# STIMULATING LANGUAGES AND LEARNING

## Global Perspectives and Community Engagement


**Gavin Austin**

**Shirley O'Neill**

**University of Southern Queensland**



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# Stimulating Languages and Learning

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# Foreword

## Stimulating languages and learning: Global perspectives and community engagement

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As a language teacher educator, it is always enlightening, and often inspiring, to scrutinize the contributions to conferences such as the Second International Conference on Deep Languages Learning. Bringing together researchers and practitioners from a variety of settings foregrounds sharply the unique circumstances experienced by teachers and learners in what is a common endeavour, and in this case united by the commitment of conference participants to pursuit of meaningful instructional processes that foster deep learning. The diversity evident in the origins of the contributors to this volume, in the contexts of the research they share, and the meaningful ways they explore and apply the principles of deep learning, reflects the fundamental and complex nexuses between language/s and communities at many levels – global, regional, local, virtual - that distinguish a current (multi)linguistic landscape distinguished by new patterns of language use and a much more widespread dependence upon multilingualism. In this environment, the demands for language/s teaching and learning, and for approaches that are effective and contextually responsive, are greater than ever before.

A decade ago, Aronin and Singleton (2008) argued the case for multilingualism as a new linguistic dispensation, not simply because, as a dimension of globalization, multilingualism was more widespread than at any time in human history, but because "multilingualism is now such an inherent element of human society that it is necessary to the functioning of major components of the social structure (in the broad sense, encompassing, inter alia, technology, finance, politics

and culture)" (p. 2). It is not just people on the move, it is people and their languages and accompanying the spread of English, and other dominant languages, is the inexorable growth of language diversity in centres of English-dominance such as Australia. Even more 'mobile' are virtual communities of interest that transcend borders and can communicate in real time, if they choose, from all parts of the globe. The connectedness of communication technologies enable dispersal of languages through texts and other cultural artefacts (including language learning courses) just about anywhere on the planet. Multilingualism is no longer either the preserve of particular elite classes or professions, or a phenomenon that emerges only around physical linguistic boundaries or in areas of language contact. The multilingualism that is indispensable to global activities in communications, trade, education, finance, culture and much more, is additive. Across the globe, language learning is an objective evident in the policymaking of nation states and in the desires of individuals, and although we can point to unfulfilled promises, for states and individuals alike, we cannot deny that the indispensability of multilingualism means that language is being taught and learned on a scale that is unprecedented. The number of learners of English in China alone has been estimated to be at least 400 million (Bolton & Graddol, 2012). In pursuit of multilingualism in the context of globalization, languages have become a form of capital, have been commodified, and too often instruction is industrialized and routinized, based on a business model rather than principled pedagogy. The challenge for the language teaching profession is to meet these new times with meaningful new approaches to responding to the situated needs of learners. New contexts and platforms of language use require pedagogic orientation to specific circumstances of learners, which in keeping with an increasingly diverse world enabled by mobility and connectedness are simultaneously more varied and equally more niche-specific than ever before. Irrespective of whether learning is focused on an additional language, or on maintenance of a community/heritage language, a pedagogy that provides the best conditions for learning needs to begin by

recognizing the unique characteristics and goals of learners and to be open to negotiating and supporting learning pathways.

The contributions to this volume are illustrative of some of these key challenges and opportunities inherent in the complexities characterizing contemporary language teaching and learning in fluid and hyper-diverse global and local linguistic ecologies in which multilingualism is ubiquitous. They represent the kind of meaningful action at the heart of deep learning - practitioners and researchers alike prepared to engage individually and collectively with process rather than product, and according the perspectives and needs of others the value and respect fundamental to openness to new approaches. Some of the work here is explicitly acknowledged as in-progress, but all authors are in fact offering us 'snapshots' of their own diverse learning pathways and demonstrating their determination to continue to learn more about how they can contribute to the capacities of individuals and communities to make the most of language/s as a tool for discovering, exploring, sharing, valuing, critiquing, and shaping their own lives and the world in which they live. Given the need for bespoke responses to the multifarious needs, variables, and contexts encountered in the current endeavour that is language teaching, offering their work for the scrutiny and stimulation of their peers as these authors have done offers practitioners and researchers alike opportunities to find in the work collected here not only stimulation for their own learning and practice/research, but validation of the efforts they make to create the conditions that promote deep learning of their language students.

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# 1.

# Introduction

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This book derives from the second international conference on deep languages learning, which was held at the University of Southern Queensland Ipswich Campus in October 2015. Delegates were invited to 'join like-minded individuals with a strong commitment to improving languages education, teaching, researching, making connections and acknowledging the current strengths and innovative practice at the local and global level'. The result was an exciting gathering of keynote speakers and researchers united by a shared interest in how languages and learning might be stimulated at the global and community levels.

The book is divided into four parts. Part 1 is concerned specifically with curriculum. Boulard calls for French language educators, in particular those working in the Asia-Pacific region, to modify their current teaching practice so that it pays due attention to the countries located in this part of the world. Budd and Hernandez are not concerned with transforming existing curriculum, but with exploring the pedagogical difficulties that can arise when changes in curriculum are implemented at the chalkface.

Parts 2 focuses on learner attributes and pedagogical approaches. In the Australian context, Blackburn, Cornish and Smith identify a variety of academic attributes considered to be hallmarks of adolescent gifted English language learners. Naidoo looks instead at

students from refugee backgrounds, and argues that, for this group, deep language learning is optimal when the learner is afforded the opportunity to make links between their life experience and new curricular knowledge. In a study conducted in Indonesia, Machfudi shows how English language teachers working in Islamic secondary junior schools have benefited from training in the use of communicative language teaching methods.

In Part 3, we turn our attention to materials and testing. Fitzgibbon analyses how images express power relations in an English Language Teaching (ELT) textbook used in South Korea. Nguyen and van Rensburg, by contrast, examine the washback effects of the national English graduation test on teaching and learning in a Vietnamese high school.

Whereas Parts 1 to 3 are concerned with language in the classroom, Part 4 looks at language outside this environment. Abdelhadi investigates the impact of socio-psychological factors on the maintenance of the Arabic language within the Arabic-speaking community in Toowoomba. Diallo shows that similar sorts of factors can be implicated in learning English for the workplace. He shows that, in Senegal, learners are motivated by the value that L2 competence adds to their effectiveness in their professional context.

# 10.

# Nonformal World Language and Culture Program: A Case Study

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Although learning a foreign language may seem challenging, methods, programs, and preferred settings help master the task (Isabelli-Garcia & Lacorte, 2016; Tochon, 2009). This study introduces a newly developed nonformal language-learning program used at a predominantly monolingual mountain west university, investigating adult language-learning experiences in a nonformal setting. Data were collected from 41 participants who voluntarily completed an online open-ended questionnaire at the end of the academic year. A case study method was used. Results indicate that students found nonformal language programs inviting, due to the enjoyable nature of the learning experience and for the exposure to other cultures such programs offer. Findings suggest that nonformal language-learning programs can serve a variety of participants and allow newcomers to take leadership roles in the learning process.

*"Language is the key to the heart of people"- A. Deedat*

Throughout the world, students find learning a second or foreign language to be a matter of maintaining survival (Bahrani et al. 2014; Krashen, 1987; Tochon, 2009; Tochon & Harrison, 2017). Formerly, languages were learned for pleasure, for exploring culture, and when preparing to travel (Oh & Butler, 2016; Howe & Khasilova, 2017). However, globalization has changed priorities for many who now understand the importance of world language acquisition. Tochon (2009) provides reasons for learning another language, including changes in the anatomy of the brain, increased mastery of the mother tongue, improved academic achievement in general, and a sense of cultural pluralism.

Cultural pluralism brings advantages to the family and to the world (Tochon & Harrison, 2017). Students who learn a second or foreign language widen their worldview (Howe & Khasilova, 2017; Brock et al., 2017). They experience two cultures; the experience allows them to compare values (Cole et al., 2012; Isabelli-Garcia & Lacorte, 2016, Tochon, 2009). Students in a world language course learn intercultural sensitivity that fosters a peaceable approach to others (Trimnell, 2005). They sharpen their cognitive and life skills. In addition, students of world languages can increase their employment potential and chances of being accepted to a university. Certainly, bilingualism can lead to deeper friendships, appreciation of the arts, and enjoyable travel (Bhatia & Ritchie, 2009; Howe & Khasilova, 2017; Tochon, 2009).

The World Language and Culture Program (WLCP) was established at a mountain west university to offer nonformal language learning opportunities to faculty, staff, students, and members of the community (Howe & Khasilova, 2017). The WLCP was established three years ago in 2014; most recently, volunteer teachers offered 17 nonformal language and culture courses. All instructors offered to provide service learning and came from diverse cultural backgrounds. Classes were no-cost and offered on campus to any adult interested in learning languages and cultures of the world. Most recently, 250

adult learners enrolled in classes at the WLCP. These classes were taught with the technology available on the university campus. The courses were flexible, free, and accordingly, nonformal in nature (Boeren et al, 2010; Coombs & Ahmed, 1974; La Belle, 1981; Rogers, 2004).

The purpose of this study is to introduce a newly developed and multifaceted nonformal language learning program at a predominantly monolingual mountain west university and to investigate language experiences of adult learners in a nonfomal setting. To set the context for this study, we review relevant literature, present the theoretical framework, describe our methodology, and present findings and discussion. Finally, we draw conclusions and present practical pedagogies.

## Literature Review

The importance of WLCP is related to the needs of newcomers who represent non-dominant cultures and languages. The Program aids in building peace locally, affecting in turn global peace. The mission of the WLCP is accomplished through non-hierarchical nature of nonformal learning. All participants learn together as equals.

### Newcomers' Cultures and Languages

Newcomers are people recently arriving in a new place. In a study of newcomers in Edmonton, Canada, Maganaka and Plaizier (2015) describe traits of newcomers interviewed, noting that "clients come with enormous skills, talents, potential, and dreams. Most are facing labour market and economic realities that curb their aspirations" in the home country (p. 150). However, newcomers' skills, assets, personal characteristics and leadership potentials are missed at home. Maganaka and Plaizier (2015) recognize that newcomers need opportunities to build relationships, to share ideas and resources, to express their hopes, and to build potential in the new country. Many newcomers focus on building language skills and put off other

opportunities until they feel they can communicate in the national language (Belz & Kinginger, 2002). In addition, most newcomers hope to build their employment skills and employment networking opportunities. When such needs are met, both natives and newcomers thrive.

Often, newcomers are international students at a university. Newcomers have built-in employment training and networking opportunities, but "need to learn about local environments and various types of local information, such as housing, groceries, retail stores, banks, local geography, public transportation, and navigating directions" (Oh & Butler, 2017, p. 1). Although the optimum age to learn a language is before college (Tochon, 2009), in reality many people miss the prime window of opportunity, but desire to learn a second language. In the past, languages were learned for "humanistic or utilitarian, if not for pleasure" (p. 650) motivations. Now, with the pressures of globalization and international education, learning a second language has become a necessity for future learning and employment (Krupar et al., 2017).

**Peace Building Locally**

Learning a second language brings benefits such as developing a wider worldview, understanding others' traditions, understanding new creeds, customs, behaving in new ways, and building tolerance of difference (Tochon, 2009; Tochon & Harrison, 2017; Tocaimiza-Hatch, 2016). In addition, foreign language learning can reduce narcissism, build self-esteem, and strengthen one's identity (Hoshi, 2015; Milana & Sorenson, 2009; Zhang, 2010). Each of these consequences of world language learning has profound implications. Communication among cultures brings insights and empathy that can profoundly change learners.

In their *Policy for Peace: Language Education Unlimited*, Tochon and Harrison (2017) define peace education as "the process of acquiring the knowledge and developing the attitudes, skills, and behavior to live in harmony with oneself and with others" (p. 364). The authors

explain that peace education is based on instruction that consists of peace, respect, fairness, nonviolence, compassion, love, trust, cooperation, and kindness to human beings (Tochon & Harrison, 2017). Similarly, Safdari & Maftoon (2017) examine peace education and highlight the importance of teachers' guidance in motivating students to learn languages. Kuppens and Langer (2016) find that incorporating narratives in teaching and learning can promote reconciliation by offering a peace-building narrative to counter prevailing conflict in the results of their studies. For example, the authors conclude that narrative and project-based peace pedagogy may be key to peace education (Kuppens & Langer, 2016).

## Non-formal Learning

Research on adult language-learning shows that there are three main kinds of learning in education: formal, informal, and nonformal learning (Eshach 2006; Falk 2005). To differentiate these terms, scholars have recommended considering factors such as who determines the what, where, and when of learning (Ainsworth & Eaton, 2010; Brennan, 1997; Khaddage, 2016; Manninen, 2010). The European Commission (2000) defines formal learning as continuous and intentional learning that occurs within an organized and structured context, leading to "recognized diplomas and qualifications" (p. 8). For example, elementary schools, secondary schools, academic colleges, and universities are considered sites for formal learning.

In contrast, informal learning is regarded in many studies as not structured; as not leading to recognized certifications or diplomas; and as a process whereby a learner acquires values, skills, and knowledge from daily experiences and activities (European Commission 2000; Gross & Rutland, 2017; Livingstone, 2008; Marsick & Watkins, 2001). Informal learning is described as a "very normal, very natural human activity . . . so invisible that people just do not seem to be aware of their own learning" (Tough 2002, p. 2). Dudzinska-Przesmitzki and Grenier (2008) define informal learning

as self-directed learning that places learning decisions, such as what, when, and how to learn, in the hands of learners. Some examples of informal learning include extracurricular activities, student clubs, tutoring, and field trips.

The third type of learning is nonformal learning, referred to as learning structured in terms of learning times, objectives, and support and sustained education activities embedded in and planned outside formal educational institutions. However, nonformal learning does not lead to certification or diplomas (European Commission, 2000, 2001; UNIESCO, 2006). In addition, current research on nonformal learning reports that nonformal learning is intentional from the learners' point of view and provides alternative learning opportunities to learners of all ages who have no access to formal education or who need specific life skills and knowledge to conquer different obstacles (Eraut 2000; Khaddage, 2016; Maier, 2011; Tough, 1971). The examples of nonformal learning include online tutorials, language programs, disciplinary after school projects, and tutoring.

Table 1 presents attributes for each mode of learning.

| Formal Learning | Nonformal Learning | Informal Learning |
|---|---|---|
| Provided by an educational institution | Not provided by a traditional educational institution | Not provided by an educational institution |
| Structured (in terms of learning objectives, support and time) | Structured | Not structured |
| Intentional (from learner perspectives | Intentional | Non-Intentional |
| Leads to recognized certifications/ qualifications | Does not lead to recognized certifications/ qualifications | Does not lead to recognized certifications/ qualifications |

Note. Source from Alen Maletic, Policy Office, Lifelong Learning Platform

Ongoing debate about terms *nonformal learning* or *nonformal education* is not new. Researchers and practitioners use the terms interchangeably, despite disagreement (Krezious, 2014; Olcott, 2013; Rogers, 2014). Krezious (2014) clarifies that for both researchers and practitioners, the terms are synonymous, referring to learning and development opportunities for young people; dynamic learning processes that are participatory, intentional, voluntary, learner-centered, and holistic in terms of the learning domains stimulated; and that promote values of democratic life (Krezios, 2004). To examine how institutions look at terms and their practice, Olcott (2013) provides a collection of definitions from different sources. Nonformal education is defined as learning embedded in planned activities not explicitly designated as learning in terms of objectives, learning time or learning support, but that contain an important learning element. Many researchers argue that nonformal learning is intentional from the learner's point of view and although it does not lead to certification, it develops learning processes (Billet, 2001; Peeters, 2014; Tavakoli et al., 2015; Olcott, 2013).

Researchers note that non-formal education is not an alternative delivery system for schooling (Roche, 2017). Non-formal education programs do not receive or deliver the same medium of exchange, such as credits, grades, and diplomas recognized and sanctioned by formal systems of teaching and learning. However, non-formal learning opportunities or non-formal education provides flexibility and is often more responsive to localized needs (Eshach, 2007; Manninen, 2010; Rogers, 2004). The practice of non-formal learning also embraces concerns of social inequities in a local community and often seeks to raise consciousness in participants (Khasanzyanova, 2017; Manninen, 2010; Thompson, 2013).

## Nonformal Learning of World Languages

Much research over past decades has been dedicated to studying the challenges and success rates of learning foreign languages (Bahrani et al., 2014; Milam, 2005; Mori & Takeuchi, 2016; Howe & Khasilova, 2017; Lightbown & Spada, 2013). However, little is known about the acquisition of many cultural and meta-linguistic features for overall intercultural competence in nonformal learning settings. In addition, research shows that learning foreign languages in non-formal settings is critical in education today (Ludke et al., 2014; Krupar et al., 2017). For instance, Bahrani et al. (2014) suggest that although nonformal language learning may not be considered structured, it is the most extensive and most vital part of the language-learning process. It allows adult learners to learn languages voluntarily and to focus on aspects of interest. Scholars point out that most language learners are exposed to a target language in a nonformal setting because of social interactions with peers and native teachers (Hoshi, 2015; Kirkland & Hull, 2011; Zhao & McDougall, 2008).

Further, Lightbown and Spada (2013) and Bahrani, Sim, and Nekouezadeh (2014), introducing the concept of nonformal language learning in second language acquisition, point out that the main focus of learning languages is meaning-making and exposure to authentic language and culture (Bhatia & Ritchie, 2009). For instance, language learners interact with native speakers in the target language, they watch a movie and discuss it, or listen to music and sing songs by translating words as entertainment in nonformal settings (Ludke et al., 2013). In other words, by viewing a movie or listening to a song in nonformal settings, language learners are indirectly involved in the language-learning process when they try to understand the movie or the song by using a dictionary or by reading subtitles (Hoshi, 2015; Isabelli-Garcia, & Lacorte, 2016). In addition, scholars argue that singing songs and interacting with native speakers in nonformal learning settings enrich adult learners' short-term memories that are crucial in language-learning (Bhatia & Ritchie, 2009; Eshach, 2007; Ludke et al., 2013).

Finally, contemporary scholars give credit to nonformal language learning (Manninen, 2017; Eshach, 2007; Milam, 2005) by acknowledging and valuing volunteer teachers who are valuable assets and increasingly bring uniqueness to the nonformal settings. Volunteer teachers focus on culture and motivate adult learners to master languages by adopting nonformal learning activtities (Boeren, Nicaise, & Baert, 2010; Tochon, 2009; Wofford, Ellinger, & Watkins, 2013). For instance, Zhao and McDougall (2008) find that cooperative language-learning provides students with necessary academic, cultural, and social skills in non-formal language learning settings. In addition, scholars such as Manninen, 2017, Zhang (2010), and Hoshi (2015) add that cooperative learning and non-pedagogical interaction benefits language learning in many aspects, so that learners are able to speak with native speakers in such settings. Non-formal learning of world languages allows learners and teachers to practice approaches that help accomplish language learning goals (Krashen, 1987).

## Theoretical Framework

Two theories frame this study: critical pedagogy and critical multiculturalism perspectives. This study invokes the work of critical pedagogy theorists Freire (1978; 1985) and Giroux (1992). Critical pedagogy theory challenges educational methods that mainstream educators consider normal and routine. In critical pedagogy theory, voices of the silent are brought to the center (Freier, 1972; Giroux, 1992; Kim & Kim, 2015). Teachers and students are encouraged to rethink power structures that undergird their interactions. Nonformal learning is a crucial aspect of the critical pedagogy framework because in the nonformal setting, power-laden structures are set aside, and attributes such as grading, evaluation, and discipline are not relevant to learning (McCormack, 2014). In addition, critical multiculturalism theory provides a framework in which equality among all people is the rule (Cole et al., 2012). Critical multicultural

educators (Au, 2003; Howard, 2001, Ladson-Billings, 1995; Nieto & Bode, 2008; Sleeter, 2005) address issues of linguistic inequality. These critical multiculturalists advocate for more than celebrating differences, but also for examining injustice and raising awareness of inequality (Cole et al., 2012). A critical multiculturalism perspective is premised on the idea that culture is central to student learning (Ladson-Billings, 1995; Thompson, 2013). Scholars argue that critical multiculturalism helps adult learners understand diverse linguistic and cultural practices and perspectives of language users, rather than standard language or unified culture (Thompson, 2013).

Critical pedagogy scholars examine relationships between language learning and social change to develop critical language education pedagogies. Similarly, critical multiculturalists see linguistic differences as resources, and they propose pedagogies that leverage students' cultural and linguistic differences as instructional assets. Moreover, these critical multiculturalists suggest that an understanding of student learning and achievement necessarily includes an understanding of broader sociopolitical contexts. Employing both critical pedagogy and critical multiculturalist lenses, this study examines language learning processes within a nonformal education setting to reveal learners' experiences and to ascertain best practices in language learning as a part of peace education.

## Purpose of the Study

In the study we aim to investigate language learning processes within a nonformal education setting to reveal the learners' experiences in this matter. The following two research questions guide the development and assessment of the proposed methodology of the reflective prompts survey.

1. What do adult learners experience in nonformal language learning setting?

2. How do adult learners perceive and experience nonformal learning outcomes?

## Method

In this chapter, the case study methodology (Stake, 1995; Yin, 2009) with qualitative data collection approaches (survey with open-ended questions) to examine perceptions of nonformal learning opportunities and public pedagogies offered at the University through the WLCP. Reflective prompts allow a series of open-ended questions defining the topic to be explored, is flexible and suited to the educational setting, while the learning analytics gathered individual and holistical data.

Although case study research first appeared around 1900 in the discipline of anthropology (Yin, 2014), its profile in textbooks did not become visible until after the 1980s (Merriam, 2009). Case study research enhances understanding of complex contextual, cultural, and behavioral factors through its multi-faceted examination of the issue of concern (Yin, 2014). Yin defines a case study as "an empirical inquiry that investigates a contemporary phenomenon within its real-life context, when the boundaries between the phenomenon and context are not evident and in which multiple sources of evidence are used" (p. 26). Similarly, Merriam (2009) views a case study as an exploration of an individual, a program, a group, a school, or a community. Merriam refers to qualitative case studies as descriptive in terms of rich and in-depth portraits.

Overall, case study research may influence the translation of knowledge into practice. A gap in foreign language-speaking literature was identified, with apparently fewer studies using case study methodology in English language learning research (Atchan, et al. 2016; McCormack, 2014; Yin, 2009). Different case study approaches have been employed, but interpretation of the methodology has caused confusion (Atchan, et al. 2016). Indeed, much research in English language learning exists, but there is limited research in world

languages. For this reason, we employ case study as a methodology to examine the world language learning in nonformal contexts.

### Setting

WLCP is a program used in a university located in a rural area of the American mountain west. Because of its small size, its population is not diverse. Most inhabitants of the state are White and monolingual. The university consists of nearly 14,000 students. The international community makes up nearly 2000 students who work, study, and live in this city.

### Study Participants

The present study was conducted during the 2016 academic year and included learners from the university. The 41 volunteer participants were undergraduate and graduate students, faculty, staff from the university campus, as well as a few community members.

### Overview of the Program

Two years prior to the launch of WLCP, one of the authors developed curriculum for nonformal language learning settings and investigated language centers across the country. She worked closely with her advisor to bring other graduate students who could share their cultures by teaching in WLCP for two years. Finally, a group of university international graduate students were identified to conceptualize the project in 2013. Those students taught their native languages.

The program aims to prepare students as global citizens and is cross-culturally oriented (Howe & Khasilova, 2017; Tochon & Harrison, 2017). In addition, each class aims to promote cultural knowledge and to help faculty, students, and staff to explore and learn world languages. Overall, the program's curriculum is built upon attainment targets (national minimum goals of knowledge, insight, skills, and attitudes) divided into five domains: general competences, culture, communication, connections, and communities. Tasks are diverse and may include domestic activities, free resources, and interaction

with peers and volunteer teachers from different diverse backgrounds. The program is unique on campus and in the region. The program helps take learners virtually to the world, where they discover different opportunities including educational exchange programs to travel.

Today WLCP offers 19 world languages at no charge to learners, with more than 250 students registering every academic semester. WLCP began with three languages offered in fall 2014, when 90 adult learners registered for the first nonformal language classes. Table 2 includes information on the languages offered and the numbers of participants in each language course during the study.

Table 2
Frequencies and Percentages of Languages in Fall 2016

| Language | Frequency | Percent |
|---|---|---|
| German | 7 | 17.5 |
| Russian | 1 | 2.5 |
| French | 9 | 22.5 |
| Spanish | 12 | 30.0 |
| Japanese | 3 | 7.5 |
| Korean | 4 | 10.0 |
| Chinese | 2 | 5.0 |
| Farsi | 1 | 2.5 |
| Arabic, Farsi, Hebrew | 1 | 2.5 |
| Total | 40 | 100.0 |

As Table 2 suggests, the most popular language was Spanish in fall 2016. The second was French, with 22.5% signing up for the class. The third most popular was German;17.5 % of learners attended the class.

*Recruitment.* To recruit students, the program coordinator sent announcements through the university. Teachers are usually recruited

with the help of former teachers or volunteers. In addition, local community members in the state were interested in joining the program. As the program succeeded and allowed the university community to explore world languages in nonformal settings, word-of-mouth helped expand the program. Similarly, most volunteers offer help in promoting their cultures and languages. When volunteers are identified, they meet with the program coordinator to learn about program goals and expectations, teaching materials, and teaching trainings.

*Program Structure.* The program listed targeted languages, offered times, locations, and teachers in ads distributed by email. Many learners later became volunteer teachers who provided service teaching to gain experience. The WLCP united students willing to practice language before going abroad or doing an exchange program. Similarly, incoming international exchange students and faculty joined to teach the language classes.

Class levels are identified as Level 1: Beginners, Level 2: Intermediate, Level 3: Advanced. In addition, some volunteers offer conversational classes to those with foreign language speaking ability. In 2016, the program coordinator created Google forms for registration and feedback to evaluate the program. Finally, the coordinator holds teacher meetings three times a semester to share ideas and listen to feedback about the program. At semester's end, students celebrate with a potluck dinner where each group shares its cultural cuisine.

**WLCP Standards**

Table 3 indicates the structure of the WLCP curriculum. It includes six domains and nine content standards with overarching questions that frame the curriculum. WLCP service teachers are asked to consider the following structure as a reference point and guide as they develop and evaluate lessons for the target language courses they have been assigned.

Table 3
World Language and Culture Program Curriculum and Standards

| | |
|---|---|
| Cultures | How do I use my understanding of culture to communicate appropriately in the WLCP? |
| Language Communication | How do I use the target language to communicate with WLCP learners in nonformal setting?<br>How do I understand what learners are trying to communicate to me in the target language?<br>How do I present information, concepts and ideas in the target language in a way that is understood? |
| Connections | How do I use my understanding of the target language and culture to expand knowledge of other cultures and vice versa in the WLCP?<br>How do I use my understanding of the target language and culture in the nonformal language learning setting to broaden and deepen my understanding of that language and culture? And how do I access and use information that would otherwise be unavailable to me? |
| Comparisons among Languages | How do I demonstrate an understanding of the similarities, differences and interactions across languages in the WLCP? |
| Comparisons among Cultures | How do I demonstrate an understanding of the similarities, differences and interactions across cultures in the in the WLCP? |
| Communities | How do I use my skills and knowledge of language and culture to enrich the lives of WLCP learners ro broaden their opportunities? |

Note: This table presents WLCP curriculum used by volunteer teachers. Adopted from the Michigan World Language Association, MiWLA curriculum

## Data Collection

The study applied a qualitative case study methodology. The core of this research consisted of a feedback questionnaire with open-ended questions. Survey is a methodology that provides insight into individuals' perspectives and experiences and can be collected on a large sample. Specifically, in nonformal language learning settings, survey research can provide learners and instructors with accurate and reproducible information to assist with linguistic decision-making.

To learn perceptions of students regarding non-formal language learning and its effectiveness, data were collected using a Google document questionnaire. We used the survey tool to collect feedback and to evaluate nonformal language learning during fall 2016. The survey consisted of two parts. Part one, containing five items, focused on participants' demographic background and their interest in foreign languages. This part featured questions regarding learners' country of origin and languages they were interested in. Part two consisted of open-ended questions and one Likert scale item where learners ranked the overall nonformal language learning volunteer program, 1 being very unsatisfactory to 5 very satisfactory. The last section included items requesting participants' comments and wishes for the program.

## Data Analysis

Qualitative data analysis was used to analyze data. Qualitative data analysis integrates existing theory with patterns identified in the data (Creswell, 2009). We collected responses and chose main themes from items where participants described the impact of nonformal language learning on campus and how this program influenced participants' lives. We used NVIVO to import and analyze qualitative essay-based answers to generate meaningful themes. We collected data from 41 adult language participants. Links to Google questionnaires were sent to participants by teachers, near semester's end.

## Results

In the following section, we organize findings into different topics. Experiences of participants in nonformal language learning settings were overwhelmingly positive. When asked how they would rate the WLCP teacher program, 28 (70%) participants said "very satisfactory" and 9 (22.5%) said "satisfactory." Results suggest that WLCP is valuable. The following themes were generated: the inviting nature of nonformal learning, the fun and healthful nature of learning, learning for a purpose, gaining exposure to other cultures, and campus diversity.

### Nonformal Learning: *Stress free*

The participants enjoyed the nonformal nature of the WLCP. For example, one participant stated that the activities and group discussions "made the situation feel more comfortable." Another stated, "I still feel like I've learned a ton despite the fact I have no required homework, tests, etc." Several were grateful for the opportunity to learn more about speaking the language in less formal settings. They felt that they "learned a ton despite the fact that I have no required homework." The nonformal approach of the WLCP was a stress-free environment and most learners found that WLCP brought impacts that were more positive to the campus. Especially, some participants expressed their happiness by sharing that they could build relationships with students from different disciplines across the campus. The nonformal nature of the WLCP overcame the hierarchical nature of student/teacher relationships

### Healthy Nature of Learning: *Learning new languages is fun for me*

Participants in the WLCP understood the benefits of learning another language. For example, many students discussed the opportunity to keep up or improve their skills. Several participants expressed their gratitude for the opportunity to learn a language. One said, "I just love languages." Another stated, "I thought this would be

a good thing to do to get more exposure." Other students documented the benefits of stimulating their brains by learning another language. Participants stressed that WLCP prepares learners to be global citizens. Another point that emerged from the study was that WLCP not only made network building possible, but also greatly contributed and motivated learners in conducting research collaboratively with other people across the globe. Finally, some participants shared that the program was helpful to learn skills that are important for open-minded people.

**Future Purpose: *Upcoming trip***

The students who wanted to learn about a culture had friends or wanted to travel. In fact, one student took the course, not to meet people from other cultures, but to "meet people with the same drive." One "got more in touch with my family roots." Most participants noted that WLCP encouraged and helped learners understand how exchange and study abroad is crucial. As noted the program helps acquire basic language and culture knowledge. It provides an opportunity for learners to be prepared for travel and ask questions about basic skills from native speakers. Learners shared that WLCP influence on learners' awareness of a particular culture. In addition, participants discussed how WLCP provides life skills, for instance, how apply for jobs, and learn about ethical dilemmas.

**Gaining Exposure to Other Cultures: *Get more exposure***

The exposure to other cultures was a valuable and unintended consequence for many students. "Our class was a family, and I think creating those bonds was the most meaningful." It was clear from the responses that participation in WLCP brought awareness of cultures and languages. Some participants were excited about their instructors and they talked about their cultures. One participant said that her experience "will help me in international events." Finally, the survey showed that WLCP not only increased learners' communication skills but also encouraged community go abroad by sharing importance of cultures and languages across the globe.

### Campus Relationships

Many participants commented that the program had a lasting impact on campus relationships. According to the participants' responses, the effect on commitment to diversity occurred because many learners from different backgrounds shared their diverse ideas and cultures during the class. One participant stated that this "is my passion" and another student discussed how the experience "broadened my potential." WLCP provided cross-cultural understanding where learners interacted with native speakers and people around the world to talk about cross-cultures. In addition, participants noted that WLCP connected people where learners could make friends and get to know each other more closely. One participant stated that he joined the WLCP "to learn more about other cultures and to make friends." In several cases, participants discussed newcomers they met by name and suggested that these new relationships extended beyond the WLCP.

## Discussion

In today's globalized world it is important to gain internationally oriented skills, be marketable, and have global perspectives. In addition, peace between cultures and nations can be gained through understanding and knowledge. By studying history, languages, cultures, and more in nonformal setting adult language learners voluntarily gain a different viewpoint of world countries' culture and languages. This is a critical part of gaining that multicultural and international perspectives. Findings shows that WLCP is valuable in terms of bringing diversity and cultural awareness on campus. Participants found WLCP helpful and rated the program as very satisfactory. Most languages including Spanish, French, German, Japanese, Korean, and Chinese were in high demand and many learners enrolled to those classes. In addition, participants provided meaningful comments on how to increase awareness about the WLCP. Many participants expressed their wishes to travel abroad and

suggested WLCP in planning study language short-term courses overseas.

The nonformal nature of the WLCP allowed newcomers to serve alongside natives in equal roles. A closer examination of the concept of newcomers' cultures and languages reveals the difficulty of overcoming barriers to minority participation in the community. Often power differences serve to silence the voices of the newcomers (Kim & Kim, 2015). The WLCP provides a unique vehicle for flipping those power imbalances by placing the newcomer in the structured educator position, while the dominant member of the community can suspend the original power structure and to learn. The nonformal nature of the WLCP leads to interactions that are less fraught with power than formal learning, and the removal of this barrier is inviting to all. As newcomers join the WLCP as both instructors and learners, they find a power-neutral place to develop multicultural understanding.

The ability of these participants to build peace locally cannot be underestimated. The learners who spoke of upcoming trips and of using the language on the job have already committed to future relationship building in multicultural arenas. In addition, those who felt that learning was fun and brain-building chose the WLCP easily because of the nonformal and non-threatening nature of the learning offered. Unintentionally, they chose a venue for learning that broadened their understandings of other people and cultures. Many formed relationships that will endure. This broadening is the first step in forming locally peaceful communities.

**Study limitations**

This case study has several limitations. The feedback survey represents a relatively small proportion of language learners, so no generalizations are made to the larger population. Similarly, since learners' participation in the pilot was voluntary, we likely recruited a subset of language learners with high levels of motivation. In addition, the survey format of the questions did not allow for

exploratory follow-up questions. The researchers have begun interviewing participants in order to gain a deeper understanding of their motivation and growth through the program.

**Best Practices**

The following six pedagogical practices were generated:

1. Bring exchange students or international community representatives to create a volunteer learning environment, to gain teaching experience, and to promote service learning. Teachers can contact local international organizations or local universities to suggest international community members willing share knowledge and culture. Teachers can create peace-building (Tochon & Harrison, 2017) by contacting embassies and requesting teacher resources and connections with other countries.
2. Extend the language classroom by using interactive free technology and media, and student- and teacher- oriented technology programs projects to world organizations and participating in world discipline contests extends classrooms further. Interactive online forums could be engaging to students. Most international schools look for partners and build an online learning community. Students learn from peers.
3. Using cooperative learning activities that mirror real-life situations as a vehicle for practice in a new language is a good idea.
4. Project-based learning can be used to promote global learning when students link international and local resources.
5. For best communication practices, it would better not pressure conversational improvements through grades, but offer other rewards.
6. Task-based language projects can be useful to engage learners with native speakers or newcomers in the community. Inviting

guest speakers from different countries, educational disciplines, diverse countries and backgrounds can educate learners about the world.

## Conclusion

World language learning in nonformal settings is a rapidly growing global field with a range of qualitative and quantitative research used to study this phenomenon. This case study research reveals that a nonformal language learning setting such as WLCP is increasingly central and crucial to learning. It helps learners benefit by increasing cognitive skills and improving cooperative learning skills (Beltz & Kinginger, 2002; Kim & McLean, 2014; Milam, 2005; Howe & Khasilova, 2017). The study allows understanding the major factors and benefits of WLCP at the university, including the inviting nature of nonformal learning, the fun and healthy nature of learning, learning for a future purpose, gaining exposure to other cultures, and campus relationships. These factors play big roles in learning languages and for this reason, help learners to be focused on interaction. Overall, the results showed that WLCP can serve as a supplemental learning and as helpful in terms of acquiring basic language and culture skills to promote diversity, global citizenship, and peaceful perspectives. Finally, the authors have provided valuable best practices that can help other communities to create nonformal learning programs which will promote world awareness and peace building.

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# INCLUSION THROUGH SHARED EDUCATION

**Joanne Deppeler**
Monash University, Australia
**Danielle Zay**
University of Charles de Gaulle Lille 3, France
Editors

This volume gathers data from investigators working in very diverse cultural environments: Australia, Canada, China, Spain, United States of America, France, Great Britain, and Taiwan, analysing the most recent development of a principle of orientation in politics and practices in OECD countries: inclusive education.

Responding to the growing number of critics and challenges arising from the reforms of the education system going in the same direction, the authors of this volume study the evolution of this concept. They examine the investigations, international organizations, associations, social movements, organizational types of school systems, and practices of educational personnel of all stripes – teachers, speech therapists, psychologists, special education teachers, etc., as well as the relationships with their partners, in particular, the parents. Based on research data, the failures and dysfunctions of these studies are analysed and solutions to these problems are offered for different countries and territories.

Across extremely diversified studies, the emerging idea – already seen in other works with different themes – is that regardless of grade level, school success and failure prevention are dependent upon shared responsibilities between all participants, allowing some space for each division of the educational sector.

As in the past, the interplay between the existing forces and their organization remain from families to professionals, to representatives of local and central powers and authorities. What is new is that much progress has been made in two ways. First, we understand the idea that only collaboration among the diverse participants can bring solutions to complex problems of a diversified and heterogeneous society. Second, bringing help to resolve the unavoidable problems linked to these forced collaborations. These are the concepts we intend to substantiate.

## Transcending borderlands with transnational and plurilingual practices at home and school: Mestiza consciousness for Kosovar-Albanian Immigrants

**Muhamed Sadiku**
University of Wisconsin-Madison

This book describes the experience of physical and cultural displacement of Kosovar-Albanians from Kosovo to the U.S., and the struggle to reconcile the two worlds. The author explores the concepts of borders, translanguaging, and plurilingualism using the lens of mestiza consciousness, through an autoethnographic analysis of himself and other community members in the new 'homeland', which the author maintains will never replace its true meaning. The book is a call to educators to recognize and value the linguistic and cultural value the displaced bring to their classroom as both a way to help students negotiate their identity, and for all to co-exist in harmony.

https://www.deepeducationpress.org/transcending-borderlands.html

# PERFORMING THE ART OF LANGUAGE LEARNING
## Deepening the Learning Experience through Theatre and Drama

**Dr. Kelly Kingsbury Brunetto**
University of Nebraska-Lincoln, USA

Truly innovative, *Performing the Art of Language Learning* delivers an exhaustive account of the role theater can and should play in second language acquisition. Kingsbury-Brunetto makes a compelling case for the integration of the performing arts within foreign language and literature departments. This will surely be an influential study for the advancement of the field.

***–| Florent Masse, Director, L'Avant-Scène, The French Theater Workshop, Princeton University, U.S.A.***

This is a well-researched and beautifully written text investigating how engagement with theater in courses designed for language acquisition and development can enhance undergraduate university students' learning. Grounded in Bakhtinian notions regarding discourse practices and Van Lier's ecological approach to second language acquisition, Professor Kingsbury Brunetto has produced a theory-rich book that also is highly readable and enjoyable. The text is methodologically rigorous and rich in detail concerning students' understandings and interactions with one another, their faculty members, the plays they enacted, and their audiences. Also included after each chapter are questions for readers' critical reflection that should produce complex discussions among readers, and especially will be helpful in graduate classes in both second language acquisition and theater.

***–/ Mary Louise Gomez, Professor, Languages and Literacies, Teacher Education, University of Wisconsin-Madison, U.S.A***

I find the book very inspiring and valuable. I have been using drama and theatre in language courses for fifteen years and I still continue to expand my comprehension of their enormous potential for learning. Dr. Kingsbury Brunetto's thoroughly crafted work is a much appreciated addition to my growing understanding of the manifold processes that make the learning happen. We absolutely need research projects like this one to help drama and theatre assume a more central position in the language teaching world.

***–/ Barbora Müller Dočkalová, Faculty of Education, Charles University in Prague, Czech Republic***

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# SIGNS AND SYMBOLS IN EDUCATION

## EDUCATIONAL SEMIOTICS

**François Victor Tochon, Ph.D.**
University of Wisconsin-Madison, USA

In this monograph on Educational Semiotics, Francois Tochon (along with a number of research colleagues) has produced a work that is truly groundbreaking on a number of fronts. First of all, in his concise but brilliant introductory comments, Tochon clearly debunks the potential notion that semiotics might provide yet another methodological tool in the toolkit of educational researchers. Drawing skillfully on the work of Peirce, Deely, Sebeok, Merrell, and others, Tochon shows us just how fundamentally different semiotic research can be when compared to the modes and techniques that have dominated educational research for many decades. That is, he points out how semiotic methods can provide the capability for both students and researchers to look at this basic and fundamental human process in inescapably transformational ways, by acknowledging and accepting that the path to knowledge is, in his words "through the fixation of belief."

But he does not stop there – instead, in four brilliantly conceived studies, he shows us how semiotic concepts in general, and semiotic mapping in particular, can allow both student teachers and researchers alike insights in these students' development of insights and concepts into the very heart of the teaching and learning process. By tackling both theoretical and practical research considerations, Tochon has provided the rest of us the beginnings of a blueprint that, if adopted, can push educational research out of (in the words of Deely) its entrenchment in the Age of Ideas into the new and exciting frontiers of the Age of Signs.

Gary Shank
Duquesne University

*HERE*: http://www.deepuniversity.net/book1.html

# TRANSFER OF LEARNING AND THE CULTURAL MATRIX

## Culture, Beliefs and Learning in Thailand Higher Education

Dr. Jonathan H. Green
*University of Southern Queensland*

The field of quality teaching and learning is a complex and dynamic one. Jonathan Green's book on the transfer of learning makes an original contribution to this field in that it adds value to the discourse on influences and forces impacting on quality student learning. Learning is not a one-directed process, characterised by teacher-centeredness, but one where students are at the centre. Understanding how students perceive and experience their own learning is a key to unlocking their potential. This is a long-overdue publication.

***—Professor Arend E. Carl, Vice-Dean: Teaching, Stellenbosch University, South Africa***

Through this research, Jonathan Green has contributed to the body of knowledge about transfer of learning. His rigorous research investigates transfer in the context of learners' personal epistemology and culture, yielding a culturally relative understanding of transfer that is highly relevant in today's increasingly diverse classrooms. The findings, which have implications for educators in a wide range of educational contexts, will be of particular interest to those who teach in internationalized and multicultural institutions.

***—Alexander Nanni, Director, Preparation Center for Languages and Mathematics at Mahidol University International College, Thailand***

Original thought provoking, high quality research that extends our knowledge of transfer of learning in relation to multicultural tertiary students in international education settings. Deep insights are gained, through use of the researcher's Measure of Academic Literacy (MALT), a new tool that explored issues of context and cultural values and beliefs, and metacognitive knowledge in transfer of learning.

***—Associate Professor Shirley O'Neill, Applied Linguistics Discipline Coordinator, School of Linguistics, Adult and Specialist Education, University of Southern Queensland***

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## FROM TRANSNATIONAL LANGUAGE POLICY TRANSFER TO LOCAL APPROPRIATION

### The case of the National Bilingual Program in Medellín, Colombia

**Dr. Jaime Usma Wilches**
University of Antioquia

Drawing on the example of Medellín, Colombia, Jaime Usma's book does a magnificent work at dismantling one of the most pervasive grand narratives in globalized transnational foreign language policies: proficiency in English as one of the strongest pillars of a vibrant modern knowledge society, associated with higher economic gains for all. The author cogently demonstrates how apparently neutral and technically sound transnational and national policymaking fails to properly address structural inequality and social and economic injustice, while being creatively reenacted by local schools and actors that appropriate them according to their own goals, needs, and desires towards a more just and humane society.

***—Maria Alfredo Moreira, University of Minho, Portugal***

World wide there is a growing awareness that properly explanatory accounts of language education policy must fuse national and local perspectives, questions of structure and argument, evidence and debate and of course the various interests of the diverse players involved.
Dr Jaime Usma has made a notable contribution to this more sophisticated approach to LP with this excellent and internationally relevant analysis of Colombia's national government policy, the appropriation/adaptation of central policy in the city of Medellín and the views, experiences and accounts of teachers, officials, experts and communities and transnational agencies. In addition to its LP relevance the book has much to say about how English is constituted in an increasing number of settings globally and how claims and counterclaims about global English resonate at different levels and among different interests. All in all an excellent and worthwhile volume.

***—Joseph Lo Bianco, Professor of Language and Literacy Education, The University of Melbourne, Australia***

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