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## Language and culture in an online context: what can learner diaries tell us about intercultural competence?

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### AQ1

Telecollaboration is an approach to intercultural learning that uses Internet technology as a tool to facilitate intercultural communication between classes of learners in different countries. The question of what language learners can gain from telecollaboration is fundamental in putting the case forward for its place in a language course. This paper looks at what learner diaries can tell us about learners' gains, in terms of intercultural competence, from participation in telecollaboration projects. It also explores the potential of quantitative corpus-processing tools as a supporting tool for qualitative analysis of narrative diaries.

Le nuove tecnologie offrono molte occasioni per l'integrazione dell'apprendimento interculturale nei corsi di lingua attraverso scambi virtuali. Ma che cosa percepiscono gli apprendenti da questi scambi? Questo articolo esamina i diari personali di studenti partecipi in uno scambio online per osservare lo sviluppo di competenze interculturali.

**Keywords:** intercultural competence; learner diaries; telecollaboration

### Introduction

As new technologies break down the physical barriers of distance, the possibilities of international communication increase. For language teachers and learners this means many real opportunities to integrate intercultural learning into the language curriculum through online exchanges.

Telecollaboration projects, which involve 'internationally dispersed students of language who use Internet communication tools to support social as well as academic interaction and intercultural exchange' (Belz, 2004, p. 578), are gradually being introduced into the foreign language classroom (Belz, 2005; Liaw, 2006). Telecollaboration is based on the view that language and culture are inextricably linked, and the focus is on intercultural learning (for more information about telecollaboration projects, see Belz & Thorne, 2005). Language learning and language use are interdependent and language is conceptualised as social practice. Telecollaboration is an approach that is 'blended', not only in combining e-learning technology with traditional methods, but also 'internet-mediated *intercultural* sessions and face-to-face *intracultural* sessions' (Belz, 2005).

The question of what language learners can gain from telecollaboration is fundamental in putting the case forward for its place in the language curriculum.

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Researchers have reported on language and intercultural development as learning outcomes of telecollaboration, and have analysed data generated from communicative exchanges (emails, forum messages, chats) as well as ethnographic data they have gathered from interviews with learners, questionnaires, reflexive teacher journals (Belz, 2005; Liaw, 2006; O'Dowd, 2003). Learner diaries are also useful as data for telecollaboration research as they are longitudinal in nature and provide a record of learners' immediate reactions to the exchange and the process of intercultural learning. The aim of this paper is to report on what narrative diaries can tell us about learners' gains from participation in telecollaboration projects, in terms of some of Byram's (1997) *savoirs*. It also explores the potential of quantitative corpus-processing tools as a supporting tool for qualitative analysis of narrative diaries.

### About Confronti

*Confronti* is a computer-mediated intercultural project for the teaching of Italian and English, based on the *Cultura* model (Furstenberg *et al.*, 2001), and was developed at the University of Pennsylvania. Adopting a task-based approach, the students collaboratively construct knowledge of their own and each other's values, attitudes and beliefs through the *Confronti* website (McMahon & Marini Maio, 2002). The website has four main components: Questionnaires, View and Compare, Forums, and Participants' pages. There are five questionnaires, namely, word associations, sentence completions, situation reactions, as in the *Cultura* project, and also impressions of the USA and impressions of Italy. Students complete the questionnaires in their first language, and then when both sides have completed the questionnaires, responses can be viewed side by side on a web page, and these 'become the raw data for students to analyze and interpret' (McMahon & Marini Maio, 2002) (see Figure 1).

Through class discussions and reflective activities, students are encouraged to find patterns in the data, make comparisons and find contrasts, and to explore possible reasons for differences. They can then test their hypotheses on each other and on their international partners through discussion in the asynchronous forums (see Figure 2) and video-conferences (Helm, 2005). The idea is that through an exchange of views the students on both sides come to understand not only the other culture, but also their own culture better.

The *Confronti* project was introduced to second-year English language classes for university students majoring in Modern Foreign Languages and Culture at the University of Padova in 2002, and since then eight different classes have been involved in the project for one semester each. This paper discusses the experience of two groups who participated in the project in 2003, as reported in their diaries. The project was fully integrated into class activity, with learners analysing the *Confronti* data generated from the questionnaires and also reading and discussing texts on intercultural communication and current affairs. The fact that learners were communicating in the forums in their first language did not mean that they were not writing in the target language. They were required to keep a diary in English throughout the exchange; class discussions were always carried out in English, and for their final assessment they had to research and write a report looking in depth at one of the topics that emerged in the *Confronti* exchange.

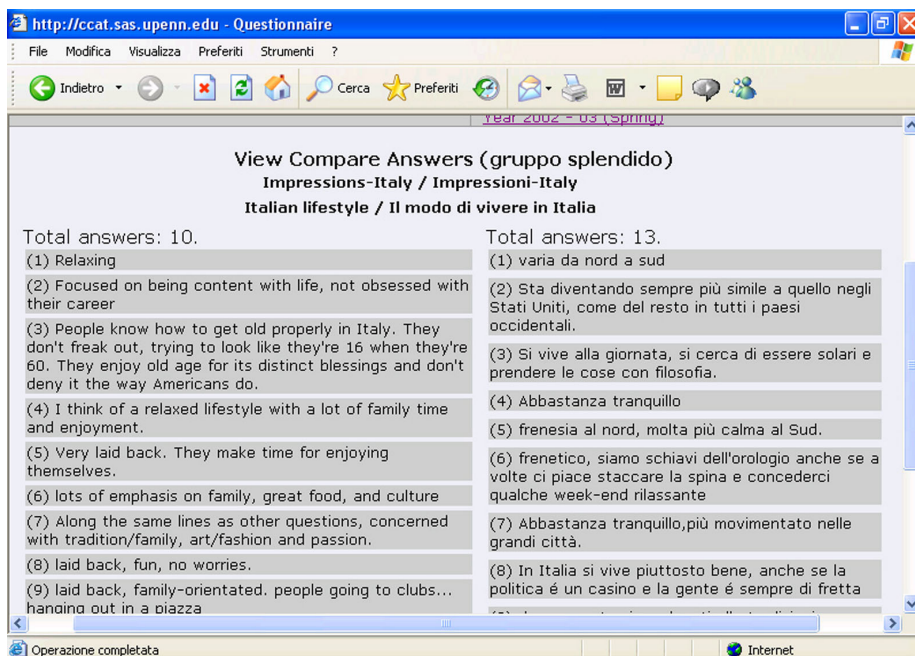


Figure 1. View and compare questionnaires produced on Italian lifestyle.

### Learner diaries

Learner diaries have been used in higher education to support language learning for a considerable amount of time, and they have also been used in research in foreign language education where they shed light on the learning process and factors influencing it. In the field of intercultural learning, diaries have been used as support for students on their year abroad as a 'way of structuring their learning' and also as ethnographic research tools (Pearson-Evans, 2006; University of Sheffield, 1999). Reflection and journal writing is reported to help learners to develop critical thinking and metacognitive skills which enable them to become more autonomous learners (Benson, 2001). To facilitate reflection, learners can be guided; for instance, specific issues can be suggested for the learners to reflect on (Little & Perklovà, 2001), or diaries can be structured (University of Sheffield, 1999). For the purposes of research it has been suggested that unstructured diaries

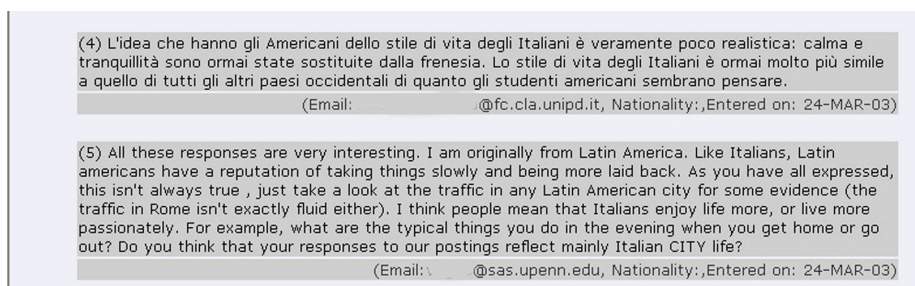


Figure 2. Forum discussion about lifestyles.

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may provide more natural, uncontaminated raw data for the researcher to explore as unprompted diaries reveal issues that are unconsciously revealed in learners' accounts of events (Pearson-Evans, 2006). However, when the researcher is also the teacher, it is difficult to justify such an approach as guided reflection has great educational value. Diaries are also recognised as a valuable tool for assessing intercultural competence<sup>1</sup> (Deardorff, 2006), although they are not very widely used.

During the *Confronti* exchange, students were required to post a weekly diary entry to *FirstClass*, the computer conferencing software adopted at the university in question. Learners were asked to reflect on the *Confronti* data generated by the questionnaires and on the forum discussions, but often they were also given specific issues to consider and reflect on, such as:

- their expectations
- the relationship between language and culture
- texts they were given to read about language, culture and social identity.

#### Model of intercultural competence

There are several models of intercultural competence, but Byram's (1997) model is the most generally accepted and widely used in foreign language teaching (Deardorff, 2006; Liaw, 2006), particularly in Europe, due to his work with the Council of Europe (Byram, Gribkova, & Starkey, 2002; Corbett, 2003) and also in telecollaboration research (Belz, 2003; Vogt, 2006). Byram's model consists of five components, or *savoirs* as he defines them, and can be summarised as follows (Byram *et al.*, 2002, pp. 12–13):

- Intercultural attitudes (*savoir être*) – curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own intercultural attitudes.
- Knowledge (*savoirs*) – of social groups and their products and practices in one's own and interlocutor's country.
- Skills of interpreting and relating (*savoir comprendre*): ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own.
- Skills of discovery and interaction (*savoir apprendre/faire*): ability to acquire new knowledge of a culture and to operate this knowledge in real-time communication.
- Critical cultural awareness (*savoir s'engager*): an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries.

Although these *savoirs* are interdependent, it has been suggested that they can be assessed independently from one another (Deardorff, 2006) and indeed as some of the *savoirs* are external outcomes and emphasise behaviour and communication while others are more internal, such as attitudes and critical awareness, there does seem to be a strong case for a combination of instruments in both the study and assessment of intercultural competence.

## Research methodology

In analysing the diaries both quantitative and qualitative methods were used. The body of diaries collected in electronic format is, to all effects, a learner corpus which, as Prat Zagrebelsky (2004, p. 44) writes, is 'the result of a principled collection of learner productions in electronic form'. Learner corpus research is a relatively new field, and its main applications lie in the areas of second language acquisition, with corpora providing concrete examples of interlanguage, data for error analysis, and pedagogic applications such as the creation of materials for specific nationalities (Granger, 2004). Corpus linguistics is traditionally a quantitative research approach but can also be a way into qualitative research, as quantitative investigations 'enable you to consider investigating patterns that you might not otherwise have even observed' (Prat Zagrebelski, 2004).

A corpus approach to intercultural studies is not totally new. The Interculture Project corpus developed at Lancaster University was perhaps the first to explore intercultural learning in the context of a study year abroad (Eppler, Crawshaw, & Clapham, 1999). The corpus consists of data gathered from students returning from year abroad experiences and consists of their perceptions of their cross-cultural encounters. A corpus based on discourse produced in the context of telecollaboration has been compiled by Belz (2005), Telecorp, 'a bilingual contrastive learner corpus estimated at 1,500,000 words', which has been used to study the linguistic development of American and German learners involved in telecollaboration exchanges (Belz, 2004) and as a pedagogic tool for learners to examine their own L2 use.

The aim of this study, however, is more modest than these large research projects. The principle aim was to look for evidence of intercultural learning in a small corpus of just one type of data, electronic learner diaries. A corpus of learner diaries has been the object of a study by Flowerdew (2000, p. 231), who describes a qualitative application of corpus processing tools 'to identify teacher education students' attitudes towards language learning and language in general'. He identifies keywords and then looks at the stretches of text in which these words occur to build up a picture of students' preoccupations as language learners. Though Flowerdew is concerned with language learning, not intercultural learning, his methodology is of interest in that it looks at learner attitudes as expressed in reflective writing by using quantitative tools as a way into qualitative study.

## A horizontal approach

The corpus of diary entries analysed for this paper consists of the diaries of two groups of English language learners at university level, engaged in the *Confronti* project during the spring semester of 2003. There was a total of 25 students and the diaries were written over a period of 10 weeks, with an average of nine diary entries per student (see Table 1).<sup>2</sup>

A useful tool in defining a corpus and its content is the 'keyword list'. Through a comparison of one corpus with another reference corpus this function finds words that are statistically significant in one's corpus.<sup>3</sup> The identification of keywords in the corpus was intended to facilitate a horizontal analysis of the diaries, by identifying common concerns and general attitude. An analysis of all the keywords and the most frequent words in the corpus is beyond the scope of this paper, so this section is

6 *F. Helm*Table 1. The *Confronti* diary corpus.

Size	52,259 words
Number of students	25
Number of texts	8–10 texts per student
Medium	Electronic written (first class messages)
Subject	Diary – prompted reflections on intercultural experience and readings, intercultural learning, America and Italy
Text type	Informal reflective, evaluative
Authorship	Non-native speakers of English at intermediate – upper intermediate level. L1 mostly Italian. Students in second year of study in degree course ‘Lingue e Culture Moderne’ at the University of Padova
Language	English – not corrected
Date	2003

limited to provide an illustration of how the tools were used to identify common themes and examples of the type of information these tools were able to provide.

The words which appear at the top of the list (see Appendix 1 for full Keyword list) in order of keyness are: *culture*, *American*, *war*, *feel*, *Confronti*, *Americans*, *people*, *they*, and *belong*, which reflect the focus of the *Confronti* project: comparison of American and Italian culture, beliefs and values, and also reflections on students’ own culture and sense of identity. During the exchange the war in Iraq broke out; hence, this became a discussion topic in the forums and subject of reflection in learners’ diaries, as the appearance of the word ‘war’ in the list indicates.

Exploration of the contexts in which these keywords were used was made possible by the use of concordancing tools which look at keywords in context (KWIC). The classic KWIC window (see Figure 3) shows the keyword in the centre of the page and

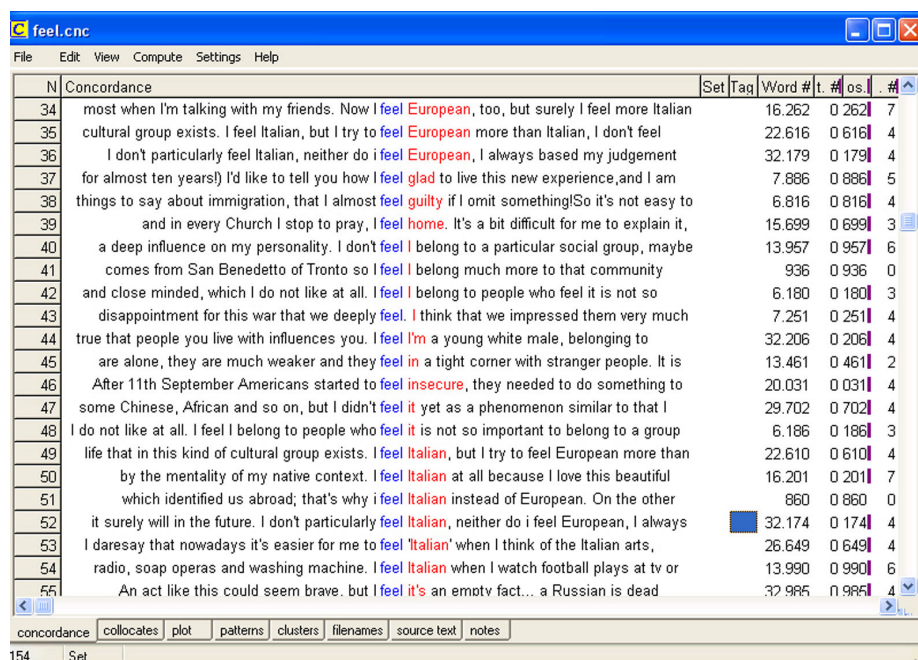


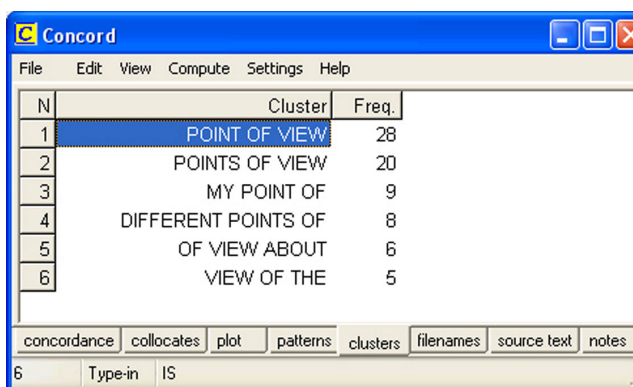
Figure 3. A concordance view (KWIC) of 'feel'.

the researcher reads the page vertically looking for patterns. The concordancer can also provide a list of the most frequent clusters a word appears in and statistics regarding its collocates.

A KWIK look at 'feel' (Figure 3) revealed that the prominent position of the verb was in response to a reflection task on identity. Of the different collocates of 'feel', *Italian* was the most frequent (41 instances), then *European* (19), *Padovan* (nine) and *Catholic* (six), but it is important to look more closely at the data as it can be misleading; for instance, more students (six out of nine) say that they do not feel Padovan. Looking at the word 'belong' and its collocations also reveals information about social groups as they feel they belong to, and their responses can be classified under family, Catholics, the middle class and several other social groups. A small number of students revealed that they did not feel they belong to any social groups, they saw groups as limiting and the notion of multiple identities as something negative, an indication perhaps of a weak character.

In exploring the attitudinal component as described by Byram, the words in the keyword list that immediately caught my attention were those that actually appear in his definition or that are strongly related to the definition ('(...) willingness to suspend *belief* in one's own meanings and *behaviours* and to analyse them from the *view* point of the *others* with whom one is engaging' Byram, 1997, p. 34) and they were, in order of keyness: 'believe', 'view' and 'way'. A KWIC look at 'believe' (44 instances) revealed that when students used the word they were referring to their own beliefs; indeed the most common collocate was 'I' (38 instances), while 'they' appeared as a collocate only six times. The word 'view', which collocated most commonly with 'point of', revealed a general concern with other or different points of view as well as their own (see Figure 4).

To ascertain whether it was just a few learners repeatedly talking about points of view of whether the theme appeared in several learners' diaries, the plot function of the concordancing tool was used, and this revealed a distribution across the different texts. Although the word 'way' does not appear in Byram's definition, it is commonly identified with behaviour – way of life, ways of doing things, and indeed the cluster function of the concordance programme revealed the following collocations: ways of life and living, thinking, speaking, and interacting, most commonly their own, 'my way of' (13 instances) and 'the way I' (10), but also 'their way of' and 'the same way', once again indicating that students engaged in comparing behaviours.



The screenshot shows the Concord software window with a menu bar (File, Edit, View, Compute, Settings, Help) and a toolbar. Below the menu is a table with three columns: N, Cluster, and Freq. The table lists six clusters related to the word 'view'. At the bottom of the window, there are tabs for concordance, collocates, plot, patterns, clusters (which is selected), filenames, source text, and notes. The status bar at the very bottom shows '6' and 'Type-in IS'.

N	Cluster	Freq.
1	POINT OF VIEW	28
2	POINTS OF VIEW	20
3	MY POINT OF	9
4	DIFFERENT POINTS OF	8
5	OF VIEW ABOUT	6
6	VIEW OF THE	5

Figure 4. Clusters containing 'view'.

Another useful corpus-processing tool is the wordlist which provides a list of words appearing in the corpus in order of frequency. Following Flowerdew's example, a list of adjectives were extracted and from this positive and negative adjectives were identified. The most frequently used adjectives indicating positive evaluation were (in order of frequency): *interesting, good, new, important, better, useful, great, easy, beautiful, happy, interested, open, and proud*, with 'interesting' appearing 96 times and all of the above appearing over 20 times in the corpus. The course, topics, comparisons, tasks and American students were among the things reported to be interesting and useful. Only one negative adjective appeared over 20 times, *difficult* (61 instances), and what students found difficult were certain topics for discussion or reflection, in particular social groups and cultural identity, and also writing their final essay. Other negative adjectives were *bad, worried, wrong, negative, boring, cold, critical, false, terrible, afraid, divided, stupid, poor and absurd*, but only the first four appeared more than 10 times, the others had lower frequencies.<sup>4</sup> Most of the remaining adjectives in the list are related to the *Confronti* theme of intercultural comparison – *Italian, different, American, English, same, social, European, inter-cultural, foreign, Catholic, young and patriotic*.

What this brief analysis reveals is that corpus-processing tools can serve to reveal common concerns of the learners involved in the project and the general class attitude. The *Confronti* Diary Corpus is characterised by words relating to comparison of Italian and American cultures, reflection on identity, beliefs and points of view, discussion of topics such as the war in Iraq and finally evaluations of the experience, which appear to be generally positive, given the high frequency of positive adjectives.

### **A vertical approach**

While quantitative tools can support qualitative data analysis and provide avenues for exploration in the study of intercultural awareness, they cannot in themselves provide a complete picture of intercultural development. Quantitative research needs to be complemented with qualitative studies, preferably of longitudinal design, which can begin to give an idea of the process of intercultural learning. What follows is the summary of the diaries of one particular learner, Fabio,<sup>5</sup> to explore what they can reveal about his process of intercultural learning.

### ***Savoir être***

Fabio had had few intercultural experiences, no long-term stays abroad, but his English was quite advanced. He was enthusiastic about the project, participated actively in all the activities proposed and engaged in discussions with his American peers in the forums and video-conferences. His reflections on a previous intercultural experience (a short holiday abroad where he met people of other nationalities) reveal enthusiasm (*wonderful, amazing, interesting*) and he recognised the value of this experience as an occasion for comparison with other cultures. His expectations of the *Confronti* exchange also revealed an attitude of openness and curiosity.

In reflecting on the *Confronti* 'View and Compare' data, Fabio expresses quite a strong reaction to the Americans' view of Italy, some things clearly came as a surprise and he seemed to find it offensive and patronising:

I found the idea Americans have of Italian way of life disconcerting: they think everything here is somehow like a holiday: people have lots of time and spend it all shopping around (they're not this direct but anyone can infer), or wasting time, they have the idea Italy is a simple country with simpler citizens.

Fabio's comments on the Americans' view of themselves reveal a negative evaluation of American values:

I found American students a lot more realistic toward themselves than Italians: they recognise they're hungry for power and money where we Italians linger on complimenting ourselves over our taste for fashion.

In his diary, Fabio does not attempt to explain or reflect on reasons behind the Americans' stereotypical views, nor does he reflect on the possible reasons behind the Americans' self-criticism, but he does express an awareness of stereotypes and a readiness to challenge them:

I think (...) we've got a lot of stereotypes to discard after all, both sides have to: on our side we've got to discard the idea of American men full of steroids and greased by a million crèmes to keep the skin shiny (...) On their side, American students have to recognise we're not their happy primitive cousins.

### ***Savoirs***

Fabio shows some knowledge about social groups and their products and practices in his own culture and reveals a sense of critical cultural awareness as he reflects on the influence of social groups on his own values:

Living in the North of Italy gives you a way of thinking which relies a lot on attention to wealth and money in general (...) As I said my family has had a great influence on me: most of my family is a little conservative, so my education lingered on old values like truth, being faithful, manners etc. I think this is a good way to grow up. But it's had some downside as well, like intolerance (it's endemic to this region), close-mindedness (which I didn't pick up) and some other nastiness

Fabio also shows sociolinguistic awareness, he is aware of changing the way he speaks according to whom he is speaking to:

I also keep switching between formal and informal register when coming to Padua: while in the University proper, I try to speak the best Italian I can, while when I'm out with my friends I fall into dialectic inflections.

### ***Savoir apprendre***

When it comes to considering the American students' social groups, Fabio makes deductions based on his limited knowledge about their university and his interactions with the students, and indeed he acknowledges this restricted knowledge by using mitigation as he writes:

What groups would the Penn students belong to? I believe they all belong to the upper class. It's the only way they've got to keep attending that university. They're a mixed bunch, white, coloured and Hispanic people; so I guess they are tolerant. They seem to have opinions on the war, so I guess they're politically aware as well...

He does not, however, reveal any interest in verifying his hypotheses by asking the students themselves hence his curiosity is perhaps limited or he may lack the ability to discover new information and aspects of another culture for himself, that is, he may not yet have developed Byram's *savoir apprendre*. An analysis of Fabio's contributions to the forums reveals that Fabio sent a total of 22 messages to the forums, most of which were concerned with Italian culture, values and behaviours. While he was quick to respond to American students' questions and his responses reflected a similar sense of critical awareness to that in his diaries, only in a couple of messages does he actually attempt to elicit American students' points of view. Forum data therefore confirm what was inferred from the diary data, that Fabio was not particularly interested in exploring the other culture or other points of view and he does not demonstrate *savoir apprendre* in his interactions. This may be due in part to Fabio's personal attributes and interests, or it may be due to the fact that the project failed to sufficiently stimulate his curiosity in 'the other', an aspect of attitude that is a requisite for the development of *savoir apprendre*.

### *Savoir s'engager*

In his reflections after the video-conference in which the topic of immigration was discussed, he once again shows a degree of critical cultural awareness as he writes about attitudes to immigration in Italy, though he does not make his own view clear:

I still think intolerance to immigrants has something to do with the ghostly fear people have of losing their jobs and identity. It has been said that Italy is becoming a country composed in the majority of immigrant; I don't think so, and my vision of the future of Italians and immigrants living together is quite grim. We were a people of immigrants, and we should understand immigrants better than others. It doesn't seem to be the truth. As settled people we now strive to keep our privileges and properties, as every other people living in a rich country.

Interestingly, Fabio's conclusions about the value of the telecollaboration project mirror in part the language of Byram and Fleming's (1998, p. 8) definition of 'intercultural speakers' as people who 'can establish a relationship between their own and the other cultures, to mediate and explain differences – and ultimately to accept that difference and see the common humanity beneath it'. Fabio himself writes:

We discovered that a different culture bring also different ways of thinking, ethics and morals. We've discussed about the war (...) we found that contrast could be found between our former classmates as well as beyond the ocean. But we nevertheless found that what remains constant is our humanity.

The *Confronti* project certainly seemed to enhance his awareness of stereotypes and offered an idea of how other cultures view his own culture. Together with the reflective tasks it also offered many opportunities to reflect on his own culture but it did not seem to arouse Fabio's curiosity to find out more about American culture. Learner diaries, however, are only one source of data and to obtain a more complete picture it is important to triangulate data from different sources (O'Dowd, 2005; Vogt, 2006).

## Conclusions

Assessing the development of intercultural competence is not an easy task; it is not a visible process, nor is it a linear process. Diaries can bring some less visible aspects of intercultural competence to light, particularly, when learners are asked to reflect on certain issues and to report their reactions to an intercultural exchange. This study showed how an analysis of a corpus of diaries using quantitative corpus-processing tools can provide some insights into attitudes and knowledge across a group of learners involved in an intercultural exchange, while acknowledging that for a study of the process of intercultural development more qualitative methods are also (Belz *et al.*, 2005; Byram *et al.*, 2006) necessary. The case study of Fabio showed that instances of Byram's *savoirs* can be revealed in a learner's diaries but, as researchers have already pointed out (Vogt, 2006), it is difficult to attribute the origin of these: were they already present in the learner or did they develop as the project evolved?

Clearly, diaries are not substitute for data from the interactions themselves, but they are a valid complement. Through triangulation of data from diaries, interactions and other sources, a more detailed picture of the value of telecollaboration in the development of intercultural competence can be obtained though it is impossible to obtain a complete picture for, as Kramsch argues (in Corbett, 2003), the benefits of a cultural element of a language course may not be realised until long after a course has ended.

## AQ2

### Notes on contributors

#### Notes

1. In a survey where university administrators and intercultural experts (Deardorff, 2006) were asked the best way to assess students' intercultural competence, all agreed that a mix of qualitative and quantitative measures should be used, and though narrative diaries were not actually used in the institutions, analysis of narrative diaries received 95 and 85% acceptance.
2. The suite of tools I used to process the data were Wordsmith Tools 4.0 (developed by Mike Scott of the University of Liverpool and available from OUP).
3. Traditionally, a reference corpus for learner corpora is a larger corpus of 'native speaker' production, but for the purposes of this study the reference corpus used was a corpus of language learner diaries from the same university and same degree course, only these learners had not been involved in a telecollaboration exchange.
4. Unfortunately, due to limitations of space it is not possible to describe the data in any greater detail.
5. The learner's name has been changed to Fabio to preserve anonymity. His diaries are quoted as they were written; they have not been corrected for language.

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#### Appendix 1. Keyword list for *Confronti* diary corpus

Keyword	Frequency	Keyness
CULTURE	217	195,8813477
AMERICAN	162	173,6109467
WAR	115	158,3388062
FEEL	154	127,5552139
CONFRONTI	63	112,0158157
AMERICANS	66	101,4227448
PEOPLE	330	95,38071442
THEY	378	84,44945526
BELONG	56	79,02243042
PENN	53	69,49732971
DON'T	129	68,81260681
ITALIAN	197	66,22647095
ITALY	138	64,70629120
FAMILY	87	62,23321915
ESSAY	47	59,75163651
FORUM	33	58,66399765
SOCIAL	87	58,47169495
BELIEVE	46	58,13838577
PATRIOTISM	34	52,41905594
COUNTRY	103	47,66410828
CATHOLIC	26	46,21810913
RELIGION	25	44,44021225
EUROPEAN	34	42,79486084
HISTORY	44	42,04413986
THEIR	177	39,59481812
THINK	300	39,27143860
WHEN	151	36,08387375
VIEW	78	35,87220764
PATRIOTIC	20	35,55106354
I	1915	34,44074631
WAY	169	33,90046692
POWER	19	33,77330017
SADDAM	19	33,77330017
USA	33	31,53004456
IMMIGRATION	21	30,25195503
IRAQ	17	30,21784019
ART	30	29,91634369
BECAUSE	305	29,76350212
SAID	58	29,38450623
INFLUENCE	20	28,56945992
COMMUNITY	16	28,44014359
PEACE	16	28,44014359
LIFE	113	28,22876167
SAME	98	27,96935844
AMERICA	37	27,71051025
MAYBE	60	27,489645
SELF	22	27,45657349

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Keyword	Frequency	Keyness
IMMIGRANTS	15	26,66246796
VIDEOCONFERENCE	15	26,66246796
THAN	94	25,57658958
ATTACHED	25	25,40714455
FELL	14	24,88481522
LOTS	14	24,88481522
PENN'S	14	24,88481522