposal.

We have generally assumed that language is all about communication and that the purpose of studying a foreign language is thus to acquire the ability to communicate with speakers of that language. I have studied French, German and Chinese to high levels of proficiency, but today - with the aid of my smart phone - I can speak more fluently in Vietnamese (which I have never studied) than I can in any of those languages. So were the years I spent in foreign language study wasted? If they were not, then clearly their value lies somewhere other than in my ability to communicate.

In my experience, learning foreign languages has taught me less about “them” and more about “me.” Different languages have opened my eyes to alternative ways of looking at my own situation. This has led me to realise that a language is first and foremost a means of thought and only secondarily a means of communication. And it makes a difference which language we use to think with. Recent research into bilingualism has begun to demonstrate how people feel, think and act differently when they operate in different languages.

Human sensory hardware is only able to detect a fraction of the data available in the environment around us. Our brains must then select what we deem to be significant from the data that we have detected, before interpreting that filtered data. This means that we respond not to reality but to our brain's reconstruction of reality based on its interpretation of the limited data it has selected from the narrow band of data points it has. Our brains use the language or languages we know in order to do all of this, and there is growing evidence to support the theory that our brains come to different conclusions depending on which language or languages they use. We might say that different languages are different human thought algorithms.



This means that the greatest value of studying foreign languages is not being able to communicate what we already know to others; it is rather in discovering things that we do not know by looking through others' eyes and following others' thought processes. This skill is key to broadening our imaginations, to innovation, to problem-solving and to relationship-building, whatever means we may ultimately use to communicate with others. Anyone can acquire this skill using the AI tools that are available to us. But to do so, we must first be willing to reframe the purpose of language study and of the language programmes we offer.

Keywords: foreign languages, cross-cultural collaboration, diversity, education



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Cultural Adaptation of Foreign Students: Case Study of Iranian Students in Vienna

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Abstract:

The pivotal role of language and culture in intercultural communication and its roots in applied linguistics (Kramsch 2014), motivated me to conduct transdisciplinary study on the challenges faced by Iranian students in Austrian society. In the Austrian context, integration plays a crucial role in the country's immigration policy. Consequently, language and culture serve as instruments of power. Furthermore, Iranian students' different ethnic backgrounds and mother tongues motivated me to investigate how these differences may influence their adaptation process within Austrian society. Employing a Constructivist Grounded Theory (Charmaz 2006) allowed me to explore the primary challenges, the influential factors on the challenges, consequences of their faced challenges, and some strategies to overcome the challenges. To conduct this study, I collected data from focus groups with Iranian and Austrian students and individual interviews with students and experts.

Moreover, considering the critical nature of the challenges and different aspects of power relations, as well as discussing ideological and identity issues, I used critical discourse analysis (CDA) (Reisigl & Wodak 2001) to support my analyses.

I intend to present the conclusive findings of my research at this conference. I will focus on how students' attitudes to cultural differences develop aspects of their sociocultural identities. Furthermore, the study's findings demonstrate that the significant influence of academic culture on the varied experiences of students across diverse educational environments. This academic culture is evident across multiple levels, including academic degrees, disciplines, and institutions. In this conference, I will discuss culture from two perspectives: the traditional concept of culture and the small culture, specifically academic culture in this study.

Keywords: Constructivist Grounded Theory, attitude to cultural differences, developing identity, academic culture.



Practical Application of VR Virtual Environments in Medical Interpreter Training

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Abstract:

This study aims to develop, implement, and evaluate practical and immersive virtual reality (VR)-based training materials specifically designed for learners of medical interpreting. With the increasing demand for qualified medical interpreters in multilingual healthcare environments, there is a growing need for effective training methods that can bridge the gap between classroom learning and real-world medical encounters. To address this need, we created a virtual clinical environment that closely replicates real-life healthcare scenarios, such as doctor-patient consultations. This immersive setting allows learners to actively engage in simulated interpreting tasks that mirror the complexity, pressure, and unpredictability of actual clinical situations.

The VR-based materials were developed with input from experienced interpreters, and language education experts to ensure both linguistic accuracy and clinical authenticity. These materials were designed for flexible use: as self-study resources for independent practice, and as structured instructional tools for use in university-level medical interpreting programs. Learners could access the VR simulations through internet, making the training accessible even in remote or resource-limited settings.

During the implementation phase, participants were asked to perform interpreting exercises in a virtual clinical encounter. This included health check-ups with medical device such as CT, MRI. The participants' interpretation performances were recorded and collected online via a secure system, allowing for detailed analysis of linguistic accuracy. The data collected included audio recordings, transcripts, which were used to assess the learners' progress and identify common challenges in interpreting performance.



This paper reports on the practical integration of the VR materials into educational settings and evaluates their effectiveness. The findings reveal that the immersive nature of VR enables learners to acquire practical interpreting skills. Exposure to lifelike medical dialogues helps learners internalize specialized vocabulary, improve their listening and memory retention skills, and build confidence in managing challenging interactions under time constraints.

Furthermore, the controlled yet realistic VR environment provides learners with the opportunity to make mistakes and receive feedback without the risk of harming actual patients. This feature encourages a more active and fearless approach to learning, which is especially important in high-stakes medical settings where accuracy and clarity are critical. Unlike static role-playing exercises or pre-recorded materials, the dynamic nature of VR simulations allows for adaptable scenarios that can be tailored to different levels of learner proficiency.

In conclusion, this study demonstrates that VR-based training offers a promising and innovative approach to enhancing the education of medical interpreters. By combining technological immersion with pedagogical structure, the VR materials support learners in developing the linguistic competence needed for effective communication in healthcare settings. The results underscore the value of incorporating VR technology into interpreter training curricula, and suggest that such tools can serve as a powerful supplement to traditional teaching methods. Future research will explore longitudinal impacts, cross-linguistic applications, and the scalability of VR training in diverse educational and clinical contexts.

Keywords: medical interpreting, VR education, virtual simulation, interpreter training



Equivalence as a Historically Constructed Fiction: A Case of Bowra and his Translation of Buddhist Concepts in *Honglouloumeng*

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Abstract:

This study aims to explore the historically constructed nature of equivalence, a core concept in translation studies which defines the translational relation between a source text and a target text in terms of correspondence. The relation is described by Anthony Pym, though in a critical tone, as one of “equal value”, i.e., something we say in one language can have the same value as its translations into other languages. Since Jakobson’s famous discussion of the concept in 1959, equivalence has been an invaluable tool in both translation theory and teaching. Some scholars hold that equivalence exists prior to the act of translation, and for a period, some even argue that without equivalence translation would not be possible. However, the idea of equivalence faced significant criticism from later scholars, particularly structuralists, who dominated discussions on the topic during the second half of the twentieth century. Central to structuralism is the belief that different languages form distinct systems since they express different views of the world, thus no words will ever be completely translatable out of their language system. In this way, it denies the existence of equivalence in the sense of complete “equal value” between languages. While structuralists have offered profound insights into the concept of equivalence, as Pym notes, this has not prevented translators from continuing to seek equivalence in practical translation endeavors. Instead, they turned to seek a middle ground by aiming to achieve equivalence on certain levels—whether in form, meaning, or function—where the translated text could reflect the same value as the source text. More recently, however, this understanding of equivalence has been further contested within translation studies. The idea of equivalence as a historically contingent phenomenon and socially constructed fiction has gained increasing recognition from scholars such as Lydia H. Liu, Mary Snell-Hornby, Peter Burke, Anthony Pym, Haun Saussy, and James St André, among others, who emphasize its significance for facilitating communications between cultures, while simultaneously acknowledging its potential risks of fostering cultural misunderstandings and stereotypes. In line with this view, the research examines the early formation of equivalence between Chinese and English by early British sinologists in the nineteenth century when the global expansion of British Colonialism and imperialism had fostered direct cultural and linguistic exchanges between China and Britain for the first time in history. The research centers on one such significant sinologist, Edward Charles MacIntosh Bowra (1841-1874), and his translation of *Honglouloumeng* 红楼梦 (*Dream of the Red Chamber*, or *The Story of the Stone*, 1791-2), the most renowned Chinese classical novel authored by Cao Xueqin 曹雪芹, which has been repeatedly translated into English since the nineteenth century. It specifically



investigates his translation of those Buddhist terminologies such as *kong* 空 (emptiness) and *se* 色 (form), which permeate the novel and collectively articulate its overarching religious themes, examining how the equivalents he constructed both reveal and distort the cultural and spiritual dimensions of the Buddhist concepts in the original. Additionally, by comparing his translations with those of subsequent translators, such as Henry Bencraft Joly (1892), David Hawkes (1973), and the couple Yang Hsien-yi 杨宪益 and Gladys Yang (1978), the study highlights how equivalents constructed between languages could evolve over time, particularly in response to deepening cultural exchanges between China and Britain. The retranslation process, the study argues, enables translators to approach a complete understanding of the source text, though such completeness remains ultimately unattainable.

Keywords: equivalence, translation, Sinologist, *Honglouloumeng*, retranslation



Exploring Semi-interactive Post-editing for Literary Translation

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Abstract:

This dissertation project investigates semi-interactive post-editing (SIPE) as a novel mode of human–computer interaction in literary translation. SIPE involves post-editing a machine-generated first draft of a literary translation using the interactivity function offered by the neural machine translation engine DeepL. The study assesses the viability of SIPE as an alternative to traditional post-editing (PE), which is typically carried out in Word, and examines whether SIPE allows literary translators to engage more creatively with the machine and maintain their individual style and voice.

This research presents findings from an ongoing empirical study. To the best of the author’s knowledge, it is the first study to examine SIPE of literary texts as a distinct form of human–computer interaction and to directly compare it to traditional PE. It focuses on two short stories by 19th-century American author Willa Cather, “A Singer’s Romance” and “The Affair at Grover Station,” which were translated from English into German using DeepL. Four professional literary translators post-edited two excerpts (870 and 892 words) in two conditions: (1) SIPE using the DeepL interface, and (2) traditional PE in Microsoft Word.

The study is grounded in a cognitive translation studies framework and adopts a process-oriented research design that combines both quantitative and qualitative methods. Data were collected through screen recordings, keystroke logging, think-aloud protocols, and post-task interviews. Post-editing effort is examined across its three commonly studied dimensions: temporal, technical, and cognitive.

Keywords: semi-interactive post-editing, post-editing, literary machine translation, machine translation



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Multilingual Mentoring in Primary Schools: A Model for Early Language Learning and Engagement

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Abstract:

The Curriculum for Wales (CfW), a national curriculum reform aimed at developing skills, equity, and global citizenship, now mandates the earlier introduction of International Languages in all Welsh primary schools. This marks a significant shift in approach, emphasising early exposure to languages and cultures as essential to developing globally aware, socially responsible learners. Amid a long-term decline in language study at secondary level, this renewed emphasis is both timely and ambitious.

To support this vision, the Multilingual Mentoring Project (MMP) was launched in May 2024 to promote engagement with languages and cultural diversity among primary learners. Building on a decade of success in secondary schools through mentoring initiatives led by the MFL Mentoring project, this project explored how the mentoring model could be adapted for younger learners.

In autumn 2024, the programme was piloted in six Cardiff primary schools. Trained university student mentors led a combination of whole-class workshops and small-group sessions with Year 5 and 6 pupils, aiming to build curiosity, motivation, and intercultural awareness. The sessions used carefully designed resources to support progression in language awareness and cultural understanding. Evaluation included a baseline survey completed by 341 pupils and follow-up feedback from learners, mentors, and teachers.

Findings highlight the potential of creative, interactive mentoring to influence learner attitudes and support broader curriculum aims, including oracy, critical thinking, and intercultural understanding. Reflections from mentors and teachers also underscore the value of school–university collaboration in enriching educational experiences and advancing early language learning.

Keywords: multilingual mentoring, primary schools, early language learning, intercultural understanding



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The Influence of Foreign Accent on Politeness Perception in French as a Foreign Language (FLE)

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Abstract:

This study explores the influence of foreign accents on the perception of politeness in French as a foreign language (FLE), with a particular focus on the impact of intonation in French requests. Given that Russian speakers are sometimes perceived as "impolite", this research compares the perception of politeness in requests made by Russian and Spanish speakers. According to Brown and Levinson (1987), daily interactions constantly threaten the "face" of interlocutors, particularly through face-threatening acts (FTAs). To manage this threat, speakers use politeness strategies, including mitigation techniques. One typical mitigation strategy involves framing a request as a question, which presupposes the use of interrogative intonation. Canepari (2017) highlights that Russian speakers often use a bell-shaped intonation (rising and then falling) for questions, while French speakers favor rising intonation, perceived as less conclusive. This contrast may influence the perception of politeness. This qualitative study involved three Spanish-speaking and three Russian-speaking participants who were recorded reading requests in French in contexts requiring varying degrees of politeness, based on criteria defined by Brown and Levinson (1987). These recordings were evaluated by native French speakers (N=21), who rated the perceived politeness of the requests on a Likert scale (1=very impolite to 5=very polite). The results revealed no significant differences between the Spanish-speaking and Russian-speaking groups. However, a correlation was observed between language proficiency and perceived politeness: the higher the participants' proficiency level, the higher the politeness judgements. Additionally, evaluators' comments underscored the importance of phonological features, particularly intonation, which was mentioned in 30% of the responses.

Keywords: accent, politeness, pragmatics, intonation, FLE, prosody



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Global Exposure and Progressive Values: A Study in Taiwan

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Abstract:

This paper examines the impact of globalization on individual value orientations, focusing on non-traditionalism—defined as a rejection of conventional social norms—and risk taking, understood as a willingness to engage in behaviors that deviate from established norms. Drawing on cross-sectional survey data from national social surveys conducted in 2008 and 2018, we assess how international travel, intercultural contact, and foreign media consumption relate to these value dimensions. The regression analyses reveal that global exposure is positively associated with both non-traditionalism and risk taking, though the effects are more robust and consistent for risk taking. Individuals with experience traveling to Asia or Western countries exhibit significantly higher levels of risk taking, particularly in 2018. Similarly, English proficiency and consumption of Western movies consistently predict greater risk-taking tendencies across both waves. These findings suggest that global engagement encourages behavioral openness and a greater tolerance for non-conformity. The effects on non-traditionalism, while present, are more selective. Travel to Europe and North America shows a positive association with non-traditionalism in 2008, though this effect diminishes by 2018. Watching Western sitcoms and having acquaintances from Western countries are also positively related to non-traditionalism, especially in 2018, indicating that interpersonal and media-based global contact may contribute to value change over time. However, exposure to Asian culture through travel or media shows weaker and less consistent associations. Control variables further illuminate these dynamics. Age is negatively associated with both non-traditionalism and risk taking, indicating that younger individuals are more likely to adopt global or progressive values. Education and English proficiency are positively related to both outcomes, suggesting that cognitive and communicative resources facilitate openness to global influences. Gender differences are observed in risk taking, with women reporting significantly lower levels than men. In sum, the findings suggest that globalization promotes both value liberalization and behavioral flexibility. While the impact on non-traditionalism is evident but somewhat variable, the link between global exposure and risk taking is strong and consistent. These results underscore the role of cross-border experiences and cultural flows in shaping individual values and behaviors in a globalizing world. They also highlight the importance of distinguishing between different types of value change when assessing the cultural consequences of globalization.

Keywords: global exposure, value orientations, traditionalism, cultural consumption



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Boosting L2 Speaking Confidence with AI: Using Gliglish for Personalised, Real-World Practice

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Abstract:

Anxiety, lack of confidence, and limited practice opportunities – whether due to reduced contact hours or challenges in finding tandem partners – often make speaking the most challenging skill to master in foreign language acquisition. AI-driven tools offer new ways to enhance speaking proficiency through real-time, interactive experiences tailored to individual learners.

This presentation introduces Gliglish, an innovative AI-powered tool designed to support language learners through voice-based conversation practice. Unlike traditional digital language-learning tools, Gliglish engages users in spontaneous, close-to-natural dialogues while providing immediate feedback on grammar, vocabulary, and sentence structure.

Key features include its ability to simulate diverse conversations across 40 languages and its voice-only input, requiring students to actively speak. To reduce anxiety and facilitate smooth practice, Gliglish offers an inbuilt translation tool, structured prompts, and adjustable audio speed settings. Additionally, it personalises learning by adapting to users' responses, generating dynamic follow-up questions, and allowing learners to focus on topics relevant to their needs and interests.

The presentation will demonstrate Gliglish in action, highlight its features, and explore how it can complement both formal instruction and independent learning with varying degrees of tutor involvement. Drawing on feedback from students studying Russian and German at the Universities of Aberdeen and Birmingham (CEFR A2–B2), we will show how Gliglish was integrated into their speaking practice and how it helped boost their confidence in everyday conversation.

Concrete examples will illustrate how Gliglish can be introduced to learners, incorporated in both classroom activities and independent study, and can be used by tutors to offer more personalised and detailed feedback.

We will also address limitations such as the 10-minute daily usage cap and the lack of pronunciation feedback, offering practical solutions to mitigate these issues.

As digital learning tools continue to evolve, Gliglish offers an innovative step toward more personalised and accessible support for speaking practice. Building on practical experience, this presentation encourages participants to consider how such tools can be integrated meaningfully into their own language teaching contexts.

Keywords: multilingual mentoring, primary schools, early language learning, intercultural understanding



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Using Telecollaboration to Mitigate Intercultural Misunderstandings: A Multimodal Discourse Analysis of Sino-American College Students Virtual Exchange

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Abstract:

In the aftermath of the COVID-19 pandemic, global education has witnessed a paradigm shift toward digital engagement, with virtual exchanges emerging as a pivotal mechanism for fostering intercultural learning. A notable surge in Sino-American virtual exchanges reflects the potential of using telecollaboration to bridge educational and cultural divides between the two countries. Telecollaboration is considered as one of the main tenets of an intercultural turn in language education. It aligns with the intercultural competence model, which comprises three intertwined aspects that generate critical cultural awareness: attitude, knowledge, and skill. Telecollaboration provides opportunities to intercultural communication, yet it also presents challenges: deficiencies in any dimension may cascade into misunderstanding, especially in online communication where paralinguistic cues are limited. Based on the intercultural competence model, this study utilized multimodal discourse analysis to investigate the use of telecollaboration in mitigating intercultural misunderstandings between Chinese and American college students.

The participants were 25 first-year English majors from a Chinese teachers' college and 20 undergraduate students from a U.S. public university. The Chinese and the American participants were randomly grouped into 5 mixed groups, with 5 Chinese and 4 American students in each group. All the groups engaged in a 16-week telecollaboration project, designed to foster cross-cultural understanding. The project integrated diverse communication activities, including Zoom meetings, Padlet discussions and email exchanges, focusing on culture-related topics chosen by the participants. The data were collected from weekly 1-hour Zoom meetings (15 hours total; 127,260 transcribed words) documenting screen-sharing activities and paralinguistic cues, supplemented by asynchronous Padlet discussions (592 posts, 36,496 words) with emoji usage analysis, three email cycles (116 emails, 44,428 words), and weekly reflective journals (60,750 words) about self-reported cultural challenges and learning experiences. Iterative NVivo coding of attitudinal, knowledge-based, and skill-related dimensions identified recurrent misunderstanding patterns, while AntConc corpus analysis mapped linguistic ambiguities. Discourse analysis results revealed a marked reduction in misunderstandings over time. synchronous multimodal negotiation (e.g., real-time screen annotations) resolved task-related



ambiguities by contextualizing cultural references, whereas asynchronous emoji-text pairings and reflective writing reduced affective mismatches by fostering meta-cultural awareness. Multimodal exchanges, such as video conferencing and Padlet discussions, enabled participants to progressively clarify intentions through nonverbal cues (e.g., emojis, gestures) and explicit verbal explanations, leading to fewer instances of such misunderstandings in later stages.

The findings underscore telecollaboration's efficacy in strategically sequencing

visual, textual, and paralinguistic resources to preempt and repair intercultural misunderstandings, offering pedagogical insights for optimizing virtual exchange designs in higher education. By integrating asynchronous and synchronous platforms, educators can create spaces for iterative dialogue, where students actively reinterpret cultural norms and co-construct shared understanding.

Keywords: telecollaboration, intercultural misunderstanding, multimodal discourse analysis



Enhancing Pre-service English as a Foreign Language Teachers' Intercultural Communicative Effectiveness through Collaborative Online International Learning

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Abstract:

Under the background of globalization, promoting intercultural communicative effectiveness (ICE) has become an urgent task for foreign language teaching, especially among pre-service EFL teachers. Collaborative online international learning (COIL) programs have been regarded as a means of providing learners from different cultural backgrounds with intercultural learning experiences. However, study on whether such programs contribute to the development of ICE remains limited. To bridge the gap, this study investigates the effect of COIL on the development of pre-service EFL teachers' ICE.

This study researched on a 10-week COIL program at a teachers' university in China. Forty eight pre-service EFL teachers were randomly assigned to an experimental group (n=24) and a control group (n=24). The experimental group collaborated online with 24 American undergraduate students through synchronous and asynchronous communication tools: Padlet, Zoom, email, and journals. Students from both sides formed intercultural teams on Padlet to explore self-selected cultural topics. Weekly Zoom meetings were held in which each group presented their topic and facilitated open discussions. Additionally, participants engaged in three rounds of one-on-one email exchanges on personal topics (e.g. hobbies, travel, family). To promote reflection, students submitted journals before the project, after each Zoom session, and at the end of the project. In the control group, the 24 participants were also divided into five groups and engaged in a teacher-led cultural learning program. The class met weekly for 90 minutes, beginning with group presentations on assigned cultural themes, followed by instructor-guided exploration. Students engaged in group discussions and comprehension tasks based on readings or video materials, and completed weekly written assignments analyzing cultural similarities and differences between Chinese and American cultures.

A mixed-method approach was adopted in data analysis. Guided by the Intercultural Effectiveness Scale, the ICE level of the experimental group and the control group were measured before and after the project, and analyzed using independent and paired-sample t-tests. Qualitative data, which included 2,056 transcribed Zoom utterances (16,448 words), 250 Padlet posts (6,879 words), 97 email exchanges (77,600 words), and 72 reflective journals (34,000



words), were thematically analyzed to identify indicators of ICE development.

Results showed that the group involved in online communication activities significantly outperformed the control group in developing ICE, particularly in interaction management, message skills, identity maintenance, and behavioral flexibility. Notably, beyond measurable gains in intercultural communicative effectiveness, the COIL experience provided valuable pedagogical insights for pre-service EFL teachers, who had not yet engaged in real-situation teaching, with preliminary models and inspiration for designing culturally responsive learning environments in their future professional practice.

Keywords: intercultural communicative effectiveness, collaborative online international learning, pre-service EFL teachers



‘What Does it Take to be Employable Here?’ Intercultural Negotiating of Employability Among International Students in the UK

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Abstract:

This article examines how international students from Global South countries negotiate employability in the UK through language, identity work, and intercultural adaptation. Drawing on qualitative interviews with students from six countries, the study explores how participants navigate high-stakes career environments by recalibrating their self-presentation, language use, and strategic timing. Rather than treating employability as a fixed set of skills, the paper frames it as a relational, discursively constructed process shaped by cultural habitus and institutional norms. The findings identify four key trajectories: linguistic recalibration, hybridised self-presentation, temporal misalignment, and policy-responsive adaptation. The article highlights both student agency and structural constraints, contributing to non-essentialist understandings of intercultural experience. It advocates for more responsive support systems that move beyond deficit-based framings of international students. This perspective offers insight into how language and power shape visibility, legitimacy, and opportunity within transnational higher education contexts.

Keywords: international students; employability negotiation; reflexive practice; cultural habitus; non-essentialism; language and power



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Part 2

Full Papers (double blind peer reviewed)



Blending Identities in the Age of Globalization: A Conceptual Blending Theory Perspective on Moroccan Youth Culture

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Abstract:

Intercultural communication functions as a foundational element for shaping both personal identities and societal identities in the interconnected universe of globalization. Digital platforms enable rising interaction between worldwide influences and traditional heritage leading young individuals to combine diverse cultural conceptual areas. This paper uses Conceptual Blending Theory (CBT) to study how Moroccan youth blend their identities through digital settings and explains the underlying mental operations. The research examines the self-expression methods Moroccan social media users create by adopting elements from Arabic, Tamazight, French and English linguistic systems. The research expands its analysis to explore identity blending practices between Moroccan youth and other countries that include France and Turkey. This study examines Moroccan social media discourse to reveal how local cultural influences get integrated cognitively with global elements to develop fresh social meanings. The research examines how global youth combine cultural elements through coherent communicative systems as they handle globalization. The paper demonstrates that evaluating these mental processes leads to a better grasp of how language combines with identity and world connectivity. Research findings establish the essential role of CBT to understand modern intercultural dialogue and provide valuable principles for educational development and digital communication skills and international partnership activities in the present century.

Keywords: Conceptual Blending, globalization, multilingualism, intercultural communication

1. Introduction

Globalization drives fast changes in Morocco's national cultural context because of its multi-directional language development. The symbolic nature of languages goes beyond transmission because it serves as a tool for people to communicate their cultural expression while forming new identity coalitions. Youth identities in Morocco develop through the collision of Arabic with Tamazight as well as French and English languages because of historic colonial influence and today's international currents (Abdellatif El Moutadayene, 2022). Conceptual Blending Theory (CBT) provides a strong method for studying how people synthesize cultural and linguistic elements to build new interpretations in this particular environment. According to CBT explains how people utilize multiple mental spaces



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in their minds to both develop and share new ideas. The analysis of intercultural communication usually involves these mental spaces which tightly relate to separate cultural frameworks alongside linguistic systems. Digital media showcases emergent structures such as new cultural identities and hybrid expressions and fused ideologies because global and local elements continuously clash (Coulson & Pascual, 2020).

This research describes the ways through which Moroccan youth construct conceptual blends on Instagram and TikTok alongside YouTube. The research analyzes Moroccan user identity formations based on the blend of regional cultural elements and worldwide expressions to identify similarities with French and Turkish cultural integration processes. The study explores both mental processes and communication patterns through which young people in multiple language communities experience and practice globalization.

2. Literature Review

The study of language interaction with culture and identity remains the main focus of sociolinguistics together with intercultural communication research during periods of globalization and multilingualism. Conceptual Blending Theory (CBT) is now widely used for understanding how people unite different mental spaces from language-based sources with cultural experiences and social circumstances to develop new meanings alongside mixed identities (Hind SETTOU & AOMARI, 2024). The theory proves highly valuable for studying conditional meaning creation through the combination of various cultural contexts in multilingual settings.

According to CBT theory people use unique "mental spaces" while communicating including native cultural elements as well as foreign language usages and social media discourses which they combine to generate complete ideas (Jebbour, 2019). Speakers from multilingual settings enable meaning creation through hybrid communication methods that emerge between cultures while preserving social context. CBT provides an effective method for understanding identity negotiation because these mental constructs bring together cultural values together with social roles and political weights.

Morocco's linguistic environment combines four primary languages which consist of Darija Moroccan Arabic and Tamazight Amazigh languages and French together with enhancing usage of English. The combination of indigenous along with colonial and world languages in Morocco provides an excellent environment to study conceptual blending. Moroccan youth blend languages for practical purposes and to reflect their personal identities and resistance against societal norms (Iazzetta, 2023). People frequently use Darija-French code-switching primarily in urban environments to display their background as well as their family status or their adoption of modern perspectives.

Research conducted in Morocco about code-switching and language hybrid practices demonstrates the powerful symbolic meanings language holds. The colonial ties of French persist in the minds of Moroccans who connect it to academic splendor and professional depth (Khoumssi, 2020). The revival of the Tamazight language during recent times enables people to display their native ethnicity while celebrating cultural traditions. The youth population in Morocco has chosen English to represent global



modernity and digital culture since they watch content through platforms including TikTok and Instagram and YouTube (Knapton et al., 2021).

The research field about CBT applications to analyze Moroccan social life language and cultural code combinations remains underdeveloped despite existing academic work on Moroccan linguistic patterns. Sociolinguistic studies show which languages are selected while CBT explains the procedures underlying how speakers mix these components to develop hybrid cultural significations. Pot et al. (2018) implements CBT to investigate Moroccan digital discourse through which youth layer cultural indicators derived from traditional Arabic expressions and Islamic texts with western cultural references to generate humorous content along with critical analysis and social group solidarity.

Though CBT provides a powerful model of analyzing the process of such linguistic and cultural mixing processes in the mentalizing system, the question of how identity is manifested and performed on the digital landscapes needs an interdisciplinary investigation. According to Pot et al. (2018), cultural identity is not natural but it is an ongoing process of production and reproduction in the form of representation. This negotiation and re-negotiation are described as a vibrant domain of a social media platform (Mustapha Aabi, 2020). Social media encourages emerging linguistic creativity practices and the performativity of identity. They highlight how the youth is using language, images and digital device to portray complex identities. This is especially noticeable in multilingual communities, where code-switching and visual-symbolic mixing is not limited to any domain but rather considered a strategic resource in the processes of meaning-making. To elaborate further, concept of translingual practice elaborates our notions of communication to the extent wherein the users take upon themselves to utilize a complete semiotic repertoire comprising images, hashtags, music, and emojis to communicate cultural meaning. In this regard, Moroccan youth resort to linguistic and symbolic mixing to indicate a multiplicity of identities, which could be recognized at local and global levels.

This research develops an essential framework for understanding Moroccan youth social identity because it uses Conceptual Blending Theory to examine cultural trends specific to youth in global media environments. Young Moroccans express creativity through language which allows them to establish their position within a global environment through CBT's detailed perspective.

3. Methodology

3.1 Research design

An exploratory qualitative method serves this study because it enables researchers to discover new patterns that emerge when people create their personal interpretations from natural interactions. The study makes use of qualitative research methods to understand the processes through which people develop identity in challenging social contexts (Miller et al., 2023). Using CBT theory enables researchers to study both textual structures and meaningful content found within social media texts that include language with symbols and visual elements and contextual information.



3.2 Participants

The research selected participants through purposive sampling because they were all involved with multilingual and online cultural content consumption practices. Ten members of the Moroccan youth population (between the ages of 18 and 25 years old) participated in interviews between January and February 2025 for this study. These participants had different linguistic backgrounds with Arabic, Tamazight, French and English as their primary language usage. Ten university students from Rabat, Casablanca, and Marrakesh maintained regular usage of digital content on TikTok, Instagram, and YouTube platforms. The research participants received direct messages on social media then provide their voluntary agreement to participate. The study worked towards bringing participants from different linguistic backgrounds who actively discussed identity topics to show diverse views regarding code-blending methods.

3.3 Collection of data

Semi-structured interviews were conducted with 20 people, 10 members of the Moroccan youth and 10 university students between the ages 18 and 25 years old residing in metropolitan areas including Casablanca, Rabat, and Marrakesh. Participants were selected using purposive sampling to ensure a variety of linguistic origins, educational levels, and vocations. A range of multilingual experiences and identity conversations were recorded using this sampling technique (Salah Ben Hammou & Abdelaziz Kesbi, 2023). Interviews was place in the participants' selected language(s), allowing natural language mixing to happen throughout conversation. Each 30 to 60 minutes interview was recorded on audio with participant consent.

Aiming to gather knowledge on language use in daily life, language preferences in different contexts family, school, workplace experiences with code-switching, and opinions on cultural identity, the interview questions where Participants were also asked to reflect on the meanings they associate with different languages and how they combine these languages to more accurately express themselves (Dressman, 2019).

The research project obtained data from two distinct sources.

1. The research gathered 100 available TikTok and Instagram videos from November 2024 until January 2025. The selected videos made use of the hashtags “MoroccanVibes” “BerberQueen” “CasablancaStyle” “DarijaHumor”. The collected videos contained language mixtures and cultural elements such as religious phrases and traditional attires along with Western music.
2. The researcher conducted ten open-ended interviews in a combination of English French and Darija based on participant selection. The recorded interviews lasted between 30 and 45 minutes by participant consent. The research examined how people select their communication languages in addition to understanding their cultural ties and multilingual abilities together with their sense of dual identity.

Interview questions included:



1. How do you use Moroccan traditions and global trends (such as fashion, music or language) when creating your social media content?
2. Why do people choose to speak in Darija, French, English or a combination when speaking online through platforms such as TikTok and Instagram?
3. Could you talk about how your image is different, depending on where you share and the cultural aspects you choose in those places?

3.4 Data analysis

Researchers applied thematic discourse analysis principles to conduct their evaluation based on CBT concepts. Multiple stages made up the analytic process which followed certain important steps.

3.4.1 Transcription and coding

NVivo was used to analyze the interviews in the process of transcription and detection of themes. A deductive inductive coding procedure was adhered to. The original coding scheme was that based on Conceptual Blending Theory, in particular, the identification of input spaces, cross-space mapping, and emergent meaning. Inductive codes have arisen around such topics as platform-specific identity changes, religious-cultural blending, and worldwide style adjustment. The dataset provided in social-media was subjected to the thematic discourse analysis (TDA), which was not exactly multimodal, as it considered visual and textual fusion, paying attention to captions, hashtags, emojis, and side images as textual-semiotic composites. Multimodal discourse analysis (MDA) was taken into account; the framework of CBT pays more attention to cognition and linguistic processes, as opposed to multimodal sequencing. Therefore, TDA was found more affable with the major purpose of the study (SLIMANI & IGUIDER, 2024).

A TikTok video showing a user in a Moroccan djellaba singing American rap music was first assigned to this category.

- Input Space 1: Traditional Moroccan dress and culture
- Input Space 2: Globalized American hip-hop culture
- Blended space: A blended space emerges to create a new Moroccan-American urban identity.

Conceptual Blending Mapping

The researchers analyzed each post together with interview responses through CBT's four-space model.

1. Input Space 1 – Local cultural identity (e.g., Islamic phrases, Amazigh symbols)
2. Input Space 2 – Globalized or foreign influence (e.g., American slang, French fashion)
3. Generic Space – Shared communicative structure (e.g., youth vernacular, social media genre)



4. The Blended Space contains modern identity expressions that combine new terms with visual aesthetics.

The authors relied on the analytical method to identify when elements between input spaces matched metaphorically and symbolically while studying the outcome of these connections creating new meanings (Hind SETTOU & AOMARI, 2024).

3.4.2 Thematic patterns and interpretation

The data received an analysis through the CBT framework and resulted in five thematic patterns that represented most of the information.

- Fashion and Aesthetics: Fusion of Amazigh patterns with Western streetwear
- Linguistic Play: Use of multiple languages in a single sentence or joke
- Cultural Hybridity: Juxtaposition of religious content with pop culture references

Users employ digital activism through global discourse platforms (memes and satire) to generate local criticism of issues. The strategic selection of language enables users to show their allegiance to both worldwide and domestic social groups. The analysis of each theme adhered to the blending explanation model of CBT instead of simplifying the contents through code-switching analysis. A caption such as "Inshallah I glow up like Zendaya" was understood through CBT as a blended cognitive expression of Islamic hopes and Western pop culture stardom which created a new symbolic representation of personal growth aspirations.

3.5 Validation

The researcher used participant interview responses to validate the content analysis interpretations for greater trustworthiness. The participant stated "Using English slang means more about finding language that fits my feelings rather than being foreign." The study provided evidence about intentional language mixing which reinforced the superiority of CBT approaches beyond sociolinguistic theories (Farghal et al., 2023).

The analysis procedure fulfilled qualitative rigor standards by using member verifications for credibility and detailed contextual explanations for transferability and researcher reflexivity and clear analysis documentation for dependability (Eppe et al., 2018).

4. Results

The current section includes research findings which stem from examine social media text through discourse analysis and interviews with Moroccan youth. The analysis centers on brain-driven and social aspects of multicultural and multilingual fusion via Conceptual Blending Theory (CBT). The research results become enriched through a cultural contrast between Moroccan identity blending and youth cultural trends in France and Turkey.



4.1 Language blending patterns on social media

Social media data from 120 Moroccan TikTok and Instagram posts indicates that linguistic combination occurs regularly between Arabic, French and English languages. Social media users predominantly merged Arabic with French during their postings, seconded by Arabic-English, Arabic-Tamazight and French-English combinations. Social media interactions reflect three historical and present circumstances regarding Morocco: its colonial history and current school language use and its increased global visibility.

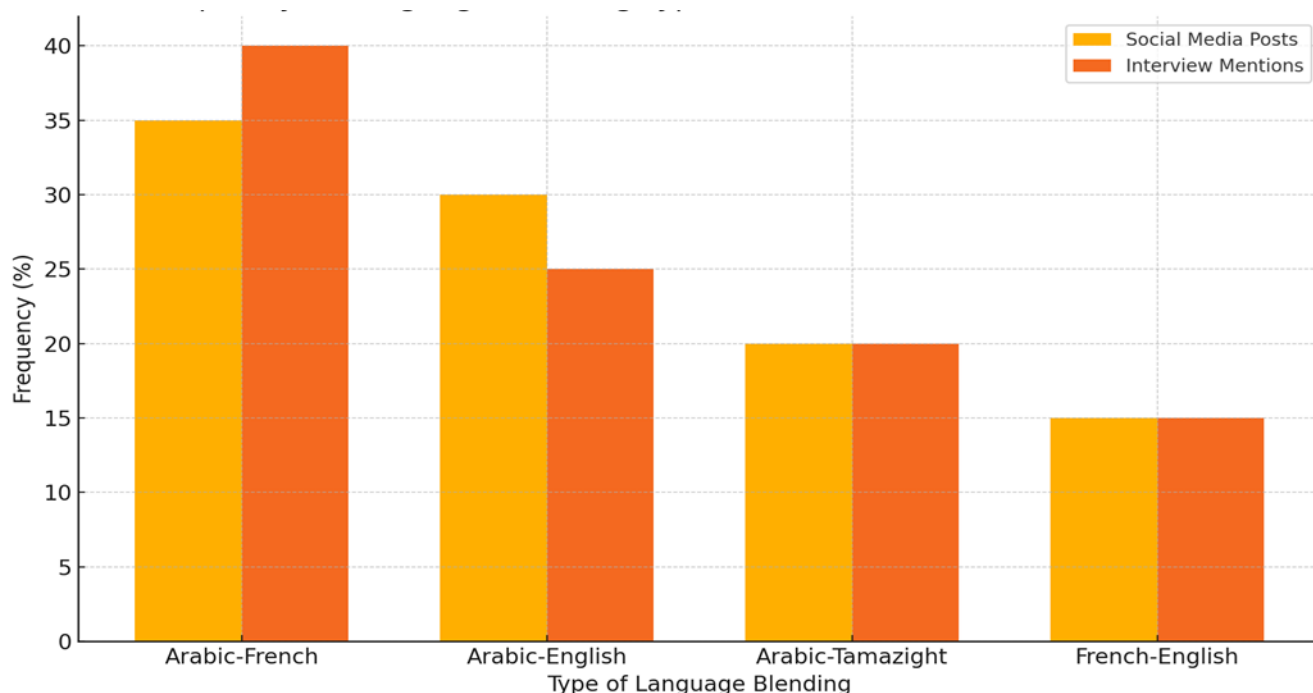


Figure 1. Frequency of Language Blending Types in Moroccan Youth Communication

One of Figure 1 presents the counts of blending types from social media content analysis combined with interview results.

Key Observations:

- Social media posts and interview responses demonstrate Arabic-French blending as the leading linguistic pattern which signals its transformation into everyday informal communication.
- Social media users opted for Arabic-English textual interactions at a rate of 30% although this blend ranked only at 25% in interviews thereby reflective of its symbolic symbolism for modern identity representation and cultural belonging.
- Every interviewee who identified themselves as Amazigh used Arabic-Tamazight linguistic combinations as a way to affirm their Amazigh ethnic roots.



- Urban youth who received education in both French and English began using this language combination in their speech.
- Language mixes between Arabic and various other languages show more than simple vocabulary combination since they incorporate cultural symbols together with social values and idiomatic expressions.

4.2 Themes of cultural identity from interviews

The research based on 20 Moroccan youth participants 10 members of the Moroccan youth and 10 university students (divided by between 18- and 25 years of age) in Casablanca and Rabat areas identified identity motifs through language usage patterns.

Table 1. Themes of Cultural Identity

Theme	Description	Illustrative Quote
Hybrid Identity	Youth expressed simultaneous affiliation with local and global cultures	"I speak French at school, Darija with friends, and English online—it's all me."
Cultural Authenticity	Use of Tamazight and Arabic reflected a desire to remain connected to roots	"My mom makes me speak Tamazight—it's who I am."
Modern Global Identity	English use was linked to pop culture, self-branding, and aspirations	"English makes me feel connected with the world."
Social Signaling	Code-switching used to signal group membership or social status	"When I post in French, it shows I'm educated."

Research reveals through these themes that language transcends its basic communication role to become an essential resource for identity formation and social interaction.

Cross-Cultural Comparison

The study analyzed Moroccan youth identity fusion through a comparison of communication methods against those employed by French and Turkish youth by using secondary research and selected discourse data.



Table 2. Cross Cultural Comparison

Cultural Context	Dominant Language Blend	Cultural Themes	Identity Expression Style
Moroccan Youth (Social Media)	Arabic-French-English	Tradition vs Modernity, Religious Identity	Code-switching, Visual memes
French Youth (Social Media)	French-English	Secularism, Youth Subculture	Sarcasm, Hashtag activism
Turkish Youth (Social Media)	Turkish-English	Nationalism, Westernization	Mixed scripts, National symbols

- The three cultures blend languages within their interaction but their core cultural motivations and mental frameworks operate differently.
- Through language blending Moroccan youth seek to connect their historic colonial relationships with present-day religious commitment while pursuing global interests.
- Young individuals in France use the English language to oppose standard political discourse and express their personal independence.
- Turkish youth combine visual and scripts when they integrate state values with global youth culture and demonstrate robust national-symbolic attachments.

Conceptual Blending in Practice

The identification patterns of Moroccan youth emerge from blending cultural spaces that include:

- Local tradition (Darija, Tamazight, religion),
- Institutional frameworks (French education),
- Global discourse (English pop culture, social media norms).

New integrated mental spaces formed from multiple input spaces allow youth to move between difficult social situations without falling into rigid categories. A video on TikTok uses Darija spoken with French slang terms while displaying imagery of Moroccan tea customs to show cross-space mapping (Abdellatif El Moutadayene, 2022).

The findings indicate Moroccan youth construct innovative methods to harmonize their multiple cultural ties through language as both mental and social connection means. The blended communication patterns they use represent their personal identity development as well as major social arrangements influenced by cultural globalization and educational norms and digital media trends.

5. Discussion

This paper illustrates how the young people in Morocco mobilise social media as both cognitive and cultural space to make hybrid identities. Although previous theories like code-switching still explain surface-type linguistic replacing, a more in-depth explanation of forms linguistic, cultural and symbolic inputs on young people in order to construct completely new identity forms is given by Conceptual



Blending Theory (CBT). The synthesis will be greater than the sum of the parts, it will entail emergent meanings that are beyond the underlying units. CBT allows viewing the notion of identity construction as the active cognitive mechanism; in it, input spaces (e.g. Moroccan traditional values, global youth culture, platform aesthetics) interact through cross-space mapping, creating new, bridged identities. These identities are not enacted but rather conceived by the mind and this is what Iazzetta (2023) refers to as the fluid and always changing face of identity. Not only use of emojis, hashtags, or using local slang in posts are a gesture of preference, but are indicative of cultural niche-seeking locally and globally.

In addition, the thematic coding revealed consistent trends in the presentation of identity in different platforms. Instagram was frequently what might be called a curated, cosmopolitan identity and TikTok was more free, experimental expression. Such differences demonstrate that identity mixing is context-specific, which once again confirms the argument that identity is performed within particular socio-digital scenarios. These results are in line with Dressman, (2029), who believe that social media allows performing a new kind of identity negotiation by means of linguistic and symbolic accounts. The youth in Morocco were more fluid in the incorporation of religious and secular image unlike their French and Turkish counterparts. This observation demonstrates the fact that Morocco is relatively pluralistic in its cultural background in which hybridity is not only tolerated but also held in some urban contexts. French and Turkish children, in turn, tended to move in more fixed linguistic or ideological borders. Hence, the input space structure and elasticity of different cultures play a great role in producing the blends (Aziz Moummou & Fathi, 2024).

6. Conclusion

Researchers examined Moroccan youth cultural identity blending through the application of Conceptual Blending Theory on social media communication. The research discovered that TikTok and Instagram work as platforms for amusement but serve equally well as spaces where people build their identities through the combination of worldwide and local cultural content. The authors showed that young Moroccan people use blended linguistic practices and cultural mixed-elements to handle the effects of globalization. Young Moroccans participate similarly in cultural blending yet they differ through distinctive linguistic diversity and historical factors which characterize their social practices. The evaluation of CBT demonstrated its ability to track dynamic thinking processes which occur when individuals blend their identities. Future research needs to study digital environments beyond social media and analyze comparative influences in both gaming and AI-assisted content and the African and Asian cultural contexts. Educational leaders and policymakers need to appreciate blended identities as tools for creative self-expression and human agency within global environments.



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CREA Doctoral Program: Interdisciplinary and Transdisciplinary

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Abstract:

The CREA PhD program is taught at the University of Vigo, Pontevedra campus (Spain). It is a doctoral program that promotes inter- and transdisciplinarity between all the areas of knowledge taught on this campus. The doctoral program in Creativity, Social and Sustainable Innovation at the CREA Campus of the University of Vigo is at the forefront of fostering academic interdisciplinarity. At its core, the program emphasizes the importance of aligning doctoral projects with two distinct research lines from different fields or disciplines. These projects are guided by at least two experts who bring their specialized knowledge to enrich the doctoral work. A case of an art and science thesis will be explained in this document.

Keywords: interdisciplinary education, doctoral program, art and science

1. Introduction

Creativity and innovation play a pivotal role in driving growth, fostering sustainable development, and transforming ideas into tangible value. These concepts are fundamental to the success of organizations across all sectors, serving as engines for progress and prosperity. Creativity refers to the ability to generate new ideas, while innovation is the practical application of those ideas, leading to the creation of novel products, services, or processes. Together, they form a powerful duo that fuels organizational and societal advancement, acting as key factors in building competitive advantages and achieving long-term success.

Within the context of the European Union (EU), creativity and innovation are central to many of its policies, with the European Commission emphasizing their significance as essential drivers of



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economic growth. Innovation is particularly important for enhancing the EU's global competitiveness and ensuring its ability to respond effectively to both current and future challenges. Recognizing this, the EU has consistently placed research and innovation at the heart of its strategic objectives. The Commission has continuously advocated for the promotion and support of innovation, viewing it as a critical factor not only for economic development but also for societal well-being and prosperity.

The importance of fostering creativity and innovation in Europe cannot be overstated. According to Decision No. 1350/2008/EC of the European Parliament and the Council of 16 December 2008, Europe faces a pressing need to enhance its capacity for creativity and innovation, both for economic and social reasons. The European Council has also underscored that innovation is indispensable for Europe's ability to meet the challenges of globalization. This requires that the population as a whole is equipped with creative skills that allow individuals to recognize change as an opportunity and embrace new ideas. Moreover, these skills are essential for promoting active participation in a diverse, knowledge-based society.

As the EU aims to position itself for success in an increasingly competitive global landscape, it highlights the importance of creativity and innovation in shaping Europe's future. By fostering these capabilities, the EU seeks to stimulate the potential within its citizens to think creatively and innovatively, driving progress in various sectors, from technology and business to the arts and social enterprises. The EU's approach emphasizes that creativity and innovation are not confined to specific fields but are universal traits that can lead to significant advancements across disciplines.

Creativity is inherently human and manifests in numerous ways, spanning the realms of art, design, crafts, scientific discoveries, technological advancements, entrepreneurship, and social innovation. It is a force that transcends traditional boundaries and is essential for tackling complex problems. Innovation, on the other hand, involves the application of creative ideas to produce new solutions, thereby turning abstract concepts into practical outcomes. Both creativity and innovation are deeply interconnected, with creativity providing the foundation for innovative breakthroughs. Together, they contribute to economic, social, and artistic progress, influencing the development of new industries, enhancing quality of life, and driving social change.

Innovation is a social phenomenon, as it involves not only individuals but also organizations, institutions, and society at large. It requires collaboration and a broad, cross-disciplinary approach to address the multifaceted challenges facing contemporary societies. The impact of innovation is felt across all sectors, as it affects how we work, communicate, learn, and interact with the world around us. Therefore, addressing society's complex challenges through innovative solutions requires the integration of diverse knowledge, perspectives, and expertise.

In the realm of academic research, university disciplines have traditionally been separated into distinct silos, each focused on specific areas of study. This strict division has led to a culture of hyper-specialization, where knowledge is developed in-depth but often in isolation. While such specialization has its merits, it can also limit our understanding of complex problems, which often require interdisciplinary insights. Historically, disciplines such as technique (techne), reason (poiesis), theory (theoria), and practice (praxis) were interconnected, as seen in the classical Greek tradition, where



knowledge was seen as a holistic entity (Alsina, 2007). However, in modern academia, this integrative approach has been overshadowed by increasing specialization, leading to fragmented knowledge and a narrow perspective on global challenges. Indeed, as other study (Torner, 2016) suggests, the history of science has demonstrated an excess of vigilance at disciplinary borders, hindering the attainment of a panoramic view of the world.

The limitations of this approach have become increasingly evident, prompting a shift towards interdisciplinary and transdisciplinary methods in research. These approaches emphasize collaboration across different fields of knowledge, combining diverse perspectives to address complex issues in a more comprehensive manner (Haraway, 2019). Interdisciplinary research encourages the blending of insights from multiple disciplines, fostering innovative solutions that may not emerge from a single perspective. By adopting a more integrated approach, researchers can better tackle the interconnected challenges of the modern world, from climate change to social inequality and technological disruptions.

Interdisciplinarity, unlike multidisciplinary approaches that simply juxtapose different disciplines, advocates for a deeper synthesis of knowledge. It is rooted in epistemological plurality, recognizing that each discipline offers valuable insights but that the whole is greater than the sum of its parts (Borrero, 2008). According to scholars, interdisciplinarity entails a relationship between sciences and disciplines that transcends the boundaries of individual fields. This approach not only facilitates theoretical integration but also encourages new ways of thinking that break free from traditional disciplinary constraints.

Transdisciplinarity refers to a research and problem-solving approach that transcends disciplinary boundaries by integrating academic knowledge with non-academic knowledge (e.g., from communities, practitioners, or policymakers). It focuses on co-creating knowledge to address complex societal challenges that cannot be adequately understood or resolved by any single discipline alone. This approach emphasizes collaboration, mutual learning, and the creation of new frameworks that are socially robust and context-specific (Lang, 2012).

One example of embracing this interdisciplinary mindset is CREA Doctoral Program of the University of Vigo in Galicia, Spain. At the Pontevedra campus, the university has adopted in this doctoral program, a hybrid working methodology to foster creativity and innovation through interdisciplinary collaboration. The university offers the CREA Doctoral Program in Creativity and Sustainable Social Innovation, which is specifically designed to encourage interdisciplinary research and training at the doctoral level. By integrating diverse fields of knowledge, this program provides students with the tools they need to engage with complex social and environmental issues, fostering creative solutions that can drive sustainable change.

The CREA Doctoral Program is grounded in the belief that addressing today's global challenges requires not only technical expertise but also the ability to think creatively and collaborate across disciplines. By emphasizing sustainability and social innovation, the program equips students with the skills needed to contribute to societal progress in a meaningful way. It encourages the development of innovative ideas that can lead to tangible solutions for pressing issues such as climate change, social inequality, and economic development.



2. CREA Doctoral Program

The CREA PhD program is taught at the University of Vigo, Pontevedra campus (Spain). It is a doctoral program that promotes inter- and transdisciplinarity between all the areas of knowledge taught on this campus. The doctoral program in Creativity, Social and Sustainable Innovation at the CREA Campus of the University of Vigo is at the forefront of fostering academic interdisciplinarity. The main objective of this doctoral program is to investigate the key elements for development from creativity and innovation through multidisciplinary research teams and from a transversal approach.

These doctoral studies were published in the DOG on 07/14/2017 and in the BOE on 10/24/2017. They began teaching in the 2017/2018 academic year. The number of admitted students is 20, although for two years now, due to high demand (Table 1), the university has allowed more students to enroll. The average percentage of students who come from other universities is between 30%.

Table 1. Demand CREA Doctoral

Course	Demand	Enroll
2017/2018	32	21
2018/2019	30	20
2019/2020	26	19
2020/2021	24	19
2021/2022	22	19
2022/2023	31	23
2023/2024	47	22
2024/2025	66	26

The program stipulates the specific need to adhere the doctoral work to a minimum of two main thematic lines, to choose from: Health innovation; innovation, sustainability, and communication; social design and innovation; innovation and sustainability of natural resources; governance and innovation; pedagogical innovation in teaching professionalization. Therefore, there must be two work directors who are linked to different fields of knowledge. Each of these lines is open according to the



specific needs of the project and advocates for university and research innovation. They bring together experts in different fields of knowledge who, in collaboration and co-direction, must guide and advise the doctoral student towards integrating different perspectives for a specific theme. By fostering interdisciplinary dialogue through the training of specialized doctors in themes rather than disciplines, it allows for a deeper exploration of educational, environmental, and/or cultural issues facing contemporary challenges.

The definitive admission of a doctoral student to the program involves the assignment of a tutor/director of one of the lines of research. This, together with the doctoral student, will look for a second director of another line of research who may be from the university or outside it.

The doctorate will have to carry out mandatory general training activities (100 hours) and will have the option of carrying out other electives seminars (Table 2).

Table 2. Doctoral Training Activities

Name Activity	Time	Mandatory
Present research lines seminar.	5 h	Yes
Research methodology seminar.	20 h	Yes
Research Seminar: search, ethical use, dissemination and publication of scientific information.	32 h	Yes
Researchers seminar: academic career, research projects and scientific publications.	16 h	Yes
Written communication in English seminar	12 h	Yes
Public communication seminar	12 h	Yes
Defense of the research plan and evaluation of activities	3 h	Yes
Qualitative Research Methodology Seminar	4 h	No
Seminar on normative databases and instrumental political approach for the thesis	4 h	No
Seminar: The comparative method in the preparation of doctoral theses	4 h	No

Training activities since the pandemic have moved to a mixed format, online or in person, depending on the student's wishes.



Annually, the program's academic committee will evaluate the research plan and the record of activities along with the reports. This report must be prepared every year by the director. The positive evaluation will be an essential requirement to continue in the program. The negative evaluation when it occurs must be duly motivated. The doctoral student must be evaluated again within six months. To do this, you must develop a new Research Plan. If there is a new negative evaluation, the doctoral student will cause permanent withdrawal in the program.

In addition to the training activities, Students must participate in at least two national or international scientific conferences throughout their training period, in which they will present a scientific contribution in the form of a paper or poster.

The estimated duration from the beginning to the reading of the thesis is three years full-time and five part-time, with the possibility of 1 extension. After starting its journey in 2017, within the doctoral program have been defended 17 doctoral theses that show that interdisciplinary is possible in different fields, especially between areas of knowledge that initially seem very distant, such as textile design and forestry; health and education; communication and sports; education and communication; governance and education, art and chemical engineering, etc...

3. Practical Case of Art and Science Thesis

In the context of the CREA program, a doctoral thesis was proposed that explores the complex issue of exotic-invasive species through ecological, conceptual, and artistic lenses. This research aims to unravel the multifaceted nature of the problem, focusing particularly on the intricate relationship between humans and the environment. Additionally, it examines the possibilities for reusing secondary materials in the creation of art, thus highlighting sustainable practices alongside artistic and ecological inquiry. By blending these diverse perspectives, the thesis seeks to deepen our understanding of the environmental challenges posed by invasive species and explore new avenues for addressing them creatively and practically.

The project initially focused on cataloging and conducting both artistic and scientific analyses of the biodiversity quality within the riparian forest of the Umia River in Ribadumia, Galicia. The aim was to identify the exotic-invasive species with the highest prevalence, as well as those actively being removed from the area. Following this, the project proposed laboratory-based research using an experimental methodology to investigate potential material applications for the residues collected from *Arundo donax*, *Tradescantia fluminensis*, *Eucalyptus globulus*, and *Phytolacca americana*.

Specifically, the research aimed to explore the production of cellulose-based materials (paper) and pictorial mediums (dyes and pigments) derived from these species.

The research “Graphic Ecosystems: A Scientific-Artistic Research on the Evolution of the Vegetal Residue of Exotic [Invasive] Species,” conducted by Antía Iglesias exemplifies this approach. The goal of this study is not only to highlight the artistic and material potential of vegetal waste, but also to demonstrate the conceptual and communicative power of interdisciplinary art and science projects. By doing so, it aims to raise environmental awareness and visually illustrate a critical ecological situation.



Through integrating various methodologies, the research enabled not only material but also conceptual and technological innovation. It emphasized the potential for dialogue between a scientific (figure 1) and artistic disciplines (figure 2) and the fruitful outcomes of such collaboration.



Figure 1. Papers during Drying Process

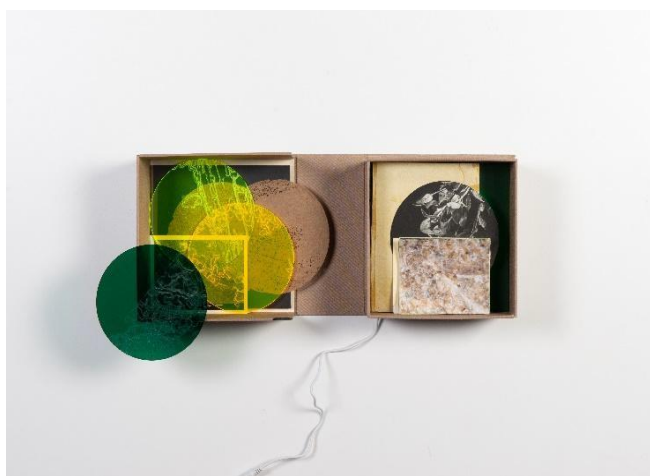


Figure 2. Antía Iglesias. Artwork “Deconstruccion Vegetal Especulativa: Tradescantia Fluminensis” 2023

4. Conclusion

In conclusion, creativity and innovation are indispensable drivers of societal progress, offering solutions to some of the most pressing challenges of our time. By fostering a culture of creativity and supporting interdisciplinary approaches, the EU and institutions like the University of Vigo are helping to create a more innovative and sustainable future for all. The CREA campus, along with its

interdisciplinary doctoral program, provides a platform for methodological innovation aimed at addressing complex issues that necessitate deeper exploration.

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Artificial Intelligence and Education: Special Reference to Doctoral Programs (PhD)

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Abstract:

Considering its wide and diverse application in education, teachers, public administration, and governments need to be aware of the strengths and weaknesses of AI in learning, in order to be empowered, not dominated by technology, in digital citizenship education practices. This work focuses on many complex challenges posed by the connections between AI and education, specifically referring to PhD programs, to provide a holistic view in order to ensure that future developments and practices are genuinely used for the common good, to advance knowledge of their use in education, critically analyzing whether they can mask the production of some errors, biases, overrepresentation or underrepresentation, and investigating the challenges and ethical considerations associated with their use, employing a systematic review of the literature

Keywords: artificial intelligence, education, ethical challenges, public policies.

1. Introduction

The use of AI systems to make decisions clearly involves not only economic aspects, but also social and ethical aspects (due to the way in which the systems are designed and programmed, their own operation, or the sources of information from which they are fed), hence the importance of interdisciplinary contributions and an improvement in their testing, analysis, use and regulation, also in its application in education.

2. Artificial Intelligence (AI) and Doctoral Programs (PhD)

Interest in AI learning in the field of academic research on AI in Education (AIED) dates back to at least the 1980s (journals such as the “International Journal of Artificial Intelligence in Education” in 1989 or the “International AI in Education Society” in 1993). Some authors even place it in 1930 (Watters, 2023; Holmes et al., 2022). Its uses have generated numerous critical investigations on some problematic issues in all areas (mainly related to errors, biases, privacy, underrepresentation), including in education. The aim is to analyze the situation of the implementation of generative AI systems in



(PhD) and/or for the completion of the thesis, what aspects they focus on, and their main regulatory and ethical challenges.

2.1 Generative AI in some fields. Problematic issues

An extensive list of researchers has shown that machine learning models exhibit errors and social and political biases (Zhao et al., 2018; Blodgett et al., 2020; Bender et al., 2021; Ghosh et al., 2021; Liu et al., 2021; Jiang et al., 2022; Li et al., 2022; Rozado, 2023; Dwivedi et al., 2023; Aydin y Karaarslan, 2023; Gregorcic y Pendrill, 2023; Patel et.al., 2023). Others like Feng et al., (2023) have even found differences in the results according to ChatGPT. Some models have even generated a different response each time (Borji, 2023; Guo et al. 2023; Sallam et al. 2023). Works that address a neutral and/or no longer so biased idea of some tools of AI (Cao y Liu, 2024) (Roe y Perkins, 2023) (Fujimoto y Takemoto, 2023) (Breazu y Katson, 2024) (Ghafouri et. al., 2023) (Winkel, 2024).

These aspects have been clearly visible when models are used from different and geopolitically and economically opposed countries such as the US, China and Russia (Zou, 2024) (Zhou y Zhang, 2023) (Urman y Mkhortykh, 2023) (Jarquín-Ramírez et al., 2024). Perhaps this is why some authors have pointed out that this new digital economic space is rather decentralized and increasingly self-regulated, creating the so-called "governance and regulation gaps" (Aseeva, 2023), or serve their own interests (Khanal et. al., 2024).

2.2 AI and education. Progress and challenges: Doctoral programs

Its uses in education are diverse, mainly to support administrative systems; to teachers and students:

- 1) In relation to procedures and management such as recruitment, schedules and admission processes;
- 2) to support teachers: for the automatic generation and evaluation of tests; to learn about how students learn; to monitor student performance while the module is being carried out and then adapt their teaching (if, for example, they identify that students have particular difficulty in a particular topic or which learning designs are effective); to predict and reduce school dropout, especially in MOOCs;
- 3) to support students with tools that assess students' understanding, adapt the content provided to them and modulate the time in which this service is offered; dialogue-based tutoring systems, exploratory learning environments, automatic writing assessment, learning network orchestrators, or chatbots to support them with certain difficulties and even functional diversity.

A previous literature review (Ricoy-Casas et. al., 2024) highlights the increasing application of AI in the classroom in various areas; the increase in interest in the subject in all areas, especially in university education; and the diversity of studies that focus mainly on four aspects: a) the description and analysis of IA tools that can generate discrimination in underrepresented students; b) tools that can mitigate these results by verifying errors, biases and others; c) examples of applications and their usefulness by teachers themselves to improve inclusion; and d) public policies and processes in relation to the implementation of AI with an impact on the learning of underrepresented students. That is why this study focuses mainly on findings related to the use of AI in doctoral programs.



3. Methodology

3.1 Research questions

Considering its wide and diverse application in education, teachers, public administration, and governments need to be aware of the strengths and weaknesses of AI in learning, in order to be empowered, not dominated by technology, in digital citizenship education practices. This work focuses on many complex challenges posed by the connections between AI and education, specifically referring to PhD programs, to provide a holistic view in order to ensure that future developments and practices are genuinely used for the common good, to advance knowledge of their use in education, critically analyzing whether they can mask the production of some errors, biases, overrepresentation or underrepresentation, and investigating the challenges and ethical considerations associated with their use, employing a systematic review of the literature

- 1) First research question: RQ1- Generative Artificial Intelligence (AI) tools and doctoral programs: To what extent has the scientific community shown interest in studying the impact of AI in relation to its implementation to carry out doctoral theses (in the field of higher education)? What aspects is the main focus of the literature review analyzed?
- 2) Second research question: RQ2- Main regulatory and ethical challenges. Demonstrate and analyze whether errors, biases, or underrepresentation occur through the analysis of scientific evidence. If the answer is yes, analyze some cases and the factors that determine it. Can it be said that the use of AI systems to make decisions clearly involves not only economic aspects, but also social and ethical aspects (due to the way in which the systems are designed and programmed, their own operation, or the sources of information from which they are nourished)? What are the main challenges associated with the use of AI in higher education? How can educational institutions solve them?

3.2 Methodological guidelines

To carry out the systematic review of the literature, the methodological guidelines of PRISMA, covering its three fundamental phases: planning, execution and presentation of results, allowing the identification of the previously studied context and determining findings, limitations, implications, gaps and future areas of work to respond to the research questions (RQ1 y RQ2) (Page et al., 2021; PRISMA, s.f.). During the planning stage of the review, a comprehensive search strategy was designed in the Web of Science (WOS) which covered key terms relevant to the study. The AND operator was used to include the terms “artificial intelligence” and “doctorate”. At the end of this research, the results were complemented with a manual search in Google Scholar.

1. A time limitation was established, including studies published after 2020 (until May 2025) (First filter) (of 62 documents initially retrieved, only 35 are used with this criterion), thus guaranteeing the relevance of the most recent findings in the field of higher education. If a search had been carried out from the beginning provided by the



database in 1995 on this topic, only 27 more articles would have been added, which shows the importance that this topic has gained in the last 5 years and the relevance of the time limitation, also due to the increase in the introduction of AI in education in recent years. This initial search was not limited to jobs in the area: “Education Educational Research”, although most of the results come from the following areas: Computer Science; Education Educational Research; Engineering; and Information Science Library Science (39 papers).

2. We have excluded duplicate studies, which did not respond to the study setting, and/or relevant to the research questions (Second filter) (out of 35 documents, 13 have been selected), especially because there were some repeated and some that had nothing to do with the search and research questions, for example: specific applications of AI software used in medicine, prototyping, decarbonization, microelectronics, scholarships, broadband network management, etc.
3. In addition to the suggested documents, other relevant ones were added through Google Scholar, suggested after a search with the keywords (Boolean operators of WOS) in English and Spanish, with the same time limitation, and having as main conditioning factors of the search: the relevance of the topic treated, the number of citations (especially that of relevant authors in the field) and the journals or publishers in which they have been published.



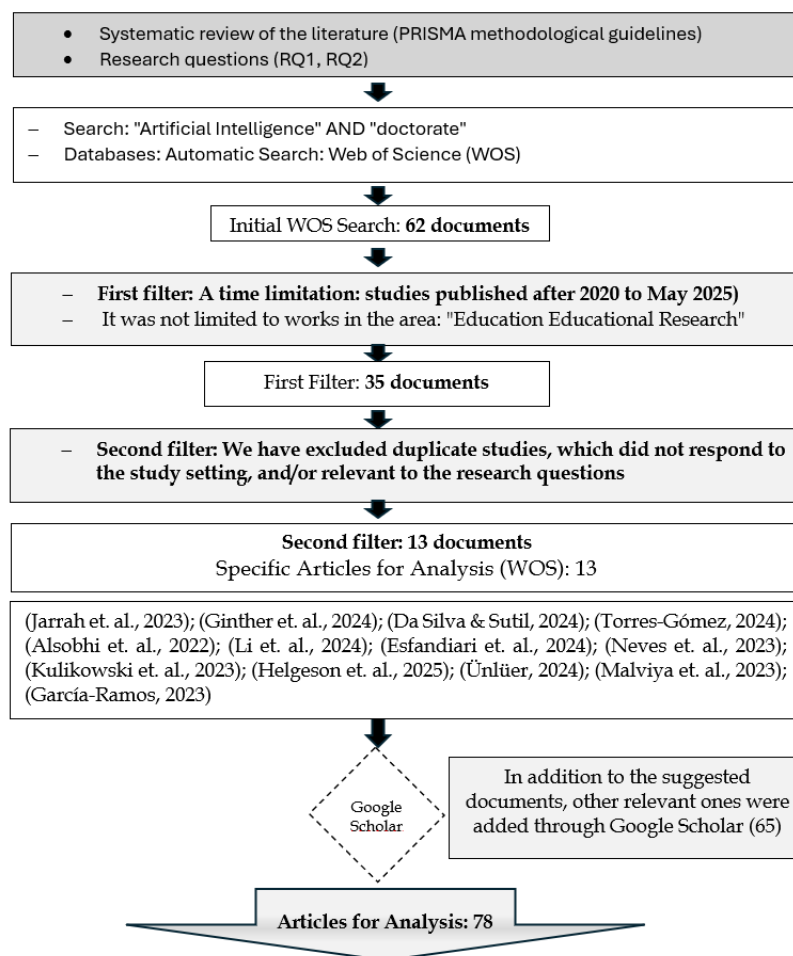


Figure 1. Selection and Evaluation Flow. Own Elaboration (2025)

4. Results

4.1. Generative Artificial Intelligence (AI) tools and doctoral programs

- a) Their acceptability is different and related to previous academic training: It can be observed that there are few specific works that address aspects related to the use of AI in doctoral programs. In some studies in which some references are collected, statistically significant differences associated with academic training have been observed, where participants with master's degrees showed more positive perceptions about the effectiveness of the introduction of (IA) than doctoral students (Jarrah et. al., 2023), something that is not unanimous and that has been contradicted or not so much considered by other authors (Li et. al., 2024) (Ünlüer, 2024).
- b) Some authors recommend the introduction of AI and expert systems into higher education curricula and teaching methods (Jarrah et. al., 2023) (Esfandiari et. al.,

2024). Some see it as a tool for scaffolding students' understanding and promoting critical thinking (Chen & Wang, 2021). Others believe Chat GPT can support differentiation and accommodate diverse learning needs (González et al., 2023). Additionally, teachers anticipate Chat GPT as a resource for language learning, cultural exchange, and global perspectives (Li et al., 2022) (Da Silva & Sutil, 2024) (Torres-Gómez, 2024).

- c) There are many different AI tools and applications in various fields used for the completion of theses: for example in the field of physiotherapy and habilitation (Alsobhi et. al., 2022); theses on industrial engineering and the creation of digital twins (Kulikowski et. al., 2023); in general, its implementation in various test and diagnostic scenarios, and impact in terms of improving accuracy, efficiency, and automation (Zhang, et. al., 2024); open-source interactive graphic simulators related to the field of Feedback Learning (Neves et. al., 2023); or computational models that are used to show possibilities for future research.
- d) The responsible, ethical and informed use of generative AI is allowed in doctoral research at most universities. In addition to proofreading tools, it is essential that researchers have a prior dialogue with their supervisors about how they plan to use AI in their research, and this is clearly detailed in the work. This could encourage a responsible, ethical and informed approach (also responsible use from the point of view of privacy and data protection). Therefore, the use of generative AI tools in the process of research and writing postgraduate theses must always be carried out with full transparency. Likewise, if a graduate unit allows the use of generative AI in research, it must ensure that discipline-specific rules regarding the description of the method of use and appropriate references are clear.
- e) Most of the permitted uses focus on: 1) AI-accelerated literature review; 2) Brainstorming and clarification of research questions and interventions; 3) Data management and analysis; 4) Generation of images and/or text; 5) AI-assisted coding, data visualization. However, while there is also often a requirement to explain the measures taken to mitigate bias and ensure academic rigor, this can reinforce the idea that the results obtained may not be 100% reliable or conclusive in many cases.
- f) Most major academic journals and publishers currently have policies on the use of generative AI in publications. These policies vary considerably. There is a growing consensus that generative AI tools do not meet the criteria for authorship of academic papers, as they cannot take responsibility or be held accountable for the papers submitted.
- g) Material generated by AI tools should not replace PhD candidates' own research and learning, nor misrepresent their understanding of the knowledge, concepts, and techniques used during the PhD. On the one hand, we have an obligation to support and prepare our students in the best possible way for the future, while also



acknowledging the many unresolved (and even unsolvable) problems and the implications this entails for academic integrity and skill development. PhD students may be missing out on a crucial opportunity to consolidate their own academic experience. Some relevant publications such as *Nature*, will not post any content in which photographs, videos, or illustrations have been created in whole or in part using generative AI, at least for the foreseeable future (Nature, 2023).

4.2. Main regulatory and ethical challenges

- a) Some researchers warn about some errors produced by these systems for the development of scientific careers (Ginther et. al., 2024). Privacy and data security concerns related to student information and interactions are often raised (García & Rodríguez, 2022). Teachers worry about the reliability of Chat GPT's responses and the potential for misinformation (Lee & Kim, 2023). Furthermore, the technical complexity of implementing Chat GPT in classrooms can be seen as a significant challenge (Davis & Smith, 2022) or in general generative AI (Alsobhi et. al., 2022). Thus, weaknesses have been pointed out such as the lack of consistency in the wide variety of data sources; the lack of significant results of qualitative research; misinterpretation of data; the complexity of the systems that sometimes prevent the generalization of the results; or the misclassification of patterns; or conflicting findings and threats in relation to privacy or ethics. To this can be added the type of data, sometimes particularly sensitive.
- b) Sometimes produces limited and biased results which can exacerbate discrimination in some groups: Limitations in the way ChatGPT introduces environmental issues have been demonstrated (Kim et al., 2024) (Stahl y Eke, 2024). The AI and GPTs we have here and now tend to reproduce racism and sexism (Brenna, 2023). The emergence of artificial intelligence (AI) technologies, such as ChatGPT, is sparking disruptions in how students are learning in college spaces and developing skills to compete in a global economy. In particular, the underrepresentation of minoritized groups in STEM is an ongoing challenge and will likely be impacted by the use of AI. These challenges inspire the investigation and awareness of systemic inequities amid the development of new teaching and learning approaches (García-Ramos, 2023) (Ricoy-Casas & Fernández-González, 2024). Likewise, generative AI tools are also predictive and may not generate the kind of novel content expected of graduate students, nor organize existing knowledge in such a way as to reveal the need for the novel contribution made by the research that supports a graduate student's thesis.
- c) These systems also face dilemmas in the field of intellectual property, industrial property and even other ethical dilemmas: generative AI like ChatGPT could create medical manuscripts that could not be differentiated from manuscripts written by humans (Helgeson et. al., 2025). Questions have arisen about the attribution and ownership of this ChatGPT-generated text in students' work in education and research



(Thorp, 2023; Stokel-Walker, 2023; Stokel-Walker, 2022; Van-Dis, et. al, 2023). Some authors have evaluated ChatGPT's performance on specific tasks, such as those related to bibliometric analysis, showing that there are large discrepancies and that ChatGPT's reliability is low in this particular area (Farhat et al., 2023). College students are more inclined to use ChatGPT as a learning tool than their older counterparts (Vogels, 2023). This highlights the growing role of ChatGPT and other generative AI tools in educational contexts. It already represents a challenge for teachers, and ChatGPT appears as an author in research articles. which many scientists disapprove of (Stokel-Walher, 2023).

5. Conclusion

Maintaining a balance between technology integration and meaningful human interaction remains crucial (Martin & Thompson, 2022), because sometimes human preferences camouflaged as technology are produced and reproduced (Tepper, 2020). Ignoring bias doesn't make it go away: it simply hides the dominance of the powerful (Kallury, 2020). The use of AI and algorithms 1) are not infallible; 2) without intentionality or without being detected, they can inherit biases from programmers, users, databases or sources of information from which they feed; 3) its 100% verifiability is impossible at the current stage of its development, due to its autonomous learning system; and 4) they are not completely transparent ("black boxes") which sometimes justifies deregulation, self-regulation or market-driven governance, in an instrumentalisation of ethical language by technology companies, of "ethical laundering" (Bietti 2020). This creates unexplored ethical and regulatory challenges, especially in the use of the Metaverse, which will provide great comprehensiveness in profiling (a kind of panopticon). 360°) (Ricoy-Casas, 2022). AI is only a tool, but it is the unavoidable duty of governments and parliaments to build a robust legislative framework that guarantees its responsible use and in accordance with democratic values. Also, this paper emphasizes the need for educators to develop digital competencies to effectively leverage AI technologies in educational settings (Esfandiari et. al., 2024) (Malviya et. al., 2023), and highlights other critical aspects of generative AI, such as energy and water consumption. It is a question of using all the improvements that innovations provide us, but whose use is not to the detriment of scientific quality, fundamental and environmental rights, and democracy itself.

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Evaluating the Linguistic Range of ChatGPT: A Corpus Analysis

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Abstract:

As authentic materials become increasingly valued in English language teaching, it is essential to evaluate the suitability of AI-generated content for pedagogical use. This study compares the linguistic range of ChatGPT-generated texts with a comparable corpus of authentic task-based EFL materials. Two corpora were constructed: one composed of human-authored listening texts, and another generated by ChatGPT using prompts based on the authentic scripts. Both corpora were analyzed using corpus tools to examine lexical variety, N-grams, and the most frequent words in each corpus. An initial comparison was also conducted using ChatGPT's self-analysis capabilities, followed by a conventional corpus analysis with established software. The results reveal that while ChatGPT produces grammatically accurate and topically relevant texts, its output lacks many features of authentic spoken language, such as informal discourse markers, spontaneous expressions, and lexical unpredictability. These findings highlight important limitations in the linguistic diversity and communicative realism of AI-generated content. Although ChatGPT may serve as a helpful resource for controlled practice and structured tasks, caution is advised when using its output as a substitute for natural language input. The study concludes with pedagogical recommendations for EFL educators and suggests directions for further research on refining AI use in language learning materials.

Keywords: ChatGPT, human-authored text, corpus linguistics, authentic language

1. Introduction

The emergence of AI-trained large language models (LLMs), such as ChatGPT (OpenAI, 2023), Claude (Anthropic, 2023), Gemini (Google DeepMind, 2023), and LLaMA (Meta, 2023), has sparked considerable discussion and debate within teaching and research communities. Although there are many LLMs available, each with its own strengths and limitations, this paper focuses on ChatGPT, a model developed by OpenAI. When prompted with the question "What is ChatGPT?", it describes itself as an LLM capable of understanding and generating natural language responses to a wide range of questions and tasks. According to OpenAI (2023), ChatGPT is designed to engage in dialogue, assist with problem-solving, and support users in academic, professional, and everyday contexts. This tool has divided opinions on the direction that teachers should take in relation to its usage with learners, with some teachers and researchers feeling that it would be better to limit or prohibit student usage and others feeling that we should embrace the technology. Within the discussion about the use of LLMs, one area of interest is the creation of pedagogical materials for English language learners. As educators explore the use of AI-generated texts, questions arise about how these compare to human-created content, particularly in terms of linguistic features. Corpus analysis provides a systematic method for



evaluating ChatGPT's linguistic output against human-authored texts, enabling researchers to identify differences in lexical range, discourse features, and communicative authenticity that are critical in language learning contexts. This study reports on a small-scale corpus analysis of texts generated by ChatGPT, comparing them to a comparable corpus of task-based EFL listening materials. The study is guided by two research questions:

1. What linguistic differences can be observed between ChatGPT-generated texts and comparable human-authored EFL listening materials?
2. What are the implications of these differences for language learning and teaching?

2. Literature Review

The rapid development of LLMs such as ChatGPT, Claude, Gemini, and LLaMA has prompted growing interest in their potential applications and limitations within education. While some educators express concern over issues such as academic integrity and student dependency (Cotton et al., 2023; Rudolph et al., 2023), others argue that such tools can support learning by offering personalized feedback, accessible practice opportunities, and even automated content generation (Kasneci et al., 2023; Qin & Wang, 2023). Among these educational applications, a promising area of exploration is the use of LLM-generated texts as instructional input for English language learners. However, questions remain regarding how such texts compare to human-authored materials in terms of linguistic complexity, diversity, and appropriateness for pedagogical use.

Several recent studies, such as those by Martínez et al. (2024) and Sandler et al. (2024), have assessed the linguistic characteristics of texts produced by LLMs, particularly ChatGPT. Martínez et al. (2024), for example, investigated the lexical diversity of ChatGPT outputs under different prompting conditions, finding that the model's lexical range varied depending on its assigned roles and system settings. Similarly, Sandler et al. (2024) compared thousands of ChatGPT-generated dialogues with human conversations using the EmpathicDialogues dataset, concluding that although ChatGPT often produces grammatically sound and topically relevant output, its language tends to be more homogenous and emotionally neutral than that of human speakers. These findings raise important considerations for EFL contexts, where exposure to naturalistic and varied language is crucial for learners' development of pragmatic competence and discourse awareness.

Beyond surface-level features such as vocabulary range, other studies have highlighted biases and stylistic constraints in ChatGPT's language. Fleisig et al. (2024), for instance, documented how the model demonstrates reduced fluency and increased stereotyping when interacting with non-standard English dialects, suggesting that its training data and optimization processes may favor dominant linguistic norms. From a pedagogical perspective, such tendencies could limit learners' exposure to authentic varieties of English and affect their attitudes toward global Englishes.

To analyze the language of ChatGPT rigorously, corpus linguistics offers a robust methodological foundation. Corpus linguistics is the systematic, empirical study of language through large, digitized collections of texts known as corpora. Using tools such as concordancers, frequency lists, and



dispersion plots, researchers can examine patterns in lexis, syntax, and discourse across large datasets (Biber et al., 1998; McEnery & Hardie, 2012). In this context, a corpus-based comparison between ChatGPT-generated texts and human-authored EFL materials provides a transparent and replicable means of evaluating linguistic range and pedagogical suitability. Studies like Anthony (2023) and Schoonjans (2023, 2024) have begun to explore the use of LLMs within corpus linguistics itself, suggesting both opportunities and challenges in integrating AI-generated data into traditional analytic frameworks.

Together, these strands of research underscore the need for empirical studies that compare AI-generated and human-created instructional texts, particularly in EFL settings. Understanding how LLM outputs differ from curated, task-based materials can help inform decisions about their classroom use and clarify the implications of relying on such models for content development.

3. Methods

For this study, two corpora were created: a corpus of authentic texts, and a corpus of texts created by ChatGPT. The former was composed of texts from task-based EFL materials which purported to be authentic. These texts were used with publisher permission. For ChatGPT to create comparable texts for the ChatGPT corpus, the researcher prompted ChatGPT with information about each of the authentic texts which ChatGPT responded to by creating texts. The prompting included specific guidance for ChatGPT regarding the length of the dialogue, which was matched to that of the corresponding human-authored text. Additional parameters included the target proficiency level (as specified in the textbook), the number of participants, and the contextual information necessary for generating a comparable dialogue. In some cases, follow-up prompts were provided to supply further context when the initial output was deemed too dissimilar from the original human-authored dialogue. A corpus analysis was carried out on the two corpora using Sketch Engine (Kilgariff et al., 2014). The aim of this analysis was to elucidate the range and variety of language that ChatGPT could produce and how the language it produced compared to authentic language. The analysis focused on three aspects of the data: the number of unique words (type count), the most frequent words (keywords), and recurring multi-word sequences (n-grams). It should be noted that the small-scale nature of the data in the corpora and the fact that the sole focus is listening texts is a limitation. Nonetheless, the researcher feels that this approach can generate significant insights into how language produced by ChatGPT compares to that produced by humans in pedagogical contexts.

4. Results

The ChatGPT corpus contained a greater number of unique words, which was somewhat surprising. However, the human-authored corpus featured a significantly higher number of N-grams. This, the author argues, indicates greater authenticity—an important factor in language learning, particularly for developing listening skills. A more detailed explanation of these findings is provided in the following three sections.



4.1 Unique words (type count)

Table 1 presents the total number of words in each corpus, the number of unique words, and the ratio of unique words to total words. The human-authored corpus contained 18,539 words, of which 2,493 were unique, yielding a ratio of 0.1344. In contrast, the ChatGPT corpus contained fewer total words (15,776) but a higher number of unique words (3,153), resulting in a ratio of 0.1998. While this result was somewhat unexpected, the data presented in the following sections offer more significant insights. The implications of these findings are discussed in Section 5.

Table 1. Number of Unique Words (Type Count)

	Words	Unique Words	Ratio
Human-created Corpus	18539	2493	0.1344
ChatGPT Corpus	15776	3153	0.1998

4.2 Keywords

Figure 1 and Figure 2 present the 50 most frequent words in each corpus. Some words appear frequently because they were central to the topic of the human-authored texts. For example, the word *friendshamen*—a non-English term—featured prominently due to its repeated use in a dialogue where two speakers discussed its meaning.

SINGLE-WORDS ✓ MULTI-WORD TERMS ✓

reference corpus: English Web 2021 (enTenTen21) (items: 1,722)

Lemma	Lemma	Lemma	Lemma	Lemma
1 hmhm ***	11 yeah ***	21 okay ***	31 pessimistic ***	41 poppy ***
2 uh ***	12 kandy ***	22 rubiks ***	32 bjorn ***	42 embarrassing ***
3 phobia ***	13 superstitious ***	23 plov ***	33 judo ***	43 optimistic ***
4 uh-uh ***	14 fremdschämen ***	24 daiki ***	34 saxophone ***	44 friendshamen ***
5 um ***	15 prepone ***	25 arachnophobia ***	35 hmmm ***	45 andtheyhelpedyou ***
6 hangi ***	16 superstition ***	26 demotivating ***	36 adornment ***	46 schämen ***
7 uh-huh ***	17 ow ***	27 curcumin ***	37 ouch ***	47 kasuni ***
8 hm-hm ***	18 fad ***	28 schadenfreude ***	38 hmm ***	48 hemophobia ***
9 ah ***	19 huh ***	29 mmm ***	39 turmeric ***	49 arance ***
10 mmhm ***	20 egghead ***	30 mongolian ***	40 embarrassed ***	50 bugaku ***

Figure 1. Keywords (Human Corpus)

Excluding such topic-specific items, the human-authored corpus provides clear evidence of the messiness and spontaneity characteristic of spoken language, including discourse markers, fillers, and informal lexis.

reference corpus: English Web 2021 (enTenTen21) (Items: 2,261)

Figure 2. Keywords (ChatGPT Corpus)

In contrast, the ChatGPT corpus contained more vocabulary typically associated with formal writing rather than informal speech, which suggested in a noticeable lack of authenticity.

The keyword analysis from the two corpora supported the argument that ChatGPT falls short in replicating the features of authentic texts. The implications of this finding are discussed in Section 5.

4.3 Recurring multi-word sequences (N-grams)

The analysis of 3-word and 4-word N-grams further highlighted the contrast between the two corpora and provided additional evidence of greater authenticity in the human-authored corpus.

	N-gram	Frequency [?]		N-gram	Frequency [?]		N-gram	Frequency [?]		N-gram	Frequency [?]
1	a lot of	25 ***	14	the number of	8 ***	27	in the future	7 ***	40	would you like to	6 ***
2	I do n't	17 ***	15	you like to	8 ***	28	you like to go	6 ***	41	I thought it	6 ***
3	around the world	14 ***	16	do n't have	8 ***	29	a big city	6 ***	42	On the other hand	6 ***
4	a little bit	12 ***	17	what do you	8 ***	30	often do you	6 ***	43	it was n't	5 ***
5	it was a	11 ***	18	what kind of	8 ***	31	I thought it was	6 ***	44	part of the	5 ***
6	like to go	11 ***	19	in New Zealand	8 ***	32	thought it was	6 ***	45	like to go to	5 ***
7	to go to	11 ***	20	do n't know	8 ***	33	there are many	6 ***	46	a lot more	5 ***
8	go to the	10 ***	21	a long time	8 ***	34	I want to	6 ***	47	the United States	5 ***
9	when I was	10 ***	22	I did n't	7 ***	35	was a little bit	6 ***	48	that there are	5 ***
10	in the world	9 ***	23	I do n't know	7 ***	36	would you like	6 ***	49	and you can	5 ***
11	one of the	8 ***	24	the other hand	7 ***	37	was a little	6 ***	50	to be honest	5 ***
12	I tried to	8 ***	25	you want to	7 ***	38	I went to	6 ***			
13	do you think	8 ***	26	you do n't	7 ***	39	On the other	6 ***			

Figure 3. N-grams (Human Corpus)

The human-authored corpus contained language chunks that are typical of spontaneous, authentic conversation. These included expressions such as *on the other hand*, *what kind of*, and *a little bit*. The corpus also featured a greater number of contractions, and the analysis identified a total of 50 N-grams.

N-gram	Frequency ?	N-gram	Frequency ?
1 Thank you for	19 ***	11 the part where	5 ***
2 Thank you for listening	13 ***	12 and I hope	5 ***
3 you for listening	13 ***	13 very scared of	5 ***
4 Have you ever	9 ***	14 you for your	5 ***
5 I hope you	8 ***	15 is n't it	5 ***
6 not just about	7 ***	16 Thanks for sharing	5 ***
7 It was a	7 ***	17 next time you	5 ***
8 we do n't	6 ***	18 some people are	5 ***
9 in the world	6 ***	19 Thank you for your	5 ***
10 part of the	6 ***	20 Is n't that	5 ***

Figure 4. N-grams (ChatGPT Corpus)

The ChatGPT corpus contained significantly fewer N-grams than the human-authored corpus, with only 20 identified. Moreover, these N-grams appeared less conversational, including phrases such as *thank you for listening*, which resembled the kind of language typically used in formal academic presentations rather than in casual dialogue.

The results presented in this section suggest that ChatGPT may fall short in replicating the linguistic features of human-authored texts. The implications and significance of these findings are discussed in the following section.

5. Discussion

The results of this study indicate that ChatGPT can produce linguistically rich and grammatically accurate texts, yet these often lack the qualities that make human speech both authentic and pedagogically valuable. The wider vocabulary and cleaner structure of ChatGPT-generated texts may be beneficial for controlled practice or reading comprehension tasks. However, for developing listening skills—especially at higher proficiency levels—exposure to the unpredictability and nuances of authentic spoken language is essential.

Educators using ChatGPT to generate materials should therefore consider the specific linguistic goals of their learners. If the objective is to expose learners to natural conversational features, unedited AI output may fall short. Conversely, if the goal is to provide clear and structured input, ChatGPT can serve as a useful tool. A balanced approach may involve combining AI-generated materials with human-authored texts or using AI output as a base for adaptation and refinement.

The findings suggest several practical implications for educators and materials developers. First, an awareness of the linguistic profile of AI-generated texts is essential. Teachers should evaluate whether



these texts align with the communicative needs of their students, particularly in listening and speaking contexts. Second, prompt design is crucial. This study employed basic prompting, with additional guidance provided in some cases where the output diverged significantly from the intended model. More nuanced prompting—potentially involving iterative refinement or stylistic constraints—may yield output that more closely resembles human-authored language. Third, further research is warranted. This pilot study relied on small corpora and a limited set of prompting strategies. Future studies could expand the scope to include other generative AI tools, additional genres (e.g., academic writing or classroom dialogue), and varied learner tasks (e.g., summarization or vocabulary acquisition). Moreover, the corpora used in this study were extremely small; larger datasets would allow for more robust and generalizable conclusions.

6. Conclusion

This study explored the linguistic differences between human-authored and ChatGPT-generated listening texts through a small-scale corpus comparison. The findings indicate that while ChatGPT offers lexical variety and structural clarity, it lacks many of the features that characterize authentic spoken language, including informality, spontaneity, and discourse-level nuance. These features are essential for learners aiming to develop listening skills in real-world contexts.

Teachers and materials developers should approach AI-generated content critically, balancing its strengths with the need to maintain exposure to realistic language use. With careful prompting and thoughtful integration, tools like ChatGPT can support language education, but they should not be viewed as a replacement for authentic, human-authored materials.

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Cultural Adaptation and Symbolic Power: British and Asian Migrants in Japan

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Abstract:

This study examines how British and Asian migrant language teachers adapt to life in Japan, a society known for cultural homogeneity and social harmony. Based on in-depth interviews and narrative surveys with six long-term migrant teachers, it identifies divergent adaptation strategies: British participants pursued integration through bilingualism and cultural duality, while Asian participants often adopted assimilation by downplaying cultural distinctiveness. These strategies reflect internalised cognitive orientations shaped by symbolic power in Japanese society. Integration is often regarded as the ideal strategy, but reflects a value system rewarding individual distinctiveness, one not shared universally. In societies like Japan, where conformity and harmony carry greater symbolic weight, assimilation may represent a meaningful form of self-adjustment. The study highlights the importance of recognising context-sensitive adaptation strategies and calls for more inclusive frameworks that accommodate diverse sociocultural perspectives on adaptation and belonging.

Keywords: cognitive orientation, educational ideology, symbolic competence, symbolic legitimacy

1. Introduction

This study examines the adaptation experiences of British and Asian migrant language teachers in Japan, a society characterised by cultural homogeneity and social harmony. While integration is often regarded as the ideal strategy (Berry, 1997), it presupposes an analytical mindset that values individual distinctiveness and multiple identities. Challenging this assumption, the study shows that assimilation, when aligned with cultural expectation, can reflect a socially conditioned yet meaningful form of self-adjustment, particularly for individuals with holistic cognitive orientations (Nisbett, 2003).

Drawing on interviews and narrative surveys with six long-term migrant teachers, the study found that British participants tended toward integration through bilingualism, whereas Asian participants prioritised Japanese and often reframed cultural differences as unproblematic. These divergent strategies reflect a symbolic process (Bourdieu, 1982; Kramsch, 2020) shaped by socially conditioned cognition and structures of legitimacy.



2. Theoretical Framework

2.1 Cultural adaptation strategies

Berry's (1997) model identifies four acculturation strategies—integration, assimilation, separation, and marginalization—shaped by factors such as personality, coping styles, host society attitudes, and perceived cultural distance. Rosenau (2004) proposes a fifth category: cultural hybridity, noting that migrants often shift strategies depending on context (in Martin & Nakayama, 2010).

Integration is often seen as “usually the most successful” (Berry, 1997: 24), associated with positive psychological and sociocultural outcomes (Ward & Kennedy, 1994), as it enables migrants to retain their heritage while engaging with the host society. However, in societies where norms prioritise harmony and conformity, individual distinctiveness tends to be deemphasised, making personal identity, as framed by individualistic conceptions of self, harder to grasp. In such contexts, assimilation may offer a more pragmatic path.

This view aligns with Kim's (2001) reconceptualisation of adaptation as a dynamic, transformative process. Rather than implying passive loss, assimilation can involve agentive repositioning, a redefinition of self within a given sociocultural framework.

2.2 Symbolic power and the situation in Japanese society

This section reviews theoretical perspectives on symbolic power, drawing on Bourdieu and its applications in sociolinguistic and intercultural research. Bourdieu (1982) argues that communication and social practices function as symbolic exchanges shaped by context and legitimacy. Symbolic power operates when certain ways of speaking, thinking, or behaving are perceived as more legitimate, often invisibly. *Habitus* refers to embodied dispositions that shape perception and action, while *symbolic capital* denotes the value assigned to legitimised traits or styles within institutional hierarchies. These values circulate across broader *symbolic markets*, encompassing domains such as language, identity, education, and values.

In Japan, English holds an exceptional position in the symbolic linguistic hierarchy. Although officially referred to as “foreign language education,” school curricula, university entrance systems overwhelmingly equate this with English proficiency. Over 60% of Japanese universities employ an exam system that favours students with good results in Eiken or TOEIC (Obunsha, 2024), and employers often reward high scorers accordingly. Public messaging reinforces this structure, for example, ads like “Not negative, but native!” (Hokuto City Education Newsletter No.68) featuring native English speakers exemplify how English and native English speakers are legitimised. Such representations elevate English as a form of cultural capital. Yet symbolic power is not static; it can be interpreted, challenged, and reshaped (Kramsch, 2006, 2016, 2020; Hua et al., 2022).

To account for such agency, this study draws on Kramsch's concept of symbolic competence: the ability to critically interpret symbolic hierarchies and reposition oneself within or beyond them. Through this framework, the study examines how symbolic power functions in Japan and how migrants navigate its constraints and possibilities.



2.3 Cognitive orientations and cultural adaptation strategies

Cultural adaptation is largely influenced by underlying cognitive orientations. Nisbett's (2003) cross-cultural research in psychology demonstrated that individuals raised in Western contexts tend to reason analytically, focusing on discrete objects, categorisation, and rules. In contrast, individuals from East Asian contexts often exhibit holistic reasoning, attending to context, relationships, and dialectical integration of contradictions. These orientations influence how individuals perceive cultural differences and respond. Rather than fixed traits, this study treats them as flexible tendencies shaped by experience and setting. Individuals may shift between modes, adopting nuanced strategies. Attending to cognitive orientation enables a more dynamic and context-sensitive understanding of adaptation.

3. Methodology

This qualitative study investigated six long-term migrant language teachers in Japan, each with over ten years of residence and professional experience.

Table 1. Participant Information

Participant	Birth Country	Gender	Occupation	Length of Stay in Japan
P1	UK	Male	English language teacher	Over 20 years
P2	UK	Male	English language teacher	Over 30 years
P3	"A"	Female	English language teacher	Over 10 years
P4	China	Female	Chinese language teacher	Over 20 years
P5	China	Female	Chinese language teacher	Over 20 years
P6	China	Female	Chinese language teacher	Over 30 years

In line with the ethics guidelines of the author's university, participants were informed of the study and gave written consent. One Southeast Asian participant is referred to as Country "A" to ensure anonymity, due to the small size of that group in the region.

Data were collected in February 2025 through semi-structured interviews or email-based questionnaire surveys, depending on participant preference. British participants and one Southeast Asian teacher joined in 60–80-minute interviews in English. Detailed notes were taken and returned to participants for confirmation (member checking). Chinese participants completed a written survey in Japanese, followed by email clarification.

The survey guide covered (1) participant background, (2) language use and family language policy, and (3) intercultural experiences. Data were analysed thematically (Braun and Clarke, 2006) through



initial coding and iterative theme refinement. Key themes included: (1) Cultural Barriers, (2) Adaptation Approaches, and (3) Family Language Practices and Educational Values.

4. Findings

4.1 Perceived cultural barriers

Overall, British participants reported more friction with structural and lifestyle differences, whereas Asian participants tended to regard cultural differences as unproblematic. These contrasts illustrate how participants experienced and evaluated cultural differences in daily life.

Participant 1 highlighted workplace challenges such as rigid rules, overly detailed manuals, and symbolic meetings that limited autonomy and creativity. He noted that “everything in Japan is meticulously planned, from service to daily routines, whereas in the UK, there is more room for spontaneity.” Participant 2 struggled with the Japanese diet, finding vegetarian or European food, especially at first.

Conversely, all Asian participants reported few or no obstacles. Participant 3 emphasized positive workplace relationships that helped build local connections. Participant 4 expressed a strong sense of belonging to Japanese society, saying she now “lives like a Japanese.” Participant 5 noted some difficulty understanding Japan’s egalitarian evaluation system but found it non-problematic. Participant 6 described cultural differences as natural and emphasized that “mutual understanding is possible with proper discussion.”

4.2 Adaptation approaches

Adaptation strategies varied across participants. British participants tended to maintain both English and Japanese in family life and engage with both cultures. Participant 2, however, emphasised cultural distance in daily life, suggesting a heritage-oriented integration with limited identification with the host culture.

Asian participants generally leaned toward assimilation. Multilingual and flexible, Participant 3 showed an assimilation-oriented adaptation, aligning smoothly with Japanese norms and referencing her heritage culture only minimally. Participant 4 stated she identified more as “Japanese” or a “global citizen” than as Chinese. While Participant 5 noted more cultural differences than others, she reported little friction. Participant 6 expressed that following local customs felt natural, quoting: “When in Rome, do as the Romans do.”

4.3 Family language practices and educational values

Family language practices and educational priorities differed by background. British participants used English at home to support bilingualism with Japanese spouses, and viewed it as key to their children’s global prospects. In contrast, Asian participants showed more varied patterns, influenced by their spouses’ backgrounds. Participants 3 and 6 used Japanese at home as their spouses are Japanese. Participant 5 used Chinese at home with her Chinese spouse. Participant 4, although both she and her



spouse are Chinese, chose to raise her children primarily in Japanese. She emphasised intrinsic motivation and emotional readiness in language learning, seeing the first language as key to cognitive and emotional development.

5. Discussion

5.1 Revisited: Reframing assimilation and integration in migrant adaptation

While Berry (1997) defines assimilation as involving “own-culture shedding” (Berry 1997: 24), participants taking an assimilative approach in this study described their adaptation not as shedding identity but as naturally aligning with Japanese norms. They rarely emphasised cultural differences and reported little friction, suggesting an assimilation style rooted in comfort and harmony rather than coercion. By contrast, participants pursuing integration actively maintained bilingual or bicultural identities, emphasising cultural distinctiveness.

This contrast seems to reflect differing cognitive orientations. As Nisbett (2003) argues, individuals raised in Western societies, particularly in the United States, often exhibit analytical thinking, emphasising categorisation and individuality, which aligns with the logic of integration. In contrast, those from East Asia tend to think holistically, valuing harmony and contextual sensitivity. For them, sustaining distinctiveness may feel unnatural. Some continental European cultures show greater contextual sensitivity than the U.S.

From this view, integration presupposes a mindset that values distinct cultural identities and conscious differentiation, whereas assimilation reflects an orientation toward relational attunement. This challenges the normative hierarchy that idealises integration and calls for a broader understanding of adaptive agency.

This contrast extends to handling contradictions. Nisbett found that holistic thinkers are more likely to synthesise conflicting perspectives, whereas analytical thinkers tend to resolve contradictions by selecting one. This helps explain participants’ varied interpretations of adaptation. Participant 4 identified more as a global citizen, emphasising traits like perseverance and consideration over national belonging. Her account suggests a dialectical redefinition of self, combining heritage and host values. This aligns with Kim’s (2001) view of adaptation as a transformative growth. Others did not state explicitly but may have preferred a more situational approach, adjusting flexibly to context without seeking a unified identity. For example, participant 3’s flexible, context-sensitive adaptation suggests a situationally assimilative orientation while navigating multiple linguistic repertoires.

These findings suggest that adaptation success depends on how individuals cognitively frame their experiences. What seems like conformity to one may be harmony to another; what feels like autonomy to one may seem resistant to another. Recognising these frames offers a more nuanced view of migrant adaptation.



5.2 Language choice in parenting: instrumental vs holistic orientations

Parental language choices and educational values also reflect underlying cognitive orientations. The British families in this study maintained bilingualism, viewing English as instrumental for global success. In contrast, one Chinese family prioritised Japanese as the sole mother tongue, emphasising intrinsic motivation over external pressures. They believed that a secure foundation in the first language fosters cognitive, emotional, and social development, including later language learning. This view aligns with Japanese institutional frameworks, such as those promoted by the Japan Overseas Educational Services Foundation (JOES), which stress mother tongue development as essential for long-term learning.

These contrasting approaches reflect broader cognitive patterns identified in cross-cultural research. As Nisbett (2003) observes, analytical thinkers tend to perceive the world as stable and governed by individual agency, breaking down goals into components and using tools, such as language, for measurable achievement. In contrast, holistic thinkers see change as constant and outcomes as shaped by external forces. They prioritise long-term, relational principles over context-dependent or instrumental gains. These cognitive orientations, shaped through socialisation and experience, influence how individuals engage with education, language, and adaptation.

5.3 Symbolic power dynamics

This section revisits the findings through Bourdieu's concept of symbolic power, showing how adaptation strategies and educational ideologies are legitimised through habitus within specific symbolic markets. In this study, some participants preferred integration, while others leaned toward assimilation. In societies that reward pluralism and self-expression, maintaining difference becomes symbolic capital, legitimising integration as the ideal. By contrast, in contexts where harmony is symbolically valued, aligning with shared norms may confer greater legitimacy. Blending into the collective is seen as a culturally sanctioned path to recognition, an expression of maturity under the prevailing symbolic order. While assimilation is often associated with coercion or colonial legacies (Ward, Bochner & Furnham, 2001), this study suggests that when voluntarily chosen in peaceful contexts and aligned with dominant symbolic norms, it can function as a socially valued strategy. Given its negative connotations, the term *assimilation* may obscure this dynamic; *attunement*, marked by downplaying distinctiveness and tuning into situational harmony, may better capture the process observed.

The symbolic logic also shapes educational ideologies, particularly regarding language. British families emphasised English, aligning with dominant discourses in Japan where English symbolises intelligence, mobility, and status. This reflects a habitus attuned to the symbolic capital English commands in Japan's linguistic market.

However, the symbolic field is not uniform. One Chinese family prioritised secure mother tongue development, not rejecting bilingualism but seeing it as secondary to cognitive and emotional stability. They valued language as a medium for holistic development, cognitive, emotional, and social, rather than a tool for immediate gain. This view is institutionally supported in Japan, as seen in frameworks



like JOES. It challenges the instrumentalist logic of language education and repositions mother tongue acquisition as a symbolically grounded educational priority.

These perspectives are reinforced through education systems. In Japan, non-academic activities such as serving school lunch and cleaning duties are formally integrated into the curriculum through special activities (*tokkatsu*), aiming to foster cooperation, a sense of public-mindedness, and social-emotional development alongside academic learning. The Chinese teacher's holistic and developmental orientation resonates with these symbolic values embedded in Japanese schooling.

By contrast, the UK system emphasises autonomy and individual achievement. Tasks like cleaning are excluded, reinforcing a habitus valuing independence, compartmentalised learning, and performance-based success. In both contexts, education acts as a symbolic field where socially valued dispositions are legitimised and reproduced.

Global and traditional symbolic logics, valuing English for mobility and the mother tongue for holistic development, now coexist in Japanese educational discourse. Recognising overlapping symbolic systems helps explain how families navigate competing discourses. The British family draws on global narratives of linguistic capital; the Chinese family adopts a developmentally grounded approach shaped by personal values and closely aligned with symbolic values in the host society. These choices can be seen as strategic acts, dynamic efforts to enhance personal value within intersecting symbolic systems.

6. Conclusion

This study examined the adaptation of six migrant language teachers in Japan, showing that their strategies and educational ideologies were shaped by cognitive orientations internalised through habitus within specific social contexts. Integration, often viewed as the most successful form of adaptation, gains legitimacy where individuality is symbolically valued. Yet such value systems are not universal and may be reinterpreted depending on context. While integration may be effective for some, assimilation, when self-directed and contextually appropriate, can also be a valid strategy.

In practice, promoting integration as a universal goal risks marginalising harmony-oriented approaches, as adaptation preferences often reflect implicit dispositions shaped by sociocultural contexts. In education, this calls for particular attention from English language educators. Advocacy for English often draws on analytical thinking and foregrounds separability and distinction over holistic perspectives. Without reflection, educators may inadvertently reproduce this orientation as normative. Equitable education requires recognising diverse cognitive and cultural orientations and questioning dominant frameworks. Engaging with alternative worldviews not only broadens pedagogy but also cultivates what Kramsch (2006, 2020) terms symbolic competence, the ability to navigate, reinterpret, and reposition oneself within symbolic systems. Fostering this competence is key to inclusive, reflective language education. While this study offers valuable insight, its small, occupation-specific sample limits generalisability. Future research across broader contexts and populations is essential to enrich our understanding of the symbolic dimensions of adaptation.



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Being a Rebel: Translating Against the “Official” Peking Opera Translations

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Abstract:

Most recently, as China seeks to promote national identity and nation branding, the Peking Opera has been promoted as a critical art form closely tied to conceptions of national identity. Therefore, the Chinese government makes a considerable effort in promoting an “official” model of translating Peking Opera plays. However, the “official” translations do not guarantee a high quality of popularising Peking Opera abroad. The primary issue is that Chinese officials responsible for state-sponsored cultural programmes insist on a policy of protectionism, which overlooks the fact that the classics must be enlivened by the impact of interpretative and adaptive processes within a theatre translation, to render the play performable on a stage in a different time and space. Arising from this, this article talks about the limitations of the Chinese “official” translations of Peking Opera by analysing one specific translation, *Farewell My Concubine* in the series: English Translation Series of A Hundred Peking Opera Classics, which are sponsored by Chinese government and led by Chinese scholars, by which to improve the current translation practices further and render the translation of the play can function in performance.

Keywords: Peking Opera, translation for performance, “official”, *Farewell My Concubine*

1. Introduction

Peking Opera is a Chinese stage art that is commonly regarded as a cultural product embodying “Chineseness” in the eyes of the Chinese government (Thorpe, 2013). As China seeks to promote national identity and nation branding, the Peking Opera has been promoted as a critical art form closely tied to conceptions of national identity. Therefore, the English Translation Series of A Hundred Peking Opera Classics programme was launched with government support to provide “official” translations based on a scientific model.

However, the Chinese government’s sponsorship does not guarantee a high quality of popularising Peking Opera abroad. The primary issue is that Chinese officials responsible for state-sponsored cultural programmes insist on a policy of protectionism, or cultural ‘safeguarding’ (Xu and Johnston, 2022).

Arising from this, the article talks about the limitations of the Chinese “official” translations by analysing one specific translation, *Farewell My Concubine* in the series, and conclude that the classics



must necessarily be enlivened by the impact of the interpretative and adaptational processes within a theatre translation to render the play performable onto a stage in a different time and space.

2. China's "Official" Peking Opera Translation

2.1 Peking Opera and its Chinese identity

Peking Opera is a blend of theatre and opera, featuring performance codifications that differ significantly from those commonly found in the Anglophone theatre system (Zhang, 2021). Such is the degree of codification that it is argued that this form, so closely linked to articulations of classical Chinese identity (Evans, 2011), can only be understood as a theatre form by those who have studied it either on the page or on stage. The keyword here is 'understood', because what these cultural authorities in China are seeking to elaborate is a translation model that ensures foreign audiences understand the form rather than its intrinsic performability.

The reason for this is the clear status of Peking Opera in China: Peking Opera is widely regarded as one of the most representative forms of Chinese art, hence its reputation as the "quintessence of Chinese culture" (Xiao and Xiong, 2016). This sense of Chinese identity, or in some Chinese scholars' words, its "Chineseness" is intrinsically bound to what it seen as the "uniqueness" of the form, both formal and in terms of the classical Chinese stories it retells (Cao, 2011), so that Peking Opera becomes a key element within nation-branding (Goldstein, 2007). Put simply, in a China where the ancient past and its classical forms are considered both reflections and key determinants of the contemporary country, Peking Opera is generally regarded as the most refined and intricate of the various formal variations encompassed under the umbrella term Chinese opera.

It is under this canopy that Peking Opera and its translation, in which the form – the codifications or other elements that contribute to the aesthetic complexity – are safeguarded, are protected by both the Chinese government and many Chinese scholars (Fu, 2018; Huaxia, 2021). Their central tool in this safeguarding – the reasons for which this article will outline shortly – is the development of a "scientific" model of translation, to which all translators would conform. In other words, at the heart of this gatekeeping is the desire to ensure that Peking opera is translated in an optimal way that seeks to maintain the sameness of performance.

2.2 The incurrence of the "official" translation

Although this article focuses on the "official" translations of Peking Opera, the word "official" is always in quotes because it is fairly baffling in the context of translation for performance, a field concerned with the specific coordinates of an audience, the here and now context in which performance takes place. In other words, one can easily pose a question about whether it is meaningful to brand a translation as official; that it has somehow been done, once again in quotes, "the right way".

The Chinese authorities and professionals are not so ignorant as to overlook the confusion that the "official" translations can cause; so, what is their logic behind doing this? Over the last two decades, particularly in recent years, China has sought to strengthen its national economic position by promoting



national identity and, in essence, nation branding (Tian, 2023). Peking Opera has been simultaneously promoted and protected as a key art form closely tied to conceptions of national identity (Evans, 2012), with state lobbying contributing to its inclusion on the UNESCO list of Intangible Cultural Heritage in 2010 (Wang, 2018). The 2015 government document, "Policies on Supporting the Inheritance and Development of Traditional Chinese Operas," shows how the Chinese government is attempting to both sponsor and sustain the process of re-popularising classical Chinese theatres (The State Council of the PRC). From the policy, we can see that Peking Opera plays are to be translated as part of an aspiration to spread Chinese culture as a key element within the country's attempts to garner soft power; however, there is no indication that making the plays work on foreign stages is a concern. The official policy reflects a determination that Peking Opera should be performed by Chinese troupes and its "Chineseness" and "the ancient China flavour" should be protected as an untouchable component of any stage performance. This intention is reflected in the Belt and Road Initiative, whose mission statement reads: "The stories of China should be well told, voices of China well spread, and characteristics of China well explained" (Xu, 2025); through this the construction of China's cultural soft power might be strengthened, and Chinese identity be preserved in the age of globalization.

3. The Invalidity of the "Official" Translation

In this context, that of China's image building and the expansion of Chinese soft power, the most potentially far-reaching and the most ambitious to date Chinese-written translation project, English Translation Series of A Hundred Peking Opera Classics programme, coordinated by two top Chinese universities, was launched in 2011 (Wang, 2012). The Chinese government also supported this project financially and provided facilities, and an official government event was held to celebrate the launch of this series. A host of domestic and foreign guests were invited to the Diaoyutai State, a diplomatic complex in Beijing, where the Chinese state leadership offers receptions to visiting foreign dignitaries (Jia and Li, 2015). During the event, ceremonial gifts of books were presented to foreign ambassadors.

Interestingly, one of the foreign guests told journalists that he greatly enjoyed Peking Opera and believed that China should protect the culture of Peking Opera as the country expanded economically (Jia and Li, 2015). The use of the word "protect" here is striking: the ambassador was perhaps being characteristically diplomatic. For the Chinese government, however, the idea of protection is underpinned by a very serious narrative that has at its heart the concept of intangible heritage in its most literal sense – that of the untouchable. This official approach is echoed in the work of many contemporary Chinese scholars, who argue that Peking Opera and other traditional Chinese theatres should be performed exclusively in the Chinese language to avoid the inevitably interventionist effects of contemporary stage translation (Cao, 2015). Peking Opera translators tend, therefore, to be specialists assigned by the Chinese government or foreign sinologists whose academic concern is that of protecting the original from translation as a writing practice that inevitably traffics in difference.

On the one hand, there is a significant tradition of Western cultural appropriation of Chinese writing, often through racial stereotyping (Morrison, 2010), which was the accusation levelled at the Royal Shakespeare Company for its production of *The Orphan of Zhao* in 2012. The overt appropriation can



be a partial excuse for China's state control, but such official sponsorship, constituting as it does the explicit cultural strand of a nation-branding strategy, is a translation of *studii et imperii* for our times. Paradoxically, the more challenging a form is, such as Peking Opera, which is, as we've seen, characterised by a complex of integrated performance codes, the more complex a response is required from the theatre translator. Tony Harrison, a renowned translator of classical Greek and Roman works, argues that classical texts often arrive at us in a form that hinders their effective staging (Hall, 2007). They need to be rendered workable on the contemporary stage through the interpretive and adaptive processes of theatre translation, by which the play can be performed in a different time and space.

Tradition in this conception is a flow rather than a stagnant pool. In the case of Peking Opera, an emphasis on traditional codification as an unchanging essence has resulted in turgid "official" translations, which are oblivious to the contingent conditions of specific productions. The reliance of such translations on spurious notions of "uniqueness" and "Chineseness" has, ironically, turned these translations into trophy outputs rather than working pieces of theatre.

4. Case Study of the "Official" Translation

Besides the disagreeable mindset of treating one version of translations as "official", the end product of the translation is *de facto* hard to regard as a "textbook" standard. To elaborate, this article draws on examples from the translation of *Farewell My Concubine* in the Hundred Translations project – the so-called "scientific model" for translating classical Chinese opera, which prioritises understanding of the source over dramatic intensity or theatrical stage-worthiness. In other words, this is a translation written through a strategy of preservation rather than extension.

Excerpt One

Xiang Yu (speaks) What did you say?

Stable boy A (speaks) The flagstaff has been broken by the wind

Xiang Yu (speaks) Aiya! (xipiyaoban) Suddenly a gust from a storm wind arose Why did it break the flagstaff? The horse Wuzhui is neighing and refusing to go onward (speaks)

Yu (xipiyaoban) Neighing loudly, it is trembling all over

(Sun, 2012)

The excerpt illustrates a characteristic issue with this entire set of translations, in that the source text's classical Chinese is rendered in a distinctly archaic style of English, deemed perhaps more suitable for the perceived high culture of the form. The word 'flagstaff', for example, is chosen over the more commonly used flagpole. It is a small example, but when taken in conjunction with other self-consciously poeticising discourses – such as the bedroom routinely becoming "boudoir", for instance – the stage language effectively distances a new audience from the emotional resonance of the tragedy unfolding before them. This reflects the Chinese performance system today, where classical theatre, once popular in its time, is increasingly perceived as elitist, leading to a concomitant crisis of audience intelligibility. In other words, when attending a Peking Opera performance, the spectators are fully



aware that they are about to see a performance spoken in classical Chinese, which is increasingly challenging. There is, of course, a parallel with Shakespeare here, in the way contemporary English-speaking audiences find his English challenging, while the transformative processes of translation can bring his work to new audiences in fresh ways.

However, to be clear, this article does not advocate a domesticating approach to translation. It is essential that the flavour of the original context, its place within Chinese history, is preserved. Of course, theatre is perfectly capable of creating hybrid worlds that allow audiences to travel through the medium of rich stage languages. However, in this excerpt, the word “Yu” is confusing semantically and in terms of its English homonym, “You”. It is a sound from the distant past, in Chinese, when people wanted to stop or control a horse. Peking Opera is not a naturalistic art form, so the horse, like any other physical element within the story, is suggested through a delicate performance metonymy. Performers evoke the horse through the use of a fringed baton, suggesting a horsewhip, indicating the actor is riding a horse (though the actor does not make any action of riding) (Zhang and Zou, 2023). In other words, much of the complicity that Peking Opera achieves with its audiences lies in the way in which spectators collude to complete imagined stage actions. ‘Yu’ in this sense is a stage sense that, in English translation, is rendered virtually meaningless.

Excerpt Two

Xiang Yu (speaks) Waiyaya!

Yuji (speaks) Give me the sword. Be quick!

Xiang Yu (speaks) Never! Impossible!

Yuji (speaks) The songs of the Chu Kingdom are heard again, Your Highness!

Xiang Yu (speaks) Let me listen to them

Yuji (speaks) All right!

Xiang Yu (speaks) Aiya!

(Sun, 2012)

Again, words such as “Waiyaya” and “Aiya” are unintelligible in English, whereas in Chinese performance, these sounds are closely connected with the generation of stage emotion. The reason why Chinese performers adopt the “a” sound as one of the most common ways of expressing particularly male emotion is that the “a” sound is more consistent with the vocalising method of the male characters; also, in Peking Opera, it is customary to prolong certain sounds, and the “a” sound is easily extended – “wayaya” (Wichmann and Ma, 2015), yet none of this works in English. The lack of intratextual thickening, likely in the form of performance notes or stage directions, makes it challenging to leave space for new practitioners to decide how they wish to express the emotions and feelings of the characters for their audiences.



5. Conclusion

What is clear is that there are limitations in the “official” version of the translation of Farewell My Concubine. This is not to ignore the good intentions of these cultural gatekeepers in relaunching Peking Opera to new audiences, in a way that is tailored for non-Chinese speaking practitioners and audiences. But the failure to offer performable translations of what is one of the world’s greatest repertoires of masterpieces unknown outside China, the failure to understand the translational mindset of writing forward for actors to speak to audiences more familiar with the Anglophone theatre system, these central failures will unavoidably lead to the translation being unable to function in performance. Ironically, given official insistence on understanding the source, it will be unintelligible as a piece of performance art in its own right.

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Redefining Internationalization as Global Responsibility

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Abstract:

For decades, the internationalization of Higher Education Institutions (HEIs) was largely driven by the imperatives of a globalizing economy, aiming to educate a generation of decision-makers who could serve the needs of industry and transnational markets. However, the global context has shifted significantly since the 2007 financial crisis. The rise of autocratic regimes, the geopolitical upheaval triggered by Russia's invasion of Ukraine in 2022, and the escalating urgency of the climate crisis have all contributed to a reconfiguration of globalization. As the relationship between nation-states and global governance undergoes profound change, HEIs must reassess their role in this evolving landscape. This discussion paper argues that internationalization can no longer be confined to economic utility. Instead, HEIs must embrace a broader understanding of Global Responsibility. This involves cultivating an awareness that humanity is both the origin and the agent of global developments. HEIs must empower students and researchers to take ownership of their role in shaping the future—socially, politically, and environmentally. Rather than producing graduates who merely adapt to global trends, institutions should foster critical, responsible actors capable of driving transformative change. In doing so, HEIs can reclaim a proactive role in shaping a more equitable and sustainable global future.

Keywords: internationalization, Higher Education Institutions, globalization, Global Responsibility

1. Introduction

For nearly 40 years now, internationalization has become a “hot topic” at Higher Education Institutions (HEIs). Only between 2010-20, the years before the Covid-pandemic, the number of international students doubled (de Wit, 2020, p. ii). Although most HEIs are following in some way or another an internationalization strategy, it is often not questioned which specific goal internationalization is actually following. Brandenburg and de Wit (2011) even proclaimed the “End of Internationalization”, arguing that internationalization became an automatism, resulting in ever more mobility numbers, without questioning the “why and wherefore”. In order to revitalize the debate about internationalization, the authors propose “to move away from dogmatic and idealist concepts of internationalization and globalization”, understanding “internationalization and globalization in their pure meanings—not as goals in themselves but rather as means to an end”, whereas this end for HEIs is to improve the “quality of education and research in a globalized knowledge society” (Brandenburg & de Wit, 2011, p. 17). What are the driving forces of internationalization? What does “internationalization of Higher Education Institutions” actually mean? This paper will try to provide some theoretical perspectives for internationalization of HEIs. We will first take a look at the wording of “Internationalization” and what it means in the context of HEIs. It is argued that “Global Responsibility” is an innovative concept for universities that comprises more adequate all aspects of



globalization and internationalization, defining a clear goal where internationalization measures should lead to.

2. Internationalization vs. Globalization vs. Global Responsibility

Some confusion derives from the two words “internationalization” and “globalization”. Unfortunately, the later one is often associated with the economic “globalization”, taking place since the 1980s and following a neo-liberal political agenda of global economic integration. Globalization is therefore connotated with something negative, as the negative social and environmental consequences of globalization came into the fore of public debate in recent years. The neo-liberal form of globalization is more and more seen as a dead-end, increasing inequality around the world and causing the rise of nationalism and populism. “Internationalization” was therefore seen as a less biased wording, also in the debate of defining internationalization of HEIs (see also Brandenburg & de Wit, 2011).

The main difference between internationalization, globalization and Global Responsibility is the starting point or perspective out of which the need of cooperation is legitimized. Internationalization does still build on the concept of “nation”, globalization describes the process of national institutions and structures becoming global, whereas Global Responsibility starts directly from a global perspective. Let’s take a closer look at each of the three.

2.1. Internationalization

The Oxford English Dictionary (OED) defines *internationalization* as “[t]he action or process of making something international in character, composition, or scope” (OED Third Edition, 2015). The OED states several definitions for international, the ones most adequate for our context would probably be “(l)ocated or held in one place but involving people of two or more nations; characterized by the presence of many nationalities or cultures; cosmopolitan, multicultural”, “[...] advocating cooperation and understanding between nations; looking beyond national attachments or allegiances; cosmopolitan in outlook”, and “designating a person from another country; foreign, overseas. Frequently in international student.” (OED Third Edition, 2015). The wording “internationalization” emphasizes therefore that we are dealing with an *administrative procedure*. A nationally organized structure, the HEI, seeks to open up its structure for exchange with other nationally organized structures in order to leave for example national attachments behind. Furthermore, despite advocating cooperation and establishing a cosmopolitan outlook, “internationalization” does not say much about why this international cooperation should take place and where it should lead to. In the end, the “nation” remains an important “corner stone” in the concept of internationalization. Internationalization strategies might therefore help to increase intercultural knowledge and reduce some prejudices. However, they will not realize the last step of creating a truly post-national society, a step that might be necessary in the next 30 to 50 years to come, for example to achieve the aim of reducing global warming to 1,5 or to achieve the 17 Sustainable Development Goals.

2.2. Globalization



There does exist a numberless amount of definitions for globalization (for an overview, see e.g. Al-Rodhan und Stoudmann 2006). It would go beyond the scope of this paper to discuss the phenomena of globalization in detail, this discussion paper will focus therefore on the definition in the OED and illustrate differences to “internationalization”. The OED defines *globalization* as “[t]he action, process, or fact of making global; esp. (in later use) the process by which businesses or other organizations develop international influence or start operating on an international scale, widely considered to be at the expense of national identity” (OED Third Edition, 2009). It describes therefore also a process, this time of becoming *global*, meaning “[...] relating to, or involving the whole world” (OED Third Edition, 2009).

The relationship between globalization and internationalization of HEIs has been analyzed by Altbach and Knight (2007). They defined globalization “as the economic, political, and societal forces pushing 21st century higher education toward greater international involvement”, resulting also into “the emergence of the ,knowledge society” (Altbach und Knight 2007, 290). They argue that internationalization strategies of HEIs are “created to cope with globalization and to reap its benefits” (Altbach und Knight 2007, 291). According to the authors, internationalization strategies are created to fulfill the needs of a free trade economy, which needs internationally educated, highly mobile, English speaking students with high intercultural and technological knowledge. In this process, international higher education is in itself becoming a global private good, as private universities seek internationalization strategies, e.g. in the form of creating global branches in other countries and recruiting tuition paying students around the world. Nevertheless, they conclude that “(w)e are at a crossroads—today’s emerging programs and practices must ensure that international higher education benefits the public and not simply be a profit center (Altbach und Knight 2007, 304).

In recent years, globalization came under considerable pressure, national movements gained political power in many countries. Brexit, the US-Chinese trade dispute and lately the economic consequences of the Russian assault on Ukraine have lightened the debate of a readjustment of globalization, re-organizing production chains in a more national or at least regional way. Universities do therefore have to find a way to support positive effects of globalization, such as the equal access to knowledge, by avoiding negative effects such as increasing global inequality.

2.3. Global responsibility

This discussion paper argues that the concept of “Global Responsibility” is better suited to incorporate these efforts than the rather technical expression “internationalization”. Instead of reducing their role to provide globalization with students educated according to the needs of the industry, HEIs should again actively shape globalization with the most powerful good that they produce: knowledge. HEIs should deliver the right definitions to society to determine where globalization should lead to.

3. (Re-) Defining “Internationalization of HEIs”

Jane Knight, as well as de Wit ad Hunter, has given an important definition to clarify what “internationalization of HEIs” means. Jane Knight defined Internationalization of HEIs as follows:



“Internationalization at the national, sector, and institutional levels is defined as the process of integrating an international, intercultural, or global dimension into the purpose, functions or delivery of postsecondary education” (Knight 2003, 2).

This definition is derived from the current practice of internationalization at HEIs. Knight argues that “[g]iven the changes in the rationales, providers, and the delivery methods of cross-border higher education, it is important to revisit the question of definition and ensure that the meaning reflects current changes and challenges”, which is especially important as “definitions can shape policy”. Knight argues further that, in order to be applicable to different countries, a definition should not “specify the rationales, benefits, outcomes, actors, activities, or stakeholders of internationalization” (Knight 2003, 2). Knight’s definition is therefore a “working definition” in its best sense, derived from current practices at HEIs in order to summarize what is meant with internationalization, also for example to further discuss and shape national policies of internationalization for HEIs. It does therefore not aim to be a “universal” definition, which would also include a (probably subjective and normative) viewpoint on the purpose of internationalization. Knight’s definition (of 2003) still assumes that HEIs are mainly regional or national orientated, whose main purpose has so far not been on the international level, as internationalization still needs to be “integrated” into current structures. The term “process” was “deliberately used to convey that internationalization is an ongoing and continuing effort” (Knight 2003, 2), the definition describes therefore the efforts of HEIs in the ongoing megatrend of “globalization” as described above: the process of nations *becoming* global. The “triad” of an international, intercultural or global dimension covers the different aspects of internationalization. The first two dimensions focus on the aspects of relations between two nations or cultures, the last one opens a perspective to “a worldwide scope” of internationalization. Nevertheless, the main emphasis in this definition still lies on the inter-national perspective, as the reason for the scope is not further elaborated.

Knight’s definition was further developed by de Wit and Hunter building on a study executed for the European Parliament, in which internationalization of higher education for 17 countries was summarized. Knight’s definition was augmented as the “the *intentional* process of integrating an international, intercultural or global dimension into the purpose, functions and delivery of post-secondary education, *in order to enhance the quality of education and research for all students and staff, and to make a meaningful contribution to society*” (de Wit und Hunter 2015, 3). De Wit and Hunter add therefore the scope that was still vague in Knight’s definition. It presupposes and defines that the *quality of education and research* are the main purpose of an HEI and it follows that in a globalized world, an international, intercultural or global dimension needs to be integrated to follow this purpose. If only intentional process should be acknowledged as “internationalization” might be questioned, however. What remains to some degree illusive is the expression “to make a meaningful contribution to society”, which implies a political agenda for the society. It remains subject to further interpretation what a “meaningful” contribution would be. The universities contribution to society might be its role as “preserver and protectors of universal knowledge and truth” and its social responsibility of free access to education. However, why would every act of internationalization have



to be a meaningful contribution to society? It is argued that the concept of Global Responsibility could help to fill some of the gaps of the current definitions.

4. The Concept of Global Responsibility

The Oxford English Dictionary defines *responsibility* as the “[t]he state or fact of being the cause or originator of something”, “[c]apability of fulfilling an obligation or duty” and “[t]he state or fact of being in charge of or of having a duty towards a person or thing” (OED Third Edition 2010). Global Responsibility means therefore, to raise the awareness and consciousness that we, the human beings, are cause and originators of what happens on the globe, students and researchers need to be enabled and capable to take this responsibility in order to be in charge for change in the future.

Global Responsibility is an attitude that regards the university in all its aspects and with all its stakeholders. Global Responsibility influences the actions and decisions that an institute takes. Actions have to be tested according to whether they contribute to take Global Responsibility. It is therefore a comprehensive, holistic approach that integrates all faculties, disciplines, research & teaching, as well as students, researchers and staff. Similar to “corporate social responsibility” (CSR), it is a form of self-regulation in order to contribute to global goals of a university. However, in contrast to CSR, Global Responsibility of a university does not aim to contribute to a brand's reputation, it can rather be deeper rooted in the historic responsibility of universities, especially regarding nationalism and globalization, as we have seen above.

As Global Responsibility describes an attitude, it also calls for action. Global responsibility can therefore also be seen as a theoretical concept that backs the existence of “Global Engagement” offices that many universities introduced in recent years. Global Engagement already describes the intention of the university to get involved globally without answering in detail why this engagement is necessary. Global Responsibility focusses on this theoretical basis, Global Engagement is therefore the consequence of Global Responsibility, bringing the responsible attitude into actions on the ground.

Global Responsibility comprises therefore a moral and normative dimension. De Wit called for a “More Ethical and Qualitative Approach” in internationalization and argued that the study for the European Parliament on internationalization in Higher Education was supposed to push the debate into a more normative direction, augmenting the current definition of internationalization with the add-on “[...] to make a meaningful contribution to society” (see de Wit, Howard, und Egron-Polak 2015). The Global Responsibility approach develops this argument further, as responsibility seeks per se to be meaningful and has a clear defined intention.

5. Conclusion

To some degree, HEIs have always been “international” institutions. During the last decades “internationalization of HEIs” became ever more important, following the economic dynamics of globalization. However, the financial and euro crisis and raising populism have increasingly put the current model of globalization into question. Furthermore, HEIs have to find answers to complex global



problems, such as climate change. HEIs have to adapt to these new circumstances, questioning their current concepts and motivations of internationalization. The question can be put forward, if universities should be shaped by the economic conditions of globalization or if universities should play a stronger and more self-confident role to shape globalization by developing new ideas. “Global Responsibility” is a concept that could clarify some of the pitfalls of internationalization. It represents rather an attitude than a process. It inherently defines why internationalization should take place. Universities internationalize, because they developed a global perspective, a global identity, and acknowledge their responsibility towards whole. The activities of the HEI, may it be in research or education, can then be organized according to this paradigm. This may regard internationalization abroad, at home; the creation of research alliances, capacity building projects or e-learning programs at all different faculties and disciplines. Furthermore, it remains the tasks of the scholars to define what are global problems that need a global response, Global Responsibility remains therefore also a flexible concept. “Global Responsibility” has a further advantage: it makes the HEI accountable a global society and not to national interests. It shapes therefore, through research and education, the field for a society of the future.

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