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IALIC 2025
AUCKLAND

AOTEAROA NEW ZEALAND

21-23 November

**Onto-epistemic turn in Interculturality:
Revitalising Knowledges from Place**

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Auckland University of Technology (AUT)

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**Onto-epistemic turn in Interculturality:
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Elba Ramirez, PhD

(nettat/ella/she)
Senior Lecturer & Programme Leader BA International Studies
School of Social Sciences and Humanities | Faculty of Culture & Society
Te Wānanga Aronui o Tāmaki Makau Rau | Auckland University of Technology
E elba.ramirez@aut.ac.nz | AUT Academic Profile

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Auckland University of Technology (AUT), Faculty of Culture & Society

Professor Kate Kearins

Pro Vice-Chancellor and Dean
Faculty of Business, Economics and Law
Faculty of Culture and Society

Tena koutou, tena koutou, tena koutou katoa. Nau mai, haere mai.

Kia ora and welcome to the IALIC 2025 Auckland Conference, hosted by Auckland University of Technology. We hope those attending in person enjoy their time in Auckland and New Zealand, and those online also get a taste of our unique place in the world.

Our university has a long history as a polytechnic and this year celebrates 25 years as a university of technology. We're applied in focus and work strongly to broaden access to university education.

We endorse your conference focus on indigenous and intercultural scholarship. While many matters you may discuss might focus on aspects that are uncomfortable, we appreciate the sensemaking you do. Thinking together about people communicating in and across place, digital and other modalities and time, their identities and the languages they use, is important.

We look to the potential and realisation of greater understanding and understandings. And we wish you a successful conference experience.

Professor Nicole Tarulevicz (Nicki)

Head of School of Social Sciences and Humanities
Faculty of Culture and Society

Tena koutau, tena koutou, tena kotoa. Nau mai, haere mai.

It is my pleasure to welcome you to the IALIC 2025 Conference, which is being hosted and supported by Auckland University of Technology, here in Tāmaki Makaurau Auckland, Aotearoa New Zealand.

This year's theme of the onto-epistemic turn is an exciting one, and the conference promises three stimulating days of papers that are grappling with the ways Indigenous knowledges and intercultural practices can address pressing global challenges. At the heart of this program is a belief that languages, cultures, and Indigenous knowledges can create richer, more inclusive conversations about how we live in and understand our world. I am confident those conversations are already happening in the room.

I wish those here in Tāmaki Makaurau Auckland and those joining online an invigorating and rewarding conference.

International Association of Languages and Intercultural Communication (IALIC)

Cristina Ros i Solé, PhD

Chair of IALIC
Senior Lecturer and Director of Language, Culture and Learning
Department of Educational Studies, Goldsmiths, University of London

A land-oriented and indigenous-focused view shines new light on more traditional Western-oriented understandings of interculturality. From the traditional hospitality of providing a hearth and warm welcome to the migrant and the newcomer in another land, this conference focuses on honouring the history and ways of being and living of indigeneous knowledges and the first people. It also seeks to understand interculturality by going beyond-the-human and extending our gaze to the land and the terrain: the rocks, the plants, the gardens, and the ground we stand on. It shifts our attention to the small but significant acts that use 'place' as the centre of new constellations of meaning, knowledge and ways of doing interculturality. This provocative and radical paradigm-shift requires a new relationship and connection to land. One that takes a myriad of forms that go beyond a linear and finite model of thinking. In doing so, it favours an open-ended path with an infinite number of gestures, languages, and destinations available. Some of these focus on human relations, others simply focus on how we make new connections, and others, and very importantly, on how to honour and preserve belonging to place, space and materiality, whether we are talking of newcomers or first inhabitants of the land. It is through this reckoning of the historical and the ancestral, the transient, ephemeral, as well as the material and the topographical, that we are able to listen to travelling memories from other generations and we question and renew our understandings of interculturality. I am very privileged to be able to preside over IALIC's 25th international conference in Tāmaki Makaurau/Auckland on the aptly chosen theme of the onto-epistemological turn in interculturality which situates the notion of 'land' and 'place' at the centre of intercultural dialogue and understanding. Such a lens shifts the focus from the abstract to the embodied whilst placing it firmly on the ground, where culture, language and knowledge become synonymous with land and place. I am sure you are in for a treat of provocations and discussions on what we understand as interculturality!

Elba Ramirez, PhD

IALIC 2025 Convenor
Membership Secretary of IALIC
Senior Lecturer & Programme Leader BA International Studies
School of Social Sciences and Humanities | Faculty of Culture & Society
Te Wānanga Aronui o Tāmaki Makau Rau, AUT

**Nau mai, haere mai ki Te Wānanga Aronui o Tāmaki Makau Rau
Welcome to Auckland University of Technology**

It is a privilege to gather with you at IALIC 2025, where we come together to explore an *Onto-epistemic Turn in Interculturality* by *Revitalising Knowledges from Place*, which invites us to reflect on the deep interconnection between our ways of being and knowing, and how embracing this relationship can transform our fields, our practices, and our communities. As we come together to honour diverse knowledge systems, especially those grounded in Indigenous perspectives, place, language, and relationality, we are called to decentre dominant narratives and co-create more just, inclusive, and sustainable futures. I encourage you to connect with the themes, not only through 'scholarly/academic' dialogue, but through relational, creative, and reflective engagement. Let this be a space where knowledge is not only presented, but reimagined through creativity, collaboration, and connection. Whether you are joining in person or online, I hope you find moments of resonance, challenge, and inspiration, and that you take the opportunity to connect with others as we journey together.

http://ialic2025.sciencesconf.org/
ialic2025@aut.ac.nz

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Welcome at Ngā Wai o Horotiu – AUT Marae

We are deeply honoured to be welcomed to **Ngā Wai o Horotiu – the AUT marae**, which serves as a cultural, spiritual, and educational hub for AUT and the wider Auckland community. The marae stands as a gateway to the university and the city, and reflects AUT's commitment to inclusivity and the vital presence of **tangata whenua** (Māori people). The name and design of **Ngā Wai o Horotiu** were gifted by **Ngāti Whātua Ōrākei**, the local **mana whenua**.

The marae features bold, contemporary artwork that celebrates the diversity of the AUT community and provides a space for learning, **wānanga** (knowledge sharing), and ceremony. The **wharenui** (meeting house), named **Te Pūrengi**, symbolises the ropes that hold the mast of a **waka** (canoe) in place, representing unity and direction. The **wharekai** (dining room), named **Kaipara**, honours the Kaipara Harbour and the para fern, a traditional Māori delicacy. **Food and drink are only permitted in the wharekai, where we will gather for coffee and snacks throughout the three days.**

Pōwhiri, a Ceremony of Connection and Respect

A **pōwhiri** is rich in symbolism, protocol, and cultural meaning. It recognises the coming together of two groups separated both physically and spiritually in a powerful expression of **manaakitanga** (hospitality) and **kotahitanga** (unity). A **pōwhiri** honours the **mana whenua** of the region and is typically held on a marae. The pōwhiri serves to remove the **tapu** (sacredness) of the **manuhiri** (visitors), integrating them with the **hau kainga** (hosts/AUT staff and current students). It is a process of establishing relationships, acknowledging **tīpuna** (ancestors), and affirming shared values.

Whether you are a **waewae tapu** (first-time visitor) or returning, participating in a pōwhiri is a meaningful way to connect. We invite you to approach this experience with openness and respect. The following guide is intended to help you understand the significance of the pōwhiri and how you can participate in a way that honours the **mana** (prestige, dignity) of our hosts.

The **pōwhiri** will include:
- **Karanga**: A call of welcome performed by wāhine (women), acknowledging the living and the dead, and inviting manuhiri forward.
- **Whakaeke**: The physical movement of manuhiri onto the marae grounds. Wāhine lead, tāne follow, and non-binary attendees are welcome to position themselves centrally.
- **Whaikōrero**: Formal speeches delivered by selected speakers, usually tāne, starting in te reo Māori followed by English. Māori speeches will not be translated to preserve their sacredness.
- **Waiata Tautoko**: A song performed after each speech to support the speaker. The waiata is 'Te Aroha' (see next page).
- **Harirū and Hongi**: A handshake and pressing of noses to symbolise the joining of breath and life force. Due to health precautions, hongi will not be practiced, and handshakes are optional.
- **Kōha**: A gift or offering presented by the visitors as a gesture of appreciation and respect.
- **Kai**: The sharing of food concludes the **pōwhiri** and lifts the **tapu** between **manuhiri** and **hau kāinga**.

He mihi maioha | Acknowledgement of Ngā Wai o Horotiu

We offer our sincere gratitude to the **whānau of Ngā Wai o Horotiu – the AUT marae** for their generosity, care, and thoughtful preparation in welcoming us to their **whenua** (land). Their hospitality is a gift that grounds IALIC 2025 in the values of respect, connection, and shared learning, and it is also a unique opportunity to engage meaningfully with the cultural foundations of Aotearoa. We look forward to standing together in the spirit of **manaakitanga** (hospitality) and **ako** (reciprocal learning), honouring the relationships that this **pōwhiri** ceremony helps us to build.

Karakia 'Tuia'

Tuia ki te rangi	Dedicated to the sky
Tuia ki te whenua	and to the earth below
Tuia ki te	humankind are bound
Ira tangata	and inseparable
Ka rongo te pō	From the infinite potential
Ka rongo te ao	to the realization in light
Tūturu whakamaua	Let us come together
Kia tīna	with purpose
Haumi e Hui e	united and ready
Tāiki e	to progress

Waiata 'Te Aroha'

Te aroha	It is love
Te whakapono	It is hope
Te rangimarie	It is peace
Tātou, tātou e	That binds us together
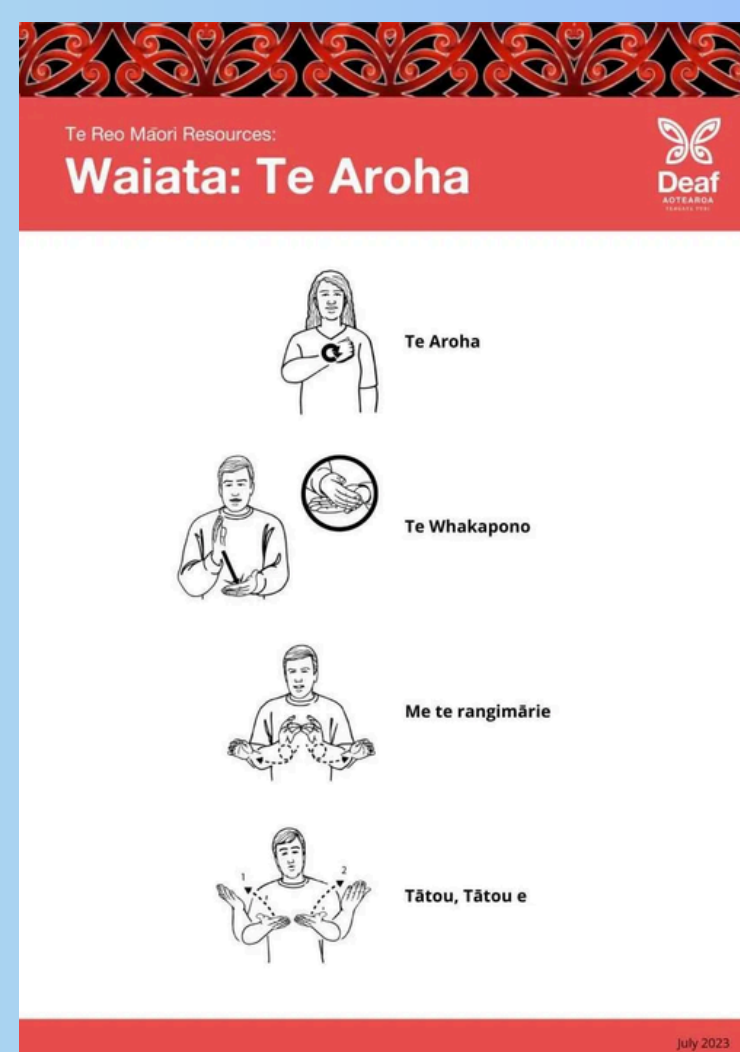
IALIC 2025
CONFERENCE VENUES
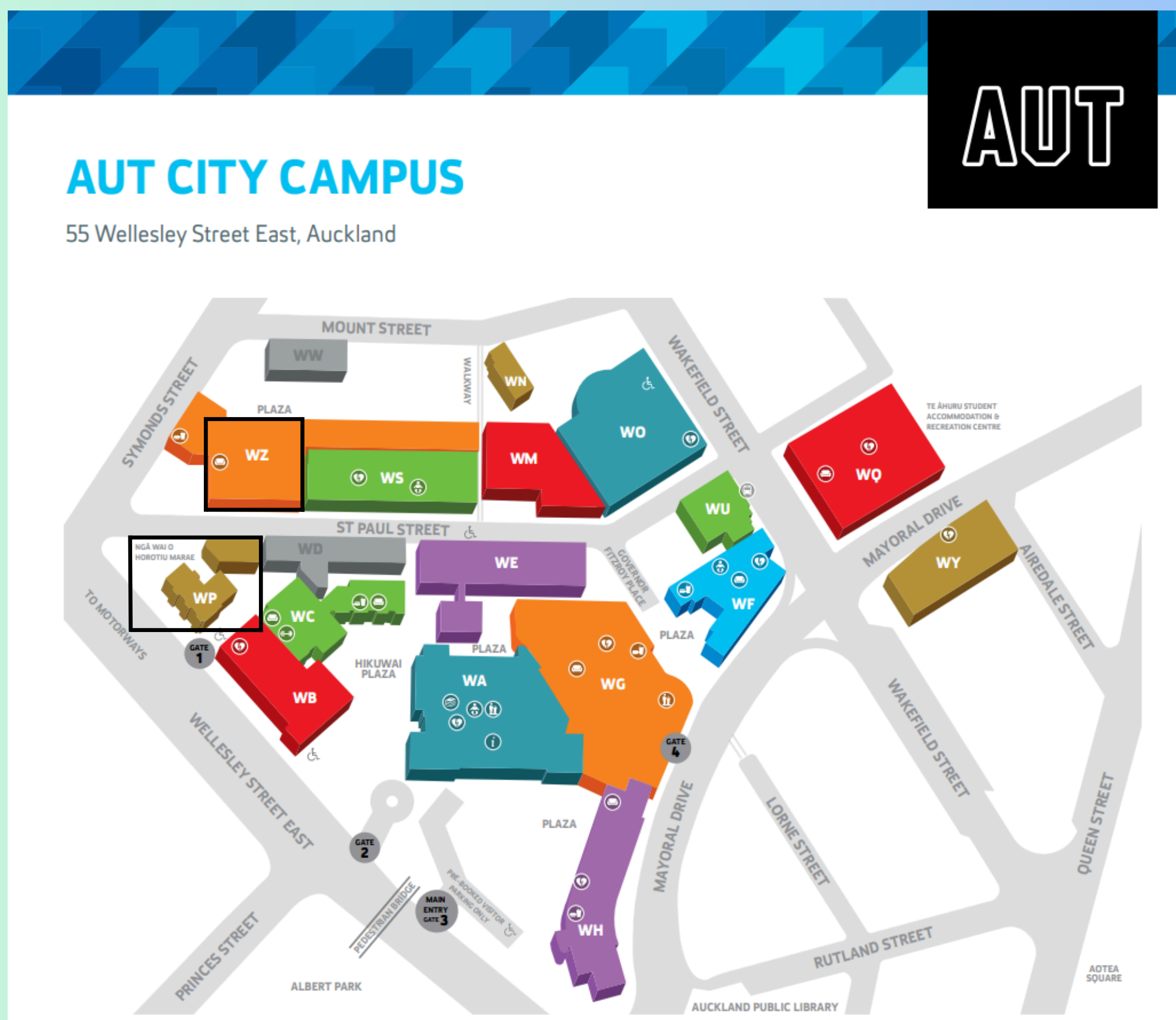
WZ building
Engineering, Computer & Mathematical Sciences
Foyer | WZ416 | WZ501 | WZ502

WP building
Ngā Wai o Horotiu – the AUT marae
marae | wharenui | wharekai

Wi-Fi Information

AUTwifi
Login: aq10018-guest@guest
Password: 73462597

<u>Tanemmirt - Ngā Mihi Nui - Thank You</u>

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IALIC 2025 would not have been possible without an incredible group of people who helped weave this conference together.

Heartfelt thanks to:

On-site Support

- Gloria Vazquez – AUT
- Eva Anton – AUT
- Ashlee Li – AUT
- Thi Bao Chau Vo – AUT [Research-Out-Of-The-Box]
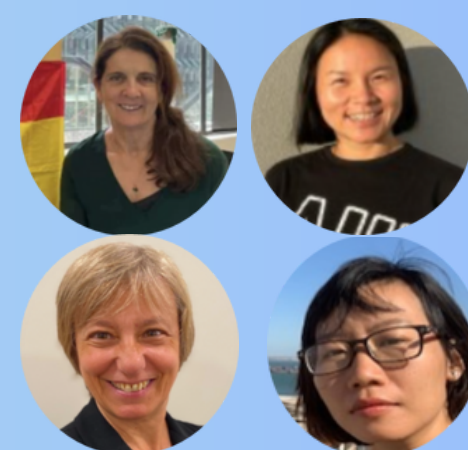
Scientific Committee

- Cristina Ros i Solé – IALIC Chair, Goldsmiths, University of London
- Sara Ganassin – LAIC Representative, Newcastle University
- Judith Reynolds – IALIC Treasurer, Newcastle University
- Jessica Bradley – LAIC Representative, The University of Sheffield
- Ramzi Merabet – IALIC Research Officer, Leeds University
- Zhuo Min Huang – IALIC Communication Officer, The University of Manchester
- Christopher Anderson – IALIC Conference Secretary, Canterbury Christ Church University
- Yvette Yitong Wang – IALIC Postgraduate Student Representative, The University of Warwick

- Richard Pamatatau – AUT
- Cristian Rodriguez – University of Maynooth
- Kerry Manzo – Purchase College
- Mi Yung Park – University of Auckland
- Troy McConachy – University of New South Wales
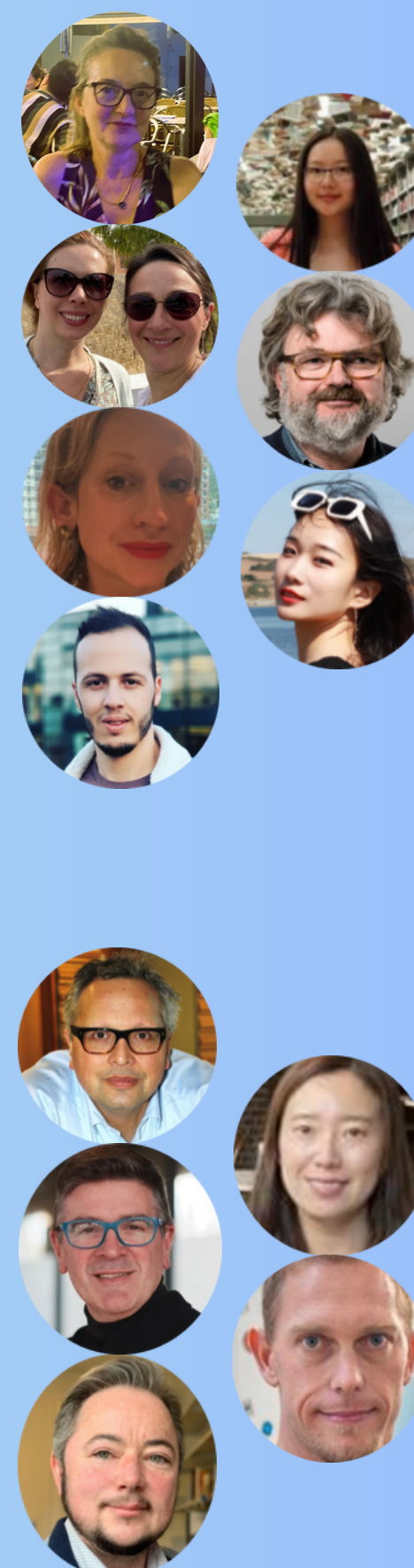
To all presenters, panellists, and participants – your insights have made this conference a truly interwoven space of knowledge and connection.

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Onto-epistemic turn in Interculturality:
Revitalising Knowledges from Place

Why an Onto-epistemic Turn?

Onto-epistemic is a combination of two words: ontology (ways of being) and epistemology (ways of knowing). The "onto-epistemic turn" means recognising our ways of being in the world (how we live, our identities), deeply connected to our ways of knowing the world (how we understand and learn about it). This "turn" invites us to reorient, decentre, and redefine foci, problems, and/or goals of our field(s) beyond Western-centric views to embrace diverse ways of knowing/being, particularly Indigenous perspectives. It is a shift from accepting knowledge as purely scientific or objective to recognizing it is deeply connected to and located within culture, place, and community.

A Western approach to planning a vegetable garden might focus solely on scientific methods—soil types, plant compatibility, water needs, etc. The practice māra kai [food garden] is "regarded for enhancing the wellbeing of the local ecosystem – as creating and maintaining māra [garden] required an intimate understanding of how the whenua [land] connects to the wider environment – māra kai reminded Māori of their place within the wider cosmos" (Tassell-Matamua, Boasa-Dean, & McEntee, p. 105). It is about a relationship with the land, following the seasons, and understanding the land as alive and connected to people in a deep, spiritual way. You might plant certain crops in specific places because that is where they thrive according to traditional knowledge passed down through generations. It is not just gardening—it is a way of being that is tied to identity, history, and community. The "Onto-epistemic Turn" in IALIC 2025 aims to bring together different ways of knowing and being, through the lens of languages, cultures, and Indigenous knowledges, to create richer, more inclusive conversations about how we live in and understand the world or our place.

The conference centres Indigenous knowledges and pedagogies around place, language, and culture toward shaping sustainable futures (Battiste, 2002; Loncon, 2023), recognising the need to decolonise methodologies to foster epistemic justice (Smith, 1999, 2012; Stewart, 2024). Such themes ask how place-rooted wisdom can challenge dominant narratives (Berkes, 2012, 2018; Fitzpatrick & Allen, 2019; Mignolo, 2011) inside and outside academia. Another key theme of the conference is how languages act as vessels of culture and belonging and the need to preserve and revitalise them (Crystal, 2000; Hinton, 2013; Ndhlovu, 2014). Therefore, the power of storytelling and art in revitalizing knowledge systems (Archibald, 2008; Elke, 2024; Fairbairn-Dunlop, & Coxon, 2014) and reimagining Education as a tool for intercultural collaboration and land/place-based learning (Greenwood, 2012; Kovach, 2009, 2021) are essential themes to critically engage with the 'Onto-Epistemic Turn' of the conference. Sub-themes include Indigenous Knowledges and Cosmologies, Language, Culture, Identity, and Technology, Epistemic Justice, Power, and Politics, Intercultural Practices and Social Justice, Art, Storytelling, and Revitalisation, and Education for Change.

This conference aims to create a collaborative space for academics, students, practitioners, educators, artists, cultural leaders, activists, and policymakers, to co-create equitable futures rooted in diverse knowledge systems. By fostering an inclusive exchange of ideas, we seek to explore how the onto-epistemic turn in interculturality can lead to more equitable, sustainable, and culturally enriched futures, particularly in the context of Aotearoa and the broader global community. Whether you attend in person or virtually, this hybrid conference promises an enriching experience. Submit your abstract and be part of a transformative conversation that decentres current narratives and honours the wisdom of place and its peoples.

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Research-out-of-the-Box: crossing academic boundaries and hierarchies

At IALIC 2025, we introduced a new format to the conference programme: *Research-out-of-the-Box*, a vibrant exhibition space within the conference that reimagines how research is shared, experienced, and valued. Convened by Yvette Yitong Wang, PhD candidate at the University of Warwick and postgraduate representative on the IALIC committee, the exhibition invites researchers at all career stages to present work that challenges conventional academic formats, whether through creative media, unfinished ideas, or interactive installations.

The exhibition emerges from a desire to make space for research and insights that are often sidelined in traditional conference settings, especially those from early-stage researchers who may feel excluded due to the perceived need for polished findings and formal presentations. *Research-out-of-the-Box* offers an alternative: an inclusive, dialogic space where knowledge is exchanged through art, interaction, and embodied experience.

As Yvette explains: *Work-in-progress research and ideas, by its very nature, often doesn't fit into those 'finished' formats that conferences expect… To genuinely welcome researchers and knowledges at all stages, it seems necessary to expand the very forms and ways in which research and ideas are presented and communicated and to create new dialogic spaces that allow us to cross hierarchies and boundaries in action.*

The exhibition resonates strongly with IALIC 2025's themes, particularly its commitment to epistemic justice, intercultural practices, Indigenous knowledges, and the reimagining of academic spaces. It provides a platform for multimodal and arts-based research, community-engaged inquiry, and reflective storytelling.

Among the highlights are immersive installations exploring intercultural healing, arts-based language revitalisation, visual narratives of migration and belonging, and poetic autoethnographies tracing intergenerational exile. These presentations invite attendees to engage not only intellectually but also emotionally and sensorially, fostering new forms of connection and understanding.

These presentations invite attendees to move, listen, interact, and reflect, creating a dynamic space for exchange and connection. Together, these contributions demonstrate how creative formats can democratise access to knowledge, foster intercultural empathy, and challenge the boundaries of academic discourse.

Full abstracts for each contribution are available in the conference handbook.

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Haere mai! Welcome to Tāmaki Makaurau Auckland!

Home to people from many places, cultures and traditions, Tāmaki Makaurau mirrors the collaborative and intercultural ethos of this conference, making it an ideal place to reflect, share, connect, and "turn". Tāmaki Makaurau extends from Te Raki Pae Whenua (North Harbour) in the north to Te Puao o Waikato in the south, and from Waitemata in the west to Kaiaua in the east (Te Kōhanga Reo, n.d.). Throughout its history, "Tāmaki was visited by many of the important founding canoes, and several different iwi (tribes) have lived on the lands between its two harbours. Some tribes have occupied the area from the earliest times; others came and went, and some amalgamated to form new tribes" (Taonui, 2017). Nowadays, <u>mana whenua</u> are represented by the <u>19 iwi or hapū (sub-tribes)</u> with ancestral relationships / territorial affiliations and specific rights and responsibilities in relation to natural resources within Tāmaki Makaurau (Auckland Council, 2025).

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IALIC 2025 Programme

Time	Friday 21 November	Saturday 22 November	Sunday 23 November
8:30-9:00	-	Weaving Knowledges: Snack & Connect	
9:00-10:00	Registration	**Keynote** Associate Professor Finex Ndhlovu	**Keynote** Professor Alison Phipps
10:00-11:00	**Pōwhiri** / **Welcome Address**	**Parallel Sessions**	**Panel Discussion** Situating Interculturality in Space and Place
11:00-12:00	**Keynote** Professor Georgina Tuari Stewart		
12:00-1:00	Knowledges from Place: Lunch & Connect		
1:00-3:00	**Parallel Sessions**	**Panel Discussion** Meet the Editors: LAIC Journal / **IALIC AGM** (2:00-3:00)	**Parallel Sessions**
3:00-3:30	Weaving Knowledges: Snack & Connect		
3:30-5:30	**Parallel Sessions**	**Research Out-of-the-Box Sessions**	**Research Forum** (3:30-4:30)
5:30-7:00	**Panel Discussion** Navigating belonging for South Asians in Hong Kong	**Weaving Knowledges: Snack & Connect** / -	**Closing Remarks** (4:30-5:30) / **END**
7:00-7:30	**Weaving Knowledges: Snack & Connect**	-	-
8:00	-	**Conference Dinner**	-

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Onto-epistemic turn in Interculturality: Revitalising Knowledges from Place

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Interwoven Futures:
Reflections from IALIC 2025

Welcome to IALIC 2025! This conference is about weaving knowledges, connecting across cultures, and imagining more equitable futures. As you engage with keynotes, panels, and conversations, we invite you to reflect on your experiences and insights. Your reflections will help shape the Closing Remarks and future IALIC gatherings.

These prompts draw on the **conference themes.** Use them to guide your thinking as you participate:

- How did the sessions deepen your understanding of how place, language, and ancestral wisdom shape sustainable futures and challenge dominant narratives?
- What insights emerged about language as a vessel for belonging and cultural continuity, and the role of technology in preserving or disrupting these connections?
- How can we decentre Western epistemologies and foster equity in knowledge production, and what conversations stood out about power dynamics and epistemic justice?
- Which strategies, stories, artworks, or creative practices inspired you as tools for cultural resilience and fostering intercultural dialogue?
- How can educational frameworks be reimagined to centre Indigenous knowledges, sustainability, and intercultural collaboration? What examples of place-based or transformative pedagogies inspired you?

Memorable Moments:
- What has stayed with you — a quote, a story, an artwork, or a conversation?
- How could this insight influence your future work or collaborations?

Looking Forward:
- If you could offer one leading statement to inspire future research directions, what would it be?
- How can IALIC continue to create spaces that decentre dominant narratives and honour the wisdom of place and its peoples?
- What themes or questions should we carry into the next IALIC gathering?

Your Experience:
- This is the first hybrid IALIC conference. How did this format shape your engagement and learning?
- What worked well, and what could be improved?
- If we continue with a hybrid model, what would you most value — accessibility, networking, interactive sessions, cultural immersion?

Share your reflections anytime during the conference or at the end. Use the **QR code or link** to contribute your thoughts. Your insights will help shape the Closing Remarks and future IALIC gatherings.

Ngā mihi nui ki a koutou — thank you for weaving your knowledge, experiences, and perspectives into our collective journey!

Interwoven Futures: Reflections from IALIC 2025

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IALIC Research Forum 2025

'Looking Forward'

IALIC's 2025 Research Forum is a discussion space that will depart from leading statements inspired by the conference themes, the keynote speakers' contributions and the rich research projects presented over the course of the conference. The last three iterations of the forum were organised in the form of an open and constructive space for debate. This year we are adopting a similar approach by inviting what we call 'leading statements', prompts for debate and reflection that can allow us to look forward and discuss the future research directions within the IALIC community.

You are strongly encouraged to share leading statements while attending the conference. Your leading statement should be a 1-2 sentence reflection that either reiterates, questions, or responds to some of the ideas you heard over the course of the conference. The leading statement should encourage all of us to look and think forward.

Please share your leading statements via the **Padlet space** linked below. In order to help structure the discussion, please link your leading statement to one of the conference themes.

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IALIC 2025 Conference Programme

Friday 21 November

9:00-10:00	WZ Foyer	Registration
10:00-11:00	marae (WP)	Pōwhiri & Welcome Address
11:00-12:00		Keynote: Professor Georgina Tuari Stewart Te mana ōrite o te mātauranga Māori: Māori knowledge has equal mana
12:00-1:00		Knowledges from Place: Lunch & Connect
1:00-3:00	WZ	Parallel Sessions

	Indigenous Knowledges & Cosmologies	Language, Culture, Identity & Technology	Intercultural Practices, Education & Social Justice
	Wharenui	WZ501	WZ502
1:00-1:30	Being Human in Unity: Creating Immersive and Sensory Experiences to Foster Intercultural Connection through Ancient Wisdom and Community Engagement (Yvonne Chan Cashmore)	Identity development of language teachers with multilingual and/or multiethnic backgrounds (Jongyun Danny Lim; Mi Yung Park)	An ecology of experiences: Intercultural and interdisciplinary preservice arts education (Veronica Garcia-Lazo)
1:30-2:00	Dzíkú and the Death of the Heart: Language, Emotion, and the Onto-Epistemic Turn in African Thought and Livity (Delali Amuzu)	An Undercommon Framework for Languages, Being, and Land (David Gramling)	Being Othered in Intercultural Communication: Experiences and Reflections of Chinese Undergraduates (Yuanyuan HE)
2:00-2:30	Andean Cosmopolitics and The Relational Ethics of Pachamama (Carolina Peña Espitia)	Developing Critical Cultural Awareness in Language Classrooms (Xi Yun April)	Learning While Labouring: Motivations and Barriers to English Learning Among Indonesian Migrant Domestic Workers in Hong Kong (Jeffry Oktavianus; Xinrui Li)
2:30-3:00	ʻĀina (Land) as our greatest teacher: Reimagining education through HĀ and place-based practice (Jessica Worchel)	Negotiating Multilingual Identity: Plurilingual Parents and Their Adolescent Children in Malaysian-Chinese Migrant Families (Phebe Ning Ruoh Ha)	Advancing Social Justice in EMI: Integrating Indigenous Chinese Cultural Knowledges for Equitable Intercultural Education (Xi Zhou – Online)

3:00–3:30	marae (WP)	Weaving Knowledges: Snack & Connect

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IALIC 2025 Conference Programme

Friday 21 November

3:30-5:30	WZ	Parallel Sessions		
		Education for Change	**Language, Culture, Identity & Technology**	**Language, Identity, Technology, & Epistemic Justice**
		WZ416	WZ501	WZ502
3:30-4:00		Decentring global frameworks: rethinking intercultural language education in Aotearoa (Sharon Harvey)	The development of Pacific language teaching and learning in China (Lin Fu)	Re-reading art history through an intercultural lens (Jessica Bradley)
4:00-4:30		Mapping the Representation of Dalit Women Writings in the Curriculum and Pedagogy of the Indian Classrooms: A Step towards Equity and Inclusivity (Chasul Phogat)	Children's Agency in Intercultural Family Language Policy: Navigating Multilingual Identity in Superdiverse Aotearoa New Zealand (Yujun Wu)	Researching multilingually and doctoral supervision in a UK university: Investigating awareness, practices and attitudes of supervisors towards students' multilingual research processes (Judith Reynolds; Sara Ganassin)
4:30-5:00		A Proposal for Foreign Language Education to Foster Global Citizenship: Practical Studies in Japanese Schools (Hiromi Ishimori)	"You will get beaten if you speak English like this in China": Foreign English teachers' discursive construction of language and culture on Douyin (Jinyan Wang; Nate Ming Curran)	The Body of/and the Text: Transgender Life Writing as Decolonial Knowledge Production (Kerry Manzo)
5:00-5:30		English-Medium Instruction in Higher Education: A Dual Lens on Motivation, Obstacles, and Policy Impact (Miłosz Marcjanik)	Less foreign than feared: Mainland Chinese tourists' expectations and experiences in Hong Kong (Wenjing Zeng; Nate Ming Curran)	Identity Negotiation and Community Cohesion in a Ukrainian Refugee Community in the UK (Christopher Anderson – Online)

5:30-7:00	WZ416	**Panel Session: James Simpson; Jessica Bradley; Christine Vicera; Michelle Pang** Navigating belonging for South Asians in Hong Kong – Hybrid

7:00-7:30	marae (WP)	**Weaving Knowledges: Snack & Connect**

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IALIC 2025 Conference Programme

Saturday 22 November

8:30-9:00	marae (WP)	Weaving Knowledges: Snack & Connect		
9:00-10:00		**Keynote: Associate Professor Finex Ndhlovu** Ontologies of Incompleteness, Frontier Scholarship, Unfinishable Possibilities: The Case for Interknowledge		
10:00-12:00	WZ | Marae	**Parallel Sessions**		

	Indigenous Knowledges & Cosmologies, & Epistemic Justice	Language, Culture, Identity & Technology	Intercultural Practices & Social Justice	Language & Education for Change
	Wharenui | Online	**WZ416 | Online**	**WZ501 | Online**	**WZ502 | Online**
10:00-10:30	Significance of linguistic repertoires and ontological diversity in exploring transmission of indigenous knowledges (Antonia Manresa - Online)	Digital Entanglement as Cultural Interface: An Onto-epistemological Approach to Understanding Technology-Mediated Learning Spaces (Cristian Rodriguez – Online)	Learning from the Sacred: Intercultural Education as a Catalyst for Revitalising Place-based Spiritual Practices in Japan & Europe (Justyna Pilarska - Online)	"If you don't use it, you lose it, don't you?": The attitudes, beliefs, and experiences of non-Welsh speaking caregivers who want their children to speak Welsh (Ashleigh Regan - Online)
10:30-11:00	Evaluating Inter-Epistemic Wealth in International Research Group Collaboration (Deborah Darling - Online)	Trusting differently: ontologies of place-based knowledge in Chinese livestream e-commerce (Lin Zheng - Online)	Practices of walking and belonging within a multilingual Mapuche community in Argentinian Patagonia: Fostering eco-consciousness in a rural primary school (Melina Porto - Online)	Learning Across Waters: Young Learners Co-Creating Across Cultures and Contexts (Melinda Dooly; Maria Mont - Online)
11:00-11:30	Intercultural education and indigenous women's movements in politics: A review of Latin American literature (Patricia Jara - Online)	Computerised Experimental Methods of Studying Australian Aboriginal English (Evelina Olegovna Timofeeva - Online)	"Rencontres interculturelles" : Multilingual realities in French-second-language education in Canada (Meike Wernicke)	Bridging Theory and Practice in Korean Language Education: A Service-Learning Approach to Supporting Multicultural Campus Communities (Seunggon Jeong; Eun Young Bae - Online)
11:30-12:00	The shifting stakes of teaching and learning Indigenous conceptualisations of 'language' in a Western classroom (Joseph Dean - Online)	AI-Powered Cross-Cultural Communication: A Case Study of Net-word Translation on Xiaohongshu (Qi Huang - Online)	Empirical implications of the onto-epistemic turn: A posthumanist framework for exploring journalistic climate communication practices in Irish and German media (Sarah Josefine Schaefer - Online)	Intercultural dialogue and epistemic justice: between policy and practice, refugee children in Greece (Birgül Yılmaz; Nikos Gogonas – Hybrid)

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IALIC 2025 Conference Programme

Saturday 22 November

12:00-1:00	WZ Foyer	**Knowledges from Place: Lunch & Connect**
1:00-2:00	WZ416	**Panel Session: Sara Ganassin & Jessica Bradley** Meet the Editors: Language & Intercultural Communication (LAIC)
2:00-3:00		**IALIC AGM**
3:00-3:30	marae (WP)	**Weaving Knowledges: Snack & Connect**
3:30-5:30	WZ Foyer	**Research Out of the Box**
3:30-4:00		Interactive Healing Environment (IHE): Immersive Sensory Spaces for Intercultural Connection and Epistemic Justice (Yvonne Chan Cashmore)
4:00-4:30		Wangka Walytja - Celebrating and sustaining Pintupi-Luritja language, literature and art (Samantha Disbray)
4:30-5:00		Portraits of Belonging: Exploring Identity Through the Eyes of Muslim Immigrant Mothers (Naashia Mohamed)
5:00-5:30		I come from an immigrant line; exploring intergenerational exile from place and self through Dúchas (Áine McAllister - Online)
5:30-6:00	marae (WP)	**Weaving Knowledges: Snack & Connect**
From 8:00	Orbit 360° Dining	**Conference Dinner | Orbit 360° Dining** Level 52, Sky Tower | Corner of Federal and Victoria Streets | Auckland Menu | Image Gallery | Map

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Sunday 23 November

8:30-9:00	marae (WP)	Weaving Knowledges: Snack & Connect
9:00-10:00		**Keynote: Professor Alison Phipps (Founding Chair of IALIC)** Language Gardens: The Menace of Hope in an Age of Intercultural Failure and Scholasticide
10:00-12:00	WZ416	**Panel Session: Cristina Ros i Solé; Vally Lytra; Faris Sanhaji; Steven Dixon-Smith; Becky Winstanley** Situating Interculturality in Space and Place – Hybrid
12:00-1:00	marae (WP)	Knowledges from Place: Lunch & Connect
1:00-3:00	WZ	Parallel Sessions

	Education for Change	Language, Culture, Identity & Technology	Language, Culture, Identity & Technology
	Wharenui	WZ416	WZ502
1:00-1:30	Removing boundaries to support and empower heritage language learners (Karen Ashton)	WeChat's Role in Chinese Student Sojourners' Sense-Making of Intercultural Encounters (Wenwen Zhang)	Deconstructing the Concept of Home: Collaborative Autoethnographic Perspectives (Soyhan Egitim; Kushal Kireeti)
1:30-2:00	Reimagining Language Teacher Education through Critical Multilingual Language Awareness (CMLA) pedagogy (Melissa Slamet)	Language ideologies, identity, and academic success: Exploring student experiences in English Medium Instruction (EMI) university programs in Vietnam (Thy Le)	Reclaiming and sustaining Indigenous knowledge - Indigenous Language Revitalisation Studies at the University of Queensland (Samantha Disbray; Des Crump)
2:00-2:30	Localised Interculturality: Insights from Chinese Primary English Teachers Implementing ICC Curricular Expectations (Jiameng (Jenni) Li)	An Immersive Pathway to Global Citizenship: A Systematic Review of VR-Mediated Intercultural Learning in EFL Contexts (Helen Zipei Liu)	(Re)imagining multilingual and intercultural spaces: Heritage, place-making and semiotic landscapes in the Luxembourg-French borderlands (Kristine Horner)
2:30-3:00	Beyond Monolingual Norms in Internationalisation of Higher Education: Translanguaging Practices in Vietnamese EMI Classrooms (Hanh Pho - Online)	Intergenerational interculturality – a lens to understand intercultural intergenerational relationships in migrant families (Choen Yin (Helen) Chan)	An auto-ethnographic study of a Third Age learner: What does it mean to learn the language of the people your ancestors colonised? (Denise Cameron)

3:00-3:30		Weaving Knowledges: Snack & Connect
3:30-5:00	marae (WP)	Research Forum
5:00-6:00		Closing Remarks and karakia whakamutunga

END OF CONFERENCE	

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AUT TE WĀNANGA ARONUI O TĀMAKI MAKAU RAU | IALIC | International Association for Languages and Intercultural Communication

Keynote

Friday 21 November | 11:00 AM-12:00 PM

Professor Georgina Tuari Stewart
(Ngāpuhi-nui-tonu, Ngāti Maru ki Pare Hauraki)

Te Kura Mātauranga | School of Education
Auckland University of Technology, Auckland New Zealand

Georgina is Professor of Māori Philosophy of Education at Auckland University of Technology. Formerly a secondary teacher of science, mathematics and Te Reo Māori, with teaching and school leadership experience in English-medium and Māori-medium schools in Auckland and Whāngarei. One of few practitioners working in secondary science across both language pathways. She has been part of developing national curriculum and assessment systems in both English and Māori medium. Central to Georgina's research is the nexus between language, knowledge, culture, and education, and this lecture scopes this nexus via the conference themes.

Te mana ōrite o te mātauranga Māori
Māori knowledge has equal mana

I want to start by recognising that all forms of knowledge have their own underlying philosophy. To inquire into the philosophies of knowledge systems is to investigate their boundaries – what makes them different from their neighbouring domains of knowledge.

Māori philosophy can be understood as a canon, a provocation, or a methodology that recruits the other two aspects. As canon, Māori philosophy is an Indigenous onto-epistemology. As provocation, Māori philosophy is radically politically activist. Māori philosophy and the community practices that support its revival make use of a postdigital environment. In these ways, Māori philosophy connects strongly to the themes of this conference.

This work stands on a theoretical base of post-positivism, post-structuralism, post-modernism, feminism and Indigeneity. In other words, in my identity (ontology) and methodology (epistemology), I move beyond monocultural universalism and embrace cross-cultural post-qualitative inquiry. Applying these ideas in education and crossing Kaupapa Māori theory with Philosophy of Education led to Māori Philosophy, which I describe as a Kaupapa Māori approach to investigating topics involving Māori knowledge.

My portrayal of Māori philosophy as a simple but robust interconnected set of ethical concepts that are both facts and values stands counter to the longstanding Eurocentric portrayal of Māori knowledge as being 'lesser than' the European versions on all levels – as a language, as a knowledge system, as a system of basic commitments and values. Hence the jokes: a Māori job, car, house, or 'Māori time' a local slur meaning unjustified lack of punctuality (Stewart, 2023). Mana ōrite mō te mātauranga Māori means the end of thoughtless denigration of Māori knowledge. Mana ōrite calls for respectful relations not only between the different knowledge systems, but also between the advocates of different knowledge systems.

Stewart, G. T. (2023). "When the time is right..." In the Māori world. In B. Gilbert & N. Elgabsi (Eds.), *Ethics and Time in the Philosophy of History: A Cross-Cultural Approach* (pp. 195–209). Bloomsbury. https://www.bloomsbury.com/uk/ethics-and-time-in-the-philosophy-of-history-9781350279094/

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Keynote

Saturday 22 November | 9:00-10:00 AM

Associate Professor Finex Ndhlovu

School of Humanities, Arts and Social Sciences
University of New England, Australia

Finex Ndhlovu is Associate Professor of Language in Society in the School of Humanities, Arts and Social Sciences at the University of New England, Australia. His research interests sit at the cutting edge of contemporary linguistic, decolonial, and socio-cultural theories around language, identity, and sociality in relation to Global Indigenous and transnational African diaspora communities. Finex's latest major publications include 'Pan-African Integration from Below: Language, Publics, Culture' (Mandela University Publishing, 2025); 'Language and Decolonisation: An Interdisciplinary Approach' (2024, Routledge) and 'Decolonising Multilingualism in Africa: Recentering Silenced Voices from the Global South' (2021). Finex is passionate about nurturing the next generation of educators and research leaders through mentoring ECRs and HDR students.

Ontologies of Incompleteness, Frontier Scholarship, Unfinishable Possibilities: The Case for Interknowledge

The imperative to collaborate across boundaries and the need to bring into dialogic conversation different knowledges and ways of being has become an increasing demand—if not a key hallmark for best practice—in the academy. But mainstream intellectual conversations on collaboration are largely based on Euro-modernist colonial conceptions of what it means to 'work together', which is about bringing different disciplines in conversation with one another. This is problematic because academic disciplines as currently understood have historical entanglements with colonial mono-epistemes that erased and marginalised knowledge systems of the colonised. Because disciplines remain handmaidens of global coloniality, interdisciplinary collaboration effectively means a single tradition of knowing speaking to itself. Decolonial, Indigenous and Southern scholars are critical of such hegemonic habits and practices (Chilisa, 2011; de Sousa Santos, 2007 & 2014; Mignolo, 2011; Mignolo & Walsh, 2018; Ndlovu, 2022; Ndhlovu & Ndlovu-Gatsheni, 2024; Ndlovu-Gatsheni, 2015; Smith, 2012; Tuck & Yang, 2012; Yunkaporta, 2019), arguing instead for the need to "look at different beings who are capable of being knowledge producers" (Makoni, et al, 2024: 8). This is about promoting ecology of knowledges, "founded on the idea that knowledge is interknowledge" (de Sousa Santos, 2007: 66). In speaking to the overarching goal of this conference to bring together different ways of knowing and being, I stand on the shoulders of these leading decolonial, Indigenous and Southern scholars. What would a decolonised conversation that transcends colonially-inherited grammars, vocabularies, metaphors and conceptual languages of collaboration look like in theory and in practice? I attempt to address this and the myriad questions that frame the different thematic streams of the conference by proposing a project of decolonising that rests on three concepts: 'ontologies of incompleteness', 'frontier scholarship' and 'unfinishable possibilities of existence otherwise' (Nyamnjoh, 2017 & 2020; Ndhlovu & Masuku, 2025). I tease out the methodological richness of these concepts and their promises to open fruitful pathways for respectful and genuinely dialogic approaches for our practice. I suggest that decolonised and inclusive academic conversations must be about open-ended interconnections (frontiers) that expand and contract—in equal measure—reflecting group and individual biographies, ways of being, complex migration histories and (re)imaginings of present and future life trajectories and aspirations.

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<u>Keynote</u>

Sunday 23 November | 9:00-10:00 AM

Professor Alison Phipps

UNESCO Chair, University of Glasgow, Founding Chair of IALIC

Alison Phipps UNESCO Chair in Refugee Integration through Education, Languages and the Arts at the University of Glasgow and Professor of Languages and Intercultural Studies. She was De Carle Distinguished Visiting Professor at Otago University, Aotearoa New Zealand 2019-2020, Thinker in Residence at the EU Hawke Centre, University of South Australia in 2016, Visiting Professor at Auckland University of Technology, and Principal Investigator for AHRC Large Grant 'Researching Multilingually at the Borders of Language, the body, law and the state'; for Cultures of Sustainable and Inclusive Peace, and was Co-Director of the Global Challenge Research Fund South South Migration Hub 2019-2024. She is an Ambassador for the Scottish Refugee Council. She received an OBE in 2012 and Honorary Doctorates from the University of Edinburgh, and the University of Waterloo, Canada in 2023. She is an academic, activist, educator, essayist and published poet and a member of the Iona Community.

Language Gardens: The Menace of Hope in an Age of Intercultural Failure and Scholasticide

Two roses: one red and one white, speaking to each other across social media. One in Gaza. One in Scotland. One dusty with the blasts of 2014. One dripping with the summer rain, and ready to drop its petals to feed the earth. They evoke the roses of my youth, wars fought between the House of York and the House of Lancaster, indigenous tribal wars that left scars inherited and planted in the gardens of my youth. That one is from your tīpuna, your ancestors, your grandparents and mother in Blackburn, Lancashire; this one is from your turangawewae, the place where you stand on your feet, rooted.

This keynote will consider the work developed with pepehatanga – treasure in the indigenous modes of relating and greeting and narrating onto-epistemological concepts and work undertaken by the indigenous and refugee-background UNESCO Chair scholars at the University of Glasgow on Language Gardens. First, it will introduce the work undertaken by a an intercultural languaging collective over a five year period at a fireside. Second, it will develop the idea, (Phipps, Sitholé & Yohannes forthcoming) of 'language gardens' – both as noun and verb. Third, it will offer a permacultural approach to the onto-epistemic turn in intercultural studies, developing the work on language gardens to consider the principles inherent in permaculture as a methodological approach to relations with the earth. In particular, it will work with Glissant's understanding of the Poetics of Relation and the 'open circle', doing so in the context of failure, pedagogical, theoretical and methodological as well as activist. The central question stalking the work, as irritant, and intellectual nuisance, emerges from the scholasticide in Gaza and the failure to prevent the development towards genocide in multiple regions of the world, or to prevent the ashlaa', the dismembered body parts, and to prevent the mass killing and mass displacement of indigenous peoples world wide from Sudan, to Rohyinga, to Tigray, to Ukraine, to the Darian Gap into the traumatic state of what Yohannes (2025) calls The Refugee Abyss.

From this place of contemplation of the multiple failures in the field of langauges and intercultural communication and attempt will be made to consider what might now constitute the menace of intercultural hope in the context of ashlaa'.

Two roses
One was bleeding red
One was ashes.
Ashlaa'
What can we learn from their
Past lives now
To heal our failures?

Panellists

James Simpson

Professor in the Division of Humanities
The Hong Kong University of Science and Technology | hmjsimpson@ust.hk

James's research interests are adult migrant language education and the sociolinguistics of mobility, and their intersection with creative practice. He is the Principal Investigator on the *Navigating Belonging* project.

Jessica Bradley

Senior Lecturer in Literacies and Language, in the School of Education
The University of Sheffield | jessica.bradley@sheffield.ac.uk

Jessica is known for her research in applied linguistics and the arts, and she has conducted research with diverse communities, including creative practitioners and health-care professionals. She is an external advisor on the *Navigating Belonging* project.

Christine Vicera, PhD Candidate

Department of Communication & New Media
National University of Singapore | cnvicera@gmail.com

Christine is a Hong Kong-Filipino writer and co-founder of be/longing, a community arts-for-education lab that responds to the historical exclusion and invisibility of minoritised communities in Hong Kong through storytelling and creative practice. Her research problematises how im/migrant (hi)stories are documented. She was a researcher on the *Navigating Belonging* project.

Michelle Pang, MPhil candidate

Division of Humanities
The Hong Kong University of Science and Technology| michellemlpang@gmail.com

Michelle is a Hong Kong-based researcher with expertise in linguistics and website design, and research interests in language learning and identity in migration settings. She was a researcher on the *Navigating Belonging* project, and – in collaboration with research participants – developed the *Navigating Belonging* website.

Navigating belonging for South Asians in Hong Kong - Hybrid

This panel comprises an introduction and then three papers that each discuss a perspective on the question of belonging for people from South Asian backgrounds in Hong Kong, based on findings from a linguistic ethnography and creative practice project, *Navigating Belonging*.

Introduction: Navigating Belonging (James Simpson)

South Asians in Hong Kong experience discrimination and barriers to participation, but while their marginal status is well-documented, how they themselves understand their belonging has received less scrutiny. Over three phases, participants in the *Navigating Belonging* project engaged in collaborative photography and digital storytelling relating to their sense of belonging. This enabled an exploration of how belonging is shaped by concerns of language, culture, ethnicity, gender and immigration status *inter alia*.

Transcultural capital and the authenticity dilemma (Christine Vicera & James Simpson)

We study narratives of belonging from the project's second phase, with undergraduate students in Hong Kong. Invoking the concept of transculturality, we explain how – through their narratives – our participants deploy their transcultural capital as they address questions of the authenticity of their belonging in Hong Kong.

Digital stories, narratives and chronotopes (Michelle Pang & James Simpson)

In the first phase of the project, we worked with a group of clients of a refugee support NGO. Focusing on the narrative-in-interaction of one participant, we investigate how she incorporates different time-space (chronotopic) orientations into her talk, and the narrative resources she deploys to do so.

Collaborative language-and-arts research with forced migrants (James Simpson & Jessica Bradley)

Adopting the notion of contact zone as a contested social space, we explore the project's collaborative relationships through the study of the spaces of the research: the setting, the interpersonal space constructed/constituted in and by workshop interaction, and the embodied space, peopled by participants and researchers. We consider our findings in relation to grass-roots policy formation.

Panellists

Sara Ganassin

Senior Lecturer (Associate Professor) in Applied Linguistics and Communication
Newcastle University | sara.ganassin@newcastle.ac.uk

Her research examines the interplay of language, culture, and identity contexts of mobility and displacement. She has published on Chinese migrant communities, on the experiences of highly-skilled refugees in the UK, and reflexivity in applied linguistic research. Her work on researching multilingually theory and practice includes a 2024 co-edited Special Issue on vulnerability and multilingualism in intercultural research with migrants. She is currently the Director of Postgraduate Research Studies in the School of Education, Communication and Language Sciences.

Jessica Bradley

Senior Lecturer (Associate Professor) in Literacies and Language, in the School of Education
The University of Sheffield | jessica.bradley@sheffield.ac.uk

Jessica is co-director for Internationalisation and deputy director of the EdD at The University of Sheffield . Her research explores creative practice, and recent projects have focused on arts-based journaling groups for mothers and birthing parents, as well as exploring creative practice and wellbeing. Her research is ethnographic in orientation, and she draws on creative methods, including sketching, painting and writing. She is currently finishing a monograph 'The Art of the Linguistic Landscape' with artist-researcher Dr Louise Atkinson, which considers intersections of visual arts and linguistic landscapes.

Meet-the-Editors: Language and Intercultural Communication (LAIC)

This 'Meet-the Editors' panel presentation will give an introduction and update to the SCI-listed association journal, *Language and Intercultural Communication* (LAIC), published by Taylor and Francis. It will give delegates the opportunity to get to know the Editors-in-Chief, Jessica Bradley and Sara Ganassin and some of the members who have published in LAIC over the years. We will start by introducing the journal, outlining its aims and current publishing formats, and describing how to submit a paper to an 'open' issue. Then the procedures will be outlined for writing and submitting book reviews. A Guest Editor, Judith Reynolds will share her experience of editing a special issue of the journal LAIC 26(5) **'Vulnerability and multilingualism in intercultural research with migrants: developing an inclusive research practice'**. We will explore some possible areas for future special issues and invite discussion on possible themes, relating to current research and scholarship as well as to themes arising from the conference and beyond. Proposals for special issues of LAIC are invited from delegates; and an Editor-in-Chief will be on hand to discuss your ideas if required. Finally, this year's Conference Chair, Elba Ramirez, will explain the procedures for delegates to submit a paper to the special issue of LAIC dedicated to the 2025 IALIC conference, to be published in the March issue, 2027 (LAIC 27.2). The panel will conclude with a question-and-answer session from attending delegates.

Special Issue: Onto-Epistemic Turn in Interculturality – Revitalising Knowledges from Place

Following IALIC 2025, we invite delegates to extend their presentations into full papers for a dedicated Special Issue of Language and Intercultural Communication (LAIC), to be published in **March 2027 (LAIC 27.2).** This issue will interweave diverse strands of scholarship inspired by the conference theme: Onto-Epistemic Turn in Interculturality: Revitalising Knowledges from Place.

We welcome contributions that explore:
- Indigenous Knowledges and Cosmologies: How place, language, and ancestral wisdom shape sustainable futures and challenge dominant narratives.
- Language, Culture, Identity, and Technology: How languages act as vessels of belonging and how digital tools can support or disrupt cultural continuity.
- Epistemic Justice, Power, and Politics: How to decentre Western epistemologies and foster equity in knowledge production.
- Intercultural Practices and Social Justice: How interculturality can dismantle systemic inequalities and create transformative spaces.
- Art, Storytelling, and Revitalisation: How creative practices sustain cultural heritage and inspire resilience.
- Education for Change: How place-based and intercultural pedagogies can reimagine education for sustainability and justice.

Papers (up to 8,000 words) may be submitted in English, with an abstract in a second language, and will undergo anonymous peer review. The call for papers will be issued immediately after the conference, and the **abstract submission deadline** is **15 December 2025**. Full guidelines will be shared by email after the conference.

Join the Meet-the-Editors: LAIC panel to learn more about the journal, hear from editors and guest contributors, and explore how your ideas can shape future scholarship.

Panellists

Cristina Ros i Solé

Senior Lecturer and Director of the Centre for Language, Culture and Learning, Department of Educational Studies
Goldsmiths, University of London | cristina.ros@gold.ac.uk

Cristina Ros i Solé is Chair of IALIC. Her research investigates the lived experience of multilingualism and the challenges it presents for world-making, belonging, and social justice. Her research interests and publications are on the subjectivity of language and the lived experience of multilingual subjects, as well as the implications of migration and displacement for meaning-making. Her latest book is *Material Interculturality: making sense with everyday objects* (Routledge, 2025).

Vally Lytra

Reader in Languages in Education, Leader of MPhil/PhD in Education, Department of Educational Studies
Goldsmiths, University of London | v.lytra@gold.ac.uk

Dr Vally Lytra's research, practice and community engagement focus on multilingualism and linguistic justice in society and language education in minority and migration contexts. She has a long-standing interest in community/heritage languages and teacher training and development. She co-leads the Special Interest Group D.E.LEXO which provides an international forum for research, practice, and policy on the teaching of Greek worldwide. She is also co-editor of the *Routledge Critical Studies in Multilingualism* series.

Faris Sanhaji

Coordinator of the PGCE Secondary Modern Languages, Department of Educational Studies
Goldsmiths, University of London | faris.sanhaji@gold.ac.uk

Faris Sanhaji leads the Curriculum Studies Module in PGCE Primary Languages as well as Masters in Education programmes. Fluent in four languages, Faris has taught in France, Spain and in the UK. He developed the vision and curriculum of his department using films, authentic texts and culture to enhance communication. He has a great interest in language pedagogy, heritage languages and multilingualism.

Steven Dixon-Smith

Department of Educational Studies
Goldsmiths, University of London | S.DixonSmith@gold.ac.uk

Steve's research combines critical sociolinguistics and social theory to analyse the relationship between discourse, identity and power. He is interested in the relationship between everyday contexts of interaction and broader social structures.

Becky Winstanley

Department of Educational Studies
Goldsmiths, University of London | R.Winstanley@gold.ac.uk

Becky Winstanley is a Postdoctoral Fellow in the Department of Educational Studies at Goldsmiths, University of London. Her research focuses on the intersections of language, migration, and place in London's East End. Her academic research builds on longstanding connections to the area through practitioner work in migrant language education.

Situating Interculturality in Space and Place – Hybrid

Rooted in the idea that the intercultural is a set of practices and assemblages located and performed in space and materiality (Ros i Solé 2025), this panel presents a view of the intercultural that offers opportunities for creating intercultural threads (Holliday 2022), processes of becoming and decentring (Ferri 2018, Alvarez-Valencia 2021), and a site for social activism that amplifies disenfranchised voices (Ladegaard & Phipps 2020). By interrogating 'where' the intercultural is and situating it in a concrete place, it seeks to offer a new perspective on the intercultural that extends beyond the human to include our relations to place and space. This panel offers a forum to reflect and discuss how a variety of intercultural landscapes and topographies may be fruitful sites for the enactment of intercultural and linguistic practices. These may involve resisting racial hegemony (an architecture studio in the UK), questioning monolingual practices (a primary school in London), contesting marginalised literacy practices (a volunteer organisation in the Philippines), or promoting children's global multilingual spaces (a film-making project produced for and by children around the world).

Creating Space for Multilingualism in Superdiverse Schools (Vally Lytra, Faris Sanhaji, & Cristina Ros i Sole)

Situated in a mainstream primary school in England, this project, funded by the Goldsmiths Research Impact Fund, responds to a significant gap in teacher professional development in the field of multilingual pedagogies to create a conceptual and practical *Toolkit for Implementing Multilingual Pedagogies in Mainstream Primary Schools* that involves teachers, children and their families. The Toolkit is designed to enable child agency and teacher reflexivity and support a whole school approach to multilingual pedagogies. Centring children's diverse linguistic and cultural repertoires and intercultural experiences, it challenges the monolingual mindset in primary schools.

Interculturality in racialised educational space (Steve Dixon)

This short talk will share findings from a Linguistic Ethnographic study into race and class in an undergraduate architecture studio in the UK. It will outline how intercultural interactions responded to multiple evaluative centres, including white racial hegemony, conviviality and self-responsible deservedness.

Opportunities for everyday language maintenance: exploring shops, cafés, and markets in London's East End (Becky Winstanley)

This presentation shares findings from a collaborative ethnographic study exploring concerns about language loss among East London's Sylheti-speaking communities. Set against a backdrop of restrictive immigration controls, austerity-driven cuts to language services, and growing hostility toward multilingualism, the project examines how Sylheti nevertheless continues to flourish. Using walking methods, it investigates the connections between language and place, revealing how everyday encounters in shops, cafés, and markets generate opportunities for multilingual communication that can contribute to the ongoing maintenance of Sylheti.

Yvonne Chan Cashmore

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The founder and visionary behind *Interactive Healing Environments* (IHE) — transdisciplinary, immersive spaces that revitalise ancient knowledge through sensory art, ritual, and design. Her work explores epistemic justice, intercultural connection, and spiritual leadership through textiles, sound, scent, and sacred technologies. After over a decade of leadership at AUT University, including as Associate Dean Engagement, Yvonne is now establishing *Conscious Creations Collective* — a purpose-led organisation offering experiences, products, and services that merge art, science, technology, ancient wisdom, and innovation to support well-being, spiritual awakening, and human flourishing. Her values and passion guide her mission to inspire unity, healing, conscious expansion, and remembrance.

Being Human in Unity: Creating Immersive and Sensory Experiences to Foster Intercultural Connection through Ancient Wisdom and Community Engagement

This presentation explores how immersive, sensory environments can foster intercultural connection, revitalise ancient wisdom, and support well-being through embodied and relational experiences. It aligns with IALIC 2025 themes of *Indigenous Knowledges and Cosmologies, Art, Storytelling, and Revitalisation, and Intercultural Practices and Social Justice*. The work embraces the onto-epistemic turn by moving beyond purely cognitive or Western-centric approaches, instead engaging participants through sight, sound, scent, touch, and movement as pathways to intercultural understanding and higher consciousness. The theoretical framework combines place-based epistemologies (Battiste, 2002; Greenwood, 2012), Indigenous and decolonising methodologies (Smith, 1999, 2012; Kovach, 2009), and the concept of epistemic justice (Fricker, 2007). It recognises spirituality as deeply connected to well-being and community cohesion, and proposes that engaging the senses can break down conditioned mindsets around spirituality by making these connections tangible and experiential. Drawing from the *Interactive Healing Environments* (IHE) initiative, the presentation centres the *2025 Symbiosis – Ancient Knowledge of the Serpent* exhibition as a case study. This exhibition showcased sacred geometry textile scrolls, each representing a goddess archetype and associated with specific frequencies and ancient serpent symbology (e.g. the Māori taniwha, the snake of Egyptian, Indian, and Mesoamerican cosmologies). The scrolls served as both art and sacred tools, integrated with frequency-aligned oils crafted by an alchemist. These oils, informed by sacred geometry drawings and AI-assisted frequency calibration, combined Indigenous plant knowledge with sound and scent to help participants connect with their higher selves and the divine. The methodology involved multisensory engagement: participants visually connected with the scrolls, learned about the associated goddess archetypes and serpent wisdom, were anointed with the oils, and joined in workshops exploring the connections between goddess archetypes, chakras, and ancient cosmologies. Movement-based practices such as dance, breathwork, yoga, as well as sound baths and mandala co-creation further embodied these teachings. Findings suggest that such sensory spaces:
- Enhance empathy, well-being, and intercultural dialogue
- Re-embed participants in relational, place-conscious worldviews
- Offer accessible models for decolonising knowledge production and education

The presentation calls for expanded collaborations between academia, Indigenous communities, and creative sectors to embed ancient knowledge and embodied learning in intercultural practice.

Keywords: Immersive experiences; sensory learning; ancient wisdom; epistemic justice; intercultural connection; sacred geometry.

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Delali teaches undergraduate and postgraduate courses and his current research interests include adult and higher education, decolonizing education and Afrocentric education.

Dzíkú and the Death of the Heart: Language, Emotion, and the Onto-Epistemic Turn in African Thought and Livity

The decolonial project in Africa demands more than political independence, it calls for the reclamation of Indigenous knowledge systems and the revitalization of African languages as sites of philosophical meaning and cultural integrity. Grounded in an Afrocentric, interpretive methodology, this paper demonstrates how Indigenous African languages encode profound onto-epistemic insights. This paper centres on the Ewe language spoken in Ghana, parts of Togo, Benin, and Nigeria. Focusing on the Ewe root *dzí* (heart) and related concepts such as dzíkú (death of the heart), *dzífa* (inner peace), *dzídefo* (hope), *dzídzor* (happiness), and *dzítsitsi* (worry), the study illustrates how these terms embody a deeply relational, ethical, and embodied worldview. Through close linguistic and philosophical analysis, it reveals how such expressions offer holistic emotional grammars that challenge the abstraction, dualism, and individualism of Western paradigms. These are not merely alternative words but conceptual tools for (re)thinking schooling (education), mental health, and general wellbeing. The study affirms the necessity of an onto-epistemic turn that centres African languages as legitimate frameworks of theory and practice, contributing to the broader decolonial effort to (re)valorize African thought and (re)claim existential agency.

Keywords: Linguistic Emancipationl; African philosophy; Decoloniality; Liberatory languages; Indigenous Knowledge Systems.

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Carolina holds a master's degree in literature and is currently a PhD candidate. Originally from Tunja, in the western range of the Colombian Andes, her research focuses on the relationships between body and place through Indigenous knowledge, Andean philosophy, and Global South epistemologies.

Andean Cosmopolitics and the Relational Ethics of Pachamama

This study explores the cosmopolitical dimensions of Pachamama through the lens of the Andean Philosophy and the modernity/coloniality/decoloniality framework. Grounded in the ethical principles of Sumak Kawsay (Buen Vivir or Living Well), this work engages Indigenous Ontologies as vital conditions for collective flourishing. Central to this work is the Andean cosmovision: a holistic worldview in which life unfolds through Pacha, the relational fabric of space-time, animated by *Pachamama*, a living, sentient and agentive Earth-Being. *Pachamama* is approached as a socio-natural being to engage in reciprocal, affective and ethical relationships. Her presence is embedded in Andean ontologies of mutual rearing (uywanakui) and reciprocity (ayni), where nurturing *Pachamama* is inseparable from nurturing the community. These relationships are cultivated within a collective and spiritual mode of organising life (ayllu) that includes human, nonhuman beings and ancestors as co-participants in existence. Sumak Kawsay is proposed as an existential, ethical and cosmopolitical orientation grounded in Indigenous ways of knowing, being and relating. Ultimately, Andean cosmopolitics is envisioned as a decolonial intervention that encourages to listen and act relationally and politically with the land as co-creator of worlds.

Keywords: Andean cosmovision; Pachamama; Sumak Kawsay; cosmopolitics; relational ethics; modernity/coloniality/decoloniality; Abya Yala.

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'Āina (Land) as our greatest teacher: Reimagining education through HĀ and place-based practice

In 2025, the Hawai'i Department of Education (HIDOE) celebrates 10 years since it adopted Nā Hopena A'o, or HĀ - "a department-wide framework to develop the skills, behaviors, and dispositions that are reminiscent of Hawai'i's unique context, and to honor the qualities and values of the Indigenous language and culture of Hawai'i" (HIDOE, 2015, p.1). The six outcomes of HĀ form the acronym BREATH, calling us to strengthen Belonging, Responsibility, Excellence, Aloha, Total well-being, and Hawai'i. As the initial project manager for HĀ in the Office of Hawaiian Education (OHE), I was tasked with introducing the framework to schools and communities through Indigenous Hawaiian approaches to teaching and learning. At a *hui* (gathering) in Wai'anae, O'ahu in 2017 to plan the first HĀ Summit, Dr. Manulani Meyer challenged us to invite West O'ahu *kia'i* (land caretakers) and lineal descendants to co-host the event. This sparked the idea of grounding the summit in place - offering participants a full day of *huaka'i* (visits) to *wahi pana* (sacred sites), where the *'āina* and her *kia'i* would guide us in experiencing HĀ firsthand. These experiences deepened our collective understanding of the framework and revealed how BREATH could be meaningfully integrated into educational practice. This presentation shares the *mo'olelo* (story) behind the creation of an 'āina-based summit within a mainstream education context. It highlights best practices for incorporating place-based learning - drawn from the HĀ Summit and my recently completed PhD thesis, *Decolonizing the Colonizer: Indigenous Education as the Foundation of Mainstream Teacher Education in Hawai'i and Aotearoa.* Ultimately, it demonstrates how reimagining educational frameworks through Indigenous knowledge promotes sustainable, intercultural practices and onto-epistemic pluralism, allowing for deeper, fuller BREATH in our learning environments. *'Āina* is our greatest teacher.

Keywords: Indigenous education; place based education; decolonization.

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Mi Yung's research focuses on heritage language maintenance, language and identity, and linguistic discrimination in both East Asian and diasporic contexts. She has published widely on these topics. She is Associate Editor of the Journal of Multilingual Theories and Practices and editorial board member of *Critical Inquiry in Language Studies, Australian Review of Applied Linguistics, Korean Linguistics, and Hallyu: The Korean Wave*.

Identity development of language teachers with multilingual and/or multiethnic backgrounds

Despite increasing attention to language teacher identity (Sadeghi & Ghaderi, 2022), identity development processes remains underexplored for teachers of less commonly taught languages like Korean, particularly those teachers with multilingual, multiethnic backgrounds and varying language competencies (Kim, 2019; Kim et al., 2023; Wang, 2022). This study thus explores the identity construction process of Korean language teachers (Graduate Teaching Assistants) with multilingual and multiethnic backgrounds at a major university in New Zealand, the factors that play a role in their identity construction, and the impacts of their identities and multilingual and multicultural backgrounds on their pedagogical practices. In addition, reflecting the significance of emotions in understanding teacher identity development, this study will examine what emotions teachers experience and how they shape their identity development and pedagogical practices accordingly. This study is directly relevant to the conference theme, particularly the strand "Language, Culture, Identity, and Technology," as it explores how teachers' multilingual and multiethnic backgrounds shape identity and cultural connections. The research adopts a multiple case study approach, which collects data from semi-structured interviews, classroom observations, reflection diaries, and relevant university documents. The data will be analyzed using a thematic analysis approach. The theoretical frameworks of situated learning within communities of practice and poststructuralist notions of identity will be adopted as a lens for data analysis. These frameworks will allow the researchers to explore how multilingual, multiethnic Korean language teachers' participation in sociocultural and professional communities affects their identities and in what ways power dynamics and discursive practices influence their identity development and pedagogies. The findings of this research will offer valuable wider implications for higher education policy and practice, especially with respect to supporting the professional development and emotional well-being of linguistically and culturally diverse language teachers.

Keywords: Language teacher identity; emotions; multilingualism; Korean as a foreign language; higher education.

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David (they+) is author, editor, or translator of eight books in print. Future books include *Translating Transgender* (with Aniruddha Dutta, Routledge 2026), and *Aloof: On Seeing Less than you Should*, which details David's lifelong social and logistical adventure with their <u>ocular albinism</u>, a rare congenital visual Disability. [<u>https://blogs.ubc.ca/gramling/</u>]

An Undercommon Framework for Languages, Being, and Land

In my 2021 book, *The Invention of Multilingualism*, I closed with a sketch for an Undercommon Framework of Reference for Languages (Gramling, 2021, pp. 204ff), which was intended to be a radical A-Z critique of the Common European Framework of Reference for Languages, drawing on the work of Black Studies scholars Fred Moten and Stefano Harney and shoring up the European Framework's socio-commercial and neoliberal underpinnings through counterexamples. Though that 2021 project around new competencies for additional language learning was promising and relatively radical in scope, it did not centre land and onto-epistemology in the way the IALIC 2025 foresees. I wish to take this opportunity to compose collaboratively a framework for additional language competencies that centres land, being, and embodied knowing. The presentation will include an initial draft of the framework, its relation to the calls in Canada's Truth and Reconciliation Commission report, and some thoughts and questions about method, process, and future prospects. This project is funded by the Canadian Social Sciences and Humanities Research Council grant "Linguaphobia, Linguistic Indifference, and the Monolingual University" with co-PI Ervin Malakaj.

Keywords: Language learning; land; assessment; decolonial methods; reconciliation.

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Dr Xi Yun completed her PhD in Education at the University of Auckland in 2022. Her doctoral research investigated the development of intercultural communicative competence among New Zealand secondary school students, combining qualitative and quantitative methodologies. She has nearly a decade of teaching experience and has been involved in several Ministry of Education-funded research projects. Xi worked as a Qualification Advisor at Toitū te Waiora Workforce Development Council, where she focuses on education research and qualification development. Her work continues to centre on amplifying youth voices and supporting culturally responsive language education in Aotearoa New Zealand.

Developing Critical Cultural Awareness in Language Classrooms

This presentation explores the development of *critical cultural awareness* (CCA)—the fifth and arguably most complex element in Byram's intercultural competence model—among secondary school learners of Chinese as a foreign language in New Zealand. Despite its theoretical prominence, CCA remains underexamined, particularly in adolescent language learners, due to conceptual ambiguities and limited empirical research. Drawing on data from a larger qualitative study on intercultural competence, this project examines how structured reflective prompts can support young learners in critically engaging with cultural perspectives. Classroom reflections were analysed to trace students' critical thinking and emerging self-awareness. Findings suggest that CCA evolves through a non-linear, multi-dimensional process, shaped both by individual reflection and the specific educational and cultural contexts. This presentation unpacks key dimensions of learners' CCA development, including:
- the emergence of critical thinking and self-awareness;
- how reflective practice can scaffold intercultural understanding;
- the contextual and situated nature of CCA development in a New Zealand classroom.

The study amplifies student voice and offers practical recommendations for language educators seeking to foster deeper intercultural learning. It contributes to ongoing conversations on how to operationalise critical cultural awareness in language education.

Keywords: critical cultural awareness; language education; intercultural competence; student voice; reflection.

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Phebe holds a Master's degree in Applied Linguistics from York St. John University and an MA in Musicology from the University of Bristol. Her research focuses on multilingualism and heritage language maintenance. She aims to contribute to promoting linguistic diversity and developing inclusive language policies.

Negotiating Multilingual Identity: Plurilingual Parents and Their Adolescent Children in Malaysian-Chinese Migrant Families

This study explores how Malaysian-Chinese migrant families in New Zealand construct and negotiate heritage and multilingual identities through their family language policies (FLP). These families bring a rich multilingual heritage, with many parents proficient in five to six languages—including Chinese dialects, Mandarin, Malay, and English. The study draws on Darvin and Norton's (2015) model of investment and identity, which links language learning to ideologies, capital, and positioning, and Fisher et al.'s (2022) multilingual identity model, which emphasises the role of evaluations, emotions, and lived experiences in shaping multilingual identity. Using a qualitative mixed-method approach, the research employs language portrait tasks, interviews with parents and children, and home literacy environment observations. NVivo 15 is used for thematic coding and analysis. Despite families' positive evaluations of multilingualism, their practices prioritise high-status languages: English as essential for life in New Zealand and Mandarin for its economic and social capital (Darvin & Norton, 2015). Parents' and children's language ideologies are closely aligned, and their heritage identity construction relies flexibly on cultural practices and values. Fluency in heritage languages or te reo Māori is not considered essential for their heritage or Kiwi identities. Due to limited engagement with heritage or additional languages, adolescent children have low evaluation of themselves as multilingual learners or users and little emotional connection to other languages. Parents' multilingual identities also shift post-migration, shaped by diminished societal recognition and their children's reduced participation in heritage language practices. This research contributes insights into how multilingual identities are co-constructed and sometimes eroded across generations. It extends multilingual identity theory into the family domain and highlights the importance of promoting linguistic diversity through policies that support multilingualism to help families express complex identities and foster a more inclusive, multilingual society in Aotearoa New Zealand.

Keywords: Aotearoa New Zealand; family language policy; multilingualism; heritage language maintenance; identity construction.

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Dr Veronica Garcia-Lazo is a visual artist. She is interested in the potential of the arts and outdoor learning experiences for questioning dominant discourses about knowledge creation and support onto-epistemic justice in education. Her research articulates intercultural, posthuman theories, Indigenous onto-epistemologies, and arts-based methodologies.

An ecology of experiences: Intercultural and interdisciplinary preservice arts education

The research explores the impact of an intercultural and interdisciplinary arts-based model implemented in a preservice secondary school teaching programme to support knowledge and care for local biodiversity. This study responds to the decreasing possibilities for physically experiencing nature and the homogenization of biocultural heritage in the perceptions of teachers in training in Chile. Here, visual arts education could contribute to the revitalization of such learning through sensitive experiences with nature. The concept of 'biocultural' challenges conceptions of culture and science as separate silos, by emphasising an inextricable link between cultural and biological diversity. Binary conceptualizations of culture and nature are problematic for biodiversity conservation in the context of climate change. While the idea of biocultural diversity has been recently incorporated into scientific debates, it has been present earlier in Indigenous onto-epistemologies through an emphasis on interdependence. In Chile, the Mapuche onto-episteme of *azmapu* is associated with the idea of balance, in which human, non-human, physical, and immaterial forces, as well as aspects related to the mind, body, and spirit, are interdependent and of equal value. Connecting art teachers' training with Indigenous onto-epistemes and the care for local biocultural heritage could promote a more inclusive notion of diversity at schools. A/r/tography, an arts-based methodology, guides this project and theorisation about the results through creative methods. Through focus groups interviews with visual arts teachers trained in the programme and photographic documentation of their visual journals and creative processes, the study evaluates the impact of the model on three aspects: 1) the teachers' knowledge of local biocultural heritage; 2) their sense of responsibility and agency for caring for biodiversity; and 3) the challenges and possibilities to implement this model in the school system. The results highlight the intercultural and interdisciplinary potential of visual arts education to support sensibility and agency towards environmental issues.

Keywords: Interculturality; Interdisciplinary Art Education; Indigenous onto-epistemes; Biocultural Patrimony; Arts-based Research Methodologies.

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Xi's research interests include interculturality, intercultural communicative competence (ICC), and culturally responsive pedagogies. Using Byram's ICC framework, she investigates instructors' perceptions of culture, its role, and practices of cultural integration to enhance intercultural education in EMI contexts.

Advancing Social Justice in EMI: Integrating Indigenous Chinese Cultural Knowledges for Equitable Intercultural Education - Online

This study explores how English as a Medium of Instruction (EMI) instructors in Chinese higher education integrate Chinese cultural knowledge to foster interculturality. Drawing on the author's doctoral dissertation, this research promotes a critical intercultural perspective, enabling Chinese students to understand cultural differences and navigate Western cultural influences embedded in EMI instruction while preserving local cultural identities. Grounded in Byram's (1997) intercultural communicative competence (ICC) framework, the study builds on prior EMI research in Chinese HE (e.g., Hu & Lei, 2014; Zhang, 2018), which identifies tensions between globalized curricula and local cultural epistemologies. The dissertation highlights how instructors negotiate these tensions through culturally responsive teaching practices to create inclusive learning environments. Qualitative data from 56 EMI instructors (questionnaires, interviews, classroom observations, stimulated recall) reveal their perceptions of culture as dynamic lived experiences and social norms. Findings showcase innovative practices, such as cultural storytelling, place-based discussions, and the integration of Confucian ethics or regional traditions, which counter Western-centric curricula and foster students' intercultural competence. These practices empower students to critically engage with global and local knowledge systems, enhancing their ability to navigate cross-cultural academic contexts. However, instructors face challenges, including policy constraints, student resistance to cultural integration, and limited training in intercultural pedagogies, as identified in the dissertation's analysis of institutional barriers. The study recommends targeted instructor training in ICC-focused pedagogies to strengthen cultural integration in EMI classrooms. By centring local knowledge, this research contributes to intercultural education by amplifying Chinese cultural narratives within globalized academic settings. It offers practical insights for educators and policymakers to develop equitable EMI curricula that balance global academic demands with local cultural values, situating Chinese HE within global intercultural discourses.

Keywords: EMI, Chinese higher education, intercultural communicative competence, instructors' perceptions and practices, culturally responsive pedagogy.

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Dr. Yuanyuan HE specializes in intercultural communication and discourse analysis. Her work explores Chinese undergraduates' perceptions and constructions of Chinese culture from a social constructionist perspective. She has authored more than 10 peer-reviewed publications on related topics. The theme her conference abstract addresses is Othering in intercultural communication.

Being Othered in Intercultural Communication: Experiences and Reflections of Chinese Undergraduates

This research investigates a group of Chinese undergraduates' lived experiences of being Othered in intercultural communication. It examines the difficulties and barriers encountered by these Chinese undergraduates during their intercultural interactions. A qualitative study was conducted collecting written self-reflective reports on critical incidents from 42 Chinese undergraduates at a university in Beijing. Questions designed to evoke reports from the students had them describe incidents in their past intercultural experiences that made them feel Othered and specify the factors that they felt their Othering experiences could be attributed to. A thematic analysis reveals the multiplicity and complexity of the grounds on which the students were Othered. The findings raise important considerations for the ubiquitous and multifaceted nature of Othering. This research is related to the conference theme of intercultural practices and social justice. The study contributes to the existing body of knowledge on Othering by unravelling the complexity of Othering. Its findings can be applied to counter Othering and develop equitable intercultural practices.

Keywords: othering; intercultural communication; Chinese undergraduates; thematic analysis; non-essentialism.

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Assistant Professor Jeffry Oktavianus's research explores the potential of new media technologies and communication processes in facilitating participatory communication, as well as addressing health disparities and mis/disinformation. His work also frequently amplifies the voices of underrepresented communities, such as migrants

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Xinrui Li's research interests are primarily in workplace communication and the acculturation of migrants. Currently, she is a member of the Department's Research Centre for Professional Communication in English (RCPCE) and a lifelong member of Beta Gamma Sigma (BGS) (the international business honor society for AACSB-accredited schools).

Learning While Labouring: Understanding Motivations and Barriers to English Learning Among Indonesian Migrant Domestic Workers in Hong Kong

Migrant domestic workers (MDWs) form a crucial yet vulnerable labour force worldwide, navigating complex linguistic and cultural environments. In Hong Kong, over 350,000 MDWs, primarily from Indonesia and the Philippines, rely on English proficiency for workplace communication and social inclusion. However, Indonesian MDWs often have limited English skills and face compounded barriers to language learning due to limited formal education, long working hours, and socio-economic marginalisation. While prior studies have explored various dimensions of MDWs' lives, such as employment conditions and legal rights, their language learning experiences remain underexplored. This study fills this gap by examining motivations and barriers to English learning among MDWs in Hong Kong. Guided by investment theory (Norton, 2000), which conceptualises language learning as tied to identity and access to symbolic and material resources, this research draws on a thematic analysis of interview data from 35 Indonesian MDWs. Findings show that MDWs are motivated to learn English to understand employer instructions, reduce workplace conflict, improve job prospects, gain social recognition, pursue future aspirations, and support their children's education. These motivations reflect a strategic investment in language as a pathway to symbolic capital (recognition, dignity) and material capital (better wages, mobility). However, they face significant constraints, including physical exhaustion, lack of employer support, financial barriers, low confidence, and limited access to English-speaking environments, which restrict their learning opportunities. This study aligns with the conference themes "Epistemic Justice, Power, and Politics" and "Intercultural Practices and Social Justice" by highlighting how marginalised language learners navigate unequal structures through everyday acts of learning. The findings show that MDWs' motivations are shaped by unequal labour conditions, and their struggles to access and sustain language learning raise critical questions about epistemic justice. The study calls for inclusive, worker-informed language policies that recognise learning as a survival strategy and agency in transnational migration.

Keywords: migrant domestic workers; English learning; investment theory; epistemic justice.

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Sharon has led research and evaluation projects for the New Zealand Ministry of Education, including work on supporting English language learners and embedding intercultural communicative competence in language teaching practice. She is committed to promoting equitable language in education policies that are grounded in the Treaty of Waitangi as well as Aotearoa's cultural and linguistic diversity. She regularly contributes to national policy discussions on language, identity, and social inclusion.

Decentring global frameworks: Rethinking intercultural language education in Aotearoa

This paper critically interrogates the global to local movement of European language and culture policy frameworks, particularly those grounded in liberal humanist traditions, into the settler-colonial context of Aotearoa New Zealand (Harvey, 2022). The widespread uptake of the Common European Framework of Reference for Languages (CEFR) and its associated Intercultural Communicative Competence (ICC) model has arguably led to a technocratic, decontextualised understanding of interculturality that obscures the historical and political conditions shaping language learning in postcolonial societies. In Aotearoa, where te reo Māori and other Indigenous and heritage languages have been profoundly shaped by colonial language policies and practices, the uncritical importation of European language and culture policy frameworks risks reinscribing epistemic dominance under the guise of neutrality and universality. The paper argues that an onto-epistemic turn is urgently needed, one that foregrounds the relational, place-based, and spiritually grounded nature of Indigenous knowledges and languaging practices. Rather than treating language as a culturally neutral skillset or marketable commodity, this approach recognises language and culture as a site of citizenship formation, identity, resistance, memory, and intergenerational connection. It calls for intercultural language education to move beyond the discourse of 'competence' toward pedagogies that centre Treaty-based responsibilities, epistemic justice, and pluriversal ways of knowing. Drawing on Aotearoa-based research (e.g. Harvey et al., 2010) and my work as a critical applied linguist and ICC educator, this paper challenges assumptions embedded in mainstream ICC 'models' and instead considers intercultural engagement grounded in whakapapa, manākitanga, and whanaungatanga. These principles compel us to confront the colonial traces that still shape educational language policy and pedagogy. In doing so, the paper contributes to the IALIC 2025 conference theme of the onto-epistemic turn by advancing a decolonial reframing of language education. It suggests that truly transformative intercultural education in Aotearoa must begin by centring te ao Māori, privileging local knowledges, and interrogating the discursive power of global language trends.

Keywords: ICC ; global language and culture policy ; CEFR ; decolonising ; Indigenous.

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Mapping the Representation of Dalit Women Writings in the Curriculum and Pedagogy of the Indian Classrooms: A Step towards Equity and Inclusivity

Caste dynamics plays an important role in the social and economic status of individuals in Indian society even in the 21st century. The major argument of the current study is that due to past oppressive structures Dalit women could never get a chance to express themselves. They were always silenced and controlled by patriarchal forces as well as the caste frameworks. Gender, caste, and class intersects and push them to the peripheries even today. This multi-level oppression never allowed her to rise above her subjugated social position. Women education became a subject of concern only in the 20th century with the efforts of great social reformers such as Mahatma Jyotirao Phule. Savitribai Phule and Fatima Sheikh became the first women teachers of India in 1848. Due to the oppressive and dehumanizing environment, women and especially Dalit women never got a chance to speak. The process of knowledge production has always been under the control of upper caste males. Women got very less or no chances to represent themselves in either fiction or non-fiction. There was a clear demarcation for the private spaces for women and the public spaces were exclusively masculine spheres. Although due to the efforts of women and men feminists, we have Dalit women writers such as Babytai Kamble, Bama Faustina Soosairaj Bama, Sujata Gidla, Meena Kandaswamy, Yashika Dutt, and Aruna Gogulmunda to name a few. In the words of Paulo Freire, "Human existence cannot be silent, nor can it be nourished by false words, but only by true words, with which men and women transform the world". The current study maps the presence of Dalit narratives in the Indian education system by using the feministic methodological approach. The study recommends that by including Dalit women narratives in the textbooks of learners will result in the empowerment as well as ensure inclusivity and equity which is a step towards SDG 4.

Keywords: Caste, Oppression, Dalit, knowledge Production, power dynamics, SDG 4

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A Proposal for Foreign Language Education to Foster Global Citizenship: Practical Studies in Japanese Schools

Japan's foreign language education is almost exclusively focused on English, as prescribed by the Ministry of Education, Culture, Sports, Science, and Technology (MEXT). Since 2020, foreign language activities have been introduced from the third grade, with English becoming a formal subject in the fifth and sixth grades at primary education, continuing through secondary education for a total of ten years. Despite Japan's increasing multiculturalism, foreign language education remains centered on linguistic proficiency rather than fostering multicultural and global awareness. While foreign language education should promote not only language proficiency but also intercultural understanding and global citizenship, the current system prioritizes developing the four language skills—listening, speaking, reading, and writing—over broader communicative competencies. This narrow and traditional focus may overlook essential aspects of global communication, such as intercultural understanding, engagement with global issues, and fostering a mindset of coexistence. To broaden their horizons, Japanese students should be more encouraged to touch multilingual or multiculturalism through English education in schools. And English classes can be redesigned so that they can develop global awareness and cross-cultural understanding. This will include various languages such as foreign languages or indigenous minority languages including Ainu in Japan. This study proposes a framework for incorporating a global citizenship perspective into English language education in Japanese schools. To support this approach, a set of 20 indicators aimed at fostering global citizenship through English lessons were developed. Based on these indicators, lesson plans were implemented at Japanese schools, and the study analyzes students' reflections, writings, and survey data. As a result, students demonstrated a deeper understanding of the value of learning English and an enhanced sense of global citizenship. The study also explores outcomes from multilingual activities with Japanese students and evaluates educational benefits through students' reflections and surveys as key sources of insight.

Keywords: Foreign language education; Global citizenship; intercultural communication; English education in Japan; Multilingual Multicultural society.

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Intercultural dialogue and epistemic justice: between policy and practice, refugee children in Greece - Hybrid

War and conflict in the Middle East have resulted in the displacement of many refugees, including children, some of whom had experienced detention and prolonged periods of legal and spatial uncertainty. In 2015, 856,723 people, fleeing war, arrived in Greece, crossing the deadliest sea for safer lives (UNHCR). By drawing on Fricker's (2007) notion of epistemic justice, and intercultural dialogue developed by the Council of Europe as "an open and respectful exchange of views between individuals and groups belonging to different cultures and that leads to a deeper understanding of the other's global perception", we explore how refugee children face linguistic, cultural and educational barriers in accessing schooling as well as the structural inequalities that they experience. To this end, we examine how educators, including teachers and practitioners, working in nongovernmental organisations and public schools build awareness of intercultural dialogue in their everyday educational practices. For our analysis, we first examine European education policies and how the notion of intercultural dialogue is conceptualised in the European education policies (Lähdesmäki, Koistinen, and Ylönen 2020) and how it has been understood in research on intercultural education, intercultural communication and diversity. Second, we present data from semi- structured interviews and focus groups from 12 teachers and practitioners who work with refugee and migrant children, as well as from parents and children. Through these examinations, we aim to demonstrate and account for knowledge production in unequal spaces.

Keywords: epistemic justice; education; policy and practice; migration.

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The development of Pacific language teaching and learning in China

This paper will describe a study conducted in 2024 which delves into the pedagogical practices of Pacific language classes at a Chinese university.The development of Pacific language classes prompted by China's diplomatic policies has attracted more students to learn Pacific languages as foreign languages in China. While Pacific languages have traditionally been taught in contexts such as New Zealand and Australia, often with diasporic or heritage language learners, this paper highlights how the sociopolitical and educational landscapes in China may differ. Drawing on the Sāmoan fa'afaletui methodology and Situational Analysis to unpack multiple layers of complexities in teaching and learning Pacific languages in China, this qualitative study incorporates semi-structured interviews with 20 participants, including the head of the department for Pacific languages, three Pacific instructors and eight Chinese instructors, and eight students, with the protocols of talanoa. This represents the three different perspectives of fa'afaletui (from the top of the mountain, from the top of the tree and from the people in the canoe). In order to understand the pedagogies utilised by the instructors to teach Chinese students, this study looks at the goals of the Pacific language classes, the motivations of the students, and intercultural encounters when Pacific languages are taught to Chinese learners. As a context setting exercise, this is important because it provides a unique lens for the educational practitioners in search for the effective pedagogies to teach Pacific languages particularly to Chinese learners. By introducing the Samoan concept of teu le vā (nurturing relationship) into the Chinese educational context, the study also considers how Indigenous Pacific values can inform and enrich intercultural pedagogies. Furthermore, this paper discusses the possibility of "globalising" the teaching and learning of Pacific languages as a way of contributing to Pacific language revitalisation.

Keywords: Pacific language education; Chinese students; pedagogical practices; intercultural education.

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Yujun Wu's doctoral research focuses on family language policy (FLP) and its impact on heritage language maintenance and identity development among mixed-heritage children in multilingual, multicultural households in New Zealand. She holds an LL.B. and B.A. degree from China and an M.A. degree in TESOL from the University of Warwick (UK). She has a diverse background in education and student support, including teaching, academic advising, and work as a Chinese language tutor. Her interdisciplinary approach bridges research and practice in language education, reflecting her commitment to advancing linguistic diversity and intercultural understanding.

Children's Agency in Intercultural Family Language Policy: Navigating Multilingual Identity in Superdiverse Aotearoa New Zealand

In cross-cultural, multilingual family settings, children are increasingly recognized as active language policy agents rather than passive recipients. This study examines how young people in Aotearoa New Zealand's linguistically superdiverse households influence and negotiate family language practices and cultural identity. Drawing on a qualitative background questionnaires and in-depth interviews with seven interlingual families, the analysis centers on children's agency, identity positioning, and language ideologies within family language policy. In these families, one parent speaks Mandarin Chinese and the other speaks a different language (e.g., English, Thai, German). Findings reveal that children actively shape family language use through ongoing negotiation. They frequently negotiate language choices with parents – at times resisting formal heritage language (HL) efforts (e.g. attending weekend community language schools) while also advocating for their preferred language practices. Intercultural dynamics at home often require a balance of cultural expectations, as mothers often lead HL transmission, while adjusting strategies based on children's preferences and the realities of an English-dominant societal environment. Tensions between formal and informal learning were evident in the study. Parents valued structured classes for literacy, but children's language attitudes ranged from enthusiastic to reluctant, with many preferring natural, informal use at home. Social networks and New Zealand's evolving superdiverse demographics influenced children's confidence and identity: those with peer or community support in their HLs showed greater pride and usage, whereas without such support some children downplayed their HLs. Notably, identity positioning varied – some did not identify as bilingual despite functional proficiency, while others proudly embraced being multilingual. Overall, family language policy emerged as a collaborative, negotiated process. Children co-create their multilingual upbringing, influencing family language ideologies and shaping their own bi/multicultural identities. These findings underscore the importance of empowering youth voice in family language decisions and offer insights for supporting resilient multilingual identities in cross-cultural, superdiverse contexts.

Keywords: Multilingual Family; Family Language Policy; Identity Positioning; Children's Agency; Language Ideology.

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Jinyan's dissertation focuses on English teachers on Douyin. Her forthcoming article examines how Chinese teachers of English on Douyin use regional identities and minoritized language varieties to appeal to potential learners on Douyin. Her other research interests include language teacher identity, social media communication, and intercultural communication. Her work appears in *TESOL Quarterly and Asian Englishes.*

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"You will get beaten if you speak English like this in China": Foreign English teachers' discursive construction of language and culture on Douyin

Previous research documents the growing trend of English teachers utilizing Douyin (the Chinese version of TikTok) to share teaching material and market their online teaching products or services. These Douyin English teachers include not only ethnically Chinese English teachers from China but also "foreign" teachers from Anglophone countries such as the US and the UK. These foreign teachers' appeal is derived in large part from their claims to an authentic "native speaker" identity. In seeking to build their audience base, these foreign teachers create entertaining videos in which they invariably comment on "Western" and Chinese culture. Drawing upon theories of group identity (Tajfel & Turner, 1986), banal nationalism (Billig, 1995), and self-branding (Curran & Jenks, 2023), we examine the Douyin profiles and videos of two highly popular foreign (US and UK, respectively) English teachers on Douyin. Adopting multimodal analysis (Jewitt, 2005, 2013) and discourse analysis (Jenks, 2020), we demonstrate how national linguacultural identities are (re)constructed and performed by the two teachers and how these performances are interpreted and negotiated via the comments they receive from the audience. We find that on the one hand, in their efforts to boost their viewership, the teachers deploy stereotypes that reify national culture and reinforce problematic language ideologies. On the other hand, the teachers' content—as well as their reception by Chinese netizens—highlights the potential of profit-motivated language instruction as a site for meaningful intercultural dialogue. We conclude by discussing how various factors, including the technical affordances of the platform and the creators' monetization strategies, contribute to shaping both the content and reception of these videos.

Keywords: Online language teaching; multimodality; social media platforms.

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Less foreign than feared: Mainland Chinese tourists' expectations and experiences in Hong Kong

Hong Kong is governed by Mainland China through a "one country, two systems" policy that recognizes Hong Kong as an indisputable territory of China while providing Hong Kong with a large degree of autonomy. This autonomy is reflected in the separate passports, currency, and language policies between Mainland and Hong Kong. The city received negative press coverage in Mainland China during Hong Kong's 2019-2020 social unrest. Nonetheless, Hong Kong retains a sense of allure to Mainland visitors, in part due to its cosmopolitan associations with foreign cultures. Hong Kong's popularity with Mainland Chinese is reflected in its popularity as a tourist destination; approximately 34 million Mainlanders visited the city in 2024 (HKTB, 2025). This study draws on pre-trip and post-trip interviews with 22 tourists to Hong Kong. Pre-trip questions probed visitors' expectations about Hong Kong, as well as the basis for these expectations. Post-trip interviews prompted visitors to reflect on how their assumptions were challenged or reinforced by their visit. The interviews are analyzed via reflexive thematic analysis (Braun & Clarke, 2019). The studies draws on theories of social identity (Ladegaard & Cheng, 2014; Tajfel & Turner, 1986) and cognitive dissonance (Festinger, 1957) to reveal the intercultural tensions that surface when Mainland tourists reflect upon their experiences—both positive and negative—visiting Hong Kong.

Keywords: Mainland Chinese tourists; social identity; tourism; nationalism.

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Her research examines the processes and practices of intercultural and multilingual communication in immigration legal advice contexts, foregrounding the impact of power asymmetries and how lay and legal actors seek to negotiate these. She has published on the genre of legal advice communication, the practices of reflexivity and researching multilingually in linguistic ethnographic research, and has co-edited a 2022 volume The Politics of Researching Multilingually with Sara Ganassin and Prue Holmes.

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Her research examines the interplay of language, culture, and identity contexts of mobility and displacement. She has published on Chinese migrant communities, on the experiences of highly-skilled refugees in the UK, and reflexivity in applied linguistic research. Her work on researching multilingually theory and practice includes a 2024 co-edited Special Issue on vulnerability and multilingualism in intercultural research with migrants (with Alexandra Georgiou, Judith Reynolds and Mohammed Ateek). She is currently the Director of Postgraduate Research Studies in the School of Education, Communication and Language Sciences.

Researching multilingually and doctoral supervision in a UK university: Investigating awareness, practices and attitudes of supervisors towards students' multilingual research processes

This presentation discusses key findings and implications from a project that explored the views of supervising academics towards 'researching multilingually' in doctoral research in the UK's internationalised doctoral education environment. In the UK, as elsewhere, language practices, linguistic identities and supervisory relationships are all central to the development of doctoral students' identities as emerging researchers (Byram and Stoicheva, 2020). For many UK-based doctoral students, researching multilingually or 'the process and practice of using, or accounting for the use of, more than one language in the research process' (Holmes et al., 2013, p. 101) is a core feature of their research journeys. Yet their research takes place within institutional environments shaped by monolingual ideologies that prioritise English, often marginalising linguistic diversity and its potential to enrich research practice (Andrews and Fay, 2020). The exploratory mixed-methods project investigated critical language awareness (Alim, 2005), practices and language attitudes amongst doctoral supervisors within the Faculty of Humanities and Social Sciences of a UK university. Data included an exploratory survey mapping linguistic diversity in doctoral supervision, and focus groups with doctoral supervisors to explore awareness, practices and attitudes in greater depth. Findings indicate that although participants reported awareness of both the complexities arising from working across languages in research processes, and the implications for epistemic justice of prioritising English in doctoral knowledge production processes (Holmes et al., 2022), they often lacked confidence in how to support their students to manage issues arising and benefit from the linguistic diversity in their projects. The project indicates the need, in the UK context, for supervisor capacity building and development of institutional language policies regarding inclusion and linguistic diversity in doctoral research and supervision. It argues for recognising multilingual research practices not as challenges but as epistemic resources that can foster more just, inclusive, and critically engaged doctoral education.

Keywords: Doctoral Supervision; Multilingualism; Language Attitudes; Language Policy in Higher Education; Critical Language Awareness.

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Jessica is known for her research in applied linguistics and the arts, and she has conducted research with diverse communities, including creative practitioners and health-care professionals. She is an external advisor on the Navigating Belonging project.

Re-reading art history through an intercultural lens

In this paper we consider what an intercultural lens on art history might look like, foregrounding artists' linguistic repertoires as embedded in artworks. The arts, in terms of methodologies, practices and contexts, are complex intercultural spaces, and interculturality in and through art has been examined from diverse perspectives. Over the past forty years, the art historical canon has expanded to encompass global art practice, drawing on approaches to art history as social history. Despite this, artists' linguistic repertoires are often overlooked. There is much, therefore, that interculturalists can and do bring to the historical study of art. This is important because if we are paying attention to the context in which the art is made in order to understand and interpret the work, then linguistic repertoires reflect specific place- and time- based relations that are always already embedded within works. Our 10-year collaborative inquiry around arts practice and linguistic landscapes explores how some artists purposefully engage with language and intercultural communication through their work, but we also argue that all artworks hold traces of the artists' linguistic repertoire. Simply put, if arts practice is always in relationship with language, the linguistic repertoire of an artist has a direct impact on the creative process and the work, whether explicit or implicit. To neglect this aspect is to miss out on important intercultural interpretations of the work, not least as art history and criticism, as with much academic literature, is also often translated into English, perhaps losing linguistic nuance along the way. In this paper we therefore set out the potential for the linguistic repertoire as an alternative and expansive intercultural lens to engage with art practice, drawing on a series of contemporary visual arts examples.

Keywords: Art History ; Interculturality ; Linguistic Repertoires ; Visual Arts; Multilingualism.

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Dr Kerry Manzo's (he, él) research seeks to discern the effects of cisheteronormativity and the coloniality of gender on representations of sex/ual and gender diversity in literature of the Global South. His forthcoming book, *Queer Contiguities in Nigerian Literature* (2026, Michigan State UP) is concerned with the deployment of normative sex and gender discourses in the making of Nigerian literature from the emergence of modernist writing to the present-day emergence of LGBTQIA literature.

The Body of/and the Text: Transgender Life Writing as Decolonial Knowledge Production

This presentation addresses the conference subtheme "Epistemic Justice, Power, and Politics" by examining how transgender life writing strategically navigates between global publishing frameworks and localized knowledge systems to achieve recognition and rights. My research examines Global South transgender memoir, such as A. Revathi's *The Truth About Me*, Laxminarayan Tripathi's *Me Hijra, Me Laxmi*, and Landa Mabenge's *Becoming Him* as sites where marginalized onto-epistemologies attempt to gain visibility and articulate trans experiences through strategic engagement with dominant publishing structures. These texts represent a paradoxical dynamic: they utilize hegemonic languages and literary forms accessible to global audiences while simultaneously preserving and transmitting indigenous gender knowledges that challenge Western frameworks. I explore two critical tensions in these narratives. First, how trans authors negotiate the material conditions of global publishing—often through self-publication or small presses—to circulate knowledges typically excluded from mainstream discourse. Second, how these texts document community-based epistemologies developed through lived experience, as exemplified in Revathi's documentation of hijra ritual practices and communal knowledge transmission that provides alternatives to medicalized Western understandings of gender. This analysis contributes to the conference's onto-epistemic turn by demonstrating how trans memoirs function not merely as individual testimonies but as deliberate epistemic interventions that challenge whose knowledge about gender counts and how such knowledge circulates. By examining these texts comparatively across diverse geographic contexts, I reveal patterns in how transgender authors strategically employ literary form to make rights claims within both national contexts and transnational human rights frameworks. The research ultimately argues that trans life writing represents a vital form of epistemic resistance that both documents the violence of exclusion from dominant knowledge systems and creates alternative spaces where marginalized epistemologies can be preserved, transmitted, and recognized.

Keywords: Foreign language education; Global citizenship; intercultural communication; English education in Japan; Multilingual Multicultural society.

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Identity Negotiation and Community Cohesion in a Ukrainian Refugee Community in the UK - Online

This paper derives from an investigation into how a Ukrainian refugee community in Kent in the UK represent and negotiate their identities. Following Russia's invasion of Ukraine in 2022, the UK Homes for Ukraine scheme saw refugees arriving in UK households on visas that permitted them to work or study. Through semi-structured interviews and focus groups, participants revealed collective identity work and community formation enabled by social media groups, community associations, and education opportunities. The online engagement sustaining community bonds and facilitating transnational identity negotiation formed a 'digital diaspora' (Brinkerhoff 2009) that overcame their geographic dispersal in a diasporic cohesion through digital and social infrastructures demonstrating a diasporic dynamic process, wherein identity and community boundaries are continuously negotiated and reconstructed in response to changing circumstances (Mavroudi 2007; Sökefeld, 2006). At the core of this cohesion a marked process of 'de-Russification' was identified manifested in the rejection of the Russian language; shifts in religious affiliation; and the revitalisation of cultural practices. This cultural and symbolic resistance, where identity is rearticulated through opposition to historical domination, resonates with Gilroy's (1993) concept of 'double consciousness.' Their identity work did contain tensions particularly in the rejection of the label 'refugee.' A tension on the one hand that could be a rejection of a state-imposed identity (Zetter 1991), but on the other, the creation of a boundary between themselves and other asylum seekers; a distinction noted in the racialised construction of Ukrainian refugees as 'deserving' and 'white others' within British public discourse (Mogilnicka 2024). The perception of the war as temporary with a return to Ukraine on the horizon led to a series of further tensions built around their ambivalence in their relationship to local community, language and cultures. As such their identities were both constructed and contested within broader sociopolitical contexts (Hall 1990).

Keywords: Ukraine; refugees; identity; culture; otherisation.

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Antonia is a scholar of multilingual and intercultural education, with a focus on ontological diversity and decolonial pedagogy. Her ethnographic research examines translanguaging between Kichwa (indigenous Amerindian language) and Spanish, exploring how Indigenous knowledges are produced and sustained. With over 18 years of experience in community-based education with Kichwa indigenous nationalities in Ecuador, her work bridges linguistic anthropology and critical Indigenous studies.

Significance of linguistic repertoires and ontological diversity in exploring transmission of indigenous knowledges - Online

The centrality of indigenous languages challenging the dominance of a 'Western' centric education model has been key in positioning intercultural bilingual education in the Ecuadorian political context. However, the continued shift towards Spanish and loss of use of indigenous languages has put into question the legitimacy of an intercultural bilingual education system. I argue the focus on the 'language' has potentially limited the awareness of how indigenous knowledge transmission is taking place as situated practices making use of complex and shared linguistic repertoires. Here I focus on the relationship between language and the transmission of indigenous knowledges in the context of formal and informal educational processes in Ecuadorian Amazonian Kichwa indigenous communities. I analyse two examples relating to transmission the of indigenous knowledges: one as part of the explanation of types of soil in a primary classroom of an intercultural bilingual school, the other a discussion between young adults of a Kichwa indigenous community over the value of traditional knowledge. As examples of translanguaging, whilst the use of Kichwa varies significantly in both, I argue revealing the process of transmission of indigenous knowledge requires an awareness of the shared linguistic repertoire being made use of and an openness to ontological diversity.

Keywords: Ontological diversity; Indigenous Knowledges; Intercultural Education; Amazonian Kichwa; Linguistic Repertoire.

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Evaluating Inter-Epistemic Wealth in International Research Group Collaboration - Online

This is a presentation of a work-in-progress study to explore the concept of Inter-Epistemic Wealth, which is intended to accompany terms such as traditional ecological knowledge, indigenous knowledge and epistemic inclusion. The presentation will describe how this concept has emerged before explaining how it is being applied in a case study involving four participants from different contexts, or with different backgrounds, working together on an international research project. It will show how their different contexts and backgrounds may have contributed to their interaction with each other in meetings revolving around the production of an article for publication. As such, this presentation seeks to contribute to Theme 3: Epistemic Justice, Power, and Politics. After explaining how the concept of Inter-Epistemic Wealth has emerged, the presentation will proceed to a description of the qualitative methodologies used for the case study: thematic analysis of semi-structured interviews and conversation analysis of group meetings. The use of these methodologies will be justified, and it will be demonstrated how these different approaches have brought the benefits and difficulties experienced in international research collaboration to light. Among the findings from the interviews are a general sense of enjoyment in collaboration but also a lack of recognition for significant contributions to the project, a lack of understanding of institutional pressures faced by those in contexts with fewer resources, and a blindness to these difficulties when in a position of relative power. These findings have important implications for the management of international research collaborations.

Keywords: conversation analysis; discourse analysis; interculturality; inter-epistemic wealth; international research collaboration.

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Myriam Patricia Jara Peña holds a PhD in Communication from UFRO/UACh. Her research focuses on media representations of Indigenous women leaders in Latin America and the role of intercultural communication in understanding Indigenous women's movements across the region.

Intercultural education and indigenous women's movements in politics: A review of Latin American literature - Online

This research aims to describe the experience and organization of indigenous women's movements related to their political participation processes, as a contribution to Chilean intercultural education. The methodology applied is a qualitative-descriptive, exploratory literature review (Kitchenham, 2004), based on three texts. It links intercultural education and indigenous women's movements in politics. It takes as a starting point the fundamental aspects that revolve around the development of intercultural education and the contributions that indigenous women's knowledge and expertise in politics can provide, in addition to the movements in which they participate. The results indicate that there are two paths to political participation: one is the formal or institutional path, which has existed since the nation states; and the second is the informal path, in the territories. As leaders, indigenous women are the spokespersons whose message is based on protecting their land, their culture, and also the symbolic and spiritual elements they inhabit. Intercultural education plays a fundamental role in raising awareness of ancestral knowledge and wisdom through identity and education. In conclusion, the ancestral knowledge shared by Indigenous women from their territories contributes to intercultural education for organizational, productive, health, educational, and cultural strengthening.

Keywords: Intercultural Education; Indigenous Women in politics; Gender perspective.

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The shifting stakes of teaching and learning Indigenous conceptualisations of 'language' in a Western classroom - Online

This talk will be based on an ongoing practice-rooted doctoral project which focuses on the shifting stakes of teaching and learning Indigenous conceptualisations of 'language' in a Western classroom. The project is grounded in the now well-documented intertwining relationships between Indigenous Peoples, the languages they speak, their knowledge systems and their land, as well as other aspects of being and doing (e.g. McGregor 2004). At the time of teaching and learning Indigenous languages in a Western classroom, educators risk wrongly conceptualising Indigenous languages as detachable objects, disembodied from the speakers and from the land, in line with their pedagogical traditions, conventions and biases (e.g. Meighan 2023). In an attempt to illustrate how such tendencies can be overcome, this talk will first outline the emerging digital depictions of Quechua and other Indigenous languages (e.g. on social media) that are visibilising Indigenous ways of life, and thus are transcending a specific physical space (e.g. Avilés-González 2024; Zavala 2019). The second part of this talk will exemplify how these resources provide an opportunity for Quechua educators to incorporate land-based pedagogies virtually in a Western classroom, using insights from my own Quechua teaching experience at Newcastle University. These pedagogies decentralise Western conceptualisations of 'language' and prioritise land-mindful practices, relationships between human and non-human, and the intrinsic value and agency of the non-human (e.g. Sumida Huaman 2015). Finally, through such pedagogies, I argue that Western students engage in a transformative learning process which transcends what is conventionally learnt in a Western language classroom. For example, instead of prioritising the mastery of grammar, vocabulary sets and repetition, students prioritise sustainability, reciprocity and good living.

Keywords: Language; land; pedagogies; virtuality; transformative learning.

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Dr Cristian Rodriguez's research aims to create a better understanding of the impact of design and the adoption of digital technologies for learning in educational settings. As well as being an academic, Cristian has a background in secondary school education leadership. His portfolios have included Pedagogy; Digital Integration; Technology & Innovation; and Future Learning Pathways. He has a particular interest in change management, contemporary education and the future of schooling.

Digital Entanglement as Cultural Interface: An Ontoepistemological Approach to Understanding Technology-Mediated Learning Spaces - Online

This paper investigates human–technology relations in secondary education through an onto-epistemological lens that foregrounds the inseparability of knowing, doing, and being within culturally situated knowledge systems. It explores how digital technologies create novel conditions for perception and action, fundamentally reshaping students' engagement with knowledge and the world around them. Utilising a diffractive methodology (Barad, 2007) that integrates micro-phenomenology and micro-ethnography, the study examines the lived experiences of secondary students in technology-mediated learning environments. Drawing on Rodríguez's (2025) notion of digital entanglement and Ceder's (2020) theory of educational relationality, the analysis positions digital artefacts—defined by explorability, constructibility, and nomadicity—as more than mere tools. These artefacts are conceptualised as perceptual infrastructures that transform students' interactions with their sociomaterial contexts. The study challenges Eurocentric and humanistic paradigms of schooling that have historically marginalised materiality and relationality in learning. Contributions are framed across two main thematic areas. First, within Indigenous Knowledges and Cosmologies, the research supports the re-centring of located epistemologies, acknowledging the relational entanglement of learners with material, cultural, and ecological systems. First, in relation to Language, Culture, Identity, and Technology, the research supports the re-centring of located epistemologies, acknowledging the relational entanglement of learners with material, cultural, and ecological systems, as well as interrogating how digital practices reconfigure performative identities through algorithmic mediation. Finally, under Epistemic Justice, Power, and Politics, the paper critically engages with technocolonialism (Madianou, 2024), revealing how algorithmic infrastructures increasingly mediate students' perceptual and cognitive landscapes. Findings suggest that digital entanglement constitutes a form of ecological resonance, wherein embodied knowledge is re-enculturated through sustained digital practice. This perspective illuminates how networked platforms collectively reshape learning environments, requiring unique forms of dexterity that become ways of being-in-the-world. The research offers implications for educational design by connecting diverse ways of being and knowing, advancing epistemic justice by prioritising the located first-person voice and shining light on the salience of material engagement and embodiment in learning processes.

Keywords: Digital Entanglement, ontoepistemology, material engagement, located learning, digital ontophany, epistemic justice.

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Lin's research engages with transcultural communication, intercultural transitions of international students, and UK-China higher education collaboration. She has published widely on topics such as English as a lingua franca, transnational education, intercultural friendship formation, and employability narratives. Her work draws on non-essentialist, relational approaches to language, identity, and global mobility, contributing to critical debates in language, culture, and international education.

Trusting Differently: Ontologies of Place-Based Knowledge in Chinese Livestream E-Commerce - Online

This paper explores how livestream e-commerce on Xiaohongshu (Little Red Book) enacts culturally situated modes of trusting, knowing, and consuming. Moving beyond universalised models of digital communication, it examines Chinese livestreaming as a place-based practice shaped by local epistemologies of guanxi (relational trust), collective emotional resonance, and narrative identity. Drawing on qualitative content analysis of selected Xiaohongshu livestreams, the study reveals that trust is not primarily built through product claims, but through high-context storytelling, emotional performance, and shared cultural references. In this context, livestreaming operates as an ontological practice which is a relationally inhabited and emotionally felt instead of merely a channel for transactional exchange. By comparing emotional contagion-driven sales (e.g. Li Jiaqi) with capital-based lifestyle storytelling (e.g. Dong Yuhui), the paper highlights divergent epistemic orientations that reflect culturally specific ways of performing legitimacy and credibility. These findings challenge assumptions of a singular, globalised model of digital consumer behaviour and draw attention to the uneven terrain of intercultural digital communication. Ultimately, this paper argues that what counts as credible, trustworthy, or professional in digital commerce is never culturally neutral. Chinese livestreaming practices foreground affective authority, co-presence, and collective resonance, forms of legitimacy often misread or dismissed through Western-centric lenses. In doing so, the study raises broader questions about epistemic justice, digital hierarchies, and the coloniality of communicative norms. Whose knowledge practices are made legible, and whose remain marginal in globalised digital spaces? Livestream e-commerce, seen through this lens, becomes a powerful site for rethinking the politics of language, identity, and value in intercultural communication

Keywords: livestream commerce; Xiaohongshu; relational trust; onto-epistemic turn; place-based knowledge.

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Evelina Timofeeva is a fourth-year student at Peoples' Friendship University of Russia named after Patrice Lumumba, Faculty of Philology. Her research interests include dialectology, sociolinguistics, linguistic geography, and Australian Aboriginal English.

Computerised Experimental Methods of Studying Australian Aboriginal English - Online

This work aims to describe certain phonetical, morphological and lexical features of Australian Aboriginal English that have been detected throughout the analysis of Australian Aboriginal English texts in LingvoDoc and Praat. The study outlines the methods, goals, and benefits of using the linguistic platform LingvoDoc to identify and systematize the grammatical and lexical features of Australian Aboriginal English. Numerous researchers note that Australian Aboriginal English is a distinct ethnolect, differing from the English spoken by Australians of British descent. By using LingvoDoc to create a collection of Australian Aboriginal English dictionaries that describe features specific to particular localities in Australia, it is likely we can draw conclusions about correlations between the lexical and grammatical features of this ethnolect and various extralinguistic factors. The texts under scrutiny include transcripts of interviews with Aboriginal Elders, musicians, teachers and artists, song lyrics, and personal stories. Informants originate in various places across Australia and belong to various age cohorts from adolescence to late adulthood. Texts were grouped based on informants' places of origin, and a separate dictionary for each of those places was created in Lingvodoc. Each dictionary was attached to a human settlement on the world map, which helped us track the correlation between the speakers' origin and the grammatical and lexical characteristics of their speech. This method reveals which linguistic patterns may be characteristic of speakers from certain geographical areas, thus unveiling potential correlations. The phonetical part of our study aims to discover differences between vowel formants in Standard Australian and Australian Aboriginal English. Both sections help enhance our understanding of Australian Aboriginal English, which is directly tied with cultural awareness and shines a light on the ways in which cultural identity and – in some regions of Australia – multilingualism influence the use of language.

Keywords: Lingvodoc; Praat; vowel formants; ethnolect; English; Australian Aboriginal English.

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iQi is a young scholar from Chongqing, China. He has solid foundation of qualitative study in fields of sociology, holding a B.A of English Education and a Diploma of Sustainable Development Goals. He is also a Chinese teacher in official Chinese school in Catalonia, Spain. His main research fields are language education, identity studies and intercultural communication. He has published several papers in journals in sociology and language studies, and attended several international conferences.

AI-Powered Cross-Cultural Communication: A Case Study of Internet Slang Translation on Xiaohongshu- Online

This research explores how AI-powered translation tools mediate intercultural communication on Xiaohongshu (Rednote), a Chinese social media platform increasingly accessed by international users. Focusing on the translation of internet slang and culturally embedded expressions, the research compares Xiaohongshu's built-in AI translator with Google Translate. Moving beyond traditional system output comparisons, the study adopt a qualitative case study approach grounded in user reception. Comments from viral bilingual posts and representative user responses are analyzed to assess translation reception along three dimensions: emotional stance, cultural comprehension, and interactional behavior. User comments serve as a naturalistic site for observing meaning negotiation, cultural mediation, and identity positioning within AI-mediated discourse. Findings reveal that Xiaohongshu's AI demonstrates stronger contextual sensitivity, producing translations that better preserve original intent and evoke fewer misunderstandings among international users. In contrast, Google Translate often fails to capture the pragmatic or affective layers of high-context content. These results are interpreted through frameworks of high & low-context communication, cultural mediation, and identity construction. This study contributes to an onto-epistemic understanding of AI translation as not merely a linguistic function, but a cultural process that reshapes how meanings are generated and identities are performed across linguistic borders.

Keywords: AI translation, intercultural communication, user comments, cultural mediation, onto-epistemic turn.

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Justyna's research focuses on intercultural education, transcultural hermeneutics, and the spiritual dimensions of place-based learning. She collaborates with institutions in Japan and Europe on projects exploring syncretism, identity, and pedagogical spatial culture. She is involved in academic mentoring, innovative doctoral training, and the promotion of inclusive and challenge-based learning. Her current work examines Japanese-European knowledge ecologies and their relevance for revitalising intercultural dialogue in education.

Learning from the Sacred: Intercultural Education as a Catalyst for Revitalising Place-based Spiritual Practices in Japan and Europe - Online

This presentation explores how intercultural collaboration in higher education can support the revitalisation of place-based practices, with a specific focus on syncretic spiritualities rooted in local traditions. Drawing on comparative research between Japan and Europe, I examine how educational practices that embrace interculturality can facilitate a renewed engagement with emplaced knowledge systems. Thematically, the presentation addresses "revitalising knowledges from place" through the lens of onto-epistemic plurality and intercultural pedagogies. The study is grounded in a hermeneutic-phenomenological methodology, informed by intercultural hermeneutics and place-based education theory. This framework allows for a deep, interpretive inquiry into how meaning is co-constructed by students and educators engaging with local spiritual and cultural traditions—such as Shinto-Buddhist rituals in Japan and folk-Catholic practices in Central Europe. Methodologically, the research draws on case studies, narrative reflections, and participatory observation in transnational educational settings to explore how such encounters shape epistemic awareness and relational ethics. I argue that Challenge-Based Learning (CBL) and Collaborative Problem Solving (CPS) provide appropriate and creative methodological tools to structure intercultural co-inquiry. These approaches enable students to engage meaningfully with community custodians of tradition, positioning them as respectful interlocutors rather than passive recipients. Key findings suggest that when rooted in long-term, place-responsive partnerships, intercultural education fosters cultural revitalisation rather than epistemic extraction.
  The presentation concludes with practical recommendations for designing interculturally grounded learning experiences that honour local knowledge ecologies. Emphasis is placed on humility, co-presence, and the ethical responsibilities of educational institutions in sustaining such partnerships.

Keywords: intercultural education; place-based knowledge; syncretism; higher education; pedagogical methodology.

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Melina Porto was Honorary Research Fellow at the University of East Anglia during 2019-2024. Her research interests include intercultural language education, intercultural citizenship, pedagogies of discomfort, social justice and ethics, among others.

Practices of walking and belonging within a multilingual Mapuche community in Argentinian Patagonia: Fostering eco-consciousness in a rural primary school - Online

The aim of this study was to undo the nature/culture, human/non-human divide in English language teaching in order to enable healthy and ethical human–environment relationships. Set in a rural primary school in Argentinian Patagonia serving indigenous learners, participants were 40 children aged 6-14 who belonged to the multilingual Mapuche communities in an area called *Pil Pil*. Theoretically grounded in post-human and green perspectives in applied linguistics and language education, the research question was: How can the human/non-human, nature/culture divide be disarticulated through language education? Four outdoor learning experiences served as foundation, namely a tour guide around the local square, a bird and tree watching experience, a walking tour around an important lake in the area, and a mounting climbing experience. Back in the classroom, the children designed a model of the city where they located the different spaces and places they had engaged with during the walking experiences. They were encouraged to portray creatively their engagement with the natural world in the outing using artistic and creative means of expression – an example of an arts-based pedagogy. Documentary and conversational data were gathered. A walking postqualitative methodology was used. Findings indicate that geographical spaces became sites of ethical engagement with the natural world fostered by walking experiences in the outdoor environment. During the walking experiences, positive eco-discourses circulated in relation to the mountain, the lake, native trees, animals and nature in general and the children were able to recognize and honour the human-nature unity. This happened in an English language classroom in which English, Spanish, Mapudungum and creative means of expression and communication were enabled and fostered. Implications for language education are considered concerning for instance the role of language to mediate human–environment relations and the significance of multimodality and the creative arts for meaning making in Indigenous language education contexts.

Keywords: eco-consciousness; post-humanism; outdoor learning; arts-based pedagogies.

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Meike Wernicke is a white settler, whose research with French language teachers centers on teacher professional learning and identity construction and the discursive processes that inform raciolinguistic ideologies in educational settings. This work includes an interest in multilingual and decolonial approaches that support Indigenous language reclamation and critical intercultural pedagogies in second language teacher education.

"Rencontres interculturelles" : Multilingual realities in French-second-language education in Canada

A key component of teacher education is for future teachers to confront educational experiences that differ from those they have had themselves, that is, to experience difference and perspectives that question and/or disrupt what they perceive as the norm. In language education settings, intercultural encounters are most often associated with study abroad or the crossing of geo-political borders, which are seen as offering the primary means of accessing immersion in a language or culture other than one's own (Martin & Smolcic, 2019). In this presentation, I shift the focus on "nested interculturality" (Avineri, 2019), which situates encounters with difference in local settings, to examine what it means for future language teachers to confront the multilingual and intercultural realities in schools today. From this perspective, interculturality is situated in interaction, not solely with the individual, and always implies a consideration of context, positionality, and collective meaning-making. In this presentation I consider two qualitative research projects undertaken on xʷməθkʷəy̓əm territory in what is called Western Canada to discuss examples of how teachers are grappling with new ideas and practices grounded in and shaped by distinct knowledge systems and cultural settings. The first study is a narrative inquiry examining how French language teacher candidates attend to their multilingual identities with reference to raciolinguistic ideologies and processes of racialization. The second project is a program evaluation investigating how teacher educators and candidates are "creating space" (Kirkness, 2013) in French language classrooms to support the reclamation of local First Nations languages. In both cases, the notion of border is reconceptualized as a relational positioning to highlight the contradictions, tensions, and dilemmas inherent in encounters with difference and the need to embrace these as part of professional learning.

Keywords: intercultural encounters; multilingualism; raciolinguistic ideologies; language teaching; Indigenous language revitalization.

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Empirical implications of the onto-epistemic turn: A posthumanist framework for exploring journalistic climate communication practices in Irish and German media - Online

In view of the increasing severity of weather events and unprecedented meteorological extremes across all climate zones and ecosystems, climate journalism plays an important role in our societies. Professional media in Europe have however frequently been criticised for their human-centred coverage and misrepresentations of climate change (Culloty et al. 2019). Despite this criticism, there is a significant lack of knowledge on the relation between anthropocentric (human-centred) coverage and journalists' transmodal (i.e. linguistic and semiotic) reporting practices behind the scenes of climate reporting and on how the interactions between journalists and the other-than-human environment at the newsroom and beyond shape climate coverage. My presentation is based on a larger intercultural research project (funded by Taighde Éireann - Research Ireland and the Irish Environmental Protection Agency) which examines how Irish and German journalists reporting on climate issues try to inform about the topic of climate protection. In this context, the project also sheds light on issues that lead to misrepresentations of climate change in German and Irish media to foster a more meaningful engagement of journalists with the pressing global challenge of climate change and intercultural exchange of journalists. In my presentation, I will introduce an innovative methodological framework, which is sensitive to the ontological foundations of transmodal media practices and therefore acknowledges how language practices are spatiotemporally entangled with semiotic resources, the material ecology of the newsroom and social activities such as multimedia content production. As we have learned from indigenous cultures, materiality and place play an important role in how we conceptualise the world. In the light of the current onto-epistemic turn, I will therefore also explain how my framework combining approaches from critical sociolinguistics (including linguistic ethnography (Blommaert and Jie 2020)), journalism studies, posthumanist philosophy (Deleuze and Guattari 1987), and critical cultural studies of the mass media advances the current move towards a more a spatial, posthumanist approach to language and communication (Pennycook 2018; Barad 2007).

Keywords: Multilingual Family; Family Language Policy; Identity Positioning; Children's Agency; Language Ideology.

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Ashleigh Regan is a NINEDTP PhD candidate at the School of Education Communication and Language Sciences, Newcastle University (UK). Her research investigates motivations to and experiences of acquiring Welsh through Welsh-medium education with a focus on language policy and language maintenance. She has been involved in different projects about interculturality, multilingualism, and language engagement.

"If you don't use it, you lose it, don't you?": The attitudes, beliefs, and experiences of non-Welsh speaking caregivers who want their children to speak Welsh - Online

The roots of the Welsh language can be traced back at least 2500 years, and until 1911, for those living in Wales it was a majority language (Davies, 2014). However, in present times Welsh is a 'minoritised language' (Knight et al., 2021, p. 3), a situation that has resulted partly from migration and industrialisation but also, policies and ideologies that have favoured the English language (see for example, Davies, 2014; Jones & Lewis, 2018; Knight et al., 2021; May, 2000). Over the last three centuries Welsh has been in decline. The percentage of speakers in Wales had fallen from 95% in the 18th century (Jones & Lewis, 2018) to 29.3% by 1951 (Williams, 1953). Today, the largest number of Welsh speakers are aged three to 15 years-old (Welsh Government, 2024), and non-Welsh speaking parents that choose for their children to learn Welsh through Welsh-medium education play an important role in supporting the revitalisation of Welsh. This presentation is based on the preliminary findings of a mixed methods study that explores the attitudes, beliefs about and experiences of Welsh and Welsh-medium education amongst non-Welsh speaking caregivers[1]. Caregivers felt that Welsh was an essential part of their culture, heritage, and history. Several participants expressed a desire to speak the language, however, for many, the Welsh language felt inaccessible. They felt attitudes towards Welsh had become more positive in recent years, and that speaking Welsh provided access to more opportunities. Overall, they hoped to give their children access to the language, and the benefits they associated with Welsh and speaking another language, via Welsh-medium education.

[1] Caregiver(s) is used to refer to a child's primary carer (including parents, guardians, or others), who are responsible for making decisions about their child's education, and with whom the child lives.

Keywords: Welsh Language; Welsh-medium Education; New Speakers; Minoritised Language; Language Revitalisation.

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Dr. Melinda Dooly, Serra Húnter Full Professor at the Universitat Autònoma de Barcelona, researches technology-enhanced project-based language learning, intercultural communication, and teacher education. She co-edits Telecollaborative Learning and Virtual Education (Peter Lang) and recently received the ICREA Acadèmia fellowship (2025-2030).

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Maria Mont Algamasilla, an award-winning English teacher, translator, and interpreter with nearly 20 years' experience, holds an MA in Education and ICT. She has been an education advisor to the Catalan Government. She is currently working towards her PhD at UAB, where she researches AI in language teachingMar.

Learning Across Waters: Young Learners Co-Creating Across Cultures and Contexts - Online

This paper presents an analysis of a technology-enhanced language learning project that brought together primary school students from Nigeria (ages 10–14) and Spain (ages 9–10) to co-develop an awareness campaign on global water conservation, based on the United Nations Sustainable Development Goals (SDG 6). The *Young Activists' Adventure* project combined Project-Based Language Learning (PBLL) with telecollaboration and AI-supported tools, creating a space for learners to explore global concerns through the lens of their everyday lives and local environments. Designed to foster both language development and a sense of global responsibility, the project invited students to share personal and community-based understandings of environment, water use, access and sustainable practices. Through international collaboration, mediated through English-language tasks, the partner schools developed an awareness campaign aimed at their respective local communities (other students, parents, local and national administrators). The project enabled the young learners to engage with the transnational partners to co-construct knowledge shaped by their own cultural and geographic realities. Through a mixed methods analysis of collected data (classroom recordings, AI-platform interactions, student output, and surveys) preliminary findings show that the young learners began to articulate emerging global and intercultural awareness not as abstract concepts, but as lived, relational experiences. We will first briefly describe the project before providing examples of our analysis. This project suggests new directions for language education that honour the richness of local experience, while engaging learners in collaborative, future-oriented inquiry.

Keywords: Intercultural learning; AI; mediated language learning; Young learners; Transnational collaboration; Global citizenship education.

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Dr. Seunggon Jeong specializes in Korean language teacher education, focusing on the integration of interactional grammar and real-world teaching practice. His work bridges theoretical linguistics and classroom application, promoting the development of socially responsible, interculturally competent educators. Through service-learning and other initiatives, he supports students in applying academic insights to teaching challenges. His research also explores the interactional and intonational features of Korean grammar to develop practical, usage-based instructional approaches.

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Dr. Eun Young Bae specializes in discourse analysis and conversation analysis. Her research interests include discourse involving pre-service Korean language teachers, the design of questions and responses in both everyday conversations and institutional settings, the pragmatic functions of Korean grammatical elements, and second language acquisition.

Bridging Theory and Practice in Korean Language Education: A Service-Learning Approach to Supporting Multicultural Campus Communities - Online

As universities in Korea see rapid growth in international enrollment, many face challenges in meeting the diverse linguistic and cultural needs of their student populations. Volunteer-led programs such as the International Student Fellowship (ISF)—which offers Korean language support to help international students adapt to life in Korea—provide flexible, learner-centered instruction. However, these programs often lack structured curriculum design and trained educators. This study explores how service-learning can address these limitations by engaging Korean Language Education majors in real teaching contexts where they apply theory to practice, solve field-specific challenges, and cultivate a sense of professional responsibility. It also examines how such collaboration can improve instructional quality for the community. This 10-week service-learning project was embedded in the undergraduate course *Korean Language Culture Education* at Seoul National University. Four majors participated in ISF activities, progressing from classroom observation and assistant teaching to designing and delivering lessons grounded in the ACTFL 5Cs (2015) and Moran's (2005) model of cultural instruction. Data were collected from reflective journals, peer discussions, teaching reports, and interviews with ISF learners and volunteer instructors. A thematic analysis approach (Braun & Clarke, 2006), guided by Kolb's experiential learning theory and Ash & Clayton's (2009) framework for critical reflection, was used to examine participants' academic, professional, and civic development. Findings reveal that participants initially struggled to apply theoretical models in informal, multilingual classrooms. These challenges, however, sparked critical reflection and the development of adaptive, context-aware strategies. Through hands-on teaching, students deepened their understanding of Korean language education and recognized their capacity to support community needs as responsible professionals. ISF learners also benefited from more pedagogically informed instruction. This study contributes to both the *Education for Change* and I*ntercultural Practices and Social Justice* themes, highlighting how service-learning fosters inclusive, socially responsible, and interculturally competent language educators.

Keywords: Korean language education; service-learning; multicultural education; teacher preparation; experiential learning; critical reflection.

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Miłosz has a background in applied linguistics and a strong focus on the use of the English language in global and educational contexts. My academic interests include sociolinguistics, English as a Lingua Franca, and World Englishes. My doctoral research investigates English Medium Instruction (EMI) in Polish higher education, examining the motivations, challenges, and policy implications associated with its implementation.

English-Medium Instruction in Higher Education: A Dual Lens on Motivation, Obstacles, and Policy Impact

The number of English-based programs in higher education worldwide has been on the rise, with the perceptions of both instructors and students engaged in English Medium Instruction (EMI) often neglected by policymakers in the process. Although a thorough understanding of their needs can help render EMI more effective, certain regions, such as Central Europe, remain highly under researched in that regard despite numerous programs being offered in English. This presentation reports on the findings of the study set in the Polish context investigating the beliefs, with a particular focus on motivation and the perceived challenges, of a total of 233 instructors and 457 students. A mixed-method approach was utilized with large-scale online surveys and in-depth subsequent semi-structured interviews employed. Following the data consolidation and the analysis of combined codes, three key findings emerged. First, instructors' motivation to teach in EMI programs was predominantly driven by extrinsic factors, reflecting the top-down nature of EMI implementation, whereas students exhibited high levels of intrinsic motivation to learn through English. Second, linguistic and social issues were identified among students, while instructors' struggles involved pedagogical challenges and cultural barriers. Third, despite the monolingual policy preferred by instructors, multilingual communicative practices were vastly applied by students. The findings highlight the need for policymakers to address instructors' lack of intrinsic motivation by clearly communicating the long-term goals of EMI and the professional opportunities it offers. Furthermore, providing instructors with training in multicultural pedagogy, alongside language support services and peer mentoring programs for students, may help mitigate the identified challenges. Finally, the discrepancy between the monolingual policies and students' multilingual practices highlights the need for a more flexible approach of instructors and policymakers to EMI.

Keywords: English Medium Instruction; Higher Education; students; internationalization; teachers.

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The founder and visionary behind *Interactive Healing Environments* (IHE) — transdisciplinary, immersive spaces that revitalise ancient knowledge through sensory art, ritual, and design. Her work explores epistemic justice, intercultural connection, and spiritual leadership through textiles, sound, scent, and sacred technologies. After over a decade of leadership at AUT University, including as Associate Dean Engagement, Yvonne is now establishing *Conscious Creations Collective* — a purpose-led organisation offering experiences, products, and services that merge art, science, technology, ancient wisdom, and innovation to support well-being, spiritual awakening, and human flourishing. Her values and passion guide her mission to inspire unity, healing, conscious expansion, and remembrance.

Interactive Healing Environment (IHE): Immersive Sensory Spaces for Intercultural Connection and Epistemic Justice

This Research Out-of-the-Box entry presents a Interactive Healing Environment (IHE) - immersive sensory installation designed to foster intercultural connectedness, revitalise ancient wisdom, and engage communities in embodied ways of being and knowing. Rooted in the IALIC 2025 themes of Indigenous Knowledges and Cosmologies, Art, Storytelling, and Revitalisation, and Intercultural Practices and Social Justice, this project aligns with the conference's onto-epistemic turn by privileging sensory, relational, and place-based epistemologies.
The IHE draws from Indigenous methodologies (Kovach, 2009; Smith, 1999), arts-based research (Archibald, 2008), and practice-led design. It integrates sacred geometry textiles, sound frequencies, scent, visual storytelling, ritual objects, and interactive components to create a multi-sensory space where participants can explore human connection with self, others, and place. This IHE installation features eight large textile scrolls, each representing a goddess archetype aligned with complementary visual content about the ancient serpent knowledge (e.g. Māori taniwha, Egyptian cobra, Indian nāga, Mesoamerican feathered serpent). Each textile scroll is both artwork and sacred tool, accompanied by an original invocation. Participants engage with the scrolls visually, sit with them to meditate or reflect, and are invited to join in anointing rituals using frequency-aligned oils created through Indigenous plant knowledge, sacred geometry drawings/artwork, and AI-assisted calibration of oil ingredient frequencies. The multisensory space integrates hanging bird boxes containing ancient scents, for the audience to smell, and an open floor plan with cushions to sit on, to encourage reflection, stillness, or gentle movement. Workshops (e.g. mandala making, sound bath, yoga) connect bodily experience to the theoretical framework by demonstrating how sensory embodiment re-centres place-based and spiritual knowledge systems as valid and transformative. This format allows IHE experiences, previously developed for larger-scale exhibitions to be shared flexibly within academic conferences, community events, and education settings. The exhibition invites reflection on:
- How embodied, immersive spaces can democratise access to diverse knowledge systems
- How art and sensory design foster empathy and cultural understanding
- How small-scale interventions can catalyse intercultural dialogue and healing

Key outcomes include heightened awareness of cultural interconnectedness, epistemic justice practices in creative research, and scalable models for embedding ancient wisdom in contemporary intercultural education. The project invites future collaboration on portable IHE ritual kits adaptable to different cultural contexts, expanding their potential for global knowledge exchange.

Keywords: Interactive healing environment; Intercultural empathy; Embodied learning; Ancient wisdom; Epistemic justice; Sensory experience

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Wangka Walytja - Celebrating and sustaining language through arts-based practice

This Research Out-of-the-box session presents the *Wangka Walytja* exhibition currently touring nationally in Australia. *Wangka Walytja* is a key output of a collaborative research project designed to celebrate the remarkable story and output of the Papunya Literature Production Centre, central Australia. The Centre at Papunya was one of ten local publishing houses set up in remote community schools during a brief golden age of Indigenous language publication to create learning materials for the Northern Territory Bilingual Education Program. The authors and illustrators at Papunya were the first literate generation of Pintupi-Luritja people, and they pioneered the revolutionary transformation of iconic visual arts and oral storytelling to written literacy and representational imagery, documenting their community's culture, history, and everyday life with striking honesty. The political retreat from Indigenous rights and bilingual education in the 1990's forced the program and Literature Production Centre at Papunya to close, with the collection of books, along with photographs, community newspapers, audio and video recordings locked away in the school darkroom. Two decades later, a dedicated group of the original authors, illustrators and kin and two outsider researchers teamed up to breath new life into the collection, digitising, documenting and creating new digital outputs, culminating in the multimodal exhibition. This pop-up shows exhibition content, which weaves together the creative output of three generations: the founding storytellers and artists of Papunya, their children who became the first authors and illustrators, and the next generation who grew up reading these books and who transformed them into new digital media. The multi-media booth presented by co-curator Samantha Disbray, shows original books, drawings and animations to explore collaborative and arts practice in Indigenous language maintenance and revitalisation, and the intertwined nexus of language, story-telling and creative production.

Keywords: eco-consciousness; post-humanism; outdoor learning; arts-based pedagogies.

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Naashia's research and teaching explore how schools and societies can foster equity for racially and linguistically marginalised learners. She highlights the role of home languages and cultures in supporting academic achievement, language development, and positive identity formation. Focused on Aotearoa New Zealand and the Maldives, her work critically examines policies and practices to advocate for asset-based, identity-affirming approaches that value the linguistic and cultural resources of multilingual learners.

Portraits of Belonging: Exploring Identity Through the Eyes of Muslim Immigrant Mothers

Drawing on preliminary findings from an ongoing arts-based research project, this exhibit explores the identities and experiences of multilingual immigrant Muslim women in New Zealand through a selection of identity portraits and photovoice narratives. Identity portraits are participant-created visual self-representations combining drawing, collage, personal symbols, and text to express facets of identity. Photovoice narratives consist of photographs taken by participants, each paired with a reflective caption or story. Both forms emerged from facilitated workshops and reflective dialogues with participants in community settings. Grounded in participatory and decolonial arts-based methodologies, the project centers women's subjective, lived experiences and offers creative, non-extractive means of representation. The project emphasises the importance of subjective, lived experiences of these women and their role in the broader discourse of migration, education, and multiculturalism. The participants' narratives, reflected through their artwork, provide valuable insights into how they navigate their identities in a new cultural landscape while balancing the traditions and values of their homelands and faith. This process of creating identity portraits and photovoice narratives allows the women to reclaim their voices and agency, illustrating the nuanced and often complex ways in which they negotiate belonging and identity in a multicultural society. The exhibit will demonstrate the potential of visual and narrative forms to foster deeper intercultural understanding and challenge conventional, one-dimensional representations of immigrant communities. The exhibit also provides a platform for immigrant voices, offering a space for reflection on issues of integration, community, and social inclusion. Attendees to the exhibit will be invited to reflect on their own identities and engage through some simple hands-on activities.

Keywords: Identity; Arts; Based Methods; Immigrant Women; Belonging.

Aine McAllister

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Aine McAllister is an Associate Professor in the International Centre for Intercultural Studies, in the Department of Culture, Communication and Media in UCL IOE. Through her work she uses an intercultural creativity lens, particularly through translanguaging and 'poetry as knowing' to critically explore (with restorative aims) the experiences of those who are unjustly, culturally and linguistically marginalised. For example, her work has foregrounded the experiences of highly skilled refugees and asylum seekers with whom she has worked collaboratively towards improving access to higher education.

I come from an immigrant line; exploring intergenerational exile from place and self through Dúchas - Online

Dúchas is a place based pre-colonial way of knowing (MacInnes, 2006, Murphy, 2009, Meighan, 2022). It is a lens through which to explore the ripples that connect us to place, to self, to each other and to the beyond human, through time and space (McAllister & Ferri, in press). Through this lens, I will present an autoethnographic exploration of the dual nature of the exilic state; both a wound (Donovan, 1996) and state of intercultural openness. I will trace this existential borderlands (Anzaldua, 1987), an ongoing journey of exile from and return to self, back through an intergenerational experience of exile from place, attributable to colonialism, patriarchy and class. In a boundary crossing (Zhu and Li, 2020) presentation, I will translanguage between photography and poetry, to centre a sense of emotional knowing (McAllister, 2024) and non belonging. In line with a translanguaging stance, I draw on my own cultural repertoire through Dúchas, for meaning making to create a translanguaging space (Li Wei, 2011) and to walk a translanguaging pathway to interculturality Zhu Hua, forthcoming). This critically and spiritually felt liminality paradoxically devines an instinctive sense of interconnectedness with all things human and non-human (Anzaldua, 1987). Through dialogue with a landscape instinct with signs and sacrement for me (Heaney, 1980), nature becomes a conduit for poetry as knowing. Through the revelation of the self to the self, that poetry affords (Heaney, 1980), there persists a growing sense of urgency to impress the impossibility of our collective becoming (Bradiotti, 2020) while we ignore the oppression of others, imminently manifest in the ongoing genocide of Palestinians. So, using poetic autoethnography as a gateway, my exploration of the intergenerational impact of dispossession and exile in one series of poems will lead naturally and necessarily to another series of poems written in critical hope and armed love (Freire, 1992) to Palestinians in their struggle from which I cannot disconnect myself.

Keywords: Duchas; Intergenerational Exile; Ireland; Palestine; Poetry; Autoethnography.

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Karen Ashton is an experienced languages educator and is actively involved in professional development, supporting teachers to further develop their teaching practice within their unique teaching contexts. Karen's research interests include teacher training and professional development, effective pedagogy and classroom-based assessment with a focus on differentiation, diverse learners and learning environments. Karen previously worked on Asset Languages, an ambitious project as part of the UK's National Language Strategy 2004, to develop language assessments in a range of heritage languages, aligned to the CEFR.

Removing boundaries to support and empower heritage language learners

Drawing on examples from Hindi and Samoan community-led heritage language (HL) programmes in New Zealand, this presentation argues for a 'boundaryless' approach to place, teaching, learning and assessment. As HL learners have diverse backgrounds and experiences with the heritage language, classes are typically heterogenous in learner ability levels, learning goals and affective needs. Framed from a learner-centred socio-cultural perspective, this presentation discusses how differentiated assessment for learning practices can respond positively to this diversity by empowering HL learners as real-life users of the language. Differentiated assessment for learning refers to the dynamic, continuous process of assessing students' learning, needs and goals, and adapting and tailoring of teaching, learning and assessment in accordance with these. This presentation draws on content analysis of teacher interviews and curriculum and assessment resources to illustrate how practices that involve family and community members can connect learning inside and outside the classroom (place), and support HL learners in developing and enacting their linguistic and cultural identities as members of the community. An important principle of assessment for learning is that the role and responsibility is shared between teachers and learners. This presentation extends this by advocating for family and community involvement, and for assessment practices that take place outside the classroom without the teacher. Through acknowledging the real-life opportunities that HL learners have to use the language outside the classroom and by removing the boundaries between the places where teaching, learning and assessment occur, this presentation illustrates how practices can be reimagined to centre learners and their linguistic and cultural needs in a way that is motivating and enhances their sense of belonging as a member of the community. Cultural and affective considerations are also examined as practices that are deemed effective in the general literature are not always suitable for all HL learners and contexts.

Keywords: Heritage language learners; place; diversity; assessment for learning; belonging.

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Melissa Slamet is a PhD Candidate in Language and Literacy Education, in the Faculty of Education, University of Melbourne. Her research focus includes investigating the development of critical multilingual language awareness in language teacher education and the use of meaning-making resources in multilingual students' academic literacy practices.

Reimagining Language Teacher Education through Critical Multilingual Language Awareness (CMLA) pedagogy

Current approaches in language teacher education overemphasise the transmission of so-called 'best teaching practices', positioning student teachers as race-less, cultureless, and language-less professionals (Seltzer, 2022). These apolitical and decontextualised approaches lead student teachers to overlook the complex linguistic and cultural realities of classrooms, failing to recognise multilingual learners' funds of knowledge and identities. Responding to this issue, a CMLA approach has been proposed in language teacher education (García, 2017) to equip student teachers with a critical lens on the notion of language —one that moves beyond simply recognising linguistic diversity to interrogating language as vessels in reproducing and challenging dominant narratives in education. This study focuses on a coursework subject within a TESOL program at an Australian university, specifically designed to support student teachers in developing their CMLA. Bringing together multiple forms of data such as written work, multimodal artefacts, and interview transcripts, the findings highlight the transformative potential of CMLA pedagogy in encouraging student teachers to critically reflect on and problematise monolingual ideologies deeply embedded in their family and schooling experiences. In investigating the transformative processes, we found that arts-rich translanguaging activities (e.g., creating identity texts and multilingual picture books) have allowed student teachers to reconnect with local histories, affirm their funds of knowledge and identities, and reimagine language teaching as a place-based and culturally sustaining practice. Educational practices across teacher education programs must be designed to sustain CMLA-related transformations, fostering critical reflexivity and enabling meaningful change in language education.

Keywords: Critical multilingual language awareness; teacher education; sociomaterial assemblage; arts rich translanguaging pedagogy.
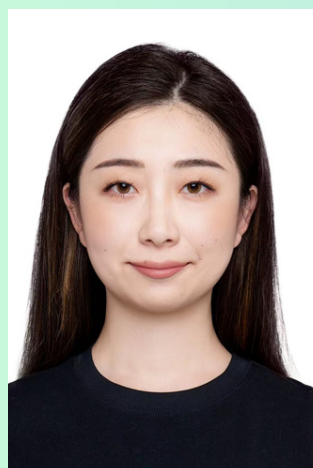
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Jenni's doctoral research investigates how Chinese primary school English as a Foreign Language (EFL) teachers understand and implement Intercultural Communicative Competence (ICC) in the classroom, particularly in light of China's newly revised English Curriculum Standards. She holds two master's degrees both in China and the United States. She has been drawn to the beauty and significance of interculturality, both in her academic journey and personal life. As a former primary school English teacher, she cares deeply about work that speaks to the real needs of teachers. These experiences inspire her research and encourage her to continue exploring how interculturality can be meaningfully brought into everyday teaching.

Localised Interculturality: Insights from Chinese Primary English Teachers Implementing ICC Curricular Expectations

Although intercultural communicative competence (ICC) has become the significant goal in foreign language teaching (Byram, 1997; Sercu, 2006), how it is interpreted and implemented in classrooms is shaped by local educational contexts and policy goals. In China's recently revised *English Curriculum Standards for Compulsory Education* (2022) by the Ministry of Education, ICC is framed as both a global necessity and a means of fostering national identity and cultural confidence. This dual emphasis draws attention to how teachers interpret policy goals and incorporate ICC in their classroom practices. This presentation will draw on preliminary findings of a study that explored how Chinese primary school English as a Foreign Language (EFL) teachers understand and implement ICC in their classrooms, particularly in light of China's newly revised English curriculum standards. Working closely with four front-line primary school EFL teachers in Guangdong, China, the findings provide a glimpse into the teachers' 'ways of knowing their world', drawing on data from interviews and reflective journals. This study speaks to the work of curriculum designers, teacher educators, and policymakers, recognising that global visions are constantly situated within culture, place, and community by classroom teachers who aim to incorporate intercultural aims into meaningful classroom experiences.

Keywords: Interculturality in Chinese Primary EFL Classrooms; Curriculum and Policy; Collaborative Inquiry; Localisation.

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Hanh Pho completed her PhD in Education, Communication and Language Sciences and achieved MSc in International Marketing at Newcastle University, the UK. She has experiences working in agencies specialised in marketing research and strategic communication in Vietnam. Her research interests are culture and identity, intercultural communication, digital communication, and internationalisation of higher education.

Beyond Monolingual Norms in Internationalisation of Higher Education: Translanguaging Practices in Vietnamese EMI Classrooms

Internationalisation of higher education (IoHE) perpetuates a monolingual norm, particularly in English as a Medium of Instruction (EMI) context. In the context of IoHE in Vietnam, English is frequently positioned as the dominant language, signifying power and global access, while Vietnamese is marginalised. This research challenges this view by investigating translanguaging practices in an EMI classroom at an international university in Vietnam. Traditionally, EMI pedagogy advocates for English-only instruction; however, this study reveals a more complex linguistic reality. Conducted in July 2024, the research applied mixed-methods, using survey (N=224) and semi-structured interviews (N=9). The survey indicated positive student attitudes towards lecturers' translanguaging practices, which contradicts the assumption of English exclusivity in EMI classes. Interviewing data show lecturers often use Vietnamese to clarify complex English concepts, explain theories, and provide locally relevant examples, especially when sensing student comprehension gaps. Students, in turn, leverage Vietnamese for cognitive processing-including note-taking, brainstorming, and group discussion-before translating the final work into English. This strategy enhances learning, as thinking in Vietnamese facilitates understanding and conceptualisation of new knowledge. Crucially, students employ translanguaging in research strategies. While many prioritise English sources for their breadth, they strategically turn to Vietnamese resources when English sources are insufficient. Students with lower English proficiency initiate searches in Vietnamese, then consult English sources using translation tools, demonstrating a clear effort at information triangulation. Moreover, this linguistic interplay underscores negotiation of knowledge systems. Students selectively maintain certain concepts in English when direct Vietnamese translation proves inadequate, demonstrating an awareness of the distinct epistemologies embedded within each language. The study argues that these practices represent a "turn" in interculturality, actively revitalising Vietnamese knowledges within a globalised academic framework. By challenging the hegemonic influence of English, the findings imply a need for pedagogical shifts that embrace linguistic flexibility in the IoHE field. Some suggestions are proposed, for instance, training for EMI lecturers on effective translanguaging strategies and validating students' translanguaging for deeper learning and robust knowledge creation. These practices foster a more inclusive and effective learning environment. This research recognises translanguaging not as a mere linguistic expediency, but as a sophisticated pedagogical tool that enriches intercultural communication and learning in EMI contexts

Keywords: Translanguaging; EMI (English as a Medium of Instructions); interculturality; internationalisation of higher education.

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Wenwen Zhang holds a PhD in Applied Linguistics and is an active researcher in intercultural communication and education studies. With more than ten years' of language teaching (English and Mandarin) experience across four countries (Thailand, China, Italy, UK), she brings both academic rigour and practical expertise to her work. Her research explores international students' acculturation, ICC training, and the interplay between social media and intercultural communication. Her doctoral research focused on WeChat's role in Chinese students' sojourning experiences in the UK, while her latest research applies acculturation and ICC theories in the context of Chinese higher education, investigating WeChat's role in international students' adjustment in China.

Unexpected Intercultural Space - WeChat's Role in Chinese Student Sojourners' Sense-Making of Intercultural Encounters

The growing number of Chinese student sojourners (CSS) and the wide use of social media among international students have received considerable academic attention. Some studies focused on WeChat (a Chinese multi-purpose messaging, social media, and mobile payment app), the most 'favorable' platform among CSS (Yu et al., 2019), highlighting its strength in enhancing Chinese culture (Park, 2016) and Chinese identity (Wang, 2018). However, many previous studies are lacking in-depth. Moreover, few studies were conducted in the UK, especially in the updated context of British higher education under the impact of COVID-19. Guided by the theoretical framework of the CCC model proposed by Byram and colleagues (1997, 2009, 2022), this study investigates WeChat's role in CSS' sense-making of intercultural encounters (IEs) they experienced while studying in the UK. Participants are 17 Cross-cultural Communication (CCC) MA students from Mainland China. Data comprised the *Autobiography of Intercultural Encounters* (AIE) (Byram et al., 2009), semi-structured interviews, and WeChat screenshots. Employing a qualitative interpretative approach, a mix of inductive and deductive thematic analysis was conducted. The findings illustrated that the IE sense-making process on WeChat was an enriching process of collective intercultural learning. Specifically, through dialogic reflections, participants enhanced their understanding of IEs and improved their intercultural communicative competencies (ICC), especially in aspects of attitudes, interpreting and relating skills. Additionally, participants served as intercultural mediators on WeChat, demonstrating identity complexity. This study supplemented the lack of empirical studies on CSS' social media use and intercultural transition in the UK, enriched understanding of ICC theories, and gave practical insights to international students and British higher educational institutes. Due to the lack of diversity in research samples, the findings may not apply to other CSS. Future research could benefit from a longitudinal study involving CSS participants from various disciplines.

Keywords: Chinese Student Sojourners; WeChat; Intercultural Encounter; Autobiography of Intercultural Encounter; ICC.

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Thy Le's research centers on English Medium Instruction (EMI), language ideologies, identity, multilingualism, and English language education. Before starting her doctoral studies, she taught English at universities in Vietnam. In 2023, she took on new roles as a Vietnamese language instructor and a teaching assistant for academic English at the University of Auckland. Passionate about languages, Thy has turned her love for them into a lifelong academic and professional pursuit.

Language ideologies, identity, and academic success: Exploring student experiences in English Medium Instruction (EMI) university programs in Vietnam

English Medium Instruction (EMI) programs in Vietnam have been developed across various academic disciplines. EMI education presents both opportunities and challenges for students from diverse linguistic and educational backgrounds. While some students have prior experience using English before entering university, others begin engaging more intensively with the language only after enrolling in EMI programs. As a result, students' difficulties with English vary and are shaped by the specific EMI environments they encounter. This paper examines how students enrolled in different fields in Vietnamese universities perceive English-only practices in EMI courses, how they construct their identities and position themselves as both learners and users of English, and whether language policies and practices affect their academic success. The study draws on the theories of identity, community of practice, and language ideology. A case study approach is employed, drawing on data collected through in-depth interviews with students from multiple disciplines, including social sciences, engineering, and business. Supplementary data has gathered through classroom observations and document analysis. Students across different academic fields recognize that being bilingual offers significant advantages in their EMI education. Participants in business and social sciences tend to support English-only classroom policies, though they permit Vietnamese code-mixing for technical terms or specific purposes. Engineering students value the use of Vietnamese for re-explanations, translations, and summaries, emphasizing that understanding subject content is their top priority. Despite differing views on the use of English and Vietnamese, all participants report developing their English proficiency through frequent exposure and use of the target language in their EMI education. The preliminary findings suggest that flexible classroom language policies that reflect students' academic needs and linguistic backgrounds can enhance academic engagement while promoting English language development.

Keywords: EMI (English-medium instruction); language ideologies; identity; subject content; Vietnam higher education.

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As a former EFL teacher in China, Helen's research investigates how extended-reality technologies—particularly virtual reality—can foster intercultural communicative competence and global-citizen identities among foreign language learners. Helen's work sits at the intersection of applied linguistics, educational technology, critical intercultural studies, curriculum and pedagogy design, and design-based research.

An Immersive Pathway to Global Citizenship: A Systematic Review of VR-Mediated Intercultural Learning in EFL Contexts

Research on virtual reality (VR) in language education has grown rapidly since 2010, yet most reviews stop at reporting motivational gains and seldom include intercultural competence. At the same time, studies in VR-mediated intercultural training report attitudinal shifts but rarely involve language learning. This review brings the two lines of work together by asking how VR can contribute to students' development of intercultural communicative competence (ICC) in foreign language (FL) learning. The review addresses two main research questions: (a) To what extent does VR enhance ICC among EFL learners? and (b) Through which design and interactional mechanism are such gains realised? Following PRISMA guidelines, 474 publications (2010–2025) were screened using Rayyan.ai (keyword filters and PICO-based highlights) and 28 peer-reviewed empirical studies were retained. Results show that VR was used in two primary ways: as an embodied intercultural encounter space (e.g., avatar-to-avatar dialogue, role-play) and as an experiential cultural environment (e.g., 360° cultural tours, simulated communities). Across studies, VR contributed to gains in intercultural attitudes (e.g., openness, reduced anxiety), knowledge (e.g., cultural norms, sociopragmatic conventions), and skills (e.g., perspective-taking, negotiation strategies). VR's effectiveness stemmed from four design factors: technological design, pedagogical design, interactional design, and experiential authenticity that situated learners in meaningful intercultural dilemmas. However, most studies use small samples, rely heavily on self-report ICC measures, lack longitudinal designs, and under-theorise pedagogical design principles. Challenges include technical constraints, limited teacher facilitation frameworks, and insufficient integration of VR with intercultural curricula. Future research should develop validated ICC assessment tools for VR contexts, articulate robust design principles linking technological and pedagogical features, and examine long-term development across multiple learning cycles. This review demonstrates that VR can enrich FL learners' intercultural learning when supported by intentional design and theoretically grounded assessment, offering a roadmap for advancing VR-mediated language and intercultural education.

Keywords: intercultural competence; English as a foreign language; virtual reality; global citizenship; systematic review.

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Dr Choen Yin (Helen) Chan is a Senior Tutor at the Manchester Institute of Education, at The University of Manchester. Her research interests lie in the field of intercultural communication and education, with a focus on Chinese migrant families in the UK. She works closely with local Chinese charities in Manchester with the aim of supporting migrant families.

Intergenerational interculturality – a lens to understand intercultural intergenerational relationships in migrant families

Drawing from my doctoral project which focused on the experiences of Chinese migrant families in England with intercultural intergenerational relationships, this presentation focuses on the concept of intergenerational interculturality which was developed through the project. The concept on intergenerational interculturality provides a lens to better understand the everyday negotiations between migrant parents and their children. Relating to conference theme 4 – intercultural practices and social justice, this presentation will explore how stronger intercultural intergenerational understanding can be promoted in migrant families. I will also be sharing my plans for running community workshops to support more local migrant families, as a way of addressing social justice, particularly for the Chinese community who are often overlooked. My doctoral project used a non-essentialist, small cultures approach to understand the emergent family cultures of UK-Chinese families. These families consisted of Chinese migrant parents and children who were raised in the UK. The different enculturation experiences of the parents and children resulted in frequent intercultural intergenerational negotiation. Five families participated in this project, where one parent and one child in each family took part. The data was generated through both individual and group interviews in a mixture of Cantonese, Mandarin, and English. I will be presenting the data from my project which demonstrated the intergenerational negotiation which takes place within these families, and explaining how I interpreted this as intergenerational interculturality. The findings from this project highlight how intercultural intergenerational negotiations within these families can lead to family tension and conflict, but also demonstrated how families can manage these tensions through better mutual understanding and communication. Given the large numbers of migrant families in my local context, I propose that running workshops and talks with local migrant communities to promote intergenerational understanding can be beneficial to migrant families.

Keywords: Intercultural intergenerational relationships; intergenerational interculturality; migrant families.

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Soyhan Egitim, EdD, has lived and worked in multicultural societies, including Turkey, where he is originally from, Canada, and Japan. After completing his MA in TESOL at the University of Chichester in 2011, he pursued an academic career in Japan. In 2020, he earned a Doctorate in Education from Northeastern University in Boston, where he focused on applying the principles of collaborative leadership in Japanese higher education settings. Currently, he is an associate professor at Toyo University, where he teaches CLIL-based English courses and seminars on global and intercultural competence. His current research interests include global competence development, interculturality, acculturation, and leadership in higher education.

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Kushal Kireeti has lived and worked in Japan for over a decade. Originally from Bengaluru, India, he moved to Japan to pursue a career in education and has since taught in diverse educational contexts. He currently serves as an adjunct lecturer at Rikkyo University in Tokyo, where he teaches a variety of English language courses. With a strong foundation in collaborative learning and intercultural communication, his research has recently expanded to explore more abstract themes such as the concept of home. As an Indian national whose most fluent language is English, his unique linguistic and cultural background informs his academic inquiries and classroom practices.

Deconstructing the Concept of Home: Collaborative Autoethnographic Perspectives

The present study explores the concept of *home* through a collaborative autoethnographic lens, by deconstructing traditional, fixed notions of *home* while also by unveiling its fluid and dynamic nature. Based on Derrida's (1971) deconstruction theory, we critically examine *home* not as a static physical space but as a concept shaped by language, memory, identity, and social structures. Our research addresses the complex nature of home, particularly for individuals who have experienced migration and cultural hybridity, where home becomes a contested and evolving space. We utilize collaborative autoethnography, synthesizing personal narratives and collective analysis to explore how our diverse cultural backgrounds construct, negotiate, and challenge our understanding of *home* (N=6). Through diary self-reflections and focus group discussions, we uncovered the shifting and contingent meanings of home by engaging with the tensions between presence and absence, belonging and displacement, and stability and change. This study contributes to the growing literature on the concept of home beyond its physical manifestation and offers new insights for future research in global mobility, migration, and identity formation.

Keywords: Belonging; collaborative autoethnography; deconstructing; identity; home.

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Reclaiming and sustaining Indigenous knowledge - Indigenous Language Revitalisation Studies at the University of Queensland

With the Decade of Indigenous Languages underway (2022-2032), community-led activism to reclaim, revitalise and sustain Language and Cultural knowledge and practice is flourishing across Australia (Tudor-Smith, Williams and Meakins, 2024) and internationally. In Queensland, the first cohort of twelve Aboriginal and Torres Strait Islander students graduated in 2025 from Australia's first Indigenous Language Revitalisation studies program. The program was developed by an Indigenous Steering Committee made up of community and industry language specialists and Indigenous staff at the University of Queensland. It was designed to extend, recognise and professionalise the leadership and skills of First Nations Languages champions, advance nurturing and decolonising place-based Language reclamation (De Korne & Leonard, 2017; McCarty et al. 2018) and challenge the power that institutions such as universities have held over Indigenous languages (Woods, 2023 Charity Hudley, Mallinson and Bucholz, 2020). In this presentation we share the goals and design process for the Graduate Certificate in Indigenous Language Revitalisation (University of Queensland, undated) and explore the content and pedagogical approaches that guide the program. We share ways of centering 'the wisdom in the room' - the knowledge and experience that the program participants bring and the insights and power they generate as they come together to learn from each other and from other First Nations scholars and practitioners. We invite you to a dialogue and respect your wisdom and insights as we continue to build a respectful, trusting and transformational learning and sharing program.

Keywords: Language Revitalisation ; Tertiary Education.

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(Re)imagining multilingual and intercultural spaces: Heritage, place-making and semiotic landscapes in the Luxembourg-French borderlands

The multilingual situation of Luxembourg has been shaped by the dynamics of continuity and change with a number of significant changes unfolding since the late twentieth century. These developments entail the widespread use of English in tandem with the globalising post-industrialising economy, augmented forms of linguistic diversity linked to the increasingly transnational population and, moreover, a heightened sense of reflexivity pertaining to the status and function of the small yet national language of Luxembourgish. In this context, research on semiotic landscapes offers a window into 'older' and 'newer' multilingualism as well as the trajectories of intercultural practices meshing with the Luxembourgish borderlands as nodes of contact. Taking a semiotic landscapes approach (Scollon and Wong Scollon 2003), our presentation focuses on the post-industrialised south of Luxembourg, known as the *Minett* or 'Land of the Red Rocks', and examines the ways that heritage and place-making mesh with perceptions of state (France) and regional borders (localities). This region has been the site of major regeneration projects and forms of urban and spatial planning over the past two decades, including place-making that foregrounds heritage sites as a means of bridging past, present and future. Cian Hurley and I consider to what extent intersections between display, choice, heritage and place-making are interwoven with notions of borderscapes (Peña 2024). In addition, we explore how passers-by 'make sense' of the ways that the semiotics of borderscapes are constructed, thus offering a range of understandings about the space that may or may not match with intentions by policy makers. The analysis is framed by consideration of borders as simultaneously 'connect[ing] and separat[ing] at points of tension and negotiation between identities' (Kudžmaitė and Juffermans 2020). On a broader scale, we explore the utility of bringing research on multilingualism and intercultural studies into closer ambit with work on heritage as place-making (see Pendlebury and Porfyriou 2017).

Keywords: multilingualism; semiotic landscapes; place-making; heritage; borders.

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Denise's research interests include the investigation of individual factors which affect SLA such as Willingness to Communicate. Three years ago, she committed to learning the language of the indigenous people of Aotearoa/New Zealand with the aim of playing her small part in the promotion of te reo Māori for the benefit of future generations.

An auto-ethnographic study of a Third Age learner: What does it mean to learn the language of the people your ancestors colonised?

Although conversations, both academic and in the popular media have been increasingly taking place about the growth in interest in learning te reo Māori in New Zealand, only a few researchers have focussed on the reasons why Pākehā would wish to study the language and the issues they meet on their journey (see Mitcalfe, 2008; Nelson, 2018; Te Huia, 2020a & 2020b, 2022). Knowing more about Pākehā experiences while learning "the indigenous language of the nation where they share a colonial history" (Te Huia, 2022, p. 217) could help the move "to engage the rest of New Zealand" in making te reo a language of communication for all ethnicities (Ngahiwi Apanui-Barr, chief executive of Te Taura Whiri i te Reo Māori). With this aim I have focussed on my own te reo journey, using my background as an applied linguist in the area of willingness to communicate, to examine my motivations in the sociocultural context I inhabit as a Third Age learner of an L+ (see Borkowska, 2023). Using reflective journals, observations in classes, field notes, conversational engagements with other learners and teachers, and an exploration of my own past language learning and teaching knowledge, I have crafted a narrative which examines my lived experiences as a te reo learner. I have experienced a range of emotions from anxiety, unwillingness to speak, and guilt as both the descendant of colonisers and for 'taking up space' in class that should be occupied by tangata whenua. On the other hand, the doors in my mind which have been opened and the feeling of achievement as a Third Age learner have more than compensated for those negative feelings. In this presentation I would like to share some of my journey and encourage others in my position to learn the language of the first occupants of their country.

Keywords: Te reo Māori; Language Learning; Motivation; Third Age; Auto ethnography.

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AUCKLAND

AOTEAROA NEW ZEALAND

Onto-epistemic turn in Interculturality:
Revitalising Knowledges from Place

Tanemmirt
Ngā mihi nui
Muchas gracias
Thank you