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*'I'm not disagreeing, I'm just
curious': Exploring identities
through multimodal interaction in
virtual exchange*

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Abstract

This thesis explores the emergence of identity in multimodal interaction within the situated context of a virtual exchange, that is a "technology-enabled, sustained, people-to-people education program". It takes the view that identity is discursively constructed and reconstituted every time we engage in interaction, and that the situated contexts of interaction can both limit and enhance opportunities for individuals to engage in language use and identity construction. Understanding how learners construct and enact identities in certain contexts can thus help us in the design and implementation of online language learning in education.

This thesis begins by presenting a framework for the analysis of identity in online contexts, based on ethnographic and discourse-centred approaches to identity in interaction, research on CMC and multimodality. This framework allows me to explore identity in virtual exchange on various levels. I first of all look at the ideological, political and theoretical underpinnings of a virtual exchange which was designed to address the relationship between 'Western societies' and 'predominantly Muslim societies'. I then explore the mediating role and the affordances of the multimodal, asynchronous and synchronous technologies adopted for interaction and identity construction in the exchange. Finally, I analyse the patterns of interaction and identity positionings of one particular group of young people connecting from Palestine, Tunisia, Egypt, Jordan, Qatar and the United States to engage in "facilitated dialogue" in the virtual exchange over a period of 7 weeks.

Findings indicate that identities in this context are fluid and emergent, as are the power dynamics within interactions. The power relations between facilitators and participants are asymmetric and this is reflected in certain exchanges, but the facilitators also address power dynamics by supporting understanding through transcription, and supporting the participants in creating a safe space and to take control of the interactions. Power dynamics thus shifted as participants initiated interactions, questioned, challenged and built upon one another's perspectives. In seeking to gain understanding of the "other", interactants made relevant their own and each others' local and lived identities, for example being a young person in Tunisia or Egypt at a historic time when people have been taking to the streets to demand change or being a young American who disagrees with or knows little about his government's foreign policy. Orienting to these identities in the context of a facilitated dialogue group with the shared goal of acquiring greater understanding of the "other" allowed many of the participants to find a voice, despite the asymmetries in terms of language competence, quality of connection and knowledge of geopolitics.

Research in this area is relevant, particularly in the current time which is marked by refugee crises, increased nationalisms and populisms, terror alerts and fear of the "other". Policy makers are calling on educators to have students engage positively with difference, develop digital literacies and critical awareness and there is an urgent need for greater understanding as to how this can be done. I seek to highlight how we can apply some of the findings of this study to the design of learning in multimodal online contexts which offer learners a range of identity positionings.

Resumen

Esta tesis explora la aparición de la identidad en la interacción multimodal dentro de un contexto situado en un intercambio virtual, es decir “un programa de educación persona-a-persona, sostenido y habilitado por la tecnología”. Considera que la identidad es construida a través del discurso y reconstruida cada vez que abordamos una interacción, y que los contextos situados en una interacción pueden tanto limitar como aumentar las oportunidades de los individuos para abordar el uso del lenguaje y la construcción de la identidad. Entender como los alumnos construyen y representan identidades en determinados contextos puede ayudarnos en educación al diseñar y implementar los procesos del aprendizaje de la lengua.

La tesis empieza presentando un marco para el análisis de la identidad en contextos “online”, basado en propuestas etnográficas y centradas en el discurso sobre la identidad en la interacción, la investigación en la Comunicación Mediada por el Ordenador (CMO) y la multimodalidad. Este marco me permite explorar la identidad en el intercambio virtual en varios niveles. Primero de todo miro los fundamentos ideológicos, políticos y teóricos del intercambio virtual, un programa virtual que fue diseñado para gestionar la relación entre las “sociedades occidentales” y las “sociedades predominantemente musulmanas”. Posteriormente exploro el papel de mediador y la potencialidad del uso de tecnologías asíncronas y síncronas multimodales adoptadas para la interacción y la construcción de la identidad en el intercambio virtual. Finalmente analizo los patrones de interacción y el posicionamiento de la identidad de un grupo particular de gente joven conectado desde Palestina, Túnez, Egipto, Jordania, Qatar y los Estados Unidos para participar en el “diálogo facilitado” en el intercambio a lo largo de un periodo de 7 semanas.

Mis hallazgos indican que las identidades en este contexto son fluidas y emergentes, como lo son las dinámicas de poder dentro de las interacciones. Las relaciones de poder entre los facilitadores y los participantes son asimétricas y esto se refleja en ciertos intercambios, pero los facilitadores también gestionan las dinámicas de poder creando un espacio seguro y asumiendo el control de las interacciones apoyando la comprensión a través de transcripciones. En consecuencia las dinámicas de poder cambiaron desde las primeras sesiones, cuando los participantes no iniciaron muchas interacciones en comparación con sesiones posteriores, cuando empezaron cuestionar, desafiar y construir conocimientos basados en las perspectivas de unos y otros. Al intentar comprender el ‘otro’, los participantes hacen relevante su propia identidad y el de las identidades locales vividas, por ejemplo ser un joven en Túnez o Egipto en un momento histórico cuando la gente había tomado las calles para demandar un cambio; o el hecho de ser un joven americano que está en desacuerdo con o sabe poco sobre la política exterior de su gobierno. Utiliza estas identidades, dentro del contexto de un grupo de diálogo, y tienen el mismo objetivo de compartir y adquirir una mayor comprensión del otro. El contexto les permitió a muchos de los participantes encontrar su propia voz, a pesar de las asimetrías en términos de competencias del lenguaje, en las dinámicas de poder y las diferencias de conocimientos de la geopolítica.

Resum

Aquesta tesi explora l'aparició de la identitat en la interacció multimodal dins d'un context situat en un intercanvi virtual, és a dir "un programa d'educació persona-a-persona, sostingut i habilitat per la tecnologia". Considera que la identitat és construïda a través del discurs i reconstruïda cada cop que abordem una interacció, i que els contextos situats en una interacció poden limitar igual a augmentar les oportunitats dels individus per abordar l'ús del llenguatge i la construcció de la identitat. Entendre com els alumnes construeixen i representen identitats en determinats contextos pot ajudar-nos en el disseny educatiu i la implementació de processos de l'aprenentatge de la llengua.

La tesi comença presentant un marc per a l'anàlisi de la identitat en contextos "en línia", basat en propostes etnogràfiques i centrades en el discurs sobre la identitat en la interacció, la investigació en la Comunicació Mediada per l'Ordenador (CMO) i la multimodalitat. Aquest marc em permet explorar la identitat en l'intercanvi virtual en diversos nivells. Primer de tot miro els fonaments ideològics, polítics i teòrics d'un programa virtual que va ser dissenyat per gestionar la relació entre les "societats occidentals" i les "societats predominantment musulmanes". Posteriorment exploro el paper del mediador i la potencialitat de l'ús de tecnologies asíncrones i síncrones multimodals adoptades per a la interacció i la construcció de la identitat en el programa virtual. Finalment analitzo els patrons d'interacció i el posicionament de la identitat d'un grup particular de gent jove connectat des de Palestina, Tunísia, Egipte, Jordània, Qatar i els Estats Units per participar en el "diàleg facilitat" a l'intercanvi al llarg d'un període de 7 setmanes.

Els meus resultats indiquen que les identitats en aquest context són fluides i emergents, igual a les dinàmiques del poder dins de les interaccions. Les relacions de poder entre els facilitadors i els participants són asimètriques i això es reflecteix en certs intercanvis, però els facilitadors també gestionen les dinàmiques de poder creant un espai segur i, a través de 'fer transcripcions' de les interaccions en el xat de text, ajuden la comprensió entre els participants. En conseqüència, les dinàmiques de poder canvien, des de principi en les primeres sessions, quan els participants van iniciar les interaccions, i més endavant, quan van qüestionar, van desafiar i van construir el coneixement basades en les perspectives d'uns i d'altres. A intentar comprendre el 'l'altre', els participants fan rellevant el seu propi identitat i el de les identitats locals viscudes, per exemple ser un jove a Tunísia o Egipte en un moment històric quan la gent havia pres els carrers per demanar un canvi; o el fet de ser un jove americà que està en desacord amb, o sap poc sobre la política exterior del seu govern. Els participants utilitzen aquestes identitats, dins del context d'un grup de diàleg, amb el mateix objectiu de compartir i adquirir una major comprensió de l'altre. El context de diàleg ajuda a molts dels participants trobar la seva pròpia veu, tot i que hi ha asimetries en termes de competències de la llengua, en les dinàmiques de poder i hi ha diferència de coneixements de la geopolítica.

La investigació en aquesta àrea és rellevant, particularment avui en dia que està marcat per la crisi dels refugiats, l'augment de les nacionalismes i les populismes, les alertes terroristes i la por de 'l'altre'. Els polítics demanen als educadors que ajuden els estudiants a tenir una actitud positiva vers a la diferència, i que desenvolupin coneixements pràctics digitals i la consciència crítica. Evidentment hi ha una necessitat urgent per a una millor comprensió de com es pot fer

això. Busco ressaltar com es poden aplicar algunes dels resultats d'aquest estudi en el disseny de contextos en línia i multimodals que ofereixin als alumnes la possibilitat de posicionar-se lliurement les seves diferents identitats.

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1 CHAPTER 1: Introduction

(...) language educators need to discover ways to decolonize English language teaching, and thus to provide a wider range of identities for English language learners.

(Morgan & Ramanathan, 2005 in Norton & Toohey, 2011, p.437)

Will emerging telecollaborative practice contribute to the evolution of a new learning-and-teaching dynamic that extends learners' identity and their capacity for agentive behaviour, or will it simply add some extra limbs to a pedagogical tradition that has long been sclerotic?

(Little, 2016)

1.1 Outline of chapter

In this chapter I begin by situating this study in relation to the fields of education, foreign language teaching and online intercultural exchange. I explain the motivations and beliefs which led me to online intercultural exchange (OIE) as an area of research and this particular study and then provide a brief overview of the ideological underpinnings of OIE. I subsequently outline two of the critical issues in OIE, the static, essentialist conceptualisation of identity and the difficulties in fostering a critical, intercultural stance in learners. I make links to the research literature on identity and language learning in order to explore how these issues could be addressed by engaging with the notions of investment and identity. I then briefly describe the context of this study, the Soliya Connect Program, an OIE based on a dialogic approach with foundations in conflict transformation and intergroup dialogue (Helm, 2013). I close the chapter with an outline of the thesis and what I see as its relevance to the field of education, foreign language teaching and online intercultural exchange.

1.2 Introduction

This study is situated in the field of identity and language learning, in particular identity and English language learning in a globalising world which is characterised by “increased complexity, diversity and insecurity brought about by the amplified flow of people and information” (Andreotti & de Souza, 2008a, p.1). Globalization has altered the contexts and conditions under which foreign languages (FLs) are taught and learned, in particular the English language. Some would argue that these changes “call for a more reflective, interpretive, historically grounded, and politically engaged pedagogy than was called for by the communicative language teaching of the eighties” (Kramsch, 2014, p.296).

So far this century has seen a fracturing of society on many levels and the world today is characterised by wars and ‘terror’ attacks, displacement and migrations on an unprecedented scale; the rise of xenophobia and populism; the pressing threats of global warming and climate change; greater inequality with a smaller and smaller percentage of people owning more and more of the world’s wealth.

There is growing recognition that the ‘status quo’ has been disrupted and things need to change. Policy makers are now calling upon educators to meet these challenges and promote civic and intercultural competences. We are asked to enhance students’ critical thinking and media literacy, particularly in the use of the Internet and social media so as to develop resistance to discourses of discrimination and indoctrination. We are asked to promote intercultural dialogue through all forms of learning in cooperation with other relevant policies and stakeholders¹.

It has recently been suggested (Idriss, 2016; European Commission, 2016) that some of these challenges might be addressed through virtual exchange, “technology-enabled, sustained, people-to-people education program[s]”². Virtual exchange is a form of Online Intercultural Exchange (OIE) (O’Dowd, 2007; O’Dowd & Lewis, 2016), also known as telecollaboration in the field of foreign language education (O’Dowd, 2006; Dooly, 2008). This pedagogic practice consists of internet-based intercultural exchange between people of different cultural backgrounds, set up in an institutional context, with the aim of developing language skills, intercultural communicative competence and digital literacies (Guth & Helm, 2010).

I explore virtual exchange in this study on various levels. I first of all look at the ideological, political and theoretical underpinnings of the ‘situated context’ of a particular virtual exchange, the Soliya Connect Program (SCP) which was designed to address the relationship between ‘Western societies’ and ‘predominantly Muslim societies’. I then explore the mediating role and the affordances of the multimodal asynchronous and synchronous technologies designed for interaction and identity construction in SCP. Finally I analyse the online interactions and identity positionings of one particular group of young people in Palestine, Tunisia, Egypt, Jordan, Qatar and the United States who engaged in this virtual exchange. I look at how through the program design, the mediation of technology and the support of facilitators participants draw on multiple identities and develop new ones as they invest (or do not invest) in this community of practice, seeking to co-construct meaning and understanding by engaging with diverse and sometimes incommensurable perspectives. I then discuss the implications of this study – which draws on an exchange that was NOT specifically designed for language learning - for foreign language educators and telecollaboration practitioners and researchers.

I start this introduction to my thesis with the motivations which led me to this study. I then

¹ See for example the 2015 Paris Declaration made by European Education Ministers
http://ec.europa.eu/education/news/2015/documents/citizenship-education-declaration_en.pdf

² <http://virtualexchangecoalition.org> Because Soliya describes the Connect Program as ‘virtual exchange’ this is the term I will use when referring to this program. However much of the literature I refer to is about telecollaboration/Online Intercultural Exchange – terms which are used interchangeably to refer to small scale (usually involving two, though occasionally more, partner classes).

briefly review the history of telecollaboration/OIE and some current issues in the field and seek to draw links between OIE and research which has been carried out on identity in language learning – two fields of applied linguistics which have only recently begun to engage with one another, and which lie at the basis of this study.

1.3 Motivations

1.3.1 A disenfranchised native English teacher

I have been teaching English as a foreign language since 1989, when I was employed as a ‘native English teacher’ first at a private English language school in Padova, Italy, and subsequently at the University of Padova where I was first employed as a ‘*lettore di madre lingua*’. My ‘native English speaker’ identity was of more value to my employers than my university degree and my skills in other languages such as Italian and French.

As a teacher at university, I found that although most of my students had studied English for many years at school, they had great difficulty using English and I began to engage them in telecollaboration projects, that is “the practice of engaging distant classes of language learners in interaction with one another using Internet-based communication tools to support intercultural exchange and foreign language learning” (Helm & Guth, 2016, p.241). I first became involved in a project with a colleague who had developed *Confronti* (Carlorosi, Helm, Marini-Maio & McMahan 2008), a bilingual, bicultural telecollaboration project for the study of Italian and English based on the *Cultura* model (Furstenberg, et al. 2001) developed at Massachusetts Institute of Technology (MIT). I was excited by the practice of telecollaboration as it offered a way of engaging learners in authentic intercultural communication. Telecollaboration also became an area of research for me. In terms of identities, I became a practitioner and researcher of OIE.

As an English language teacher, however, I have gradually become disenfranchised with the world of English Language Teaching and the notion of the ‘native speaker’ as the (impossible and misguided) standard which students should aspire to. The bilingual models of OIE developed with colleagues have, no doubt, been of great value to students and myself in many respects, but I have the sense that they reinforce the ‘native speaker’ ideology (as discussed later in this introduction) and they tend to focus on essentialized cultural and national identities if not approached with a critical perspective.

I am also concerned about the hegemony of the English language in the world, the political and financial powers behind and the implications of the spread of English. Through *linguicism* (Skutnabb-Kangas, 2015), ideologies and structures are used to legitimate and reproduce inequalities in terms of power and resources between linguistically defined groups. Through discourses of “internationalisation” and policies such as the Bologna Process English is spreading, for better or for worse, as the medium of instruction in higher education (Dearden, 2014; Jenkins, 2014). What I have found of interest, however, are studies that have been showing the many ways that users of English appropriate the language by altering it to fit their local contexts; learn and use the language in order to understand and to resist hegemonising

powers; and to perform transcultural and transborder identities (Canagarajah, 2004; Clemente & Higgins, 2008; Firth, 2009; Higgins, 2009; Kumaravadivelu, 2016; Lee & Norton, 2009; Pennycook, 2007).

1.3.2 A belief in the potential of Online Intercultural Exchange (OIE)

I believe that OIE has the potential to engage learners in authentic language use and create opportunities for them to perform these transcultural and transborder identities, but OIE has not always been as bold as it set out to be. As David Little (2016) pointed out at the Second International Conference on Telecollaboration in Higher Education³, Foreign Language Education (FLE) is still characterized by a serious mismatch between aspirations and outcomes. There is a widespread failure to question traditional teaching and learning dynamics and to engage students' identities in the process of language learning. OIE is running the same risk as FLE, as we fail to question some of the assumptions on which our practices are based and to engage in the political dimension which Kramsch (2014) has recently called on FL educators to do, and which actually characterised early telecollaboration projects.

Online intercultural language education developed around a critical perspective on the 'traditional' foreign language classroom, which was seen to offer learners limited opportunities for interaction and for learning. It drew inspiration from global education networks which opened up opportunities for interactions outside the classroom (Lewis & O'Dowd, 2016). Margaret Riel, who set up the (still running) Learning Circles project in the 1980s, saw a major limitation in educational practices at the time as being the isolation of teachers from peers and learning opportunities, which was then reflected in the view of learning as an individual process: "It is difficult to imagine how teachers working alone in their classrooms are going to be able to provide students with a worldwide perspective in a rapidly changing world" (Riel, 1993, p.222). Cummins and Sayers (1995) also saw the most appealing aspect of global learning networks as being their potential in challenging what they described as top-down control over learning which dominates most societies. They saw electronic networks as key tools for worldwide problem solving as they offered opportunities to increase intercultural communications and cooperation and presented a powerful alternative to the directions that educational reform in the US was taking at the time they were writing. As the title of their book suggested, *Brave New Schools: Challenging cultural illiteracy through global classrooms*, their stance was explicitly political and they saw online intercultural collaborations as deriving their impact not from technology, but from "a vision of how education can enact, in microcosm, a radical restructuring of power relations both in domestic and global arenas" (1995, p.8). The approach they endorsed was built on transformative pedagogy and centered around collaborative critical inquiry in which students are encouraged to reflect critically on experiential and social issues.

This political slant was not so explicit in the E-Tandem approach to online intercultural language education which has been widely adopted in foreign language education. However, as Brammerts (1996) pointed out, E-Tandem was a development of face to face tandem which had

³ <http://www.ub.edu/realtic/en/second-international-conference-on-telecollaboration-in-higher-education-dublin-2016/>

become an important focus in language learning in Europe due to political developments after World War II and the attempt to unite states in a multicultural and multilingual Europe. E-Tandem was based on the assumption that learners needed to be embedded in authentic sociocultural contexts where they could engage in direct exchange with target language speakers. It sought to challenge the separation between *learning* and *using* a language which characterized many classrooms that were, as Schwienhorst writes (2003), far from being communities of practice that offer learners opportunities to develop L2 identities and actually use a language.

1.4 Critical issues in OIE

As the practice of telecollaboration has spread across foreign language education the political urgency which inspired early developers of global networks has been lost to a certain degree, and the focus has been on the development of foreign language competence, digital competence and intercultural communicative competence (Guth & Helm, 2010). Some critical issues have been identified in the telecollaboration literature which, I would argue, need to be addressed in order for the practice of online intercultural exchange to reach the potential it has to equip learners so they can negotiate change, reflect on how they position themselves and so they can learn and know in all sorts of situations and with all sorts of people (Andreotti & de Souza, 2008b). I believe that the issues which I highlight below can begin to be addressed if we draw on post-structural conceptualizations of identity and work that has been carried out in the field of applied linguistics (Norton, 2000/2013; Bucholtz & Hall, 2005; Block 2007/2014).

In the following section I outline these critical issues and make the links to research in the field of identity in language learning.

1.4.1 Critical issue 1: Limited identity positionings

Participants in telecollaborative exchanges tend to be discursively constructed in terms of national languages, identities and cultures (Train, 2006) which are represented as static and essentialist, that is they are seen to have an underlying and unchanging “essence”. As Train writes, the field is characterised by “the assumption of one-nation-one-culture-one-self as the only desirable model of community, language, culture and identity” (Train, 2006, p.257). This assumption is closely linked to “native speaker” ideologies and “standards” of national languages which are still dominant in the discourses of foreign language teaching (FLT) and, indeed, online intercultural exchange (even recent work such as Klimanova & Dembovskaya, 2013; Liddicoat & Tudini, 2013; Malinowski & Kramsch, 2014). These ideologies have marginalized and limited the identity positioning of the language and intercultural learner.

Telles (2014), who has promoted and carried out extensive research on *Teletandem*⁴, has found that many of the interactions taking place between pairs of students are characterised by inherent essentialism. The content discussed in the interactions is, he writes, based on repetitive, common sense conceptualisations of nationality and culture, and partners focus on marking differences in the interactions. As Telles writes

⁴ Teletandem is a bilingual model of online intercultural exchange

In line with Piller's thoughts, the discussions deal with "the twin problems of essentialism ("people have a culture") and reification of national and ethnic identity as culture ("people from group X behave in ways that are static, internally similar and different from other groups")" (Piller, 2012, p.6-7). (Telles, 2014, p.4).

This position has been echoed by several other researchers, for example Ortega and Zyzik (2008) who highlight the persistent identification of a fixed culture with "so-called native speakers as a homogeneous group". Part of the problem in their view is the non-questioning of the meaning of 'culture' in the models of intercultural competence (Kramsch, 2001) that telecollaboration practitioners have drawn upon.

In this thesis I seek to address this issue by drawing links between OIE and the literature on identity and language learning, in particular post-structuralist conceptualisations of identity as fluid and multiple, emergent in discourse which is viewed as social action. As Kinginger (2016) pointed out at the 2nd International Conference on Telecollaboration in Higher Education, there has been a lack of attention in the field of OIE to the work which has been carried out in the field of identity and language learning, and the post-structural conceptualizations of language and identity carried out by scholars in applied linguistics, in particular those who adopt critical approaches (Pennycook, 2001) and attempt to see language learning in relation to the larger social world. More specifically, I explore how participants in a virtual exchange which has not been specifically designed for language learning, position themselves and each other in interaction, making relevant multiple identities which can be empowering and/or disempowering. I thus seek to highlight the inherent potential of OIE in challenging the essentialist notions of culture and language which characterize FLT, which could be unleashed by offering pedagogic models which offer increased opportunities for 'identity work' and which can forge stronger links between language learners and the social world around them.

As far back as 1995, Norton Pierce called for the development of a "concept of the language learner as having a complex social identity that must be understood with reference to large and frequently inequitable social structures which are reproduced in day-to-day social interactions" (1995, p.579). In 2011, Norton and Toohey published a 'state-of-the-art' article in the journal *Language Teaching*, acknowledging the establishment and rapid growth of identity as an area of inquiry, witnessed by the fact that identity had also begun to feature in most handbooks and encyclopedias of language learning and teaching (for example Norton & Toohey, 2002; Ricento, 2005; McKinney & Norton, 2008).

As Norton and Toohey themselves attest, however, most research on identity has been carried out in the field of second (L2) language learning and, in particular, immigrant learners (Pavlenko & Blackledge, 2004; Norton, 2000/2013). The potential of online intercultural exchange in offering opportunities for identity work has been recognized by scholars such as Block (2007/2014), Kramsch (2009), Norton (2000/2013) but is yet to be reached. While identity performance in digital contexts such as social networks, online gaming sites and

fanfiction has recently become a rich area of research (Thorne, Sauro & Smith, 2015), much less work has been carried out in the foreign language classroom (Block 2007/2014), or in the fields of OIE and Computer-Assisted Language Learning (CALL) (Gee & Lee, 2016). However, cross-fertilization between these two sub-fields of Applied Linguistics is beginning to emerge.

1.4.2 Critical Issue 2: Fostering a critical, intercultural stance in learners

The second critical issue in OIE that I wish to address through this study is the difficulty of engaging learners in OIE to the extent that they move beyond “assumptions” of similarity and adopt a critical, intercultural stance (Ware & Kramersch, 2005). The assumption that intercultural learning would automatically result from the contact and interaction with distant “others” has been challenged from the outset in telecollaboration research as Lamy & Goodfellow (2010) point out, with practitioners and researchers readily identifying difficulties, tensions and failure in telecollaboration projects. There have been many self-reflexive studies regarding this issue, for example Belz’s (2002) study of a project between students in Germany and in the US which attributed lack of perceived learning to issues of structure and agency, and differences in discourse styles. Kramersch and Thorne (2002) found telecollaboration as inherently at risk of dissonances and ambiguities due to the different discourse styles of the speakers as they sought to request and exchange information; the ambiguity of the roles/identities of their partners, and their lack of expertise in intercultural communication. O’Dowd and Ritter (2006) identified four levels at which factors can contribute to ‘failed communication’: the individual, classroom, socio-institutional and interaction and point out that it is usually a combination of interconnected factors that lead to failure.

The issue which has led to the most persistent questioning and reflection is the difficulty in getting students to engage in deeper levels of interaction (Kramersch & Thorne, 2002; O’Dowd, 2003; Ware & Kramersch, 2005; Helm, 2013) so they move beyond the ‘assumption of similarity’ and manage to take a critical, intercultural stance (Ware, 2005; Ware & Kramersch, 2005). In order to address this issue we need to ask ourselves what it is we are aiming for in our practice. The communicative competence models on which much of foreign language teaching (FLT) and also telecollaboration are based have been called into question by many (Kramersch, 2014; Schneider & von der Emde, 2006; Lamy & Goodfellow, 2010; Train, 2006). Some of the sociocultural strategies embodied in this model, particularly those for avoiding conflict, and the notion of effective or successful communication are seen as representing a form of cultural imperialism. Schneider and von der Emde (2006) take issue in particular with Savignon and Sysoyev’s (2000) “sociocultural strategy for maintaining a dialogue of cultures”, which is based on the assumption that “mutual understanding” will take place in a “spirit of peace” if one of the interlocutors suppresses their points of view. This “strategy”, they point out, implicitly requires learners to “adopt questionable NS standards and forego their privileges as NNSs” (2006, p.181). The findings of other researchers, for example Ware in her 2005 study, support this stance as she found that in order to avert *miscommunication*, that is misunderstandings or tensions in communication with their peers, students used avoidance strategies which could lead to “missed” communication, that is missed opportunities for meaningful intercultural learning (Ware, 2005, p.66).

Drawing on the work of Bakhtin on dialogue and the conceptualization of language as a site of struggle, Schneider and von der Emde (2006) argue that it is more important to help students feel comfortable with conflict than to encourage them to deny their own cultural approaches to disagreement or rush to find common ground, for almost inevitably it is the dominant culture which establishes what ground is common. They propose a dialogic approach as this type of approach posits conflict not only as an inherent feature of intercultural exchange, but also as a value. Dialogue allows for the existence of differences without trying to overcome or 'tame' them. They propose a course and curriculum based on "teaching the conflicts", citing their example of an exchange between students in the US and in Germany in which the topic chosen was a controversial and sensitive one for both partners, high school shootings. They report how insistence in the face of silence or lack of suitable responses rather than polite withdrawal (which sociocultural competence would have demanded) led to a gain in knowledge and understanding of their peers.

Schneider and von der Emde's conceptualization of online intercultural education as a 'site for struggle' has much in common with Ortega and Zyzik's emphasis on the need to conceptualize computer mediated interactions as "complex and contested sites for intercultural negotiation and reconstruction" rather than as "inherently productive moments for bringing about intercultural understanding" (2008, p.338).

Here again, the literature on identity and language learning is potentially relevant, in particular the notion of investment which presupposes that as learners interact

they are not only exchanging information with target language speakers, but they are constantly organizing and reorganizing a sense of who they are and how they relate to the social world. Thus an investment in the target language is also an investment in a learner's own identity, an identity which is constantly changing across time and space. (Norton, 2000/2013, p.51)

In this study I explore the notions of agency and investment in relation to the practices of communities that learners interact with, and in the imagined identities that these communities envisage for them. I seek to do this by describing the ideologies and sociopolitical context behind the SCP, and the various identity positionings – both actual and imagined – that it makes available to participants. The extent to which learners invest in these identities and/or resist them is then explored through analysis of the interactions that take place within this space.

1.5 The context of this study

The Soliya Connect Program (SCP) is a virtual exchange which was designed on the basis of the literature and experience of its developers in conflict transformation and intergroup dialogue. It is an 8-week telecollaboration project which is integrated in the curricula of several universities across the world, and involves students from a range of disciplines such as political science, international relations, media studies and also English language programs. Developed by an American NGO in the wake of 9-11, the Connect Program's interdisciplinary syllabus

focuses on the relationship between the “West” and the “predominantly Muslim societies” which the developers saw as being characterized by stereotypes and misrepresentations. The aims of the program, as stated on the website (www.soliya.net) are for participants to establish a deeper understanding for the perspectives of others around the world on important socio-political issues and seek to comprehend why they feel the way they do. Furthermore, the project aims to help students develop “21st Century Skills” such as critical thinking, cross-cultural communication skills and media literacy. The ultimate aim is to enable participants to develop a long-term interest, engagement and the ability to make a positive contribution to relations between “Western societies” and “predominantly Muslim societies”. They seek to reach these objectives largely through online, small group dialogue, with weekly video-conferencing sessions that last 2 hours and which are led by trained facilitators.

1.6 Outline of the thesis

The thesis is organized in the following way:

Chapter 2 outlines the theoretical and methodological framework for the study of identity in the virtual exchange analysed in SCP. Drawing on the work of post-structural identity scholars such as Block (2007/2014), Norton (1995; 2000/2013) Bucholtz and Hall (2005) and research on online discourse and multimodality (Androutsopoulos, 2008; Herring, 2001, 2007; Bezemer & Jewitt, 2010), I present a theoretical framework for this ethnographic study of identity in online interactions. The framework is based on Bucholtz and Hall’s (2005) principles of *positionality*, *indexicality* and *relationality*, to which I have added the principles of *situatedness* and *mediation*. These two principles are, I believe, necessary to account for the effect that the mediated nature of the online situated context has on interactions and identity work. The methodological framework brings together ethnological description and critical analysis of the situated context; multimodal analysis of the mediational role of the available technologies and a blend of conversation analysis and computer-mediated discourse analysis of the online interactions and emergent identities.

Chapter 3 reconstructs the methods adopted in gathering and analysing the data for this study, and focuses in particular on the challenges of dealing with highly complex multimodal data, in particular as regards the transcription of such data for further analysis.

My first research questions are related to the *situatedness* principle which regards the timespace of identity construction. The questions are:

RQ1: What identity positionings does the situated context offer participants?

RQ2: What factors influence these positionings?

In order to answer these questions, in chapter 4 I draw on information which is provided on the Soliya website and documentation provided to institutional partners, facilitators and students about this education programme. In seeking to take a critical stance I look at the politics embodied in the SCP and the authorities and expertise that contributed to its design;

the historical moment in which it was designed; the purported aims of the program and the prospective identities offered to participants.

My next research question regards the *mediation* principle as I explore the affordances and constraints of the technologies this online environment offers for identity work. The research question related to this principle is:

RQ3: What are the affordances of the modes and media of communication for identity construction?

In order to answer this question, in chapter 5 I adopt a multimodal approach based on social semiotics research (Bezemer & Jewitt, 2010; Guichon & Cohen, 2016). I explore how the situated and transportable identities of the individuals within the group I study are made salient in two of the spaces available to them in the Soliya site: the individual blogs and the audio-video conferencing meeting rooms.

The last research questions regard the principles of *positionality*, *indexicality* and *relationality*:

RQ4: How do facilitators and participants orient to their discourse, situated and transportable identities

RQ5: How does this influence interaction?

RQ6: How do these identities evolve as the project progresses?

RQ7: Do these emergent identities and positionings allow the participants to 'redress' power dynamics?

I address these questions in chapters 6, 7 and 8, with each chapter dedicated to the analysis of interactions in different sessions – the first, third and final session of the 7 interactions this group engaged in. By adopting this approach it is possible to explore the interaction patterns which emerge in each session and relate them to the participants' and facilitators' identity positionings. I look at how participants index identity categories either explicitly by naming them or implicitly by orienting to them and making them relevant in the interaction. I also explore how identities are created intersubjectively in terms of the principle of relationality and also the development of group identity. I close each chapter with an overview of the power dynamics within each session.

Chapter 9 seeks to bring together the main findings from the analysis of the three sessions and implications for educators. I also draw out guidelines for online exchange practitioners wishing to adopt a more identity-related approach to OIE.

In the concluding chapter I outline the limitations of this study, areas for further research and recent developments in the field of virtual exchange.

1.7 Relevance of this study

This study is of relevance to several areas:

For the field of education this study is of interest as it presents an innovative pedagogic model with the potential to meet the pressing needs of today's globalising society which is characterised by tensions with the 'other'. The practice of facilitated synchronous intercultural exchange can enhance foreign language education but also other spheres of education by offering the possibility of internationalising the curriculum 'at home' (De Wit, et al., 2015). Dialogic approaches to online intercultural exchange based on conflict transformation have the potential to foster critical awareness and thinking, relationship building and respect for others, intercultural communication and collaboration skills, long-term interest and 'activation' of learners as global, politically engaged citizens. These possibilities that virtual exchange offers have recently been recognised by policy makers, such as the European Commission (2016), it may thus be in the interest of educators to acquire a greater understanding of this approach.

This study seeks to offer greater understanding of this educational practice through the analysis of interactions which take place in such online educational contexts. It highlights the importance of facilitators who play a key role in supporting the process of dialogue and building understanding by exploring how they perform their situated identities through interaction. It offers suggestions on what educators can learn from this approach to dialogue and controversial issues which can be applied to other contexts.

Approaching learning through the lens of identity highlights the multiple positions that learners can speak from. As this study shows, foreign language educators can design educational projects which integrate interaction with peers, for example through the practice of OIE, on a range of issues which would offer learners a wider range of identities other than just the 'non-expert language learner'. This focus on identity allows learners to engage with the language through more empowering identity positionings.

For the field of OIE, this study is relevant as it addresses critical issues which have been identified in the literature, as mentioned above, such as the superficial level of interaction and failure to engage in deeper levels of understanding. It seeks to do this by drawing links with a rich area of research, that of identity and language learning and the construct of investment (Norton, 2000/2013). As Norton says, identity is "the way a person understands his or her relationship to the world, how that relationship is constructed across time and space, and how the person understands possibilities for the future." (2013, p.4). An output of this study is a series of guidelines highlighting how OIE can pay more attention to identity work in the design and implementation of exchanges.

For the field of identity and language learning which has focused more on contexts related to migrant learners and adult learning (Norton, 2000/2013; Pavlenko, 2001) and social networks (Kramsch & Thorne, 2002; Lam, 2000, 2006; Thorne, Sauro & Smith, 2015) this study offers an exploration of identity in a different kind of situated context: a structured online educational

programme which could be adapted for foreign language classes to increase the opportunities available to learners for identity work.

In terms of research I expand upon a theoretical framework which was developed to bring together research on identity from a post-structural perspective as enacted through interaction. The relevance of this framework for online identity work has been identified by other scholars (cf. Thorne, Sauro & Smith, 2015). I have sought to adapt it to take into consideration the mediating and situational impact of online contexts for identity work (Herring, 2007; Kern, 2014, 2015), in particular multimodal educational environments (Baldry & Thibault, 2006; Guichon & Cohen, 2016).

As regards research methodology, multimodal online interactions are a new area as technologies offering this opportunity have only become more easily accessible in the last ten years or so. They present exciting, but also challenging issues for researchers (Dooly, 2015), one of which is the transcription of interactions in these contexts (Dooly & Hauck, 2012; Guichon & Cohen, 2016). In this study I have paid particular attention to the transcription process (chapter 3) which has been little explored in the research as yet⁵. While there is no 'solution' or standard in transcription of multimodal online interactional data because decisions made will depend on the research questions, I hope that this study raises awareness of some of the key issues that need to be addressed.

1.8 Summary

In this chapter I described the background to this study and how it relates to the complex global context in which we currently find ourselves. I briefly explained my motivations for this study and presented an overview of OIE, which is a pedagogic approach and also a specific area of research in which this study is grounded. I sought to highlight how research from the sphere of identity and language learning could be relevant to the practice of OIE. I then briefly presented the context of this study, the Soliya Connect Program, which is a virtual exchange (a large scale OIE) based on a dialogic approach that was developed from the field of conflict transformation and intergroup dialogue. Though it was not designed for language learning it offers the kind of interdisciplinary approach to OIE which policy makers are calling for, and lessons learnt from this approach could enable language educators to deal with some of the challenges we face today – such as engaging students in language learning, supporting the development of intercultural communicative competence, critical awareness and digital literacies. I then outlined the structure of this thesis, and what I see as its relevance to the fields of education, foreign language education and online intercultural exchange.

⁵ A paper has been accepted for a special edition of the journal *Language Learning & Technology* on this topic: Helm, F. & Dooly, M. (forthcoming) Challenges in transcribing multimodal data: A case study.

2 CHAPTER 2: Theoretical and Methodological Framework

Every time learners speak, listen, read, or write, they are not only engaged in an exchange of information; they are organizing and reorganizing a sense of who they are and how they relate to the social world. They are, in other words, engaged in identity construction and negotiation. (Norton, 1997, p.410)

"I knew who I was this morning, but I've changed a few times since then."

— Lewis Carroll, *Alice's Adventures in Wonderland & Through the Looking-Glass*

2.1 Introduction

The theoretical framework of this study is grounded in theories of identity, in particular post-structural and sociocultural theories of identity which in the last 20 years have drawn interest in areas of applied linguistics and sociolinguistics (Block, 2007; Bucholtz & Hall, 2005; Norton Peirce, 1995; Norton, 2000/2013; Norton & Toohey, 2011). In post-structuralist conceptualisations, identity is complex and multilayered, fluid and in constant flux. Individuals perform and negotiate identities through actions and language, in multiple modes and in diverse times and spaces. Stemming from the social sciences and sparked by societal changes of 'globalisation', performative orientations to identity have fed into studies of language teaching and learning. These approaches challenge the assumptions which characterised cognitivist second language acquisition theories (Firth & Wagner, 1997) and structuralist conceptualisations of language, culture and identity that have characterized foreign language education and also the theory and practice of telecollaboration, as discussed in the previous chapter.

Why is identity important and of relevance to research in foreign language education?

Identity can be seen as a key construct to successful language learning for identity links the language learner to the social world, both inside and outside of the classroom. Self and other-perceptions of identities can influence the opportunities available to learners for interaction, their engagement and investment in the endeavor not only of language learning but in their ways of being in their current and future communities and imagined communities. Identities can be empowering and disempowering, they can be assumed and they can be challenged. Opportunities for 'identity work' can be created by foreign language teachers both within the foreign language classroom in itself but also beyond. Through the use of online technologies for OIE language learners can be offered opportunities for identity construction and negotiation through authentic interaction with geographically distant 'others'.

2.2 Structuralist and Post-structuralist views of language and identity

The 'native speaker' and 'national standard language' ideologies which I mentioned and problematized in the previous chapter are based on structuralist conceptualisations of language which focus on a view of human experience, language and behaviour as being determined by various structures and their relationship and differences with one another. Within this view, languages are seen as somewhat static, bounded entities and systems, and the acquisition of a second or foreign language entails mastery of that system and its stable patterns and structures. Linked to this are views of language as an aspect of individual cognition, which have dominated the field of Second Language Acquisition. In their highly influential 1997 paper which critiqued this approach, Firth and Wagner wrote "the imposition of an orthodox social psychological hegemony on SLA has had the effect of reducing social identities to "subjects," or at best to a binary distinction between natives and nonnatives/learners" (1997, p.288) and has led to a preoccupation with the *learner* over other potentially relevant social identities.

The identity positions available to language learners in classrooms which embrace such purely structuralist conceptualisations of language are quite limited and fixed. Pennycook writes "the issues of language learning have been cast as questions to do with the acquisition of morphemes, syntax, and lexis, with pronunciation or communicative competence, and the learner has been cast as a one-dimensional acquisition device. From this perspective, learners are viewed according to a mechanistic metaphor, as a sort of language learning machine" (2001, p.143) and identity-related issues are categorized as "learner variables" which need to be "controlled" in language learning contexts.

Whilst SLA theory has certainly provided valuable insights into the the way grammar is acquired and the role of formal instruction in language acquisition, it has little to say about the contexts of learning, language as social action or learners as people with multiple identities. In language teaching the focus on mastery of the system and an emphasis on grammar or vocabulary and correctness has led to approaches which emphasise linguistic knowledge and communicative competence rather than the expression of personal identities and meanings. Even the communicative language classroom encourages learners to become able to perform specific functions in communication contexts by learning and practising a repertoire of formulae, memorized text book dialogues rather than authentic communication of their own interests (Ushioda, 2011).

On the other hand, poststructural theories see language as a social phenomenon: situated utterances in which speakers seek to create meanings in dialogue with others. Drawing inspiration from Bakhtin (1986), according to whom language had no existence outside its use, language learning has come to be seen (by some) as a process of struggling to use language in order to participate in specific speech communities. Conceptualising language as usage means speakers are constrained in some ways by past usages to construct meaning, but Bakhtin also recognized the ability of speakers to use language to express their own meanings. This view of language is at the basis of poststructural conceptualisations of identity. Just as language and

meaning making is viewed as a social phenomenon, so is the establishment of identity. Block (2007/2014) summarises poststructural framing of identity as follows:

Poststructuralist social scientists frame identities as socially constructed, self-conscious, ongoing narratives that individuals perform, interpret and project in dress, bodily movements, actions and language. Identity work occurs in the company of others- either f2f or in an electronically mediated mode – with whom to varying degrees individuals share beliefs, motives, values, activities and practices. Identities are about negotiating new subject positions at the crossroads of the past, present and future. Individuals are shaped by their sociohistories but they also shape their sociohistories as life goes on. The entire process is conflictive as opposed to harmonious and individuals often feel ambivalent. There are unequal power relations to deal with, around the different capitals – economic, cultural and social, that both facilitate and constrain interactions with others in the different communities of practice with which individuals engage in their lifetimes. Finally identities are related to different traditionally demographic categories such as ethnicity, race, nationality, migration, social class and language (p.32).

As mentioned in the introduction, research on identity in language learning seeks to draw links between language learning and the larger social world. Norton and Toohey (2011) highlight that poststructuralist theories of language and identity can offer new perspectives on language learning and teaching and offer a conceptualisation of the language learner as having “a complex social identity that must be understood with reference to large and frequently inequitable social structures which are reproduced in day-to-day social interactions” (Norton Pierce, 1995, p.579)

As Norton and Toohey themselves attest, however, most of this work has been carried out in the field of second (L2) language learning and, in particular, immigrant learners. Much less work has been carried out in the foreign language classroom, and even less so in online foreign language contexts, such as telecollaboration. Nonetheless, as Norton and Toohey point out, this work in the area of L2 learning is of great relevance to these other contexts, and will thus serve as the basis of my theoretical framework.

2.3 Identity, subjectivities and positioning

The origins of poststructuralist views of identity in language learning are generally attributed to the work of Chris Weedon, (1987/1997), who used the term “subjectivities” to refer to “the conscious and unconscious thoughts and emotions of the individual, her sense of herself and her ways of understanding her relation in the world” (1997, p.28). In contrast to the essentialist, static view of identity in structuralist theories, Weedon’s subjectivity is “precarious, contradictory and in process, constantly reconstituted in discourse each time we think or speak” (1987/1997, p.32).

Subjectivity makes reference to the way the subject positions herself and/or is positioned through discourse and is socially and historically embedded. It is thus dynamic, contradictory and changes over time and space. The term subjectivity makes relevant the notion that individuals can simultaneously be the subject OF a set of relationships (eg in a position of power) and subject TO a set of relationships (eg in a position of reduced power). Weedon observes that the adoption of subject positions, that is performances and positioning, does not take place in a vacuum. In a sense the ongoing push and pull and give and take of discursive activity translates into the constant positioning and repositioning and the constant definition and redefinition of who one is (Block, 2007, p.24).

2.4 Locating identities in language

Bucholtz and Hall (2005) propose a framework for the analysis of identity as constituted in linguistic interaction, starting from the following definition “Identity is the social positioning of self and other” (2005, p.586). They approach identity as “a relational and socio-cultural phenomenon that emerges and circulates in local discourse contexts of interaction rather than as a stable structure located primarily in the individual psyche or in fixed social categories” (2005, p.586). Their work reflects the post-structural conceptualization of identity as fluid and emergent, performed and negotiated through interactions with others in situated contexts, facilitated and constrained by power relations (Block, 2007/2013; Norton, 1995, 2000/2013). Their framework for an in-depth multi-dimensional study of identity as constituted in interaction draws insights from theorists in several fields including sociolinguistics, linguistic anthropology, socially oriented forms of discourse analysis such as conversation analysis and linguistically-oriented social psychology (Antaki & Widdicombe, 1998; Bucholtz, 1999, 2003; Bucholtz & Hall, 2004a, 2004b; Butler, 1990; Davies & Harré, 1990; Garfinkel, 1967; Goffman, 1974, 1981; Goodwin, 1995; Ochs, 1992, 1993). The framework Bucholtz and Hall have developed includes five principles which represent the way in which different kinds of scholars approach the question of identity:

1. The emergence principle
2. The positionality principle
3. The indexicality principle
4. The relationality principle
5. The partialness principle

In this sociocultural linguistic view, identity does not precede discourse in predefined, static, broad sociological categories such as nationality, race or gender (to name but a few), but rather emerges within discourse and is achieved intersubjectively through interaction. This location of identity in discourse allows the incorporation of more identity positionings than the macro-categories mentioned above as it also includes local ethnographic positionings, as defined by the situated context (for example student and teacher identities in classroom contexts). These situated identities are performed through discursive actions, for example teachers are

generally initiators of interactions, students are respondents and teachers evaluate responses and/or offer feedback. Identity is produced at these different levels through linguistic resources which index these positionings, for example labels, implicatures, stance and even the use of specific languages and/or language varieties. Viewing the construction of identity through interaction means it cannot be viewed as an individual process but rather as an intersubjective one, which entails different kinds of relations. The relations of sameness and difference are those which tend to be focused on in studies of intercultural interactions, but there are also relations of realness and fakeness, power and disempowerment (Bucholtz & Hall, 2005, p.608). Finally, associated with this emergent view of identity as constructed through interaction is the understanding that all representations of identity are necessarily partial, and dependent on interactional, ideological and structural constraints. For instance, in any one interaction only some of our identity categories are oriented to, for example when I go to parents' evening at my children's school it is usually my identity as a parent which is oriented to by my interactants, the teachers, not for example my professional, national or political identities.

If identity is understood as discursively constructed and reconstituted every time we engage in interaction, it becomes clear how contexts and practices can both limit opportunities for language learners to engage in language use – but also how contexts and practices can be designed specifically to offer them enhanced possibilities for social interaction and positioning. As Norton and Toohey (2011) point out, poststructural observations about subjectivity are useful in theorizing about how education can lead to individual and social change. Pedagogical practices can be transformative in offering language learners more powerful positions than those they may occupy both within and outside the language classroom. Within the teacher-led language classroom learners are often relegated to the position of respondent, who answers teachers' questions and is then evaluated on the correctness of these responses (Richards, 2007). By offering different identity positionings learners can be enabled to engage in different discourses and advance beliefs, challenge, defend, explain and judge arguments. Technologies have vastly increased the range of situated contexts available to language learners for identity work, and like face to face contexts these can be constraining or enhancing. The nature of the situated contexts of interaction is thus an important component of this theoretical and methodological framework which is intended to explore identity work in virtual exchange contexts.

2.5 Identity, Investment and Language Learning

The notion of investment (Darvin & Norton, 2015; Norton, 2000/2013; Norton & Williams, 2012) is also an important construct from the identity and language learning literature which is potentially of great relevance to the field of OIE. The notion of investment recognizes that “learners often have variable desires to engage in the range of social interactions and community practices in which they are situated” (Norton, 2013, p.420). Norton draws on Bourdieu's economic metaphors and notions such as capital and its exchange value as she observes that learners “invest” in the target language in certain times and spaces because they

see it as leading to the acquisition of symbolic and material resources which will increase the “value” of their cultural “capital” – and hence their sense of themselves. Investment and identity signal the “socially and historically constructed relationship of learners to the target language and their sometimes ambivalent desire to learn and practice it” (Norton Peirce, 1995, p.9). Norton’s adoption of the economic metaphor of investment suggests that the exchange value of learners’ cultural capital is intrinsically linked to neoliberal conceptualisations of market value, in terms of employability and strategic economic possibilities (Kramsch, 2013). The frequent association of the notion of investment with the English language⁶, the language of neoliberalism (Piller & Cho, 2013), reinforces this link.

However researchers have shown that learners may invest in a language because it is the “language of the enemy” (Charalambous, 2014; Ratnawati, 2005) – certainly since 9/11 governments have invested (in financial terms) in “critical languages” as they perceive national security to be under threat (Byrnes, 2004). Individuals may invest in a language because it is a part of their heritage (Klimanova & Dembovskaya, 2013), or because they may see it as a tool to spread knowledge about their culture and beliefs to those who do not speak their language. Individuals may invest in a language because it will allow them to communicate their shared needs and goals with national and transnational communities, as in the case of Rigoberta Menchù, the Quiché indigenous leader who learnt Spanish to communicate with other indigenous communities in Guatemala and across Latin America (Menchù, 1984).

Strongly linked to the notion of investment is learners’ actual and desired membership of “imagined communities” and hence imagined identities, which draws on Anderson’s (1991) view of nation states as imagined communities. In their conceptualisation of imagined identities Pavlenko and Norton (2007) also draw on Wenger’s (1998) conceptualisation of imagination as a form of engagement with Communities of Practice, and the notion of possible selves (Markus & Nurius, 1986), which represent individuals’ conceptualisation of what they might become, what they would like to become and what they are afraid of becoming. Imagined identities can affect individuals’ learning trajectories and influence their agency, motivation, investment and resistance to the learning of English, Pavlenko and Norton (2007) argue. The English language may represent for some individuals a way to connect to a broader community – not necessarily of people in Anglophone countries, but rather English users - who share political, environmental, social or leisure interests and concerns, as for Lina Ben Mhenni, mentioned above. At the same time, as Ratnawati (2005) points out, if we consider, for example

the experiences of many Muslim countries with colonialism, the concern about losing their cultural values and identity as a result of using English, the growing realization that English has been and is being taught as a missionary language (see Pennycook & Coutand-Marin, 2003), the concern that English may displace Arabic or their native language, and more recently, the media wars that have erupted in the aftermath of 9/11

⁶ Norton developed the concept as she was doing research on immigrant ESL learners (Norton 1995) and she and other researchers usually refer to the English language when discussing investment (eg. Pavlenko & Norton, 2007; Darwin & Norton, 2015) but research on the notion of investment has also been carried out as regards other languages, such as French (Bemporad & Jeanneret, 2014).

(see TESOL Islamia, 2004; *Interview with Pennycook* by Karmani, 2003) in which Muslims have been painted in a less-than-positive light (Ratnawati, 2005, p.116)

we can understand how imagined identities might invoke resistance to the language – not only in preeminently Muslim societies.

Darvin and Norton (2015) have reviewed Norton's model of identity and investment from a more global perspective, in acknowledgement of the "demands of the new world order, spurred by technology and characterized by mobility" (p. 35). This new model occurs "at the intersection of identity, ideology and capital" and regards not only investment in (English) language, but also in digital literacies (Norton & Williams, 2012) which are seen to have expanded what is socially imaginable for learners and has extended the range of possible identities. Technological developments and increased mobility have increased the number and nature of spaces available to learners, and at the same time calls for the ability to shift between different sets of communicative norms and power dynamics in spaces where power mechanisms are less and less visible. It is important, they argue, to interrogate ideologies and examine the sociopolitical contexts of schools and communities in order to examine how power manifests itself materially in the practices of a classroom or a community, in the positioning of interlocutors and the shifting values of linguistic and cultural capital.

Several scholars have reported on how online contexts give young people the chance to invest in and construct identities which are not available to them in their formal, monolingual classrooms (Chen, 2013; Klimanova & Dembovskaya, 2013; Iskold, 2012; Lam, 2000; McBride, 2009; Pasfield-Neofitou, 2011; Sauro, 2014; Schreiber, 2015; Sharma, 2012; Sykes, Osborne & Thorne, 2008; Thorne & Black, 2011). Most of this work on online identity construction has regarded what Dervin (2013) defines as the 'public agora' whereby learners interact in pre-existing online Communities of Practice, social networks such as Facebook or similar networks such as Vkontakte (for Russian) and Mixi (for Japanese). Lam's study (2000; 2006) is one of the most-often cited studies in relation to online identities and language learning (Norton & Toohey, 2011; Kramsch, 2009a). She explores the ways in which technology provides language learners with the means to construct imagined lives by examining the computer-mediated transnational identities that immigrant youth in the USA were fashioning for themselves as multilingual, multicompetent actors. She found that these identities afforded broader opportunities for language learning than their school environment where they were stigmatized as immigrants and incompetent language users. Lam concludes that identity issues for teachers and learners are significant factors in the philosophical, pedagogical and professional domains of language teaching.

What seems to emerge from the literature on online identities for language learners is the increased opportunities for identity positionings that arise from becoming part of a group or community which has a shared interest or aim. As research into communities of practice (Wenger 1998) has found, social participation means being active participants in the practices of social communities and constructing identities, (actual or imagined) in relationship to these communities. Positionality in online groups or communities has been explored through the

Community of Inquiry framework (Garrison, Anderson & Archer, 2000; Hauck, Galley & Warnecke 2016) and more recently the Community Indicators Framework (CIF) (Galley, Conole & Panagiota, 2011). Identity is one of the four components of the CIF framework which also includes participation, cohesion and creative capability as indicators of community.

2.6 Bringing together theoretical and methodological frameworks

The theoretical and methodological framework of this study is grounded in these post-structural views of identity as social action engaged in through interaction, and builds on five key principles which regard: the **situatedness** of interaction and identity work – with particular reference to online educational (virtual exchange) contexts; the **mediation** of technology in online interactions and identity work; and then three principles drawn from the work of Bucholtz & Hall (2005), **positionality**, **indexicality** and **relationality**.

As I discuss these principles of the theoretical framework in greater depth in the following sections, I also link to the specific research questions and the methodological framework adopted, which lies at the interstices of ethnography, interaction and discourse analysis and multimodality. As Thorne, Sauro & Smith (2015) point out, much of the research carried out on learner identity in online contexts is largely qualitative, with hints at mixed methods approaches, as indeed this study does. I draw inspiration from Androutsopoulos (2008) who endorses ‘discourse-centred online ethnography’ (DCOE), that is the use of ethnography to supplement and support the linguistic analysis of interaction. In his view, “DCOE uses ethnographic insights as a backdrop to the selection, analysis and interpretation of log data, in order to illuminate relations between digital texts and their production and reception practices” (p.2), that is broadening the scope of interpretation beyond what the transcripts alone could account for (Depperman, 2000 in Androutsopoulos, 2008).

These two broad approaches – the ethnographic and the interaction-based – in their ‘pure’ forms can be seen as quite distinct from one another. Ethnographers use a wide range of data collecting instruments such as participant observation and interviews in order to provide a description of social settings and capture aspects of members’ life worlds, whilst for conversation analysts the ‘organized sequence of turns’ in which an utterance appears is sufficient as the context of recognizable social actions. As Maynard (2006) writes “in its methodologically strong version, [CA] eschews ethnographic description because it draws on resources that are external to the participants’ ongoing or real-time situated talk” (p.58). Ethnographers on the other hand, critique CA for its avoidance of field methods and its deliberate neglect of social structure. However, researchers in the fields of discourse analysis (van Dijk, 1985), linguistically-oriented anthropology (Duranti, 1997; Goodwin 1990; Gumperz, 1982) and sociology (Miller, 1994; Silverman, 1993) have been using recordings together with ethnographic methods – sometimes to supplement participant observation and interview and sometimes without prioritizing either approach (Maynard, 2006). These different approaches can be used with varying relations of affinity. Maynard (2006), for

example, regards ethnography as an ineluctable resource for analysis but uses it with limited affinity, that is to provide analytic control over the interpretive statements.

With the increased interest in online interaction and identity work, researchers have been bringing the two closer together, and exploring how ethnography can provide greater access and understanding of the contexts of interaction. I believe that given the vast range of online environments, the variety of mediating tools and the affordances and constraints that they place on interaction and identity work, it would be misleading and reductionist to rely on interaction data alone. As Susan Herring (2007), who has carried out extensive research on computer-mediated discourse, points out, there are two sets of factors which influence computer-mediated discourse: situational and mediational. Analysis of online interactions and identity work needs to take these into account, and it is with these two principles that I begin to further expand my theoretical framework.

2.6.1 The situatedness principle

Emerging arrays of online environments now constitute primary settings through which routine constructions of identity are created, and curated, through the use of textual and multimodal expression, some of which arguably involve new literacies, communicative genres, hybrid linguistic varieties, processes of group formation, and social practices
(Thorne, Sauro & Smith 2015, p.216)

The virtual space called the web has been recognised as the largest social space on earth, a new sociological and anthropological reality which presents challenges to the analyst who needs to depart from the anachronistic mode of analysis which characterises much research on social networks (Blommaert & De Fina, 2016). The range of transnational spaces of communication are so varied that they need to be studied to understand the changing contexts of language and/in social life (Herring 2007). Yet more often than not, the sites of digital language and literacy in the ecology of multilingual environments that Blommaert and Rampton (2011) have called 'linguistic superdiversity', that is the internet, are merely mentioned rather than studied in the research literature (Androutsopoulos & Juffermans, 2014).

The principle of situatedness stems from the field of ethnography, according to which "the distinction between linguistic and nonlinguistic is an artificial one since every act of language needs to be situated in wider patterns of human social behavior, and intricate connections between various aspects of this complex need to be specified" (Blommaert, 2015, p.8). In analyzing interaction in online sites, we must not ignore the contexts and purposes for which the spaces themselves were designed (educational, recreational, commercial, social, political ..) and the purposes for which they may be used by the different communities within these spaces. Online contexts of interaction are "socially constructed and historically contingent" (Williamson, 2013 p.40), they are *socially shaped* and *socially shaping*. To cite an example, Facebook was launched as a website for the University of Harvard to connect students to one another, but has since evolved and is still used as a social network, but also for commercial

ends. Furthermore, within this huge social network, communities use it for a range of purposes. Whilst there are the Facebook Community Standards, each community within Facebook will develop (within the constraints of the medium), to a greater or lesser extent, its own ways of interacting and norms of acceptability. The interactions within the space, whatever the interests of the groups, are likely to index events which occur outside the timespace of their online group, both in the individual lives of the participants but also on a more global level. The online and the offline times and spaces interact with one another.

According to Herring (2007), aspects – or facets - which should be taken into account when describing the situated contexts of online interactions include the purpose of the group (professional, educational...) and the goals of interaction; the participation structure, which includes the degrees of privacy, the membership in terms of numbers of participants, the directionality of the communication (one-to-many, many-to-many..); the characteristics of the participants and their roles in the online space.

However, what is missing from these “facets” that Herring has defined are macro-level situational factors, linked to the ideologies and the sociopolitical nature of online contexts that may also shape interactions and participant positionings within these. If we consider virtual exchanges as examples of ‘educational technology’ (Selwyn & Facer, 2013) we should consider them as a site of negotiation and struggle between different actors, which include the designers and developers of new tools and curricula, consultants and designers, funders and advocates as well as those to whom the educational projects are addressing, their families and communities. They should be explored on a ‘macro’ level of social structure of society as well as the microlevel of the individual and the learning context.

Remaining in the field of technology and education, Williamson (2013) has defined hybrid curricular programs which blend technology and pedagogic design as ‘epistechnical systems’. These systems and suggests that we should ask questions such as:

- What authority and expertise has contributed to the design of the Program?
- What politics and values and what kinds of prospective identities, actions, and forms of ‘learning’ are to be shaped and sculpted?” (Williamson, 2013, p.40).

In this study, which seeks to explore identity construction through interaction in an online educational context which has been developed by a ‘virtual exchange provider’ that has received public and private sector funding and that partners with educational institutions across the globe, I feel it is essential to first of all look at the politics embodied within it by asking the questions that Williamson raises. This will allow me to then answer the research questions related to the *situated context* of interaction which are:

RQ1 What identity positionings does the situated context offer participants?

RQ2 What factors influence these positionings?

In order to answer these questions I adopt an ethnographic approach and provide a ‘thick’ description of the context, drawing on information which is provided on the Soliya website and documentation provided to institutional partners, facilitators and students about this education programme, as well as information I have gleaned from interactions with various people associated with Soliya over the many years of collaboration with Soliya under different ‘guises’, as I will also describe in chapter 4.

In seeking to take a critical stance I look at the politics embodied in the SCP and the authorities and expertise that contributed to its design; the historical moment in which it was designed; the purported aims of the program and the prospective identities offered to participants.

2.6.2 The mediation principle

Identities are mediated through technologies in online interactions, and different media offer affordances and constraints for identity work. Mediation through technology regards modes (textual, aural and/or visual), temporalities (synchronous/asynchronous) and media (video, instant messaging, forums...)

Whilst all discourse is mediated, in electronic environments discourse, and hence identity work, takes on additional layers of mediation, with a technological layer of operations in addition to the social interactional layer. This principle challenges the notion that technology is a neutral or transparent medium for communication and identity work and sees mediation as radically transforming these and other social processes (Kern 2014, 2015). Of course, the concept of mediation has been applied by many different theorists in the field of education, cf. Vygotsky (1978) talks about learning through the mediation of cultural and social artefacts.

Taking for granted the existence of “the Internet” and ‘its’ effects on communication and indeed education is reductionist and fails to take into account the multiple forms of online mediated activity; the contexts of the creation, development, uses and transformations of technologies and their mediating effect. Kramsch and Thorne (2002) raise this very issue as they ask the extent to which the medium changes the parameters of communication and the nature of language use (see also Thorne, 2013; Blommaert, 2015). The mediating effect of technologies and the affordances they offer cannot be ignored in the analysis of online interactions (Hampel & Hauck, 2006).

The first assumption within the mediation principle is that all interaction is multimodal (see Kern, 2015, p.223), not just technology-mediated interactions. *Multimodality* “makes sensory information accessible in diverse semiotic modes and offers the opportunity to produce, comprehend and exchange information simultaneously through different channels” (Guichon & Cohen, 2016). However sometimes the additional mediating layers of technology can create dislocations for participants in interaction who need to negotiate the technological as well as linguistic and social and/or intercultural aspects of interaction (Kern, 2015).

What technologies have added are new modalities and media for communication. Different media can facilitate or favour different kinds of meaning making and identity work (Bezemer & Jewitt, 2010); they can also constrain them through the design of the tools themselves and the differential access to the means of production and reception of these meanings. An important concept within this principle is that of 'affordance' which stems from ecological theory. It refers to the relationship between properties of the environment and the active learner. An affordance is a particular property of the environment that allows for further action, in language learning, the environment to which the learner has access and in which they become engaged is "full of demands and requirements, opportunities and limitations, rejections and invitations, enablements and constraints – in short, affordances (Honer & Newson, 1982, p.34)" (van Lier, 2000, p. 253).

What was originally seen as an affordance of text-based CMC for identity work is the anonymity it allows, for visual identity markers disappear. The well known adage, which stems from the cartoon (see figure 1) by Peter Steiner 'On the Internet nobody knows you're a dog'⁷ – reflects what some saw as the liberatory power in terms of self representation and identity construction that the (perceived) anonymity of text-based communication offered.



Figure 1: *On the Internet, nobody knows you're a dog*

⁷ https://en.wikipedia.org/wiki/On_the_Internet,_nobody_knows_you%27re_a_dog

The affordances of anonymity in CMC have, in the public sphere, been overrun by the negative effects that the lack of accountability anonymity has offered for hate speech and abuse. It is not only the anonymity, but also other factors that contributed to what has been called ‘the Online Disinhibition Effect’⁸ and these include invisibility, asynchronicity and what is called ‘solipsistic introjection’, that is the fact that you can’t actually see your interactants online and thus have to guess at who they are and their intent.

Recent technology developments also affect the mediation principle. The fact, for example that audio and video features to CMC which are increasingly being used for everyday communication and also in educational contexts with multiple modes of communication being available in any one environment, and users being required to navigate and negotiate these modes through different devices and interfaces. The implications of video and aural communication for identity work are significant for anonymity disappears through video, and visual identity markers are available to interactants. The audio mode of communication introduces identity markers such as accent, which text-based communication did not have.

The emergence and phenomenal success of social networking sites have somewhat changed the dynamics and attitudes towards anonymity in online identity work because their main aim is for users to curate their identities and their personal, social and/or professional networks⁹. The importance of mediation can also be seen in the construction and negotiation of identities online, with much of the recent focusing on the affordances of social networking sites and multimodal media used for engaging in “identity work” (boyd, 2006). The aims of the social networking site, the conventions developed for communication within the network itself, and the technical affordances of the tools influence the message and the identities that are mediated through these tools, as illustrated in the image below¹⁰.

⁸ <http://www.wired.co.uk/article/online-aggression>

¹⁰ <http://uk.businessinsider.com/every-single-social-network-explained-through-donuts-2012-2?r=US&IR=T>



Figure 2: Social Media Explained

In exploring this principle I look at the affordances of the mediating tools for interaction and for identity construction in this context. The specific research question related to the *mediation* principle is:

RQ3 What are the affordances of the modes and media of communication for identity construction?

In order to answer this question, in chapter 5 I adopt a multimodal approach based on social semiotics research (Bezemer & Jewitt, 2010; Guichon & Cohen, 2016). I explore how the situated and transportable identities of the individuals within the group I study are indexed in two of the media available to them in the Soliya site: the individual blogs and the audio-video conferencing meeting rooms, and the different communication modes they offer.

2.6.3 The positionality principle

Identities encompass (a) macrolevel demographic categories; (b) local, ethnographically specific cultural positions; and (c) temporary and interactionally specific stances and participant roles. (Bucholtz & Hall, 2005, p.592)

This principle challenges the notion that identity is simply a collection of broad social categories, those macro-identity categories such as age, gender and social class, which have dominated the quantitative social science literature and early sociolinguistic work. It brings in a concern with how identity relations arise in local contexts and draws on the work of linguistic ethnographers regarding how language users orient to local identity categories and also the micro details of identity as it emerges through interactional positionings.

These different levels of identity positionings, which are not mutually exclusive, have been conceptualized by several theorists, but in this study I draw in particular on the work of Zimmerman (1998) who distinguished between transportable, situated and discourse identities. Transportable identities correspond to Bucholtz and Hall's macrolevel demographic categories as they refer to identity categories which are commonly recognizable across large groups, such as 'female', 'young person', 'Muslim'. Zimmerman's situated identities are those local, ethnographically specific cultural positions which are somehow institutionally existent, such as teachers and students, doctors and patients or, in this study facilitators and participants. Finally, discourse identities correspond to Bucholtz and Hall's (2005) interactionally specific stances and participant roles, for example questioner - respondent, speaker - listener.

These three levels of identity positionings are not unrelated, nor do they occur in isolation but rather can occur simultaneously in single interactions. Most research studies in this field have explored the correspondence between discourse and situated identities, particularly in the context of institutional contexts. According to Boden and Zimmerman (1991)

The structure of institutional talk minimally consists of the recurrent pattern of normatively oriented-to, situated identities along with the corresponding discourse identities and the conversational machinery through which the work allotted to participants assuming such identities is done. In the case of television news interviews, for example, interviewer-interviewee are the oriented-to identities which allocate (and constrain) certain discourse activities, eg. Asking questions and giving answers. (p.13)

Richards (2006), who has used Zimmerman's framework to study identities in classroom interactions, argues that most research studies on classroom interaction take the default identities of teacher and student for granted, and that these default, situated identities offer little scope for moving outside of what could be seen as the default pattern of classroom interaction: initiation – response- feedback (IRF). In the excerpts that Richards first analyses it is the teacher who takes on the discourse identity of initiator and has the authority to control the floor, ask questions, give instructions, prompt, while the students are expected to respond directly to these turns and address the teacher. The teacher is also evaluator and provider of feedback or follow-up which can take on many forms (positive evaluation or remedial action such as explicit correction, clarification requests, repetition, reformulation to name but a few).

In his study Richards then analyses interactions in which students' transportable identities are brought into play, and he argues that this offers opportunities for subverting the IRF dynamic and engaging students in a conversation where they are actively involved in the construction of shared understanding. Richards' main claim is that introducing transportable identity in the language classroom — both of teachers and students, can redress power dynamics and transform the sort of interaction that takes place in the classroom.

Many other studies have explored classroom interactions and indeed the IRF pattern has been found to predominate (cf. Hall & Walsh, 2002; Heritage, 2005; Seedhouse, 2009). In telecollaboration contexts where interaction patterns have been explored (Liddicoat & Tudini, 2013; Loizidou & Mangenot, 2016) similar findings have been made, only it is usually the 'native speaker' student who takes on the 'teacher/tutor' identity by providing feedback on the 'non-native' peer's 'errors'. A recent study by Dooly and Tudini (2016) on the other hand found that in a dyadic pair of student-teachers, the non-native peer took on the role of teacher/tutor more frequently than the native speaker, in regards to 'guiding' the online talk. Yet these pedagogic discursive practices can be seen as somewhat limiting as they are but one of the many forms of interaction an active user of a language will engage with and they can disempower learners, limiting their agency to obedience and limited participation (Train, 2006). Kitade (2012), however, found that "identity and activity are not predetermined [...] but constructed by negotiation in the group. Furthermore, the negotiation of conflicts is not overtly (verbally) stated but rather implicitly carried out through the indexed stances and actions of linguistic elements" (p.81).

It has been argued that telecollaboration 'in the wild' (Thorne, 2010) whereby language learners interact in pre-existing online communities, offers increased opportunities for identity positionings as they seek to become members of authentic, online communities of practice. These communities can be Public Internet Discussion forums (Hanna & de Nooy, 2003, 2009; Lam, 2006), fanfiction sites, virtual worlds, gaming sites and social networks (Thorne, Sauro & Smith, 2015). The increased opportunities arise from becoming part of a group or community which has a shared interest or aim, thus participants try to position themselves as 'members'.

Taking the Soliya Connect Program as one interstitial context of interaction, the main research questions of this study seek to explore how participants orient to the different levels of positioning described by Zimmerman (1998) and Bucholtz and Hall (2005). To be more precise: How do participants orient to their (and others') discourse, situated and transportable identities? What effect does this have on the interaction? How do the identities evolve as the project progresses? Do these emergent identities and positionings allow the participants to 'redress' power dynamics? This latter question refers to power dynamics in terms of expert-novice relations, for instance, and also power dynamics within the interactions which can be measured in terms of 'floor time', turn initiation, topic choice etc.

The three levels are closely intertwined but for analytical purposes I separate them at times during the analysis. The question that now arises is how can orientations to these three levels of identity positioning be explored? Within this framework it is through the principles of indexicality and relationality which will be described in the following sections.

2.6.4 The indexicality principle

Identity relations emerge in interaction through several related indexical processes, including

(a) overt mention of identity categories and labels;

(b) implicatures and presuppositions regarding one's own or others' identity position;

(c) displayed evaluative and epistemic orientations to ongoing talk, as well as interactional footings and participants' roles; and

(d) the use of linguistic structures and systems that are ideologically associated with specific personas and groups. (Bucholtz & Hall, 2005, p.594)

This principle regards the multiple levels at which subjectivity and intersubjectivity can be constituted in interaction. An index is essentially a linguistic form that depends on the interactional context for its meaning, such as the first person pronoun 'I', 'the', 'here' ... and temporal expressions such as 'now' (often referred to as deictic words in semantics). However indexicality also regards the linking of linguistic forms and social meanings and the ideological structures on which identity formation is often based, and is far less clear-cut than semantic indexicality, as the very word implicature implies.

Social category labels (such as age, gender, ethnicity) have been used in the study of identity primarily by NON linguistic researchers, but also linguistic researchers. Table 1 below summarises the categories which key volumes on language and identity have focused. Taken-for-granted categories of identity (some of which can be described in a single word such as gender, class, nationality – and others of which are more complex to define) are seen to reflect structural conditions and established social practices. These identity categories can be used (and abused) to position people, to empower and/or disempower them. From a poststructuralist view, established identity categories can be made relevant but also ignored through interaction, they can be challenged and negotiated.

Table 1: Identity categories in studies of identity

Norton 2000/2013	Pavlenko and Blackledge 2004	Block 2007/2014
Ethnicity	Ethnicity and nationality	Race and ethnicity
Class	Gender	National identity
Gender	Race	Migrant identity
Language and communicative competence	Class and Social status	Gender
	Able bodiedness	Social class
	Sexuality	Language (Second/foreign)
	Religious affiliation	
	Linguistic competence and ability to claim a 'voice'	

Socio-cultural linguistic researchers, including those mentioned above, but also those more focused on the study of interaction have offered more systematic methodologies for

understanding labelling and categorisation as social action. The work of Harvey Sacks (1992) on membership categorization in conversation, and its development in the two related but distinct ethnomethodological approaches of Conversation Analysis (CA) and Membership Categorization Analysis (MCA) (Stokoe, 2012), regard categories and labels both through their overt mention but also the assumed behaviour and attributes of category members.

In this study I explore indexicality through the use of overt categories to index transportable and situated identities that interactants make relevant in this context and for what purposes (for example the phrase 'As a Palestinian I can tell you ...' makes use of the overt category, Palestinian, to index the speaker's transportable identity and to authenticate the information she subsequently provides). I also explore the implicatures and presuppositions that participants make in their interactions (for example the question 'Jack, what is the purpose of Hilary Clinton's visit to Cairo?' is implicitly indexing Jack's American identity for it is based on the presupposition that as an American, the addressee Jack will have an understanding of Hilary Clinton's political agenda)

Bucholtz and Hall (2004) draw on the work of Du Bois (2007), who interprets stance as both a subjective and intersubjective phenomenon and characterises it as social action. In this view a subject takes a stance by evaluating something, positioning themselves and others, and aligning – or disaligning – with other subjects. Positioning oneself is thus a component of taking a stance. Looking at stance thus reveals how interactants position themselves and others ('I evaluate something, and thereby position myself, and align [or disalign] with you' (Du Bois, 2007, p.163) in Bucholtz & Hall 2004, p. 22), as particular types of people.

Many public online discussion forums, particularly those where issues that are closely intertwined with identity (such as migration) are characterized by adversarial positionings and 'flaming' with polarized discussions and comments removed by moderators. On the other hand in online intercultural exchange there has been a strong influence of the notions of 'sociocultural competence' and an emphasis on alignment with the other, to the point of dissimulating one's own point of view (Savignon & Sysoyev, 2002). As discussed in chapter 1, there is a tension between fear of 'failed communication' due to misunderstandings which lead to the preliminary termination of communication between peers, and 'missed communication' (Ware, 2005), that is missed opportunities for deeper engagement with one another due to superficial communication.

In this study I pay attention to evaluative and epistemic orientations as they are essential to the understanding of investment and engagement in interaction. The expression of multiple points of view, but also the contradiction and challenging of these views can lead to the creation of new knowledge and can index the development of a cohesive and creative community (Hauck, Galley & Warnecke, 2016). I focus in particular on what are traditionally considered to be negative evaluative orientations in the online intercultural exchange literature, such as non-alignment and challenging other interactants'.

According to Bucholtz and Hall entire linguistic systems such as languages and dialects as well as particular linguistic forms can be indexically tied to identity categories. They cite the issue of language choice, which has been studied in the field of language and globalization, and is perhaps one of the most explored constructs in studies in the field of language and identity (Higgins, 2009; Lee & Norton, 2009; Pavlenko & Blackledge, 2004).

In the project under study, interaction is predominantly English, which could be considered the 'lingua franca' of the context since it is the language which all group members share a knowledge of. Within this group there are what would be classified as 'native speakers' (NS) of English and 'non-native speakers' (NNS) if we were to use the categories adopted in the mainstream literature on foreign language teaching and also in the telecollaboration and OIE literature (Train, 2006; Kinginger, 2016), and the NS variety is indexically tied to 'prestige' identity categories, and NNS varieties to less prestigious categories – even by 'NNS' themselves, in what has been defined as “linguistically schizophrenic” attitudes (Jenkins, 2007, p.14).

The SCP, which is the context of this study, was not developed in the field of foreign language study but rather in the areas of media studies and conflict resolution, hence it is not framed around the categories of 'native speaker' and 'non-native speaker', though it is based on the (also questionable and hegemonic) assumption that all speakers will interact in English. In relation to language, in this study I seek to explore whether participants and facilitators in the Connect Program nonetheless index 'native speaker', 'language learner' or 'non-native speaker' identities and if so, what effect this has on the interaction. I also explore whether a shared vocabulary emerges and a way of interacting that indexes the identity of the group (Galley, Conole & Panagiota, 2011).

2.6.5 The relationality principle

Identities are intersubjectively constructed through several, often overlapping, complementary relations, including similarity/difference, genuineness/artifice and authority/delegitimacy (Bucholtz & Hall, 2005, p.598).

This principle emphasises that “identities are never autonomous or independent but always acquire social meaning in relation to other available identity positions and other social actors” (Bucholtz & Hall, 2005, p.598). This relational foundation of identity as opposed to the conception of identity as an inherently individual, psychological trait is what Bucholtz and Hall see as being at the heart of their model. Hanna and de Nooy (2009) highlight the relevance of this principle in their study of online discussion forums as they write

forum discussion [...] is not a game of solitaire where one's strategies can be adopted without reference to other players but rather a game where self-positioning also depends on that of the other participants in the debate (2009, p.154).

The dimensions of this principle of relationality call into question the widespread oversimplification of identity relations as revolving around only sameness and difference. Bucholtz and Hall have added other dimensions which relate to realness and fakeness, power

and disempowerment. These different dimensions, they argue, typically work in conjunction with one another.

Adequation refers to the foregrounding of similarities and the downplaying of social differences which might undermine or support identity work. Distinction on the other hand refers to the suppression of similarities and allows for the construction of difference. If I say 'Oh yes, I am religious too' to somebody who has told me they go the mosque every day, I am engaging in adequation, highlighting my similarity with that person, though I do not belong to the same religion. If on the other hand I say 'I am a Catholic and have never been into a mosque', I emphasise distinction and highlight difference. Clearly neither is right or wrong in itself, there are occasions on which it may be important to focus on difference, and others in which adequation is preferred, depending very much on the contingencies of the situation. It is important to be aware, however, that reducing differences to similarities has been used to dominate or silence others.

Authentication and denaturalisation are the terms used for claims made by interactants to realness and artifice. Authentication regards how identities are discursively verified, and how the language users and the types of language they use counts as 'genuine' for a given purpose. Authentication occurs when fellow members of a Community of Practice accept the symbolic behavior of an individual as appropriate and 'real' and this is expressed through participants' orienting to one another. In her study of keypal interactions Klimanova (PhD) found that expression of genuine interest in various aspects of Russian language and culture was considered a form of self-proclaimed peripheral belonging to a Russian speakers' community. Self-identification as deficient speakers of Russian, which solidified their Russian learner identities, allowed novices to save face and mitigate their linguistic deficiencies and cultural faux-pas and be accepted by their interactants. Denaturalisation on the other hand, regards the claims made to artifice, how assumptions regarding seamlessness of identity can be disrupted. Through denaturalisation, claims about inherent rightness of identities are subverted and attention is called to the fragmentation or problematicity of identity. In Hanna and de Nooy's (2009) study of discussion forums and sites specifically established for language learning (such as those of the BBC) they found that these sites set up default identities of language learners and teachers which replicate the default positions of the classroom context. These positions determined the topics and mode of discourse according to a small number of well-rehearsed patterns, but offer little scope for deep discussion on topics other than the learners themselves. One participant reported in their study attempted to denaturalize this learner identity which was ascribed to participants and to start a discussion on student protests, but the other participants on the forum oriented only to the language (ie errors) of her posts (which, the authors write, was well up to the task) rather than engage with the topic proposed (2009, p.141) and thus did not authenticate her assumed identity.

The final pair of identity relations takes into consideration structural and institutional aspects of identity, and are enacted through the situated identities. First of all we have authoritisation which is the "affirmation or imposition of an identity through structures of institutionalised

power and ideology, whether local or translocal” (Bucholtz & Hall, 2005, p.603). Its counterpart, illegitimisation regards the ways in which these same power structures dismiss, censor or ignore identities.

These latter pairs of relations can also be linked, I would argue, to the concept of Communities of Practice (CoP) which emerged in some of the research carried out on identity and language learning for it shares the assumption that learning is situated in the context of our lived experience and is a fundamentally social phenomenon. Agency is intersubjective, that is, it is not only the result of individual action, but distributed among several social actors. The CoP framework, and others which regard communities thus offer potential in understanding the notion of distributed agency and joint activity or co-construction. As Norton and Toohey (2002) write

a shift from seeing learners as individual language producers to seeing them as members of social and historical collectivities, moves observers toward examining the conditions for learning, for appropriation of practices, in any particular community (p.119).

If we conceive of these communities as aggregates of people who come together to engage with the practices of their communities, in which there are ways of doing things and ways of talking, it is the community that offers authentication and denaturalisation, authorisation and illegitimisation of participants’ identities.

In Lave and Wenger’s conceptualisation, communities of practice (CoPs) are not just any groups of individuals but have rules of entry. Individuals gain entry to a CoP by means of “legitimate peripheral participation” which is achieved via exposure to “mutual engagement with other members, to their actions and their negotiation of the enterprise, and to their repertoire in use” (Wenger, 1998: 101). This conceptualization may be useful for already established communities that novices enter, as in Hanna and de Nooy’s study (2009), but is slightly less so for new groups that are established online. A more recent framework has been developed for the analysis of the emergence of online communities which includes identity as a category, and that is the Community Indicators Framework (Galley, Hauck & Warnecke, 2016). Within this framework establishing limits, boundaries, purposes and expectations is a component of the group identity, as are shared vocabulary, group self-awareness and identification of existing knowledge and experience patterns.

In the context of this study it is Soliya (the broad Soliya community/network) which constitutes the community of practice that participants gain entry through interaction with fellow ‘novice’ participants supported by facilitators who are the ‘experts’ in the Soliya ways of doing dialogue. By exploring how participants engage in adequation and distinction, authentication and denaturalization, authorisation and illegitimisation I seek to acquire a greater understanding of how they orient to their discourse, situated and transportable identities and also of how a group identity emerges and develops through online interaction.

The last research questions regard the principles of *positionality*, *indexicality* and *relationality* in particular:

RQ4: How do facilitators and participants orient to their discourse, situated and transportable identities

RQ5 How does this influence interaction?

RQ6 How do these identities evolve as the project progresses?

RQ7 Do these emergent identities and positionings allow the participants to 'redress' power dynamics?

I address these questions in chapters 6, 7 and 8, and my approach is still multimodal but more in line with social linguistic traditions (Bezemer & Jewitt, 2010, p.3) as the units of analysis are individual turns of spoken interaction and interaction sequences that are framed by linguistic markers. The methodological approach draws on the traditions of conversation analysis, Membership Categorization Analysis and Identities in Talk (Antaki & Widdicombe, 1998) as I look at how participants index identity categories either explicitly by naming them or implicitly by orienting to them and making them relevant in the interaction. In chapter 6 I draw in particular on the work of Zimmerman (1998) and Boden and Zimmerman (1991) as I identify discourse identities which are indexed through the repeated use of particular discourse functions. As will be seen in the analysis, I first identify and code discourse functions, group them and establish discourse identities. I then explore how the situated identities of participant, facilitator (and group/community member) are indexed by their discourse identities.

I use quantitative data from NVivo (such as number of turns and turn types) to support the selection of data for qualitative analysis of the interactions of the dialogue group (Dooly, unpublished doctoral thesis). The frequency of certain functions indexes their salience and helps to identify the discourse identities which are more strongly associated with situated identities of facilitators and participants. I also explore how these discourse and situated identities impact interaction by analyzing the patterns of interaction, drawing on research on patterns of classroom discourse (eg. Richards, 2006). I then adopt a similar approach to explore the impact of transportable identities that participants index on these interactions.

2.7 Moving on to the next chapters

The rich possibilities of socio-cultural linguistics are most fully realised when multiple dimensions of identity are considered in a single analysis or when complementary analyses are brought together (Bucholtz & Hall, 2005). Attempting an analysis which brings together these many principles and approaches is perhaps feasible only in an extended project such as a PhD which I have the privilege to attempt.

In this study I have broken down the study of identity according to this framework into several different research questions, each of which focuses on one or more of these principles. Before going on to these research questions and my findings I reconstruct and describe the methods

adopted in this study in the following chapter 3. I then address my first research questions regarding situatedness in chapter 4: What situated and transportable identity positionings does the context of Soliya offer? What prospective identities, actions and forms of learning are to be shaped and sculpted through the project?

The second group of research questions regard the mediational principle and are addressed in chapter 5 as I ask: How does the design of the online space(s) influence identity construction? What are the affordances of the technologies available for identity work? This entails looking at how the participants engage with these as they do identity work. The positionality principle is most fully addressed in chapters 6, 7 and 8, as I explore how participants orient to situated and transportable identities through the principles of indexicality and relationality. In the final chapter I draw together the findings and discuss how this study is relevant to the inclusion of identity in the design of educational projects for the study of foreign language in higher education settings.

3 CHAPTER 3: Methodology

3.1 Outline of chapter

The assumption that identities are emergent and fluid, socially constructed through interaction is embodied in the theoretical framework I have described in the previous chapter. In attempting to study identity on the macro and micro levels as outlined in this framework, and to take into consideration the situatedness of the interactions and the mediating role of technologies, it has been necessary for me to draw on both ethnographic traditions and interaction-based theories. Whilst this increases the complexity of this study it is a necessary step in order to acknowledge the ‘messiness’ of the data (Norton, 2000/2013) and to do it justice in the analysis.

In this chapter I first of all explain my situated identities in relation to the context of this study, as this is in line with the ethnographic tradition. I then reconstruct the different phases of the research and how I sought to answer the different research questions. Much of this chapter is dedicated to the complex process of creating a working transcript of the multimodal interactions for I see transcription as an important phase of the analysis itself (Mondada, 2007). The complexity and richness of the recordings and the limited research on this new area led me to grapple with several issues, many of which I raise in this chapter. I then reconstruct my coding and analysis of the interaction data in order to explore how participants oriented to discourse, situated and transportable identities, and how this influenced the patterns of interaction in the online sessions.

3.2 An ethnographic, interaction-based approach

This study lies within the ethnographic tradition in that it is a qualitative study which seeks to provide a detailed, in-depth description (a “thick description”, Geertz, 1973) of a sociocultural context and the interactions that take place within it. Ethnographic understanding is acquired through close exploration of different sources of data, and also through participant observation and long-term engagement in the ‘field’, that is the setting studied (Hoey, 2014).

The context of this study is an online community with which I have engaged for over 8 years in various guises (described in the following section). What I seek to represent is the *emic* perspective, the ‘insider’s point of view’ with categories and meanings emerging from the data and my understanding of the context rather than from a pre-existing, outside model.

This insider knowledge and understanding of the context which I have acquired over the years allows for an ethnographic approach, yet at the same time I sought to take a distance from the context and approach it with a critical lens in order to explore the power relations that are constituted within this site. As in all situated contexts, there are structural affordances both within and outside the site which influence the identity work that takes place within it. There

is thus a duality in this study (which indeed characterizes all ethnographic work) for whilst I have been a participant in the context which I study, I also try to 'detach' myself from it and take on the stance of the observer.

Hoey writes:

Given that so much of ethnographic fieldwork depends on the researcher's own experience and perspective—i.e., the "I" must be acknowledged—it really does matter where you as that researcher "stand" relative to the process of your own fieldwork and ultimately to the subject of your study. That means not only whether or not you might consider yourself an "insider" or an "outsider" to a group that may be your focus but also the attitudes and/or preconceptions that you bring to that study. (2014: 4)

I will start this chapter by outlining my positionings and identities as regards the context of this study. I first heard about the Soliya Connect Program when reading an academic paper about telecollaboration by Julie Belz (2003). I looked for the website, and read more about the Connect Program which seemed like the ideal telecollaboration project to offer students in the department where I teach at the University of Padova, the Department of Political Science, Law and International studies. I therefore wrote to Soliya asking whether and how I could have students participate. I received a positive response, inviting me to have a small group of students participate in the program and subsequently signed up on the Soliya website as a *professor* and enrolled 8 students as participants. I asked these students to write reflective diaries in the form of blogs about their experience of Soliya, which I regularly read, and had seminars every 2-3 weeks with the students to discuss their experience and progress. I was so impressed by what I heard from the students and read in the diaries that I too wanted to experience the Connect Program. In response to my request to participate in the following round of Soliya, I was invited to enrol in the facilitator training programme (for the exchange itself is generally limited to students) through which I could learn more and possibly progress to facilitating a group.

I thus entered the Soliya Connect Program with a new 'hat', that of *facilitator trainee*, and completed the 8-week online facilitation training. Soon after I was offered my first *co-facilitator* assignment with a dialogue group. I facilitated two groups for Soliya in 2011 and then 2012, and data from one of these experiences provided me with data for this thesis. At the time of facilitating, however, I was not planning to do a PhD so I did not approach the facilitation with an ethnographer's eye. Due to time commitments I was not able to continue with facilitation, but was offered the opportunity to become a Soliya *coach*. Soliya coaches serve a dual function, on the one hand they are there to offer support and advice to the facilitators, particularly to the novice facilitators, but they also serve as a form of quality control. They report to co-ordinators on the progress of the facilitators and indicate any areas of concern. This new identity has led me to a greater understanding of the SCP, on the macrolevel, the interactions of different groups and the impact of facilitators on the group interactions.

These situated identities of mine within the Soliya Connect Program (SCP) are illustrated below in Figure 3: Progression of my situated identities in relation to Soliya. The different identities are not mutually exclusive, however. I have continued to be a Soliya professor while I trained and became a facilitator and coach, and at the time of writing I have my eleventh cohort of students participating in the Connect program. The experience as facilitator and coach has supported me in the role, and has also provided me with data to continue my telecollaboration research, with Soliya’s permission to use the data.

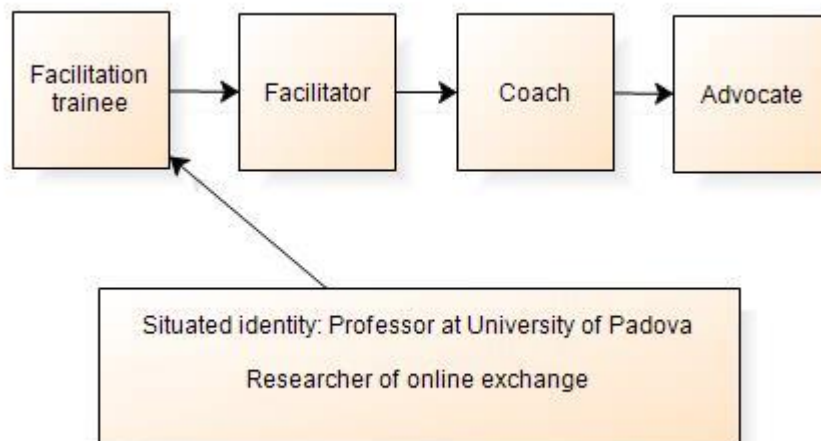


Figure 3: Progression of my situated identities in relation to Soliya

Through these various roles, and also due to my research interest in telecollaboration, I have had contact with many members of Soliya staff and have engaged considerably with the “Soliya Community”. Soliya staff have organized events such as webinars with members of the board and Soliya alumni. Through these activities and Soliya’s interest in developing their network and working in Europe, I became further engaged in Soliya’s advocacy work. Soliya joined forces with other American virtual exchange providers (Global Nomads Group, iEARN) in the Virtual Exchange Coalition¹¹ and concentrated their activities on gaining further recognition for the field of Virtual Exchange in general. I have also become involved in this activity to a certain degree, and was invited to meetings of the coalition with various members of the European Commission’s External Agency and also the Education and Culture DG. My identity in this context was that of a European academic with experience of and research carried out on virtual exchange.

In the paragraphs above I have outlined the reasons that led me to Soliya, and also my different experiences. This is because in ethnographic studies it is essential for the researcher to state ‘where they are coming from’, as however hard one might try, the subjectivities of the researcher influence the studies they carry out. My insider status has given me the opportunity of getting to know the context of my study from a diversity of perspectives. My role as a facilitator also gave me access to the dataset I have to study, and my longer term collaboration with Soliya allowed them to trust me with the data for research.

¹¹ <http://virtualexchangecoalition.org>

3.3 Data gathering and selection

Different types of data were collected to address the research questions of this study. These data sources are summarised in Table 3 below, and further information as regards how the data were obtained and analysed will be offered below.

Table 2: Research questions and data sources

RESEARCH QUESTIONS	DATA SOURCES	Chapter
RQ1 What identity positionings does the situated context offer participants? RQ2 What factors influence these positionings?	Soliya website (www.soliya.net) and related links, Soliya Online Curriculum (2010).	4
RQ3 What are the affordances of the modes and media of communication for identity construction?	Blogs on closed Soliya Community Area; Text transcript of sessions 1, 2, 3, 5 and 7 Video recordings of sessions 1, 3 and 7;	5
RQ4: How do facilitators and participants orient to their discourse, situated and transportable identities RQ5 How does this influence interaction? RQ6 How do these identities evolve as the project progresses? RQ7 Do these emergent identities and positionings allow the participants to 'redress' power dynamics?	Video recordings and renderings into transcript of sessions 1, 3 and 7	6, 7, 8

The Soliya website data which was used for the analysis of research questions 1 and 2 was (and still is) publicly available online. The html files were, however, downloaded by the researcher in 2012. For the analysis of the blogs, screenshots were made of all the participants' blog pages inside the private Soliya space. Access to other data from Soliya – namely the Online Curriculum document, participant blogs, session outlines prepared by the facilitators and email exchanges, text transcripts and video recordings was possible through the researcher's active participation in the Soliya Connect Program through facilitation training (8 weeks carried out in 2010) and subsequent activity as facilitator. The dialogue group whose interaction is object of this study 'met' in Soliya's 'main meeting room' once a week for a 2-hour video-conference over a period of 7 weeks, and it is from these sessions that the interaction data was drawn.

Soliya makes recordings of some of the Soliya sessions for reasons of quality control, to make them available to the facilitators for self-observation and professional development as at least one of the sessions is watched by a 'facilitator coach' who gives the facilitators detailed feedback

on their performance on the session she watches. The recordings of some of this group's sessions were made available to the researcher shortly after she facilitated the sessions so that she could monitor her own performance. Soliya obtains permission from the participants to make these recordings when they enroll for the programme online. Subsequently the researcher requested that she be able to use the recordings for this research study and Soliya granted permission.

The recording captures the screen of the Soliya interface and is a relatively faithful reproduction of all participants' viewpoint of the situated context of Soliya as the participants' experience it during the dialogue. This recording process is hardly intrusive at all since there is no visible recording device to remind them that they are being recorded. Of course, this does not imply that they do not take into consideration the fact that they are being recorded when they intervene in discussion, thus to some extent, Labov's 'observer's paradox' may apply: "The aim of linguistic research in the community must be to find out how people talk when they are not being systematically observed; yet we can only obtain this data by systematic observation" (Labov, 1972, p.209).

There are some further limitations in this recording set-up. The recording used in this study contains only interactions on the main Soliya interface, there is no record of the private text chats participants may have engaged in with other participants during the sessions. The recordings also do not include the other 'windows' which participants may have had open on their computers and could have been accessing whilst they were connected to their computers during the session. Nor does the recording comprise the 'local' contexts of each participants, other than what can be seen and heard through the webcams and microphones. Depending on the aims of the research study these limitations may or may not be important. The purpose of the current research study was **not** to explore what participants are doing at their computers or in their local spaces whilst taking part in Soliya, but rather analyzing the principal group interaction.

The data available came from 5 sessions, 1, 2, 3, 5 and 7, all of which were recorded by Soliya. For analysis of the text chat data I used all 5 of these sessions. For analysis of the multimodal interaction I selected three of the five dialogue sessions available after watching all of the sessions and a preliminary analysis of the text chat data. I decided to limit the amount of data so that I could focus more on depth than on quantity of interaction data, and I wanted to transcribe and use the full sessions as an initial unit of analysis. The sessions I selected were the first, the third, and the final session. The first session was chosen as it was key for looking at the emergence of identities in the online space. It was the first time participants saw and interacted with one another, and all were present. The third session was selected because of the intensity of the interaction on a "controversial issue" and the variety of discourse identities that participants oriented to in the session. The closing session was important for analysis of identity as it offered the opportunity to compare interaction patterns at the end of the 'process' with earlier patterns. It also included further discussion on the controversial topic discussed in session 3, the Palestine-Israel situation. Furthermore, the final session was deemed

fundamental for this study of identity as it was where participants' imagined identities were made relevant.

3.4 Phases of analysis

There were three main phases in the analysis of the data as illustrated below (Figure 4) Figure 4: Phases of analysis. My analysis started with the public website of Soliya (see chapter 4) and the documentation regarding the organization which is available on the site (www.soliya.net). In order to answer the question regarding the available positionings offered by the context, it was necessary to look for the identity categories that were explicitly and implicitly indexed on the site through text and images. In order to understand the factors influencing these positionings, that is why are these particular identity positionings indexed, I explored the intentions of the program developers as expressed through the project aims, and also of the funders, promoters and partners of this online educational project.

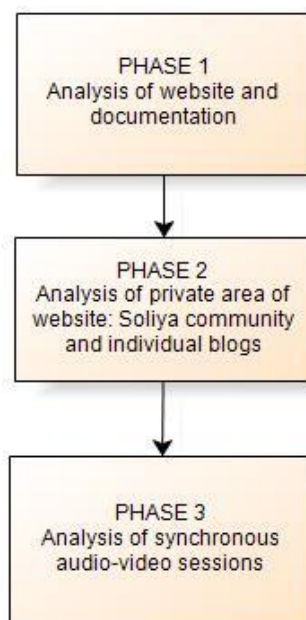


Figure 4: Phases of analysis

The second phase of analysis consisted in exploring the asynchronous blogs of the individual group members in the members' only Soliya Community Area. All participants in the program, facilitators, and alumni have access to this area with a password, and each member has an individual blog where they are asked to upload a photo and answer some questions when they first register on the site. As the blogs were static and consisted of text and images I followed a similar procedure as in the previous phase, coding the identity categories which were explicitly and implicitly indexed through the text and images. Since the data was limited, this was done manually.

These two phases of analysis were relatively straightforward due to the static nature of the data. It is the synchronous multimodal sessions which comprised the most complex data both

in terms of representation through transcription and also coding. In the section that follows I will describe the phases of analysis of the synchronous multimodal data.

As can be seen in Figure 5: The SCP meeting room interface Figure 5, the meeting room allows for communication in a range of modalities (spoken, visual and written). This, combined with the fact that there are up to twelve participants, and thus twelve webcam images in the dialogue sessions make this a highly complex context for communication where participants have to negotiate the technology as well as language and meaning. As Messina Dahlberg and Bagga-Gupta observe, these kinds of spaces afford several conversational floors at the same time, and these “are neither exclusive nor additive, but rather multiplicative since they build upon one another” (2014, p.6). This additional layer of complexity that the mediation of technology adds to the communication inevitably has repercussions for the transcribers and researchers, not least of which is deciding where to focus the analysis.

An initial approach to the interaction data from a Conversation Analysis (CA) perspective quickly revealed that there were multimodal features of the interaction due to the mediating effect of the technologies that could not be fully accounted for in a CA approach, for example turn-taking mechanisms and sequentiality across modes (Gibson, 2014), not to mention the length and meaning of silence (seconds and even minutes as opposed to fractions of seconds). Herring’s work (2007) on computer-mediated discourse and research in the field of multimodality in social semiotics as well as Bezemer and Jewitt’s (2010) outline for approaching multimodal data based on social linguistic traditions proved more fruitful. In a social semiotics approach modes are defined as ‘organized sets of semiotic resources’ used for meaning making. The more a set of resources has been used within a community, the more fully and finely articulated it becomes as a commonly recognizable meaning-making resource (Bezemer & Jewitt, 2010; Guichon & Cohen, 2016).

In terms of methodology, these complex environments lend themselves to the creation of transcripts of the different communication modes, though whether this is desirable or not will depend on the research question(s), the methodological approach adopted and the research process. Baldry and Thibault write, “the separation of different resources into different modalities is an analytic abstraction. Different resources are analytically, but not constitutively, separable in actual texts” (2006, p.18). Multimodal texts are composite products of the combined effect of multiple resources and the different semiotic modalities co-contextualise each other in ways that we cannot predict by viewing the semiotic resources as separate. This is what Lemke (1998) called the multiplying effect.



Figure 5: The SCP meeting room interface

I first of all privileged ‘mode’ as an organizing principle of identity representation in exploring the affordances of the media available in this online context for identity construction. The word ‘mode’ is used to refer to many different aspects of communication, for example language as mode, as opposed to the visual mode, speech and writing as modes, but also gaze and gesture (Jewitt, 2009; Kress, 2010; Bezemer & Jewitt, 2010). The key characteristic of mode within a theory of multimodality is that a mode is a communication channel or a set of semiotic resources that is culturally recognized. In this study the modes analysed are textual (through synchronous, multi-participant one-way text chat), aural (through the audio) and visual (through the webcams).

The Soliya dialogue sessions take place primarily through the aural mode, and all participants are encouraged to speak. Yet the way participants use text chat in multimodal communicative contexts can be of significance and can be an important part of their identity construction. Lamy (2012), for instance, found that in multimodal contexts participants can specialize particular conversational aims to different spaces on the screen or choice of mode, and that the different modes used can thus reflect different images of the same person. In her study, a content analysis of a multimodal conversation showed that one participant’s input through the spoken channel was mainly asking for others’ opinions, whilst all text-chat inputs were language accuracy checks, leading her to hypothesise that face-saving issues were involved as regards self-representation, with the participant giving an image of himself as confident English speaker in the audio channel, whilst using the text chat for more face-threatening activities such as asking for help with English forms. Other participants in this same study were found to be using the text-chat to run a conversation in parallel with the main, tutor-led conversation that was

proceeding in the audio channel. In her 2004 study of eTandem partners, Sauro found that the 'weaker' participant managed to get a foothold in conversation through strategic use of text chat (Sauro, 2004).

The central position of the text chat box in the design of the Soliya platform's interface reflects its central role and its significance in supporting understanding. In the sessions analysed, the text chat can be considered a partial transcript of the written communication taking place on the platform since one of the roles of the facilitators is to type a summary of what is being said in order to support participants' understanding and to provide support when poor connections and language issues make oral comprehension difficult (this is further discussed in chapter 5). Clearly the facilitators are not able to summarise every moment of the conversation. Nonetheless it offers the most permanent record of the sessions for all the participants, it is not transient like the audio/video communication since throughout the session, the text chat evolves and remains as a visual record of what is said. It is a resource the participants can refer back to during the session and also after the session if the participants save it (copy and paste from the text chat window into a word document). For these reasons I decided that the text chat modality would be the starting point of my analysis. After which I would transcribe the audio and video data.

An example of the text chat being used for transcription can be seen in the excerpt below (Excerpt 1) from the first of seven sessions. Jessica, the facilitator, is offering a live transcription of what Brendan and Kate are saying and types their names to indicate that she is transcribing (lines 150, 152, 153, 156, 161) their talk. Jessica does not type the name of the speaker on every line but we can infer at times that it is still a transcription, for example in lines 157-160. At other times it may be less clear whether the text is a transcription, as in lines 154-155 where without accessing the recording we cannot assume that she is typing Brendan's words, as she could be asking clarification questions herself. The text also inevitably has typing mistakes, abbreviated words and lack of spaces.

Excerpt 1: Session 1, text chat, lines 150-161

150.	Jessica: Brendan: Are you directly affected by events?
151.	Jessica: ON a daily basis?
152.	Jessica: Kate - what's going on inME right now?
153.	Jessica: Brendan: Are your basic needs being affected?
154.	Jessica: Social ties with relatives, friends inthe street?
155.	Jessica: How's your daily life affected by tehe events
156.	Jessica: Kate: Qatar is one of the last countries which is not affected
157.	Jessica: by what is going on
158.	Jessica: Today going home from school was on high security
159.	Jessica: Usu the police here don't carry guns
160.	Jessica: but today they had guns
161.	Jessica: Kate: they're making the country more secure

However the written text chat is not only a partial transcription of the spoken dialogue; it is a semiotic mode in itself, available and indeed used by all of the participants for various purposes in the interaction.

In the extract below (Excerpt 2), which contains lines 255-272 from session 1, we can see that the participants are using the text chat as a mode of communication in itself. Without also accessing the audio-video recording, however, it is not clear whether this written chat is a multiplication of or support to the oral channel, or whether it is an alternative thread. Negretti (1999) observed in her study of webchat that adjacent pairs are often temporally intermingled and sequences overlap because responses are sometimes delayed hence it can be difficult to determine sequentiality. If we add the audio-video mode, analysis is even more complex since sequentiality can cross modes and spaces, allowing hybrid, translingual and transmodal forms of communication to emerge (Messina Dahlberg & Bagga-Gupta, 2014).

Excerpt 2: Session 1, text chat, lines 255-268

-
255. Alef: we have Hilary Clinton coming7
256. Alef: tomorrow to Tunisia
257. Alef: to meet Tunisian youth and officials
258. Alef: I'll be there in the meeting
259. Thamena: Oh really?
260. Mohammed: the meeting is about what?
261. Fadela: do u think that her visit will help?
262. Alef: Muhammed: I heard that no one in Egypt *accepted to meet her?
263. Ranà: thats right alef
264. Ranà: :)
265. Mohammed: perhaps because its our problem
266. Mohammed: and we want to solve it ourselves
267. Mohammed: we need no help
268. Alef: JACK: what's the purpose of Clinton's visit to Tunisia and Egypt, now, in your opinion?
-

The text chat includes only the name of the person typing, which is the name registered by the participant when they signed up for Soliya, and the text they write. The text chat does not have a timestamp for each line of text as, for example, in Skype text. The type of text chat offered on this platform has been described in the CMC literature as 'quasi-synchronous' (Garcia & Jacobs, 1999) or 1-way (Herring, 2007) for rather than appearing keystroke by keystroke as through some text tools, or word by word as in spoken interaction, the interaction unfolds message by message, that is when the typist hits the return key. Furthermore, in this type of text chat there is no indication that somebody is typing until the text appears.

These details may appear trivial and unimportant but their mediating effect has a strong impact on the unfolding interaction. For instance if I know that somebody is typing (as for example

when using Whatsapp), I may wait for them to finish their 'turn' before I begin to type myself. Furthermore the analysis of text chat from a multimodal platform without a timestamp can be quite difficult to understand in terms of sequentiality, for by analyzing the text transcript alone it is not always possible to determine whether what is written in a line of text chat is a response to the line above it, or whether it is a response to something which has been said through the audio/video channel. This can only be ascertained when looking at multimodal data, including the complete interaction as seen through the screen recording.

In the section below, I explain how I created a working transcript of the interaction which occurred across all the modes: that is textual, spoken and visual. Since the data was highly complex and given the relative novelty of multimodal online communication there are as yet no established procedures for transcribing this type of data. I have therefore dedicated a considerable part of this chapter to a description of the process of creating a working transcript, also because I see transcription as an important part of the analytical process itself.

3.5 Creating a working transcript of multimodal interaction

A working transcript of the multimodal data which brought together the text chat with the audio/video data from the recordings of the video sessions was created in order to offer further insights into the interactions taking place and to allow for the selection of extracts for more in-depth analysis. The process for creating the working transcript involved several steps.

First, the recordings of the audio/video interaction were viewed several times and were subdivided into more manageable sections for transcription and analysis using NVivo. Each section is from 10-18 minutes long and the starting and ending points were established according to the interaction taking place, as each section starts with an initiation turn (eg. question, setting up an activity). The first session, for instance, was split into 11 sections, and each section was given a title and summary, and the participants present in each section were noted (see Appendix 1 for tables summarizing all 3 sessions).

For each section, I made a rough transcription of the oral interaction taking place. In NVivo the transcription appears in a tabular format and the default columns which appear are Timespan and Content. It is possible to add additional columns such as speaker (which can be coded automatically) which I did, and I also added a column called 'notes' in which I made observations regarding the visual mode, such as gestures and other aspects of the video screens which particularly stuck out as aspects worthy of further analysis. Each row of the transcript consisted of a 'speaker turn' or a 'silent' turn.

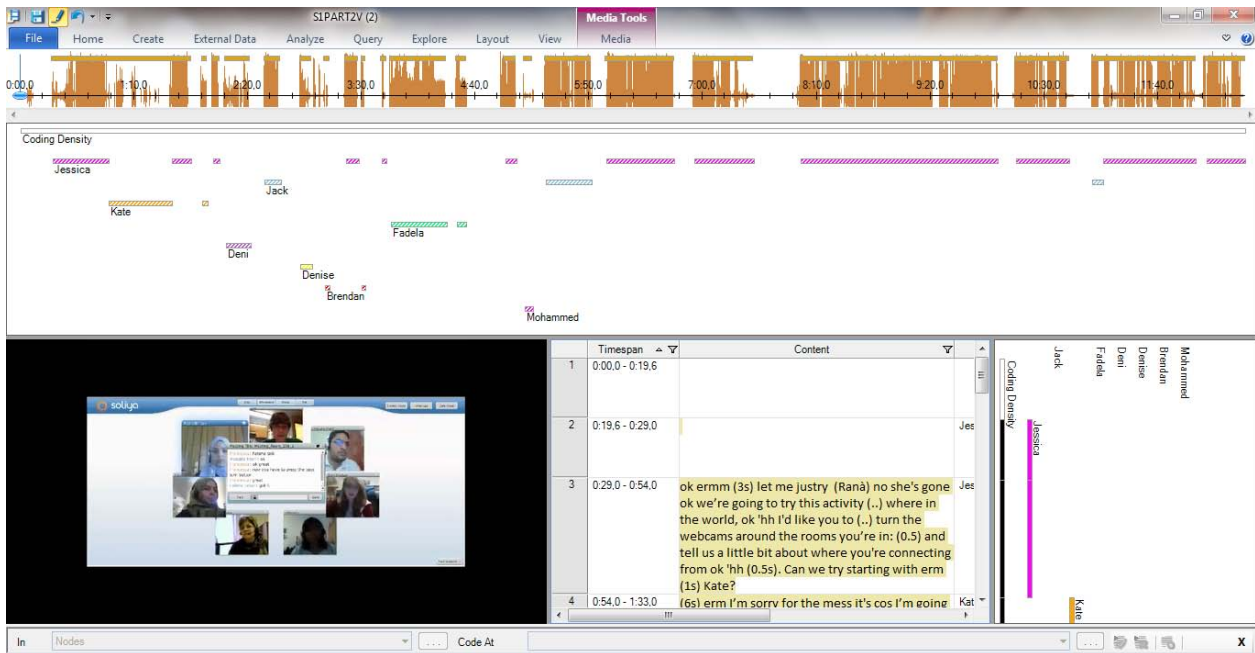


Figure 6: The NVivo interface for transcribing and coding video

The transcript for every section of the sessions was then exported from NVivo in Excel format. I then viewed each section of the video with a printout of the text transcript in order to add a timestamp so I could align the text chat to the audio. A further column was added to the table on the right of the audio and the lines of text chat that appeared in each spoken turn were added. I thus had a working transcript in which spoken and written modes were more or less aligned.

This transcript was in constant evolution as the research progressed and challenges were addressed (Mondada, 2007). I constantly moved between the multimodal transcript in NVivo, watching excerpts of video again and again, coding the data and the working transcript which I printed and read over again and again and went back to and modified.

Creating this working transcript of the sessions presented several challenges along the way, some of which have been addressed by other CA researchers, although not necessarily in an online environment as described in this study. As ten Have (2002, p. 1) puts it, despite the principal role of transcribing in CA, the process itself must be considered “deeply problematic”. Some of the key issues which have been identified by researchers and which I discuss below are selection, variability, representing time and space, the format of the transcripts and legibility. Each of these issues are described separately below along with how these were dealt with in the study.

3.5.1 Selection

Clearly it is impossible to transcribe everything, particularly when we are dealing with video data, and the question of how faithful a reproduction of the interaction a transcript is to produce is subject of ongoing debate. When transcribers seek to include too much information in their transcript, it becomes inaccessible even to fellow researchers let alone the lay reader, particularly when seeking to include non-verbal communication such as gestures; which are

usually represented through symbols in text transcription and require a legend to explain their use. It is important to acknowledge that there are inevitable losses when rendering spoken and visual interaction through the written language, and inevitably requires selection on behalf of the researcher as to what to include and what to leave out. This must be decided according to the particular interests of the researcher (Ochs, 1979; ten Have, 2002). As ten Have writes, “Actual transcription can be seen as a compromise between the two, balancing realist rendering and analytic utility, while still hoping to preserve a certain readability” (2002, p. 40)

In preparing the working transcript for analysis, a decision was made to select the audio as predominant mode of communication, placing the focus on the spoken word. Gesture and other aspects of video were only annotated when made relevant in the spoken interactions by the participants themselves.

3.5.2 Variability

A further issue when dealing with multimodal data is that unlike audio data, for which transcriptions standards exist (such as Jefferson (2004), GAT (Selting et al., 1998), and the Santa Barbara conventions (Du Bois, 2006) in Mondada 2007), there is no such standardization for video data, hence homogenization is more difficult to achieve as “a multi-modal representation of a piece of data always constitutes a particular analytical accomplishment” (Mondada, 2007, p. 819). However, if we consider transcription as a practice, and recognize that “practices are irremediably indexical (Garfinkel & Sacks, 1970), reflexively tied to the context of their production and to the practical purposes of their accomplishment”, as Mondada (2007, p. 809) reminds us, we can recognize that the nature of the transcript is highly dependent on the conditions under which it was produced as well as its purposes; thus transcripts are necessarily variable.

What is important, however, is that variability does not mean randomness and data which are impenetrable to other researchers. The basis for the filtering should be made clear and accessible, sufficient information about the conditions of the interaction, of the recording and the process of transcription should be made available to fellow researchers so that transcripts are accessible to others and, of course, a clear transcription key must be provided.

In this study, a first transcription was created of the oral interaction, focusing principally on the words and the way in which they were co-constructed (including pauses and silences etc.). As previously mentioned, this type of transcribing has fairly consistent coding and did not present difficulties. The transcription key was loosely based on Jefferson (2004). In the subsequent rounds of transcription revision (an iterative process) of excerpts selected for closer analysis, paralinguistic aspects, stemming from the visual data, were added, following data sessions with other researchers. These conventions underwent constant revision as the work-in-progress was presented at conferences, seminars and other data sessions. (See Appendix 2 for transcription key for working transcript).

There is no overall consensus as to how much complexity of interaction can be included. In this study, rationale for selection and inclusion of visual data has been based on a) emic perspectives – (do the participants make the paralinguistic features relevant in the interaction?); b) researchers’ perspective (is it relevant to the driving research questions?); c) transparency versus obfuscating (will the transcript be accessible for other researchers for replication?); d) operative (volume of data and time needed for transcribing should be relative to researcher’s conditions and needs).

3.5.3 Representations of time and space

Representation of time is a challenging aspect of multimodal transcription, and is determined in part by the affordances and constraints both of the technologies used for the interaction, and those used in the transcription. In the text transcript, which can be seen in extracts 1 and 2, for instance, there is no timestamp. Unlike many other platforms offering written as well as audio/video interaction, for example Skype, where there is a time stamp for each turn of text, the Soliya platform does not offer this, just the name of the person typing and the text written before the typist pressed return.

As reported above, a timestamp was added to the text transcript in a second phase of the research, and by comparing the versions, it is possible to see how the dimension of time contributes significantly to possible interpretations of the unfolding of the text chat. In version A (Table 3) there is a seeming coherence between the lines of text chat with the exception of the first line in the extract (the subsequent lines make up a coherent ‘conversation’). However, version B (with the timestamps) allows us to detect significant multimodal features that are not ‘visible’ in Version A of the text chat. For instance there is an approximate 30 second delay after Alef types tomorrow to Tunisia and the next line, and a 1 minute delay after Alef has typed ‘to meet Tunisian youth and officials’. This delay could possibly be explained by interaction through the oral mode, removing attention from this text chat, which we can only discover by exploring the audio/video. Thus the need for the multimodal working transcription which we have created.

Table 3: Table comparing text transcript with and without timestamp

Version A	Version B
Ranà: : to write 7 aspects of their identity	1:45 Ranà: : to write 7 aspects of their identity
Alef: we have Hilary Clinton coming7	2:03 Alef: we have Hilary Clinton coming7
Alef: tomorow to Tunisia	2:09 Alef: tomorow to Tunisia
Alef: to meet Tunisian youth and officials	2:45 Alef: to meet Tunisian youth and officials
Alef: I’ll be there in the meeting	3:47 Alef: I’ll be there in the meeting
Thamena: Oh really?	4:02 Thamena: Oh really?
Mohammed: the meeting is about what?	4:19 Mohammed: the meeting is about what?
Fadela: do u think that her visit will help?	4:23 Fadela: do u think that her visit will help?
Alef: Muhammed: I heard that no one in Egypt *accepted to meet her?	4:42 Alef: Muhammed: I heard that no one in Egypt accepted to meet her?
Ranà: thats right alef	5:03 Ranà: thats right alef
Ranà: :)	5:10 Ranà: :)
Mohammed: perhaps because its our problem	5:24 Mohammed: perhaps because its our problem
Mohammed: and we want to solve it ourselves	5:39 Mohammed: and we want to solve it ourselves

Mohammed: we need no help	5:56 Mohammed: we need no help
Alef: JACK: what's the purpose of Clinton's visit to Tunisia and Egypt, now, in your opinion?	6:08 Alef: JACK: what's the purpose of Clinton's visit to Tunisia and Egypt, now, in your opinion?

Representation concerns various features captured in transcripts as regards time measurements but also the ‘spatialization’ of the flow of interaction. As said before, there are multiple layers of meaning making which overlap with one another and it is important to represent this in the transcription. In the transcription of audio data, particularly when analysed from a conversation analysis perspective, overlap of turns is an important feature to be captured, and conventions have been developed to represent this (cf. Jefferson, 2004). However, turn-taking in online platforms inevitably has some variability compared to face-to-face conversations, due to the features and constraints of the technology. For instance, in the computer-mediated interaction data of this study, overlap between speakers is not possible, for the software does not allow interruption or overlap. In order to take the floor a speaker has to click on the ‘talk’ button (see Figure 5 above), and they have the floor until they release the talk button. Overlap of speaker turns is thus not a concern in this analysis simply because it cannot take place. However, overlap of other modes is of interest in this research as the interaction can take place on multiple floors, and one mode may support the other but it may also be used to carry on parallel interactions or subvert the other mode (Sauro, 2004, 2009). When working with multimodal online data it is thus important to capture the ‘transmodality’, that is “the intersections and interfaces of different textual dimensions which ‘sequentially perforate and interpenetrate each other [...] [T]he meanings expressed in the different modes dynamically blend, shape and reshape each other in different ways’ (Murphy 2012, 1969, emphasis in original in Messina Dahlberg & Bagga-Gupta 2014: 6).”

In this study, I found it important to capture in the representation of the data the way in which the *glocal* space is mediated by the participants as potential communication resources. For example, in one of the extracts, a facilitator (Ranà) uses the camera feature in a supporting role to her discursive ‘orchestrator’ identity by instructing the others to respond to her question through the visual channel using "Thumbs up, thumbs down". She uses one mode of communication, the spoken, but calls for a response through a different mode and one of the other group members follows her instructions and produces the expected response by raising her thumb (see figures 7 and 8), thereby acknowledging her discourse identity of ‘addressee’ of Ranà’s instructions.

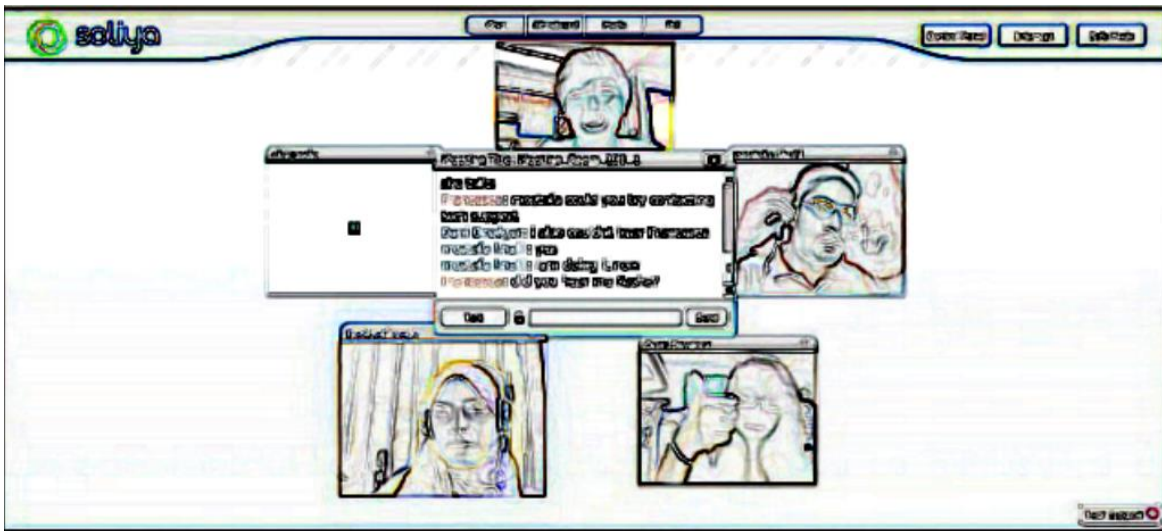


Figure 7: Cartoonized screenshot of interface



Figure 8: Anonymized screenshot of interface

Of course, the use of screenshot captures to represent spatiality brings forth yet more issues such as how to maintain the anonymity of the study participants. One option was ‘cartoonizing’ the images (Figure 7) although this inevitably results in a loss of detail of more minute facial gestures, etc. Another possibility was to pixelate the faces of the participants (Figure 8), for which there are various online tools which facilitate the process¹². Clearly this does not allow for the analysis of emotion and facial expression. For sake of brevity these are not discussed here; for a discussion of different approaches to the problem see Dooly and Hauck (2012, pp. 150-151).

3.5.4 Format of transcripts

The format of the transcript can, to a certain extent, support the spatial representation of transmodal communication. Various spatialized formats have been experimented within the

¹² The screenshot in Figure 8 was anonymized with software <http://www.facepixelizer.com/>

literature on multimodal data analysis, from the column format (advocated by Ochs, 1979 for particular kinds of data), to the list format and the partition format (Mondada, 2007: 812) – each of which offers a materialized conception of ‘the temporal unfolding of talk and conduct and of the sequential organization of their details’ (ibid.). In more recent research into online multimodal data, some researchers have prioritized modalities used for communication (eg. text, emoticon, audio, video) over temporality of the talk (see Dooly & Hauck, 2012).

It is important to acknowledge that spatial and temporal representations are not neutral, but heavily influenced by cultural dimensions. In European literacy cultures, as transcription theorists such as Ochs (1979) have pointed out, ideas are encoded from top to bottom and from left to right (see also Thibault, 2000). Western readers prioritise leftness and hence would look to the left for the inception of a statement or entire discourse. We tend to forget, however, that this representation is not universal, nor is it neutral and it can influence our interpretations of transcripts, as we will see later in this thesis.

One of the more predominant formats used by transcribers is the list format (time unfolds line by line representing either successive or simultaneous relations; cf. Jefferson, 2004; Mondada, 2007). Fägersten, Holmsten and Cunningham (2010), have adapted the list format for online multimodal data by using double brackets to distinguish between voice and written text chat data and a time stamp rather than line numbers. Likewise, Messina Dahlberg and Bagga-Gupta also adapted the list format in their 2014 study. Their unit of analysis includes the interactional turns (common to CA) as well as the synchronous use of a range of language varieties and modalities negotiated by the participants. Moreover, their adapted CA transcription conventions take into account multimodality with the use of screen captures and figures, the use of different font styles (bold, italics or in quotation marks) to highlight the language varieties in play, and by making available the written language-in-use. However, it must be noted that this procedure, while capturing important details for analysis, renders the transcript highly complex, and not immediately understandable, particularly to the untrained eye¹³.

Several analysts have adopted the use of the tabular format (Bezemer & Mavers, 2011; Lamy, 2012; Sauro, 2004; Satar, 2013). The tabular format is commonly used with different columns for the different communication modes. This format “constructs temporality on a vertical axis and modal separation horizontally. This provides an impression of how the meanings unfold synchronously and diachronically, and how they map onto each other” (Bezemer & Mavers, 2011, p. 202). However, inevitably whichever element that is presented in the left-hand column of the table may be interpreted as intentionally fronting that particular feature (e.g. the gestural mode versus speech mode), if we follow the reasoning that Western cultures attend to the left hand side of the page (cf. Bezemer & Mavers, 2011; Dooly & Hauck, 2012; Thibault, 2000).

¹³ In a more recent study Messina-Dahlberg has adopted the tabular format, reporting in a personal communication that this is the result of an analytical journey that has led her to conclude that the interlocking links of different modes is sometimes difficult to represent as separate turns, since participants use the chat-tool at times as a separate conversational floor that could be related to what happens in the oral mode but sometimes is actually connected to other literacy practices outside of the digital space of the virtual classroom

Lamy (2012) uses a tabular format with the identity of the speaker in the first column on the left, followed by turn number, time, audio-transcript and then textchat. Sequentiality can be vertical and/or horizontal across the columns as a single conversation can occur across modes, parallel conversations can occur in different modes, or multiple conversations can cross the different modes. Other multimodal researchers have used variations of this format for their working transcripts (Satar, 2013; Mizra, 2013). Mizra (2013) for example used a table format for audio. For the working transcript in this study a tabular format was selected, with speakers arranged in rows in a table and modes in columns, for instance audio mode and textchat mode as in Table 4 below.

Table 4: Tabular format for transcripts

Turn	Time	Speaker	Audio	textchat box	Notes
209	0:42,0	Ranà	Well now guys we are going to play a small game together? (..)what do you think (4secs) >What about the game< (1.5secs) Hello? 'hh' (3secs) hello (6secs)	0:59 Jessica: Hello 1:04 Jessica: I have to type as you can't hear me	0:55 Jessica has pressed the talk button
10	1:08,4	Jessica			Jessica has floor but is not speaking maybe is typing, after about 30s
211	1:38,1	silence		1:45 Ranà: ; to write 7 aspects of their identity 2:03 Alef: we have Hilary Clinton coming? 2:09 Alef: tomorrow to Tunisia 2:45 Alef: to meet Tunisian youth and officials 3:47 Alef: I'll be there in the meeting 4:02 Thamena: Oh really? 4:19 Mohammed: the meeting is about what?	Ranà has floor momentarily, then Alef but no sound 2:20 Mohammed disappears then reappears a couple of times. Jessica looks engaged as she looks at the screen At 3.00 Ranà disappears 3.17 Jessica disappears, 3.37 Ranà re-appears 4:15 Fadela momentarily has floor but says nothing
212	4:23,1	Ranà	(2secs) Is anyone (4secs) is anyone having problem writing the seven aspects about himself? Please write in the chatbox done or err yes	4:23 Fadela: do u think that her visit will help?	

Apart from the issues outlined above and which had been previously underscored by CA researchers, issues which are directly related to the multimodal environment have also emerged during the construction of my working transcription. These are the definition of turns and the representation of silence.

3.5.5 Definition of turns

Almost immediately the issue of how to define 'turn' became apparent when looking at the simultaneous multimodal data. Would the text chat or the spoken interaction define the turns? Since most of the interaction takes place through the oral mode, it was decided that the oral mode would be represented as the 'dominant' mode in the table, and rows would be defined on

the basis of speaker turns rather than text chat turns (despite the fact that the text chat was defined as the 'starting point' for the analysis). The audio column thus appears to the left of the text chat column, in the column after the speaker's name. A single speaker turn could include several turns of text chat, or indeed none. Notes on actions occurring on the video screen were initially included in a separate column to the right of the text chat, as in Table 2¹⁴.

3.5.6 Representing silence

Related to the issue of turns was the representation of silence, which has not been addressed in recent studies on multimodal communication. If we look at Conversation Analysis (CA) (Sacks, Schegloff & Jefferson, 1974), human turn-taking is viewed as so precise that speakers tend to avoid gaps, overlaps and silences. The mediation of technology in online interactions, however, has a major impact on turn-taking mechanisms. The technologies used in this context for example, do not allow for overlap of speakers though it is possible to have an overlap of modes – that is spoken and written at the same time. The online interactions in this situated context included many silences, some of which lasted well over one minute, thus very different from the face to face interactions described in many CA studies.

Understanding the meaning of silence in the interactions, and also the different possible interpretations of silence as well as the impact of silence on the interaction became an area of interest as I engaged in the process of transcription. As the working transcription developed, the way silences were transcribed gradually became more complex.

I found that that there were different types of silence, and these needed to be taken into account in the transcription, at least in the parts which were subject to close analysis. At times there was a 'technical' silence at the end of a speaker turn before the speaker 'released' the floor by clicking on the talk button, in which case the silence was included in brackets at the end of the speaker turn (see turn 209 below) or when somebody had the floor but there was no sound, in which case the name of who had the floor was inserted in the speaker table (turn 210). Silences between turns when nobody had the floor were given their own rows, that is the equivalence of 'turns' in the transcription table, as a visual representation of their significance and to allow for further analysis (turn 211). However silence in the audio mode did not necessarily entail 'silence' in the other modes, as text chat could be taking place when there is silence in the oral mode.

If we look at Table 4 above, we can see how through the multimodal transcript we can acquire a greater understanding of the interaction than by looking at the text chat alone, and we can also attempt to interpret the silences.

¹⁴ However in the working transcript which is included in the Appendix, important aspects from the visual mode were included in the audio column inside square brackets.

The unfolding of the text chat is slow. There are long, silent pauses after Alef's statements, suggesting that he is expecting a response from the co-participants each time he types a line of text, but 2 minutes pass before there is a reaction from Thamena, who orients to Alef's use of the text mode to react, followed by Mohammed and then Fadela. The long silences may reflect the lack of familiarity of the participants with this new online space and the multiple modes of communication, and also lack of familiarity with one another and the conventions for interaction. They may also suggest deletions (Smith & Sauro, 2009), though there is no way of knowing as even watching the recordings there is no indication in the text chat window that somebody is writing. This online environment is quite different from face to face settings and indeed many other online environments, and the 'rules' or conventions for interaction are established through their interactions, with the support of the facilitators. Arguably, without the adaptation of the new format for transcription the significance of these long silences may not have been revealed.

In terms of transcription, what was deemed relevant from the video interactions to annotate in the right hand column were the appearance and disappearance of the facilitators and participants, and their attempts to take the floor, as they suggest the technical difficulties that were occurring at this point of the interaction. The transmodality is indicated in selected excerpts through the use of arrows which indicate how a topic is communicated through different modes by a particular speaker, in this case Ranà. A working transcript with information is included in Appendix 3.

3.5.7 Brief Summary

Due to the complexity of this chapter, I provide a brief summary of what I have discussed thus far in relation to the transcription of the multimodal online data and I dedicated considerable space to this as it is a new area of research which is only beginning to be explored in the literature. Also transcription offers a way into the data and as such can also be considered an initial phase of analysis.

In the following section I describe how I prepared the data to be entered in NVivo and be explored with the support of software which has been designed specifically for qualitative analysis and exploration of data. NVivo offers tools which can "support the analyst in making use of multiple strategies concurrently – reading, reflecting, coding, annotating, memoing, discussing, linking, visualizing – with the results of those activities recorded in nodes, memos, journals and models" (Bazeley & Jackson, 2013, p. 68). After describing how the data was prepared, I retrace some of the processes in coding and visualizing the data.

3.6 Reconstruction of the analysis

3.6.1 Preparing text chat for analysis with NVivo

As mentioned at the beginning of the chapter, I analysed the different modes separately, beginning with the text chat. In order to use this data with NVivo it had to be prepared for analysis. The advantages of coding using software such as NVivo are many. As listed in Bazeley and Jackson (2013, p.76) these are:

- The source always remains intact
- Information about the source and location of a quote is always preserved
- It is always possible to view the coded passage in its original context
- Changes to the source are immediately reflected in the text viewed through nodes
- Annotations and links applied to passages of text are recorded in and visible from the source
- Passages can be coded at multiple nodes, with queries able to find passages coded by co-occurring nodes.

NVivo allowed me to collect all text coded under each node and view it with great ease. The software also quantifies the nodes. Although I was not interested in exactly quantifying each discourse function, the numbers initially served to help identify repetitions and regularities (Bazeley & Jackson, 2013, p.80) which indicated the salience of particular discourse functions and could thus serve to define the discourse identities of interactants as expressed through the text mode¹⁵. How I used these functions and performed the coding are explained in more detail below.

For ethical purposes, the names of the participants were replaced with pseudonyms, in all of the transcripts before importing them into NVivo. I had saved the text chat of 5 different sessions as five separate files: Session 1, Session 2, Session 3, Session 6, Session 7.

NVivo can code some types of data automatically through auto coding, a function I used to identify and group the contributions of each participant in the dialogue group. In order to do this, before uploading the session files to NVivo I had to prepare them using a word processor, with headings inserted above each typist's 'turn'. A turn in the text chat could consist of a single line or several lines of text chat, as it was taken to be an 'uninterrupted' flow of text. However, with no timestamp and without accessing the data from the aural mode it is difficult to ascertain how contiguous the lines of text really are. This meant that, for this phase, I viewed the ongoing development of the multimodal interaction through the screen captures with a focus on 'temporality' and 'sequencing' only: when and how were the participants using spoken and written modes?

¹⁵ At a certain point, when many instances of a code were found, I stopped coding certain things like emoticons – as Bazeley & Jackson write (2013, p.91) Unless there's a particular reason for picking up every possible mention of something, code only those texts which clearly illustrate what the node is about

3.6.2 Coding the text chat

Once the files had been uploaded into NVivo, the auto-coding function automatically grouped every turn of each typist under a case node. In NVivo a case is a core structural element. Each case unites *all* the different components of qualitative and quantitative data you have about that entity, that unit of analysis, in one place. Case nodes act as containers to hold data, of all types, for each case, regardless of source, and are used for organizational purposes rather than for coding thematic content. (Bazeley & Jackson, 2013, p.52)

Every line of text written by each participant is thus available under their case node. Table 5 below gives an indication of the number of turns for each case. As each turn could consist of many lines of text chat I also used NVivo to indicate the number of words.

Table 5: Text chat turns and number of words per participant –

	Sess 1: turns	Sess 1: words	Sess 2: turns	Sess 2: words	Sess 3: turns	Sess 3: words	Sess 6: turns	Sess 6: words	Sess 7: turns	Sess 7: words
Alef	27	253	37	250	0	0	26	120	21	139
Brendan	5	32	18	128	23	261	30	191	0	0
Deni	4	33	7	35	7	60	9	50	13	83
Doja	0	0	5	19	5	18	5	20	5	49
Fadela	12	91	18	80	22	131	12	73	16	75
Jack	4	25	7	36	6	20	6	48	11	81
Jessica	65	2580	66	2260	60	2609	81	3531	67	3575
Kate	6	45	9	39	12	77	5	21	14	65
Maawa	1	7	4	18	0	0	0	0	3	65
Mohammed	9	45	19	103	16	89	24	95	13	49
Rana	15	144	43	630	22	370	35	582	33	425
Thamena	10	81	12	57	8	90	6	31	13	79

This initial phase of coding and analysis indicated recurrency patterns of mediation through different modalities by the participants. For instance, clearly a pattern emerges showing that the two facilitators, Jessica and Ranà, used the text chat more than other participants, with Jessica using it considerably more than Ranà. As can be seen, the extent of other participants' use varied considerably, with some using it more than others, and a few hardly using it at all. The most frequent users were Alef, Brendan and Mohammed. In some cases, for instance Brendan, Denise and Jack, use seemed to increase slightly with time (interestingly, these are the three participants from the US). Some of the participants hardly used the text chat at all, namely Maawa and Doja.

In the cases of zero interventions through chat, some of these are due to the participants being absent in those sessions (Alef was absent from session 3 and Brendan was absent from session 7). On the other hand, Doja was present in session 1 but arrived halfway through, and Maawa was present for part of sessions 3 and 6, but neither of them intervened at all in those sessions. This is less surprising if we note that in other sessions their participation through text chat was minimal.

However, whilst quantitative data was useful in determining participation patterns, what was of particular interest to me was what the participants use the text chat for, how participants created their identities through the text chat, and if so, how this carried over into identity creation in other modalities.

3.6.3 Analysis of text chat

The next phase of coding was dedicated to the analysis of the text chat for discourse functions, in order to define discourse identities and situated identities as explained in the theoretical framework.

Several researchers such as Sotillo (2000), Negretti (1999), Tudini (2003) have identified discourse functions for text chat in CMC, though text chat in multimodal communication is much less explored (Jenks, 2014). Generally the context of these analyses have been framed as 'native speaker' (NS) and 'non-native speaker' (NNS) interactions within SLA and interactionist frameworks. The discourse functions identified and analysed are greetings, closings, initiation, response and feedback sequences, repair (self and other-initiated) and episodes of negotiation for meaning.

While coding the transcripts of the text chat many of the discourse functions I identified were similar to or the same as those identified by these researchers such as greeting, closing, speaker selection, etc. I went through the data several times, also referring back to the codes found in the literature. Typist turns would be coded, at times with more than one code as NVivo offers the possibility to code sections of text multiple times and this can be visualized on the software, as in figure 9 below. This is an important feature as it allows the researcher to 'visualise' more completely the complexity that makes up this type of mediated interaction. I could also go back and 'uncode' and 're-code' items if necessary as NVivo offers this option.

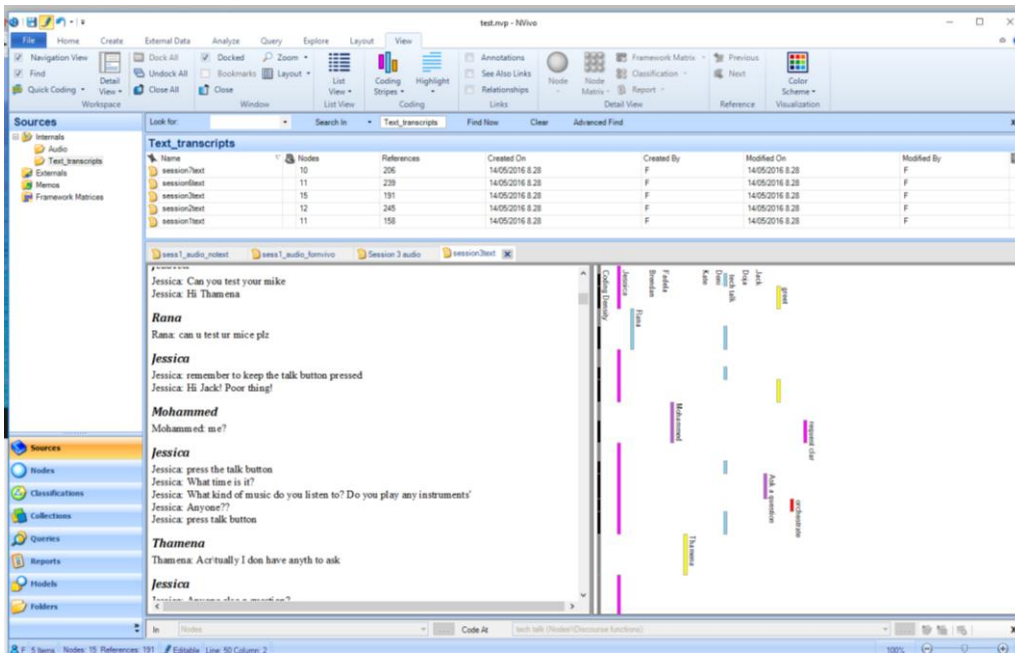


Figure 9: Coding text chat with NVivo

The text chats of 5 sessions were coded for discourse functions, which allowed me to have a better understanding of the discourse and situated identities that the participants and facilitators oriented to through this particular mode of communication. I then sought to group these discourse functions according to their more general purpose in the interaction. I organized them into three main groups, which I have called:

- supporting understanding,
- creating a supportive atmosphere
- interaction
 - fostering interaction
 - engaging in interaction.

A breakdown of these discourse functions and their groupings is provided in the table below.

Table 6: Discourse functions in the text chat

Supporting Understanding	
Checking understanding	
Clarification	
Code switching	
Dealing with tech issues	
Explain aims of Program	
Request repetition	
Transcription	
Creating friendly atmosphere	
apologies	
emoticons	

goodbyes	
greetings	
provide encouragement	
Fostering interaction	
Ask question	
Elicit questions	
Select speaker	
Set up activities	
Engaging in interaction	
Expressing agreement or disagreement	
React	
Respond	
Take turn	

I then carried out what is called a ‘matrix query’ in NVivo, which allowed me to quantify the frequency of these discourse functions for each participant. This allowed me to identify the salient discourse functions and identities for the participants and facilitators and suggested areas for further investigation.

There were, however, several difficulties in coding the data for as I mentioned previously, without also looking at the audio data it is not entirely clear whether what I coded as transcribing by facilitators was, indeed, transcription and hence whether the discourse functions identified were reinforcing the audio or whether the facilitators were making strategic use of the text chat mode.

3.6.4 Coding and analyzing the multimodal transcript

My units of analysis for the multimodal data were the sessions themselves and the exchanges within them as well as the individual spoken turns. There were three main units of analysis: X,Y,Z. Each of these are considered separately. These three units of analysis allowed me to ‘group’ the data to manageable collections in order to discern emergent patterns of discourse, situated and transportable identities, triangulated with the previously described principles of identity.

Session as a unit of analysis: Whole sessions were important as a unit of analysis for they allowed me to observe repeated patterns of interaction on a macro-level. As mentioned above, I selected three of the five recorded sessions I had access to, sessions 1, 3 and 7. Analysing these three sessions in their entirety and in chronological order also allowed for an understanding of the “storyline” that developed through the exchange (Hauck, Galley & Warnecke, 2016), which analysis of individual turns or even exchanges cannot transmit. I have also organized the presentation of the analysis around these units in chronological order to allow readers to follow the storyline, with a chapter for each session. Each chapter begins with an outline of the aims

and intended activities for that session, as defined by the co-facilitators.

Exchange as a unit of analysis: I then explored the exchanges in terms of the patterns of interaction within them and the discourse identities that the participants and facilitators oriented to. As Kitade (2012) writes, the interactional process can index the development of group identity and for this, units of participation rather than individual utterances are a more relevant and powerful focus of analysis: "Interaction routines represent the identity and activity that the members of an online group prefer, focus on and are willing to engage" (Kitade, 2012, p.67).

Researchers of online interactions in educational contexts and in telecollaboration have tended to take the three-part structure which has been found to characterise pedagogic exchanges as their starting point (Mizra, 2013). This consists of an initiation (I) (usually by the teacher), followed by a response (R) and then feedback or follow-up (F) which generally closes the exchange. This structure reflects the asymmetric power structure and dynamics of the classroom whereby the teacher is in control of the interaction and the students are in the subordinate role of respondent. Though the virtual exchange context I explore in this study is not an online class it is, nonetheless an educational context, and the situated identity of facilitator, though it is not intended to bear likeness to a teacher identity, can be likened in terms of expert and novice identities. I thus thought it would be a useful starting point in analyzing the power dynamics.

Turn as a unit of analysis: The non-linear nature of online interactions, in particular in multimodal contexts where there are various communication tools available and multiple participants, makes it difficult at times to identify turns (and thus to apply the aforementioned three-part structure and like other researchers (Mizra, 2013) I found I had to adapt the model. As well as the discourse identities of Initiator, Respondent, and Provider of follow-up I found that I had to develop new identities, for example 'Orchestrator of Interaction'.

The participants' lack of familiarity with the new online context meant that many of the facilitators' turns consisted in organizing the interaction by nominating the next speaker, eliciting responses or questions from the participants. Technical issues also meant that many of the turns also consisted of speakers requesting repetition or clarification and dealing with technical issues which further disrupted the IRF pattern. Thus, I mapped the interaction sequences of the three sessions, summarising key information about each exchange such as the initiator of the interaction, what kind of turn initiated the interaction, the number and nature of responses, follow-ups and ensuing interaction.

I also coded these turns in terms of how exactly they were carried out. For example initiations could be simple questions or more complex activities with instructions. Responses were more complex as there were generally multiple responses to initiations. Whilst the first response generally answered the question, further responses from participants could also be considered follow-up turns and express agreement or challenge previous turns. In the interactions

analysed some of the follow-up turns consisted of the facilitators' summarizing the multiple responses that had been given and elicitation of further questions or questions, and hence led to deeper levels of discussion. I initially counted all these different types of responses but I found that numerical data did not provide significant insights for analysis, and preferred to explore these turns in the contexts of the exchanges and types of interaction in which they occurred.

Once the three units of analysis had been clearly defined, the collections of units were analysed to trace and code the main discourse identities. The different discourse functions which characterise these identities are outlined in Table 7 below.

Table 7: Discourse identities and functions

Codes	No. Of occurrences	Description	Example	Identification of example
Initiator				
Ask a question	12	Initiate an exchange by asking a question	So Fadela what did you do this weekend	S7Turn60
re-initiate	26	Repeating a question or continuing initiation from previous turn	we're just talking about what people's names mean (..) erm so could you tell us? does your name have a particular meaning or	S1Turn109
set up activity	10	Initiating a turn with a game-like activity	[...] ok we're going to try this activity (..) where in the world, ok 'hh I'd like you to (..) turn the webcams around the rooms you're in: (0.5) and tell us a little bit about where you're connecting from ok 'hh (0.5s). Can we try starting with erm (1s) Kate?	S1Turn31
Respondent				
Response to question	191	Reply to a question	Was was a good point to raise such er expressions (1s) I don't feel er ok with them because I don't er I don't think that the Arab world is the same from Morocco to Bah:rain or the Middle East	S1Turn268
continue	18	Turn in which response from a previous turn is continued by same speaker	another thing that I wanna make it clear for you that I live in Hebron that's a city in north er Palestine er er in southern Palestine he he but I want to tell you that it's not a big city er	S7Turn135
Provider of follow-up				
Ask a question	37	Following up a response with a question	es thank you Ranà I want to say just let me ask you a question Brendan (2s) you said that the arab is called terrorist (..) so (2s) I'm asking you did the arab people invade any other europcan countries did they kill (2s) er any other (..) children any other women	S3Turn211
agree	14	Expressing agreement with what has previously been said	[...] ok he erm I agree with everything that's been said so far erm as long as people stop being ignorant (er)	S7Turn203
challenge/disagree	26	Challenge what somebody has said or overtly disagree	I think the situation for us is different because I'm a Palestinian and they took my land	S3Turn205
encourage	17	Offer acknowledgement of	Hi guys it was great to know more about all your names (you're) all nice	S1Turn132

		what has been said and encouragement	guys and your names are nice as well ?	
summarise	15	Offer a summary of multiple responses and exchange	() said that er American people should not () American people support Israil but Jack er says that er the Americans er (feel pity for Palestinians) (suffering) more than Israelis so we have two different opinions er er I dunno we can discuss it with them guys if you want	S7Turn174
Orchestrator				
elicit response	28	General call for responses	does anyone want to comment on it? (1s) so guys ..erm it's erm.. I'd like you to take over the conversations when you feel ready 'hh without me having to intervene all the time (..)ok (.) so does anyone want to respond? to Brendan?	S3Turn166
elicit questions	6	Call for follow-up questions	so this is the last chance guys yes that's it so if there's any last questions you have 'hh before we go?	S7Turn266
nominate next speaker	35	Explicit nomination of next speaker	well Brendan ok speak (..) you can you can ask your question, use use the microphone	S3Turn161
Other functions				
request clarification	18	Request clarification about something that has been said	Well Mohammed I have asked you a question while you were talking er if you meant by the police is it the () political police or the Amr davel or your talking about the police overall. would you please revise this question and give me an answer please if you want.	S1Turn180
request repetition	11	Asking somebody to repeat	Sorry I didn't hear that (..) can you repeat it a little bit louder?	S1Turn95
tech talk	57	Dealing with technical issues	Hello, can you hear me? (.) Hello, hello? Yah? You can hear me? (2secs) he he Ok sorry, ok so Ranà has disappeared now	S1Turn11
check understanding	5	Checking that previous turn has been understood	well Jack think that there is a tensions but it's not just () between west and muslim world right?	S1Turn265
clarify	21	Clarify what has been said previously	er yes err the the () present some money for the groom and the bride in marriage day erm is that what you mean	S3Turn131
Institutional talk	19	Explicitly dealing with institutional requirements or tasks or reading Soliya script	() please keep an eye on your email? because I will send you a () via email () the activities I told you er? the () after () also er I will tell you more about this article to be submitted to the Soliya admin	S7Turn279

Whilst the analysis with NVivo was useful in identifying patterns and highlighting points of interest, I then explored the data chronologically, reading and re-reading, watching and re-watching the interactions as they unfolded. This highlighted that what was of interest to me was not the quantity or category of turns, but rather the evolving patterns of interaction, and in particular the depth of the interactions and how the participants and facilitators created and negotiated their group identity as well as their personal identity positionings within this online community. Exploring the exchanges in this way also allowed for exploration of power dynamics in terms of initiating interactions, establishing topics for discussion, casting others

into identity categories and the effect this had.

Thus, following the pattern of my first unit of analysis, I have organized my analysis chronologically, with chapters 6, 7 and 8 presenting data from sessions 1, 3 and 7 respectively. I begin each chapter with an outline of the aims of the session and planned activities, to orient the reader. From each session I have selected key interactions which index the salient identities and interaction patterns. I explore these interactions in terms of the discourse, situated and transportable identities that participants and facilitators orient to in the exchanges. I also analyse the patterns of these interactions, that is whether they follow an essentially Initiation, Response, Evaluation/Follow-up pattern, or whether the interactions go deeper. When the discussion goes deeper I explore the transportable identities which are oriented to and how they may have impacted the interaction.

I close each of these chapters with a review of the power dynamics in the session. I provide a quantitative measure in terms of number of turns and words spoken for each speaker¹⁶. This measure of 'interaction space' is often used in studies which measure asymmetries of interaction and power dynamics (Leone, 2012) for high interaction space can be seen as dominance.

In chapter 9 I then bring together the findings from the three sessions and discuss them in light of the implications for language educators and, in particular, those who design online intercultural exchanges for their students.

3.7 Summary

In this chapter I described the ethnographic and interaction-based approach to this research study and my situated identities within this context which granted me access to the ethnographic data this approach required, and also insights for the analysis. Given the complexity of the theoretical framework and the desire to analyse identity in this context from a range of perspectives highlighted in the framework, there were several phases of analysis. The first phase entailed looking at the situated context of the study from a critical perspective, exploring the situated, transportable and imagined identities made relevant for participants and the factors influencing this. The second phase entailed analysis of the private Soliya Community Area and the group's individual blogs. The third phase was the most complex as it involved the analysis of the synchronous audio-video sessions which I approached initially by separating modes. One of the most problematic phases was the transcription of the data, and in this chapter I have highlighted the many issues that I, and other multimodal researchers are faced with. I then describe the coding process in NVivo which was useful in quantifying some of the discourse functions and grouping them for the identification of discourse identities. Nonetheless the final analysis – as will be presented in the following chapters – was a chronological exploration of the exchanges within the sessions and the dynamics of the exchanges within them.

¹⁶ These data are approximate as the transcription also included hesitations and other 'non-words'

4 CHAPTER 4: The Context of this Study and the ‘situatedness’ principle

4.1 Outline of this chapter

In the theoretical framework chapter, one of the principles for the study of identity as constituted in linguistic interaction is the ‘situatedness’ principle, which highlights the fact that all identity work takes place in a situated context that shapes and is shaped by the interactions and identity positionings which take place in that site.

The research questions I seek to answer in this chapter are:

- What identity positionings does the situated context offer participants?
- What factors influence these positionings?

Before I begin to answer these questions I will briefly describe the institutional context of this study, the Soliya Connect Program and the interaction data that my study draws on. I will then analyse the situated context as an “epistechanical system” (Williamson, 2013) in order to identify the factors which have influenced the design of the programme and the identity positionings that the programme offers participants. This is not to say that these are the only identity positionings available to the participants, or that they remain static, essentialized identities – as will be subsequently explored in chapters 6, 7 and 8.

4.2 The institutional context

The Soliya Connect Program was set up in 2003 by the American Non-Governmental Organization (NGO), Soliya. The founding members were Liza Chambers, with a background in conflict management and youth dialogue, and Lucas Welch, with a background in media production and also teaching media (See Fig. 14 below).

Liza Chambers, Co-Founder – Ms. Chambers is the Co-Founder of Soliya and served as the Executive Director and then Chief Program Officer of Soliya from 2003 until 2011. Prior to her work with Soliya, Ms. Chambers worked as Program Manager at Conflict Management Group and as Program Director at the National Conference for Community and Justice directing dialogue programs at the grassroots and track-two levels. She also worked for Seeds of Peace facilitating dialogue for youth from the Middle East, Cyprus and the Balkans. Ms. Chambers obtained her masters degree from the Kennedy School at Harvard University and is a term member at the Council on Foreign Relations. Along with Lucas Welch, Liza was named one of the “world’s best emerging social entrepreneurs” in 2004 by the Echoing Green Foundation.

Lucas Welch, Founder - Lucas Welch is the founder Soliya and until recently, played the role of Chief Innovation Officer. Prior to his work with Soliya, Mr. Welch was a producer for ABC News working with Peter Jennings, taught media at Birzeit University in the West Bank and conducted research at the Berkman Center for Internet & Society at Harvard University. Along with Liza Chambers, he was named one of the “world’s best emerging social entrepreneurs” in 2004 by the Echoing Green Foundation.

Figure 10: Founders of Soliya

Established in the aftermath of 9/11, the main aim of the program developers was to bridge the gap between ‘Western’ and ‘predominantly Muslim’ societies, a gap widened by tensions which media representations were serving mainly to exacerbate. In order to do this they designed a curriculum, drawing on their backgrounds in conflict transformation and dialogue, media production, and in consultation with experts in the field and academics from partner universities.

This curriculum formed the basis of the Soliya Connect Program which since then has run twice a year, once in the Spring Semester and once in the Fall semester, and involves partner universities who integrate the program into their institutional courses in various ways. As the program has evolved, two “strands” developed, one focusing more on academic/political issues, and the other less academic and more intercultural.

Originally partner universities were based in the United States and the Middle East and North Africa, reflecting its original need and aims. Gradually the geographic scope of the program has expanded and Soliya began to include universities in Europe and other largely Muslim countries such as Pakistan and Indonesia in the Connect Program. To date, the Connect Program has been implemented in over 100 universities in 27 countries (For a full list of university partners¹⁷ see Appendix 4) .

The main goals of the Connect Program regard the spheres of understanding, relationship building, skill-building and promoting change, as defined below in Figure 11, taken from the Soliya Curriculum.

WHAT ARE THE GOALS OF THE CONNECT PROGRAM?

Connect Program provides an opportunity for students to share their voices. Through this exchange we aim to accomplish the following objectives:

Understanding:

Gain understanding of and empathy for the perspective/ narrative of others in the group - not only the positions taken or the opinions expressed, but the core issues, the underlying assumptions, values, needs and fears.

Develop a clearer understanding of own perspective, assumptions, values, identity etc, as well as one’s personal relationship with the issues.

Gain understanding on each other’s cultures and daily lives.

Relationship-building:

Develop positive personal relationships with one another - not necessarily friendships, but relationships of mutual respect and understanding.

Skill-building:

Cross cultural communication & collaboration

Critical Thinking

Media literacy

¹⁷ <http://www.soliya.net/?q=what we do connect partners>

Dignity-based approach to difference

Change:

Our hope is that all participants will have the opportunity to genuinely re-examine and analyze pre-existing opinions and beliefs in a space in which transformation and reconsideration of existing views is possible.

Figure 11: Aims of the SCP as described in the facilitator guide (Soliya, 2010)

4.2.1 The Soliya Curriculum

How does Soliya set out about reaching its aims? Unlike online exchange projects in foreign language education which are generally set up and organized by individual teachers who pair up their classes, this is a form of ‘outsourced’ exchange which operates on a much larger scale, with hundreds of students from universities in the US, Europe and ‘predominantly Muslim societies’ participating each semester (at the time of writing in the realm of 300 students).

Each semester hundreds of students¹⁸ from different universities are registered in the program by their professors. They create their individual blogs in the Soliya Community area and then participate in a synchronous audio-video online facilitated dialogue program for 8 weeks as a member of a small dialogue group. Students may participate as a compulsory part of a curricular course they are following, as an optional component or a stand-alone module. How the Connect Program is integrated into a university course, and how it is evaluated depends on the professor who registered their class for SCP. For many students in the US for example it is a component of courses in conflict resolution, cross-cultural communication or media studies and it is an integral part of their courses. In my context (Political Science Dept of the University of Padova) it is offered as an alternative to traditional classroom-based advanced English courses and students have regular seminars about the project and written assignments (Helm, 2014).

Whilst there are often over 30 different dialogue groups each semester, led by different facilitators, the groups follow a shared calendar and curriculum. This shared curriculum was an intentional design feature to meet the requirements of universities who need some consistency in the program in order to include it as an accredited part of their courses. A list of goals are defined for each week, and certain activities and topics are carried out over the course of the semester, other activities and topics are defined by the groups themselves. Facilitators use the Online Curriculum, a large resource pack with a series of activities they can select from for each of the themes and goals to be addressed each week. Within this framework and with the support of these resources, facilitators have the flexibility to address issues that their group identifies as important and to introduce activities that they feel will work well for their group.

Below is the calendar with the topics for discussion and suggested activities for the 2011 iteration of the Connect Program which is studied in this thesis.

¹⁸ This varies from semester to semester. It has expanded from 200 to over 500 at the time of writing.

*Week 1 of the online dialogue. Topics that will be discussed:
<p>Introduction to group members and the online dialogue process</p> <p>Introduction to Identity and Culture: Students participate in activities that enable them to explore identity issues and share cultural information</p> <p>Identification of topics that students want to discuss</p>
Week 2 of the online dialogue. Topics that will be discussed:
<p>Investigating the Nature of the Relationship readings</p> <p>What is the nature of the problem?</p> <p>What are “Western Societies”? What are “Predominantly Muslim Societies”?</p> <p>After defining (or problematizing) these terms, students outline what their community understands to be the root of the conflict between “Western Societies” and “Predominantly Muslim Societies”.</p> <p>Discussion will be based upon the required readings for this week.</p>
*Week 3 of the online dialogue. Topics that will be discussed:
<p>Culture & Background: students will engage in activities enabling them to get to know one another and one another’s backgrounds better.</p> <p>Investigating nature of the relationship. Follow your students’ suggestions. Some topics that can work well are: Immigration/Integration, Foreign Policy, Extremism, Social Movements, etc.</p>
Week 4 of the online dialogue. Topics that will be discussed:
<p>Investigating The Role of Religion in Society and Students’ Lives</p> <p>What role does religion play in your life? What role does religion play in your society?</p> <p>Does religion play a role in politics? What role does religion play in the politics of “Western Societies” versus Predominantly Muslim Societies”?</p> <p>The Pair Activity is highly recommended this week.</p> <p>Discussion will be based upon the required readings for this week</p>
Week 5 of the online dialogue. Topics that will be discussed:
<p>Culture & Background: students will engage in activities enabling them to get to know one another and one another’s backgrounds better.</p> <p>Exploring the connection between the personal and the political through the Life Stories activity.</p>
Week 6 of the online dialogue. Topics that will be discussed:
<p>Investigating the nature of the relationship: Media</p> <p>Discussion of the video projects</p>
*Week 7 of the online dialogue. Topics that will be discussed:
<p>Working for change: Group members formulate ideas as to what they can do individually and as a group to promote improved relations between “Western Societies” and “Predominantly Muslim Societies”.</p> <p>Reflecting on the group process and ending the semester on a positive note</p>

Figure 12; Weekly outlines

4.3 The dialogue group

A key component of the SCP design is the dialogue groups. In every iteration of SCP students from partner universities are divided into small groups of 8-10, with an equal distribution of students from 'Western societies' and 'predominantly Muslim societies', as far as possible and where possible with an equal balance in terms of gender. The facilitators are also preferably from these two broad groups. It is clearly very difficult for Soliya to create every dialogue group to these specifications as they work under many constraints (for instance time zones, number of participants from different classes, local timetables...).

A group dynamic is expected to emerge through the exchange which allows participants to feel comfortable exploring different perspectives on controversial issues. According to the Soliya training materials (Soliya, 2010), there are several predictable stages in the group process. It starts with groups showing extreme politeness, not highlighting difference and carefully choosing their words. Groups then go into a more conflictual phase where various levels of disagreement may be reached and there can be intense emotion and lack of empathy for others. This is generally followed by a phase of frustration with the communication patterns (e.g. conversations going in circles) and then participants attempt to understand one another's perspectives. They also begin to explain their points of view in a way that individuals on "the other side" can hear. According to this model, when groups have been working effectively in stage three for a while they feel they can spread what they have learned to the broader community and may also think about how they can make an impact together, as a group. Clearly not all groups are expected to reach this final phase, nor is the group process linear, but having an understanding of this process is expected to support facilitators in performing their institutional roles (Soliya, 2010).

4.3.1 The dialogue group, object of this study

The dialogue group whose interaction is object of this study 'met' in Soliya's 'main meeting room' over a period of 7 weeks in 2011. I consider this online meeting room with this group of people a *situated context*, where participants have access to one another and a glimpse into one another's local physical surroundings through the small webcam picture. This context becomes a space in itself, with a culture and norms of behavior of its own which, however, are influenced by a multiplicity of factors: the curriculum described above and the ideals of its developers who in turn have been influenced by the broader, socio-political context; the technology and its 'affordances' for communication; the individual participants and what they bring to the space which is influenced by aspects of what Blommaert (1991) – drawing on Bourdieu, would describe as their 'ethnic habitus' and aspects of their local contexts on a multiplicity of levels. This kind of space has been defined as a *glocal* space, as the global and local intersect one another in a hybrid and simultaneous manner (Messina Dahlberg & Bagga-Gupta, 2014). And it is here that participants construct their situated identities for this specific space, and through their interactions, also across communication modes, make relevant different aspects of their own and others' situated and also transportable identities.

It is also important to situate this group’s discussions in the historic time in which they were occurring, that is from March to May 2011, in the midst of the so-called ‘Arab Spring’, or the ‘revolutions’ which marked much of the Arab world in 2011 and 2012. Events began¹⁹ in Tunisia on 17th December 2010 after the self-immolation of Mohammed Bouazizi in Sidi Bouzid, and led to the ousting of Zine El Abidine Ben Ali in January 2011, who fled to Saudi Arabia after 23 years in power. The first day of occupation of Tahrir Square in Cairo was 25th January 2011, which marked the beginning of the Egyptian revolution which ousted Housni Mubarak on 11th February 2011.

4.3.2 Situated identities within the context

In the dialogue group under study, there were two facilitators, who had recently finished their training. Jessica was the ‘Western’ facilitator, and Ranà from ‘predominantly Muslim societies’, a speaker of Arabic as well as English. In this group there were ten participants: four males and six females, three from ‘Western’ societies (two male and one female Americans) and 7 participants from ‘predominantly Muslim societies’, namely Tunisia, Egypt, Jordan, Palestine and Qatar. The three young women from Jordan were at the same university. Information about the participants is summarized in the table below.

Table 8: Participants and facilitators in the dialogue group

Names²⁰	Country of Residence/Origin	Sex	institutional identity
Alef	Tunisia	Male	Participant
Brendan	US	Male	Participant
Denise	US	Female	Participant
Doja	Jordan/Palestinian	Female	Participant
Ranà	Egypt	Female	Facilitator
Jessica	Italy/UK	Female	Facilitator
Fadela	Palestine	Female	Participant
Jack	US	Male	Participant
Kate	Qatar/Filippino	Female	Participant
Maawa	Jordan/Palestinian	Female	Participant
Mohammed	Egypt	Male	Participant
Thamena	Jordan/Palestinian	Female	Participant

4.4 Epistechanical systems

In order to more fully describe the Soliya Connect Program (SCP), the context of this study and identify the factors which influence the identity positionings made relevant in SCP I shall adopt the concept of “epistechanical system” (Williamson, 2013). Developed in the field of educational technology the term refers to the fusion and binding of technology and knowledge in curricular configurations. Williamson observes that like all technological and educational systems,

¹⁹ Though clearly there were situations and events prior to these which laid the ground for the revolutions.

²⁰ Pseudonyms have been used

epistechanical systems are *socially shaped* and *socially shaping*, that is they are not neutral, but rather “socially constructed and historically contingent” (2013, p.40), intentionally designed products which serve to influence and shape thought and action. SCP can be considered as an epistechanical system for it explicitly aims to influence thought and action. Adopting this lens allows me to identify the factors which influence the available identity positionings, and also to embrace a critical understanding of the context.

Williamson’s is a critical approach to the study of educational technology. Published in the volume, the Politics of Education and Technology, he offers a framework which facilitates interpretation on different levels. In order to understand educational technology in relation to its connections to larger society, political and sociological issues need to be introduced into the narrative. Selwyn and Facer (2013) argue that educational technology should be seen as a site of negotiation and struggle between different actors, which include the designers and developers of new tools and curricula, consultants and designers, funders and advocates as well as those to whom the educational projects are addressing, their families and communities. It needs to be explored on a ‘macro’ level of social structure of society as well as the microlevel of the individual and the learning context.

In attempting to take a critical stance in this study, I thus look at the politics embodied in the epistechanical system, the Soliya Connect Program (SCP), by asking what authority and expertise has contributed to its design? “What politics and values and what kinds of prospective identities, actions, and forms of ‘learning’ are to be shaped and sculpted” (Williamson, 2013, p.40) through this system? I will seek to do this first of all by analysing the website and documentation produced and published by Soliya in order to offer a rich description of the organization behind the program and its development, and seek to identify contradictions and tensions inherent in the program.

4.4.1 Soliya as an epistechanical system

The Soliya Connect Program can be considered as an epistechanical system because it seeks to transform individuals, not by making them subscribe to a particular point of view, but by offering them “the opportunity to genuinely re-examine and analyze pre-existing opinions and beliefs in a space in which transformation and reconsideration of existing views is possible” (Soliya, 2010, p.6). The declared aim is to empower participants and develop their sense of responsibility in contributing to making a more positive relationship between “Western Societies” and “Predominantly Muslim Societies” by seeking to foster greater understanding for other perspectives on issues which are seen to be divisive, and which education has often chosen to ignore. At the same time the project also claims to offer participants the possibility to develop “21st Century Skills” including cross-cultural communication, media literacy and critical thinking (see Figure 13 below).



Figure 13: Screenshot of Soliya website: What we do

Who is Soliya?

Looking at “Who we are” on Soliya’s website, the organization defines itself as :

a dynamic network of [staff](#), [university partners](#) and students, volunteer [facilitators](#), trainers and coaches, [Soliya Fellows](#) and civil society partners, along with a dedicated [Board of Directors](#), advisors and funders.

Our team represents thought leaders, experienced practitioners and emerging young activists in the fields of new media and technology, social entrepreneurship, conflict resolution, advocacy and international affairs.

The website has a series of slides with large photos of individuals which appear on the left hand side – changing to reflect a young, culturally diverse community, at times appearing in exotic locations, some with media tools such as video cameras. This imagery and text support its definition of itself as a diverse, global community (the name, role and location of each person

appears with their photo) engaged in adventure and “committed to a brighter tomorrow” in a world which is “defined by greater cross-cultural cooperation and compassion” (see Figure 14).

The buttons on the right hand side of the page (Donate Now, Get Involved, Subscribe) also serve to identify Soliya²¹ as a non-profit organization which seeks donations from funding bodies and the involvement and generation of a community or network of people who subscribe, both physically and ideologically, to the activities of Soliya.



Figure 14: Soliya website: Who we are

On the website there is no specification of the geographical location of Soliya or its American origin. It is presented very much as a **network** of people, with different levels of involvement and some form of hierarchy. Soliya has a Board of Directors and staff members, who are split into an executive team, and staff members. Photos and bios of board and staff members are present on the site, and from some of the biographies it is possible to infer where they are located, some in the US or Egypt, but not all. The staff team represents a diversity of backgrounds and experience, and many members with experience of living and/or studying abroad. The majority of Soliya’s network members are the University Partners, now listing over

²¹ The name Soliya, as reported on the website “integrates the Latin word for sun, *sol*, and an ancient Arabic word for light, *iya* (إيّا). The word “iya” is rare, but can be found in the Mu’allaqat, or The Hanging Poems, a collection of renowned pre-Islamic poems that hang on the Ka’aba. The name reflects our aim to bridge divides and shed light on cultural differences that too often seem inevitable and intractable.”

100 across much of the world, and the Soliya Network of alumni and above all volunteer facilitators, who have followed the training course and on a volunteer basis collaborated with Soliya in many ways, as facilitators, trainers and/or coaches.

The SCP can be seen to embody what Williamson defines as “networked cosmopolitanism”, that is:

a way of thinking about the future that is infused with normative ideas about the cosmopolitan potential of networks” which blends cosmopolitan principles of autonomy and self-responsibility with network notions of connectivity “to motivate a particular style of belonging in the (imagined) future of a globalized society. (Williamson, 2013, p.43).

4.4.2 Problems and solutions

The development of an epistechical system entails the construction of an ‘imagined future’ for young people (Williamson, 2013, p.43), and curriculum developers construct consensus and legitimacy by fashioning particular problems to which they propose a solution.

The main problem the Soliya developers identify is the negative approach to difference which characterizes the relationship between “Western” and “predominantly Muslim” societies and the widespread perception of an inevitable ‘Clash of Civilizations’, which responses to 9/11 seemed to invoke. As they write on their website:

We believe that the fundamental challenge is to shift the dominant paradigm for how our societies resolve differences from an approach defined by confrontation & coercion to one defined by cooperation & compassion. This need is particularly acute in relations between Western and predominantly Muslim societies. Hundreds of thousands of people have been killed and trillions of dollars spent since the turn of the century in what many see as an inevitable “Clash of Civilizations.”²²

Similar concerns have also been recognized in the field of foreign language education, with a wide range of publications on the role of language in the public sphere and foreign language teaching since 9/11. For example, from the US perspective, Heidi Byrnes wrote:

A post 9/11 world affords the language profession a much-needed opportunity to revise its notions of the role of language in the public sphere. For no cultural and linguistic world have the events of 9/11 and its aftermath affected views of “the other” more dramatically than for the Arabic speaking world, often lumped together with the Islamic world, often lumped together with uncivilized societies and terrorism. (Byrnes, 2004, p. 267)

²² http://www.soliya.net/?q=why_we_do_it_the_need

A further problem Soliya identifies is that “traditional” education and media are not addressing the problem effectively. The problem with the media has been identified in research carried out on stereotyping which has found that inaccurate beliefs of media stereotypes of particular groups are reinforced in viewers that have had little direct contact with these groups (see Argo, Idriss & Fancy, 2009). Further research has found that emotion plays a more central role in forming our judgements, worldviews and values than cognitive reasoning. The Soliya website states that media coverage is serving to polarize groups rather than bring them together, while social media have given individuals the power to influence increasing numbers of people. That is, “influencers” can have expansively destructive impact, for example the pastor in Florida who burnt the Koran in 2011, which led to protests in Afghanistan where 20 people were killed²³ or more recently ISIS strategists who adeptly use social media to recruit fighters²⁴ the Egyptian blogger. In face of this, Soliya hopes to create a generation of “influencers” who will have a positive impact²⁵, as I will discuss in the following section.

4.4.3 Transportable and Imagined identities

As the SCP is based on theories of conflict transformation and intergroup relations, it makes relevant the transportable identity categories of the broad social groups involved in this ‘conflict’: ‘Western societies’ and ‘predominantly Muslim societies’²⁶. This framing can thus be seen to represent one of the tensions of this curriculum as in order to address problematic intergroup relations it is necessary to define the groups. The use of such broad social group labels is problematic as it indexes homogeneity and ignores the political, religious, economic, social and demographic heterogeneity within these groups. It is also strategic, for problematizing these labels and the language used to talk about the “other” is part of the SCP activities. One of the questions I explore in the following chapters is whether more heterogeneous identities emerge within the interactions of the dialogue group (as indeed the program intends) or if the participants stick to these broad social group labels.

As mentioned in the theoretical framework, the notion of imagined identities is also a key construct in language learning. The notion of imagination as suggested by Anderson (1991) and developed by Wenger (1998) as regards Communities of Practice, has been adopted by Norton (2000, 2001) who argues that it is a way for learners to appropriate meanings and create new identities, transcending their immediate environment. Language learners may invest more than anything in those who provide them with access to their imagined communities (Pavlenko & Norton, 2007). All types of educational contexts, from the classroom to the institution (Kanno, 2003), the offline to the online, have visions for their students’ futures.

The imagined future that Soliya constructs in its narrative is one of “greater peace and prosperity for the next generation”, as reported on their website on the page ‘Why we do it’. In

²³ <http://www.independent.co.uk/news/world/americas/burning-the-koran-is-not-radical-says-controversial-american-pastor-terry-jones-as-he-searches-for-9985986.html>

²⁴ <https://www.wired.com/2016/03/isis-winning-social-media-war-heres-beat/>

²⁵ http://www.soliya.net/?q=why_we_do_it_the_need

²⁶ Soliya counterposes ‘Western’ societies, using a broad geographic term, with ‘predominantly Muslim’ societies, a term which defines a group on the basis of religion rather than geography, at times also using the phrase ‘predominantly Arab and/or Muslim societies’.

their view this can be achieved by changing how societies approach difference and one way of doing this is by preparing a generation of “influencers”, people who can address emerging tensions and create a positive interdependence capable of addressing future challenges. The solution they propose to the problem of intergroup relations is a model of education and media literacy which can create this new generation of “influencers” who are committed to “cooperative and compassionate approaches to difference”²⁷. The institutionally defined *imagined identity* is thus that of an ‘influencer’, somebody who can use the networking power of new media technologies to change societies. Becoming involved with Soliya means joining “a global community of people committed to a brighter tomorrow” (website: Get Involved tab) and is a way into this global network, which is represented visually on the Soliya website as a gallery of photos of individuals belonging to the Soliya community as seen in Figure 14 above. Whether this imagined identity is shared or indexed by the participants themselves through their interactions shall also be explored in this study.

The prospective view offered by Soliya, its self-definition as a network echoes many characteristics of the modern identity evoked in Williamson’s ‘networked cosmopolitanism’, which is “embodied in talk about autonomy, self-responsibility, respect for diversity and difference, and participation and collaboration in communities, with a focus on the creation of a ‘good’ or ‘ethical’ future” (2013, p.46). What we identify as a “good” future, needs defining though.

Martha Nussbaum, the well-known American philosopher and theorist of global justice, defined cosmopolitanism as offering one’s principal loyalty “to the moral community made up by the humanity of all beings” (1996, p.7). Camicia and Franklin (2010) build on her definition and identify two strands of cosmopolitan discourse, which communicate two different visions for community. The first, ‘neoliberal cosmopolitanism’ defines global citizens as a community of self-starting entrepreneurs who function in terms of a market rationale. The second, ‘democratic cosmopolitanism’, defines global citizens as a community of diverse individuals with a mindset oriented towards cultural representation, human rights, and social justice.

We find traces of both discourses in Soliya’s imagined future of “greater peace and prosperity” described above. These discourses also appear in the goals of the Soliya curriculum, as defined on their website²⁸. The first set of goals specified on the website are in line with this form of democratic cosmopolitanism which is concerned with cultural representation:

“Establish a deeper understanding for the perspectives of others around the world on important socio-political issues and why they feel the way they do;”

Whilst the second set of goals with the emphasis on skills, hints at the neoliberal discourse which has permeated education policy, focusing on skills-sets which are required for the 21st century workplace.

²⁷ http://www.soliya.net/?q=why_we_do_it_the_need

²⁸ http://www.soliya.net/?q=what_we_do_connect_program

“Develop “21st Century Skills” such as critical thinking, cross-cultural communication and media literacy skills.”

As Rose (1998) writes, the philosophy behind 21st-century-skills is an economic one, and the civic, social and ethical reasons for developing ‘cross-cultural communication skills’ and ‘critical thinking’ are lost sight of, as they are generally expressed in terms of workplace effectiveness (as in the Partnership for 21st Century Skills²⁹).

This hybrid discourse of networked cosmopolitanism in the Soliya website could be seen to reflect their need as an external organization seeking to work with universities to “sell” the program, and their “sales pitch” is clearly more effective if it is perceived to be offering not only the opportunity to broaden students’ horizons and develop on a personal but also societal level, but also acquire competences for the 21st century work place. Which – if any of the ‘networked cosmopolitan’ identities the participants evoke as their imagined identities in their interactions is an issue which will also be explored in the following chapters.

4.5 Tensions and contradictions in the Soliya Connect Program

4.5.1 Western aims and model?

The goals of the Connect Program may resonate well with educators (like myself) who believe that they should aim to challenge stereotypes and foster intercultural awareness and understanding in learners, who see their role not as transmitting knowledge but rather sowing the seeds of doubt in students to enable to become critical thinkers. But one doubt that arises is whether these goals reflect only the “Western” educational ideals of the program’s developers, and is there a risk that these are imposed on Soliya’s partners in education?

Maha Bali, whose PhD thesis (2013) explores critical thinking in an American liberal arts university in Egypt – and which looks at SCP as one of several projects adopted to enhance this, has addressed this issue. Critical thinking is considered by many to be a Western-influenced educational ideal which opposes Arab and Muslim cultural values (Cook, 1999). For example, critical thinking encourages people to accommodate various perspectives and see several truths as equally viable, whilst Islam is tolerant of different perspectives but does not consider them all to be equally valid, and claims a single universal truth (Cook, 1999). However, she points out that other scholars (Said, 2004; Nurullah, 2006) have contrasted this view of Islam, arguing that the concept of “ijtihad” (which applies critical and creative thinking to new situations in Islamic law) is fundamental in interpreting Islam and applying Islamic law (shariaa), and can result in multiple divergent but equally valid interpretations. It has been argued that today there is a lack of critical thinking in Islamic scholars and their followers Bali (2013) continues, and that this process of “ijtihad” has given way to “taqlid” (or blind emulation), despite encouragement for critical reflection and creative thinking in the Quran and Sunnah (Nurullah, 2006). I am in no position to make judgements on this issue for it goes well

²⁹ <http://www.p21.org/>

beyond the aims of this thesis, furthermore I am a “Western” scholar working in Europe with very limited knowledge of Islam. However I would agree with Bali who points out that critical thinking is not necessarily alive and kicking across the United States or, I would add, in Europe³⁰.

4.5.2 The language issue

As is clear from the information provided thus far, the Soliya Connect Program was not developed as an English Language program, but it has been adopted in advanced English language courses in various institutes in Europe (including my own context, the University of Padova, Italy) and the Middle East. The rationale for this is that it is a form of experiential (or immersive) learning; what has been called CLIL (Content and Language Integrated Learning) or English as Medium of Instruction (EMI) –both predominantly European terms– in which learners are required to use English as a vehicular language to learn more about international relations and divisive issues that relate to participants’ identities. As well as an opportunity for developing their English language, and also acquiring knowledge about issues which affect the relationship between ‘Western societies and the ‘predominantly Muslim societies, the Soliya Connect Program allows participants to develop new online literacies (Guth & Helm, 2010), such as communicating in synchronous online video, using text and audio chat simultaneously, multi-tasking, video production skills. At the same time SCP aims for learners to develop their critical thinking and critical literacies as they are encouraged to question assumptions, power relations and representation and also develop reflexivity.

However, the fact that English is the language of communication between participants means that about half of the participants are expressing themselves in their second, possibly third, fourth (or more) language, on controversial and emotional issues. This creates power inequalities and introduces issues of cultural and linguistic capital, as Bali (2013, 2014) argues, for the American participants, who are already in many respects the ‘dominant’ side, and the Arabs with better English and more exposure to the American culture find it easier to have a conversation. While having an Arabic-speaking facilitator can help, when the Arab/Muslims facilitators themselves are less fluent in English the situation can be exacerbated Bali (2013) maintains. The choice of English reflects a global need for a shared language in order for intercultural dialogue to take place, but this creates inequalities in power relations:

We [the minorities] and you [the dominant] do not talk the same language. When we talk to you we use your language: the language of your experience and of your theories. We try to use it to communicate our world of experience. But since your language and your theories are inadequate in expressing our experiences, we only succeed in communicating our experience of exclusion. We cannot talk to you in our language because you do not understand it. (Lugones & Spelman, 1983, p. 575 quoted in Bali & Sharma, 2014)

Soliya has acknowledged this to a certain extent in the facilitation training by advising facilitators to support those who are not so fluent English speakers, also by summarizing

³⁰ <https://www.theguardian.com/teacher-network/2012/sep/12/critical-thinking-overlooked-in-secondary-education>

conversations in text chat, and addressing the language issue with some activities which are intended to raise awareness of the language issue.

This again is a tension and contradiction in Soliya. Alternative possibilities could be making Arabic the main language of the program, and having the support of translators. This however clashes with the “hinted at” neoliberal discourse and “soft sell” of the SCP. Furthermore, as the program has been increasing, the opportunity to use and improve their English is a motivation for many of the students in the ‘predominantly Muslim world’ to participate in SCP, as witnessed by the number of students in predominantly Muslim countries taking part in SCP as part of their English courses³¹.

However, power dynamics and participation in SCP are not only a question of language competence, but also of willingness and ability to engage in this dialogic type of communication. Bali (2014) argues that the dialogic model privileges students who are familiar with interactive classrooms, such as Western students. I would argue that many European students in higher education are not familiar with interactive, dialogic classes for the predominant pedagogic model remains the transmission of knowledge through lectures (European Commission, 2013).

4.6 Summary of chapter

In this chapter I explored the situated context of this PhD study, the Soliya Connect Program (SCP). I felt the need to dedicate a whole chapter to this because my analysis of the context is a part of the study since the ‘situatedness’ of identity work and intercultural dialogue, particularly in online contexts needs to be analysed critically, as Phipps (2014) suggests. All identity work takes place in a situated context that shapes - but does not determine - the identity positionings which take place in that site.

The research questions I sought to answer in this chapter were:

- What identity positionings does the situated context offer participants?
- What factors influence these positionings?

I analysed the situated context as an ‘epistechanical system’ in order to identify the factors which have influenced the design of the programme and consequently the identity positionings that the programme offers participants. I found that SCP offers the situated identities of ‘facilitator’ and ‘participant’ within a ‘dialogue group’ and makes relevant the transportable identities ‘Westerner’, ‘Muslim’ and ‘non-Muslim’ as it frames interactions around the exploration of the relationship between ‘Western societies’ and ‘predominantly Muslim societies’. There is also a situated imagined identity, that of the ‘influencer’, which I likened to a ‘networked cosmopolitan’ who believes in a more peaceful world and has the agency to make change possible. The extent to which participants orient to these institutionally defined identities will be further explored in the following chapters.

³¹ Information received informally from Soliya

5 CHAPTER 5: The mediation principle

5.1 Outline of chapter

In the previous chapter (Soliya context and situatedness principle) I analysed the situated context of Soliya through its website, which represents its exterior public image that serves to promote and disseminate the project. Through this I showed how Soliya is intentionally designed to offer possibilities for doing 'identity work' on different levels, both in terms of situated identities (facilitators and participants) and transportable identities – with reference being made in particular to the identity categories of 'Westerner', 'Muslim' and 'non-Muslim', for these are the identities which the framing of the program focuses on. Before exploring how participants orient to these situated and transportable identities through indexicality and relationality in chapters 6 and 7, I am going to explore the affordances and constraints of the mediating technologies available for doing identity work in the situated context of this study.

In this chapter I look specifically at the closed areas of Soliya, that is the areas that only registered participants, alumni and Soliya staff and facilitators have access to. There are two main components of this space, the Soliya community area with individual blogs for each participant, and the meeting rooms for the synchronous sessions, also called social rooms where the participants meet for their weekly dialogue. This chapter will provide an overview of the affordances and constraints of the mediating tools in these two spaces, with examples of how participants' discourse, situated and/or transportable identities emerged first of all through asynchronous text and images in the blog, and then through synchronous text, video and audio interactions in the meeting room. Like all communication (Kern, 2015), the communication in these online spaces is multimodal, but for the purpose of analysis in this chapter I initially consider each mode separately, as advised by researchers on multimodality (Bezemer & Jewitt, 2010). At the end of the chapter I begin to explore how these modes then interact with one another through 'chaining', that is transmodal interaction which, as Gibson (2014) points out, is a still very unexplored area of research.

5.2 The mediation principle

'The medium matters' (Kern, 2014, p.341)

As explained in the theoretical framework (chapter 2), the 'mediation principle' acknowledges the fact that in online environments, the technologies we use have a mediating effect on the interaction, the affordances and constraints of the tools we use contribute to the meaning making process and also to the process of identity construction. The act of mediation thus does not merely facilitate, or complicate, processes but it radically transforms them (Kern, 2014). As I explained in the theoretical framework, mediating tools are not neutral and they do not simply 'exist', they were designed with specific purposes and aims which are reflected in the tools themselves. For example Twitter was designed as an SMS-based communications

platform to be used by friends for status updates³² hence the limit of 140 characters, as this was the limit that mobile carriers imposed. Even though it subsequently moved to a web platform, the character limit remained, 'as a creative constraint', according to the developers. As Twitter's user base grew, they began to create new jargon and different ways of using the service, for example using the @ symbol to identify other users, or hashtags # to group messages and content into categories so users can more easily find relevant content. This example serves to illustrate how interactants can exercise agency as they use online tools. The relationship between tools and their users is, to a certain degree, reciprocal. This is why, I believe, online interaction and identity construction cannot be studied without a consideration of the tools being used to mediate the interaction.

Much of the early work around online identities focused on the affordances that the anonymity of computer-mediated communication (CMC) – a term which still now is often used to refer to text-only communication – offered for identity construction. Whilst the notions of identity construction and anonymity might appear to be complete opposites, in text-based CMC anonymity can actually play an important role in how identity is constructed, which would be much more difficult in face to face situations.

Interaction through webcams does not allow for the anonymity that text-based CMC offers participants but it is quite different from face to face communication in a physical space in many respects. Malinowski and Kramsch (2014) have called into question the authenticity of online interaction and in particular the ability of synchronous computer mediated communication (SCMC) and video-conferencing technology "to replicate offline, embodied interaction" (p.4). I would argue, however, that in using these technologies for online interaction the aim should not be to replicate face to face interaction, but rather to learn to communicate effectively and construct and negotiate identity positions in these environments which constitute authentic contexts in their own right (Develotte, Guichon & Vincent, 2010). In much the same way as educators have gradually come to recognize text-based CMC as a "high stakes, high frequency context for all manner of professional, academic and social activity" (Thorne, Black & Sykes, 2009 p.803), so they should for video-mediated communication.

Text-based CMC in its diverse forms constitutes sundry different genres of written communication, which continue to use historically rooted text conventions and may share some characteristics of 'traditional' genres, but also develop their own distinct features. The same will soon be the case for audio-video-text mediated communication, which is increasingly being used in our networked lives. There are already many different audio-video conferencing tools, with a range of additional modes of communication: text chat, emojies, turn taking tools (such as the hand icon which can be clicked to indicate the desire to take the floor), shared whiteboard, shared images, presentation display, and the list goes on. There are also many possible configurations of participants (eg. one-to-one, one-to-many, many to many) and

³² <http://twitter.about.com/od/Twitter-Basics/a/The-Real-History-Of-Twitter-In-Brief.htm>

different 'genres' of video-conference ranging from monologic lecture with text-based questions to board meeting, from medical consultations to transglobal political activist meetings to cite just a few. These online situated contexts and genres may share some features with their face to face equivalents but they will also differ considerably. In all of these online (and offline) sites there are both situated identities established by the 'institutional' context, but there are also individuals who may make relevant other aspects of their identities as the interaction unfolds, using the available meaning-making resources. The degree of agency they can have over their identity construction and negotiation depends in part on their understanding and mastery of the mediating tools available to them – which include language and also the technologies.

Malinowski and Kramsch (2014) look in particular at the dimensions of representation, time and space in desktop videoconferencing and language learning contexts. They identify two aspects of SCMC which are particularly salient in terms of representation as experienced by online language learners: framing and segmentation. Our experience of space, time and the 'real' is moved to the plane of representation which we see through the 'window' of the computer screen, which frames or delimits what we see. Our sense of hearing is 'segmented' through earphones or speakers, and voices sometimes echo back and can have a disorienting effect. As regards time, through video-conferencing participants often experience 'latency', that is the time lag between the real time performance of an action and its representation on the screen, as well as gaps between sound and images, with interactants faces sometimes 'freezing'.

The spaces which users can orient their attention to are multiple and include the online or virtual space in which the interaction takes place, the physical space surrounding the computer or the "hors-champ" (Guichon & Wigham, 2016), the "champ", which is the screen space (which can make available several different online spaces in different windows), and other 'places' or geographic sites that interactants can refer to. This can make it difficult to disambiguate gestures, expressions and body language which can be seen through the video cameras during conversation. Furthermore Malinowski and Kramsch point out, eye contact can be a problem as interlocutors must choose to look either at the partners' onscreen representation or at the camera (to *feign* direct eye contact). These "disjunctures in the flow of space and time profoundly affect the possibilities for heteroglossic language learning" (2014, p.6) in synchronous, multimodal telecollaboration, they argue, for they detract interactants' attention from engagement in deeper negotiation of social and cultural meanings.

However, for some researchers the multimodal (visual, audio, and textual) nature of such environments, in spite of its limitations, is regarded as beneficial to negotiation of meaning (see Chun & Plass, 2000). Furthermore, the impact of video on building a learning community, increasing confidence, and reducing isolation is largely recognized in the literature (see Hampel & Hauck, 2004; Hampel & Stickler, 2012; Wang, 2004; Guichon & Wigham, 2016), particularly for learners who are physically isolated from one another, and for whom video is perceived as being even more crucial in reducing the impact of the distance.

The way participants orient to modes can be an important part of their identity construction.

Lamy (2012), for instance, found that in multimodal contexts participants can specialize particular conversational aims to different spaces on the screen or choice of mode, and that the different modes used can thus reflect different images of the same person. As described in chapter 3, in Lamy's study, a content analysis of input of participants in a multimodal conversation showed that one participant's input through the spoken channel was mainly asking for others' opinions, whilst all text-chat inputs were language accuracy checks, leading her to hypothesise that face-saving issues were involved as regards self-representation, with the participant giving an image of himself as confident English speaker in the audio mode, whilst using the text chat for more face-threatening activities such as asking for help with English forms. These findings are in line with Blake (2000), who found that learners chose the less face-threatening text chat over the voice chat to request help from the tutor.

As briefly outlined in the theoretical framework (chapter 2), the emergence and phenomenal success of social networking sites have somewhat changed the dynamics and attitudes towards anonymity because their main aim is for users to curate their identities and their personal, social and/or professional networks³³. Construction and negotiation of identities online has become a rich area of research and much of the recent work has focused on the affordances of social networking sites and multimodal media used for engaging in 'identity work' (boyd, 2006; Buckingham 2008). The profile page in particular is held to be key to the dynamic of interaction and identity construction in online communities (Harrison & Thomas, 2009), though the degree of authenticity of these profiles has been found to vary (boyd, 2008). Key aspects self-presentation on social network profiles are visual self portrayals, through photos or avatars, and the articulation of friendship links (boyd & Ellison, 2007, p. 10).

The literature from the field of language learning and technology as regards online identities has been discussed in chapters 1 and 2 and mainly regards, as we found, identity construction in public sites and networks such as online discussion forums (Hanna & de Nooy, 2009), social networking sites (Lam, 2000, 2006; Chen, 2013; Harrison & Thomas, 2009; Reinhardt & Chen, 2013) and gaming and fanfiction spaces (Sauro 2014; Thorne, Sauro & Smith, 2015). Much less work has been carried out in the educational contexts of online intercultural exchange projects which generally take place in closed, private spaces such as institutional platforms. In the telecollaboration literature these two different types of spaces: the public versus the private, the recreational versus the educational, have been presented as a dichotomy, but this is an oversimplification. There are several telecollaboration projects which can be seen to lie at the interstices of the formal and informal sphere (Thorne, Sauro & Smith 2015), and Soliya could be seen as one of these.

5.2.1 Mediation and multimodality

The assumption underlying my discussion and analysis of identity work through technology-mediated interaction is that all interaction is multimodal (Kern, 2015, p.223), even in face to

³³ This is not to say, however, that trolling is not also a phenomenon on social networks.

face contexts. Technologies have simply added new modalities and channels of communication and multiplied the ways in which these can be combined as we engage in meaning making. Technologies can facilitate or favour different kinds of meaning making and identity work, they can also constrain them through the design of the tools themselves and the differential access to the means of production and reception of these meanings (Kress & van Leeuwen, 1996).

I will first offer some clarifications as regards the terminology I will be using since the concept of multimodality has been applied in different disciplinary areas. Since this study lies within the area of language learning and technology I have chosen to adopt the terminology used in this field, as recently defined by Guichon and Cohen (2016, p.510) “*Multimodality* makes sensory information accessible in diverse semiotic modes and offers the opportunity to produce, comprehend and exchange information simultaneously through different channels”.

Mode, then, defines the type of semiotic representation (in this study I look at textual, aural and visual) used to present information.

Media (eg. a video clip, or a conversation in video conferencing) are the technological means of inscription and production that shape the ways a message is conveyed and accessed. These can be static, dynamic or interactive.

In the table below, which is adapted from Guichon and Cohen (2016), I summarise the nature and temporality of the different media and the semiotic modes of the two environments I explore in this chapter: the Soliya community area with asynchronous blogs, and the meeting rooms for synchronous audio-video sessions.

Table 9: Media and modes in this project

Medium	Temporality of the medium	Nature of the medium	Semiotic modes
Individual blog in the Soliya community area	Asynchronous	Static	Textual (written blog posts) and visual (photographs)
Video-conferencing meeting room for 2-hour synchronous sessions	Synchronous	Interactive	Textual (text chat), aural (interlocutors’ voices), visual (webcam image of interlocutors),

5.3 The Soliya Community Area: Asynchronous identities

My starting point of analysis in this chapter will be the Soliya Community area, since this is the first space that participants come into contact with when they have registered for the programme. It is also where they first have to begin to ‘construct’ their identities, as upon registering for the project participants are asked to complete their personal blog.

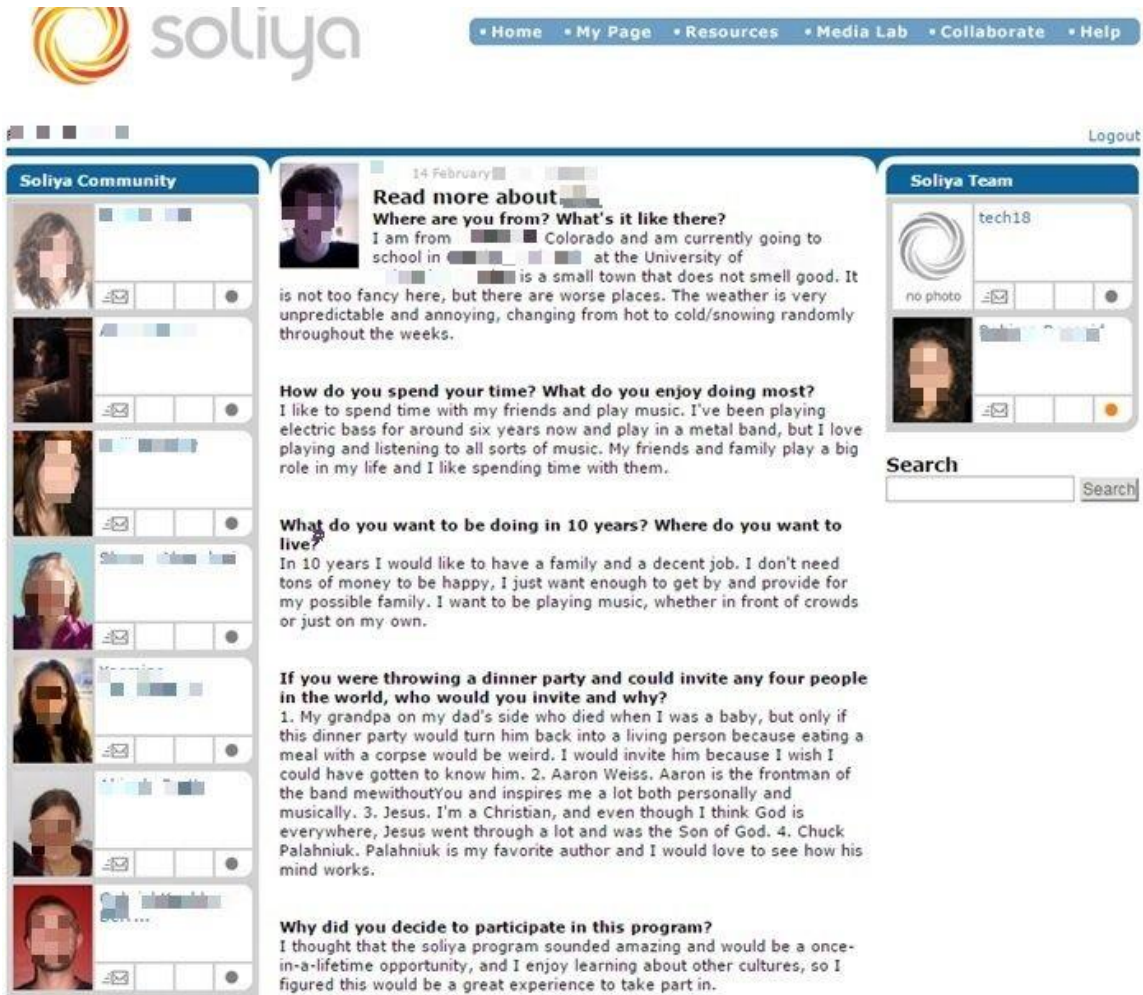


Figure 15: Jack's personal blog

5.3.1 Affordances of the blogs

The individual blog spaces include two key components for online identity formation (Gonzales & Hancock, 2008), that is the presentation of demographic information (name, birthday, photo and so forth), and the potential for an audience. The most immediate audience here is their Soliya dialogue group (which consists of the ten people who will be interacting together over the 7-week period) as the blogs are gathered together under the tab ‘My Group’ for all the group members to see. However the whole Soliya community, which consists of all present and past Soliya participants and facilitators, is potentially able to see their blog posts (participant names can be searched, also on the left hand of the page (see Figure 15), small boxes with the names and photos of members of the Soliya community are rotated, and clicking on the member’s name leads to their blog). The grey dot at the bottom right hand corner of each member’s

window indicates that they are offline, when they are online it becomes orange – as in the top right hand corner where we see that one of the tech support team is online).

The blog offers opportunities for identity construction in both visual and textual modes for writing on the blog, for instance, participants can post small thumbnail photos of themselves (which most members of the community do). However not all members of the Soliya group in this study have oriented to the visual mode of communication, only Jack, Jessica, Thamena, Fadela, Mohammed and Kate. Alef, Brendan, Doja, Maawa and Deni have chosen to leave the picture space blank.

When students register on the platform they are asked to provide some demographic information, such as name, gender, nationality, birthday, skype account, religion, native language and other languages in which you can communicate (this is optional and is relevant to the previously discussed situatedness principle wherein the ‘institutional’ context gives preference to English as the medium of communication). Some of the demographic information is visible on their personal profile which appears next to the blogs.

The first blog post that participants are asked to write has 5 informal questions they can choose to answer. The questions are as follows:

1. Where are you from? What’s it like there?
2. How do you spend your time? What do you enjoy doing most?
3. What do you want to be doing in 10 years? Where do you want to live?
4. If you were throwing a dinner party and could invite any four people in the world, who would you invite and why?
5. Why did you decide to participate in this program?

In terms of identity construction these questions offer the participants several possibilities – they can choose to make relevant aspects of their transportable identities, such as their nationality/ies, but also other aspects which are related to their interests, ambitions and also their motivations for taking part in this program (which as we see later in the synchronous sessions contributes to the authenticity of their situated identity as a ‘Soliya participant’). Question 3 asks what they want to be doing in 10 years, offering them the possibility to think about, and also share their imagined identities with others. At the time they write this blog post the participants have not yet ‘met’ their fellow group members, this blog post can thus be seen as their first presentation of themselves to their fellow group members and to their ‘imagined community’.

Responses to these questions from the members of the dialogue group varied in length and in terms of engagement with the questions, ranging from ‘monosyllabic’ responses to quite articulated responses to some of the questions. The texts also allow the participants to give some insight into their personalities, for instance Jack shows a sense of humour in his responses to the questions (dining with a corpse would be a bit weird – he writes). It is worth noting that neither of the facilitators (Ranà and Jessica) have this information on their blogs, indeed neither of them published much information about themselves. This is because the situated identity of

the facilitator – as somebody who is neutral and multipartial – entails them disclosing very little personal information about themselves.

5.3.2 Transportable identities

Participants orient to the first question about their place of origin in different ways, some explicitly indexing a strong sense of national identity and pride. Mohammed, for instance, writes ‘I’m from Egypt to me it’s the heaven on earth’ and he uses the visual mode to reinforce the text; the photo of himself indexes his national identity: in the background of the picture is a pyramid with the colours of the Egyptian flag painted on it.

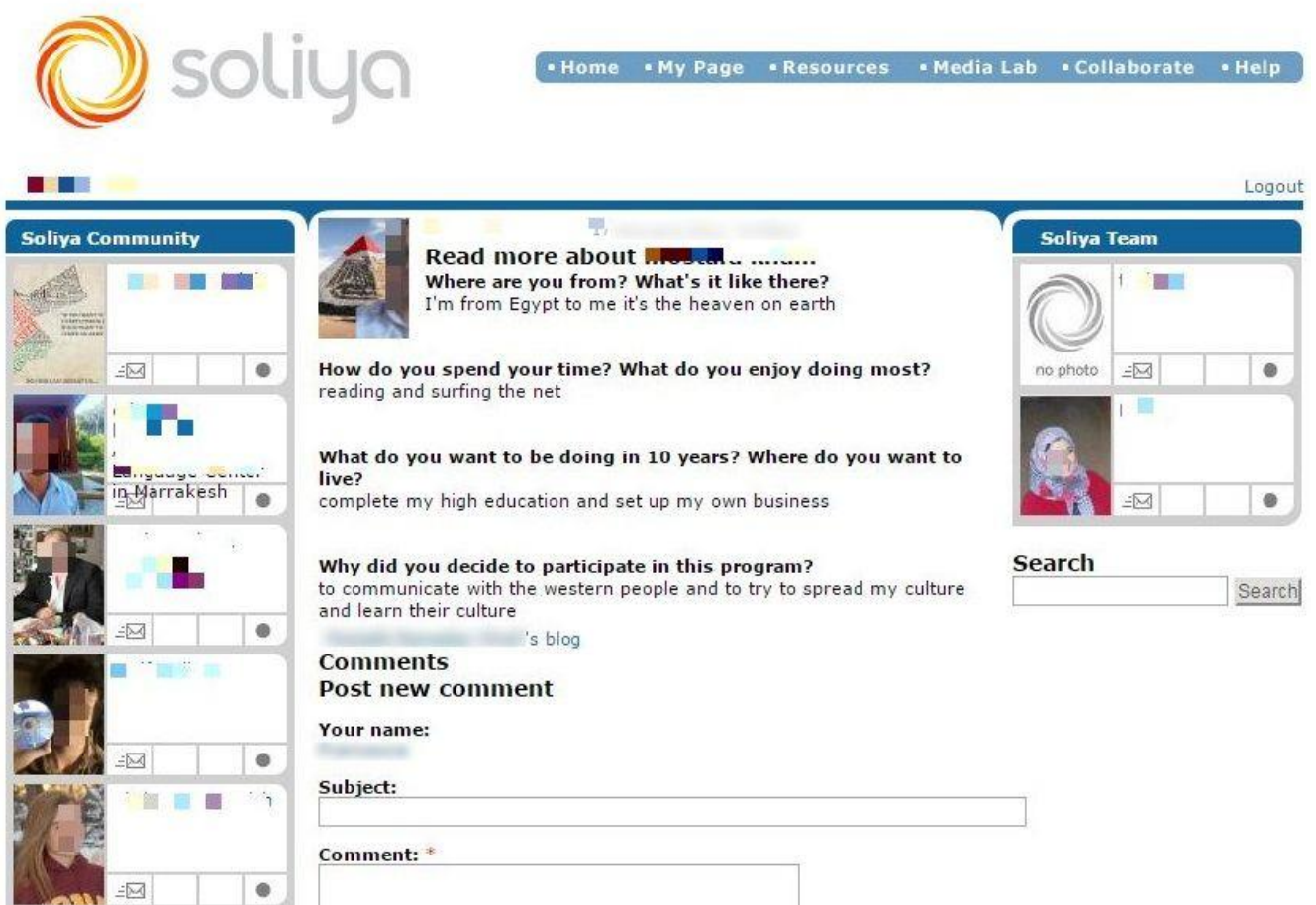


Figure 16: Mohammed's blog

Fadela also indexes a strong pride in her place of origin as she writes “I am from Palestine, the PARADISE of this Planet!”. The theme ‘Palestine as Paradise’ is a strong motif in Palestinian collective memory and has been recurrent in Palestinian folk culture and popular and nationalist discourse for over six decades, since the *Nakba* (the ‘catastrophe’) that the Palestinians experienced as a result of the 1947-8 Arab-Israeli War over the possession of Palestine (Matar, 2011, p.25). In the other posts she makes on her blog Fadela indexes her Palestinian identity by mentioning the ‘day of the land’ March 30th (which commemorates a moment in 1976 when Palestinian citizens marched across Galilee to protest Israel’s evacuation, confiscation and enclosure of their land). Her blog posts also mention other

recurrent themes in collective Palestinian memory such as the martyrs, and prisoners in Israeli jails.

Alef makes relevant that his home town, Sidi Bouzid, “a small agrarian village in the south”³⁴ of Tunisia was ‘home of the Tunisian “Jasmin” revolution. Sidi Bouzid is the town where the self-immolation of Mohammed Bouazizi occurred in December 2010, which led to massive protests and the ousting of president Ben Ali in January 2011. Alef thus makes relevant not only place but also time, a historical moment for the project started less than two months after the ‘Jasmine revolution’ began in Tunisia.

We will see in the following chapters the extent to which these aspects of their transportable identities: Mohammed’s Egyptian identity, Alef’s Tunisian and Fadela’s Palestinian identity, which are indexed in this first presentation through the asynchronous blog mode, emerge in their synchronous interactions with the group.

As regards the other participants, Thamena and Doja also comment on their places of origin, Amman, the capital of Jordan (‘a lovely city with simple people and nice weather’) and Jordan (it’s beautiful and nice) but in a more ‘restrained’ way. Maawa, also from Jordan, does not make any additional comments as regards her origin.

Brendan specifies the town he is from in the U.S.A and says “It’s fun, you just have to look around”, and makes relevant his status as a full time student and also having a job. Jack and Deni both index their places of origin in the US as well as the location of their universities, which are not in their home towns. None of the American participants index their American identity through visual symbols in their blog posts.

Participants make relevant other aspects of their transportable identities in their blog posts. Several make reference to music as something they enjoy and communities related to music that they are members of, for instance Deni who sings in a cappella group, Jack who plays electric bass in a metal band, Alef who spends time listening to MetalRock music and Brendan who sees live music when he is not doing school work.

A couple of participants index their religion in their responses to Q4 about who they would invite for dinner: Thamena says she would invite the prophet Mohammad ‘because I long to see him personally’ – though she does not explicitly say she is a Muslim, and Jack says he would invite Jesus “I’m a Christian, and even though I think God is everywhere, Jesus went through a lot and was the Son of God”. Thamena and Fadela who have uploaded photos of themselves index their Muslim identity as they are wearing a hijab/headscarf.

Mohammed and Thamena both make reference to their use of Internet as a hobby, indexing themselves as experienced Internet users. Interestingly we see this to a certain degree reflected

³⁴ https://en.wikipedia.org/wiki/Tunisian_Revolution

in their participation patterns in the online sessions – both are quite active - and in their text mode identities, particularly Thamena as we will see in the next section of this chapter.

5.3.3 Learners or users of English?

Fadela, Thamena, Doha and Maawa all used the verb ‘to improve’ their English/language/speaking/ communication in response to the question asking why they decided to participate in the program. Though only Fadela specifically mentioned English, their use of the verb ‘improve’ affirms that it is English they are talking about (as they cannot be participating to improve their Arabic or another language). This indexes a deficit view of their English competence, thus positioning them as learners of English or non-native or not advanced speakers of English and reflects the pervading categorization of ‘non-native speakers’ as deficient speakers of the language that characterises foreign language education and the literature (Rampton, 1990, Firth & Wagner, 1997, Davies, 2003, Jenkins, 2006), as discussed in chapter one.

Several of the participants, however, made relevant their identity as users of English. Alef, for instance, in response to Q2 reported that he had founded an English club at this college where he regularly meets other students for Drama/Theater workshops, discussion, cinema, and in response to Q3, he wrote “10 years from now?! That’s hard to answer, but most probable I’m gonna be teaching English somewhere in my country or in the Arab world. Still I’d like to live and work in the US.” He thus positions himself as an active, competent and enthusiastic user of English, also familiar with informal English (use of gonna), fan of heavy metal music with an interest in the US. Mohammed wrote that his reason for participating was “to communicate with the western people and try to spread my culture and learn their culture”. He does not specifically mention the English language so he does not index ‘learner’ identity, but rather ‘English user’ identity as it is through the mediation of English and the technology that he will be able to engage in this communication and exchange.

Fadela, Thamena and Doja also wrote that they were interested in cultural exchange, talking about international issues and talking to people from different countries hence their participation is not purely for language reasons and reflects the intercultural aim of many students engaging in telecollaboration. Thamena, like Alef also expresses a desire to go to the US (or UK) to study abroad though specifies she wants to return to Jordan on finishing her studies, in response to Q3. Her positioning shifts however, for as well as a learner needing to improve, she also positions herself as a language user, not making reference specifically to English but saying that in her free time she sometimes translates and that she wants to be a professional translator in the future.

5.3.4 Prospective identities?

The blogs were where participants could invest in the “prospective identity” that SCP offers participants, for this is where they have the opportunity to engage with the broader Soliya Community as well as their own group members. Only three of the participants used their personal blog space to communicate after their initial (compulsory) page: Alef, Fadela and Mohammed. Alef’s post was published online during the first week of the project and together with a photograph he writes about his experience volunteering in refugee camps on the border with Libya indexing his active engagement with sociopolitical issues. This is an experience he was eager to talk about in the first dialogue session, as he made several references to it (see chapter 6). This blog post had several comments over the following weeks, a couple from fellow group members, others from members of the Soliya community. However he did not publish any further posts on the blog.

Fadela also published three blog posts, all of which reflect her Palestinian identity. The first is a poem by Mahmoud Darwish, the Palestinian poet. The second is a picture of herself wearing graduation outfit (which was actually a response to a request from one of the facilitators in the third dialogue session to post a picture of her graduation after she had told the group that she would be graduating). In the photo her Palestinian identity is marked with *keffiyeh* over her shoulder. On the same day she also makes another post which relates to an issue she mentioned in the same dialogue session which is the ‘day of the land in Palestine’. She makes reference to the resistance of the Palestinian people: “Today is the day of the land. Palestinians celebrate this day as a rebirth of their insistence to get Palestine free”. There are several references to the situation of Palestine – which indeed is not recognized as a nation – as a stolen land. She makes reference to the martyrs and prisoners in Israeli jails.

Only three participants posted blog entries after the initial, obligatory post, and none of these made more than two posts on the blog. The asynchronous mode of communication cannot, therefore, be considered a site of interaction or of identity development and negotiation other than at the outset of the project where it allowed them to position themselves - within the constraints of the program designers who required them to answer those five questions. These questions index a clear agenda, that is to provide initial output for dialogic discussion on personal, social and cultural aspects. If we compare the affordances of this blog with any of the freely available public blog platforms or indeed social media sites, the ‘starting block’ for any type of subsequent interaction is quite different. Furthermore this blog lacks some of the characteristics of social network profiles, such as the links to friends or communities of interests which can also serve to mark identity. In the subsequent chapters I will also see to what extent the identities indexed through this static medium were aligned to and performed through participants interactions in the dialogue sessions.

5.3.5 Brief Summary

In this section I have explored the affordances and constraints that the community area offers for identity work and how participants orient to these. This is the first area in which participants do identity work and they have not yet met other group members. Their first blog post asks them to answer 5 questions and post a photo, with a clear design for the identity work participants can then engage in. The degrees of self disclosure of the group participants through this medium vary. Some post photos and/or write quite extended responses to the questions, others post very short responses and no photos. Transportable identities such as Palestinian, Egyptian and Tunisian are indexed in many ways, to a greater extent than American, Muslim and Christian identities which are also indexed by some of the participants. Three of the participants orient to this asynchronous medium for further engaging in identity work, with both Alef and Fadela posting a couple of additional blog posts. Though there were a few encouraging responses, this medium did not prove an interactive way of engaging with the broader Soliya community or continuing the dialogue with their group outside of sessions and was not invested in by all participants.

5.4 The meeting room

The dialogue group ‘met’ in Soliya’s ‘main meeting room’ for weekly dialogue sessions lasting two hours for seven consecutive weeks. This online meeting room was the situated context for the interactions, where technology mediated the participants’ access to one another and even managed to offer a glimpse into one another’s local physical surroundings through the small webcam picture (see Figure 17 below). This shared space becomes the situated context of interaction, a space in itself with an evolving culture and norms of behavior of its own which are influenced by a multiplicity of factors: the ideals of its developers who in turn have been influenced by the broader, socio-political context; the technology and its ‘affordances’ for communication; the individual participants and what they bring to the space which is influenced by aspects of what Blommaert (1991) would describe as their ‘ethnic habitus’ and aspects of their local contexts on a multiplicity of levels. This kind of online situated context has been defined as a glocal space, as the global and local intersect one another in a hybrid and simultaneous manner (Messina Dahlberg and Bagga-Gupta, 2014). And it is mainly here that the participants’ situated identities come into being, through their interactions and also across communication modes, as they make relevant different aspects of their own and others’ situated and also transportable identities. This becomes their shared space, where they co-construct their shared history and their emerging group identity develops through the mediation of technology and language.

5.4.1 Affordances of the meeting room

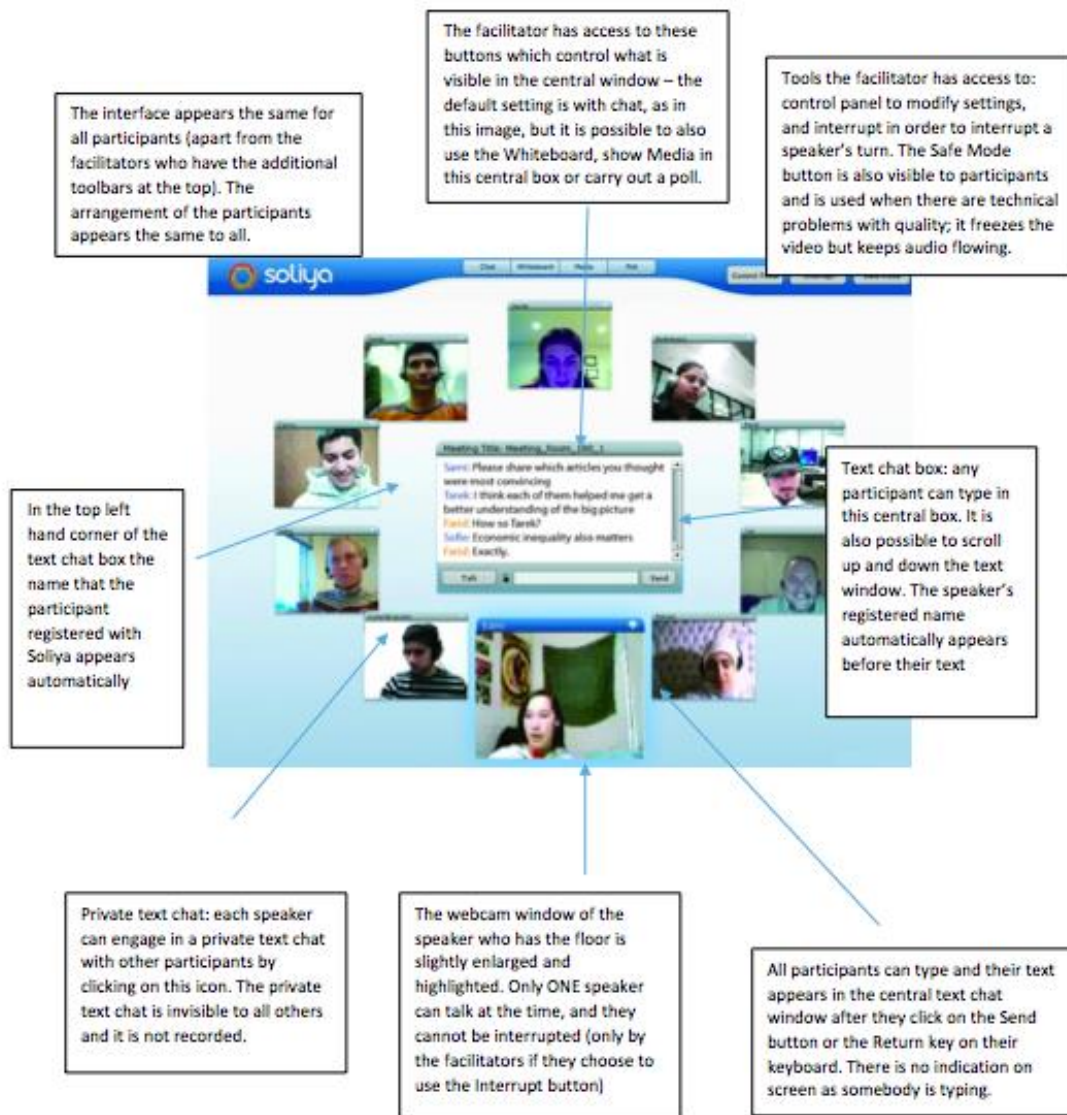


Figure 17: the Soliya videoconferencing interface

What is characteristic of the space is first of all its simplicity and minimal 'bells and whistles' to distract from the participants themselves. The way participants are arranged in a circle is intended to create a friendly, non-threatening environment that has affinities to the seating arrangement used for university seminars, 'circle time' in primary schools, therapy groups. In her diary study, Norton (2000/2013) also reports using a circular seating arrangement:

We sat in a circle, the configuration of which changed each week [...] Such a setting, I believe, not only reduced the power differentials between me as a teacher and them as students, but also reframed the women's expectations of whose knowledge was considered more legitimate and valid (p.184).

This arrangement is more conducive to dialogue than the hierarchical structure of some virtual

learning environments which are specifically designed for teacher-student interaction. In the Soliya platform, at the centre of the circle is the text-chat window to which everybody can contribute. At the bottom of the text chat window is the 'talk' button, which participants need to click on in order to take the floor in audio-video communication. When somebody has the floor, their video window is slightly enlarged, as Sami's is at the bottom centre of the image above. It is not possible for more than one person to speak at a time, so when somebody has the floor they cannot be interrupted through the audio-video mode, though all participants can use the text chat when somebody is speaking. The floor can be requested by clicking on the 'talk' button while somebody is talking, and when participants do this, a small orange button appears on the top right on their window so everyone can see they have made a bid for the floor and when the speaker ends their turn, they automatically take the floor.

There is also the possibility for participants to engage in private text chat with one another, by clicking on the speech bubble at the top right hand corner of the video window of each participant. This chat is invisible to all other participants and the facilitators too.

The design of the communication, with multiple modes of communication available simultaneously means that participants need to accomplish their functions both on an interactional level and also technological, and they negotiate the mode of communication as well as meanings and identities. Researchers have found that these different layers of operations can sometimes create 'dislocations' (Liddicoat, 2011), participants can orient towards different modalities and multiple conversations can be carried out at the same time.

Liddicoat (2011) underscores the importance of examining how participants orient to and engage with the technological layer of operations as they construct, understand, and enact their social interaction and, I would add, their multiple identities. How well the participants can manipulate the different interfaces can affect the interaction, as the literature on the 'participation gap' has shown (Jenkins, et al. 2009 in Kern, 2014), and which Bali and Bossone (2010) also found in their study on the Soliya context.

The software has been designed in an attempt to address the inevitable imbalances in terms of connectivity when linking participants from across the globe and to create a system which allows for different bandwidths. Yet imbalances do remain, and as Bali and Bossone (2010) report in their study, technical difficulties can limit some students' participation, so they may miss parts of, or entire sessions; or, if they have problems with the microphones or headsets they may have to communicate through text rather than speech, thus perhaps limiting their involvement in discussions. As the researchers report, inevitably the students facing the most technical problems are those from universities with fewer resources, often in the Arab/Muslim region and, they sustain, this empowers the Western-region participants and the well-funded (often Westernized) Arab institutions over the others.

5.5 Identities through the visual mode

Telles (2009, 2014) has looked at how one's webcam image is a discursive construction – built on the performativity process that draws on the repetition and iteration of codes and symbols, such as gestures, hairstyle, clothes, earrings, make up and flags (Butler, 1990). All of these will help to produce the emergence of gender, race and national identification, sexual orientation, social class, and most importantly the subject. Clearly the quality and size of the image determines how visible some of these identity markers are, and though webcam technology has been improving there are issues such as bandwidth and processing limitations. Furthermore, in the Soliya platform, the participant windows are quite small as up to 12-13 windows may have to be visible at one time and they must all 'fit' on one screen. The more participants there are, the smaller their images and also the chance that part of the window will be overlapping with other windows (as in Figure 19). The size of the computer screen one is using also determines the size of the image³⁵. In most cases there is only the head and shoulders of the participants visible of the screen and a very limited amount of the background context. As mentioned above, there are no visual markers which distinguish the facilitators from the participants in the interface, all the windows are the same size apart from that of the 'current speaker' which is slightly enlarged and outlined in blue, as seen in Figure 17 above (which is from Soliya's promotional materials, not the group involved in this study). The positioning of the participants in the 'circle' depends on when they 'entered' the space, the last to arrive appears in the top left (at 11.00).

Despite its limitations, the webcam image does, nonetheless, offer visual cues as regards elements of interactants' 'transportable identities'. The screenshot below (figure 19) comes from the beginning of the recording of the first session (faces have been pixelised to anonymise the participants). We can see that Deni, Ranà and Jessica are female, Ranà (positioned at 6 o'clock) is wearing a headscarf/hijab thus aligning herself with the category of Muslim. Jack and Mohammed are both male. (The window with no image is how it appears when there are technical issues with the webcam). As all participants arrive, we see their images get smaller and there is some overlap of the windows. As mentioned above, the quality of the images means that some visible identity markers are quite visible, others are not. Several of the female participants are wearing the hijab, which is quite visible (even with the filter on the image). Alef, one of the participants is wearing the keffiyeh – which can be seen as indexing his Arab and/or Muslim identity, for the pattern and scarf are universally recognized and worn amongst the Arab and Muslim world collectively, but they are especially symbolic to the cause of Palestinian resistance³⁶.

The 'transportable identities' which are indexed by these identity markers are available to participants (and the analyst) but this does not mean that they are necessarily made relevant

³⁵ There are several other factors which can influence the quality of the images we see on the interface, and these include bandwidth, quality of the webcam, lighting (the amount of light and whether it is front or back lighting) and position of the camera.

³⁶ <https://web.archive.org/web/20141025014231/http://istandwithpalestine.com/why-we-wear-keffiyeh/>

by the interactants during the interactions. Indeed in this study, which adopts an emic approach, they will only be considered in the interactional analysis WHEN they are oriented to by the participants.



Figure 18: The interface at the beginning of the first session

5.5.1 Gaze and positioning

As Kern points out, “real eye contact does not exist online” (2015, p.345) for if one wants to create the illusion of looking into one’s interlocutor’s eyes in videoconferencing they have to look directly at the webcam rather than their interlocutor. However the use of a webcam can and often does create a sense of proximity and even intimacy (Telles, 2009). Kern (2015) points out that the closer a speaker is to the webcam the more involved they appear to be, and indeed in exploring the data I found that often when a participant is speaking they will move closer to the camera. Clarity of the image is an important issue. Some participants can be seen very clearly with facial expressions that can easily be interpreted, whilst others have a very pixelated image.

In Figure 18 above, all of the participants present, are relatively close to their webcams, with Jessica furthest away. As regards gaze, we can see that Jack (at the top of the circle) and Ranà (at the bottom) and also Deni all appear to be looking directly at their interactants as their webcams seem to be positioned slightly above the level of their eyes (possibly incorporated on top of the screens of the computers they are using). Mohammed and Jessica on the other hand (positioned at 2 and 7 o’clock respectively if we consider the Soliya interface as a clock) seem to be looking in a different direction, that is their gazes are not directed towards their webcams, though we assume they are looking at their computer screens. As more participants join the online space, the interface adapts to the addition of new members and each window appears slightly smaller (figure 20).



Figure 19.:The interface halfway through session 1

The framing of the participants, that is their position in relation to their webcams can be determined by the participants to a greater or lesser extent. It is partly established by technical issues such as whether the webcam is fixed or moveable, but even with fixed webcams there is often a degree of flexibility and users can, and often do, exercise a degree of agency in how they position themselves in relation to the webcam (Sindoni, 2013). The inset window with one's own face, the "contre-champ" (Guichon & Cohen, 2016) offers a form of 'visual mirroring', as Kramsch and Malinowski (2014) define it, an "ever-present reflection of the self" (p.20). This can have a distracting effect, as these authors found, or it can be seen to support identity construction, and the framing and positioning of oneself in the interactions (Wang, 2004; Telles, 2009).

In his study of the contribution of webcam images to Teletandem sessions (which entail one to one student interaction through video-conferencing, hence a somewhat different situated context as there are only two interlocutors hence more focused attention on the image which is also larger), Telles found that the majority of the 22 students that participated in his survey study reported that they took care to control the framing of their own image, how much of the background (their physical and 'cultural' space) was made visible and making technical adjustments to correct it if necessary. Telles also reports that most students found webcams to give them greater security and self-confidence in conversation though some students had unfavourable opinions about the use of webcam images as they found them intrusive "by exposing feelings, gestures and reactions that they preferred to hide from their partners"

(2009, p.71). Research which has been carried out as regards the use of the webcam in pedagogical contexts has found framing to constitute a “crucial element”; what the online teacher chooses to show can personalise the relationship with the learner and has been found to facilitate comprehension and involvement (Guichon & Cohen, 2016). It can be assumed that the webcam has some impact on the interaction in the Soliya configuration, though the higher number of participants and therefore images and also reduced size may mitigate the effect..

The importance of framing for some of the participants in this situated context emerges as the last three participants connect to the meeting room about one hour into the first session. They are all three connecting from the same space, a lab at the University of Jordan (occasionally as they are setting up their cameras we can see that they are all in the same space. They are the only three participants who are connecting from the same physical space and who know each other). It takes a considerable amount of time, about 15 minutes for two of the participants, Maawa and Doja to have their cameras adjusted to a position that suits them (bottom left hand side of figure 19 below – at 6 and 7 o’clock). They have both very purposefully placed the camera so that their heads appear only in the lower left hand corner of their window and at an angle. They appear to be deliberately removing themselves from the centre stage of their window, avoiding others’ gazes and the level of proximity and intimacy that the webconferencing can entail (Telles, 2009; Kern, 2014). It is interesting that these two participants also failed to publish a photo of themselves in the Soliya blogs, thus reflecting an alignment between their identities in these modes and a dispreference for the visual mode. In the third and seventh sessions there is a similar process in Doja’ positioning of the webcam (Maawa disappears from the session after a few minutes) and she is framed in more or less the same position, thus reflecting her agency in selecting this frame.



Fig. 19 Doja and Maawa’s positioning on entering room (left) and after 20 minutes (right)



Fig. 20, Doja’s positioning in session 3 – still on the edge of the frame.

5.5.2 Local and global identities

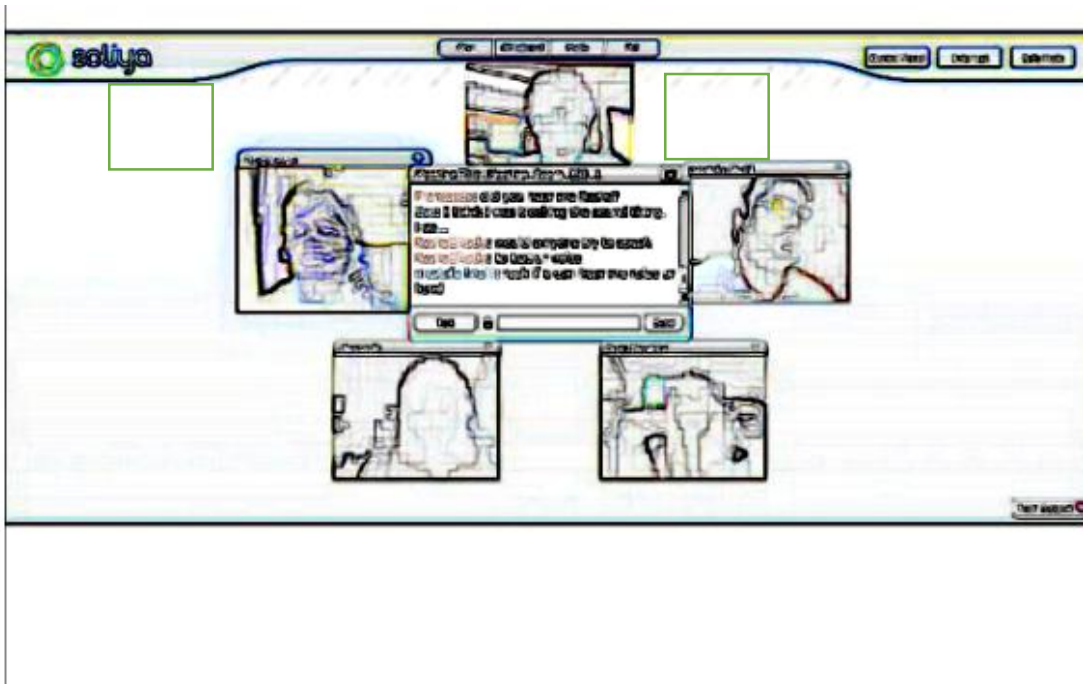
The webcam allows a small part of the participants’ local spaces to enter the shared online space as the background is partly visible in the small windows. In most cases there is little to see, but the local context is always somehow a part of the communication and can be oriented to by the participants in many ways. In the first session the facilitators set up an activity called ‘where in the world’ which invites participants to move their webcams around the room they are in to show the other participants where they are connecting from and they share a part of their local (transportable) identities. Jessica models this activity for the others in turn 13 in the excerpt below

Excerpt 3

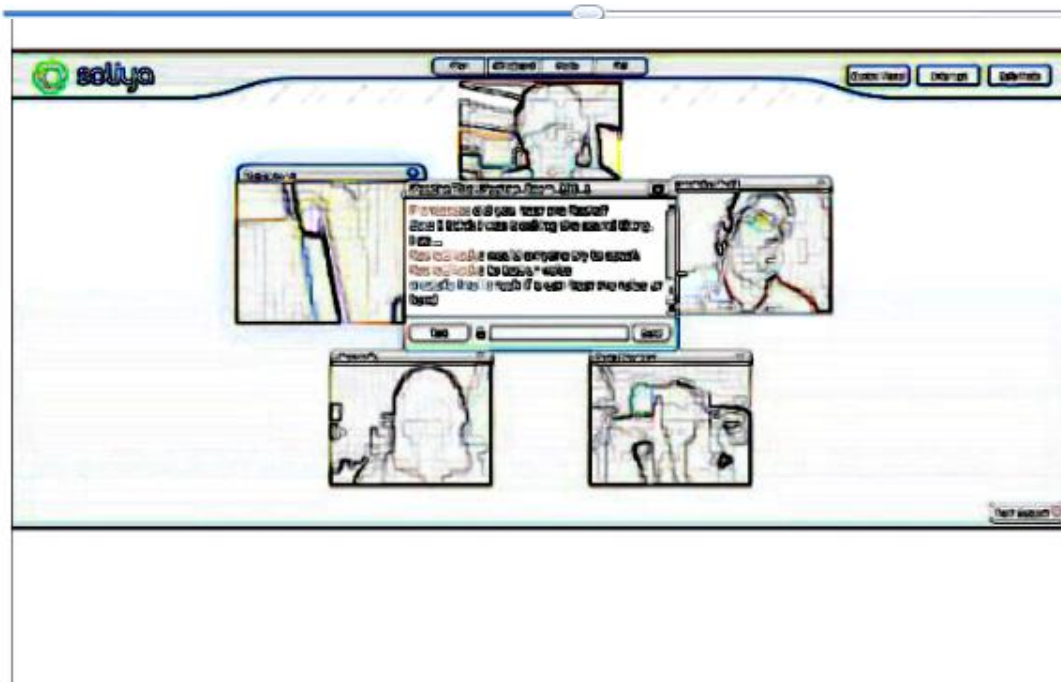
Turn	Time	Speaker	Audio	Text chat
13.	5:39,7	Jessica	'hh ok so emm while () for the others (2s) to connect ...>to hook in with us < there should be umm (2s) 'hh 3 or 4 other people, em shall we just try doing a round and we can ea::ch introduce ourselves? and so (...) a little bit (2s) emm and and show a little bit of about our environment about our environment. I'm in my office as	

		<i>you can see, can you see ? oops he and outside it's raining ...it's a really horrible day ok (..) Can you show us >a little bit about where you are?<</i>	
--	--	--	--

As she speaks she moves the webcam around the room she is in and out of the window (see Figure 3), commenting on the rain outside and mentioning and showing that she is in her office, but she doesn't say what kind of office it is, in what town or country she is or what job she does. Without formulating an explicit description of her identity or her geopolitical location she has, however, disclosed a small amount of information about her transportable identity, that she is not a student, but rather somebody who works in an office, but it is not clear what kind of office this is, nor her role in this office.



06:00,67/10:59,50 [▶](#)



06:07,58/10:59,50 [▶](#)

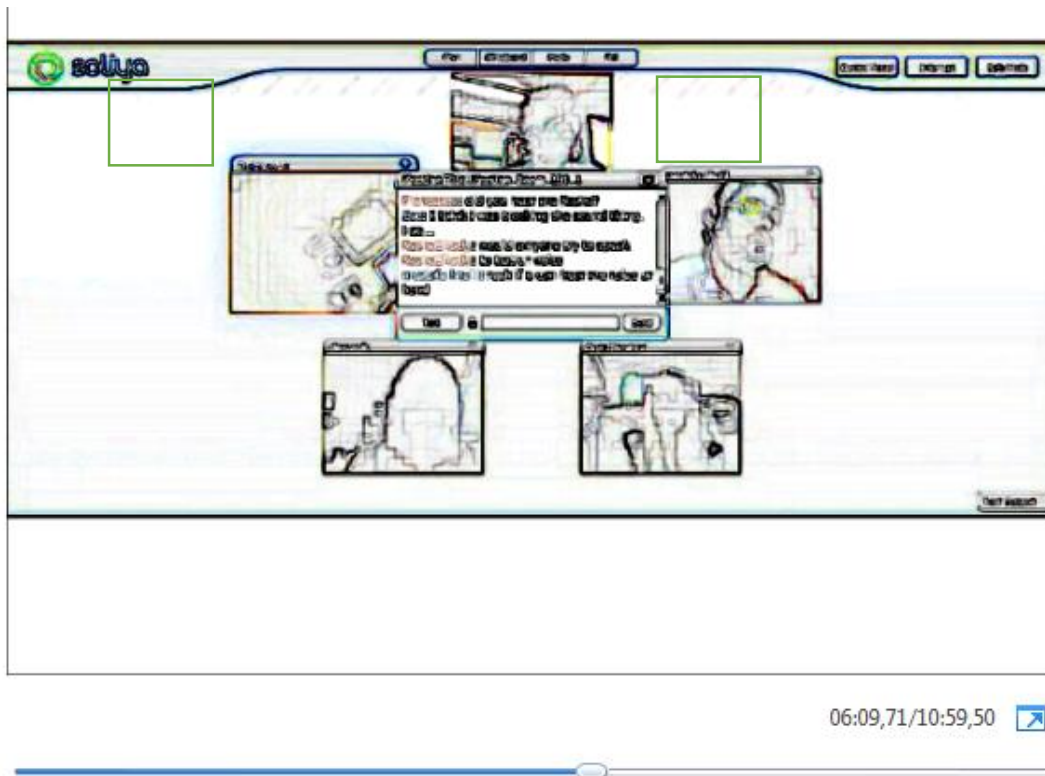


Figure 20: Jessica moves the webcam around the room she is in during the activity: Where in the world

By moving the webcams around the rooms they are connecting from and sharing information about their immediate environments, through the “hors-champ” the participants make relevant different aspects of their identities (see excerpt 4). As the participants follow Jessica’s example, many of them implicitly orient to their identities as students, for Kate’s room is messy as she is preparing for a ‘school trip’ to Dubai, Deni is in a ‘dorm room’ and Fadela in a library, whilst Jack shows his family home as it is ‘spring break’. Through the mediation of the webcam participants have a glimpse into each other’s immediate contexts, their local worlds.

Excerpt 4

Turn	Time	Speaker	Audio	Text chat
31	0:19,0	Jessica	(10s) ok ermm (3s) let me justry (Ranà) no she's gone ok we're going to try this activity (..) where in the world, ok 'hh I'd like you to (..) turn the webcams around the rooms you're in: (0.5) and tell us a little bit about where you're connecting from ok 'hh (0.5s). Can we try starting with erm (1s) Kate?	
32	0:54,0	Kate	(6s) erm I'm sorry for the mess it's cos I'm going to dubai tonight and I'm packing he he (6s) so here (3s) I'm in my room (6s) a (pretty) messy room (yup) (14s)	
33	1:33,0	Jessica	that's great (.) does anybody have any questions? erm please feel free to it it's up to you to talk and to ask each other any questions ok 'hh so Kate you're going to to Dubai? you said	
34	1:44,4	silence		
35	1:51,9	Kate	yes, it's actually a school trip so (..)yeah	
36	1:55,0	silence		
37	1:58,5	Jessica	that's great (..) ok Deni can you show us where you are?	

38	2:02,4	silence		
39	2:06,1	Deni	I'm in my dorm room it's kinda hard to see (..) but erm (..) over there (..) there's my bed and the er closet (1s) er refridgerator (1s) yeah (1s) >that's pretty much it< he he	
40	2:20,0	silence		
41	2:30,0	Jack	erm yes I would ask a question...do you have a room mate that's in there? (..) or are you just (..) not he he	
42	2:40,0	Ranà	((has the floor but says nothing))	
43	2:52,0	Denise	Urm I do have a room mate but she's not here right now so erm I got to use the room today he he	
44	2:59,0	Jessica	((has the floor but says nothing))	
45	3:07,0	Brendan	... Charlotte 7am	
46	3:11,0	silence		
47	3:20,0	Jessica	Hi er Richard, sorry (hadn't seen you before) so you're from charlotte and your connecting from your from your dorm room I take it	
48	3:28,1	silence		
49	3:30,0	Brendan	Actually no, (em) from my apartment	
50	3:32,1	Silence		
51	3:41,9	Jessica	Fadela?	
52	3:45,0	Silence		
53	3:47,6	Fadela	Yes (2s) yes (8s) hello (6s)ok (.) am at university now (4s) a lot of students now (just like ...apple)(8s)	4:04 Jessica: Yes can hear 4:06 Jessica: Where are you?
54	4:22,0	silence		4:28 Jessica: Great
55	4:28,1	Fadela	(..) (yeah I said)(...) I'm at the university now (6s)	
56	4:34,0	silence		4:43 Jessica: Mohammed and Jack? 4:50 Mohammed: Yes?
57	4:58,0	Jessica	'hh where are you connecting from (..) can you just (..) show us a little bit of your environment and (.) tell us (.)where you're connecting from and what time it is	
58	5:05,1			
59	5:10,0	Mohammed	°It's er not my home er it's what you call a net café it's a (pub/hub)°	
60	5:15,0	silence		
61	5:23,0	Jack	(6s) ok let's see (...) I am at my family's house (..) spring break, oh uh (.) I'm in Colorado (..) and it's 5am or 5.15 am (.) so? 'hh (that's fun) right now I am in my kitchen [funny voice] or THE kitchen and erm (2s)(it's being modelled) so there's like a whole bunch of stuff that's (.) not existing I guess like there's no (shelving cabinet)> and the cat has been attacking me for the last little bit<	

The activity 'where in the world' highlights the boundaries between the different local, physical spaces which come together in a shared, virtual space, the situated context of Soliya. Through this activity, participants oriented to each others' physical spaces and showed alignment and adequation to the transportable identities of students that they all had in common. Following Jessica's example, participants oriented to the visual mode and their immediate physical environment which could be framed by their webcams. The local spaces participants caught a glimpse of through this activity are present throughout the interactions in the three sessions analysed, however blurred or distant they may be, through the background noises that can be heard as participants speak, and also by the way they may determine what participants say and even how they say it. Speaking from a shared dorm room with a room mate present, or from a

computer in an Internet café in a country which is experiencing political upheaval is not the same as speaking from a private space, though of course the impact it had on the interactions cannot be determined.

The fact that Jack was connecting at 5 o'clock in the morning was made relevant several times in the interactions. He would often rub his eyes and hair and “do being sleepy” through the visual mode and it came to characterize Jack’s identity as ‘funny/sleepy Jack’. At the same time it could be seen to authenticate Jack’s identity as a committed member of the group by highlighting his dedication to the project by getting up so early to participate (see extract below).

Extract 1: Session 3 turns 29-33

Turn	Time	Speaker	Audio	Text chat
29	04:11,5	Jessica	so what time is it in in for you Jack? 5 in the morning?	
30	04:17,4	silence		
31	04:22,3	Jack	yeah 5 in the morning it's been exciting (.) I've been talking to my friends about these sesssions and they're like 'hh oh my gosh that's way too early I would ne:ver do that 'hh so yeah that's um interesting	
32	4:35,6 -	silence		
33	04:38,3	Jessica	hh we:ll we appreciate your dedication and commitment yeah I don't think I could do it at 5 o'clock in the morning eh ha ha I wouldn't function he he	

In the final session, Jessica again orients to Jack’s local time and his being sleepy as he rubs his eyes and ‘does being sleepy’. Participants also orient to Jack’s physical appearance as they comment on his haircut through the chat (see Figure 21):

Extract 2: Session 7 turns 48-49

Turn	Time	Speaker	Audio	Text chat
48	9:49,2	Jessica	Hi Jack (.) morning he he the last time you're gonna have to wake up so early he he	
49	9:58,7	Jack	yeah but er yeah I was up until midnight last night er midnight past midnight I guess because I () for the classes and the ones that I wanted were like really (packed) I got the classes that I really need though so that made me really happy 'hh and thank you yeah I got my haircut it's shorter than I wanted it but erm I'm ok with it 'hh (..) erm yeah I but I had to register for my classes because they're like classes that I really need er for my major and er (1s) yeah today's going to be an interesting day he	10:00 Ranà: good morning 10:10 Kate: nice hair cut :) 10:13 Ranà: yeah 10:20 Mohammed: hi Jack



Figure 21: Jack doing being sleepy

Temporal and physical locations (TimeSpace) also become, as Messina Dahlberg and Bagga-Gupta (2015) point out, important referents through which students frame their positioning inside the online space but also at the boundary of different online and offline communities. The TimeSpace dimension of this space is what the participants have in common and comes to embody their shared history and their collective identity. Through the webcam this is enacted in part through the visual language they collectively acquire – for instance the ‘thumbs up’ gesture to index they can hear one another, the air quotes gesture when they are aware they are using a contentious term, and waving goodbye as they take leave of the space.

5.6 Identities through the aural mode

5.6.1 Affordances

The voice is an important channel of non-verbal communication because it delivers paralinguistic cues such as tone of voice, intonation, pitch and speech rate. These are important elements to which a great deal of attention is paid in some forms of social linguistic analysis such as conversation analysis. There are conventions for representing qualities such as speed of delivery, hesitations and false starts in transcripts – and, as discussed in chapter 3, I have adopted some of these in the transcription process at various points, so there are aspects of the speakers’ identities that emerge in the transcript, though their impact on the reader is nothing compared to the effect of hearing the audio on the listener.

Jack, for example, emerges as an insecure speaker whose speech is characterized by dysfluencies such as hesitation and false starts. The extract below, which comes after he has been asked by Thamena why he wrote that Israel was fortunate in response to the word associations activity, is just one of many examples of Jack's speaker identity. Though he was an active speaker and took the floor many times (more or less willingly), his turns were long but characterized by redundancy. However he showed a preference for the audio mode to the text chat, as there were a few occasions when he was called upon to speak through text, and could have oriented to this mode, but preferred the audio.

Excerpt 5: Session 3 turn 240

240	00:46,1	Jack	ok erm I fortunate because: I'm not exactly sure why: erm everybody's he well everybody I mean (.) like the west has decided to support (1s) Israel so much and I mean cos I can see (.) that the relationships between Israel and Palestine an other places is not a good one so Im not exactly sure why (2s) we've been supporting them so I said fortunate because (s) (.) it means kind of lucky for them i guess like (4s) yeah but israel's lucky and I don't necessa I don't think it's fair I think yeah we need to do something to (4s) well er but the west should be more aware and it er willing to hel to make a difference? I gue make a positive difference like settle the (4s) not the er controversy er not controversy erm sol(ve) the dispute? I guess I mean cos I want it to stop yeah	0:57 Jessica: Jack - not exactly sure why
				1:13 Jessica: 'the "West" has decided to support Israel so much
				1:25 Jessica: I can see the relationship with Palestine is not a good one
				1:32 Jessica: so in terms of that relationship
				1:43 Jessica: Israel is lucky - the more powerful

Though Jack is a 'native speaker' his turns are not always clear and coherent as he appears insecure of the terminology to use, he searches for words and makes a lot of false starts and repairs. This may be due to his lack of familiarity with content and fear of upsetting or offending his interlocutors (as he reported in the final session). In fact if we look at Thamena's intervention which was a few turns before Jack, we notice that though she is not a native speaker (nor the most proficient of the group), when she is talking about the Palestine – Israel issue, which is a part of her identity as a Palestinian (that she explicitly indexes at the beginning of her turn), she is fluent and coherent.

Excerpt 6: Session 3 turn 227

227	03:33,3	Thamena	'hh ok erm regarding that I'm: Palestinian that erm er I think that my: er grandparents er were forced er to to leave Palestinia Palestine 'hh er:: erm (with the) refugees and erm (1s) er: they 'hh er feel the right er to live there and er:m er: also israel is more (powerful) than Palestinian people because err err 'hh all the Europe countries er er like Britain France and the united states subort them erm: so it's it's not erm err in our hands (..)but erm er there are Palestinians who >are still there and lives there< they also er: suffer from so many: er hard conditions that they make them er feel weaker 'hh and erm err so er () it's difficult	3:51 Jessica: Thamena: My grandparents were forced to leave Palestine
				4:11 Jessica: Israel is more powerful than Palestine
				4:16 Jessica: all European countries support them
				4:24 Jessica: it's not in our hands
				4:32 Jessica: but the Palestinians who live there
				4:37 Jessica: suffer rom such hard conditions

Whilst hesitation and false starts can be included in transcriptions without too much difficulty, accent is difficult, if not impossible at times, to convey through transcription, hence that Brendan speaks with a North Carolina accent, or that Jessica speaks with a British accent and Thamena with a Jordanian one does not emerge from the transcript, except for the 'b' sound replacing the 'p' which has been included in the transcript when particularly strong, as in the extract above. One might ask whether accent is important for identity construction in the online space, and I would argue that it is, for accent indexes transportable identities (such as likely British or US nationalities) and *may* influence how participants orient to one another. Accent can be seen to index people's origins or life trajectories –through the (contested) notions of 'native speaker' or also 'foreign accent'³⁷ and hence is also seen as a marker of national identity.

In his study of identity construction and in particular how one student withheld certain aspects of her identity in written online interactions, Dervin speculates as to whether this would have been possible in face-to-face encounters (perhaps forgetting that spoken interaction is also possible online): "had the students met (they chatted so they couldn't hear each other's voices), they might have noticed (or not) a specific "foreign" accent in English-which could have potentially revealed (or not) a representation of a first language and/or nationality" (2013, p.91).

However, as I have said in previous chapters, aspects of identity become relevant in this study only if and when interactants orient to them explicitly or implicitly. For example, requesting correction or asking how something is pronounced, could be seen as indexing native or expert speaker identity as it is orienting to the speaker as a language teacher, according to Liddicoat and Tudini (2013).

5.6.2 Constraints

For the participants, interacting through the audio mode was not straightforward since unlike face to face communication where one simply speaks, in order to take the floor they had to wait for the floor to be free, so to speak. It is not technically possible to take the floor when somebody else is speaking. They had to click on the 'speak' button and remember to click on it again once they had finished talking.

Furthermore, there were often issues linked to the *quality* of the audio, which can hinder understanding. The quality of audio is determined to a large degree by the quality of the Internet infrastructure (bandwidth capacity) which, in turn, is influenced by geopolitical factors. North America and Europe are high bandwidth regions and have the top shares of global bandwidth. The Middle East's bandwidth is low, and though it is growing, this growth is more

³⁷ See Dorn et al. (2014) for example which looks at the (highly contestable) practice of language analysis for the determination of origin of migrants

within the area than internationally³⁸. Palestinian telecommunications are under the control of Israel as it is Israel that allocates frequencies, determines where infrastructure can be built and allocates bandwidth for internet use. Capping bandwidth, slowing down traffic and even suspending Internet access are measures which (as well as limited infrastructure) affect the Internet's functionality and thus can limit free expression – and this is something which repressive governments often do. If we consider in particular the power attributed to social networks in the so-called Arab Spring it would not be surprising to learn that such measures were taken in Egypt and Tunisia. Whether or not this was indeed the cause, the quality of audio for Fadela (in Palestine), Ranà and Mohammed (in Egypt) was particularly poor with fuzziness and interference making them at times incomprehensible, and they regularly disappeared from the meeting room due to connectivity problems. Alef's audio was not of bad quality though he was connecting from Tunisia, and Kate who was connecting from Qatar had a generally good connection. The quality of the audio of the students connecting from the US was generally excellent, there was no background noise or interference. Jessica was connecting from Italy, and the quality of the audio was generally acceptable. Indeed if the quality of audio were to be reflected in the transcript it could be reflected in fonts that are difficult to read – as below! The negative impact technological issues can have on students' participation and engagement in the SCP has been reported by Bali (2013, 2014).

Excerpt 7: Tapescript adapted for quality of audio

55	4:28,1 - 4:34,0	Fadela	(.) (yeah I said)(...) I'm at the university now (6s)	
56	4:34,0 - 4:58,0	Silence		4:43 Jessica: Mohammed and Jack? 4:50 Mohammed: Yes?
57	4:58,0 - 5:05,0	Jessica	'hh where are you connecting from (..) can you just (..) show us a little bit of your environment and (.) tell us (.)where you're connecting from and what time it is	
58	5:05,1 - 5:10,5	Silence		
59	5:10,0 - 5:15,0	Mohammed	^o It's or not my home or it's what you call a net cafe it's a (pub /hub) ^o	

5.7 Identities in the written mode

I now explore how participants and facilitators oriented to the text chat in their identity construction. As described in chapter 3, by coding and quantifying the main discourse functions for which facilitators and participants used the text chat I conceptualized the discourse

³⁸ Consider, for example, that in 2001, 50% of worldwide bandwidth capacity was in North America compared to 3% in the Middle East and Africa (Frontline.net, 2001)

identities created through this mode, which also served to acquire a better understanding of the situated identities of facilitators and participants.

I begin the discussion of my findings with the *facilitator-transcriber* identity which I found to be the most salient identity for as mentioned above, the most frequent use of chat was by the facilitators, in particular Jessica, for the purpose of transcription. I then explore the facilitator-troubleshooter, and facilitator-orchestrator. Other salient identity categories oriented to through text chat were the participant-novice and the cohesive, affectionate group which I describe at the end of this section.

5.7.1 Facilitator-transcriber

Throughout the sessions we see the facilitators (mainly Jessica) as transcribers, with a couple of exceptions when they specifically asked for volunteers to transcribe. In the example below, we see transcription 'in action', as Jessica types what Ranà is saying. In the second line of text in turn 161 where she is transcribing at 10:40 she indicates that she is transcribing by writing Rana's name followed by a colon, and then we can see in the following lines she is still transcribing, though she doesn't write Ranà's name on every line. She closes her transcription of Ranà in turn 162 with a 'smiling face' emoticon, a way of showing her alignment with Ranà's words using the affordances of the text chat.

Excerpt 8: Session 1 turns 161-164

Turn	Time	Speaker	Spoken	textchat
161	10:14,0	Ranà	(2s) well guys I just want to tell you that we have another person who is supposed to be communicating with us but they are taking some technical problems () in their internet lab and they will try and be there shortly? I just want to tell you some more about our role (...) as facilitators, me and Jessica? we are here just to support you to give you the quick directions you are totally free to speak about er whatever topic you want? you are totally free to express your opinion ? we are here just to support and organizing	10:22 Jessica: Great Mohammed 10:40 Jessica: Ranà - a little more about our role 10:45 Jessica: We are here to support you 10:48 Jessica: give the group directons
162	10:55,5	silence		10:56 Jessica: you're totally free to express your opinoins 10:59 Jessica: ask what you want 11:12 Jessica: we're here to help you along 11:15 Jessica: and organize sometimes :-)
163	11:29,4	Jessica	OK and Kate?	
164	11:34,0	Kate	(3s) yup, so I heard about Soliya from my professor, I'm taking (so sociology) (.) this year 'hh and erm I think cos we have a choice (..) either do	11:34 Alef: suggestion: the issue of the refugees on the Tunisian-Lybian borders? 12:02 Jessica: Kate - have

			research or do Soliya so I chose Soliya since I heard from erm the er my collegus that Soliya is a great opportunity to know more about people even though I live in a very diverse country I (5s) ya - even though I live in a very diverse country? I still want to think (..) I still want to KNOW what other people think (..)in othercountries.	choice, research of soliya 12:09 Jessica: is studying theology - right? 12:16 Kate: sociology 12:21 Jessica: Heard from colleagues that Soliya is great opportunity 12:24 Jessica: ok sorry, sociology
--	--	--	--	--

There are several ways in which the facilitator-transcriber indexes that she is transcribing others' words. The most common way is described above, with the name of the speaker followed by a colon and then the transcription following through a series of lines without the name being repeated every time. At times, however, it is after the facilitator has transcribed a few lines that she indexes the original speaker, and occasionally she forgets to write the name at all.

The transcriber is in a sense acting as 'interpreter' of the events for others, as what she writes is necessarily selective. It is important that the transcriber understands what is being said in order to provide a written record of interaction, hence checking comprehension and requesting repetition are activities which display an orientation to the identity of transcriber and facilitator of understanding for the others. In the extract above, for example, we see in turn 164 Jessica uses the text chat to check her understanding (12:09 is studying theology - right?), and Kate corrects her (sociology), orienting to the same communication mode, after which Jessica apologizes and types the correct word. This strategic use of the text mode allows Kate to continue her spoken turn without interrupting the flow.

Understanding is an interactional achievement and is closely related to issues of face (Hamilton, 1994; Heritage, 1988 in Antaki & Widdicombe, p. 177). Failure to understand and repeatedly requesting repetition can be face-threatening and could suggest that the interactants' English language competence is not adequate, thus making relevant their 'learner' or 'non-native speaker' status. In many international or lingua franca settings there is often an orientation *not* to topicalise others' language production and instead to engage in practices such as 'let it pass' and 'make it normal' (Firth, 1996), which are used to deflect attention from linguistic hurdles. These strategies are indeed used by the facilitators when their task of facilitating understanding through transcription is not jeopardized.

However, there are many occasions when the facilitators are transcribing and need to check understanding of what is being said. Often they apologise and account for their lack of comprehension, attributing it to poor quality audio, as in the example below. This accounting for their request serves also to protect both their face and that of their interlocutors.

Jessica: Doja - focused on her opinion Jessica: the revolution, and the hope of the people Jessica: is that right? Sound not great
--

Sometimes the facilitators also account for their comprehension checks or difficulties in transcription by assigning it to the speed of delivery, thus indexing participants' 'native

speaker' status. This use of the text chat also allows the facilitators to highlight the need for the NSs to adapt their speech to the international, 'lingua franca' context where the majority of participants are not 'native' English speakers.

Jessica: middle name is Adam
Jessica: relating to man, right?
Jessica: You were speaking too fast for me to type!
Jack: Yes

5.7.2 Participant - Language learner

There are several instances in the text chat transcripts where some of the participants explicitly index the facilitator-transcriber identity and the use of chat in supporting their understanding. For example they may specifically ask for transcription, as in the example below.

Mohammed: sorry can u write it down
Ranà: well no worries mouhammad
Mohammed: ok thanks

Fadela: write plz

In a discussion in session 7 about the use of English in the Soliya discussions, Mohammed makes reference to the facilitators in supporting understanding. He does not specifically mention use of the text chat, but this was the main way in which the facilitators supported the participants' understanding of one another, as we see in this transcription of the discussion. This view of the facilitator as supporter of understanding can be seen to reflect Mohammed's language learner identity.

Jessica: Jessica: how do you feel about using English as a language in this program
Jessica: and for video project
Jessica: are you happy with it?
Jessica: Mohammed: found it difficult at times, but facs made it easier :-)
Ranà: most welcome Mohammed

5.7.3 Facilitator - troubleshooter

Though there is a support team to specifically offer technical support, many of the problems participants initially have are linked to their identity as 'novices' in this online space, and do not require technical support but are merely a question of getting familiar with the technology, for instance learning how to use the talk button to take the floor, but also to leave the floor to others (as mentioned earlier, only one participant can talk at a time), adjusting volume settings on headset or on the platform. Many of these technical issues are addressed through the text chat by the facilitators who thus orient to the discourse identity of 'facilitator-troubleshooter'.

Jessica: Brendan you have the nike
Jessica: Brendan can you press the talk button please

Ranà: a little bit louder plz Fadela
Jessica: just about

Jessica: not very loud either
Fadela: me?
Jessica: so so, not great

5.7.4 Facilitator-Orchestrator of interaction

Facilitators also oriented to the text chat as a part of their discourse identity of facilitator-orchestrator as they used it to nominate or elicit speakers, and encourage them to speak. This identity was particularly salient in the first session as participant-novices came to grips with the new communication context and turn-taking mechanisms (as in the example below from session 1), but it is an identity which remained throughout the sessions, as will also be discussed in the following chapters.

Jessica: Alef
Alef: shall I speak again?
Jessica: please

Sometimes it is the participants themselves who orient to the orchestrator identity through the text chat as they nominate possible speakers (Brendan in session 3) or as in the example below, where we see Alef calling on Jack to speak, using a big smile to soften the potential face threat of his 'shouting' through capital letters.

Alef: Com on JACK :D

The text chat offers an unobtrusive way of orchestrating the interactions in this online context where, as previously mentioned, turn-taking conventions are quite unlike face to face communication for although there is a visual mode, its limitations mean that many nonverbal cues are lacking.

The text chat is also used by the participants to make a bid for the floor, as Lamy (2012) also found in her study. In the extract below we see Alef using the text chat to ask whether he can take the floor (session 1), and on several times Mohammed too uses this technique for requesting participation in the audio, either by self-nominating as speaker or requesting permission to ask a question. It thus indexes their investment and engagement in the interaction, the identity of 'engaged participant'.

Alef: shall I begin?
Alef: :)

Mohammed: can i ask a question to Jack ?

5.7.5 Group identity

Through the qualitative analysis of the text chat it was possible to see how as the participants get to know one another better and as the sessions progress, more of them use this medium of text to engage in phatic communication. We can see this from the salutations at the end of the first session when Alef, who is the first to take his leave, sets an example, with a friendly,

informal tone and emoticon. Others respond to Alef, many aligning to the same friendly tone, and adequating to his expressive use of chat with emoticons and abbreviations, in particular Thamena and Fadela.

Alef: I gotta go :) see u guys
Jessica: great - although it ws the first meetin
Jessica: it wasn't that difficult
Thamena: nice to meet u all :)
Thamena: bye Alaf :)
Jack: By e Alaf!
Alef: salutations from Tunisia with love :)
Mohammed: bye Alaf
Maawaa: bye gues thank you all
Denise: i also have to go! bye, thank you!
Thamena: ok see you all then
Thamena: tc
Thamena: :)
Jessica: nice to meet you all
Thamena: bye
Jessica: and am really looking forward to seeing you again next week
Mohammed: thanx every one again and bye
Fadela: c u alll byeeeeee
Jack: I will see you all next week! byenext

This phatic use of the text chat, for greetings and leave-taking, offering encouragement to one another and expressing feelings through emoticons indexes the emergence of a group identity, which as the sessions progress seems to be increasingly marked and gradually involves more and more of the participants who align to this use of text and participants' use of text chat as the following extract from the beginning of session 7 shows.

Kate: hello miss Jessica
Mohammed: hi
Jessica: Hi Mohammed
Kate: hi
FacM: hey there
Mohammed: hi FacM
Kate: hi
FacM: Jack
FacM: good morning
Kate: nice hair cut :)
FacM: yeah
Mohammed: hi Jack
Jessica: Hi Fadela
Jack: hey Mohammed :)
Fadela: hiiiiiiiiiiii
Kate: hi
Fadela: nice Jack :P
Mohammed: hi
Jack: hey
Jessica: Kate - you have the mike - why don't you ask a question
FacM: hi maawa
Fadela: mmmmmm
Fadela: forgot :|
Fadela: preparing for the finals!!
Kate: when is it?
Jessica: Hi Thamena abd Maisa
FacM: hi Thamena

FacM: hey Dojaq
Doja: hi everybody
Kate: good luck!
Thamena: hii all :)
Fadela: thx :)
Jessica: try your mikes Thamena and Doja and Maisa
Fadela: hiii thmeeeeeeeena
Thamena: hiiiiiiii fadeee
Thamena: u r talking about finals :S

We see Fadela and Thamena using repeated letters, abbreviations (thx) and emoticons as they interact with others, and in particular with one another, perhaps affirming their identity as friends through this playful language (Kern, 2015, p.109). In the opening of the session even Kate and Jack, who until now had rarely used these phatic forms of text communication, use smileys, indexing group alignment through these discursive resources.

Other forms of phatic communication, largely through the text chat and which index the emergence of group identity are thanking, particularly used by the facilitators as follow-ups to responses and also the word 'great' or expressions like 'that's great' (in bold below) which index a friendly supportive group identity.

Jessica: sees it as a great opportunity
Jessica: what are you hoping to gain from it
Jessica: Jak - see other people's viewpoints
Jessica: Jak: more personal insight
Jessica: that's great! Thanks
Jessica: What do you expect to gain from Soliya?
Jessica: Alef_ same as Jak
Jessica: heard from classmate
Jessica: excited about this opportunity to talk about issues that all humans share
Jessica: like religion, politics,
Jessica: exciting to meet others from other parts of the world
Jessica: and what they think of me, my country and people
Jessica: Thanks Alef

Whilst it is mostly the facilitators who use these expressions, the participants also take on the role of thanker and encourager through text, as in the example below when Mohammed says great to Thamena for her contribution, before the facilitator thanks her

Jessica: now wants to tell us a verse from Quran
Thamena: "O Mankind, We created you from a single (pair) of a male and a female and made you into nations and tribes, that you may know each other. Verily the most honored of you in the sight of God is he who is the most righteous of you" (Quran 49:13).
Mohammed: great Thamena!
Jessica: Thanks Thamena

In the analysis above I have identified affective indicators such as emotion and humour, interactive features such as greetings and salutations, vocatives, course reflection and finally cohesive indicators such as acknowledgement, approval and invitation to participate (orchestration). All of these uses of text chat are categories in the Revised Community Indicators Framework (Galley, et al. 2016) which reflect online social presence (SP), if we take

Kehrwald’s view of it as developing organically as learners collaboratively learn how to send and read SP cues “through seeing and experiencing how others project themselves into the environment, how others interact with one another and how others react to their personal efforts to cultivate a Social Presence” (Kehrwald, 2010, p.47). These markers of social presence or community indicators can be seen to index participants’ orientation to an online group identity’

5.8 Novices and experts in multimodal communication

So far I have looked at the individual modes and their affordances and constraints for communication and identity work on the part of the participants, as well as the difficulties in analyzing these sources for research. However this clearly does not reflect the complexity of the interactions and the ways in which these modes interact with one another during the interactions.

In the analyses of situated and transportable identities in the chapters which follow this one I will be using the working transcript which seeks to show how the multiple modes interact with one another, with all the limitations that a written transcript of multimodal interaction entails. However I would like to close this chapter by analyzing a few instances of just how these modes interact and the expertise required to navigate these technologies in order to interact.

The excerpt below comes from part 4 of the first session, and we can see how complex it is for the participants themselves as they negotiate the floor and the modes of communication. Ranà, one of the facilitators asks participants why they decided to join the programme, and after 12 seconds of silence, Jack and Alef simultaneously bid for the floor. Jack has pressed the Talk button and hence has the floor, whilst Alef has typed in the text chat asking if he should begin. Jack laughs for a few seconds and Alef echoes this in the text chat with an emoticon. As Jack speaks, Jessica begins to transcribe, but we can see how her text confuses Jack, perhaps because she hasn’t written his name to indicate that she is transcribing his words, so he reads what she has written in the text box which has become a distraction for him. Later on in the same turn we see that Jack picks up on the words that Jessica has used to ask him the question: what are you hoping to gain from it? Whilst the aim of the text chat is to support understanding, until the participants are familiar with the technology and the multimodal interaction taking place it can also create confusion.

Excerpt 9: Session 1 turns 132-134

Turn	Time	Speaker	Audio	textchat
132	0:00,0	Ranà	Hi guys it was great to know more about all your names you’re all nice guys and your names are nice as well So Now I want everyone to tell us why you decided to do this program and what are they expecting from this program after passing it	0:21 Alef:

133	0:22,0	Silence		
134	0:34,0	Jack	<p>Ok .. ha ha ha (..) 'hh ha ha</p> <p>I guess I'll go ahead since I'm already talking now (...) but ah ha (1s) I dunno I erm from the coinsructors (..) the course I guess (..) at my er at my college she taught one of my classes last semester? (..) and so I heard about it from there I heard about Soliya from there (1s) and ya (thought) it would be a great opportunity and yeah I mean that's pretty much why I did (1s) hear about if from somebody (..) yes I did err I'm reading that out loud erm he he err let's see what am I expecting to get from it (..) I dunno I mean (1s) I figured it would be a good way to explore other people's opinions and see different viewpoints (..) oh and I'm probably talking really fast again 'hh (1s) erm he so that's what I'm hoping to gain from it ((slower than before)) I am hoping to gain from (..) more insight (..) personal insight (..) and (.) yeah I suppose that's it <and I'll stop talking ></p>	<p>0:35 Alef: shall I begin? 0:36 Alef: :)</p> <p>1:05 Jessica: hear about if from somebody 1:08 Jessica: in one of his classes 1:13Ranà: •Why they decided to participate in the program? 1:13Jessica: sees it as a great opportunity 1:23 Jessica: what are you hoping to gain from it</p> <p>1:32 Jessica: Jack - see other people's viewpoints 1:38 Jessica: Jack: more personal insight</p>

This type of confusion stemming from what could be seen as the redundancy of the text mode occurs several times in the first session. As Guichon and Cohen write, “providing information from different sources usually carries an extra cognitive load, but can nevertheless facilitate comprehension and learning” (2016, p.514). Interactants have to pay attention to different modes in the multimodal communication and also divide their attention between several tasks, which takes time to become accustomed to.

The extract below, which comes from session 3, shows again how participants are using the multiple modes available to them and engaging in threads which extend over different modalities and temporalities. When Ranà in line 209 says Mohammed has a question she is referring to what he wrote in the text chat box a few minutes beforehand saying that he had a question to ask. As Mohammed asks his question, Jessica transcribes his words, and then Ranà (turn 213) responds to Mohammed, pointing out that what Brendan had said before had perhaps been misinterpreted. She checks her interpretation orienting to Brendan by explicitly addressing him, and he in turn offers clarification through the text mode (11:02). As Mohammed continues explaining his question for Brendan, Fadela and Brendan are continuing their previous spoken through the text mode (highlighted in turquoise).

Excerpt 10: Session 3 turns 206-215

Turn	Time	Speaker	Audio	Text chat
206	08:39,6	silence		8:43 Mohammed: can i say something?

				8:47 Fadela: Brendan 8:51 Jessica: Thamena: even Israeli nationals 8:59 Jessica: who do not fight support
207	09:01,5	Jessica	Yeah Mohammed go ahead please	9:02 Fadela: he is your frnd then u will not call him so
208	09:05,4	silence		9:07 Kate: I think its more of the general idea 9:13 Jessica: the army 9:15 Fadela:]but they consider us as their enemis
209	09:20,3	Ranà	Mohammed you asked to say something go go ahead please ye you can say whatever you want now	9:25 Fadela: its different
210	09:28,3	silence		
211	09:31,6	Mohammed	<i>Yes thank you Ranà I want to say just let me ask you a question Brendan (2s) you said that the arab is called terrorist (..) so (2s) I'm asking you did the arab people invade any other european countries did they kill (2s) er any other (..) children any other women did they er (take the land) if so</i>	9:34 Brendan: so it is a mutual feeling 9:36 Fadela: cant hear Ranà very well 9:39 Jessica: Mohammed: I want to ask you a question Brendan 9:53 Jessica: Mohammed: you said that the Arab is called terrorist
212	09:59,2	silence		
213	10:02,2	Ranà	Mohammed I I think Bren didn't say that arabs are terrorists he said that () after what happened at nine eleven er er he didn't use the word terrorism to describe arabs when we asked about a word for arabs is that right Bren what I (thought) is right for you?	10:09 Jessica: Did the arabs in European countries kill women and children, take the land 10:20 Jessica: Ranà: he didn't say Arabs were terrorists
214	10:25,7	silence		
215	10:29,0	Mohammed	yes I I know I know Ranà I'm just asking (..) they said that the arabs are terrorists (..) so they didn't invade countries they didn't kill people () they says that they exploded the er (2s) central of er centre of er national er (3s) they () didn't invade america I said they says that they er exploded er the er the international commerce central er however I say it is not true the arab people officially is the muslim they they do not have to kill people they are not allowed to kill innocent people our religion or is the religion of the muslim people er forbid killing people so it is not right that the arab people that the muslim exploded the (temple) so you said that er it is er familiar that when the arab people is mentioned it is familiar that they are terrorism (that) I am not saying that all jewish or all the christian people are er terrorists (1s) I'm saying that the the Israelis that they live in palestine they invade the their land they killing the children the () of communities they are not er a allowing them to do many things (.) so they are	10:42 Fadela: sorry Brendan 10:42 Jessica: Mohammed: they said that the Arabs are terrorists 10:52 Jessica: they didn't invade countries, 11:02 Brendan: main point being, the actions of a select few (generally those in power) shouldn't dictate the overall view of an entire culture. 11:10 Fadela: but i dont prefer to say "mutual" cause there is nth mutual between me and those people 11:27 Jessica: Mohammed: Muslims aren ot allowed to kill innocent people

			already invading that country that's what I mean	
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Switching quickly between spoken and written modes is necessary to participate fully in the exchange, and coupled with having to do this in a foreign language for many of the participants, is no easy task and makes strong affective demands on participants. The ‘polyfocality of attention’ (Scollon et al. in Guichon, 2016, p.515) which characterizes these new communication technologies means that in order to interact in such contexts and to be able to do ‘identity work’ participants need to acquire psychocognitive as well as sociocultural skills (Hampel & Hauck, 2006).

Participants show greater and lesser degrees of familiarity with online identity construction and the use of text chat for phatic communication. Some of the participants, above all Alef, but also Fadela and Thamena from the outset used common forms associated with text chat, for instance abbreviated forms like u in place of you – as in the extract below from session 1. These forms serve as identity markers (Kern, 2015, p.108),

Jessica: Hi Fadela Fadela: hiii Jessica: can you speak? Fadela: cant u hear me?
--

Fadela, Thamena and Alef and to a certain degree Mohammed are those who (apart from the facilitators) have strongest identities through the text chat, coming across as what some might define as ‘digital natives’, displaying comfort with the medium and using a range of conventional computer-mediated discourse features.

The features they use range from the use of abbreviations, such as ‘thx’, not using mixed case, repetition of letters, such as hiiiiiii or hellooo and thxxxxxxxxxxxxx and capital letters for SHOUTING. Alef, Fadela and Thamena also use a range of emoticons, including the big smile : D, simple smile :), wink ;) and sad :(. Alef also uses vertical emoticons ^_^ . Fadela used the text chat to express agreement on occasion, and disagreement, “Yes i think so too”; request repetition, and ask for facilitator support – because of not being able to hear, or asking facilitators to write: “write plz” . She used the text chat to offer clarifications to what was said through the audio channel (e g: as i said the main reason of “israel” presense is the west((England))) and to continue discussions with interlocutors when the audio mode was taken by somebody else. In short, Fadela, Thamena, Alef and Mohammed show they know how to optimize their mediation through multiple modalities. Herring (2001), like many other CMC researchers, sees these strategies as demonstrating the users’ ability to adapt the medium to their expressive needs.

5.9 Summary

In this chapter I have analysed how the technologies available mediated identity work, the

affordances and constraints of the different modalities and how participants oriented to them. I explored two different environments within the cocoon of Soliya. First the asynchronous, static, written and visual modes of the blog, the first environment in which identity work is done. I found that the participants oriented to this in different ways, some engaging with the affordances offered to index various aspects of their identities, others responding in a very minimal way. I then moved on to the meeting rooms where they synchronous audio-video dialogue sessions were held. For analytic purposes I started by separating the visual, written and spoken modes and looked at how each of these was oriented to by the facilitators and the participants. Jessica and Ranà were the most 'dominant' in both the spoken and written modes which they used to perform their situated, institutional identities of facilitators. The following discourse identities were mediated through the written mode of text chat: *transcriber*, *troubleshooter* and also *host* of the online space (and *orchestrator* of interaction): greeting participants as they arrive, making sure they are able to communicate with the technology, helping them feel comfortable in the space by inviting them to speak and acknowledging their contributions and finally closing the sessions with salutations. The participant identities as expressed through text chat vary somewhat between the different participants, so some orient to *language learner* identities requiring support from facilitators to understand, *digital natives* who are familiar with computer mediated discourse conventions, and others barely use the text chat at all. All the participants however are *novices* in this particular online space at the beginning, requiring facilitator support as they negotiate the technology and the turn-taking mechanisms. As the sessions progress we see how a strong sense of group alignment develops and is expressed through both the written and visual modes.

6 CHAPTER 6: Session 1

6.1 Overview of chapter

In this chapter I first of all present the aims and a summary of activities planned for the first session by the facilitators. I then explore how through interaction, the facilitators and participants index their situated identities, implicitly and explicitly so that their discourse identities emerge in this space as 'novices' and 'experts'. I analyse several key points of this session which indicate the shifting nature of identities as participants intersubjectively begin to create a group identity through alignment to one another and building on what each other says- They authenticate their membership of the 'dialogue group' through their motivations for taking part in the project, and subsequently by aligning to the goals of the programme as defined on the project website and also explicitly mentioned by the facilitators. They index their alignment to institutional goals as they engage with one another, orienting to the discourse identities of 'initiators' of discussion and also challenging and questioning what others say and analysing the language they use. The emerging group identity is further oriented to at the end of the session as they discuss the labels they are going to use in their interactions, thus

establishing a 'shared language', and in the cohesion and emotion indexed primarily through the text chat in the closing round as they leave the session.

6.2 Session outline

Prior to the session the co-facilitators had met online in order to collaboratively draw up a plan for the session, selecting activities from those suggested in the Soliya Connect Program (SCP) Online Curriculum for session 1, and establishing how they would organize the session and share the responsibilities between them. I present a summary of these in the table below in order to give the reader an understanding of the session as it was defined by the situated context (Goals are from the Online Curriculum and the Session outline is part of the plan the facilitators had drawn up). This does not mean, however, that the sessions actually followed the outline – as we will see in the analysis of the session.

Table 10: Goals and planned activities for session 1.

<p><u>Goals:</u></p> <ul style="list-style-type: none"> • To provide information about the program • To provide participants with an opportunity to get to know each other and start building a relationship. • To find out about expectations • To help the participants get more familiar with the on-line medium • To explore the issue of identity and identity development, enabling students to think about the way that their identity affects their opinions about issues they will discuss in this group. <p>To introduce the idea of identity threat, and the idea that these conversations may sometimes be difficult.</p>
<p><u>Session outline:</u></p> <ol style="list-style-type: none"> 1. Check in: 5 mins 2. Starter Activity “Where in the world”: 15 mins (Ranà) 3. Name activity : (Jessica) 10 mins 4. Introduction to programme and expectations: (Ranà) 15 mins 5. Identity Activity (Jessica and Ranà) 45 mins 6. Presentation of assignments, Reminder of readings for next week and photos to post (Ranà) 5 minutes) 7. Closing round – (Ranà, 10 mins)

6.3 Emerging identities: Novices and experts enter the online space

As discussed in chapter 4, the situated identities present within the online space of the Soliya group are those of 'facilitators' and 'participants'. Given the information available on the Soliya website, and the recommendation that all participating universities have induction sessions with their student participants we can assume that all participants are informed that they will have one or two facilitators in their group before their first synchronous session. They have also already had what could be defined as a 'first turn' in their dialogue through the information they posted about themselves on the Soliya blog where, as mentioned in the previous chapter, some participants posted pictures of themselves and provided a considerable amount of

information while others offered very limited information. There is, however, no way of knowing whether the participants have read this information about all group members. I will begin this exploration of how the facilitators and participants orient to their situated identities by analyzing the first few moments of the recording of the first synchronous session to see how, from the outset, these identities emerge implicitly in the interaction.

6.3.1 “Thumbs up, thumbs down”

At the beginning of the first session as participants enter the situated context they are getting to grips with the technology. There is no way of visibly distinguishing between facilitators and participants as they all appear as faces in their webcams around the central text chat space. As explained in chapter 5, above each person's image is the name that they registered as they joined the programme. If we look at the extract from the working transcript of the audio-video and textbox channel of communication in the first three minutes of this first Soliya session (extract 1) we can see how the participants in the session begin to discursively construct their situated identities without making any explicit reference to their 'institutional identities' of facilitator and participant. Indeed, it is through their discourse identities that the situated identity of the facilitator comes into being.

Excerpt 11

Turn	Time	Speaker	Audio	Text chat
1.	0:00,0	silence		Ranà: Mohammed could you try contacting tech support
				Denise: I also couldn't hear Jessica
				Mohammed: yes
				Mohammed: I am doing it now
				Jessica: did you hear me Ranà?
2.	1:00,0	Jack	hh, hh ((sound of typing)) (4s) ((sniff, typing)) oh (wait) am I talk-	
3.	1:29,0	Ranà	°>(oh what about now) anyone can hear me?< Thumbs up, thumbs down°	
4.	1:34,8	silence		1:50 Jack: I think I was blocking the sound thing.
				Haa
				1:57 Ranà: would evryone try to speak
				2:03 Ranà: to test ur voice
5.	2:19,5	Jack	ok (..) well I am testing my voice now and it sounds (as if) my voice yeah .. > no I don't talk this deep or froggy<	
6.	2:31,3	silence		
7.	2:57,0	Deni	°Hi .. can everyone hear me I'm testing my voice he he°	
8.	2:59,2	silence		
9.	3:56,6	Mohammed	°Ranà can you hear me°	3:56 Mohammed: ...if y can hear me rais ur hand

Turn	Time	Speaker	Audio	Text chat
10.	4:01,2	silence		

Interaction begins with the text chat, as the first group members to appear in the space seem to have technical problems. We can see in turn 1 that Ranà is suggesting Mohammed speak to technical support to resolve his problems, and also Deni writes that she cannot hear and Jessica also asks her co-facilitator Ranà if she can hear.

The first speaker to make themselves heard through the audio-video channel is Jack (turn 2), who as we see through the video channel seems to be smiling at the computer and sounds almost surprised as he takes the mike, "*oh (wait), am I talk-*". He thus emerges as a novice to this space, getting to grips with the mediating technologies and not yet in control of how to participate. What is linguistically structured as a question appears not to be addressed to participants, it is more a reaction to the realization that his voice is being 'transmitted' through the audio channel.

The next speaker is Ranà (turn 3) who takes on the identity of initiator. She too is dealing with technology and checking now whether others can hear. Her question is followed by instructions on how to respond to her question through the visual channel: "Thumbs up, thumbs down".

This short intervention, in particular 'Thumbs up, thumbs down' positions her as somebody who has a degree of familiarity with this particular online context, unlike Jack, and an understanding of efficient communication in this multimodal communicative space. She has used one channel of communication, the spoken, but calls for a response through a different one, the visual. This use of multiple modes situates her as an expert in this site, who confidently navigates the technical affordances offered by the medium. Through these words she thus could be seen to be making relevant her situational identity as facilitator in this space, somebody who is responsible in some way for facilitating the communication taking place in this context. However not all participants seem to orient to this identity. Only one of the other group members follows her instructions and produces the preferred response by raising her thumb, and that is Deni, who acknowledges her own discourse identity of addressee by carrying out Ranà's request. In so doing, she has authenticated Ranà's situational identity of facilitator and her own as participant.



Figure 22: Screenshot of Deni responding to Ranà's instructions "Thumbs up thumbs down"

Regarding the other group members, Mohammed does not appear to have heard well as he is touching his headset, Jack moves his head closer to the camera and smiles, which could be an acknowledgement that he has heard since leaning in towards the computer signals a high level of involvement (Kern, 2014, p.346), though he does not orient to the request 'thumbs up'. This is not a request that necessarily makes sense in contexts other than synchronous video conferencing, in which Jack appears to be a novice.

Ranà then intervenes (turn 4) after 30 seconds' silence but switches mode as she writes in the textchat box, making a request for everyone to try to speak in order to test their voices. This time more participants align to the facilitator role by carrying out her request. Her choice to switch to the text mode may have been a reaction to the lack of response to her oral instructions and an attempt to reach the participants through an alternative mode. She accounts for her request for them to use the oral mode by explaining the purpose it serves, 'to test ur voice' and thus makes relevant her situational identity of facilitator who has some responsibility for the communication taking place. Jack aligns to this and carries out the instructions (turn 5), responding to Ranà's request using the audio/visual channel, and is followed by Deni (turn 7). They both pick up the expression that Ranà used when giving directions, as they say 'I'm testing my voice'. Their repetition of her words can be seen as an alignment to the facilitator and their responding to her request shows their orienting to the institutional role of Soliya participant, who responds to directions received from the facilitator.

Both Jack and Deni speak fast and fluently, however Jack adopts an unusual tone of voice, and he acknowledges this when he says 'no, I don't talk this deep or froggy' and Deni laughs nervously as she speaks. These ways of speaking and nervousness reinforce their identity as novices in this space, perhaps feeling slightly uncomfortable as they communicate in this medium they are not familiar with, with peers they do not know.

There is no follow-up however to Jack and Deni and after their turns there is nearly one minute's silence (turn 7). In terms of Conversation Analysis (CA), where one second is considered a "standard maximum" of silence (Jefferson, 1988), this would be considered an extremely long pause, but in multimodal interaction, as Guichon & Cohen (2016) report, this is not so unusual. Mohammed then orients to the facilitator role by asking through the audio channel if Ranà can hear him (turn 9) and at the same time indicating through the text chat that she should respond visually, echoing with some variation the 'thumbs up' from turn 3 with 'if y can hear me rais ur hand'. Mohammed is thus adopting the multimodal communication which Ranà had modelled and he can be seen to be appropriating her behavior and language and taking on a facilitator-type role, calling on the others to visually respond.

The 'thumbs up' gesture indeed becomes part of the visual language of the group in this space and recurs throughout the sessions when participants are asked to provide an affirmative response to a question – usually a technical question. This gesture appears to be almost a standard form of visual communication in video-conferencing as other researchers have also reported on the use of this gesture in similar contexts (Guichon & Wigham, 2016).

6.3.2 Facilitators as 'hosts' of the online space

This is a new context for all of the participants, one with which none of the participants, other than the facilitators, are familiar and hence establishing their identities within this space entails acquiring an understanding of the 'norms' that govern or regulate their interactions and also of interpersonal and spatial relations. This entails, from the point of view of the researcher, a need to focus on "the distributed-situated and discourse-technological constitution of participants' worlds, that is humans-in-concert-with-artifacts in the shared space of the virtual classroom" (Messina Dahlberg & Bagga-Gupta, 2015). As discussed more fully in the previous chapter, the dynamics of interaction and identity construction are mediated by technologies, but also, as we will see in this chapter, by the institutional design of the interaction which is mediated by the facilitators, as mentioned in chapter 4. As they enter the online space, participants need to acquire an understanding of the conventions of this community and the technologies, become 'semiotically agile' (Thorne, Sauro & Smith, 2015) and able to perform identities within this context. The facilitators are more 'at home' in this space as they already have a degree of familiarity with the workings of it (see extract 1 above, and extract 2 below) and as I mentioned in chapter 5, they take on the identity of 'hosts'. They are present in the space at the beginning of every session and greet the participants as they arrive, using all communication modes – visual, written and oral to do so, and they are also the last to leave. However, as we see in turn 65, and in several turns in this session, the facilitators too have severe technical issues in this session, hence their 'expertise' is because they have done the facilitator training in this platform hence are familiar with its workings, though this does not mean they too do not have technical problems.

In this first session Jessica and Ranà support the participants as they get used to this space, making sure they 'know their way around' the multiple modes of communication, so they can communicate effectively. They are experts, as well as hosts, and can switch between these different modes of communication, intertwining oral, visual and written modes. For instance,

in the extract that follows, Jessica orients to the spatial dimension and the affordances of the mediating technology. She uses temporal and spatial indexical markers (highlighted in bold in the extract below) such as ‘this’, ‘here’, and also verbs such as ‘meet’ and ‘gone’ which also hint at a physical space. After saying ‘it’s great to meet you’ (turn 63) as if they were together in the same physical space, she then acknowledges the difficulties they are all having, saying that while it’s true that they can see each other, the quality of images is not perfect. However she points out that the webcam can be useful and indicates the ways in which they can use the affordances of the environment to communicate, using thumbs up to indicate when they can hear, text chat when they are having trouble and she also encourages them to ask each other questions – and to take ownership of the space ‘this is your space (..) and we’re here to help you along’ thus alluding to the facilitators’ expert identity.

Excerpt 12

Turn	Time	Speaker	Audio	Text chat
63	6:00,0	Jessica	'hh great (..) well it's great to meet you all.. we can kind of <see each other>, it takes a bit of getting used to with the technology, 'hh erm (..)we can see each other but >I don't know about you< my pictures are sometimes very pixelated (..) so the image isn't always very clear 'hh (..) but the camera's very useful (..)so erm: you know thumbs up when you can hear? ok? erm if there are any problems 'hh you can use the text box? and () please feel free to ask each others and ask anybody any questions because this is your space (..) we're here to 'hh help you along (..)ok? 'hhlet's start 'hh let's try again to see my Rana my cofaciliator if you can hear her?	
64.	6:42,2	silence		
65.	6:54,1	Jessica	nope, she's gone he he, ok err unfortunately the first session 'hh is erm tends to be (..) full of technical problems (..) but don't worry it'll get better as it goes along (..) it it takes a little bit of getting used to 'hh (2s) ok (2s) erm so I'll speak more slowly ok (..) so you can hear me 'hhand you can follow me (3s) does anybody have any questions?(6s) ((sound of typing))	7:26 Jessica: Do you have any questions?

Jessica makes reference to her talking speed, saying she will speak more slowly so participants can *hear* her, or rather *follow* her; a somewhat confused utterance but perhaps intended as an acknowledgement of the increased processing load that negotiating the technology as well as a foreign language entails for many of the participants. This explicit reference to adjustment of her speech rate can be seen to index a form of ‘accommodation’ in communication which characterizes intercultural and lingua franca interactions when participants demonstrate increased willingness to be cooperative and resourceful to keep a conversation going (Zhu, 2015). What Jessica is doing here, as she reassures others that communication will get easier, or when she offers to slow down so that participants can follow her, is orienting to her situated identity of facilitator who, as the Soliya website specifies, should have “the necessary

communication, technology and conflict resolution skills to guide and deepen cross-cultural discussion”³⁹.

There are several late arrivals to this session and it is at these moments in particular that the facilitators perform the host identity as they acknowledge and welcome the new arrivals. Sometimes this occurs through the spoken mode, as in the example below when Alef, who uses the text chat to greet the group, is acknowledged by Jessica through the spoken mode. Her greeting is combined with ‘technical talk’ as she asks Alef to try speaking through the spoken mode by pressing the talk button.

Excerpt 13

Turn	Time	Speaker	Audio	Text chat
100	4:21,4	silence		4:28 Alef: good afternoon everyone, sorry for coming late
101	4:28,0	Jessica	(3s.) hi Alef (1s) I think we have a new (2s) person in our group (.) could you just try ?pressing the talk button?	
102	4:35,0	Alef	yeah hi=	

About half way through the session the facilitators again orient to the ‘host’ identity when Thamena, Doja and Maawa have entered the space. As the conversation is flowing when they first appear in the space the facilitators acknowledge their arrival through the text chat but do not interrupt the flow of the conversation until there is a natural break.

Excerpt 14

Turn	Time	Speaker	Audio	Text chat
190	2:14,5	Ranà	well hh ..well, I can see that we have new members in our group (..) other members (...) will you please guys introduce yourselves to the rest of the group? and tell us where are you logging from? and what are you doing right (.) now.	

The table below summarises the number of turns in both audio and text modes in session 1 which were coded for greetings and technical talk. We can see how from the semiotic options available to them (Guichon & Wigham, 2016), the facilitators often make the choice to use text chat for greetings and in particular communication about technical issues (as highlighted also in chapter 5), so as not to distract from the discussion. This semiotic agility can be seen to index their ‘expert’ identity in terms of multimodal communication.

Table 11

	Greet (audio)	Greet (text)	Tech talk (audio)	Tech talk (text)

³⁹ http://www.soliya.net/?q=what_we_do_advanced_training

Alef	2	1	1	1
Brendan	0	0	0	1
Deni	0	0	1	1
Doja	1	0	1	0
Fadela	2	1	0	3
Jack	0	0	2	1
Jessica	3	4	12	21
Kate	2	0	0	0
Maawa	0	0	0	0
Mohammed	0	0	1	2
Ranà	4	1	4	6
Thamena	0	0	0	2

6.3.3 Brief summary

In this section I have illustrated how without explicitly making reference to their situated identities, the facilitator identity emerges through interactions in which they index their relative 'expertise' with the technology while engaging with the multiple modes for meaning making available – for instance starting through the text and then moving to the visual mode as they ask participants put their thumbs up – or moving from the spoken to the written channel. As well as greetings there are many instances in this session of what I coded as 'tech talk' in the data, that is sequences where facilitators and participants negotiate the technology and ensure that communication is possible. 'Tech talk' which is a marker of the facilitator identity occurs mainly through the text mode, though also through the audio, and occurs in all three sessions, though with greater prominence in the first as all participants except the facilitators are complete novices to this space. I have also shown how the facilitator's situated identity can be seen to resemble that of a 'host' of the online space – indexed by the discourse functions of greeting and welcoming the participants as well as orienting them to the space and trouble shooting when technical issues arise. In the next short section I explore how the facilitators explicitly index their situated identity and thus authorize the potentially face-threatening discourse identities of initiator and orchestrator of interactions that they assume in the dialogue sessions.

6.4 Indexing and authorization of situated identities

6.4.1 Explicitly indexing situated identity of facilitators: Institutional turns

Ranà and Jessica do not explicitly orient to the situated identity of facilitators until turn 67, about 20 minutes after the start of the first session⁴⁰ although, as we saw in the previous section, it was clear from the beginning that they were the facilitators; leading the interaction and explaining to participants how to communicate in this space, thus orienting to the category of ‘experts’ in this situated context. In the extract below we see how Jessica indexes her situated identity by making relevant ‘the goals of the program’ and how they will go about achieving these goals through the dialogue. Here it is the institutional aspect of her situated identity which is highlighted as she ‘delivers the Soliya agenda’ (Boden & Zimmerman, 1991).

Excerpt 15:

Turn	Time	Speaker	Audio	Textchat
67	8:00,0	Jessica	'hh ok In that case I'll just spend one or two minutes explaining to you (..)the goals of the program (..) ok? erm are you all following me, can you hear? (2s) Ya? ok hh erm If you want me to slow down (..) type in something in the text box ok (..) so you can give me an indication (..) if you're following me or not ...(5s) erm so basically the go:als of the Soliya Connect Program as you know ? (1s) are to erm (..) increase understanding and awareness? ok? e: m for the perspectives? and narratives? of other people in the group 'hh erm also part of the process ((clear throat))(you gain) it will help us to gain more of an understanding of our own (..)perspectives and where they come from 'hh where we're coming from too ok ? hh erm (1s) and hopefully through (..) the di:alogue process we will build relationships ok with one another we'll get to know each other a bit better hh (1s) erm ((clear throat)) as you know there's also the video project 'hh which we'll talk about (..) at the end of the project at the end of the session toda:y (..) ok? hh for the video project you'll (4secs) be have you'll be creating your own video () media literacy skills (3s) ok? (..) erm (..) and then finally? the idea is that we create a sense of empowerment and erm so that we can develop a long term in interest in the relationship (..)between? western world ok? and the predominantly Arab and Muslim world ok (..) and we'll talk later on today about the various labels which we use(2secs)' hh is that clear?	8:16 Brendan: yes
68	10:01,9	Silence		
69	10:12,0	Jessica	'hh now there should be 2 facilitators ok, and we we alternate in helping each other 'hh erm so ((cough)) but Ranà is having some technical problems hh, when I type when I speak she would be typing (2s) ok so there should be a written record of what's going on 'hh (..) but there seem to be some technical problems (..) 'hh if you want me to type ok just write in the text box, ask me to type	

⁴⁰ The time indicated in the tables with extracts corresponds to the number of minutes into each ‘part’ of the session – because the sessions were subdivided into parts to manage the transcribing and coding process. Hence in the table above, which is taken from part 2 of session 1

Though Jessica does not initially make specific reference to the facilitators' role in achieving the goals until turn 69, she includes herself as part of the group and involved in the dialogue process. There are many hesitations in this extended turn, lasting up to 5 seconds, and Jessica repeatedly checks understanding by saying ok with a rising intonation. Her unnaturalness suggests she is not quite comfortable in what she is saying, as if she is using an institutional script which she has not quite mastered. This is confirmed by looking at the visual mode as at times she seems to be reading, her gaze is directed downwards and 'hors champ', that is outside of the frame (Guichon & Wigham, 2016), and at times we can actually see that she is holding a paper (see Figure 23).



Figure 23: Jessica reading

Many of the words and expressions Jessica uses echo those that appear in the Soliya website and programme objectives as discussed in chapter 4: *increased understanding and awareness, perspectives, narratives, our own perspectives, build relationships, media literacy skills, western, predominantly Arab and Muslim, empowerment*. Jessica is appropriating the language of Soliya, what we could call 'Soliya-speak', as she performs the institutional identity of the facilitator, though as said above, her performance is somewhat hesitant and unnatural at times, perhaps not having yet taken ownership of this institutional language. Her hesitations also suggest lack of confidence with the terminology used to frame the discussion. Her closing words in this turn make reference to the issue of terminology as she says they will talk about the 'labels' used later during the session.

Jessica's use of pronouns in addressing the group varies, as she switches between **you** and **we** (highlighted also in the extract). When she checks understanding and talks about the activities participants will have to do independently she uses the second person to address the

participants but when she talks about the dialogue process she tends to use the first person plural pronoun **we**. This use of the first person plural pronoun indexes shared goals and it projects (or even imposes) the intended outcomes of the programme onto the whole group (facilitators included) as they are all called upon to invest in this joint activity. The addressees are indexed as agents who will jointly carry out the actions Jessica proposes. In this turn she also hints at the ‘imagined identities’ that SCP prefigures for participants, that is young people with a long term interest in the relationship between ‘Western societies’ and ‘predominantly Arab and Muslim societies’.

Later on in this same session Ranà also makes explicit reference to the situated identity of the facilitators (turn 161), indexing the facilitator-host by the use of the spatial marker ‘here’, saying that her and Jessica are ‘here’ in order to support the participants, offer directions and some organization, but that the participants are free to talk about what they want and are free to express their opinions. In excerpt 16 we see the facilitators Ranà and Jessica working in tandem for as Ranà speaks, Jessica types a summary of what she is saying. Ranà can be seen to be explaining the “rules of engagement” (Goffman, 1963 in Blommaert, 2015), orienting to expert identity as she clarifies the specific roles of the actors, the situated identities of the facilitators and participants in this online space. Jessica, on the other hand, orients to the transcriber identity, which is part of the institutional identity of facilitator mentioned in the previous chapter.

Excerpt 16

Turn	Time	Speaker	Audio	textchat
161	10:14,0	Ranà	(2s) well guys I just want to tell you that we have another person who is supposed to be communicating with us but they are taking some technical problems () in their internet lab and they will try and be there shortly? I just want to tell you some more about our role (...) as facilitators, me and Jessica? we are here just to support you to give you the quick directions you are totally free to speak about er whatever topic you want? you are totally free to express your opinion ? we are here just to support and organizing	10:22 Jessica: Great Mohammed 10:40 Jessica: Ranà - a little more about our role 10:45 Jessica: We are here to support you 10:48 Jessica: give the group directons
162	10:55,5	silence		10:56 Jessica: you're totally free to express your opinoins 10:59 Jessica: ask what you want 11:12 Jessica: we're here to help you along 11:15 Jessica: and organize sometimes :-)

There are a total of 18 instances in the three sessions analysed when the facilitators explicitly index their institutional identity by making reference to the curriculum, planned activities for the sessions, their responsibilities, reading tasks and assignments (Session 1 turns 67, 99, 161, 201, 206, 302, 306 and 313; Session 3 turns 409, 411, 415 Session 7 turns 108, 237, 239, 276, 279, 281). Some of these are extended spoken turns where the facilitators use the institutional script, the Online Curriculum. At times this is accompanied in the text chat with the facilitators

pastings extracts of text or instructions from the Online Curriculum, as in the extract below from session 1 where Ranà is welcoming the late arrivals (Thamena, Doja and Maawa) and makes reference to the institutional goals which she pastes into the text chat (twice). The twenty second pause inside her turn and the subsequent apology make reference to technical troubles as she also negotiates the technology.

Excerpt 17

Turn	Time	Speaker	Audio	textchat
206	8:48,0	Ranà	Well to the new group members (1s) can I just a few minutes ago (er) you missed a part of the presentation or introduction to the program goals..I'll share it with you now 'hh (1s) so er...(20s) I apologize but I was taking er er a severe technical problems actually, ok what I have typed just now are the main goals of this program ? and I hope that er er by the end of the semester we are all (3s) able to achieve all of these goals .. and these are for the new members as you may not have heard this part before	9:26 Ranà: 1.Increasing Empathy
				2.Developing Critical Awareness and Thinking
				3.Activation and Sense of Responsibility
				4.crosscultural communication and collaboration
				1.Increasing Empathy
				2.Developing Critical Awareness and Thinking
				3.Activation and Sense of Responsibility
				4.crosscultural communication and collaboration

In explicitly using the label ‘facilitator’, referring to the institutional program and using the language that is ideologically associated with Soliya, all of which index their situated identity of facilitators, Ranà and Jessica can be seen as engaging in the *authorisation* of these identities and of the actions they take. This authorisation is necessary as the discourse identities of discussion initiator, asker of questions, orchestrator of interaction, which I will explore in the next section, can be potentially face-threatening (Brown & Levinson, 1987) if one does not have the authority to perform them and they could thus be dismissed or ignored by the participants. The facilitators are not teachers in a familiar classroom context, they are online dialogue facilitators, a figure that participants are unlikely to have come across in other contexts, hence the need to define their role and ‘authorise’ the actions they take by making reference to institutional identities.

Another important characteristic of the facilitator identity is that there are two of them and they share the responsibilities, as explicitly mentioned by both Jessica and Ranà in the interactions reported. They work in tandem – for example with one facilitator leading the discussion while the other transcribes to support the learners. The outline of the session which I included at the beginning of this chapter indicates how the facilitators had organised their co-facilitation, whilst one was leading an activity the other was to transcribe, thus providing support for participants’ understanding. However technical issues, such as poor connectivity mean that at times they too disappear (in particular Ranà due to connectivity issues in Egypt) for instance when Jessica notes that Ranà has ‘gone’, in turn 65. Consequently, the activity ‘where in the world’ which Ranà was supposed to lead is thus initiated by Jessica.

6.4.2 Initiators, orchestrators and respondents: Mapping discourse identities onto situated identities

Generally, however, it is not by explicitly labelling themselves as facilitators and participants that the interactants take on these situated identities, just as for example I do not explicitly label myself as a teacher when I am in class with my students, nor do they refer to themselves as students. It is through our actions and discourses that our identities emerge.

As discussed in the theoretical framework, fine-grained analysis of speaker turns and utterances (that is their discourse identities) sheds light on institutional identities and how participants orient to institutional settings. Doctors take on doctoring identity as they present themselves as questioners of patients; teachers tend to assume teacher identities by initiating and directing interactions with students and offering feedback (Gardner, 2012; Hall & Walsh, 2002; Heritage, 2012; Richards, 2006).

What I seek to do now is to explore if and how certain types of discourse identities become associated with the situated identities of facilitator and participant. I will continue the analysis I have already begun when I described facilitators as hosts in part 1 of this chapter by focusing on the first session in the following sections as this is where identities first emerged.

In chapter 3 I described how I coded the transcript to identify the most common 'broad' discourse functions. The frequency of codes for each participant in this session are illustrated in *Table 12* below. I have already explored what I coded as 'tech talk' and 'institutional talk' which defined the facilitator identities of 'expert' and 'host' in the previous section of this chapter. I now turn to the more frequent discourse identities of the facilitators which comprise those of Initiator, Orchestrator of interaction (that is organiser of turns), and Provider of feedback or follow up. The most frequent discourse identity among the participants in this session is that of Respondent, which most of the participants shared, some more actively than others.

Although a quantitative analysis is not the focus of this study, coding and counting these discourse functions served primarily to identify recurrent patterns in the data and to support the selection of representative extracts for more in-depth analysis. In the following sections I shall explore how these identities are enacted through the interactions and identify the patterns of interaction that emerge.

The most common pattern of interaction in the first half of the session is the Initiation – Response – Follow-up (IRF) with participants responding to initiating moves made by the facilitators, though as the session progressed some of the participants (Alef, Brendan and Mohammed) also took on the initiator identity.

Table 12: Participants and discourse functions in session 1

	Initiator	Re-initiator	Respondent	Provider of Follow-up	Orchestrator
Alef	2	3	11	5	0
Brendan	1	1	6	0	2
Deni	0	0	6	0	0
Doja	0	0	1	0	0
Fadela	0	1	7	0	0
Jack	0	0	9	1	1
Jessica	6	2	3	17	16
Kate	0	0	7	2	0
Maawa	0	0	1	0	0
Mohammed	1	0	9	5	0
Ranà	4	2	3	11	6
Thamena	0	0	7	3	0

6.4.3 Facilitator-Initiator: Where in the world?

Before either Jessica or Ranà even introduced themselves as facilitators, Jessica initiated the interaction by setting up the activity (see excerpt 18) called 'Where in the World' (discussed in chapter 5). In the interaction that ensued, the participants responded to Jessica's prompt, orienting to the appropriate response she had modelled for them, though at times she was required to also take on the identity of 'orchestrator' and elicit responses or even nominate next speakers as turn-taking mechanisms were not yet established/were unfamiliar to the participants. In this interaction sequence Jessica made relevant her situated, institutional identity of facilitator with the authority to direct activities and interaction within the space. Participants' orientation to their assigned identity of respondent *authenticates* Jessica's assumed identity, as we observe in the discussion below.

As Jessica sets up the activity (turn 13) she does not start with directives but with a suggestion and uses the first person plural pronoun,

shall we just try doing a round and we can each introduce ourselves ...our environment.

She uses the inclusive 'we' which could appear to put her on the same level as the other participants, but this is not a suggestion, it is actually a direct order which is 'fronted' so as not to appear face-threatening (see Brown & Levinson, 1987). Without giving the participants the opportunity to respond, (she keeps the floor and does not 'technically' release it), she responds to her own prompt and thus starts the activity, in a sense modelling what the others should do. She says: *'I'm in my office as you can see, can you see? oops and outside it's raining ...it's a really horrible day ok.'*

Excerpt 18: Where in the world part 1 (S1P1 Turn 13, minutes 5:39-6:21)

Turn	Time	Speaker	Audio	textchat
13.	5:39,7	Jessica	'hh ok so emm while () for the others (2s) to connect ...>to hook in with us < there should be umm (2s) 'hh 3 or 4 other people, em shall we just try doing a round and we can ea::ch introduce ourselves? and so (...) a little bit (2s) emm and and show a little bit of about our environment about our environment. I'm in my office as you can see, can you see ? oops he and outside it's raining ...it's a really horrible day ok (..) Can you show us >a little bit about where you are?<	

As she speaks she moves the webcam around the room and aims it out of the window, commenting on the rain outside and mentioning and showing that she is in her office, but she doesn't say what kind of office it is, in what town or country she is or what job she does. Without formulating an explicit description of her identity or her geopolitical location she has, however, disclosed a small amount of information about her transportable identity, that she is not a student, but rather somebody who works in an office though it is not clear what kind of office this is, nor her role in this office. She does not, however, make these aspects of her transportable identity relevant to the interaction other than as an example of how others should engage in the activity.

Jessica immediately returns to her situated identity of facilitator and at the end of her turn uses a more explicitly directive form to ask other group members directly to offer some information about their local contexts, asking "*Can **you** show us a little bit about where you are?*" In this turn, Jessica has not offered participants the chance to orient to her transportable identity as may happen in 'normal' conversation in which such prompts would give the floor to someone to ask the speaker questions. By asking the others to show their space at the end of her turn, after showing her local space, she casts the participants into the discourse identity of respondents (with limited agency) rather than interactants on a level footing who can follow up her turn as they see fit.

The facilitator Jessica organizes the interaction in the first activity 'Where in the world' in a somewhat teacherly way, by initiating with a question, modelling the type of response expected and then calling on participants to respond one by one, sometimes acknowledging responses and offering encouragement. Participants show alignment to the facilitator's role as orchestrator by complying with her requests, and thus authenticating her institutional identity.

6.4.4 Facilitator–Orchestrator of interaction

The next two interaction sequences follow the same pattern of facilitator-initiated interaction as Jessica and Ranà set up activities (Meaning of Names, and then Motivations) which are essentially questions to which participants respond in turn.

In the Meaning of Names (S1P3 turns 75-132; see appendix 3) Jessica initiates the sequence by asking a question about the meaning of participants' names. Brendan asks if there is any order to follow as regards responses (*Excerpt 19*, turn 80) and Jessica says no, whoever wants to speak can. Brendan then begins, after which there is a short silence (9 seconds) before Jessica elicits

another speaker by saying 'next?' in an interrogative tone (turn 88). This is followed by a long silence (15s) which is interrupted by Brendan who in a low tone of voice ask whether everyone is there (turn 90). Jessica then once again adopts the discourse identity of 'orchestrator of interaction' (turn 92) by saying they will 'do a round'. This way of organising turns – which is repeated several times during the sessions indexes the 'space' of interaction, the circular configuration of the participants in this online space.

Excerpt 19

Turn	Time	Speaker	Audio	textchat
78	0:28,0	Jessica	(5s) ok so Ranà we've just done a little round of where in the world we are? erm:: (2s) and now >whashall we do< erm talk about what our names mean (..) what people's names means? if your names have a meaning? Ranà (our) where are you?	
79	0:48,9	silence		1:08 Ranà: sorry guys if you can't hear me
80	1:10,9	Brendan	are we going in any order ? or anything	
81	1:14,0	silence		1:19 Jessica: we could hear Ranà 1:19 Ranà: you but some tech issues
82	1:24,0	Jessica	erm: no whoever wants to speak (.) so ok Simon he he as you volunteered does your name have a meaning?	1:25 Ranà: Wow 1:28 Ranà: great news
83	1:31,6	silence		
84	1:33,0	Brendan	No actually my name is er Brendan (.) and it erm (1s) means (1s) I think the preacher or er (1s) something along that line (..), I'm not too sure about the actual meaning but (..)° I like my name°	
85	1:49,0	Jessica	ah sorry >so I got it wrong so< Brendan is your first name (0.5s) and Simon is your surname (1s) right ?	
86	1:58,0	Brendan	er yup that's correct	
87	2:00,3	silence		2:02 Jessica: sorry
88	2:09,3	Jessica	next?	
89	2:10,3	silence		
90	2:25,8	Brendan	°°are you all there y'all there°°	
91	2:28,1	silence		
92	2:32,0	Jessica	Ok (you're) being shy (..) we we'll go round ok erm (..) Mohammed ? does your name have a meaning?	

At the beginning of the next activity (Excerpt 20), there is again some confusion as regards the turn taking mechanisms, requiring the facilitators to take on the identity of 'orchestrator'. This time Ranà (turn 132) initiates as she asks the participants what motivated them to join the Soliya Connect Program, as had been established in the facilitators' outline of the session. She does not specifically nominate the next speaker, but after 8 seconds' pause, both Alef and Jack seek to take the floor with Alef bidding for the floor in the text chat box, whilst Jack takes the floor through the audio mode. This particular instance, which takes place in turn 134, reflects the complexity of the interaction in this multimodal space as there are multiple floors available at one time which interactants can orient to. Both Alef and Jack react expressing laughter in their respective modes (Alef uses an emoticon), and in this case the situation is resolved with

Jack keeping the speaker's floor and Alef then taking the floor after Ranà has acknowledged Jack's response.

In her subsequent turns, Ranà takes on the discourse identity of orchestrator as she selects the next speakers, this time orienting to aspects of their transportable identities. For instance in turn 144 Ranà orients to the identity category of gender as she says 'I want to hear more about our ladies Fadela and Deni ...', calling on them to participate. Deni and then Fadela both orient to the discourse identity of respondent. Jessica then uses the text chat to call on other participants after a 20 second pause, using the same identity category to call on male participants to respond (see turn 152). Subsequently in turn 158 Jessica uses the audio mode and identifies the next speakers by orienting to those who have not yet responded, Mohammed and Kate. The words 'who's missing' in turn 158 before calling on Mohammed and Kate suggest a need to ensure that all participants have an opportunity to take the floor. In this extract we see the co-facilitators share this responsibility and strategically use the different modes of communication available and draw on different aspects of participants' identities in order to do this in a non-threatening way.

Excerpt 20

Turn	Time	Speaker	Audio	textchat box
132	0:00,0 -	Ranà <i>FEEDBACK PROVIDER</i> <i>INITIATOR</i>	<i>Hi guys it was great to know more about all your names you're all nice guys and your names are nice as well So Now I want everyone to tell us why you decided to do this program and what are they expecting from this program after passing it</i>	<i>POSSIBLE BID FOR FLOOR</i> 0:21 Alef:
133	0:22,0 -	Silence		
134	0:30,0 -	Jack <i>RESPONDENT</i>	Ok .. ha ha ha (..) 'hh ha ha I guess I'll go ahead since I'm already talking now (...) but ah ha (1s) I dunno I () factors (..) the course I guess (..) at my er college she taught one of my (classes) last semester? (..) and so I heard about it from there I heard about Soliya from there (1s) and ya (thought) it would be a great opportunity and yeah I mean that's pretty much why I did (1s) hear about if from somebody (..) yes I did err I'm reading that out loud erm he he err let's see what am I expecting to get from it (..) I dunno I mean (1s) I figured it would be a good way to explore other people's opinions and see different viewpoints (..) oh and I'm probably talking really fast again 'hh (1s) erm he so that's what I'm hoping to gain from it ((slower than before)) I am hoping to gain from (..) more insight (..) personal insight (..) and (..) yeah I suppose that's it <and I'll stop talking >	<i>BID FOR FLOOR</i> 0:35 Alef: shall I begin? 0:36 Alef: :) <i>TRANSCRIBER</i> 1:05 Jessica: hear about if from somebody 1:08 Jessica: in one of his classes 1:13Ranà: •Why they decided to participate in the program? 1:13Jessica: sees it as a great opportunity 1:23 Jessica: what are you hoping to gain from it 1:32 Jessica: Jak - see other people's viewpoints 1:38 Jessica: Jak: more personal insight
135	1:39,3 -	silence		

136	1:46,0 -	Ranà FEEDBACK PROVIDER ORCHESTRATOR	Thaks Jack the first volunteer for today (..) thank you so much (..) I want someone (..) else to... about why they (..) fo the program and what do they expect from it after (finishing our)semester	1:47 Jessica: that's great! Thanks
137	1:47,6 -	silence		
138	2:08,0 -	Alef RESPONDENT	err well, the same as Jack mentioned I heard about if from a mate in my class (..) and I was excited that (..) it is an opportunity to (..) to talk about erm (..) issues that all human beings (..)and all (2s) er (..) all humans share ... and make (faith) in the future 'hh er (..) issues like religion and like politics and stuff (..) it's exciting for me to meet others from other parts of the: (2s) globe and to see (..) what do they think about me and my country and my people in general (..) that's it	RE-INITIATOR 2:09 Jessica: What do you expect to gain from Soliya? TRANSCRIBER 2:16 Jessica: Alef_ same as Jack 2:20 Jessica: heard from classmate 2:35 Jessica: excited about this opportunity to talk about issues that all humans share 2:40 Jessica: like religion, politics,
139	2:45,0 -	silence		2:49 Jessica: exciting to meet others from other parts of the world 2:58 Jessica: and what they think of me, my country and people
140	3:00,0 -	Ranà FOLLOW-UP	... Alef (..) Can you tell us (how did you know)(..) about the programme ? (..) what is the way which led you to try this programme?	FEEDBACK 3:08 Jessica: Thanks Alef
141	3:17,1 -	silence		TRANSCRIBER 3:25 Jessica: Ranà: What led you to join this programme? RESPONDENT 3:30 Alef: a freind of mine joined Solyia 3:33 Alef: last year
142	3:39,0 -	Jessica FEEDBACK	we we're really excited to er have you here in the group Alef and also to hear from you (..) your part of the world(.) what's been going on there and various other parts of the world that we've been reading about in the news a lot 'hh I think (..) 'hh personally I'm really interested 'hh	
143	3:54,9 -	silence		
144	4:00,5 -	Ranà FEEDBACK ORCHESTRATOR	Oh thank you Alef very much for participating, what about our ladies I want to hear more about our ladies Fadela and Deni I want to know more from you?	
145	4:09,7 -	silence		TRANSCRIBER 4: 09 Jessica: Ranà: let's hear more from our ladies 4:12 Jessica: :-)
146	4:16,3 -	Deni RESPONDENT	I can go next erm so I've been taking a class at the university of Maryland and my	TRANSCRIBER 4:26 Jessica: Deni: taking a

			professor (..) wanted five people from the class to join Soliya so I figured I volunteered (1s) and um... ya my class is about intercultural dialogue particularly (..) with the Arab world (..) 'hh and I thought it would be a great opportunity to learn more about that and erm to promote intercultural dialogue? (..) and it's particularly interesting because of all the events that have happened(.) and I'm also a journalism major so I'm very interested in this kind of thing	class at uni of maryland 4:32 Jessica: prof wanted 5 volunteers 4:38 Jessica: Class is about intercultural dialogue 4:40 Jessica: with Arab world 4:47 Jessica: thought it would be a good opportunity
147	4:48,7 -	silence		
148	4:52,0 -	Ranà FEEDBACK ORCHESTRATOR	Sounds great (..) thanks Deni and I hope you have a nice time with us? (..) well? (..) who else wants to tell us why they joined the programme?	TRANSCRIBER 4:54 Jessica: Deni: also journalism major
149	5:02,0 -	Fadela RESPONDENT	(2s) yes (1s) it was suggested by the teacher (..) I will be graduated this semester and so I had to finish this er this project with (him) and he that's why (I want to get to know) new friends (and new faces)about the programme (11s)	TRANSCRIBER 5:04 Jessica: and very interested in all that's happening in the world 5:09 Jessica: Fadela: suggested by the teacher 5:16 Jessica: F: will graduate this semester
150	5:27,6 -	silence		TRANSCRIBER 5:27 Jessica: hopefully will get to know more people this semester
151	5:30,0 -	Jessica TRANSCRIBER	sorry can I just say er (1s) please correct me <if what I'm typing is wrong> o he ha (..) he he some of you are fast and I'm he desperately trying to type ok he so if anything's wrong please correct me he he	
152	5:45,0 -	silence		RESPONDENT 5:58 Brendan: good so far ORCHESTRATOR 6:08 Jessica: ok guess we could have a male? 6:20 Jessica: to talk now I mean
153	6:27,0 -	Brendan RESPONDENT	(2s) erm ya..I'm Brendan from cha (..) north Carolina (..) I joined the program because my teacher (1s)as well as um (most of) other people on this (1s) er (..) forum had suggested that we (..)er join Soliya to (1s) not only get other opinions on what's going on in the world (..) but as well as further examine our own (my class) is middle east and the media (..) yeah so (1s) given the er current times this is a a very well () programme (..) to er discuss er these (events) that have been going on	TRANSCRIBER 6:49 Jessica: Brendan: also suggested by teacher 6:57 Jessica: to get opinions from other people
154	7:03,0 -	silence		TRANSCRIBER 7:05 Jessica: clas is Middle East and media

				7:13 Jessica: so this is a gret opportunity to discuss 7:16 Jessica: what's been going on
155	7:50,0 -	Ranà	((has floor))	
156	8:38,0 -	Jessica ORCHESTRATOR	ok ((typing)) (5s) ok (5s) sorry ok Ranà he he you you'd frozen so we couldn't hear you with the mike () I'll pass on to you	TRANSCRIBER 8:40 Jessica: Ranà - you've frozen with the mike
157	9:02,0 -	Ranà	((has floor but not speaking))	
158	9:20,0 -	Jessica ORCHESTRATOR	(..) ok (.) I think Ranà's having tech issues he he she keeps freezing with her mike (...) 'hh ok so who's missing (.) we know that we have some of your (courses) so some of you are media and communication majors (..) some of you intercultural communication erm and dialogue (...) who's missing (...) Mohammed? (2s) Kate?	
159	9:38,0 -	Mohammed RESPONDENT	() °I saw it as a chance to communicate with other cultures and to discuss about the opinion of the events happening in the Middle East °	
160	9:57,0 -	silence		TRANSCRIBER 10:00 Jessica: Mohammed-chance to be in touch with othe cultures 10:09 Jessica: and discuss events happening in Middle East
161	10:14,0 -	Ranà ELICIT NEXT SPEAKER	(2s) well guys I just want to tell you that we have another person who is supposed to be communicating with us but they are taking some technical problems () in their internet lab and they will try and be there shortly? I just want to tell you some more about our role (...) as facilitators, me and Jessica? we are here just to support you to give you the quick directions you are totally free to speak about er whatever topic you want? you are totally free to express your opinion ? we are here just to support and organizing (46.50)	FEEDBACK PROVIDER 10:22 Jessica: Great Mohammed TRANSCRIBER 10:40 Jessica: Ranà - a little more about our role 10:45 Jessica: We are here to support you 10:48 Jessica: give the group directons
162	10:55,5 -	silence		TRANSCRIBER 10:56 Jessica: you're totally free to express your opinoins 10:59 Jessica: ask what you want 11:12 Jessica: we're here to help you along 11:15 Jessica: and organize sometimes :-)
163	11:29,4 -	Jessica ORCHESTRATOR	OK and Kate?	

164	11:34,0 -	Kate RESPONDENT	(3s) yup, so I heard about Soliya from my professor, I'm taking (so sociology) (.) this year 'hh and erm I think cos we have a choice (..) either do research or do Soliya so I chose Soliya since I heard from erm the er my collegus that Soliya is a great opportunity to know more about people even though I live in a very diverse country I (5s) ya - even though I live in a very diverse country? I still want to think (..) I still want to KNOW what other people think (..)in othercountries.	INITIATOR 11:34 Alef: suggestion: the issue of the refugees on the Tunisian-Lybian borders? TRANSCRIBER 12:02 Jessica: Kate - have choice, research of soliya 12:09 Jessica: is studying theology - right? 12:16 Kate: sociology 12:21 Jessica: Heard from colleagues that Soliya is great opportunity 12:24 Jessica: ok sorry, sociology
165	12:28,6 -	silence		TRANSCRIBER 12:36 Jessica: Cath: though lives in a very diverse country FOLLOW UP Fadela: where? RESPONDENT Kate: Qatar

The situated identity of facilitator in this part of the session is indexed by the discourse identities of initiator, provider of feedback, and orchestrator of interaction (characteristic also of teacher identities). Jessica and Ranà maintain control of the floor by initiating the discussion, eliciting or directly selecting speakers through the spoken channel (turns 144, 148, 158, 163) and the text channel (turn 152), at times nominating them directly and other times orienting to their membership of certain identity categories. The facilitators are thus the 'experts' in this community of practice as regards communication in this new online space, guiding the participant-novices as they negotiate the constraints of the technology and (for some) language in this new context. In terms of the relationality principle, when facilitators take on the initiator and orchestrator identity as in the extracts discussed above, the participants align to the identity of participant as obedient executor of facilitator instructions (see van Lier's (2008) levels of agency). There is an imbalance in terms of power relations, with the facilitators wielding the authority to initiate interactions, establish topics and decide who is next to speak.

In turn 161, Ranà defines the role of the facilitator (to give directions, support and organize the participants) and also expected behaviour of participants – who she says are totally free to talk about whatever topic they want and to express their opinions. The discourse identity of initiator which she invokes for participants is quite different from that which the participants have performed in the first half of the first session described above, in which the predominantly IRF (Initiation Feedback Response) structure of the interaction has cast them into the discourse identity of respondent.

After Ranà has *authorised* the participants to propose topics and express opinions, Alef orients to this identity which invokes greater agency on their part and suggests the issue of the refugees on the border with Libya as a topic (turn 164 – text chat). However Alef does not take the floor

using the dominant mode of communication, the aural, but rather the text chat, and by the time he has pressed the return key to share his contribution with others in the online space, Jessica has already called on Kate to take the floor and thus Alef's bid for the floor is lost as Kate takes the floor.

The fact that neither Ranà nor Jessica orient to Alef's new participant identity as initiator or determiner of topic of interaction is in part due to the constraints of the tools being used for communication, since by the time Alef's line of text appears on screen Jessica has already assigned the next spoken turn to Kate. There is thus a temporary misalignment between the two facilitators and also between the discourse identities they invoke for participants. Whilst Ranà *authorises* greater participant agency which Alef orients to, Jessica's intervention (unintentionally) *illegimates* Alef's bid for the floor as she prioritises bringing to an end the previous activity ensuring that all participants have been heard. Seeking to ensure that all participants are heard thus emerges as a characteristic of facilitator responsibilities and, in this extract at least, prevails over the facilitator orienting to participant as initiator.

6.4.5 Brief summary

Until now I have explored the discourse identities of initiators, orchestrators of interaction and providers of feedback which index the situated identities of facilitators as experts and hosts, orienting to the institutional goals of making the participants feel comfortable in this new online environment. The participants take on the corresponding discourse identities of respondents, indexing their identities as novices. There has as yet been little space for individual participant agency other than through participation and compliance to facilitators' calls to respond.

In fact the pattern of the interaction in the whole first part of the first session can be seen to reflect the traditional Initiation Response Feedback (IRF) pattern of the classroom (Richards, 2006), with the facilitators Ranà and Jessica taking on a role similar to that of the teacher with the discourse identity of initiator, orchestrator and provider of feedback and the participants showing alignment by obediently responding. The interactions thus far have remained confined to these three phases, there have as yet been no follow-ups which have led the participants to go to a deeper level and explore issues in greater depth.

Nonetheless the multiple second-turn responses are beginning to reveal collective sense-making practices, as seen in the activity 'motivations', whereby the participants co-construct their sense of purpose and authenticatd their individual and emerging group identities. The trajetories of these multiple responses construct the indexical field in which the participants are operating (Lee, 2016) and in the following section of this chapter I will explore how as the sessions progress this leads to the indexing of a shared community and a group identity.

6.5 Authentication and co-construction of group identity

6.5.1 “er, well, the same as Jack mentioned”:

Although the participants’ agency in terms of discourse identities was limited, the excerpt above does reflect their alignment to one another and what could perhaps be defined as collaborative agency in *authenticating* one another as genuine participants in this emergent community. This authentication process reflects the **relationality principle** of identity, whereby identities are ‘intersubjectively constructed through several, often overlapping, complementary relations, including similarity/difference, genuineness/artifice, and authority/delegitimacy’ (Bucholtz & Hall, 2005, p.598). Jack is the first to respond to Rana’s question as to why they joined the programme (turn 134), saying he heard about it from a professor and saw it as a ‘great opportunity’ to explore ‘other people’s opinions’ and different viewpoints. He thus makes relevant, as in the previous activities, his transportable identity as a student and the desire to explore ‘others’ and different viewpoints, not specifying the nature of the other or what issues he’s seeking opinions on. Alef explicitly aligns to Jack saying ‘the same as Jack mentioned I heard about if from a mate in my class’ (turn 138) and he too makes relevant his membership of the student category but adds some of the issues that he would like to be talked about like religion and politics. He too speaks of ‘others’ from ‘other parts of the globe’ and in addition he makes relevant his identity as a Tunisian as he expresses the desire to see what ‘others’ think ‘about me and my country and my people in general’. Alef thus *authenticates* Jack’s motivations for becoming a member of this community through *adequation*, and expands on what Jack has said, bringing in his own transportable identities as he does so.

Jessica subsequently acknowledges and *authenticates* Alef’s motivations and identity within the group first of all orienting to the situated facilitator as spokesperson for the group, using the plural pronoun ‘we’ (turn 142) as she says ‘we’re really excited to er have you here in the group Alef’. She also explicitly indexes her individual identity and interests “personally I’m really interested” in hearing about what’s been happening in “your part of the world(.) what’s been going on there and various other parts of the world that we’ve been reading about in the news a lot”

Deni also adequates to other speakers with the focus on student identity and motivations of the previous speakers, and in addition specifies that she volunteered to take part in the project and that her class, part of her Journalism major, is specifically about intercultural dialogue with ‘the Arab world’. By making relevant the fact that her participation is voluntary she calls attention to the *authenticity* of her participation and her investment in the ‘imagined identity’ invoked by SCP. Brendan’s response (turn 153), like Alef’s previously, explicitly makes reference to the others’ motivations: “as most of the other people on this er forum’ and then he specifies that he’s participating not only to get others’ opinions on what is going on in the world but also to ‘further examine our own”, aligning to the institutional goals of the program as he echoes the words of Jessica as she described the aims of the programme (in turn 67). Like Deni he specifies the nature of the course he is studying, Middle East and the media which authenticate his

interest in the programme. Mohammed (turn 159) reports seeing the project as a chance to communicate with 'other' cultures and discuss events in the Middle East. Kate too (turn 146) talks of the opportunity of learning more about other people and what they think though she specifies that she lives in a diverse country, indexing her identity as an expert in diversity/multiculturalism.

What emerges is the participants' individual but also shared investment in participating in this community of practice as they align to one another's motivations and identities, and orient to the shared goals that Jessica referred to in turn 67. Several of them refer to the project as an opportunity or chance to learn about 'others' view points with a few of them making vague reference to 'events' or 'what's happening' in the Middle East. Some make aspects of their transportable identities relevant by referring to their geo-political locations (Alef, Brendan and Kate) but the most salient is the shared category of student and also that of an interculturally open curious person (Byram, 1997) who is open to exploring *others'* opinions and viewpoints and in some cases, also their own. We could say that their orientation to group identity is characterised by a sort of a priori 'self-selection' in their wanting to invest in this Community of Practice. What Byram (1997) has defined as the prerequisites for intercultural communication and learning, "attitudes of openness and curiosity" thus appear to be category-bound attributes of the situated identity of 'Soliya participant' as is the shared investment in the co-construction of greater understanding of the 'other' and of recent events.

6.5.2 Participant - Initiators

6.5.3 Episode 1: "like how is your daily life being impacted by the kind of events going on"

The first time that a participant takes the floor and takes on the discourse identity of initiator (see excerpt 21 below) is shortly after this incident when Jessica, aligning to the orchestrator identity, elicits questions from participants (turn 166). Brendan takes up this opportunity (turn 167) orienting to the transportable identity he made relevant in the previous activity, a student of Middle East affairs (ME and the media) and directs his question specifically to "those in our group in the Middle East", as he aligns to Jessica's elicitation for questions 'for anybody in the group in particular' (turn 166). In his question he enquires about their daily life and how it is affected by 'all the events going on'. He does not make reference to any specific event, nor indeed has anybody in the conversation until now, so is assuming that the group has some shared knowledge about recent events in the Middle East which we have briefly discussed in chapter 4. He orients to his co-participants' as social beings and their lived experiences rather than political opinions, as he repeats the words 'daily basis' three times in this turn. As he speaks, Jessica aligns to the facilitator/transcriber role, typing a summary of Brendan's question and the discussion that follows.

Kate checks her understanding of the question and Brendan offers clarification, asking if basic needs and social ties are being affected, again emphasizing 'daily life' at the end of his turn. In orienting to the discourse identity of respondent, Kate specifies her geographic location as Qatar, which authorizes her extended turn as she orients to Brendan and other participants' possible lack of knowledge of the situation in Qatar in relation to the rest of the Middle East.

She is the first in the group to specify what ‘recent events’ in the Middle East might be by mentioning protests and gives a brief account of an episode which happened to her that day. She explains that heightened security in Qatar is not related to protests happening in other parts of the Middle East.

Excerpt 21

Turn	Time	Speaker	Audio	textchat
166	0:05,0	Jessica ORCHES TRATOR	Any questions? for for anybody in the group in particular? (3 s)	
167	0:15,0	Brendan INITIAT OR	Um: for those er in our group in the Middle East er what is it like on a (..) daily basis rather than like (..) forgetting all (political)or um: (1s) otherwise further like (..) implemented opinions like what is it like on a daily basis living there with all the events going on er if you're like directly affected by them or not (was wondering how that goes on) like on a daily basis	0:28 Jessica: What is it like on a dialy basis
				0:38 Jessica: for those of you in the Middle East, Brendan asks
				0:47 Jessica: Brendan: Are you directly affected by events?
168	0:41,0	silence		
169	0:49,0	Kate	What's going on in the ME right now, what's the situation?	0:53 Jessica: ON a daily basis?
170	0:56,0	Brendan RE- INITIAT OR	Umm yeah like do you .. like are your basic needs like being affected, or (..) are your social ties like with relative s ()and friends down the street being affected 'hh (..) like how is your daily life being impacted by the kind of events going on	1:03 Jessica: Kate what's going on inME right now?
				1:10 Jessica: Brendan: Are your basic needs being affected?
171	1:18,0	silence		1:20 Jessica: Social ties with relatives, friends inthe street?
172	1:21,0	Kate RESPON DENT	(2s) well (..)I guess now since Qatar is one of the last countries aside from the united arab emirates that (.) is not affected by the (1s) erm (protesting) going on around the middle east erm today when I was going home from school we were on high security (..) erm like usually the police here in the cou in this country um don't carry (.) guns with them but today (..) we are on high alert because ()in this country about this protest going on around is very high (.) they're (3s) more (1s) they're er making the country more secure (2s) but regarding the basic needs and the relationship between other people 'hh it's pretty much the same (..) I mean it's not at all risky (..) it's just that we want er (1s) the country to be secure (.) cos (1s) since we won the bid in Qatar 2022 for the FIFA world cup (1s) they need to (as) err show that Qatar is a very secured country	1:28 Jessica: How's your daily life affected by tehe events
				1:39 Jessica: Cath: Qatar is one of the last countries which is not affected
				1:43 Jessica: by what is going on
				1:52 Jessica: Today going home from school was on high security
				1:56 Jessica: Usu the police here don't carry guns
				2:02 Jessica: but today they had guns
				2:16 Jessica: Kate: they're making the country more secure
				2:26 Jessica: regarding basic needspretty much the same,
				2:30Jessica: not at all risky
				2:39 Jessica: want the country to be secure
2:43 Jessica: because in Qatar				
173	2:40,9	silence		
174	2:44,0	Ranà ORCHES TRATOR	Thanks Kate so much I think Alef and Mohammed can give us more interesting and exciting details 'hh about what happened as you were in the middle of the events 'hh so I I I want to hear from both of them	2:49 Jessica: sorry missed last part
				2:52 Jessica: about 2022
				2:56 Jessica: ?

				3:09 Kate: since Qatar won the FIFA bid
				3:09 Jessica: Ranà. wants to hear from both

Without leaving Brendan much time to take the floor (3 seconds) and follow up Kate's response to his question as might happen in a 'normal' conversation, Ranà takes the floor and resumes the discourse identity of orchestrator. She thanks Kate briefly before calling on Alef and Mohammed to respond to Brendan's question as they were 'in the middle of the events' which Brendan indexed and Kate also alluded to, thus implicitly making relevant the geo-political identity categories of Tunisian and Egyptian.

Alef and Mohammed subsequently take the floor with little hesitation and both take extended turns as they orient to the transportable identities which Brendan and then Ranà made relevant. In turn 175 Alef begins by orienting to the identity of Tunisian as he says "for me Tunisia is gaining security back () these days 'hh er since we had a new ... uu a new er (..) government [...]" but then he orients to his identity as a volunteer with the Red Crescent (referring to The International Federation of Red Cross and Red Crescent Societies, which is an international humanitarian aid movement) in a refugee camp on the border with Libya – a topic which he had sought to introduce previously in the text chat. As Alef talks about this experience and what they are doing with refugees, how long the refugees spend in the camp, the fear of the situation worsening and his encouragement of his friends to volunteer, Jessica maintains the role of transcriber. Once he has released the talk button Mohammed takes the floor and begins to talk about the situation in Egypt.

In the extract below we see how Alef, Mohammed and Ranà orient to their transportable identities of Tunisians and Egyptians involved in recent events, but also members of an international group where not everybody shares the same knowledge and understanding. As Jessica transcribes she is mediating Mohammed's words and the technical and linguistic challenges he and others are facing, since there is considerable interference in the audio. She also seeks to ensure that she is interpreting correctly what Mohammed is saying and that others can understand. However, her attempts to support others' understanding creates some confusion for Mohammed who repeatedly interrupts his speech to read the text box and confirm or question what is being typed.

Towards the end of Mohammed's extended turn Alef asks him a question using the text chat:

7:52 Alef: Muhammed, you're talking about "Political police" =(Amn Dawla) ?

He first presents an English translation of what he means in inverted commas, flagging the markedness of this translation which is followed by an equal sign and (Amn Dawla) which is an abbreviation of the transliteration *Mabahith Amn ad-Dawla* of the Arabic term *الدولة أمن مباحث*, the name of the Egyptian State Security Investigations Service (SSI), which was the main security

and intelligence apparatus of Egypt's Ministry of Interior⁴¹. His use of the English translation indexes his awareness of the group members who are not familiar with Arabic or the context they are talking about, and thus his intercultural awareness.

When Alef writes this question, Mohammed (turn 176) is in the middle of this turn which Jessica is trying to transcribe but there is considerable dysfluency in Mohammed's turn. He does not explicitly orient to Alef's use of the Arabic term but he says 'yes' as if responding to Alef's question though his subsequent explanation is not clear as he talks about people who have the right to protest and people who control the country without specifying.

Continuing in his position as participant initiator, over a minute later, when Mohammed has finished his turn, Alef again asks Mohammed about *Amn Dawla*, flagging the transliteration this time with quotation marks and asking if they are still in there or whether they have been stopped. After a long silence Mohammed appears to request clarification (turn 178). Ranà subsequently takes the floor and she too orients to the specific Arabic term *Amn Dawla* used by Alef – and explicitly tells Mohammed she has a question for him and asks him to 'revise' the question and give an answer if he wants, implicitly indexing her own 'insider' knowledge (and transportable identity) through her use of specific terminology related to the incident brought up by Alef. At the same time, she continues her alignment with the facilitator identity, by showing that she is interested in the group continuing this topic of discussion. In this sense, Ranà's transportable and situated identities seem to converge at this point.

Excerpt 22

Turn	Time	Speaker	Audio	textchat
176	5:27, 0	Mohammed	(5s) can you hear me now ? (3s) [some participants nod their heads] ok what I'm saying is that in Egypt the situation is quite different because () (5s)	5:22 Jessica: Mohammed can't hear you 5:31 Jessica: ok
				5:39 Ranà: Mohammed u can talk
			yes I'm talking (about) now (2s) can you hear me? (5s) [Alef and Jack put thumbs up]	5:49 Jessica: Egypt situation is quite different
			ok the situation in Egypt is that that there (was a challenge) between the men who have the power in Egypt and the people () there are men who have the power to control the country (..)wanted er wanted er to protect (they were) the control (the) they controlled everything in Egypt they (proved that)(..) they proved that (without) the system (.) there is no safety (..) however they (wronged many people they talked right) er they er I can say they () the country and it will (12s)	5:53 Jessica: the volume is low
			[seems to be reading screen distracted by text chat?]	6:05 Ranà: welcome guys
				6:16 Jessica: Mohammed: the men who have the power
				6:26 Jessica: wanted to prove that they control everything

⁴¹According to Wikipedia, the SSI monitored underground networks of radical Islamists and controlled opposition groups, both armed groups and peaceful protesters. Following the **2011 Egyptian revolution**, the head of the SSI was arrested under suspicion of ordering the killings of demonstrators. On March 15, 2011, the Ministry of the Interior announced the dissolution of the agency.

			<p>yes I I say that these people who had the power and ..who had the control () whole country they divided the country between them as if it is their property (..)</p> <p>er they have the will they have er the power of the police the police are helping them</p> <p>(8s)</p> <p>yes they ()</p> <p>the people afraid so they couldn't (escape) and we didn't have the right er to er to (protest) (even those) to have the right to (protest) er they er we can say er er a right with () those who (control) who have they are er hypocrite er hypocritic they can say that er ()</p> <p>people who are erm (10s)</p> <p>yes erm what i'm saying is that even those () to have the right to protest err they were (oily) (3s)</p> <p>they were saying that er everything is ok and these people who have control of the country er</p> <p>are very er good they are (controlling) us (for our good future) (1s) so er it was er (8s)</p>	<p>6:39 Jessica: sorry Mohammed</p> <p>6:44 Jessica: can't hear very well,</p> <p>6:49 Jessica: could you repeat last part</p> <p>7:08 Jessica: the people who have control</p> <p>7:18 Jessica: divided the country between them as if it was their property</p> <p>7:22 Jessica: they have the power of the police</p> <p>7:29 Jessica: the police are helping them</p> <p>7:47 Jessica: they didn't have the right to protest</p> <p>7:52 Alef: Muhammed, you're talking about "Political police" =(Amn Dawla) ?</p> <p>7:53 Jessica: people didn't have the ight to protest</p> <p>7:59 Alef:</p> <p>8:13 Brendan: where are you talking about?</p> <p>8:15 Jessica: Even those who have the right to protest</p> <p>8:23 Jessica: were saying that everything is ok</p> <p>8:33 Jessica: and that the people controlling the country</p>
177	8:42, 0	Jessica	[has floor but no sound, is moving mouth not clear if trying to talk in space or elsewhere]	
178	8:54, 5	Mohammed	<p>(19s)</p> <p>Er er I think er the minister of er (5s)</p> <p>wha? (1s) er °you mean the people controlling now from° no of course er they are not controlling everything is ok in Egypt now every er the government is controlling er everything as er the military is controlling everything 'hh and they are er instead of the (president of) the country (2s) yes er the military is controlling everything er just er (2s) until we er (1s) (choose another president) (5s)</p>	<p>9:05 Alef: Muhammed: still "Amn Dawla" in there? or you stopped them?</p> <p>9:09 Ranà: Mohammed u ve the mic</p> <p>9:21 Jessica: Mohammed, do you mean the people controlling now?</p> <p>9:37 Jessica: everything is ok now</p> <p>9:44 Jessica: the military is controlling everything</p>

				9:59 Jessica: just until we choose another president
179	10:04,2	silence		10:20 Jessica: I see we have some new members of the group
180	10:16,0	Ranà	Well Mohammed Alef asked you a question while you were talking er if you meant by the police is it the () political police or the Am dawla or your talking about the police overall. would you please revise this question and give me an answer please if you want.	
181	10:35,6	silence		10:38 Jessica: Were you talking about the political police?
				10:43 Jessica: Ranà asks
				10:57 Alef: do you still have political police= Amn dawla?
				11:06 Alef: or they 're stopped now?
182	11:09,0	Ranà	well Mohammed I was talking about a question raised by Alef while you were talking who he asked you when you talked about the power of the police in the past ? you meant by it only er er the branch of the police which is the political police? or you were speaking about the police over all Egypt?	
183	11:28,7	Mohammed	(30s) we can say they were controlling the police overall (...) I think (8s) if even these people who were who were involved with in the Amn Dawla issue they were: taking () to personal (achievements) I think	F11:32 Jessica: did you mean only teh branch of the political police
				11:41 Jessica: or the police overall in Egypt?

In this sequence, there are many elements that contribute to the complexity of the interaction and we can see there are several shifts in the role of Initiator. Alef's question and the introduction of the term *Amn Dawla* which was Arabic, but very specific to the Egyptian context and the political situation at that time in Egypt (in fact the Amn Dawla agency was dissolved in March 2011 but was still believed to be active) led to a disruption of the flow of communication with several requests for clarification and explanation. During this sequence, Jessica aligns to the role of facilitator-transcriber and types the question in the text chat box. However, continuing in his role as participant initiator, Alef re-writes his question in the chat (turn 181) but when there is further silence, after 30 seconds Ranà again takes the floor and explicitly orients to Alef's question and seeks to clarify what Alef wanted to know (discussed above).

In his response Mohammed incorporates some of Ranà's words, the 'police overall' and also *Amn Dawla* for the first time, but the meaning of his response is difficult to decipher, and Jessica does not transcribe, possibly due to her own lack of insider knowledge (she has less information than Ranà to grasp and clarify Mohammed's answer). After this turn there appear to be technical issues and Jessica then uses the text chat to welcome the new members and Ranà then also orients to them through the spoken channel.

In terms of power dynamics and identities, what is of interest in the extract above is how the participant-initiated interaction led to the first extended responses from some of the participants (Kate, Alef and Mohammed). Brendan’s question, which expressed an interest in the impact of the political situation on the daily lives of “those in the Middle East”, positioned them as ‘experts’ and authorized them to take these extended turns and talk about aspects of their daily life and their local contexts, which they did in quite different ways and highlighting different identities (for instance Alef indexed his Tunisian identity but also volunteer and student leader). Their increased agency in this exchange could be seen to mark their investment in the group’s shared goals which were expressed in the Motivations activity: achieving greater understanding of ‘the other’ and what is happening in other parts of the world.

6.5.4 Episode 2 Alef: We have Hilary Clinton coming

The second instance in this session where a participant orients to the discourse identity of Initiator comes shortly afterwards, in part 7 of session 1. Ranà orients to the discourse identity of Initiator by announcing to the group ‘we are going to play a small game together’ and asks what they think about this game. The 4 second pause and her second question ‘what about the game?’ and ‘hello?’ with a rising intonation suggests that she is expecting a response from participants. Ranà has the floor which means participants cannot respond through this channel but nor do they orient to the written mode (through text chat) or the visual mode (video) to respond or request clarification. 45 seconds later, through the text chat Ranà writes ‘to write 7 aspects of their identity’. These are partial instructions for the game she had announced in her previous turn (the Identity Game from the Soliya Curriculum), which is the ‘institutional activity’ from the Soliya Online Curriculum that the facilitators had set out in the plan for the lesson. However although Ranà has presented the activity to the participants, she has not provided them with clear instructions as to how to go about playing this ‘game’.

Alef subsequently orients to the text chat, but not to the situated identity of participant who enacts facilitator directions, or who seeks to understand the directions by requesting clarification. He orients instead to the situated identity of participant-initiator that Ranà had indexed in a previous turn (161) when she told the participants they were ‘totally free to speak about whatever topic you want’.

Excerpt 23

Turn	Time	Speaker	Audio	textchat
209	0:42,0	Ranà	<i>Well now guys we are going to play a small game together? (...)what do you think? (4s) >What about the game?< (1.5s) Hello? 'hh</i>	
210	1:01,4	Ranà	hello:	
211	1:03,1	silence		1:45 Ranà: : to write 7 aspects of their identity
				2:03 Alef: we have Hilary Clinton coming7
				2:09 Alef: tomorrow to Tunisia

				<p><i>2:45 Alef: to meet Tunisian youth and officials</i></p> <p><i>3:47 Alef: I'll be there in the meeting</i></p> <p>4:02 Thamena: Oh really?</p> <p>4:19 Mohammed: the meeting is about what?</p>
212	4:23,1	Ranà	(2s) Is anyone (4s) is anyone having problem writing the seven aspects about himself? Please write in the chatbox done or err yes	4:23 Fadela: do u think that her visit will help?
213	4:37,2	silence		<p>4:42 Alef: Muhammed: I heard that no one in Egypt accepted to meet her?</p> <p>5:03 Ranà: thats right alef</p> <p>5:10 Ranà: :)</p> <p>5:24 Mohammed: perhaps because its our problem</p> <p>5:39 Mohammed: and we want to solve it ourselves</p> <p>5:56 Mohammed: we need no help</p> <p>6:08 Alef: JACK: what's the purpose of Clinton's visit to Tunisia and Egypt, now, in your opinion?</p>

What follows is a slow series of affirmations in the text chat written by Alef, which do not relate to the '7 aspects of identity' game suggested by Ranà, in her role as facilitator. In essence Alef gives a dispreferred response by initiating a different, non-related topic. He begins by writing 'we have Hilary Clinton coming' and 6 seconds later 'tomorrow to Tunisia', making relevant his Tunisian identity, and orienting to the time-space of his local context. There is no response, either spoken or written, for over 30 seconds hence Alef continues, adding 'to meet Tunisian youth and officials'. After a further silence of 60 seconds he adds 'I'll be there in the meeting'. Again, there is a considerable pause, 15 seconds before any reaction, and the ice is broken by Thamena who writes 'Oh really?', and 17 seconds later Mohammed asks what the meeting is about and Fadela then asks if he thinks 'her visit will help?'.

This brief exchange of 7 lines of text chat is drawn over 2 minutes 20 seconds, an incredibly long time which cannot be explained by participants' slow typing rates (even the ratio of one-finger typing per amount of words cannot account for such a long period of silence). The silence is more likely due to uncertainty or disorientation as both Ranà and Alef have sought to initiate interactions. These multiple threads and channels of communication, unclear directions and perhaps lack of understanding as to the situated identity of the participant and the discourse identities this presupposes understandably lead to a situation of ambiguity and uncertainty, enhanced by what may be for some participants linguistic and technological challenges. Their identity as 'novices' in this context is reflected in this hesitation and the long pauses between turns.

In turn 212 Ranà returns to the floor and is orienting to the task she set, asking if anyone is having problems writing the aspects of identity and instructing them to write in the text chatbox when they have finished. She is assuming that participants have been engaging with the task, which may explain the 3-minute silence in the aural mode.

What follows in turn 213 is interesting, for Alef does not orient to Ranà's words regarding the completion of the task she had set, nor to the questions that Mohammed and Fadela have asked him through text in response to his disclosure that he will be meeting Hilary Clinton. He instead re-initiates with an affirmation, 'I heard that no one in Egypt accepted to meet her' – followed by a question mark, indicating that he is expecting a response. After 20 seconds it is Ranà who replies to this, orienting not to her situated identity of facilitator, but rather her transportable identity of Egyptian as she types 'thats right alef', followed 7 seconds later by a smiley emoticon. The meaning of the emoticon could be interpreted in different ways, as it could suggest that she aligns with those who refused to meet Clinton, or it could suggest a playful tone (Kern, 2015, p.170) to ease what may be perceived as a moment of tension marked by silence, or it could be Ranà's acknowledgement of having stepped out of her institutional role. Fourteen seconds later Mohammed writes in the text channel, also aligning to the Egyptian identity Alef cast him in (he uses the first person plural pronoun). He types 'perhaps because its our problem' then 'we want to solve it ourselves' 'we need no help', orienting also to Fadela's previous question in the text chat (4:23 Fadela: do u think that her visit will help?).

Once again, Alef does not orient to the responses offered to the question that he himself asked, but rather he calls on Jack, using capital letters to write the name JACK, making relevant Jack's American identity as he asks his opinion on the purpose of Clinton's visit to Tunisia and Egypt, casting him into the role of 'expert' or 'knowledgeable other' on American affairs.

This interaction subsequently shifts from text to the oral mode (excerpt 24) with Jack responding to Alef's elicitation after a 19 second silence. Jack (turn 214) however shows reluctance and insecurity in his response, first suggesting that his view is not important and then making excuses and apologising for not being informed on the topic. He could be seen as trying to 'dis-align' himself from the readily available macro identity of 'uninformed American' as he offers many apologies and reasons for not following the news. Jack expresses empathy with how 'you guys' might feel, thus authenticating the negative stance expressed by Mohammed towards US intervention (I totally understand if you guys don't want her help) and possibly adequating to this viewpoint (because some people tend to be nosey). Implicit in his words is the assumption that the US's aim is to 'help' these countries and that these countries are in need of help, which was initially suggested by Fadela in her turn through the text chat ("do u think that her visit will help?").

After a short pause Alef follows up on Jack's response (turn 216). He does not challenge the assumption that the US should or intends to offer 'help'. He instead offers reasons for the negative stance towards the US, using the third person plural pronoun 'they' to refer to the US – so not equating Jack with the US government which the second person pronoun would have done. This delicately constructed interaction could be seen as an example of mutual

achievement of understanding, with participants seeking to align themselves as authentic participants in an intercultural Community of Practice in which ‘big government’ decisions do not include them. Although Alef indexes a negative evaluation of the US government which failed to react to events in the Middle East, in terms of the relationality principle discussed in the theoretical framework, he ‘denaturalises’ (Bucholtz & Hall, 2005) the assumption that all Americans are aligned with their government in his choice of the third person plural pronoun ‘they’ which excludes Jack from that categorisation.

Alef then uses the first person plural ‘we’ to refer to the Middle East, indexing a shared identity, but shows critical awareness as regards speaking for all ‘Middle Eastern participants’ in the group by checking whether Mohammed aligns to this inclusive ‘we’ he has used (“that’s it er I’m not sure if (4s) Mohammed from Egypt shares”, turn 216). Mohammed responds immediately (turn 217), expressing a slightly diverging opinion - that the US is only interested in oil, maintaining a negative evaluation of the United States. Alef responds with a comment in the text chat (turn 218), indexing the humorous tone he has used with a smiley face and ‘lol’, a form of phatic communication in order to alleviate possible tensions that the discussion may be creating. Mohammed does not orient to the humour and responds with clarification that he was referring to Libya, not Tunisia.

Excerpt 24

Turn	Time	Speaker	Audio	textchat
214	6:27,1	Jack	(>it's got nothing to do with how I think since nobody is really doing it with (question) it<) urm yeah uhh I uh honestly haven't been too up to date with what kind of like the recent things (...) so I mean I'm not exactly (.)su:re (..) >I've just been< so overloaded with final week last week a:nd (.)trying to get any sleep ..hh bu(h h h)t hh > [puts on funny voice] °I feel bad now°< uhm (2s) ye:ah hh (1sec) > I don't know I know Clinton's been (.) trying to go (.) all over the place< and yeah I mean (.) > I totally understand that < uhm (..)yeah (3s) if ... you guys don't want () her help then... but yeahbecause >some people tend to be nosey< and yeah ... I dunno) (...) I'm gonna stop talking right now he he	
215	7:22,6	silence		
216	7:30,9	Alef	Well Jack it's not that we (...) don't do not accept any help from the (2s) ... United States or we consider like ..err (ms) Clinton is gonna gonna coming for .uhm. I dunno with bad intentions but it's er it's like as an anwer to the: (..) American .err (..) stand. before and after the revolution >that we went through to< ..err while we were getting killed and burnt by the prior er (5s).. didn't show any err (2s) reaction, they (.)only showed concern about the situation in the Middle East (.) but (3s) they didn't do anything to stop (.) er the crimes that (7 s) that we are er trying to form a new (life) in the region ... that's it er I'm not sure if (4s) Mohammed from Egypt shares ...	

217	8:58,4	Mohammed	°(I remember) I I I think that the only (1sec) er (thing) (4s) er idea ...of the American government is concerned about the the oil (1sec)... oil rich countries just to take their (3s) their wealth (8s) (now) er the united states government has (avowed) to change many wrong er ideas here in er	
218	9:33,5			9:33 Alef: too bad then, we have no oil in Tunisia :D lol
219	9:44,9	Mohammed	I'm (not) talking about er Tunisia but I'm talking about Libya about er	
220	9:52,2	silence		

This is the first participant-initiated and closed interaction sequence with no facilitator intervention. Alef and Mohammed take on discourse identities which until now have defined the situated identity of the facilitator. It appears that the temporary disappearance of both facilitators due to technical issues at different points of this exchange created this opportunity for the participants which, despite being a stated goal of the programme, had not yet occurred. These 'new' discourse identities that Alef and Mohammed have oriented to in the sequence above (initiator, orchestrator, provider of follow-up) are authenticated and authorised by Jessica as she returns to the space (turns 221-224) and smilingly remarks that she can see they have been engaged in a 'heavy discussion' and asks for clarification as to what they had been saying. Alef thus re-initiates the discussion about Egyptians refusing to meet American officials (225 and 229) and the discussion continues.

6.5.5 Engaging in deeper levels of interaction: why others are boycotting American officials?

The topic which was initiated by Alef through the text chat is re-initiated by Alef through the aural mode following Jessica's authorisation of the exchange which had taken place in her absence. The interaction thus begins to evolve on a deeper level, going beyond the Initiation, (multiple, extended) Response, Feedback pattern which characterised the previous exchange discussed. Alef asks why Egyptian youth refused to meet Hillary Clinton, explicitly indexing a negative evaluation of Egyptians' behaviour by suggesting that it would be better to 'face the problem and deal with it' than running away and boycotting anything American (line 229). He thus continues to engage with what could be described as a 'controversial issue', that is US intervention in the Middle East, one of the key issues addressed by the SCP, which he explicitly categorises as 'a problem to deal with'. He has a critical stance towards both the US and Egypt in his turn (229) as he directs his question to Mohammed by explicitly referring to the identity category 'Egyptian youth'.

This is a good example of how discourse, situated and transportable identities overlap – as Alef casts Mohammed into the category of respondent, Egyptian youth, and participant member of a group of young people engaging in dialogue about the relationship between 'the West' and the 'predominantly Muslim world. Mohammed responds with a question (turn 231: "Alef I think erm () why we always wait for help why can't we do it ourselves"). This response-question denaturalises the implicit assumption that emerged in the previous exchange between Alef and Jack – that the US should be "helping" the Middle East countries. In his role as Initiator, Alef has

enacted this ‘denaturalisation’ and thus brought attention to to the fragmentation or problematicity of identity (Bucholtz & Hall, 2005, p. 598). This denaturalisation continues in the sequence as the participants take more control of the discourse. The exchange also reflects active listening on the part of Mohammed and critical awareness as he challenges assumptions and expresses non-alignment with Alef’s stance – (“why can’t we do it ourselves”). This leads to an extended turn from Alef (turn 233) where he re-affirms his view of Tunisia (and Egypt) as a ‘developing country’ and a belief that external intervention from the US is necessary on condition that this ‘help’ comes with good intentions.

Excerpt 25

Turn	Time	Speaker	Audio	textchat
225	0:00,0	Alef	<i>(20s) why others are boycotting (American) officials</i>	0:03 Jessica: have been having tech issues
				0:10 Jessica: I can't hear anyone now
				0:18 Jessica: can you guys hear Alef?
				0:23 Fadela: yes
				0:28 Thamena: now yes
				0:29 Mohammed: no
226	0:29,6	silence		
227	0:33,8	Jessica	<i>(3s) sorry Alef can you hear me now (8s) what you were saying</i>	
228	0:41,0	silence		0:44 Alef: yes
229	0:49,2	Alef	<i>ok sure er (1s) my question was er er officials or the Egyptian (youth) refused to er (4s) meet er my question is () isn't it better to face er the problem and to (1s) deal with it better than running away (.) and boycotting anything from America and any American officials</i>	1:05 Jessica: Alef: my question was after I heard the Egyptian
				1:16 Jessica: officials refuse to meet Hilary Clinton in Egypt
				1:26 Jessica: is that the right thing to do?
				1:37 Jessica: Wouldn't it have been better to face the problem and deal with it
230	1:38,4	silence		1:41 Jessica: rather than boycott it
				1:48 Jessica: and avoid contact with American officials?
231	2:04,8	Mohammed	Alef I think erm () why we always wait for help why can't we do it ourselves	2:12 Jessica: Mohammed: I think you are right
				2:18 Jessica: but why do we always wait for help
232	2:18,7			2:27 Jessica: Why can't we do it ourselves?
233	2:38,4	Alef	well er Mohammed naturally we are a developing country er () so I think we I'm sorry I lost the er () naturally we are developing country so we cannot really resist er or stand for any er (..) problem or rebuild our country as easy as erm the	2:44 Jessica: Alef:
				2:50 Jessica: we ar a developing country
				3:17 Jessica: so we cannot erally rebuild our country

			developed countries can do (..) so erm (1s)we do re really need some help but if erm this help can be with good intentions without er waiting for anything back as our (allegiance) or our oil (2s) so that can be good.	3:26 Jessica: as easily as developed countries can do 3:30 Jessica: we do really need some help 3:36 Jessica: but if this help can be with good intentions 3:42 Jessica: without expecting anything back
234	3:42,6	silence		

Thamena then intervenes, also displaying non-alignment with Alef's position as she cites examples of where America has 'made things worse' (turn 235), *Excerpt 26*. Alef's response to Thamena (turn 237) indexes alignment first of all, but then he maintains his position that US intervention will not be military but will provide logistic 'help' and he refers again to refugees on the borders of Libya. Thamena disagrees with Alef and displays a negative evaluative stance (Bucholtz & Hall, 2005, p.594) towards US intervention, indexed by the lexical choices when she affirms that 'invasion' 'control' or 'occupation' does not have to be military but can also be educational, financial, cultural and can be exercised through the provision of aid.

Excerpt 26

Turn	Time	Speaker	Audio	textchat
235	3:45,6	Thamena	I (think) that er (2s) America will help us just because she () they don't want any(where they have) erm and we have many (experience where) they help in Iraq (1s) 'hh they make er they make the events worst and erm the situation ()'hh °can you hear me°?	3:48 Jessica: eg allegiance, or our oil
				3:51 Jessica: then it can be good
				4:08 Jessica: Thamena: I don't thin the Americans weill help us
236	4:12,2	silence		4:18 Jessica: Thamena: they made the situation worse in Iraq
237	4:35,8	Alef	(3s) well I do agree with you Thamena tha:t the () kind of help () the one that (1s) Iraqis needed bu:t still in Tunisia or in Egypt the United States is not going to interfere with its military forces but er they are goin I er er it's just my guess they are going to help with er logistics help that means er food and medicines to the refugees () the frontiers with Llbya and some er	4:58 Jessica: the kind of help in Iraq wasn't what the Iraqis needed
				5:08 Jessica: but in Tunisia and Egypt
				5:18 Jessica: they are not going to help with militatry force
238	5:18,1	Mohammed	(has floor a couple of times but doesn't say anything)	5:19 Jessica: but food medical help, logistics
239	5:31,8	Thamena	(9s) they want to invade other country er military forces (2s) they also can occupy () the (cultural) educational or by the (force) and the money aid ()so they can control the people er er (2s) in one way or another	5:48 Jessica: Thamena: I also want to say that if a country wants to help another country
				6:06 Jessica: they can help this country
240	6:08,9	silence		
241	6:13,8	Jessica	is that right sorry Thamena could you repeat the last part of what you said? (1s) because the sound was going	

242	6:23,2	Thamena	I (was) saying that if a great country wants to go to (meet) another country under the occupy th their military force is not just the way they can er er occupy them by (3s) (the food aid)by the er cultural (2s) by their cultural system	6:33 Jessica: if a great country wants to occupy another country
243	6:47,6	silence		6:50 Jessica: they can occupy them by their cultural system

From turn 235 to 243 the interaction is sustained by the participants themselves, without the intervention of facilitators other than transcribing what is being said and comprehension checks. Though participants do not align to one another's positions and challenge one another's beliefs, communication does not break down and they continue to engage with one another. This could be attributed to the cohesion of the group that was created through the initial activities, in particular the shared goal of understanding the 'other' as emerged in the Motivations activity. This led to a conception of this shared online space as a safe place in which participants can engage in distinction, not merely adequation, and where they can also challenge one another and denaturalise assumptions regarding the seamlessness of identities. In the interaction reported above, Alef, Mohammed and Thamena co-construct a 'predominantly Arab and Muslim' identity (if we are to use the labels Soliya makes relevant) which is characterised by different evaluative orientations towards US intervention in Middle East affairs.

Yet it is important to point out that those challenging one another belong to the same broad identity group, there is perhaps not yet enough community cohesion for participants to feel comfortable challenging the "other" (in the macrolevels made relevant in the SCP of 'Western' and "predominantly Arab and Muslim"). These identities are implicitly indexed by one of the facilitators after a 15 second silence. Jessica intervenes (turn 244), orienting to the facilitator-orchestrator identity. She explicitly mentions the group dynamics ('one sided') and type of interaction ('getting strong') and calls on Jack, Brendan and Deni asking if they have anything to say. Jessica's choice of terminology, talking about 'one side' and the 'other side' frames the issue as if there were two opposing 'camps', the 'Middle East' and the 'US' and ignores the divergence of opinions which the participants' interventions in this interaction have thus far highlighted. However, she seems to recognise her lexical choice as problematic as she then hesitates and says 'erm and we'll talk maybe about labels later' before eliciting their comments. Alef authenticates Jessica's orchestration, using the text chat to also call on Jack to intervene using capital letters. He softens the potential face threat of this 'shouting' by adding a smiley emoticon, highlighting his identity as 'expert' in the pragmatics of online multimodal interaction (*Excerpt 27*).

Jack (turn 246) once again orients to the discourse identity of reluctant respondent as he says he "got pressured" into replying and he expresses non-alignment to the identity of spokesperson or representative of the US government actions. His turn is marked by hesitation, long pauses and non-committal to taking an evaluative stance. The appearance of his words as they are transcribed through the text chat appears to cause him confusion, and creates further uneasiness as he says towards the end, and he closes his turn using humour and orienting to

the “hors champ” (Guichon & Cohen, 2016) as he that “I mean so it's kinda hard for me to (..) say what I've said is in the little box now erm (3s) but yeah I mean (2s) it's hard for me to speak about the government with the cat in front of my computer urm (3s) yeah I'm gonna (5s) he: ho yeah erm “

Deni aligns to Jack's identity, acknowledging the difficulty in which he finds himself as she offers to 'help' him out. She makes reference to an article she read, thus bringing other voices into the dialogue other than their own which she introduces at the end of her turn. Like Jack, her use of personal pronouns suggests both alignment and non-alignment to government (what we're doing).

Excerpt 27

Turn	Time	Speaker	Audio	textchat
244	7:05,4	Jessica	(5s) ok so the discussion is he he getting strong but I can notice it's seeming (..) a little bit one sided (2s) erm erm () Egypt and we haven't heard anybody from 'hh the other side erm and we'll talk maybe about labels later does anyone have anything to say Jack Brendan Deni	7:06 Thamena: yes
				7:28 Alef: com on JACK :D
				7:28 JACK
245	7:33,1	silence		
246	7:47,1	Jack	ok er I guess I'll talk for a little bit (2s) since I got pressured into it 'hh erm yeah I mean I don't stand ok i'll talk slower 'hh so: I don't exactly think that (..) the US did everything right obviously cause I mean it yeah I mean we didn't do everything the proper way and er er (°gosh I'm trying to think°) erm yeah I mean I don't know: what exactly I'm supposed to say I mean I think it's good that we're trying to help I just don't know (1s) what exactly we are supposed to do : (1s) because I mean er yeah I'm on the other side I'm um on the outside looking in so erm it's not for me to say like OH oh take I don't know how to explain this °I'm tired ° aah: yeah I mean so it's kinda hard for me to (..) say what I've said is in the little box now erm (3s) but yeah I mean (2s) it's hard for me to speak about the government with the cat in front of my computer urm (3s) yeah I'm gonna (5s) he: ho yeah erm	7:54 Jessica: slowly please :)
				8:10 Jessica: I don't exactly think the US did everything right obviously
				8:14 Jessica: the proper way
				8:24 Jessica: Jack: don't know what to say
				8:30 Jessica: I don't know what exactly we are supposed to do
				8:39 Jessica: I'm on the other side, the outside looking in
				8:44 Jessica: so it's hard for me to say
				9:11 Jessica: it's hard to speak about teh government with teh cat
247	9:13,0	silence		
248	9:16,9	Deni	help you out erm I know I just read an article on the paper that said erm about two thirds of the Americans have () er opposed the war in Afghanistan right now so I don't think it's fair to say that all Americans are supporting what we're doing right now I know that I don't (4s) eh I guess also going off of that I I completely agree with you in saying that er Americans (expect ...) offer them aid but it's also (4s) difficult to say that we do feel the need () we're also criticised when we do so it's very difficult for us I guess to know exactly what to do I mean that's just my (..) opinion of it (3s)erm he he that's all I can really say	9:18 Jessica: in front of the computer
				9:24 Jessica: Deni: will try to help out
				9:32 Jessica: Read an article saying that about two thirds
				9:39 Jessica: of US public opposed war in Afghanistan
				9:47 Jessica: so feels it is not fair to say
				9:57 Jessica: that all Americans support what the government is doing

This exchange is followed up by Jessica (*Excerpt 28*, turn 250) who orients to the situated identity of facilitator-summariser as she brings together the various interventions and viewpoints expressed by the participants. She explicitly indexes this identity as she says ‘this is summarizing the argument’ and she reiterates some of the words used by Thamena, such as military intervention and occupying and introduces her own interpretation with the term ‘hegemonizing’ (“or perhaps we can talk about hegemonizing isn't just military it's also cultural in relation to food and er other aspects 'hh erm”). She incorporates Jack and Deni’s words ‘talking from the other side or from the outside looking in’ and acknowledges their recognition of the complexity of the situation and the expectations of others’ as regards the US role. She closes her turn by orienting to the facilitator-orchestrator identity as she elicits any further interventions.

Excerpt 28

Turn	Time	Speaker	Audio	Textchat
250	0:16,6	Jessica	ok so erm :: I'm gonn Alef and Thamena talked a little bit about erm how erm even aid erm is very often carried out with interests in mind erm this is summarizing the argument no and that er m intervention 'hh (..) talking about military intervention but also that kind of occupying or perhaps we can talk about hegemonizing isn't just military it's also cultural in relation to food and er other aspects 'hh erm::: Deni and JAck talking from the other side or from the outside looking in said that erm (2s) obviously it's not erm not everybody agrees with what the government does so erm they are erm they are speaking for doesn't mean they necessarily agree with what the government does (..) and erm 'hh they recognise that it's a complex situation that erm:: they're expected to step in somehow but it's difficult to know how to step in and that erm (3s) 'hh very often there are interests does anybody else? (..) have something to say?	
251	1:24,5	silence		
252	1:35,6	Mohammed	yes can I ask something please I want to comment on what Alef had said about er being er developing countries and that we can help each other (..) 'hh what I want to say is that for how long do we really say er () for how long do we say er developing countries we got money we got sciences we got everything er that developed countries have but er that is the only thing that we don't have is how er we use this resources (..) to be developed countries and I think the only solution is by er helping each other er (2s) I mean the Arab countries (..) thank you	1:58 Jessica: Mohammed: wants some comments on what Alef said about Tunisia being a developing a country

Mohammed (turn 252) orients to Jessica’s elicitation and re-initiates the discussion, referring back to what Alef had mentioned as regards Egypt and Tunisia being ‘developing countries’. which leads to a further exchange sequence with Alef in which they index Arab identities and the divergences within the Arab world.

6.5.6 Establishing a shared language

In the final group activity before the closing round Jessica takes on the Initiator role again (turn 264) and starts a discussion (Excerpt 29) about the labels the group will use in the subsequent sessions, thus seeking to foster critical awareness, an objective of the SCP, and to establish a shared language for the group to use and feel happy with. In this turn she thus reinforces the community identity and the actions that the group will be engaging in, authenticating the group (Bucholtz & Hall, 2005, p.598) thus making reference also to the emerging and imagined identity of the group.

Excerpt 29

Turn	Time	Speaker	Audio	Textchat
264	0:00,0	Jessica	<i>I don't know if Fadela wanted to say something I just wanted to summarize (.,) erm or em raise the issues that a few of you mentioned ..because of.. important (3s) the whole issue of defining, no? maybe () need to decide on the kind of labels we're going to use because as ..umm ..'hh (2s)Alef said...that we're umm: (4s) there's so much diversity within the (.)what we call you know the Middle East or the Arab world or Arab countries 'hh ..just as there is within Europe or within the United States so it's it's difficult to make generalizations(.) but it's also important (.) to come up with definitions that we're happy with because (...) in the group discussions we're going to be talking about a lot about a lot of these issues, ok, umm also words that are very loaded (.) like (.) 'help' who's in a position to help somebody? what is a developing country? so Alef(.) you said Tunisia is a developing country (.) would everybody agree with that ? umm language has a lot of what to do with what () to discuss .. think about the labels that we're going to be using and that we're all going to be happy with (.) because (2s) it makes the conversation very difficult (.) if we're using words that erm (.) that are contentious (.) that people don't agree with 'hh(1s) so how how about some definitions ... like the West (.) and the Arab and Muslim wo:rld(.) what would you be happy with</i>	

Jessica orients to the institutional identity of facilitator and the shared aims of the group as she initiates this institutional activity of discussing the labels they are going to use. The previous discussion highlighted the need for this as the participants themselves had initiated a discussion on terminology, in particular the use of the contentious terms 'help' and 'developing country' as Mohammed pointed out.

Jessica indexes the group identity several times in her turn (264) , making reference to their shared goals and future activities 'in the group discussions we're going to be talking about' and she highlights the need for all group members to be happy with the shared language of the group. She refers back to some of the terms that have already been used in that session – which constitutes the group's 'shared history'.

Alef is the first to respond to this discussion (Excerpt 30, turn 268) and expresses a negative evaluation of the broad label 'Arab world' because of the heterogeneity between different countries. He also highlights that the term 'Western world' is problematic, questioning the appropriacy of using this blanket term to identify all countries that are not Arabic-speaking,

hence Russia, China and US all together. Jessica follows up (turn 270) asking whether he would be happier using the names of individual countries and through the text chat he expresses agreement, as does Fadela who specifies that they are just geographical terms hence she is ok with them.

Excerpt 30

Turn	Time	Speaker	Audio	Textchat
268	4:22,3	Alef	Was was a good point to raise such er expressions (1s) I don't feel er ok with them because I don't er I don't think that the Arab world is the same from Morocco to Bah:rain or the Middle East er or Tunisia is (just) a little part of the Middle East or not (.). I don't know: 'hh and (if) the Western world err that means western err: for us means er all .. all countries which do not speak Arabic so is (..) Russia and China and the United States are the same? I don't think so	4:22 Fadela: fine
269	5:05,5	silence		5:05 Jessica: Alef: doesn't like labels like Arab world
				5:11 Jessica: because there is so much diversity
				5:21 Jessica: also Western world, can be seen as
				5:28 Jessica: everybody who doesn't speak Arabic
				5:38 Jessica: so eg. Russia, China, US are they all the same
				5:45 Jessica: don't thknk so
				5:52 Jessica: *think*
270	5:59,4	Jessica	'hh so what would you be happy with (.) what labels would you be happy with using (..) individual countries? Do do national entities have some significance? (.) or anything else? yeah	6:12 Alef: yes
271	6:17,3	silence		6:17 Alef: indiv countries
				6:27 Fadela: yes i think so too
				6:27 Jessica: individual countries
272	6:41,4	Jessica	what about you guys (1s) are you all.. Jack, Deni, are you all in the US? or are you in Canada or other places and what labels are you happy with 'hh	

Jessica then orients to Jack and Deni indexing their American identity (asking if they are IN THE US or Canada). In

Excerpt 31, both Jack and Deni express ambivalence towards terminology and labels used to define the US, marking distinction from Alef's position. Jack's affirmation 'I'm not too picky about labels' (turn 274) and Deni's incorporation of this same expression (turn 278) is probably intended to index an 'easygoing' attitude towards the language used in the group. Deni specifies that she wouldn't consider Russia as part of the west but she would still understand what is being talked about, hence it is not a problematic term for her. This orientation indexes their alignment to what they see as the institutional objective of talking about the relationship between the 'west' and the 'predominantly Muslim world'. Their indifference to the

terminology used could be a marker of power– for Agbaria and Cohen (2000) highlight that it is often the dominant groups who minimize difference.

Excerpt 31

Turn	Time	Speaker	Audio	Textchat
274	6:59,4	Jack	Umm yeah um I'm from US and err as far as labels go umm (1s) I dunno I mean I kinda understand what the West is I mean well like I understand what people mean when they say the West so (.) I'm not too picky about labels? I suppose? So I mean I'm fine with whatever (1s) I mean (..) ya I mean <US or West I'll get the point> ° that's my opinion at least°	7:08 Jessica: US
				7:17 Fadela: they hav nth to do with culture and thinkoing
				7:18 Jessica: Jack understands what people mean
				7:23 Jessica: when they say 'the West'
				7:29 Jessica: Jack am not too picky with labels
275	7:31,4	silence		
276	7:34,5	Jack	(too picky) with labels to me (.) I mean (.) I mean like yeah ok he he	7:38 Jessica: US or West, he will get the point
277	7:40,3	silence		
278	7:42,8	Deni	I'm not picky with labels either (.) in class we always refer to the United States /as the West and we also include western Europe in there so (.) I mean I wouldn't (.) particularly consider (1s) Russia a part of the west?but I can see what you're saying urm so I don't really care () whatever () individual countries are fine by me	7:52 Jessica: Deni not picky with labels either
				7:58 Jessica: include Western Europe within it
279	8:02,1	silence		
280	8:04,3	Jack	and er I mean like specific (2s) er kindalike (5s) () I mean it just kinda depends on the scenario I guess for what label we use	8:07 Jessica: wouldn't consider Russia as part of West
				8:09 Alef: in Tunisia for instance, west includes Russia, USA, China, Busnia..
				8:23 Denise: i'm in the US too by the way!

When Jack then responds to Jessica’s questions regarding labelling of countries like Tunisia and Jordan being labelled as the Middle East (Excerpt 32), Alef takes the floor to assess Jack’s comment (turn 288). He expresses disalignment and dissatisfaction with the label Middle East, stating preference for labels such as North African or Maghrebian if necessary, because he does not consider Tunisia as part of the Middle East or the Arab world. He again positions himself as an expert, and uses the first person plural pronoun ‘we’ to index collective Tunisian identity.

Excerpt 32

282	8:35,0	Jessica	and what about how erm: are countries like Tunisia Jordan represented IN the United States	
283	8:43,7	silence		
284	8:47,7	Jessica	I mean are they represented as (..) a block? what labels are used the Middle East? North Africa?	
285	8:56,5	silence		
286	9:02,7	Jack	or I typically ((cough)) I typically hear Middle East er like in classes and stuff and such we normally use Middle East sometimes (..) North Africa I think (definitely) Middle East (.) is (.)what we: use (.) but °yeah°	9:02 Jessica: What lavel are used in US
				9:12 Jessica: to talk about countries like Tunisia, Egypt ...
287	9:24,0	silence		9:24 Jessica: Jack normally hears Middle East, in class
				9:36 Denise: same i normally hear Middle East

				9:48 Jessica: and what countries does that include?
288	10:03,6	Alef	(...) because we feel that we are different not the same thing as er not the same people as in Saudi Arabia or in Qatar or in any other country in er the Middle East because we feel that er I dunno maybe North African or Maghrebian would be the appropriate erm er label that we can go under but er er the the (thing) that we share in common same features just like Saudi Arabia or er any other country like (been) we are Arabic Arab at the end and we are Muslim er the same as er:: countries of the Middle East but (..) we we consider ourselves not to be Middle EAsterns but North African (fully) and erm Maghrebian ()	10:13 Jessica: Alef may Tunisians would not accept the label Middle East
				10:28 Jessica: as we feel we are not the same people as eg. in Saudi Arabia, or qatar
				10:41 Jessica: maybe north african or Maghrebian would be the mor appropriate label
				10:49 Jessica: that we would go under
289	11:09,7	silence		11:09 Jessica: We are Arab and Muslim like many people in the ME
290	11:15,5	Thamena	Alef just I want to know what what what did you mean by (2s) er you are descent from the poeple in er KSA in Saudia Arabia (I mean)(4s) what's the problem in being from the Middle East	11:22 Jessica: but we are also North africans and Maghrebians

When he is challenged by Thamena (turn 290) who asks him what is wrong with being considered Middle Eastern he again indexes the collective Tunisian identity as he uses the plural pronoun “we feel that er like we are not really represented through the er such labels as the middle East or the Arab world” also because of the fact that influential Middle Eastern countries like Saudi Arabia and Qatar wielding power and influence and speaking on behalf of many Arab countries in the Middle East but not including themselves.

The impact of the principles of positionality, indexicality and relationality (Bucholtz & Hall, 2005) emerge in the analysis of the interaction. As the participants move from their initial discourse identities of participant respondents to participant initiators and take more control of the power dynamics of the session, their transportable identities (Western, Muslim and/or Arabic) also shift and become more situated and individualized, thereby denaturalizing assumptions of homogeneity within the broad labels used by SCP.

6.5.7 Reflecting on the group process

At the end of the session Jessica initiates a closing round (turn 302)– an essential feature of all sessions according to the SCP model of dialogue. She makes observations on the progress the group has made in this single session, emphasised through the tone of her voice as she emphasizes the word “really” as she says “*he the discussion has rEAlly got (.) moving on*”. Despite the technical issues which she and Ranà had been grappling with (or perhaps in part due to them) the participants had talked about East-West relations which, according to the curriculum should be addressed in later weeks, when the group has established trust. Jessica asks them to reflect on what they liked and didn’t like about the session or that they had learnt (questions from the Online Curriculum), and Thamena reports the discomfort she felt when she arrived half way through the conversation and did not know what participants were talking about. That she is able to express this negative feeling reflects her level of comfort within the group.

Excerpt 33

302	0:15,1	Jessica	<i>well guys erm he he the discussion has rEAlly got (.) moving on I think we have (1s) dealt with a lot of things this week 'hh which are which are kind of were actually in the programme for the next few weeks 'hh erm because of technical issue we didn't manage to do the identity activity we intended to do 'hh and Ranà my cofacilitator has disappea:red so I've been having trouble he he speaking AND writing 'hh and hearing and listening but 'hh I hope you understood SOME thIngs (3s) erm: (1s) yeah? ok so just erm (1s) a quick closing round ok I want erm each person to say 'hh something that they erm that they liked () didn't like about today's session (2s) ok or something that you liked or something that you learnt in today's session</i>	
303	1:19,9	silence		
304	1:35,1	Thamena	(2s) I want to say something that I disliked because I er I came to do in the half of the conversation so I feel I felt that I'm (lost) and I didn't know what are you talking about er but er and I hope to to see this time (everyone) in the conversation	1:56 Jessica: Thamena: arrived half way through conversation

In this closing round the participants also re-align to one another and engage in less serious conversation and the tone changes to a more light hearted one. When Alef makes his reflections (Excerpt 34, turn 308) he makes relevant the previous discussion about labels – he laughs before saying “the Middle East” and smiles, as do Jack and Thamena as they probably recall the disagreement in the previous exchange over these terms. Alef closes his turn by changing topic and thanking Jessica before asking about a football match. The question appears to be directed to Jessica as he has just mentioned her (but through webcams gaze is not a useful indicator)– and the reference to an Italian team may be making relevant her Italian identity. She uses the visual mode to indicate her lack of knowledge about this as she pulls a face, but Thamena responds giggling and smiling as she says she was happy that Bayern won. This light-hearted tone is expressed across the modes for Thamena and Alef and others are laughing and smiling and also in the text chat they express these positive emotions.

Excerpt 34

Turn	Time	Speaker	Audio	Text chat
308	3:33,0	Alef	well something I like about er er this session is I appreciate that there are different nationalities 'hh from the Arab world from he he [Alef smiles then Jack and Thamena also do] the Middle East and from the Western world he he so er it's an opportunity for all of us to know what others think about us and to: say what we want to say to others err I appreciate it a lot er and er yeah I can't wait to see you next week and thanks er Jessica by the way for all the effort and by the way did you watch er the soccer game yesterday he he Inter Milan and Bayern Munich [Jessica pulls a face]	4:05 Jessica: appreciated taht there are differences within ME, countries, western world etc
				4:08 Jessica: Alef said this
				4:12 Jessica: Thank you
309	4:12,6	silence		

310	4:18,6	Thamena	(4s) he he he I guess (he was erm so sad) he he he I was happy beacuse I'm always against my brother I was happy that Bayern has won	
311	4:38,0	Alef		4:42 Jessica: who won?
				4:44 Alef: Inter Milan won :p
				4:54 Thamena: yee\ss yahoo
				4:56 Jessica: Alef you have the mike
				5:07 Mohammed: ok thnx every body for this coversation
				5:15 Jessica: Alef click on talk button
				5:18 Jessica: Thank you Mohammed
312	5:24,7	silence		5:23 Jessica: before you go
				5:26 Alef: 3 2
				5:32 Alef: lol :D
				5:33 Jessica: aahh!



Figure 24: Closing round

6.5.8 SUMMARY

In this section I have explored how participants are beginning to co-construct the 'dialogic community' that is the initial intention of the Soliya platform, and that this is done without the facilitators always being there. In fact, Alef has oriented to the leader identity as Jessica and Ranà have technical troubles. Rather than seek to understand the 'game' that Ranà seeks to initiate – which is one of the activities that the facilitators have planned for this session as established in the session outline – Alef takes control of the interaction and leads the participants to a discussion about the role of the United States in the Middle East. In the following section I shall conclude this chapter with a discussion of the power dynamics and

asymmetries which have characterised this session, and the impact of shifting identities in these dynamics.

6.6 Identities and power: asymmetries in interaction and group dynamics

In the session discussed, participation has been far from equal. Jessica and Ranà have the institutional authority to initiate discussions by setting up activities and orchestrating the interactions by establishing the turn-taking mechanisms. Ranà had technical issues which meant that she was absent from the session at times, and hence Jessica took over what they should have been 'co-facilitating together. Until the second half of the session, all of the interactions I explored consisted of relatively short participant turns, with multiple responses to largely facilitator-initiated interactions. As is often the case, the interactions are not always smooth, with participants negotiating language, technology and sensitive topics in an unfamiliar online environment which offers multiple floors. Turn-taking mechanisms are not as smooth as they might be in face to face interaction for though there are some visual cues, the direction of gaze or those minute body gestures which can serve to manage interactions are not available and whilst participants are novices in this space they need the support of the facilitators. As we have seen, the facilitators align to the facilitator-orchestrator identity and manage the turn-taking – both to ensure that dialogues proceed but also to ensure that all participants have the opportunity to speak and that multiple perspectives are presented.

As can be seen in the graph below (*Figure 25: Floor time in session 1 (no. of words)*Figure 25), Jessica's dominance in terms of 'floor time' far exceeds that of anybody else, but the next most dominant speaker is Alef, who despite arriving late to the session emerged as a confident participant, keen to initiate interactions and orient to the identity of leader and facilitator. Alef's knowledge about geopolitics in the Middle East and his active participation in recent events position him as an 'expert' which authorises this dominance. In this session he has 6 extended turns, all lasting over 40 seconds, whilst none of the other participants have more than two. His ability to assume a dominant position is also due to the way in which he uses the multimodal tools to engage participants in the dialogue, he positions himself not only an 'expert' in the 'recent events' in the Middle East, but also as an expert communicator, with competence in the English language and above all in the tools at his disposal for communication. Indeed through the text chat Alef managed to initiate a new topic which other participants and the facilitator Jessica oriented to. This participant-initiated exchange, coupled with the technical issues that Ranà was having meant that the intended session plan was not followed. The 'identity game' which was written in the session plan was not oriented to by participants and the facilitators then followed the topic which was initiated by Alef and with which the other participants engaged. This is not problematic for Soliya, indeed in the facilitation training the facilitators are encouraged to follow the lead of the group when a good conversation is flowing. Alef also displays competence and confidence in the facilitator role as he provides a low-tension topic bid to 'wind down' the discussion at the end of the session (the results a European football match), indicating a willingness to align himself with the 'other' (relative to the SCP labels).

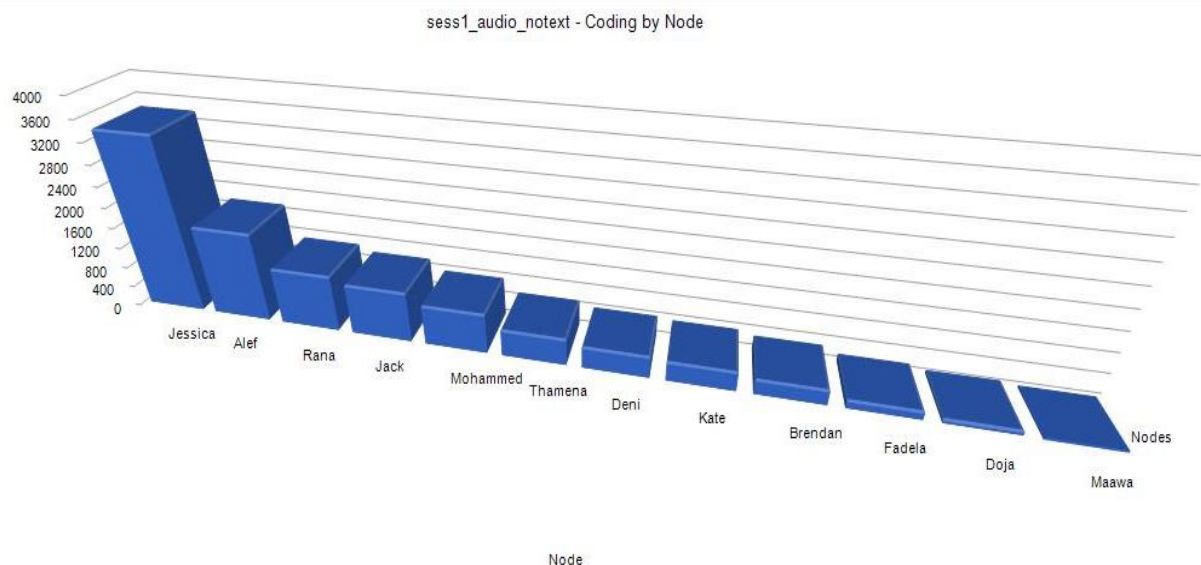


Figure 25: Floor time in session 1 (no. of words)

There are several points in this first session when participants have questioned or challenged one another, for instance as regards why Egyptians have refused to meet Hilary Clinton, whether the US should ‘help’ Tunisia and Egypt and in the final part discussed in the previous section, as to whether Tunisia is part of the Middle East.

Whilst Alef is dominant in terms of floor time, the other participants do not hesitate to challenge him, with Mohammed questioning his terminology when he talked about ‘help’ and the ‘developing world’ and his naturalisation of US as the dominant power. Thamena also later disagrees with Alef as regards terminology. However these disalignments do not lead to breakdowns in communication but further engagement in the interaction and could be seen as indexing the ‘creative agency’ of the group which can constructively engage with difference and diverse viewpoints – though these divergences of opinion have been largely ‘in-group’ divergences. This viewpoint is explicitly voiced in the closing round of the session led by Jessica who asks participants what they liked about the session or what they have learnt. Both Fadela and Alef in fact comment on the diversity of views from within the Arab world as something they either liked or learnt from.

7 CHAPTER 7: SESSION 3

7.1 Overview of the chapter

Session 3 is a very dense session in which there is a considerable amount of interaction which goes well beyond the Initiation-Response-Follow-up Pattern as participants engage in dialogue on what is generally defined as a “controversial issue”, the relationship between Palestine and Israel and the role of western countries in this conflict.

In terms of quantity of participation, there is more balance than in session 1, though the facilitators, in particular Jessica, occupy more floor time than the participants. What is of interest is how the session itself diverges considerably from the plan the facilitators had prepared, as the facilitators follow group dynamics and orientations. What the session highlights is the agency of the group as well as the facilitators in determining the direction of the session, and how transportable identities are called into play, empowering some of the participants to participate more actively in the session with extended responses and follow-ups, and also sometimes initiating interactions. In the analysis I focus in particular on the participant-initiated interaction which followed the Trigger Words activity, as this is where the identity work was most prominent, but I start with the beginning of the session and the slow start.

7.2 Session outline

The aims of the session, as defined in the facilitators’ lesson plan were:

- To continue the dialogue process, enabling students to begin the process of talking openly about difficult issues
- To continue to develop relationships between the students
- To allow the group to more deeply explore one or two of the issues that they identified as pressing global issues, with a particular focus on the dynamics and tensions between “Western Societies” and “Predominantly Muslim Societies”
- To continue to build their comfort and ability to take leadership in the medium

The activities planned for the Session were as follows

Check in (informal discussion about music): 10 mins (Ranà)
Trigger words activity 30 minutes (Jessica)
Discussion of readings – The Nature of the Relationship 60 minutes (Ranà and Jessica)
Closing round –15 minutes (Ranà)

The session had a slow start, with participant non-alignment to the identities the facilitator cast them into. This was followed by an interaction following the IRF pattern on wedding ceremonies in participants’ countries, which went beyond the 10 minutes’ assigned by facilitators in the session outline. As is highlighted in the analysis that follows, this interaction led to a positive exchange on traditions, but there were also several ‘missed’ opportunities for engaging in deeper dialogue on issues such as gender relations and social class.

Subsequently, the Trigger Words activity and a great deal of facilitator orchestration led to an intense dialogue between participants about the Palestine Israel conflict in which they drew upon their own and one another's transportable identities to claim the right to speak and authenticate their contributions to the dialogue. The interaction on this topic went beyond the the three phases of interaction (IRF) to several turns of participant-initiated follow-up questions and exploration. The engagement in the interaction on this issue was followed through in the subsequent activity which was a discussion on the readings.

This session thus saw the increased investment on the part of participants in contributing to to the interaction with extended turns, building on one another's responses and following up fellow participants' responses with questions to take the dialogue deeper. The session was also marked by an indexing of group identity, as outlined in the theoretical and methodological frameworks, through markers of cohesion – as they engaged in phatic communication, encouraged and thanked one another, and creative agency which is indexed through their shared construction of meaning by questioning one another's beliefs and seeking to understand divergent viewpoints.

7.3 Non-alignment to initiator identity:

7.3.1 Thamena: Acr\ually I don have anyth to ask

At the beginning of session 3, in turn 35 (Excerpt 35) Jessica asks a question about music, which was an issue that had emerged in the previous week's discussion and was also a topic mentioned by several of the participants in their blog posts. She asks what participants listen to, what music they like and why music is important to them. After this question there is over a minute of virtual silence (interrupted only by the arrival of Deni) during which Jessica also asks the question through the text chat but again no reply (turn 42). Jessica subsequently comments on this lack of response and asks Thamena if she can think of a question to ask somebody in the group (turn 43). 40 seconds after Jessica announces that Thamena is going to ask a question, Thamena orients to the text chat to respond, writing that she doesn't have anything to ask. Her preference for the text chat mode to indicate a dispreferred response suggests it was found to be less face-threatening. Jessica responds also using the text chat mode and elicits questions from others, giving an example – eg. What did you do at the weekend and then repeats this request in the oral mode (turn 47).

Excerpt 35

Turn	Time	Speaker	Audio	Text chat
35	04:56,7	Jessica	<i>'hh ok so just while we're waiting for the other to to connect in 'hh erm something that came up last week that a few people mentioned was music (..) how it was important for them for different reasons so I wanted to ask you about music 'hh what do you listen to you what do you li:ke? why is it important for you (..) I don't know (..) ladies? do ou wanna start?</i>	
36	05:18,2	silence		
37	05:42,5	Jessica	Sorry (..) hi Deni (..) everything ok? can you hear us	
38	05:47,7	silence		

39	05:51,9	Jessica	and test your mike? while others are thinking about music they're going to answer a question	
40	05:58,7	silence		
41	05:59,9	Deni	(well) can you () me?	
42	06:02,4	silence		6:20 Jessica: What kind of music do you listen to? Do you play any instruments'
				6:28 Jessica: Anyone??
43	06:45,7	Jessica	ok not good topic 'hh ok so err::::m Thamena can you think of a question to ask one of the others who's already here?	
44	06:54,7	silence		
45	06:59,1	Jessica	ok Thamena is gonna ask a question	
46	07:01,6	silence		7:13 Jessica: press talk button
				7:39 Thamena: Acr\tually I don have anyth to ask
				7:56 Jessica: Anyone else a question?
				8:01 Jessica: eg. what did you do at weekend?
47	08:02,9	Jessica	(can) anyone else have a question?[high pitch] anything b:anal while we wait for the others like what did you do this weeke:nd: he he	
48	08:11,3	Silence		
49	08:21,9	Jack	I bought new pa::nts which was exciting because I haven't I probably haven't bought pants for (2) erm ooh I dunno anyway nine months or longer (..) but er the ones I have now are blown out on the knee and then yeah (2s) yeah all the ones I had (..) yeah so that was exciting and simple but that's something yeah pa:nts	8:39 Jessica: Jack bought new pants!
50	08:48,6	silence		8:49 Doja: hi everybody
				8:51 Jessica: Trousers in British English!
51	08:55,5	Jessica	that always makes me laugh because in British English pants is underwear (..) is underpants he he he he he he () fo the others so you bought a new pair of trousers he he 'hh good so a bit of shopping new clothes (1s) 'hh anyone else? (1s) buy anything this weekend?	
52	09:17,4	silence		
53	09:19,9	Thamena	erm this weekend I went to my friend engagement party 'hh twas very very nice and (they) had a lot of fun	9:22 Doja: hi everyone

Thamena's non-alignment to Jessica's casting her in the category of orchestrator of interaction may, justifiably, have been due to the participants' non response in the previous turns to Jessica's initiation. Thamena may have sensed discomfort and uneasiness at the silence of the previous situation where nobody had oriented to Jessica's institutional role and she felt uncomfortable at being passed on the responsibility for initiating. It could be seen as somewhat unfair or unreasonable of Jessica to pass on responsibility for interaction to a 'novice' as until

then she, the ‘expert’ had failed to elicit participation. Thamena’s choice of the text mode to respond further reflects her non-alignment to the facilitator’s request to take the floor – that is through the audio mode of communication. After 10 seconds’ silence, Jack (turn 49) orients not to the role of initiator that Jessica had elicited, but rather to the role of respondent as he answered Jessica’s ‘example question’. After a short silence (7s) Jessica (turn 51) reacts to Jack’s response about buying ‘new pants’, laughing and orienting to her British identity as she highlights the difference between British and American words for trousers. This is one of the few occasions that Jessica makes an aspect of her non-situated identities relevant. At the end of her turn Jessica returns to the facilitator-orchestrator identity as she asks if anybody else bought something over the weekend, to which Thamena responds in the oral mode, not orienting to that specific question about having bought something, but to the temporal reference, and introduces a new topic by explaining that she went to a friend’s engagement party at the weekend.

7.4 Intercultural speaker identities

7.4.1 ‘What are wedding ceremonies like erm over yonder?’

This exchange (Excerpt 36) is triggered by Thamena saying she went to a friend’s engagement party at the weekend (turn 53). After a short silence, Jack aligns to the situated identity of active participant, (also member of group interested in learning more about one another) indexed by the discourse identity of question asker and he initiates a somewhat garbled follow up to Thamena’s introduction of the topic of marriage (turn 55). Jack expresses difficulty in phrasing the question, after hesitation and abandonment of the question he initiates ‘what are er’, he says he is trying to ‘figure out how to word it’ and then repeats the question he had initiated and continues ‘what are the: like wedding ceremonies like’ but then pauses and hesitates before continuing ‘over yonder’. This hesitation suggests that his difficulty regarded word choice and the labels we use (an issue which was discussed at the end of the first session in chapter 6) and how to talk about cultural difference. He uses the vague term ‘over yonder’ and then accounts for his questions by saying he is curious because he imagines there to be cultural differences.

Excerpt 36

53	09:19,9	Thamena	erm this weekend I went to my friend engagement party 'hh twas very very nice and (they) had a lot of fun	9:22 Doja: hi everyone
54	09:28,4	silence		
55	09:35,2	Jack	uuhh what are erm >I'm trying to (figure) how to word it< 'hh what are the: like wedding ceremonies like (1s) over (1s) yonder (2s) yeah I mean I'm just kinda curious I guess cos (.) it varies differently (.) sometimes depending on the culture and yeah	
56	09:52,8	silence		
57	10:13,2	Ranà	Jack I I think you have er question a specific question for someone now and please as (no one caught this) question would you repeat it please?	10:23 Jessica: What are the wedding ceremonies like Thamena?

58	10:23,5	silence		10:40 Jessica: or in any of your different cultures? right Jack?
59	10:50,0	Ranà	well Thamena I (think) that Jack wants to know more about the traditions of the er 'hh wedding ceremonies in your er country or in your place would you tell (me) more about it?	
60	11:04,0	Thamena	hh ok the (party) was separated er women were alone and erm men alone (..) and then there were er songs and we danced and erm 'hh erm (2s) er: er they were theywe there was a dinner (..) er:m (2s) for er (2s) for all the guests (2s) erm and that's it	
61	11:30,8	silence		11:40 Jessica: Thamena: dinner for all the guests
62	11:41,8	Jessica	(2s)hh sorry I missed the beginning (2s) Thamena did you say ss at the beginning? there was separate for er the: bachelors er for the: bridegrooms and the future bride? celebrated separately	
63	11:56,9	silence		
64	11:59,8	Thamena	yes hh that's what I said hh	
65	12:02,9	silence		12:11 Jessica: did you say future bride and groom celebrated separately?
				12:20 Thamena: yes
				12:23 Jessica: at the beginning?
				12:28 Jessica: ok
66	12:32,0	Ranà	well guys you want to share anything about your traditions for the wedding ceremonies in the united states ? (we'll be) excited to know more about this (actually) he he	12:36 Fadela: helloo
				12:40 Jessica: Hi Fadela

After 20s silence Ranà orients to the facilitator-orchestrator identity as she asks Jack to repeat his question (turn 57), and at the same time Jessica's transcription and interpretation of Jack's question appears in the text chat box. Jessica addresses Jack's question specifically to Thamena, and then opens it to others by adding 'or in any of your different cultures? Right Jack?'. Ranà reinforces Jessica's encouragement by orienting once again to the audio channel and calling on Thamena to respond (turn 59).

Thamena orients to gender, possibly in response (turn 60) to Jack's interest in cultural difference in her response as she specifies that the women and men celebrated separately before talking about songs and dance and dinner. Though she does not specify, we infer that she is talking about the engagement party she attended as she says 'there were songs..we danced .. there was a dinner', she does not orient to the question about wedding ceremonies 'over yonder' in general. Jessica asks for clarification regarding what Thamena said, making relevant wedding and marital/status with some confusion however, clarifying her request through the text chat. Neither Jack nor other participants orient to the theme or show curiosity by asking follow-up questions or making comparisons, until after 30 seconds Ranà elicits participation. She uses the category of American to address Jack and other participants in the

US (turn 66), orienting to cross-cultural differences, Bucholtz & Hall's "distinction" (2005, p. 598) as she asks about traditions for wedding ceremonies in the US.

We can analyse Jack's response to Ranà (Excerpt 37, turn 67) in terms of the multiple identities he invokes. First of all she had cast him into the **discourse identity** of respondent which he aligns to by taking the floor with an extended turn; he also aligns to the **situated identity** of Soliya participant with an interest in engaging in dialogue and sharing information about 'cultural practices' and the 'other' by making relevant his **transportable identity** of American, with explicit reference to the religious category of Christian. Jack also makes relevant his membership of the identity category of 'young people who have not attended wedding ceremonies recently'. Jack is somewhat light-hearted and at times ironic in his tone as he describes the wedding ceremonies, talking in what can be defined as a 'smiley voice'.

Excerpt 37

67	12:44,0	Jack	ok erm let's see (..) I guess typically there's the bride and the groom and it starts off with the groom let's see (take place) in a church most often even if they're Christian or (..) not (..) like taking part in any religion so that's sometimes controversial I guess or can cause controversy (.) 'hh it doesn't really though he but he he erm let's see so: the groom () the husband to be will be up at the altar with like his best man and that's () just like his best friend I don't really now the relevance of that guy up there 'hh but erm the bride will be walked up by her dad most often sometimes I mean like if the dad's dead her: that could be kind of creepy and then the priest will go ahead and say ... stuff I can't remember exactly it's been a long time since I've been to a wedding but he'll talk about bible verses or the beauty of marriage and () partnership and then: the bride and groom say VOWS just like OH when I'm married to you I will LOVE you you mean so MUCH to me and (cutesy) stuff and then the bride and groom kiss and then after a party with dancing and music and the fancy cake	12:54 Jessica: Ranà: wedding ceremonies in US, what are they like?
				13:02 Jessica: Jack: typically there's bride and groom
				13:19 Jessica: Jack - usually takes place in church
				13:35 Jessica: Jack: even if not religious - so that's controversial
				13:43 Jessica: Jack - groom is waiting at altar with his best man
				13:47 Jessica: don't know why
				13:54 Jessica: then bride arrives accompanied by fater
				14:08 Jessica: then priest says some words, and talks about bible verses or the beauty of marriage
				14:14 Jessica: then bride and groom exchange vows
				14:23 Jessica: like when I'm married to you I will
68	14:23,6	silence		
69	14:28,8	Ranà	great thanks Jack for sharing this with us	14:29 Jessica: then bride and groom kiss
70	14:33,0	silence		
71	14:36,9	Jack	and there's tv shows he:re like Bridezilla? and () shows like where the bride to be is just like crazy and way controlling over the enti:re wedding ceremony thing so that was kind of interesting cos it's like >oh my gosh some people are crazy< [in a funny voice] and winning makes people like planning makes brides and people go NUTS	14:38 Jessica: then go off and have party with lots of dancing and stuff
				14:50 Jessica: Jack - and there's tv shows here like ...

72	15:06,5	silence		15:10 Jessica: where the bride is crazy and controlling the planning of the ceremony
73	15:17,8	Ranà	() brides are crazy all over the world and they are controlling the planning of the weddings all over the world don't worry about it JACK actually it's about women not about brides 'hh	
74	15:31,0 -	silence		15:42 Jessica: Ranà: thinks brides are crazy and controlling all ove the world

After a short acknowledgement of his response by Ranà, Jack then takes the floor again and talks about TV shows like *Bridezilla* making relevant popular American TV culture and television competitions. In this turn he seems to be engaging in what Bucholtz and Hall (2005) define as 'denaturalisation' and/or 'illegitimation' of the identity of proud American who provides an uncritical account of cultural practices or traditions, as he describes a cultural practice he disendorses, with an explicit evaluative stance 'oh my gosh some people are crazy' '..go NUTS'. Ranà aligns to Jack's comments first making relevant the category 'crazy bride' and then orienting to the category of 'controlling women'.

In terms of the relationality principle of identity work, in her response Ranà engages in adequation, that is downplaying cultural differences and hence the relevance of the category of ethnicity, but making relevant the category of gender, which bridges national or ethnic differences.

There are several occasions for engaging in identity work and engaging in deeper discussion about cross-cultural differences, gender categorizations and stereotypes, traditions and media – yet the discussion is diverted by an orientation to the local shared discussion space. Jessica orients to the situated identity of facilitator-host and trouble shooter as she greets the late arrivals and deals with technology issues, as seen in the next extract.

The focus of discussion temporarily moves to participants who have just entered the meeting room, but then the theme of wedding ceremonies is oriented to once again by one of the late arrivals, Doja (Excerpt 38). She makes relevant her identity as a Jordanian and woman (turn 111) as she describes putting henna on the bride's hands, dancing, clothes they wear. Ranà and Jessica co-construct the transcription of Doja's words, with Ranà making relevant not only her situated identity of facilitator-transcriber but also her transportable identity as Arab/Muslim woman and cultural informant when she offers clarification and additional information through text, such as the ceremony being called the 'Henna party' (turn 111 – 5:35) and the name of the food being eaten, 'mansaf' (turn 116 – 6:07).

Jessica (turn 118) orients to a comment Mohammed had made earlier through text (turn 80, Appendix), and thus invites him to take the floor. Mohammed aligns to distinction between American and Egyptian celebrations, but engages in adequation as he emphasises the similarities between Jordan and Egypt. He makes his contribution to the co-construction of

knowledge about wedding ceremonies with further information as regards the location of the celebrations, making relevant the category of social class as he says ‘for the people who are not rich like me for instance they er do it in the street in front of their houses ...’ (turn 120). In her transcription Ranà reformulates what Mohammed had said as she writes ‘some people who cant afford a wedding party in hotels cam make their wedding parties in the streets’, thus removing Mohammed’s identification with this category. Social class or being wealthy is not subsequently oriented to by any of the participants.

Excerpt 38

111	04:39,0	Doja	err but I want to say that my name is DojA [stress on final a] not Doja DojA erh he he and I like he the idea he to talk about the marriage and I want to say here in Jordan we have the h:enna party this day is the day before the wedding day and erm we have we make h:enna it's a some plants and put it in the hands of the bride (..) er and we have a lot of dancing and we (use to put a light menta) and we dress erm erm a nice dress and we enjoy so much	5:12 Ranà: in jordan
				5:13 Jessica: Dojahere in Jordan we have the .. party
				5:17 Jessica: henna party?
				5:24 Ranà: they have celebration the day before the marriage
				5:31 Jessica: The day before the wedding and we put the henna on the hands of the bride
				5:35 Ranà: called "Henna party"
112	05:38,0	silence		
113	05:42,0	Jessica	great hh thanks DjA is that right? (please) (2s) > if I say it right< he DA? (2s) no he he (1s) Can you just pronounce it again for me so we learn to say it properly 'hh	
114	05:55,1	silence		5:55 Ranà: and they had traditional dances
115	05:58,1	Jessica	DjA DjA (right) he he	
116	06:03,1	Jessica	DjA (3s) is that right DjA ah ok ok DjA he I've learnt it he he	6:07 Ranà: and food like "mansaf"
117	06:08,9	silence		
118	06:21,3	Jessica	and Mohammed you said in Egypt there are wedings were a little different too (2.5s) in what way is it different in Egypt?	
119	06:29,6	silence		
120	06:33,2	Mohammed	ya the celebration here in Egypt is quite different but it's quite er similar to the Jordan ceremony I mean it also takes two days er the first day is the h:enna party err and the second one is the marriage as she said () the henna () party is err or takes place in the bride's house as she said err (3s) and the marriage party takes place in the groom house	6:38 Ranà: hey Bren
				6:41 Ranà: how r u?
				6:45 Brendan: good morning
				6:50 Ranà: in Egypt
				7:05 Ranà: the marriage cermonis is very close to jordan
121	07:15,7	silence		7:13 Ranà: there is 2 parties
122	07:19,5	Mohammed	for the people who are not rich like me for instance they er do it in the street in front of their houses er but the rich people I think they do it in the hotel and they bring er great singers like (Amer Dieb) like er (Hamehi) but people like us they bring folk singers	7:22 Ranà: the henna and wedding
				7:36 Ranà: and some people
				7:52 Ranà: who cant afford a weding party in hotels

This exchange is brought to a close by Jessica (Excerpt 39, turn 136) as she orients to the situated identity of facilitator with an agenda to get through as she moves on to the main business of the day, talking about ‘the nature of the relationship between the west and the predominantly arab and Muslim world’ and the readings. She explicitly indexes the institutional objectives and the activities they are to do: a word associations activity and discussion of ‘the readings’, which we can infer from her emphasis on WILL, is something that was supposed to be done the previous week.

Excerpt 39

136	00:03,8	Jessica	great (..) ok so yeah it's always nice er to hear 'hh (2.5s) about weddings and celebrations in people's different (..) cultures. (.) 'hh ok now today we really have to talk about the erm: the relationship between the west and the the nature of the relationship between the west and the predominantly arab and muslim world but erm 'hh the first activity we're going to do before we discuss the rea:dings which we WILL do today I promise 'hh erm is (..) a word associations activity ok 4(..) hi Brendan I've just noticed you're there he he erm (3s)	0:07 Ranà: like "amr diab"
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7.4.2 Brief summary

This entire discussion was the development of an ‘ice-breaking activity’ intended to engage participants in informal discussion as technological issues are resolved and late participants arrive. It replicates in many ways the type of safe ‘cross-cultural activities’ which characterise online intercultural exchanges as peers talk about traditions in their respective ‘cultures’ on a relatively superficial level, the main membership categories oriented to being those of nationality (American, Jordanian, Egyptian). The identities oriented to are that of ‘cultural expert’ with varying degrees of reflexivity on their own and other cultures. Several opportunities for identity work on alternative categories such as gender and social class do arise, offering potential for participants to engage in discussion on the topic addressed (marriage) on a more complex level. However on this occasion both facilitators and participants orient to the discussion as a friendly, cross-cultural, information exchange activity which begins the session and is intended to allow the participants to continue developing their relationship by creating affinity and cohesion between group members, and begin to take leadership in the medium. As we saw at the very beginning of this session, Thamena did not align to the leadership role (facilitator-initiator) that she was cast into, somewhat prematurely, by Jessica. However Brendan subsequently oriented to this initiator identity as he followed up Thamena’s comment about marriage with a question to the group, indexing cultural diversity. The interaction is then orchestrated by Fadela and Jessica and follows an essentially initiation, multiple response and feedback pattern – with an indexing of facilitator-orchestrator and participant-respondent identities as we had also seen in the initial interactions in session 1.

7.5 Addressing controversial issues

7.5.1 I'm not disagreeing I was jus' I'm just curious

The most significant exchange where we find a complex interplay between facilitators and participants seeking to co-construct understanding occurs when the facilitators set up the Trigger Words activity, an activity in the SCP Online Curriculum (Soliya, 2011).

This activity is similar to the Word Associations exercise which has been used in many telecollaboration projects, starting from the Cultura project (Furstenberg, et al., 2001), and the comparison of students' associations with certain words has been found to offer rich opportunities for discussion. In the Cultura project the Word Associations activity is asynchronous, participants complete the word associations using a form, and when participants of both groups have completed their word associations, the separate classes analyse and discuss these with their peers and their teachers, identifying patterns, elaborating hypotheses and explanations before engaging in asynchronous online discussion about the responses with their partner class (Furstenberg & Levet, 2010). In the SCP the activity is carried out synchronously, hence entails a different set up.

The aim of this activity was to start a discussion on the relationship between Arab/Muslim and Western societies, and the language used in describing this relationship. It is recognised that certain words, when uttered, may cause groups engaged in some kind of conflict to explode. For example, as the Online Curriculum specifies (Soliya, 2011, p.88), in conversations between students from Western communities and predominantly Muslim societies, key trigger words include "terrorist", "help" (as in, don't you need our help?), and "democratize." There is evidence for this in chapter six, *Excerpt 23* and the discussion on the word 'help' which was initiated by Mohammed and carried on in the exchanges that ensued. The reason for this can be because of the assumptions about power relations which are embedded in these words (Agbaria & Cohen, 2000). This type of activity is important for raising awareness of the language we use and the different associations and meanings they have. It can also be used to take participants out of their comfort zones and to deliberately introduce tension into the dialogue (Soliya, 2011). In the session plan the facilitators had decided that they would use the following words: Arab, Israel, US, United Nations, West, terrorism, Islam and then ask if there were any other words that the participants would consider trigger words.

As can be seen in Excerpt 40 below, the facilitators set the activity up through both spoken instructions and use of the text chat, with Jessica explaining the instructions through the audio mode and Ranà aligning to the facilitator-transcriber identity. In order for the participants not to be influenced by what others have typed, the facilitator gives them time to think of their response and type it, but tells them to wait for her instructions before pressing the 'Enter' key so that all the words will appear more or less simultaneously.

Excerpt 40

137	00:50,0	Jessica	so w what we're going to do is (2s) I'm going to say some words ok and you have to write (as) the first things that come to mind when I say the word 'hh - now you don't have much time ok...you have erm let's say 30 seconds 'hh to write the first thing that comes to mind when I say these words (2.3s) BUT don't press enter ok because I don't want you to see what the other people are writing 'hh so you type the first thing that comes to mind when I say the word 'hh type it and wait (..) put your thumbs up when you've typed the word ok and then when I say GO: press enter, so your words should all appear at the same time (2s) 'hh do you understand?	0:51 Ranà: today we will discuss the relationship between muslim and western societies
				1:02 Ranà: but 1st we will have an activity
				1:19 Ranà: •I'm going to say some words and you have to type the first thing that comes to mind when I say this word.
				1:53 Ranà: You have max. 30 seconds. Thumbs up when you have finished. DON'T press the 'Enter' key until I say 'GO'
				1:55 Jessica:
				1:57 Brendan: yerp

The activity started with a playful atmosphere and the facilitators and participants laughing as they set up the activity like a game, making the ticking sound as participants were given time to think of their response, and the word 'GO' being almost screamed as Jessica gives the indication to participants to press the return key so their responses appear simultaneously in the text chat window (Excerpt 41). The words listed by participants appear in turns 148 and 149, some of them simultaneously and others with a slight delay⁴².

Excerpt 41

147	03:04,5	Jessica	ok ready? (2s) now ok ready ? now steady GO:: press enter GO	
148	03:12,0	Jessica		3:12 Jack: Person
				3:12 Brendan: desert
				3:12 Kate: tradition
				3:12 Fadela: generosity
				3:12 Thamena: my culture
149	03:15,2	Jessica	COME ON he he	3:16 Denise: culture
150	03:17,8	Jessica		3:18 Doja: civilization
				3:19 Mohammed: my people
151	03:25,0	Jessica	ok	
152	03:26,2	Jessica		
153	03:33,0	Jessica	so person: (then cosma) >what can we see culture civilization culture my culture () my people generosity 'hh (3s) tradition desert (1.5s) ok we'll go on to the next one then we'll discuss them afterwards ok? 'hh e:rm . ISRAEL	

After briefly reading the responses to the first word association Jessica proceeds with the second word, Israel, again starting with a playful tone, smiling and making the sound of a clock as she waits for participants to write their words(Excerpt 42, below). When the responses

⁴² The numbering and rows for speaker turns in this part of the transcript are somewhat different from the conventions usually used, because this is essentially a single long turn by Jessica, but I have split it into separate rows in order to make the silences within her turn and the transmodality across modes more salient.

appear in the text chat box (turn 156) Jessica makes a false start (turn 158) and seems to be at a loss for words. Due to the time lag in the live transmission of audio and images (Kern, 2015), and also in the recording and reproduction, it is difficult to analyse closely the visual expressions in relation to the words appearing. However, shortly after the words related to Israel appear, Jessica changes tone and becomes quiet and serious, and we see changes also in the facial expressions of the participants. Jessica takes the floor and asks if Mohammed had understood the instructions and then checks who has not replied. After a silence of 8 seconds within her turn she asks if anybody has questions or comments.

Excerpt 42

154	03:52,3	Jessica		3:57 Jessica: word 2: Israel
155	03:58,2		ok - 30 seconds tak tak tak tak (20s) are you ready? (..) ok:? (3S) ready (..) steady (..) GO	
156	04:28,0	Jessica		4:29 Brendan: war
				4:29 Kate: female soldiers
				4:29 Doja: enemy
				4:29 Denise: palestine
				4:30 Fadela: criminals
157	04:32,0	Jessica	guys! () he he 'hh	4:32 Jack: Fortunate
				4:34Thamena: blood
				4:36 Mohammed: terrorism
158	04:44,3	Jessica	aah ok (it not)	
159	04:46,2	Jessica		
160	04:50,0	Jessica	...so Mohammed you heard me er ok you've heard the instructions ... Maawa? are you there? (..) I think Maawa is having problems ...'hh. o::k:: (8 s)any question ? (...) any comments (8s)	5:24 Brendan: that one was pretty harsh
161	05:30,0	Jessica	well Brendan ok speak (..) you can you can ask your question, use use the microphone	
162	05:34,0	Brendan	err it looks like the (..) feelings associated with Israel we:re um (..) much more negative than (..)the Arab association	
163	05:49,0	silence		
164	05:59,0	Brendan	ha that's mainly all I wanted to say is more of an observation than uh (.) I guess a conversation starter ((sniff)) ..and er .. (actually) ... I guess people's roots will dictate that an... er er ...°which might be° obvious...(8s)	

When Jessica speaks in turn 160 she seems unsure as to what to say – she asks Mohammed if he had heard the instructions properly – assuming perhaps that he had not understood what he was supposed to do. This suggests that Mohammed’s response denaturalised her common-sense assumptions. She then calls on Maawa who has not written anything in the text chat. She had actually been present until Jessica said the word Israel but then disappeared from the space, possibly due to technical issues as about 5 minutes later she reappears. Jessica’s silence and hesitations may suggest that she did not know what to do, whether to proceed with another word or discuss these responses. After 8 seconds she asks if there are any questions or any comments.

The very set up of the Trigger Words activity and the fact that it was in the textchat afforded the participants in the 'less dominant' geopolitical regions an opportunity to get their opinions voiced. In a sense, almost all of the participants have appropriated both the text chat tool and the activity itself, to position themselves so that they 'redress' power dynamics. They enact at least 2 of the features of indexicality mentioned by Bucholtz and Hall (2005, p.594). They "displayed evaluative and epistemic orientations to ongoing talk," and they use "linguistic structures and systems" (in this case the textchat) to subvert what is "ideologically associated with specific personas and groups" (Israel as 'victim' of terrorism which is prevalent in US media). Doja, who thus far has been one of the 'least' participative interactants and yet she uses this game to give a quite negative view of Israel (enemy). This could be seen as a resourceful use of the mediating text tool to subvert 'naturalised' assumptions, to align herself with a geopolitical identity and also to legitimize herself in the Community of Practice (legitimized silent peripheral member – Wenger 1998) by knowingly using a dispreferred responses. Furthermore, the game allows them to provide these responses without any need for the communicative strategies of fronting or hedging.

Brendan also orients to the less face-threatening mode of text chat to give his assessment "that one was pretty harsh", but Jessica asks him to use his microphone (turn 161), and the discussion moves to the aural mode. Brendan (turn 162) reformulates what he had written, using the affordance of the audio mode by speaking in a soft, gentle tone to possibly mitigate any potential face threat which his negative evaluation of the responses may have caused. His expansion on his assessment, is followed by further extended silence (10 seconds) so he takes the microphone again (turn 164) with what could be seen as a repair and an attempt to restore alignment as he makes a disclaimer regarding the nature of his comment ("... is more of an observation than uh (.) I guess a conversation starter"). He uses dry humour to acknowledge the awkwardness of the conversation. Brendan also makes a hypothesis as to why the associations emerged ("I guess people's roots will dictate that..") followed by a further disclaimer ("which might be obvious"). These discursive strategies can be seen as attempts to maintain alignment with fellow group members. His words index a degree of critical cultural awareness as he recognises people's experience influencing the associations they make, awareness that our meanings originate in the socio-historical communities in which we are born and belong (de Souza, 2011).

There is again silence, about 10 seconds, after which Jessica encourages others to take over the conversation and to respond to Brendan. She also indexes the facilitator-orchestrator identity as she orients to the potential breakdown in the dialogue and seeks to manage the organization of turns, maintaining the dialogue on this difficult topic and seeking to engage participants in their shared goal of greater understanding of the "other" rather than rather than expecting moving to another topic to avoid potential conflict as might often be the case.

As I have said previously, in terms of conversation analysis a 10 second pause is considered extremely long, given that in studies of silence between turns have found silences to be minimal and are measured in tenths of seconds. However silence can be analysed through many

different frameworks and can be found to have many different situated meanings. As Jaworski writes in his book *The Power of Silence: Social and Pragmatic Perspectives*, , “Silence has many faces” (1993, p.24) and is probably the most ambiguous of all linguistic forms. Classifications of different types of silence have been carried out by researchers, but analysing the types of silence is beyond the scope of this study. It is important however to be aware that silence can indicate both powerlessness and domination, it can be a sign of resistance or reticence, it can manifest anxiety or respect, it can be seen to close communication or it can keep communication channels open.

Deni orients to Jessica’s request and keeps the focus on this difficult topic as she takes the floor, explicitly reiterating Brendan’s request and asking specifically why words such as *criminal* and *terrorism* appeared. While her question and indeed Brendan’s previous comment can authenticate the situated identity of the SCP participant who is aligned to the program goals including that of understanding divergent viewpoints, it could at the same time be viewed as a face-threatening action by those who are implicitly called upon to respond. There are complex power relations at play here which I will discuss at the end of this section.

Neither Brendan nor Deni explicitly named the next speaker, but Deni’s reference to the words ‘criminal’ and ‘terrorism’ implicitly indicate Fadela and Mohammed as next speakers, for as we see in the text chat, it is they who wrote those words. Ranà then orients to the facilitator-orchestrator identity (Excerpt 43) and selects the next speakers by directly nominating Mohammed and Fadela and requests that they explain their choices (turn 170).

Excerpt 43

170	07:32,0	Ranà	Well erm.er..I think Mohammed who (sees er) the word terrorism? er and Fadela (..) the word criminal? and they actually asking about these two ... words (specifically) why you choose terrorism and er criminal (does) anyone want to er er answer here or (specifically say) please go ahead now	
171	7:55,7 - 8:07,0	silence		
172	08:07,0	Fadela	. for me I chose the (.) word criminals because I'm Palestinian ..(I'm erm)(..) I live (..) in Palestine and er in everyday life we see how those people are criminals (..) and I (..) heh (..) can prove to you that they are criminals ...it's the simple it's the simplest word to describe them	8:21 Ranà: as palstinia
				8:22 Jessica: Fadela: I chose the word criminals
173	08:33,0	silence		
174	08:36,0	Brendan	what actions rather than um (...) feelings would dictate ... you::r (.) interpretation er of Israelis as criminals ... like what, what erm (...) what actions have they committed rather than like (..) everyday things (.) I dunno like yeah I guess like everyday proof (....)	8:36 Jessica: because I'm Palestinian and in our every day life
				8:46 Jessica: we experience this
				8:48 Ranà: everyday they proof that they are criminals
175	08:58,0	silence		

176	09:01,0	Brendan	I'm I'm not disagreeing I was jus' I'm just curious	
177	09:04,0	silence		9:07 Jessica: Brendan: What actions have they committed ?What kind of proof?
178	09:18,0	Jessica	yeah in fact er Brendan I think said before that (..) you know that it's it probably comes from our experience of the words that we say the associations we have with words erm and so Fadela your from your experience and others of you are Palestinian too right? can you give us some concrete examples? of your daily life how it affects your daily life ? to help understand	
179	9:43,0 - 9:52,0	Silence		
180	09:52,0	Fadela	erm I want to tell an example of that happened to me in my life, er we have err our house three times er deconstructed by the Israeli by the Israeli soldiers and er we have a lot of prisoners inside the Israeli jails and they suffer a lot they are a lot of a lot of them they have been there for more than 30 years, they have no families no friends nothing to do and erm from the roads between cities	10:05 Jessica: Fadela: an example that happened to me
				10:15 Jessica: Our house has 3 times been

After twelve seconds Fadela, orients to Rana's elicitation for a response to Brendan and Deni's questions as to why these harsh words were used. The fact that Fadela was being cast into the discourse identity of 'respondent' called upon to explain what was seen as a 'dispreferred response' indicates asymmetry in the power relations at that moment, with Fadela in the 'weaker' position. As if to *authenticate* her response to the Word Association Fadela explicitly indexes her Palestinian identity and specifies not only that she is Palestinian but also that she lives in Palestine. She then switches from the first person singular pronoun 'I' to the plural 'we' as she orients to the collective experience of Palestinians living in Palestine, saying she could provide what Stokoe (2012) would define as a 'categorical account' of how 'in everyday life we see how those people are criminals' (turn 172). She adds that she 'can *prove* to you that they are criminals' which indexes her orientation to the implied assumption that her claims about Israeli identity, and also her own identity are being delegitimised.

Brendan orients to Fadela's offer to provide evidence that can 'prove' the truth claims of her response as he asks her 'what actions rather than feelings' dictate her interpretation. Brendan incorporates Fadela's use of the words 'every day life' words (which re-appear in the text box through Jessica and Rana's transcription of Fadela's words) as he adds 'I dunno like yeah I guess like everyday proof'. The hesitations and false starts in Brendan's turn and the disclaimer with which he follows up "I'm I'm not disagreeing I was jus' I'm just curious" (turn 176). This specification reflects sensitivity and would appear to position him as an intercultural speaker rather than as an adversary who is challenging what Fadela has said.

This exchange also clearly demonstrates how the concept of what it means to be an Israeli is being negotiated. Brendon's understanding of Israel has inevitably been shaped by the "relational and socio-cultural phenomenon that emerges and circulates in local discourse contexts" (Bucholtz & Hall, 2005, p.586). In this case, the local discourse context might be US media, politics and/or discussions with family or friends, and he is being confronted with conflicting views of these concepts. He now needs to reconcile and negotiate new understandings of 'Israel' through interactions with others in situated contexts, facilitated and constrained by power relations (Block, 2007/2013; Norton, 1995, 2000/2013).

Fadela responds to Brendan's request after further encouragement from Jessica who reiterates Brendan's previous words regarding experience influencing the associations people make. Jessoca's use of the first person plural pronouns '*our* experience' then '*the words that we say the associations we have*' emphasizes that all people make associations on the basis of their experience, and is thus authenticating Fadela's response. The first person plural also indexes the group self awareness.

Fadela gives an example of what happened to her in her daily life and cites her house being 'deconstructed' by Israeli soldiers three times. She also mentions the many Palestinians being held in Israeli prisons and the road situation (turn 180). She thus again explicitly indexes her Palestinian identity and reinforces the identity with which she introduced herself to the group in her blog posts (chapter 4). Jessica checks her understanding in the next turn (182) as she says she missed what Fadela had said about her house, and Fadela orients to the text mode to repeat what she had originally said, deconstructed –presumably intending demolished or pulled down (making reference to the 'demolition' of Palestinian homes by Israeli soldiers⁴³ - see for instance). Jessica does not index the 'non-standard' usage of the word 'deconstruct' but rather 'lets it pass' without requesting further clarification because the meaning of 'deconstructing homes' can be quite easily inferred, though it may not be standard collocation or usage. However her not following up what Fadela means is a 'missed' opportunity for Brendan's further understanding of the situation in Palestine. The meaning of Fadela's words on a micro-level index larger meanings and histories (chronotopes of Israeli occupation of Palestine) but they may not be sufficient for those who are not familiar with the history of Palestine to understand. Her description of the situation of prisoners is quite clear, but what she meant by deconstruction of home, and what she indexes by saying 'the roads between the cities' is not. She is clearly making reference to the segregation of roads in Palestine and the fact that Palestinians cannot use Israeli roads, that much of the movement of Palestinians is controlled by the Israeli forces but the participants may not all be aware of this and her explanation is incomplete.

Doja and Thamena subsequently align to the discourse identity of respondents, following Ranà and Brendan's calls for participation. They position themselves as Arab, Jordanian, Palestinian

⁴³ <http://blog.eappi.org/2015/01/>

exiles, and this authorises their contributions and authenticates their responses for they are experts of their own lives and their feelings. They build on one another's responses and make reference to family members who were forced to leave Palestine and move to Jordan, the living conditions of relatives in Palestine who they cannot visit, and also make reference to the then recent Cast Lead operation by the Israeli army in Gaza and the deaths of civilians, particularly women and children. It is interesting that neither Thamena nor Doja had indexed their Palestinian identity prior to this session or in their blogs (see chapter 4). This is thus a discourse identity that is co-constructed in situ between the members and within the group, in alignment with the aim of sharing understanding of others' perspectives. Their responses expand upon and authenticate and authorise Fadela's and their own responses to the Word Associations activity as they co-construct what living in Palestine means, from the perspective of those who live there or have been exiled.

7.5.2 Engaging in deeper levels of interaction: "I understand the intense feelings [...] but":

The responses of Fadela, Thamena and Doja in the previous section were challenged by Brendan in a follow-up move (turn 203). Brendan's turn can be seen as indicative of resistance to a change in his way of thinking, which is a natural process in 'social-emancipatory view' of 'transformative learning' (a learning theory rooted primarily in the work of Freire, 1984) that is principally based on providing the learner with opportunities for an ontological shift. Such opportunities come about when the learner becomes aware of their own subjectivity (as mentioned in the methodological framework). However, these shifts are often met with initial resistance, as they require the act of critically "questioning our presuppositions underlying our knowledge" (Kreber, 2004, p. 31).

He initiates by acknowledging and expressing understanding of their feelings, and this mitigates the question that follows regarding the legitimacy of their categorisation of Israel as 'criminal' or 'terrorist' in their responses to the Trigger Words activity and in the discussion that ensued. In his extended turn Brendan carefully constructs his challenge to their categorization, which he seeks to do by drawing an analogy with 9/11 in the US. His argument is that he did not use this event (which he categorizes as 'really harsh things') as a motivation to categorise all Arabs or Afghans or Iraqis as terrorists, because he recognises that these were the actions of a select few. The implicature is clearly that Palestinians categorizing Israel as 'criminal' or 'terrorist' is equivalent to Americans categorizing all Arabs or Afghani or Iraqis as terrorists after 9/11, although it was, he acknowledges, 'just a select few of people'.

He adds a disclaimer, however, saying he 'doesn't know enough' to be able to think that there are 'hundreds and thousands of Israelis like running through the streets terrorising Palestinians on a daily basis', before reiterating his denaturalisation of the equation Israeli=criminal. Deni indexes alignment with Brendan through the text chat, writing that one of her good friends lives in Israel and she would not call him a terrorist or criminal. Her choice of text mode is perhaps less face-threatening for her than the audio-video mode.

Thamena again takes the floor to respond to Brendan, challenging his analogy and saying that the situation is different. Again it is through indexing of her Palestinian identity that she authenticates her words as she describes how the situation is different and the impact of Israel's actions on her life and the fact that she cannot enter 'her land'.

Unlike at the beginning of this same session when she was reluctant to take the floor after Jessica asked her to initiate the ice-breaking discussion, Thamena seems to have found agency through her Palestinian identity which she has disclosed and through the co-construction with the group of an understanding of life in Palestine.

Excerpt 44

203	06:45,2	Brendan	uhm (1s) I understand (..) the intense feelings that () that into account but erm do you think that there is enough (..) of the population like participating in these er criminal acts to group an entire country of I'm not exactly sure the Israeli population into one word as extremist terrorist or criminals 'hh because I mean um what nine eleven I'm not er I'm bringing up really (..) harsh things erm nine eleven uh I still don't think like erm when someone says Arab or Afghani or Iraqi my first thought isn't criminal or: terrorist (.) it was just a select few of people I don't know enough to like think that there are like erm hundreds of thousands of Israelis like running through the streets terrorising Palestinians on a daily basis but i just don't think it's () generalise enough erm (amount) of the population to see such harsh accusations for an entire country to be summed up in one a word like that	6:51 Jessica: Mohammed: what else can we say about these massacres
				7:09 Jessica: Brendan: I understand the intense feelings but do you think that there are enough persons
				7:31 Jessica: involved to classify the whole of Israel as criminals
				7:56 Jessica: Brendan: eg. after 9/11 my first thought when Arab is mentioned I don't immediately think of terrorist
204	08:04,7	silence		8:10 Denise: <i>one of my good friends lives in Israel right now and I would not call him a terrorist or a criminal</i>
205	08:12,6	Thamena	I think the situation for us is different because I'm a Palestinian and they took my land they live there and they prevent me to to enter my land then even the Israelis civilians or nationals who don't er fight or don't participate in the wars they support the soldiers and support the government of Israel	8:24 Jessica: Brendan: I don't know if I see enough of a generalised action across the whole country to accuse
				8:33 Jessica: all Israelis

Mohammed too challenges Brendan through the aural mode, with an extended turn and Fadela engages with both Brendan and Deni through the text chat to challenge what they have said and further express her point of view. The multiple threads and intensity of the exchange indexes the participants' investment in this topic of interaction and the desire to transmit and explain feelings and experiences.

237	00:11,2	Thamena	(4s) 'hh ok >can I ask Jack< er: why er the first word that come to your mind er about Israel was fortunate	0:20 Jessica: Thamena:
#238	00:24,2		(what happen)	0:38 Jessica: Can I ask Jack why the first word to come to mind was fortunate 0:42 Jessica: Doja- the mike!!!
2239	00:43,9	silence		
240	00:46,1	Jack	ok erm I fortunate because: I'm not exactly sure why: erm everybody's he well everybody I mean (.) like the west has decided to support (1s) Israel so much and I mean cos I can see (.) that the relationships between Israel and Palestine an other places is not a good one so Im not exactly sure why (2s) we've been supporting them so I said fortunate because (s) (.) it means kind of lucky for them i guess like (4s) yeah but israel's lucky and I don't necessa I don't think it's fair I think yeah we need to do something to (4s) well er but the west should be more aware and it er willing to hel to make a difference? I gue make a positive difference like settle the (4s) not the er controversy er not controversy erm sol(ve) the dispute? I guess I mean cos I want it to stop yeah	0:57 Jessica: Jack - not exactly sure why
				1:13 Jessica: 'the "West" has decided to support Israel so much
				1:25 Jessica: I can see the relationship with Palestine is not a good one
				1:32 Jessica: so in terms of that relationship
				1:43 Jessica: Israel is lucky - the more powerful

In turn 237 (Excerpt 45) Thamena asks Jack why he associated the word ‘fortunate’ with Israel leading to a discussion of western support for Israel and the extent to which governments represent the views of their people. Thamena’s question leads to an extended response from Jack, who in his response seems to acknowledge what has been said in the discussion until now as he replies (turn 240). Arguably, this is an explicit indexing of the more implicit referencing (and subsequent ontological ‘rupture’) of Brendon’s “relational and socio-cultural phenomenon that emerges and circulates in local discourse contexts” (Bucholtz & Hall, 2005, p.586) and that makes up the socio-political background of living in the United States.

Considerably later on in the session (Excerpt 46) Fadela returns to the issue and orients to Brendan as she asks him a question. She does not release the floor to give Brendan the opportunity to answer, but continues with an extended turn where once again she positions herself as Palestinian and describes the ‘day of the land’ which was being celebrated that day. She explains why this is celebrated and addresses Brendan as she says midway in her turn ‘I want to remind you of an important point’ and indexes the history of Israel and the Balfour declaration⁴⁴. She is providing further ‘proof’ to authenticate her categorization of Israel which Brendan had challenged, and she frames the conflict as a war, which is a result of historical

⁴⁴ On November 2nd 1917, British Foreign Secretary Lord Arthur James Balfour made a promise (now known as the Balfour Declaration) to the Zionist movement that the British government favoured the establishment of a Jewish homeland in Palestine (For text see <http://www.history.com/this-day-in-history/the-balfour-declaration>). Jack Straw told New Statesman in 2002 “A lot of the problems we are having to deal with now, are a consequence of our colonial past...The Balfour declaration and the contradictory assurances which were being given to Palestinians in private at the same time as they were being given to the Israelis-again, an interesting history for us but not an entirely honourable one” ([http://www.newstatesman.com\(200211180010/](http://www.newstatesman.com(200211180010/))

events and Western intervention. She acknowledges the images in the media and common stereotypes as regards Palestinians, but she calls on critical judgement of people to distinguish between ‘the right and the wrong’. Again, it appears that the Palestinian identity gives her both the authority and the ‘desire’ to communicate. As Kramsch writes, “as the subject comes into being in interaction with others, desire – as positive or negative identification with the other – is by essence dialogic and intersubjective”. This interaction appears to ‘rally the body, heart and mind connection” (Kramsch, 2013).

Excerpt 46

258	08:35,5	Fadela	<p>(3s) I just want to ask Brendan a question (1s) and i'm waiting an () answer (1s) do you have tv at home? and that's (only) the question today as Palestinians we celebrate the day of the land 'hh and tradition we do (2s) we do (2s) erm we do plant trees olive trees er which is totally symbolic 'hh for our resistance our (concentration)to er to: make our lands free from israel 'hh and to live peacefully here in our (land) palestine (1s) and this year there is something newI want to share with you there will be er: a plant (1s) for every (person) ever prisoner the israelis killed and for every martyr (1s) who they killed during the (2s) the war between us and israel 'hh and I want to to remind you of an important point 'hh that because of the presence of israel (3s) was in er 1914 i think it was Balfour promised to give erm to give the jews the land (1s) but he he didn't own the land its our land and they give this land to (1s) those people who call them (Zion) states (..) so we have to remin remember all these events (1s) and we have we all have tv at home and we can see the news I know that there is a wrong image in the media (1s) or a stereotypical image about er the Palestinian Iraeli situation (1s) but I think that er every everyone has (1s) er has his own brain and he can think and er and the difference (the brain) the right and the wrong thank you hh</p>	<p>8:36 Ranà: do u think that voices u r hearing now reperesents what is presented on the media? 8:53 Ranà: regarding the palastinian suffering everyday 9:12 Jessica: Fadela: today as Palestinians we celebrate the day of the land 9:17 Jessica: we plant olive trees 9:39 Jessica: this year there will be a plant for every martyr who has been killed in the war between us and Israel 10:12 Jessica: we have to remember all the events, the history 10:20 Jessica: I know there is a wrong image in the media</p>
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In the end, all three of the main participants in this exchange (Brendon, Thamena and Fadela) seem to recognize their own intersubjectivities of individuals who are shaped by the socio-political discourse around them but acknowledge, and appropriate, the possibility of agentivity to change and to change others. As explained in the theoretical framework, subjectivity makes reference to the way the subject positions herself and/or is positioned through discourse and is socially and historically embedded. It is thus dynamic, contradictory and changes over time and space, which we can witness occurring here in this session. And, most interestingly, all of it was prompted by a few words in the textchat box.

7.6 Facilitator identities

7.6.1 Facilitator-orchestrator: encouraging participation

The facilitators' role in this first part of session 3 was fundamental in keeping the communication on this difficult topic from breaking down. As we have seen above, they first of all created a friendly relaxed environment in the session, welcoming participants and after a slow and somewhat difficult setting up of an ice-breaking activity to make participants feel comfortable, with participants talking about wedding traditions in their respective cultures, they set up an activity which took the participants out of their comfort zones.

The long silence after the associations with the word Israel, the second of what was supposed to be a series of Trigger Words in the activity, suggests that the facilitators too were perhaps unsure as to what to do next – whether to continue with the activity or start a dialogue on the basis of the outcomes of this activity. Brendan offered the opportunity for the latter, by commenting on the words which appeared, and the facilitators oriented to his initiation and took up this opportunity to engage in deeper dialogue and understanding.

The long silences and facial expressions and movements of some participants reflected a tangible discomfort. It is impossible to say what would have happened if the facilitators had not been present, or had not insisted 'in the face of silence' as they repeatedly did. It is likely that Brendan and Deni may have politely withdrawn from the topic, which an orientation to sociocultural competence as conceptualised by Savignon and Sysoyev (2002) would have suggested. Yet this would have led to what Ware (2005) has described as 'missed communication', that is missed opportunities for meaningful intercultural learning due to students engaging in avoidance strategies which, as I discussed in chapter 1, seems to characterise much online intercultural exchange. What we can observe through the interaction described above is that the facilitators' calling directly on participants and repeatedly encouraging them to talk about their feelings and experiences served to initiate a dialogue on a sensitive topic. The activity which was set up through text chat, and then the facilitators' interventions gave voice to participants like Fadela and Doja who had until that session been less active in the dialogue sessions than some of the other participants. The indexing of their (Palestinian) identity and the relevance of their experiences and histories to a shared understanding of the issues being discussed positioned them as 'experts'. This allowed them to claim the right to speak and in their responses they held the floor with much longer turns than they had previously taken.

In terms of power relations, Fadela, Thamena, Doja in this exchange have so far oriented to the discourse identities of respondents, hence possibly still in a 'weaker' position in terms of power dynamics in interaction for they did not 'initiate' the discussion or establish the topic of discussion. However, as mentioned above their extended turns and self-selection as next speakers indexed their increased agency and investment in the *active and engaged* participant identity. They also competently used different mediating tools to voice potentially face-threatening or conflictive opinions.

In turn 237 (see Excerpt 43 above) Thamena indexed her agency and initiated a new interaction by asking Jack why he associated the word ‘fortunate’ with Israel, to which he oriented with an extended response. This willingness to initiate contrasts with the beginning of the session (Excerpt 35) when Jessica had cast her into the identity category of initiator and she resisted this identity. It is perhaps after having engaged in the previous interaction where she and others spoke openly to the group that she began feeling safe and confident enough to take on this identity (Agbaria & Cohen, 2000). It is also likely that she was genuinely interested in understanding Jack’s response and ready to engage with the “other”.

After Thamna’s initiation, however, the control returns to the facilitators as Ranà orients to the facilitator-orchestrator role (Excerpt 47). What follows is an exchange between Ranà and Brendan regarding how the US is viewed by others, and his view of the political situation in the US. In Excerpt 47 below we see Brendan index his negative stance towards the US government and once again he denaturalizes the assumption of US citizen equals approval of government actions. Ranà then addresses a similar question which she had addressed to Fadela and the Palestinians in the group about their feelings (turn 246, below). Brendan orients to this reframing from the political towards the personal level and expresses positive orientation to Ranà’s question, and engages in a further explanation of his reasons for this.

Excerpt 47

246	03:54,4	Ranà	er Brendan the question er (raised) through my mind now you said that people are not very er agreed with the your er political er leaders or your political situation I want to ask you as (er citizen) as an American citizen you've got yourself (is) upset with that political situation?	3:54 Jessica: take matters into their own hands without support of UN or even the people
247	04:13,6	silence		4:15 Jessica: Ranà: you said people are not very agreed with the political situation
248	04:17,1	Brendan	urm yeah I am (upset bothered) I mean (1s) erm people often accusing America of being the world police (2s) force act it's really sad the er (3s) what the navy's new slogan is like a worldwide force for good (1s) the american navy? which they've actually televised that? which is quite scary (..) in my opinion because they should be no such thing as a worldwide force (3s) at (1s) such er (2s) times where like everybody disagrees about practically everything? (2s) so () find the middle ground and erm I jus think that er yeah we haven't been represented properly we've been (1s) represented by a few of the social elite and () um people of the conservative class really have the larger voice (1s) and (1s) the power america °and er yeah° (4s) (saw what happen)	4:23 Jessica: Are you personally upset about it? 4:37 Jessica: Brendan: yes, am upset - people see America as the world police force
				5:16 Jessica: we haven't been represented really
249	05:16,4	silence		

250	05:19,4	Ranà	(3s) () let's er summarize let's () that you are upset because of er the image of America er: () is that is that what means your () the image of the united states in is not (..) very good for you?	
251	05:38,5	Jessica		5:53 Ranà: franci u have the mic
252	05:54,4	Jessica	ooh sorry	5:55 Jessica: Ranà: is it the image of the US in the world that upsets you?
253	05:56,0	silence		
254	06:00,1	Brendan	yeah is (2s) yeah I feel like erm (1s) we have a bad image and it's not based on our culture or our people but the actions of a few (2s) and I feel like that (2s) maybe: what what like the same kind of thing why I asked the israeli question (1s) (is) are we letting the actions of a few or: 'hh (1s) the ruling class which generally don't act in the interest of the entire population 'hh erm (2s) build our opinoin er (1s) of a whole country or culture.	6:00 Jessica: sorry 6:27 Jessica: We have badi image which is based not on our ulture or people but the actions of a few
255	06:34,5	silence		6:43 Jessica: which relates back to the Israel question I asked before

In his response to Ranà's summary, Brendan returns to the point he had raised before in the dialogue as regards the actions of a few not being representative of a whole population. In this turn, as in the previous turn he indexes his American identity through the use of the first person plural pronoun 'we' to index the 'people of America' who 'haven't been represented properly'. However at the end of this turn, his use of the pronoun 'we' indexes the whole group, or rather those who had displayed a negative orientation to Israel:

like the same kind of thing why I asked the israeli question (1s) (is) are we letting the actions of a few or: 'hh (1s) the ruling class which generally don't act in the interest of the entire population 'hh erm (2s) build our opinion er (1s) of a whole country or culture."

7.6.2 Facilitator neutrality

There are a few instances in this part of the session when the facilitators step in to clarify what participants are saying, at times even challenging them, and other times they intervene to support understanding.

In Excerpt 48 below, turn 256, Jessica challenges Brendan's response to Ranà in the interaction described above when Brendan implicitly suggested that the Palestinian students were allowing the actions of "a few" to justify their categorization of Israel as terrorist or enemy. In her extended turn she indexes the previous discussion and in particular the testimonies brought to the discussion by Thamena, Doja and Fadela and seeks to denaturalize the analogy that Brendan makes by pointing out that the actions of the 'select few' have directly impacted

all of the group members. However her attempt to highlight the assumptions in Brendan’s turn and summarise the prior discussion on the impact of the Israeli occupation on Fadela, Thamena and Doja’s lives goes beyond the ‘neutral’ facilitation that Soliya endorses and instead comes across as a cross-examination. Jessica asks Brendan a series of closed Yes/No questions (‘Can you really say..?’ ‘Do you think ..?’ ‘Does the image ..?’), which are precisely the type of questions that should be avoided in dialogue, according to the Online Curriculum, for they do not help build understanding.

In this turn Jessica failed to take a distance from her personal view which emerges through the evaluative adjectives and adverbs she uses (highlighted in bold in the extract below) and the emphasis in her voice which index a clear alignment towards the Palestinian “side”. Rather than asking for clarification, such as ‘What do you mean when you say ‘the ruling class’ or ‘the interests of the entire population’ or presenting potentially conflicting arguments to Brendan (in the form of ‘devil’s advocate’ as is suggested to facilitators) Jessica’s positioning suggests she wants him to back down from his position. Moreover, she does not give him the opportunity to answer as she keeps the floor, further moving from her institutional and situated role of facilitator of group process. She closes her turn asking a question about the representation of ‘the suffering of Palestinians’ in the media in the US.

Excerpt 48

256	06:47,4	Jessica	(3s) erm (5s) yeah sorry Mohammed you can ask a question (.) but er I just wnted to clarify what Brendan was saying so if he had said before: the queston about Israel 'hh (1s) he was asking the others whether it's not just the actions of a few which create this (1s) strong hatred towards Israel erm (3s) talking about the expERiences of what other people have said so Thame:na and Doja and (1s) Fadela they have ALL mentioned personal expe:riences family members who have been 'hh dirEctly affected by (1s)erm Israel the impact on their lives on a daily basis 'hh erm (2s) do you think you GET this I mean you know erm the POWerful statements they've been making and the very emotional effects they HAVE on them 'hh it's clearly because they 'hh (1s) experience this on a personal level every day and it's er completely affected their lives (3s)and erm more so than perhaps (1s) people in the west could say erm (2s) the actions of terrorists (1s) which we'll discuss later on (3s) affect your personal lives 'hh so I mean erm I'm just wondering about the comparison you're making Brendan (3s) is it really can you really say that it's the actions 3s is it on a different level and i'm wondering about the media 'hh erm do you think that do you think the voices that you're hearing NOW does this ever come across in the media in America erm I I can talk about Europe but (2s) does the image of the suffering of the Palestinian people get the voice in the press (4s) oops.	6:50 Mohammed: can i ask a question to Jack ?
				8:10 Brendan: agreed
				8:28 Jessica:

257	08:31,5	silence		
258	08:35,5	Fadela	(3s) I just want to ask Brendan a question (1s) and i'm waiting an () answer (1s) do you have tv at home? and that's (only) the question today as Palestinians we celebrate the day of the land 'hh and tradition we do (2s) we do (2s) erm we do plant trees olive trees er which is totally symbolic 'hh for our resistance our (concentration) to er to: make our lands free from israel 'hh and to live peacefully here in our (land) palestine (1s) and this year there is something new I want to share with you there will be er: a plant (1s) for every (person) ever prisoner the israelis killed and for every martyr (1s) who they killed during the (2s) the war between us and israel 'hh and I want to to remind you of an important point 'hh that because of the presence of israel (3s) was in er 1914 i think it was Balfour promised to give erm to give the jews the land (1s) but he he didn't own the land its our land and they give this land to (1s) those people who call them (Zion) states (..) so we have to remin remember all these events (1s) and we have we all have tv at home and we can see the news I know that there is a wrong image in the media (1s) or a stereotypical image about er the Palestinian Israeli situation (1s) but I think that er every everyone has (1s) er has his own brain and he can think and er and the difference (the brain) the right and the wrong thank you hh	8:36 Ranà: do u think that voices u r hearing now reperesents what is presented on the media? 8:53 Ranà: regarding the palastinian suffering everyday 9:12 Jessica: Fadela: today as Palestinians we celebrate the day of the land 9:17 Jessica: we plant olive trees 9:39 Jessica: this year there will be a plant for every martyr who has been killed in the war between us and Israel 10:12 Jessica: we have to remember all the events, the history 10:20 Jessica: I know there is a wrong image in the media

The facilitators also switch discussion to different levels, framing issues in different ways, so it is possible to move from a very personal level, as in the interaction analysed above, to a more political or academic level. One of the ways this is done is through reading texts, which is what the facilitators had indeed planned for this session.

Jessica indexes the situated identity of the facilitator with an agenda to follow, alluding to the fact that the previous word associations activity did not finish, as they had only discussed two words, but she links the exchange they have had to the upcoming activity which is a broader discussion on the 'nature of the relationship' between "western societies" and "predominantly Muslim societies" which is the main issue on which the whole Soliya Connect Program is intended to address. Jessica seeks to thus shift the tone of the discussion and also lead to a more structured discussion which the facilitators once more lead. There are many false starts and hesitations in Jessica's turn as she sets up the activity, but she finally starts by orienting to the multimodal affordances of the platform and asks the participants to respond to her question through the text mode. If we take into consideration Bucholtz and Hall's (2005) relational pairing of structural and institutional aspects of identity that are enacted through the situated identities, we can see that, in her role as 'expert', Fadela has also briefly changed the dynamics of power. Jessica's returning of the focus on the SCP agenda can be seen as a move to 'reinstate' the "structures of institutionalised power and ideology, whether local or translocal" (Bucholtz & Hall, 2005, p.603).

259	00:00,0	Jessica	(3s) erm to to go back to er ok he he we only got as far as two words in our word associations activity which was supposed to (.) lead on 'hh but I think maybe now erm I think it's he time he to go on to a broader discussion to relate this issue because some writers have 'hhh (2s) erm (4 s) mm say that the Palestine israel issue is one of the: erm (3s) relationships between the west:ern world and arab and muslim world erm (2s) first of all can I ask you can you erm (2s) can you ASK can I ask if you think there IS a conflict between the western world and the arab and muslim world (2s) can you just type yes or no if you think there is some kind of 'hh conflict in the relationship between (2s) <the two sides> [air quotes gesture]'hh	
260	00:58,7	silence		1:05 Ranà: acn u tell if there is aa conflice between muslim and west?
				1:09 Kate: yes and no
				1:10 Jack: Yes
				1:15 Denise: yes
				1:20 Jessica: Is there a conflict between the "west" and the "Arab and Muslim world"?
				1:21 Brendan: yes, unfortunatel
261	01:35,8	Jessica	(4s) and I was just wondering about erm how related you think the arab the israel palestinian issue is to this greater conflict 'hh erm for example Kofi Annan said that resolving this major issue would help relations I don't know if you think that's true Fadela you said that's not a direct 'hh (2s) conflict	1:24 Fadela: not direct one
262	01:58,5	silence		2:11 Mohammed: not for surenes

7.7 Group alignment: a shared language

As discussed in the theoretical and methodological frameworks, an emerging group or community identity is indexed in many ways. In the previous section we have seen the creative agency of the group (one of the four Community Indicators in Hauck, Warnecke & Galley’s (2016) framework discussed in the theoretical framework) as they constructively engaged in dialogue seeking to understand the narratives and diverse opinions of others as well as the underlying emotions and experiences which shape these. This also reflects participants’ alignment to their situated identity as participants and members of an SCP group with the shared institutional goal of engaging with diverse narratives.

The group members are also beginning to develop a shared language and awareness of the problematicity that certain terms can present. In the previous session there was a discussion of labels and then the marking of the use of contentious terms by pausing and, in the closing round, through laughter. What also emerges to index this sensitivity to language is the way facilitators and participants use scare quotes in the text chat (inverted commas to index contentious terms) and air quotes (that is the gesture of making quotation marks) through the visual mode. This marking of contentious terms with scare quotes also appears in the Soliya Online Curriculum, hence the facilitators' use of these both in text and visual mode reflects their orientation to the situated identity of SCP facilitator. Participants' uptake of this is one indication of the development of a shared language. This marks the identity of a group that is engaging in dialogue about contentious issues and is aware of the problematicity of the terminology that is used to frame the debate.

In the extract above, Jessica initiated a discussion about the institutional topic, the relationship between Western and predominantly Muslim societies which, as mentioned in chapter 4 uses these broad, and contentious identity categories. As Jessica speaks (turn 259) there are many pauses and hesitations, and at the end of her turn she pauses for 3 seconds before saying "the two sides" and she also makes the air quotes gesture to mark the problematicity of the term she has used. The pause before saying "the two sides" suggests she might have been searching for a better expression and the gesture can be seen to highlight awareness that framing the debate as a matter of two 'sides' is simplifying a highly complex and multi-faceted issue. When Jessica transcribes her question in the silent turn that follows, scare quotes are used, again marking problematic turns but through another mode:: 1:20 Jessica: Is there a conflict between the "west" and the "Arab and Muslim world"?

Excerpt 50

263	02:36,4	Jack	<p>eer well I said yes for mi:ne but I mean I know that (1s) the: erm the west is er the conflict between the west and the arab muslim world [uses air quotes hand gesture] isn't the BIG conflict at stake there's bigger conflicts (2s) between (1s) internal pla internal affairs I guess? so I mean (1s) yeah I know that erm there is some (1s) unsettled issues between 'hh the west [uses air quotes hand gesture] and the east but (2s) it's not the biggest conflict that's there</p>	<p>2:41 Fadela: as i said the main reason of "israel" presense is the west((England))</p>
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Interestingly, as can be seen in Figure 26, when Jack speaks about the issue (Excerpt 50) he curls the index and middle fingers of both hands to indicate air quotes⁴⁵. If we look at the transcript, we see that he makes this gesture twice, when he talks about the west and the Arab and Muslim world and then west and east. This gesture echoes Jessica's use of scare quotes in the text chat mentioned above, which is still visible in the text chat window.

⁴⁵ The quality of video and speed of transmission mean that gestures are not always very visible to participants (Guichon & Cohen, 2016)

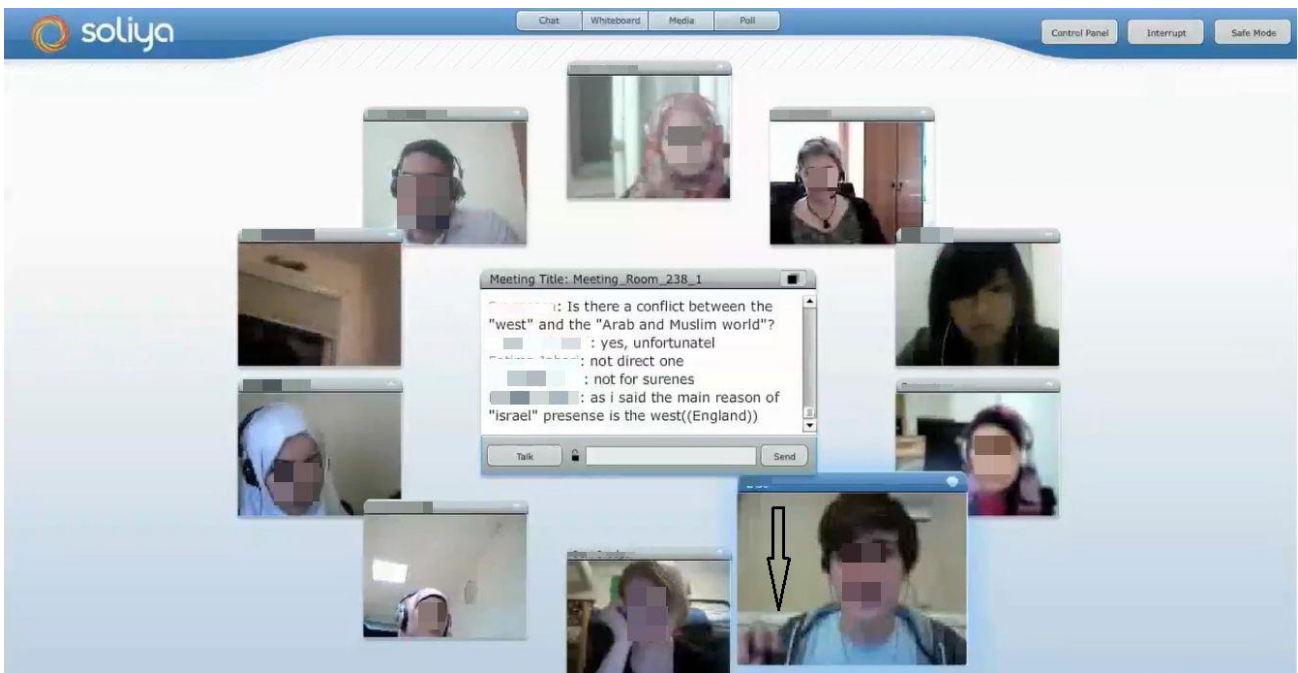


Figure 26: Screenshot of air quotes

As the session progresses we also see participants building on one another's contributions and incorporating their shared language and perspectives in their contributions. An example comes in Excerpt 51 below, when the discussion has moved to the assigned readings and the participants are engaged in a discussion of 'culture' and what is perceived as a dominant culture. Fadela (turn 279) explicitly indexes US culture but incorporates what was said by Brendan previously about whole populations not being represented by a minority, and specifies that she is not evaluating her peers or judging them while still affirming that she believes US is a dominant culture.

Excerpt 51

279	07:32,4	Fadela	I think that the dominant culture now is the US culture 'hh I don't say that er they the americans or the us people are are not good or or () no as they mentioned as Jack or Brendan said 'hh er the we we only have the concentration on (.) few people who represent the whole country but as people I think that there er because they are from different nations and different origins 'hh they have err. they could create their own culture and er I think that it is (2s) er becoming dominant these days	7:34 Jessica: Ranà: do you think there is a dominant culture? 7:54 Jessica: Fadela: I think the dominant culture now is the US culture 7:55 Jessica: I'm not saying US people are bad, 8:03 Jessica: as Jack and Brendan said
280	08:08,8	silence		
281	08:15,7	Ranà	well Fadela I I want to know what makes you feel that this culture is a dominant (.) culture do you feelthat you are er affected by er the united sttes culture or er that they want to er you to be (formally discuss) wha what (2s) made you	8:23 Brendan: English is the 4th most widely spoken language I believe 8:28 Jessica: as individuals, but the culture is becoming dominant in the world

			reach this conclusions that US culture is a dominant one	8:33 Brendan: a few representing many
282	08:38,1	silence		8:40 Brendan: as far as humans go

In this short extract we can see that a group identity of collaborative, co-constructors of understandings of labels such as ‘culture’ is emerging. Fadela explicitly makes reference to Jack and Brendan’s previous insistence (turn 254) that a whole group of people (or population or nation) cannot be judged by ‘the few’ in her explanation of why she sees the US as a dominant culture and integrates into her own discourse. The exchange also seems to indicate that, through the emerging ‘group language’ used for discussing these issues, there is a growing recognition among the participants that “identities encompass [more than] macrolevel demographic categories; [there are also] local, ethnographically specific cultural positions; and temporary and interactionally specific stances and participant roles” (Bucholtz & Hall, 2005, p.592) that are not often made visible in news or social media accounts of ‘the other’.

This act of building on each other’s contributions and co-constructing understanding emerges again in the closing round (Excerpt 52) as Ranà asks the participants to reflect on what they liked or learnt from the discussion. Brendan, then Deni and Jack make reference to the discussion about the Palestine Israel conflict, the diversity of views and the strong emotions. In turn 387 Fadela acknowledges individual differences and once again incorporates what was said previously by Brendan ‘ we cannot judge people by (..) the er (..) the er few people who represent them (1s) so (1s) we have to look (1s) er deeper: we have to have a deeper vision into societies’.

In this same turn, Fadela acknowledges the seriousness of the discussions but shifts her positioning and orients to the group in a different way, announcing she has news and then indexing the identity she shares with the group – that of being a student as she reminds them that she will soon be graduating and shares the photo of her graduation attire with the group. This shift from a focus on distinction to adequation and shared identities, from seriousness to celebration lightens the tone of the interaction and moves the focus to cohesion, a strong indicator of community (Hauck, Warnecke & Galley, 2016). This is reinforced through the phatic communication expressed through text chat mode as participants congratulate Fadela. It is of particular interest that the orientation to group cohesion was indexed and brought into play by a participant and not a facilitator, and it very much mirrors the exchange during the closing round of Session 1 (turn 308) discussed in chapter 6, when Alef reflected on the diversity within the group of students from the Arab world and was oriented to the session discussion, but then shifts as he closes his turn and asks whether others had watched the soccer match between Inter Milan and Bayern. The effect of these shifts in the tone of the discussion ease the tension which may have emerged during the session and allow the participants to realign. The initiation of the closing round, an institutional activity, sets the ground for this shift which is why it is a fundamental part of dialogue practices in the fields of intergroup relations, conflict transformation and other related fields (Andreotti, 2005; Saunders, 1999).

379	02:04,9	Mohammed	yes () we went through critical matters like er the other points of views of the other people (through the wall) er about the arab people and the er (violence) in like israeli and people who help them and I think it's a good matter	
380	02:28,2	silence		
381	02:43,5	Ranà	oh who's next er I want ta volunteer to be next to Mohammed er which () this volunteer will be Brendan? he he	
382	02:53,0	silence		
383	03:00,4	Brendan	I learnt that the: feelings or associations between Arabs and Israelis is stronger than ever or just as strong as when the conflict apparently started	
384	03:15,7	silence		
385	03:21,1	Ranà	thanks Brendan Fadela? would you please tell us if er you have learnt () new things and what er how you felt today while er our discussion?	3:25 Jessica: Brendan. learnt that feelings between Arabs and ilsraelis is strong
386	03:32,1	silence		3:34 Jessica: maybe as strong as when conflict started
387	03:35,3	Fadela	I think that the discussion today was he serious he 'hh somehow and I I knew that before but I'm sure now that we have individual differences (.) between people of the sa:me country so we cannot judge people by (..) the er (.) the er few people who represent them (1s) so (1s) we have to look (1s) er deeper: we have to have a deeper vision into societies 'hh to: know to differentiate between the right and the wrong 'hh (..) and to have (a side) with the right 'hh (°for sure°) and I want to tell you something 'hh and er er it was er really interesting today 'hh and I wante to share something () I have told you before 'hh I will be graduating this: yea >this semester< 'hh (..)and er I got something to ()he he graduation: dress 'hh so I want to show to you the dress he he [shows photo of her with mortar board on head] (5s) erm thank you (6s)	3:44 Jessica: Fadela: I think discussion today was serious somehow
				4:13 Jessica: Fadela: I knew before, and confirmed that peole inside societies have different opinions
				4:31 Jessica: Fadela- will be graduating today
				4:38 Jessica: this is her graduation dress
				4:38 Brendan: congratulations
				4:38 Thamena: congrats
388	04:39,5	Fadela		4:43 Jessica: congratulations!! 4:46 Denise: congrats!
389	04:49,2	Ranà	(11s) well congratulations Fadela for your graduation we are (.) happy that you shared this with us it's a great picture and thank you for sharing 'hh and as you see Jessica is asking you to er publish your er photo on our blog via Soliya () or the Facebook group if you find it? then er let's hear now from DOja Doja can you go ahead please?	4:53 Fadela: thxxxxxxxxxxxx
				4:56 Mohammed: cogratulations Fadela
				4:57 Jessica: Can you post the picture to us in your blog or facebook!
390	05:25,3	silence		

Doja and Thamena also highlight the differences between view points of the 'different cultures' and their willingness to engage with difference, as mentioned above, an indicator of

'community'. Like Fadela, Thamena (turn 403) aligned with the group as she first oriented to the identity of student life which they have in common, and then authenticated her membership of the group as she says she did not want to miss the meeting despite being busy with exams. She makes reference to the group using the term 'you guys' which has become part of the group's shared language, often used by the facilitators and other participants. Like Fadela, she expresses desire to share something with the group, and she posts a verse from the Quran which she says came to mind as they were discussing differences, requesting authority to do so from the facilitators before pasting the text into the text chat.

Self-disclosure, that is the expression of feelings and opinions, and the sharing of experiences and beliefs is also an indicator of group identity and cohesion. The word 'to share' itself is indeed repeated by the facilitators and participants many times, and becomes part of the group's 'shared vocabulary'.

Excerpt 53

391	05:29,9	Doja	(4s) hi er I learnt er how you can make er a successful negotiation: er among er the different cultures er from er among different er people from different coun cultures and i err I ho:pe to read er more about er different culture and civilization and thank you so much and have a nice day	5:32 Fadela: ok i will ("") 5:48 Jessica: Can you post the picture to us in your blog or facebook!
392	05:59,6	silence		6:02 Jessica: Doja- learnt how can make successful negotiation among different people
393	06:03,9	Ranà	thank you Doja what about you Deni?	
394	06:09,2	silence		
395	06:11,6	Deni	urm I learnt more about the Israeli and PAlestinian conflict and how it has directly impacted people's lives (..) in this group because I really didn't know a lot about it before so that was really eye-opening	6:13 Jessica: from different cultures and hope to read more about different cultures and civilizations
396	06:23,1	silence		
397	06:24,7	Jessica		
398	06:27,1	silence		
399	06:31,7	Ranà	great Jack (..) I want (to see) you too () I don't know why he he	6:34 Jessica: thanks to you too Dojaaa :-) 6:39 Jessica: Denise - learnt more about how Israeli conflict has impacted people's lives in the group
400	06:40,7	silence		
401	06:43,9	Jack	urm yeah I like learning er I liked learning more insight about the: Palestinian (..) isra well even just like israeli (..) and then er relation with (..) everybody else I didn't realise how (1s) 'hh strong it was (..) even with (..)people like even with other people? I guess around the area? Yeah so (..) that was exciting (..) well er not exciting er: interesting	

402	07:07,9	silence		
403	07:12,0	Thamena	(3) even I have (so many) exams and I er today I was 'hh I (decided) not to come to the course but I 'hh I don't want to miss any (.) session with you guys 'hh and erm err for this session (.) it was not surprising that (.) er all the Arab students in the group 'hh erm like have the same idea about Israel 'hh and erm I think that evern erm erm we have different erm (..) er (of) different ideas and different 'hh cultures between ARab and er west 'hh but we can bridge the gab by to be open mind 'hh and not generalise err or have stereotypes (..) 'hh finally I want to (..) just to write erm er a verse er some (.)Quran that occurred in my mind while we talked about different cultures (1s) is it ok? hh	7:13 Jessica: that was really eye-opening 7:38 Jessica: Jack - liked learning more about Palestinians view and view of Israeli s also from people around the area too, 8:07 Jessica: Thamena - I had exams and didn't want to miss session
404	8:14,3 -	silence		8:15 Jessica: we have different ideas and cultures between Arab and 'West' but we can bridge the gap and not have stereotypes 8:16 Jessica: now wants to tell us a verse from Quran
405	08:18,3	Ranà	yes you go ahead Thamena please	
406	08:21,1	silence		
407	08:24,2	Thamena	ok I just wrote it (.) this verse	
408	08:27,6	Ranà		8:46 Thamena: "O Mankind, We created you from a single (pair) of a male and a female and made you into nations and tribes, that you may know each other. Verily the most honored of you in the sight of God is he who is the most righteous of you" (Quran 49:13).
409	08:51,9	Ranà	well thank you Thamena for er for sharing this one it's a great quote I know it ve very well from Quran (Kari) ? well guys I want to remind you about er er your video project it will be due within two weeks? 'hh (3s) I think Jessica will tell you more about the () you need to watch	8:58 Mohammed: great Thamena!

7.8 Power dynamics and interaction patterns

Though this group cannot be considered a group in conflict, in this session they are addressing a divisive, geopolitical issue (Palestine-Israel issue and relations between the 'West' and the 'predominantly Muslim world') in which there are 'dominant' groups that wield power, and subordinate groups.

To a certain extent these power dynamics are reflected in the group if we consider that the language of communication is English, in which the US students have greater proficiency and feel comfortable, and they also are at an advantage in terms of connectivity (Bali, 2014). In terms of ‘geopolitical power’, the US is considered perhaps the most dominant global power, whose government has repeatedly intervened in Middle Eastern affairs. Within this dialogue group, however, Jack, Brendan and Deni are a minority, in terms of number, as they make up one third of the participants.

The dynamics of power can manifest themselves through patterns of interaction, both in terms of speaking time, but also timing of participation. As I observed at the beginning of the session, the facilitators, and in particular Jessica, dominated the interactions. Jessica’s dominant pattern perhaps reflects the power dynamics mentioned above, and which has also been discussed in relation to co-facilitators in SCP by Bali (2014). Her greater proficiency in the English language (having grown up in the UK) and her better Internet connection due to her geographic location in the ‘West’ (Italy is much more stable than Egypt, particularly at the time in which the sessions were taking place) allowed her to follow the entire discussion. Nonetheless they both oriented to the discourse identities of initiator, follower-up and orchestrator of interactions.

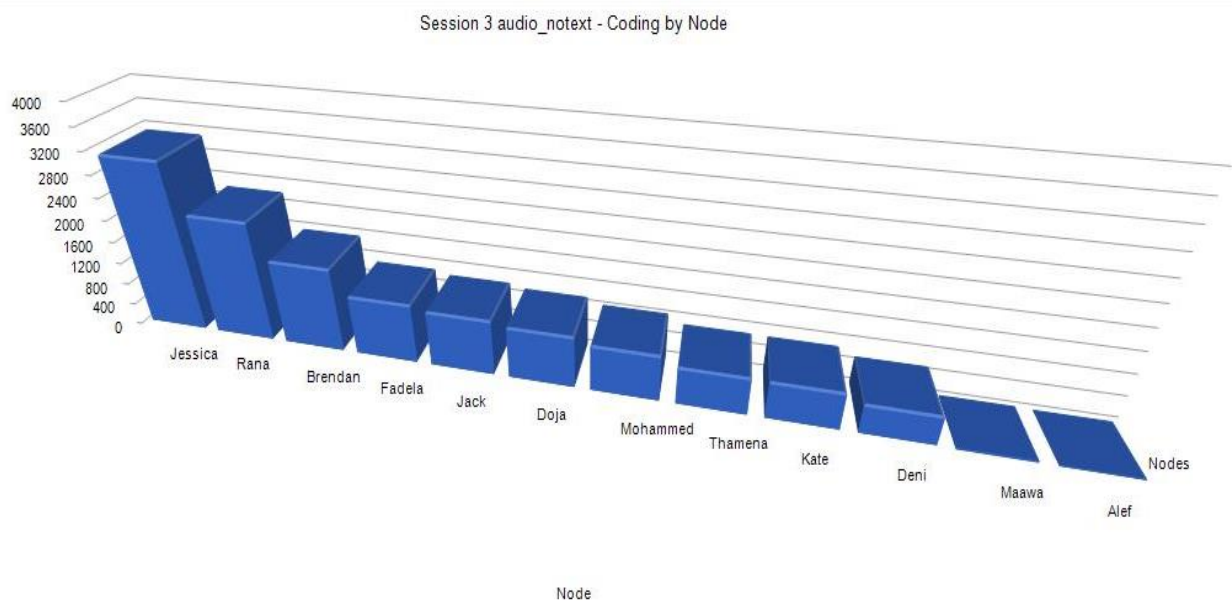


Figure 27: Floor time in session 3 (no. of words)

As regards the other participants, there was a noticeable pattern with Jack and Brendan being first to respond and/or initiate in the first half of the session – and Brendan also being the most dominant in terms of speaking time in this session. As Agbaria and Cohen (2000) write

Very often, participants from the dominant side tend to speak first and to take up more space. They tend to be confident and therefore more talkative. Those from the subordinate group, being less confident, often need encouragement to speak and to take their space. They are less likely to speak first. (p.5)

However, there was a significant change in dynamics after the Trigger Words activity. The very set up of the activity and the fact that it was in the textchat afforded the participants in the 'less dominant' geopolitical regions and opportunity to get their opinions voiced, as discussed above. And after encouragement they too began to participate actively in the interactions and orient to the initiator identity-

There are also patterns as regards the emotions of participants. Agbaria and Cohen (2000) write "The emotions of participants from the less powerful side are often close to the surface – meaning that they might be reluctant to speak, but when they do, they are quite expressive emotionally [...] Participants from the more powerful side, on the other hand, tend to be more analytic and emotionally reserved" (p.6) This pattern was observable in the interactions which followed the Trigger Words activity when Brendan sought to understand the reasons for the "harsh words" that had been posted. However there was, to a certain extent, a reversal in dynamics. Those in the less powerful group, were empowered by their transportable identities being brought into the discussion and the status of 'expert' that it granted them. There is also, Agbaria and Cohen write, 'a certain kind of moral authority that comes with being in the less powerful group. If your people have been hurt or oppressed, you might have a certain kind of "rightness" on your side. And that kind of power can be abused as well – by trying to shame others or hold individuals accountable for all of the wrongs that their people or their governments have committed.'" (p.7).

The shifting interaction patterns in the session reflected in a sense these power dynamics and a shifting in power, but what I pointed out at the beginning of this chapter is how in this session, apart from the facilitators there was more even participation, with the exception of Maawa who was present at the session but not able to participate actively due to health problems⁴⁶. The power dynamics shifted in the group as the topics changed and participants and facilitators' discourse, situated and transportable identities were also fluid.

In my analysis of this session I have found considerable fluidity in the discourse and situated identities of the participants and facilitators. The facilitators set up activities but they also followed the group's agency and direction and were flexible as regards their session plan. The Trigger Words activity led to intense dialogue and shared construction of meaning. The facilitators' role as orchestrators was key to ensuring that this activity led to sustained interaction rather than topic avoidance. They 'persevered in the face of silence' and provided encouragement and support to enable the 'weaker' participants to claim a voice. The 'weaker' participants who needed the facilitators' orchestration to intervene shifted.

It was not only the facilitator's role, but the 'expertise' that aspects of their transportable identities granted the participants which triggered a change in the interaction dynamics as participants indexed their transportable identities to authenticate their responses. Having oriented to the identity of active participant, contributing to shared knowledge construction

⁴⁶ She had sent a mail to the facilitators explaining that due to health issues she had difficulty speaking and could not communicate through audio.

through extended responses seems to have led Fadela and Thamena to subsequently self-select as respondents and even initiate interactions, thus redressing the power dynamics of the first half of the session when it was the US students, first of all Jack, then Brendan and Deni who were the initiators of interaction. Indeed the facilitators subsequently elicited responses from Jack, Deni and Brendan in the second half of the session because the discussion was somewhat 'one-sided'

8 CHAPTER 8, Session 7

8.1 Overview of chapter

The last session I look at in my analysis is session 7, the final session of the iteration in question. In my analysis, however, I also refer back to episodes from previous sessions which become relevant in light of the interactions in this session.

The first episode which I choose to analyse come from the beginning of session, when there is what appears to be participants' non-alignment to the transportable identity of non-native speaker which the facilitator Jessica casts them into.

I then explore the situated identity of orchestrator which, as we saw in session 1 (chapter 6), was initially oriented to by the facilitator-experts, but as the participant-novices became familiar with the online situated context there was evidence of joint orchestration. There were several instances both in the second half of session 1 and also session 3 of participants orienting to the orchestrator identity as they self-selected, addressed others, followed up responses with further questions and at times even recognised when there was an imbalance in participation and sought to address this by eliciting others' participation. In this session however the institutional facilitators explicitly cast the participants into the facilitator-orchestrator identity, encouraging them to take responsibility for the participation of other participants. Nonetheless the participation pattern we see indicates that this does not happen. What is particularly evident in this session is that there is not a transition from participant-respondent identity to participant-facilitator identity but more an ongoing process of positioning and re-positioning of onself within the community, which has also been identified in the Revised Community Indicators Framework (Galley, Hauck & Warnecke, 2016).

The last extract I explore in this session is the groups' final reflections on the experience and their shared history, how they index the group alignment through emotion, affect, humour and playfulness and the desire and actions they take to continue their engagement beyond the confines of this timespace which is drawing to an end.

8.2 Session outline

The aims of the session were:

- A thought-provoking conversation about the final issues that students feel are key in the divide between "Western Societies" and "Predominantly Muslim Societies".
- Participants develop ideas about ways that they might affect change, and feel increasingly motivated and empowered to try to work for this change.
- An increasingly honest, open group dynamic, in which participants feel able to raise differences and work to build understanding.
- Students are driving the conversation themselves, asking one another questions and listening carefully to responses.
- To end the group on a positive note, with participants feeling that they and others learned through the dialogue process.

Planned activities
<ul style="list-style-type: none"> • Check in (5 mins) • Discussion about attitudes to English language (10 minutes) • Israel/Palestine issue OR Arab revolutions (participants select with poll) (30 minutes) • Debrief (10 minutes). • Youth empowerment activity (30 mins) • Reflection on activity and closure (30 mins)

8.3 Non-alignment to non-native speaker identities

8.3.1 ‘hey guys is it a minute of silence?’:

At the beginning of the final session (after participants have entered and the facilitators have dealt with technical issues) Jessica seeks to start a discussion on the use of English in this programme (Excerpt 54, turn 81). For several of the participants (Fadela, Thamena, Doja, Maawa, Mohammed) their participation in the project was related to their university courses in English language, and in their blog posts (chapter 5) and/or the first session (chapter 6) they indexed their identity as learners of English.

Excerpt 54

81	0:00,0	Jessica	<i>ok then erm I did have a question for erm everybody 'hh (1s) () working in ENglish and whose language isn't English (1s) did you have any trouble ? with language? how do you FEel (1s) how do you feel (1s) about using English (1s) as a language to communicate in the Soliya sessions and for making the video 'hh erm do you like it ? er do you have problems with it (..) are there any issues</i>	
82	0:30,9	silence		
83	0:37,1	Mohammed	((background noise people talking))	
84	1:04,9	Mohammed	hmm hm sorry for that but I want to say er that er concerning the English language er we er I think it was quite difficult er but er you know (1s) thanks to you (1s) it was er quite easy you: work hard to: facilitate our job here (1s) so thank you 'hh er about the video project as we said er the last session er the material wasn't quite enough (1s) so we did our best	00:46 Jessica: Fran: how do you feel about using English as a language in this program 00:50 Jessica: and for video project 00:52 Jessica: are you happy with it?
85	1:44,1	silence		1:45 Jessica: Mohammed: found it difficult at times, but facts made it easier :-)
86	1:51,5	Mohammed	((lots of background noise))	1:53 Ranà: most welcome Mohammed

				2:06 Jessica: not enough materials for video project
87	2:17,3	silence		2:23 Jessica: go Jack 2:25 Mohammed: sorry for that
88	2:50,4	Jessica	Nobody else? about the fact that do you see English the spread of English erm as a tool for spreading Western values 'hh for spreading Western ideas and concepts? or do you see it as a neutral language (...) I'm just wondering (2s)	

In asking the question, Jessica explicitly orients to those ‘whose language isn’t English’, who indeed make up the majority of participants in this setting which could thus be considered an ‘English as a lingua franca’ (ELF) context (Jenkins, 2007). This is one of the few instances when language proficiency is topicalised in the dialogue as Jessica explicitly asks if participants had any trouble with the language, and how they felt about using English for communicating and for the video project. Jessica’s framing of the question explicitly excludes Jack and Deni, the two American participants present and it casts the other participants into the category of ‘non-native speakers’ of English. In terms of Bucholtz and Hall’s (2005) principle of indexicality discussed in chapter 2, she is indexically linking English to the ‘native speaker’ and authenticating the common sense assumption that English ‘belongs’ to native speakers. However she could have framed the discussion differently, for example in terms of the number of languages people speak, or in terms of the challenges of communicating in online transcultural contexts such as this one. In this way the discussion would have included all participants and the linguistic resources of the group would have been highlighted. Furthermore it would have highlighted that in ELF contexts like this, the ‘native speakers’ are required to adapt their speech and communication strategies to be an effective communication within the group.

There is a long pause after the question, Mohammed has the floor for 25s (probably due to a technical glitch) before responding. He orients to the category of ‘non-expert’ English user saying he thought it was difficult. Indeed Mohammed was the participant who most frequently oriented to the text chat to request repetition or clarification from facilitators. He also makes relevant the situated identity of the facilitators and their role in supporting understanding and communication.

None of the other participants take the floor after Mohammed, there is over one minute’s silence suggesting a resistance to being cast into the category of non-expert speaker or to Jessica’s allusions regarding their language proficiency. In his study of SLA in an international workplace setting where English is a lingua franca, Firth (2009) found that interactants “disavow any intimations of ‘learner’ status”, and artfully deflect attention from and circumvent potential or actual language encoding difficulties. Unlike language classrooms where L2 proficiency is a public matter that is topicalised and discussed, L2 proficiency is essentially a private matter that is not alluded to or topicalised in lingua franca workplace settings (Firth, 2009, p.136). The shared space of Soliya has similar characteristics as there are few instances

when language proficiency is made relevant. On the many occasions when there are dysfluencies, these are dealt with by participants and facilitators implicitly, with a focus on the meaning of the message rather than correctness of form.

In this extract, however, Jessica does not deflect attention away from the topic of language but rather makes more explicit what she was alluding to. Jessica frames the discussion on participants' feelings as regards the use of English within a framework of 'linguistic imperialism', indexing the work of Phillipson (1992) and the conceptualisation of the spread of English as a deliberate effort by the Anglosphere to sustain political and economic dominance while concealing 'the fact that the use of English serves the interests of some much better than others' (Phillipson, 2000, p.89). This is in line with the arguments that Fadela and Thamena had made as regards the US being a "dominant culture" in their discussions at the end of Session 3. Now, in the final session, Jessica asks if they consider English as a neutral language but different from their previous self-initiated discussion of dominant cultures, they do not orient to the question.

Finally, after a long pause of 30 seconds, Fadela orients to Jessica's question (turn 90, see Excerpt 55). She first of all categorizes herself as an English user, who feels comfortable speaking English. The audio quality makes it difficult to understand everything she is saying, but later in her turn she implicitly indexes her English learner identity as she makes relevant the notion of proficiency when she says she feels she is improving her language. There is a duality here in her identity, she identifies as an English user, but to align with the facilitator's question and the identity it has cast her into, she also orients to the language learner identity.

Excerpt 55

Turn	Time	Speaker	Audio	Text chat
90	4:41,5	Fadela	((very tinny sound)) <I see it as a very () I don't know () talking about myself using the English language here 'hh is er I feel very very 'hh comfortable to speak English 'hh in front of you () because I have () he he but it's a () to use English and er after I finish every session I go home and I () he he the next day 'hh and er i'm really happy for that because I er I feel that I'm improving (..) my language and also 'hh I (can speak confidently)and (we) will see that er my comments about you in the () in the sessions that I wrote (4s)	5:00 Jessica: Fadela: this is last session, go ahead guys 5:18 Jessica: Fadela: feels comfortable speaking English 5:35 Jessica: after session will go home and continue speaking English - right?
91	5:38,8	silence	[message appears on screen at one point saying server is disconnected S7P2_lostconnection – Tech issues are probably due to Jessica and Ranà trying to set up poll as in plan and as stated at the beginning of the session]	5:48 Jessica: is happy about using English
92	8:41,4	Mohammed	Hey guys is it a minute of silence?	
93	8:47,3	silence		
94	8:54,0	Mohammed	...is a neutral language er you have to learn it er if you want to have a great job er (2s) it's different here you can't speak English er around you or with other people ((

			interference)) because many of them don't er know er the ENglish language er and it's difficult because er people find it difficult to learn English and er any other language 'hh er but I	
				9:14 Alef: what's the question so I can prepare my answer? :D 9:32 Jessica: Mohammed: people find it difficult to speak English

After Fadela's turn there is a long silence (3 and a half minutes), interrupted by Mohammed who takes the floor and makes relevant this silence, attempting to ease the tension by using irony 'he guys is it a minute of silence?' (turn 92). Following further lack of reaction, after 8 seconds he orients to Jessica's question, categorizing himself as an English learner for whom English is a requirement in order to have a good job. He highlights the difference between his context and Fadela's, saying it is difficult to speak English with others as most people don't know English but he says, at the beginning of his turn that he sees English as a neutral language. Mohammed's turn is interesting for he stated that he needs English it for a job, thus aligning himself with the neoliberal cosmopolitanism identified by Camicia and Franklin (2010) discussed in chapter 4 and the neoliberal agenda often associated with English as a Foreign Langage. At the same time he says he feels that English is neutral. Through the sessions the participants have engaged with and critiqued many 'macrolevel' assumptions linked to cultures but they perhaps have not yet reached a level of interrogation that allows them to see how language use is also a socio-political positioning.

Martha Nussbaum, the well-known American philosopher and theorist of global justice, defined cosmopolitanism as offering one's principal loyalty "to the moral community made up by the humanity of all beings" (1996, p.7). Camicia and Franklin (2010) build on her definition and identify two strands of cosmopolitan discourse, which communicate two different visions for community. The first, 'neoliberal cosmopolitanism' defines global citizens as a community of self-starting entrepreneurs who function in terms of a market rationale. The second, 'democratic cosmopolitanism', defines global citizens as a community of diverse individuals with a mindset oriented towards cultural representation, human rights, and social justice.

There are several possible reasons for the extended silence(s) – technical issues, participants engaging in private chat or other activities online. However one clue which leads me to the hypothesis of non-alignment to the non-expert speaker of English category is that there had in fact been a prior episode when language competence was topicalised, in session 3, and also in this case the topic and identity of non-expert speakers were resisted by participants.

8.3.2 "I think my english capability is enough"

In session 3 (turn 332 – see

Excerpt 56 below), after Mohammed and Doja have been talking about the ‘clash of civilizations’, with several requests for repetition and clarification between Mohammed and Ranà then a longer turn from Doja, Ranà suggests that if participants feel they can express themselves better in their ‘own native language’ it is not a problem. In turn 333 there is silence as Jessica summarises Ranà’s words in the transcription and then adds that Ranà will translate, with an emoticon at the end of her text turn, perhaps intended to mitigate the potential face threat that the offer to translate may present, since it implies a negative evaluation/assessment of the recent speakers’ language competence.

There is a 12 second silence after this, and perhaps again addressing the possible implication of her words, that she and Ranà are suggesting some of the Arabic speakers of the group are not effective communicators, Jessica adds a line of text asking Ranà if she will also translate Filipino, with three question marks that hint at the intended playfulness of her words. In the video we see Kate smiling, but she does not take the floor. Ranà orients to the category of Filipino speaker (turn 334) and addresses Kate directly saying she would love to learn Filipino laughing and smiling. Kate orients to this and also smiles, but through the text chat she appears to resist being cast into the category of non-proficient English speaker in need of support, or indeed the category of ‘teacher of Filipino’ as she types ‘it’s okay’ then makes specific reference to her English competence. Just before Kate’s response a line of text typed by Jessica appears with just the word ‘joking’ written, suggesting she realizes the potential face threat that her words presented to Kate.

Excerpt 56

332	05:38,3	Ranà INITIATOR	<i>well er () for you all guys if anyone feels er any time that he better he feels better 'hh to speak on his ow:n er native language please go ahead and don't worry about it we will handle: every thing er but if you thought that you can express better in your own language.</i>	
333	06:00,2	silence		6:06 Jessica: Ranà: if you want to speak in your own language that's fine
				6:10 Jessica: Ranà will translate :-)
				6:22 Jessica: Filippino too Ranà???
334	06:30,3	Ranà	well Kate I would love to learn Filippino he he we (will leave you with this task though)	
335	06:37,1	silence		6:39 Kate: it's okay
				6:48 Jessica: joking
				6:49 Kate: I think my english capability is en=ough
336	06:51,1	Jessica	hh hh I just want to say that erm everyone's English is great 'hh and erm I think it's really good (1.5s) that we're managing to have this discussion.'hh (1s) and a lot of people whose language (..) it isn't their first language (3s) erm:: so well done everyone (1s) good (..) keep going hh (4s)	
337	07:05,6	silence		
338	07:31,3	Jessica	ok then let me ask DojA DojA is that right DojA said it it's erm (..) it's ourselves it's a PERsonal thing it's it's PEOPle 'h that cause conflict and tension 'hh so: (2s) you don't think governments are responsiBle either? or historic factors or (3s) multinationals as well economic interests? which aren't always necessarily related to governments?	

Jessica then takes the floor (turn 336) to offer clarification and orients to those for whom English is NOT their main language, that is those whose face may have been threatened by what can be seen as the assumption underlying the offer to support through translation, that their English was not adequate for them to be able to express themselves clearly. Jessica thus makes language proficiency relevant, albeit in a positive way as she compliments them on their English. However this can also be seen to reinforce a power differential in that it categorises her as an 'expert' with the authority to assess their competence, and consequently the participants as 'non-experts'. Whilst her words highlight the fact that the interactions are taking place in what is a foreign language for the majority of participants and offer recognition of the additional effort required of 'non-experts', the participants seem to resist this categorization as there is a long silence after Jessica's turn, without even comments in the text chat.

After 26 seconds of silence Jessica takes the floor once again and returns to the point of discussion before this brief interlude regarding language use. She orients to Doja's previous turn regarding people causing conflict rather than religions. As she nominates Doja as next

speaker she aligns to her own identity as non-expert in pronunciation of Arabic names, and asks Doja if she is pronouncing her name correctly (since previously in this session, turn 111, Doja had corrected her pronunciation of her name), categorising Doja as expert, in what can be seen as a form of redressive action, that ‘gives face’ to the addressee (Brown & Levinson, 1987).

These extracts highlight the Soliya participants’ resistance to the categorization of ‘non-expert’ speakers of the English language, and to the topicalisation of language proficiency in the interactions. This topicalisation excluded the American participants from the interaction, and was clearly not seen as relevant to the shared goals of the group. As mentioned in chapter 4, this virtual exchange is not a foreign language telecollaboration exchange whereby the aim is for participants to improve their language proficiency and intercultural awareness, but the aims are, as the facilitators made relevant in session 1, to foster empathy and respect for diverse views and to build positive relationships of respect with others, to foster critical awareness and thinking, and the ability to engage in constructive dialogue. The fact that Fadela, Mohammed, Thamena, Doja and Maawa are students majoring in ‘English’, as they self-categorized themselves in session 1 or in their blogs (chapter 5), is not made relevant in the extracts above. This is clearly *not* perceived as a foreign language exchange for any of the participants, even for those who are students of applied English and may have initially approached it as such. This does not mean, however, that language learning was not taking place (Firth, 2009).

8.4 Participant orchestrators?

8.4.1 ‘please feel free to er lead the discussion’

The final session is in a sense a continuation of the third session in that a large part of it is dedicated once again to the discussion of the Palestine Israel issue, which the participants themselves had chosen as the topic for this discussion. The discussion starts (Excerpt 57, turn 97) with Ranà posting three questions in the text chat for the group to discuss and Jessica eliciting participation from all members and their active part in orchestrating the interaction, in particular by ensuring that everyone participates. Jessica and Ranà had sent individual emails to participants a few days before the session, assigning each of them to one or two other participants that they were to be responsible for – with the more vocal students being assigned the quieter students, in the hope that the participation would be more balanced. This was advised to them by their ‘coach’ in response to their raising the issue of group dynamics with dominant speakers.

Excerpt 57

97	2:26,5	Jessica	<p><i>er sorry we did have three questions to ask in the poll 'hh but they've disappeared from the poll so Ranà is now ty 'hh (3s) er has typed the questions ok? do you wanna start with this one? 'hh er, like last week guys (1s) er it we've got to leave the discussion to YOU as far as possible ok you have your groups and people you're responsible for 'hh so yes go head and take the lead (..) guys and er try and make sure everyone participates and 'hh erm help each others ok?</i></p>	<p>2:30 Ranà: How do you see the future of the peace process with Israel? 2:58 Ranà: How do you evaluate the role of US / Europe in the I/P issue? Do you think that the conflict between 2 parties is balanced in terms of weapons and power? between Muslim and western societies?</p>
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				How do you evaluate the role of US / Europe in the I/P issue? Do you think that the conflict between 2 parties is balanced in terms of weapons and power?
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Alef starts (Excerpt 58, turn 101) by orienting to the first of the series of questions that Ranà had posted in the text chat in the excerpt above, and has an extended turn lasting over two minutes, which is then followed up from Ranà. Doja then responds to Ranà's question also with a long response, positioning herself as a Palestinian, on the side of the disempowered in terms of power, but as mentioned in the previous chapter, with the "rightness" (Agbaria & Cohen, 2000) of those who have been hurt - which gives her 'voice'. She indexes the "imagined community" of the Palestinian diaspora and contradicts her previous pessimism with a view that the Palestinians' rights will one day return.

Excerpt 58

101	4:28,7	Alef	hi everyone? er er so () erm going to the first question I think that is how I see the future er (.) of the er palestinian israeli conflict 'hh (1s) well I think (1.5s) it's not really going anywhere (..) er I'm not seeing (2s) any progress in the er last er at least (.) decade or two decades 'hh that is er Israel i is feeling much more powerful than Palestine so they are making no 'hh (re-ciliations) or they re not even er they are not () any 'hh erm anything for Palestine that's because they know that the er the United States is standing on their behalf and they are supported by the United States so they fear nothing (..) to lose 'hh erm that makes Palestine really in a weak point so it's really er on its own er the Arab or er muslim countries are not really supporting 'hh or giving the er (2s) the needed support 'hh er support to Palestine that's why er they er er its not (.) this fight or this conflict is not on equal bea equal balances er er (2s) that is why I see it's the conflict is er might go on and on for many er (...) years without solution at least for the Palestinian side which is suffering er a lot er hundreds er hundred times more than the israeli one	4:45 Jessica: Alef; hi everyone, so am going to the first question 4:50 Jessica: that is how I see the future of the P/I conflict 5:01 Jessica: Alef: I don't think it's going anywhere 5:13 Jessica: haven't seen any progress in the last decades 5:20 Jessica: Israel has not given up anything 5:33 Jessica: they know they are supported by the US 5:50 Jessica: Alef: that makes Palestine very weak 5:54 Jessica: the Arab and Muslim countries are not giving the needed support 5:58 Jessica: to Palestine, which means the conflict is not balanced 6:13 Jessica: and may go on and on for many years
102	6:17,1	silence		
103	6:19,6	Ranà	er thanks a lot Alef i can see that it is [smile]() hear that () before discussing about () the er the the er the the pa:rt er er the the current situation what about the current situation what about the old guard how you can ()	6:26 Jessica: at least for the Palestinian side which is suffering much more than the others 6:40 Jessica: Ranà: how do you all evaluate the current situation
104	6:41,7	silence		
105	6:45,5	Doja	er I think the situation with er Israil er Israel is there is no hope (..) 'hh for negotiation with them because as I mentioned before they didn't er accept er Palestinian people and er they want to 'hh er 'hh control over er Palestfne and get these people out er so that they re they reFUSES these negotiations 'hh and er their hidden agenda (..) of course er and I think we aren't er as equal with Israel in power and (7:15 Jessica: Doja: I think there is no hope for the solution because the Israelis do not accept Palestinian people 7:29 Jessica: who they want to get out

) (weapon) (2s) but of course we have eerr the right (1s) and we have the faith (..) and er will return our er rights in er one day	
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Maawa, who as reported previously, is not able to speak in the sessions due to health reasons, uses the text chat to express her opinion (Excerpt 59, turn 106, 8:06 – in bold). She aligns with Doja but she adds her view that it is because of the role of the US. Like Doja, Fadela and Thamena in the previous chapter Maawa is now making a resourceful use of the mediating text tool to subvert ‘naturalised’ assumptions, to align herself with a geo-political identity and also to legitimize herself in the CoP. However her ‘voice’ appears to be unheard. When Maawa writes, Alef has the floor and makes relevant his identity as a student leader in Tunisia, with an interest in Middle East politics. He narrates an episode in which he spoke out about the misrepresentation of Palestine at a conference which was run by the Middle East Partnership Initiative (an American organization), and he sought to denaturalises the common mainstream use of the terms Gaza/West Bank to talk about Palestine.

Excerpt 59

106	7:43,2	Alef	(15s) erm this the last weekend i attended a conference by er the Middle East Partnership Initiative the () programme they were er er erm (2s) association for the Tunisian students and er there was a slide on their presentation that showed the countries where they were working or they are er active and there was Israel and next to er under it there was written Gaza slash West Bank it wasnt Palestine so (..) when they finished the presentation I said er Gaza and the West Bank are not a country you must write Palestine in there 'hh and they kept looking at me er each other and they couldn't answer that (..) I see that well er what I want to say is er it's not only Israel that is doing the job there er they are er erm () the Palestinian or the Arab cause it's er er am The United Sates' responsibility as well to make people forget about the Palestinian cause even the Pales the name itself Palestine they are trying to make it fade away so no one could remember in the future well what is Palestine or the Palestinian cause.	8:06 Maawa: there will be no change in the situation coz israel supported by usa the powerfull country in the world 8:15 Jessica: Alef: last weekend I attended a conf by the Middle East partnership association 8:20 Jessica: they were presenting their assoc Jessica: to Tunisian students Jessica: there was a slide showing where they are active Jessica: There was written Israel and under it Gaza/West Bank 8:50 Jessica: so when they finished I said that 9:05 Jessica: Gaza and West Bank are not a country 9:11 Jessica: they should have said Palestine 9:19 Jessica: but they looked at each other and didn't know what to say 9:32 Jessica: The responsibility is not just Israel it is also the US
107	9:34,4	silence		
108	9:40,0	Ranà	ok guys I just want to tell you that er Maawa has er health problem today that's not er allowing her to err (participate) so she has used (text chat box) she won't be able to speak er she just typed a question er that er (9:41 Jessica: they are also trying to make everyone forget the name

) issue because the United States is () so if anyone wants to discuss this with her please go ahead	9:49 Jessica: what is Palestine and the Palestinian cause 10:12 Jessica: Ranà: jsut want to tell you that Maawa has health problems and cannot participate with her voice 10:17 Jessica: she just typed her question
109	10:23,5	Jessica	((breathing deeply))	10:31 Jessica: there will be no change in the situation coz israel supported by usa the powerfull country in the world
110	10:40,3	silence		
111	10:56,2	Thamena	(4s) I agree with Alef and I also we all the time hearing about er er erm the peace (project) and the negotiations between Palestinians and Israel and erm there's no results erm and all the time there is erm erm there must have must have er (their demands) and erm () and but erm when accept their demand () to see () they all er the settlements () they all (refuses to freeze the settlements building erm [very difficult to understand] [Fadela reappears]	11:17 Jessica: Thamena: agrees with Alef 11:28 Jessica: Thamena: all the time Israel must have their demands

Ranà then intervenes to speak for Maawa (turn 108) as nobody commented on or replied to her. Here Ranà was aligning to the situated identity of facilitator who is responsible for ensuring that all participants can be heard. Maawa is the participant who has participated least of all in the interactions due to a series of issues. Jessica transcribes what Ranà has said about Maawa, and also pastes Maawa's words into the text chat box (turn 109) but she has not given any indication that it is Maawa's words that she has inserted -which could easily be misinterpreted as representing her view. (I have highlighted in bold the parts of interaction which make reference to Maawa). Maawa's increased engagement can also be seen in the visual mode, in the change in her framing. Whilst in sessions 1 and 3 she, like Doja, deliberately placed herself in the bottom corner of the webcam frame,

here she is closer to the centre of the window (

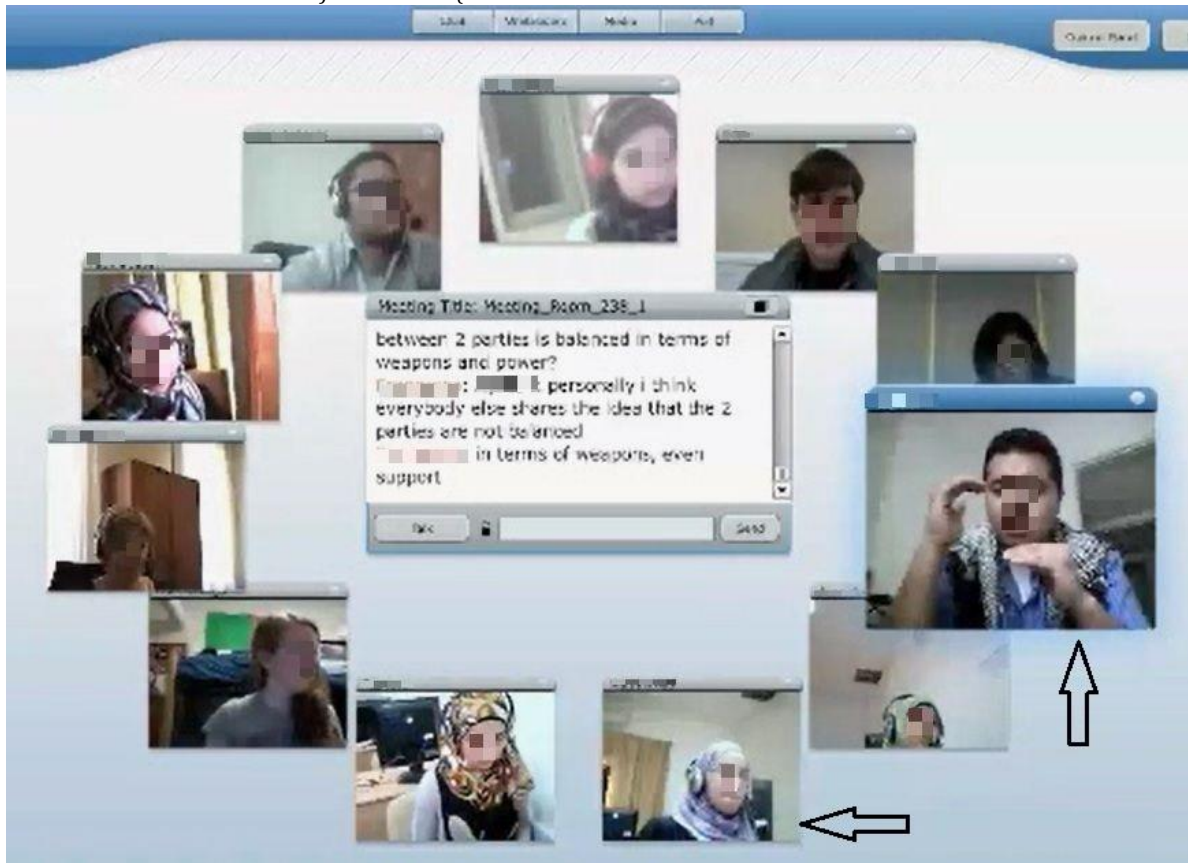


Figure 28, she is at 5.30 if we view the circle as a clock).

Alef's previous turn (106) was in a sense a response to Maawa, as he addressed the same issue – the role of the US in the Palestine Israel issue, but he did not address her explicitly. Thamena who then takes the floor after Ranà, however, orients to Alef, not to Maawa. Maawa thus continues to remain at the periphery of the interaction, possibly because she is not orienting to the predominant mode of communication, the audio.

Alef has not oriented to the orchestrator identity that the facilitators have cast him and the other group members into (nor indeed any other group member), but rather the participant-respondent, with a tendency to be the first to respond and to dominate the floor. This also occurs in the next exchange (Excerpt 60). Ranà reframes the Palestine Israel issue in terms of power (orienting to the SCP Curriculum question) by asking whether there is a balance between the two parties (Israel and Palestine) as regards weapons and power. Though he leaves a pause of 11 seconds before taking the floor, thus giving other the chance to take the floor, Alef again is the first to respond (turn 115). He positions himself as if he is expressing a personal point of view, though he immediately says "I think everyone else shares the same er idea", indexing those who had spoken thus far, that is the Palestinian students. He thus orients to the identity of 'representative' of one 'side' of the dialogue group, and he then begins an almost 'teacherly talk' as he explains) the power relations between Israel and Palestine. In his extended turn he makes use of the

video mode to clarify the point he is making and to visually illustrate the unequal power relations (



Figure 28).

Excerpt 60

113	0:00,0	Ranà	<p><i>ok guys we () time to talk about the topic which is the (balance between the two (parties) (israelis) and Palestinians er (1s)sides 'hh er er (parts) (it's the political) power and () power do you see that it's a good balance between two parties er in terms of er (1s) er weapons (and what is it?) (6s)</i></p>	<p>00:20 Jessica: Ranà: ok what abotu the balance between the two parties 00:27 Jessica: in terms of political power and weapons 00:31 Ranà: Do you think that the conflict between 2 parties is balanced in terms of weapons and power?</p>
114	0:33,8	silence		
115	0:44,4	Alef	<p>er personally I think the er I think everyone else shares the same er idea that the two parties are not 'hh balanced in terms of (.) weapons nor power nor anything even support I mean if if israel if Israel is is this high in level of power [hand gesture to indicate this high and keeps in place – see screenshot] and support supported by the european union and the united states and palestine is this in er this place [uses other hand to indicate lower position] of er level of er military power and economic power so we cannot talk really about er negotiation cos er m because unequal parts cannot make any negotiations and this er path is not for sure making any giving up anything for the</p>	<p>01:04 Jessica: Alef: personally i think everybody else shares the idea that the 2 parties are not balanced 01:10 Jessica: in terms of weapons, even support 01:19 Jessica: if Israel is supported by US and</p>

		weaker part and not giving up the so-called rights [Fadela is smiling] to make new settlements and to gain more territories	EU and Palestine is at this lower level 01:43 Jessica: we cannot really talk about negotiation because unequal parts cannot
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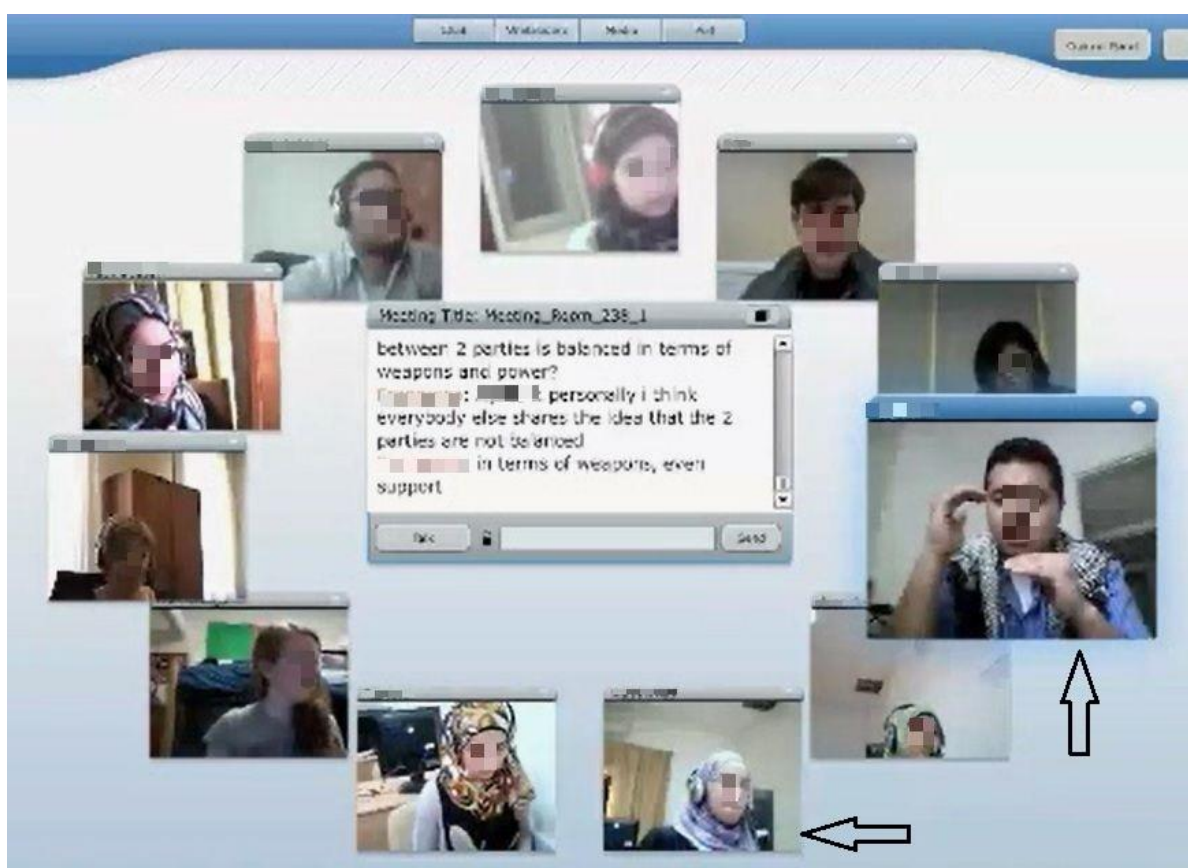


Figure 28

Alef's political stance towards Palestine is also expressed visually for, as mentioned in chapter 5, he wears the keffiyeh which is very deliberately placed on his shoulders⁴⁷ and which he was also wearing in session 1. In this way, he makes use of a semiotic resource which has come to articulate, through its extended use in the Palestine community, a commonly recognizable meaning-making resource (Bezemer & Jewitt, 2010; Guichon & Cohen, 2016). Throughout the discussion in this session on the issue he makes clear his support for “the Palestinian cause”, making reference also to instances where he has taken action to raise awareness, as in turn 106 (Excerpt 59) when he said “ I said er Gaza and the West Bank are not a country you must write Palestine in there hh and they kept looking at me er each other and they couldn't answer that (..)”.

⁴⁷ Alef in fact confirmed this in an interview which was carried out in 2016, 5 years after his participation in the project.

Despite the fact that Alef seems to ‘resist’ being aligned to the role of ‘initiator’, he seems very comfortable in expressing his evaluative and epistemic orientations, and displays deep investment and engagement in the interaction. As (Hauck, Warnecke & Galley, 2016) affirm, it is through the expression of multiple points of view, but also the contradiction and challenging of these views that creation of new knowledge can take place. This indepth discussion also indexes the development of a cohesive and creative community (Ibid).

Fadela also has several extended turns in this part of the session where, as in session 3, she indexes her Palestinian identity, and she provides participants with information about the situation in Palestine, the historical situation and in a subsequent turn, the impact of the Isreali settlements on her daily life in the city of Hebron. She explains to the participants that Hebron is quite different from other areas of Palestine where the settlements are outside of the cities, for in Hebron they are inside the city and the Israeli settlers have occupied many homes of Palestinians in parts of town, closing off access to many parts of the city for the Palestinians.

Excerpt 61

135	9:32,0	Fadela	<p>another thing that I wanna make it clear for you that I live in Hebron that's a city in er me r north er Palestine er (3s) in southern Palestine he he [Alef smiles then puts thumbs up – possibly he corrected through private chat] but I want to tell you that it's not a big city er erm (2s) it's a city but it's surrounded the city I'm not talking about the villages surrounding the city I'm talking about the city (2s) we have er we are surrounded by five settlements and the er here in Hebron it's a we have a unique situation we have er er hm er a (4s) settlement inside the city inside the old city of Hebron 'hh (1s) and er (1s) I don't think that it (would) be easy to get rid of all the settlers who live in Hebron 'hh at least in Hebron and er (2s) you can imagine the number of 'hh settlements living in the in the er West Bank 'hh but I think it's not an easy situation to er er tell these settlers leave Hebron or leave Palestine (1s) it's not that I think they're laughing at us 'hh and they there will be no er no no independent palestine this way cos (1s) er er when we go to the old city of Hebron we see the settlers (2s) living in er living in the Palestinian er Palestinians' houses in the in our houses and erm (1s) they er (2s) they if ou know about () the state of (Matthew?) (1s) in this (street) (1s) erm connect all the () settlements together and it was a (main street) in the past in Hebron but now we cannot reach it it and there only five families who live there nowadays and they have difficulty to enter their () to go to their houses and erm (2s) I don't know if he I made it clear or not (1s) but (1s) 'hh it's not easy to get rid of all the settlers but it must be done</p>	<p>9:50 Jessica: Fadela: another thing I want to make clear - I live in hebron a city in southern Palstine 9:58 Jessica: it's not a big city Jessica: we are surrounded by 5 settlements and here in Hebron we have a unique situation Jessica: we have a settlement inside the old city in Hebron Jessica: I don't think it will be easy to get rid of all the settlers living in Hebron Jessica: I don't think it's going to be easy to tell them that Jessica: I think they are laughing at us Jessica: when we go to the old city we see the settlers lving in the Palestinians' houses Jessica: and if you know about ... street Jessica: which connects the settlements together Jessica: now we cannot reach it Jessica: only 5 families live there now in this quarter Jessica: but we cannot pass there</p>
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Her turns in this session are much longer than they had been in session 3, lasting up to two minutes and though Brendan is not present, she is referring back to the questions he had asked in that session regarding the impact of Israel’s actions on her daily life (session 3 turns 167-

170). Thus though these sessions take place synchronously, the dialogue is extended over the weeks of the sessions, the shared time-history of the group, as if it were an extended conversation, or indeed ‘sustained dialogue’ as Saunders (1999) defines it. The extension of Fadela’s turn indicates her investment in the community; indeed she appears to take on, at least partially, the role of teacher/tutor for the rest of the members of the community. “I wanna make it clear for you” (...) “Hebron that’s a city in the northern part of Palestine (...) “we are surrounded by five settlements”. She seems invested in ensuring that they are informed enough to continue being a creative community, thus, potentially aligning herself with the aims of the Soliya platform of creating a generation of “influencers” who will have a positive impact on a global scale.

Following this, in turn 145 (Excerpt 62) Ranà once again explicitly reminds everyone that they should be facilitating, that is orchestrating the discussion, and at the end of her turn, after repeating the questions, she encourages them to lead the discussion and to ask one another questions.

Excerpt 62

145	0:00,0	Ranà	<i>((very tinny difficult to understand))Well guys I I just want to remind everyone here about t () and to make sure that you are facilitating () er actually I think that () situation and the () what about the question which Alef talked (about) how do you see () the future of (Palestinians) that with Israel (2s) how you see the process of peace with Israel do you think it (acceptable) do you think it would () please feel free to er lead the discussion and to ask er if () questions about it to all of you</i>	0:28 Jessica: Ranà: wants to remind everyone about your groups and your facilitating 0:48 Jessica: What about the future - how do you see the peace process with Israel
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However they do not take up this invitation and none of the participants who has expressed their views so far takes the initiative to ask Deni or Jack, who have until this moment been silent, for their views on this topic. There are several possible reasons for this – it could be lack of curiosity and an assumption that they orient to what they see as the the mainstream American view which, they have expressed as being supportive of Israel. They do not seek to understand reasons for this view, or to denaturalise the assumptions they make. Nor, on the other hand do Jack and Deni attempt to challenge the views presented. This could be because within the situated context of this group they are the “subordinate group”, they are numerically a ‘minority’ voice within this group, furthermore Brendan is not present in this session⁴⁸ so they are the only two Americans, and the majority group has criticized the US. As Agbaria and Cohen (2000) write “Those from the subordinate group, being less confident, often need encouragement to speak and to take their space. They are less likely to speak first.

⁴⁸ Brendan had written to tell the facilitators he had an exam that day and so could not participate.

Ranà takes the floor (Excerpt 63) and moves to close the topic, with a summary of what has been said so far and a final call for further questions and comments. After a 20 second silence (again, a very long silence in terms of CA), Jessica takes the floor and explicitly nominates Jack and Deni who have thus far not contributed to the discussion which has been somewhat one-sided in terms of opinions.

Excerpt 63

152	3:03,6	Ranà	well guys I think this topic is very very interesting and (we've run out of time) so I highly (recommend) that you may continue this discussion in the Soliya blog? (1s) and now a quick summarising of the of what has been said in this topic well er there is evident is er Israel has the right to er exist or not most of the () inside the room think that Israil does not have the right to exist there is the (picture of) I can see a clear opinion that most of the () are not optimistic enough abotu the future of Israil er maybe also there is a claim that the US support Israil is () peace process or the the er the rights of Palestinians? Fadela also spoke about her personal experience as a person who lives in Palestine er () Israel is building a lot of houses and also they took the Palestinian houses () supposed to live in? so: now if anyone has any () please go ahead (before we go into) another ()?	3:05 Jessica: at least for the Palestinian side? 3:35 Jessica: Ranà: have to draw to a close 3:51 Jessica: whether Israel has a right to exist - most people say not in Palestine 4:02 Jessica: I can see a clear opinion that most people are not optimistic 4:37 Jessica: there is a claim that the US is not supporting Palestine
153	4:42,3	silence		4:54 Jessica: if anybody has final questions vefore moving on to next part
154	5:03,3	Jessica	<i>erm can I just ask erm Jack and Deni if there's a diversity of views on the issue in the United States for example in Europe erm (2s) there are quite a lot of different views erm people in different countries people withIN different countries have different views erm how is the situation in the US is there a diversity of views?</i>	
155	5:30,6	silence		5:42 Jessica: Jess: is there a diversity of views on the issue in the US 5:50 Jessica: to Jack and Denise
156	5:51,1	Jack	well I guess there's er ok sorry ok that's weird [probably reaction to text chat appearing]oh er (I guess) what I hear mostly in the US is that like (1s) er pretty much er just like how Israel is (dominance) or I mean er I don't hear a whole bunch of er articles () Israel Palestine (1s) conflict just because I dunno I guess the media doesn't see it as too (relevant) as a story? So (1s) like it doesn't get represented as well as it could because of (1s) bigger issues going on in other places 'hh but I mean (1s) people () about the revolutions that are going on especially but I mean I haven't heard about the situation recently so (1s) it's hard for me to really say	6:16 Jessica: Jack: I guess what I hear mostly 6:35 Jessica: it doesn't get represented as well as it could
157	6:42,8	Deni	(2s) I really don't know a whole lot about the erm issue (5s) but I guess I was () the most part [lips are moving but no sound]	6:51 Jessica: hasn't heard much about the situation recently 7:08 Jessica: Denise: doesn't know much about the issue but

				guess would say that for the most part 7:15 Jessica: can't year you Denise
158	7:16,6	silence		7:22 Denise: my mic isn't working?? 7:26 Jessica: Your audio disappeared 7:28 Ranà: couldnt hear this
159	7:30,2 -	Deni	what I was saying was that I pretty much agree with Jack (2s) the most we hear about Israel instead of Pales (10s) I don't really have a lot to say but I hear a lot more about Israel () because a lot of my friends see the whole birthright trip (6s)	7:44 Jessica: Denise_ pretty much agrees with Jack 7:50 Jessica: you've disappeared again

This could potentially be face threatening for Jack and Deni as Jessica asks them for views on a 'delicate issue' following a discussion in which the position of the US has been negatively evaluated by several participants. Jessica seeks to address this by asking not for their personal opinions but by asking if there is a diversity of views on the issue in the US – thus orienting to their transportable identity as Americans and also indexing (on one of the few occasions) her European identity as she says that in Europe there is a diversity of views.

After a twenty second silence, and Jessica re-iterating in the text chat that the question is addressed to them, Jack and then Deni take on the discourse identity of respondents, with Jack responding first and then Deni aligning to Jack's comments and adding a little of her own. In the turns that follow Jessica and Ranà jointly orchestrate the dialogue seeking to give further space to viewpoints on this issue which have not yet been explored. This takes several turns and initiations in order to considerable energinvestment on their part. Jessica asks if expressing support for Palestine leads to accusations of anti-semitism – and after a lack of response re-initiates offering an example to illustrate her point (turn 163).

Excerpt 64

161	8:26,4	Jessica	<i>erm can I ask you if erm (2s) what happens oftein in Europe is that 'hh erm (2s) people are er (1s) very often accused of being antisemitic if they mention the:: erm if they men if they support Palestine 'hh erm there's very much this (..) accusation if you support Palestine then you're antisemitic 'hh (.) erm does that happen very much in the United States as well?</i>	8:31 Denise: i can try restarting again
162	8:55,4	silence		9:11 Ranà: in europe people says that if u support palastine 9:12 Jack: does what happen? 9:21 Ranà: then u r anti samitic 9:24 Jack: sorry, missed part of it
163	9:25,4	Jessica	said was that if people support Palestine they are accused of being antisemitic 'h er for example recently there was an Italian activist 'hh erm in erm Palestine who was killed 'hh erm I think by by the by	9:25 Jessica: are people accused of being anti-semitic 9:31 Ranà: is the same situation in US 9:54 Ranà: ?

			Palestinian extremists actually 'hh but a erm lot of people in Italy criticized him for being antisemitic 'hh which he wasn't (1s) he was simply promoting the Palestinian cause 'hh	
164	9:55,6	Kate	[has floor but says nothing]	
165	10:08,1	silence		
166	10:15,0	Jack	erm I'd have to say (..) NO that's not normally what happens at least from what I hear because (2s) yeah once again we don't get too much coverage about stuff like that (..) in the US so (1s..) I mean (..) yeah it's not too often that you hear about (1s) like something involving Palestine and ISrael ? and like with other events () like being accused of antisemitism as anti-Israel? so (..) I mean (2s) yeah once again it's just hard to say we don't get as much coverage as other places as we're not as close to them and itit's an ongoing issue	10:18 Jessica: In Europe often people who support the Palestinian cause are accused of being anti-Semitic 10:20 Jessica: does that happen in US? 10:42 Jessica: Jack - doesn't happen much, but also don't get much coverage of the issue
167	10:59,5	Deni	(5s) can anyone hear me	11:04 Jessica: Jack: hard to say because of lack of coverage 11:07 Jessica: Denise
168	11:15,1	silence		11:18 Jessica: yes - keep close to mike
169	11:32,0	Deni	Ok erm (erm) I don't think (1s) yeah what Jack said pretty much I don't think there's erm you're er antisemitic because there is a lack of co () coverage and for the most part you ('ve got) people talking about Israel not Palestine	

Again, she uses strategies of depersonalising and framing the issue as a societal one rather than seeking their personal opinion, commonly used strategies when teaching controversial issues (Soliya, 2010) which make it easier for participants to contribute to the dialogue without feeling uncomfortable. In their responses Jack and Deni reiterate the lack of coverage on the Palestine-Israel issue in the US, which can be seen as a disclaimer for their lack of knowledge on the issue and/or unwillingness to express an opinion. Ranà then (turn 171) re-initiates the topic, reassuring Jack and Deni that they are not being forced to give their opinions, but asks what the general view is in the US.

Excerpt 65

170	11:48,9	silence		11:53 Jessica: Denise: what Jack said - I don't think it happens
<i>silc</i>	12:06,1	Ranà	<i>() to both Deni and Jack about not much er it's not necessary to tell your personal opinions but () the () er who is taking er the more support er from the American people the Israelis o:r the Palestinian (..) who are er taking all the er support and () the most par the () the most party that () support the Palestinian or the Israelis (3s) and your answer about (people not) government</i>	12:10 Jessica: and for most part hear people talking about Israel not Palestine 12:25 Jessica: Ranà: question for Denise and Jack - not necessary to give personal opinion 12:33 Jessica: but of community 12:49 Jessica: who do you think gets most support from US people

Both Jessica and Ranà orient to 'multipartiality' which is an important aspect of the situated identity of the facilitator, as specified in the training programme and materials (Soliya, 2010).

This entails not subscribing to a particular view or expressing opinions and seeking to bring in a range of viewpoints on an issue, also from outside of the group. They have sought to do this by following the Online Curriculum and the questions it suggests for the dialogue to take place, questions which frame the issue in different ways. However they both frame the topic in terms of “support” for Palestine or Israel, thus presenting it as an issue on which people “take sides”. This reflects the polarising discourse of the media rather than the complexity of the issue and the contradictions which had emerged in the exchange. At the same time, both the facilitators and the participants appear to be constructively engaged in dialogue that seeks to understand the diverse opinions of others as well as the underlying emotions and experiences which shape these. The facilitators have carefully guided the participants through potential conflictive discussion by ensuring that there ample opportunities for the participants to align themselves to the collaborative, intercultural CoP, with the shared institutional goal of engaging with diverse narratives. This is one of the goals of the SCP, and is also one of the components of the Revised Community Indicators Framework (CIF) (Hauck, Warnecke & Galley, 2016).

8.5 Imagined identities

Session 7 is where the dialogue explicitly addresses ‘imagined futures’ and ‘prospective identities’ that the situated context makes relevant – as discussed in chapter 4 (e.g. the promotion of a generation of positive “influencers”). This is an important part of the institutional agenda that the facilitators bring to the fore as they perform their situated identities. It also allows the participants’ imagined identities to emerge through interaction hence is of interest to the analysis.

Excerpt 66

177	0:04,2 -	Jessica	'hh ok but now we're going to move on to the next activity which is (1s) called the youth empowerment activities ok so we've talked about your 'hh view (1s) erm of the future (3s) and about the immediate solution (..) no:w I'm going to put in some questions in the chatbox ok? I'd like you to think about:t? for 5 minutes 'hh and then we'll discuss them ok? one second (..) while I copy and paste	0:22 Ranà: 0:38 Ranà: YOUTH EMPOWERMENT ACTIVITIES
178	00:39,8	silence		0:50 Jessica: What would you like the relationship between Western communities and predominantly Muslim communities to look like in 10 years? What would need to happen in your country to make that vision possible? In light of current revolutions in Arab regions how may this relationship change? How do you see your role in supporting these revolutions? (both western and Arab students What can you do, or what can we do as a group to start on the path towards that vision?

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The interaction here (Excerpt 64) once again follows the IRF pattern, as Jessica initiates by announcing they are going to engage in a new activity (turn 177) called youth empowerment activities, which Ranà transcribes in the text chat using capital letters. Jessica then orients to the institutional script as she pastes the questions from the Online Curriculum into the text chat box (turn 178). Jessica reads the questions and gives participants 5 minutes to think about their responses before re-initiating and reminding them of their orchestrator identity – that they should encourage others to participate. Jessica then re-initiates with the first question which regards how they would like to see the relationship to look like in ten years.

Alef is the first to respond (Excerpt 67). He takes the floor by saying “(I’ll start) er er well for me () I’d like to (er)”, aligning himself as a type of group discussion leader (a role he has initiated several times throughout the sessions). In his turn he echoes the imagined future that Soliya makes reference to on their website (as discussed in chapter 4) as a more peaceful, humane world driven not by selfish goals but for the good of all humanity. He then uses the plural pronoun we saying ‘we are all equal’ and interestingly makes reference to the American constitution but then highlights the inequalities that exist when he says ‘so why don’t we share and enjoy the same rights and the same good level of life all together’.

Excerpt 67

183	6:19,3	Alef RESPONDENT1	(I’ll start) er er well for me () I’d like to (er) ((interference and background noise)) see communities both muslims and non muslims arabs and non arabs (..) work together (..) for (2s) for er for the good of all humanity (1s) not just giving or er looking for er one er selfish () I mean er we are all er er we are equal as the er the American err constitution says so why don’t we share and enjoy the same rights and same ()er (good level) of life all together	6:40 Ranà: now about the 1st question 6:43 Jessica: Alef: would like to see all communities Mulsims and non, Arabs and non 6:51 Jessica: work together for the good of all humanity 6:58 Jessica: not just for selfish reasons
184	7:08,08	Kate	[has floor says nothing]	7:10 Jessica: we are all born equal, the US constitution says 7:20 Jessica: so why don’t we share a good level of life all together 7:23 Ranà: cant hear u 7:30 Alef: Cathi we cant hear u

In their sequence of responses many of the participants then position themselves in relation to their transportable identities, for instance Fadela (Excerpt 68, turn 190) who writes from a Muslim perspective “if we apply Islam as we should do er things will be better and we will er have er be having good relationship with er everybody er on this earth” and Jack (turn 192)

writes from an American or western perspective “aah I feel like () by then like er by ten years erm that Islam will have gained more erm like understanding and erm respect I guess respect”.

Excerpt 68

190	10:06,5	Fadela R3	() I'm optimistic about the future and I think () will be good erm I think that () I don't know if they agree with me or not but er we have problems because we do not apply Islam as it should be applied 'hh and er I read a book of erm a (history) book 'hh that er even the jews ()said that the best era they lived in was er during the Islamic (regime) in Andalusia and er and I think that erm (as Muslims) if we apply Islam as we should do er things will be better and we will er have er be having good relationship with er everybody er on this earth	10:08 Jessica: so we can have. .. (didn't hear 10:18 Jessica: Fadela: I'm optimistic 10:25 Jessica: I think the relationship will be good 10:37 Jessica: I think as Muslims we have problems as we don't apply Islam as it should be applied 10:52 Jessica: Even the Jews said the best period they lived in was during the ISalmic reign in Andalusia
191	10:58,6	silence		11:03 Jessica: if we apply Islam as we should do things would be better
192	11:08,9	Jack R4	aah I feel like () by then like er by ten years erm that Islam will have gained more erm like understanding and erm respect I guess respect because erm media's so () Islam and Muslims to be (1s) er <"not good people"> I suppose I mean like but er more and more people are () on their own I guess and learning that the media (is wrong)? so I mean I think that () will help out (Islam) because (2s) yeah because the media is not helping in any way but () actually (..) learning things (..) on their own? (1s) it'll make a big (step) as far as (..) the west side goes	11:13 Jessica: and we would have good relationships with everybody on this earth 11:30 Jessica: Jack_ I feel that by 10 years' time I fell that Muslim will have gained more understanding and respect 11:40 Jessica: because the media create this negative image

Jack also indexes the sociopolitical importance that deeper understanding of subjectivity can have on establishing a better understanding of ‘the other’ (not just on an individual level but on a more macrolevel).

I suppose I mean like but er more and more people are () on their own I guess and learning that the media (is wrong)? so I mean I think that () will help out (Islam) because (2s) yeah because the media is not helping in any way but () actually (..) learning things (..) on their own? (1s) it'll make a big (step) as far as (..) the west side goes

As Norton and Toohey (2011) point out, poststructural observations about subjectivity are useful in theorizing about how education can lead to individual and social change.

In the discussion that follows none of the participants make reference to the joint agency of the group, or their individual agency to change the situation in the future. In turn 212 (Excerpt 69)

Jessica explicitly casts the participants into the identity category of young people, a group with international contacts who could potentially play a role as agents of change in the context of the revolutions, doing concrete things. She thus makes explicit reference to the prospective identity that the situated context of SCP makes relevant for participants – the “influencer” which was discussed in chapter 4.

Excerpt 69

212	3:10,6 -	Jessica	<i>'hh as young people a lot of er the media spoke a lot about the role of young people? in the revolutions in Egypt to Libya what role can you? as young people? and even more strongly as a group with international contacts? can you paly (1s) in the revolution > forgetting about governments< but thinking about young people and relationships (..) what kind of concrete things do you think can happen</i>	3:10 Jessica: if they don't have interests they hesitate to become involved 3:38 Ranà: the media talked a lot
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In the responses that follow, Kate is the first to make relevant the group identity and their agency as individuals to make change but does not suggest anything specific.

Excerpt 70

216	5:19,8 -	Kate	I think that as a (you) since we have the technologies the connections all around the world we should (like) know each other which we are doing right now ? and like remove the er the past ideas er the negative ideas about each other ? and then try to adopt it in our daily life so that (..) when when er so that when we have the chance to we would like have like a new generation a new a fresh () for everyone	5:20 Jessica: and if they can do it in their own communities and countries 5:26 Jessica: why wouldn't we be able to do it internationally 5:38 Jessica: Cath: as youth we have the technology and networks 5:45 Jessica: and dialogue as we do now
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When solicited by Jessica to propose concrete actions she makes reference to the Model United Nations Programme and says that taking part in this programme could allow people to voice their opinion and be heard. Alef then responds to Kate (Excerpt 71) saying he knows about the programme and then he tells the group that he will be participating in a similar programme called ‘tomorrow’s leaders’ organised by the Middle East Partnership Initiative (MEPI)⁴⁹ and thus will be going to the United States. He thus makes relevant his interest in relations between the Arab world and the US and above all his identity as a ‘leader’, which has emerged several times through the sessions. It is not clear how long Alef had known he would be doing this, but

⁴⁹ a project of the US State Dept

from the first session he had made this 'youth leader' identity relevant by mentioning his participation in a series of events – going to meet Hillary Clinton in Tunis, his attending a meeting organized by MEPI which he mentioned in session 3 when recounting his criticism of the speakers for talking about Gaza and West Bank rather than Palestine.

Nobody follows up or comments on Alef's announcing this news, his turn has been oriented to as a response to a question in an SCP activity, rather than genuine participant interaction where they express curiosity and seek further information from one another. Even Jessica who as facilitator could have offered feedback and encouragement by typing "Great" or "Wow" in the text chat orients to the task (turn 232) and after 30 seconds silence in which nobody takes the floor, tries to elicit more ideas from the participants. This could be considered impolite, certainly in everyday conversation this would be an affront, but in the context of the dialogue, and considering Alef's dominance in the discussion her orienting to the task and other participants could perhaps reflect her alignment to the situated identity of facilitator who is responsible for the whole group's participation.

Excerpt 71

231	9:45,7 -	Alef	er actually I do know of some people who are (..) involved in the project you talked about Kate erm the model united nations er I have er a friend who is representing even Israel he he he is half jewish and 'hh oth others are presenting (both) others are representing the united states so erm erm () I have an idea about this project 'hh actually I'm going to join a similar a similar project which is called er tomorrow's leaders (1s) it's organised by er the middle east partnership initiative 'hh and it's going to take place yeah er in the coming mon er june actually in the United States	9:52 Thamena: this is the first time I heard about it 9:59 Jessica: Alef: knows some people involved in this project 10:00 Jessica: have a friend who is representing even Israel 10:22 Jessica: he is half Jewish, others representng the US 10:35 Jessica: I'm going to join a similar project called Tomorrow's Leaders
232	10:40,9	silence		10:43 Jessica: organised by the Middle East Partnership 10:54 Jessica: and I'm going in June in the US 11:33 Jessica: come on guys!!!! 11:41 Jessica: No more ideas????
233	11:44,1	Fadela	er we can talk to other people to convince them to our(faith) our () in the () to have this force to us so we can have a group of people who agree upon some (issue) or (3s) something like that because it's an it's an effective way as we saw in the both in the tunisian and the egyptian revolutions the people when they are together they er they can be stronger	12:03 Jessica: Fadela: we can talk to other people, friends, family members, neighbours 12:10 Jessica: tell them about our ideas, what we learn 12:20 Jessica: so we have a group of people
234	12:21,1	silence		12:38 Jessica: as we saw in the Tunisian revolution
235	12:39,5	Thamena	I think we also have to (read) more about other (persons) I mean er about er (other places) so er we () kno:w each other more and () like er (3s)	12:49 Jessica: and Egyptian when people are together they can be stronger 12:58 Jessica: Thamena: think we also need to read more about education

236	12:58,9	silence		13:15 Jessica: learn more about each other? is that right Thamena? 13:23 Jessica: and the issues
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8.6 Indexing group identity through increased trust, affect and reflexivity

This final session is characterised by a series of disclosures of personal information or of feelings on the part of the participants, which can be seen to index the increased trust within the group. Fadela's extended turns and her personal narrative of what it means to live under occupation for example, reflect how from the third session when she began to find a voice within the group, to this session, her level of trust within the group had increased and she was ready to share more personal information.

In this final round (Excerpt 72) Jack and Deni also make personal disclosures as Jack admits (turn 248) that he had been concerned about being viewed as 'the American (.) and er bad guy' but then says that he didn't feel victimised or uncomfortable within the group - though some of his interventions in this and previous sessions did convey a sense of discomfort. The importance of all participants to the group and the emotional connection is highlighted as he says 'I've been sad when people haven't been able to turn up'. He continues with another turn (250) to add that he valued hearing 'about stuff like the Palestine Israel situation' because it is not 'that popular of an issue' in the US, thus highlighting the new knowledge acquired through the group and indeed when he was called to intervene on this topic he indexed his lack of knowledge about it.

Kate, who throughout the sessions indexed her interculturality through frequent references to living in a multicultural and diverse community, also highlights the new knowledge acquired through the interactions and increased awareness of geo-political events which she was not previously familiar with. She indexes the group through her use of the first person plural pronoun 'our conversations'. Deni who builds on Jack's comments as regards the fear of being viewed negatively by the group, also indexes the new knowledge acquired and increased awareness and understanding through the participants' sharing of experiences (turn 258 '[..] firsthand account was (.) really eye opening')

Excerpt 72

248	3:41,4 -	Jack	Well I mean I liked (.) hearing (.) everybody's opinion (.) and there hasn't been (.) anybody (.) in this group (.) that I've (.) felt like (.) personally (?) victimised? by and that like made me really happy cos (.) (.) one of my para er like one of my like something I was paranoid about coming in was like er oh I'm gonna be like the american (.) and the er bad guy (.) so (.) I mean (.) it was really nice being here and (.) feeling comfortable and (.) er (.) yeah I mean (.) I've been sad when	3:51 Jessica: Jack: liked hearing everyone's opinion Jessica: and haven't felt personally victimised by anyone in the group
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			people haven't been able to show up so 'hh I mean I've eally enjoyed getting to know everyone and yeah I think it's awesome that (.) this was able to happen (.) and I mean I'm really happy I (.) took this course	4:13 Jessica: something I personally was paranoid about was that I was going to be the American Jessica: and tbe bad guy 4:24 Jessica: but nobody made me feel like that
			...	
258	7:25,0 -	Deni	I was also afraid coming into this erm program of being viewed as the bad guy too like Jack said but everything i() experienced so different from what we've experienced () and how everything is () firsthand account was (.)really eye opening and erm I'm really glad that I met all of you and er I'm so glad that I participated in this program	7:39 Jessica: Denise: I was also afraid of being viewed 7:42 Jessica: as bad guy

Several of the participants explicitly mention the group in the final closing round as they thank one another, for example Fadela in turn 244 as she reflects on the impact of the experience, says that she is so happy about this experience because of the members of 'this great group'. Mohammed (turn 260) highlights the importance of not just talking for the sake of it but learning through engaging with the other, which was not always easy as he says sometimes he was confused.

Excerpt 73

260	8:12,1 -	Mohammed	((very noisy background)) yeah guys I think that it's gonna be yeah I would say that it was a great session and i'm gonna miss all of you and i want to thank Ranà and Jessica for supporting us and helping us I'm sorry for () what I want to say is that I always dreamed of er such a program and er speaking English with people () and (metal) er not just speaking for no reason and er I want er say that I have learnt many things about er the other culture from Jack, Deni and Brendan and Kate erm all of you I want to say that ersometimes I was confused (..) while I was talking to you but I already changed that view I want to thank all of you for that (speaking	8:14 Jessica: was really eye-opening for me 8:22 Jessica: am really glad participated inprogram 8:31 Jessica: right Denise - sound disappeared? 8:35 Denise: yes! 8:37 Jessica: Mohammed ... with music :-) 8:45 Jessica: is going to miss all of you Alef: lol Muhammed :) 8:52 Jessica: what I want to say is I always dreamed of such a program 9:22 Jessica: of speaking with people about important mtters and I have learnt a lot of important things about other cultures from Jack, Denise, Preston and Kate 9:29 Jessica: sometimes I was confuised when talking to you
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In the comments made by the participants in this closing round, what emerges is how both accommodating to similarity (adequation) through alignment with one another, and

distinction, that is using difference, contribute to the development of a group or community identity, as highlighted by Galley, Hauck and Warnecke (2016).

Others index the group through the use of collective terms such as 'all of you', 'everyone', for example Alef in turn 242 after thanking the facilitators says "I'd like to thank everyone else 'hh all of you I'm really)..) am really pleased to meet all of you guys..." and Deni "I'm really glad I met all of you" (in turn 258). The final activity takes place using the text chat when the facilitators ask the participants to type the name of somebody who made them laugh, who they learned from and so on. Here we see the strong group identity emerging. After the second question when Jessica asks them to type the name of someone they learned from (line 18), Kate types ALL!!!:) (line 21) using capitals, repeated punctuation and an emoticon, and her reference to everyone is echoed by Doja (line 24) who also types: all. At the next command from Jessica (line 25) Jack indexes the group as he types everyone (line 26) and orients to the expression of emotion through text chat for the first time,

Excerpt 74

Jessica: 1.Type the name of someone who made you laugh
 Jack: i'll try getting you that nicholas cage photo :P
 Ranà: :D
 Fadela: someone?
 Jessica: anyone in group
 Thamena: from the group?
 Thamena: ahh
 Ranà: yup
 Thamena: Fadelaaa
 Kate: Sleepy Jack and Preston :)
 Fadela: mustafaaaaaaa :P
 Denise: Alef
 Fadela: nd Jack
 Thamena: Aymaan also
 Denise: and Jack
 Alef: Myself :D
 Alef: lol
 Jessica: 2.Type the name of someone who you learned from
 Jack: i'll miss you too Mohammed :)
 Mohammed: Jack .Alaf
 Kate: ALL!!!:)
 Denise: Fadelaand Thamena
 Mohammed: great chance guys
 Doja abunada: all
 Jessica: 3.Type the name of someone who you respect- even if you don't always agree with them
 Jack: Alaf, Fadela, and everyone :)
 Fadela: cathy, Denise Alef mustafa tsneem Doja nd musa
 Mohammed: everyone ofcourse
 Fadela: AND JACK
 Kate: ALL again!!!
 Jessica: 4.Type the name of someone who made you feel listened to.
 Jack: everyone again :)
 Denise: everyone!
 Kate: again ALL!!
 Doja abunada: every one
 Mohammed: everyone
 Thamena: every1 :)
 Alef: all :)
 Fadela: alllllllllll
 Jessica: 7.Type the name of someone who you still have something to say to- go ahead and say it if you would like to.
 Kate: To everyone!! THANK YOU VERYMUCH!
 Fadela: luv u alllllllllll
 Kate: it was a pleasure to meet you
 Alef: I LOVE U GUYS :) bless u all!
 Mohammed: thanks guys
 Thamena: I want to ask everyone to keep in touch plzzz
 Thamena: and I lovee U alll
 Doja abunada: it was pleasure meeting you
 Jessica: bye Fadela
 Denise: bye Fadela!!
 Jessica: will definitely kep in touch
 Fadela: byeeeeeeee

Jack: bye Fadela!
 Fadela: :(
 Alef: bbbye ;)
 Kate: bye fatee!
 Thamena: bye fatee :'
 Jessica: Mohammed: going to miss everybody and really want to keep up the communication
 Alef: on the fb group we'll arrange meeting in social rooms, ok guys?
 Jessica: Ranà: it was really a pleasure working with all of you, it was great to know everybody in this group
 Jessica: Soliya's job is connecting future leaders
 Thamena: gd idea aymeeen
 Alef: incha'allah :)
 Jessica: hope to meet everybody in this group
 Jessica: again!!
 Alef: xoxo ^_^ see u when I see guys
 Doja abunada: bye bye , have a nice life
 Jessica: byeee
 Jack: i'd still be willing to wake up at 5:00. i've loved this :)
 Jessica: THANK YOU ALL TOO
 Alef: JACK u R the man ;)
 Jack: as are you Alaf! we're gonna have to talk about metal music more
 Alef: SURE ;)

The affective dimension emerges in many of the participants' comments as expressed through the audio mode first of all, and then in the text chat as they say their goodbyes. The adjectives used to describe the experience, their peers and their feelings index strong emotional engagement, happiness, enjoyment, even love! There is a strong motivation expressed to continue connecting with the group members both online and possibly 'face to face' too.

8.7 Power dynamics and interaction patterns

In this session the distribution of 'floor space' is quite different from the previous sessions, with Jessica remaining 'dominant', but with a less marked difference between her and Ranà and indeed the others, and a significantly fewer number of words than in session 3, 1600 as opposed to 2800. It is interesting to observe that the decrease in spoken words is matched by an increase in written words, in particular Jessica, typed more in the text chat in this session than in all previous sessions, perhaps due to the increase in participants' extended turns.

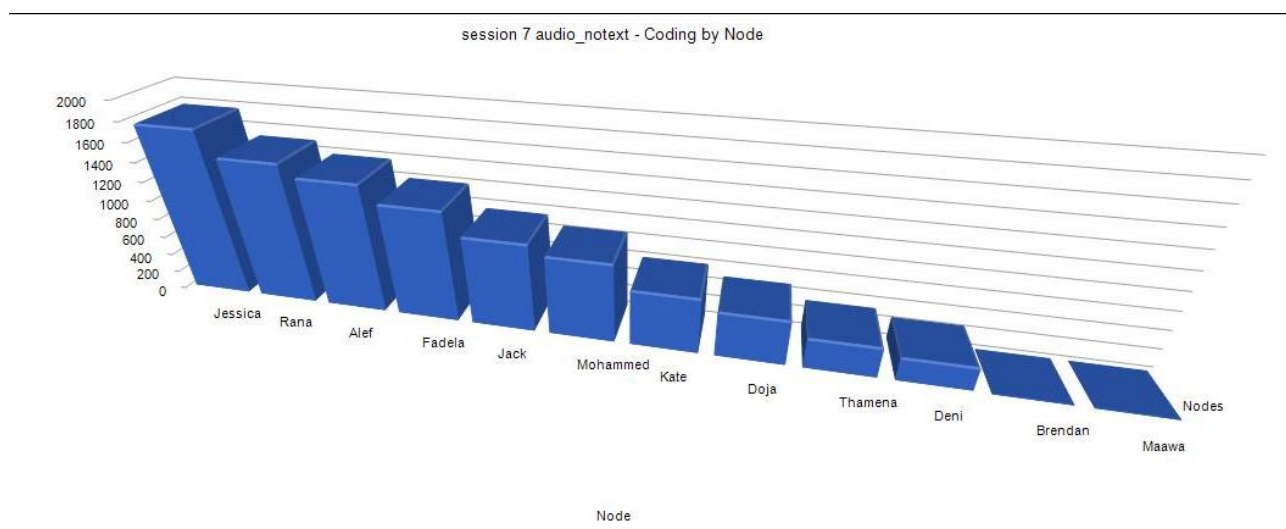
Despite the facilitators' attempts to have participants be more responsible for balancing the participation within the group, Alef – who was dominant from the very first session (notably absent in the third), is the participant who takes the floor the most, often being the first to respond. Nonetheless, despite missing part of the session due to technical issues Fadela had almost as much 'floor space' as Alef, and she demonstrated her investment in the group's discussion through her extended turns and continuations. She sought to explain her experiences and point of view in a way that the others could understand, providing the background information that was missing from her interventions in session 3, when it was

largely Doja and Thamena who provided information that supported the others' understanding of the situation in Palestine.

Jack and Mohammed were also active in the session, but the difference in terms of power is that Jack had to be called upon several times to participate actively, whilst Mohammed self-selected more often than Jack. Deni, as in the previous sessions, only responded after Jack had already responded, and usually expressed agreement with what had already been said. This was a regular pattern of her identity in the exchanges throughout the sessions.

It is perhaps because of the topics which were discussed in this session and the way they were framed, as well as being part of a minority in the group that led to Jack and Deni's positionings. In the first discussion about the role of English they were excluded from the group by Jessica who initiated the activity, for she explicitly indexed those whose first language was not English instead of framing the issue as communication in an online, new, multilingual and multimodal environment. In the next discussion about Palestine and Israel and the role of the US and Britain, they both pointed to lack of knowledge about the issue as a reason for their limited participation and not expressing a point of view. They oriented to the 'uninformed American' identity which appeared in the first session, and which Jack had been so keen to disalign from in his apologies for not knowing about the recent events in the Middle East, which was being discussed. It is also possible that the fear of being considered 'the bad guy' which Jack and Deni pointed out at the end of the session did, despite their negation of this, influence his their participation pattern.

Figure 29: Floor time in session 7 (no. of words)



It is arguably the group identity and cohesion and the mutual trust which was established during the sessions that allowed for the controversial issues to be addressed with participants explicitly expressing disagreement with one another and challenging views without leading to breakdown in communication (cf. 'community identity', Galley, Hauck & Warnecke, 2016).

Indeed a characteristic of the group identity that developed was a shared interest in developing greater understanding of the other, an engagement with what would be considered as controversial or divisive issues. These allowed for the emergence of symbolic competence (Kramsch, 2009b) whereby what could be considered as incommensurable viewpoints were voiced and participants and facilitators sought to engage with and understand them, rather than ignoring them or trying to change them.

9 CHAPTER 9 – DISCUSSION

In the discussion that follows, I return to my research question and pull together the findings from the different chapters in order to address the questions more holistically.

9.1 Situated identity positionings

The first two research questions my PhD thesis addressed regarded the identity positionings that the situated context of SCP made available to participants:

RQ1 What identity positionings does the situated context offer participants?

RQ2 What factors influence these positionings?

I addressed these questions because identities that are made relevant in an institutional context (on micro and macro levels, as well as prospective identities) inevitably influence the identities that participants orient to in an exchange, though they are by no means determining. As discussed in chapter 4, online educational contexts of interaction – and therefore also identities – are “socially constructed and historically contingent” (Williamson (2013, p.), but we cannot ignore the agency and investment of the interactants.

The situated context of virtual exchange that I have explored in this thesis is quite different from the telecollaboration projects or OIEs which have been the focus of the telecollaboration research literature thus far. First of all the SCP was not designed for language learning, but to address what its developers identified as problems in intergroup relations in the wake of nine eleven, that is ‘Western societies’ and ‘predominantly Muslim societies. The theories and beliefs underlying the pedagogic model come from intergroup relations, conflict resolution and peace studies where dialogue and mediation are key concepts.

Mediation has been found relevant for approaching “otherness” and “tension” in educational contexts by the Council of Europe, which takes the following definition: Mediation can be defined as any procedure, arrangement or action designed in a given social context to reduce the distance between two (or more) poles of otherness between which there is tension⁵⁰. The role of a ‘third party’ mediator, who seeks to reduce the tension between the two poles, is a key construct in mediation. There are, however, different approaches to mediation. “Evaluative” approaches (Riskin, 1996) assume that parties need an expert on the content of the conflict and the mediator has, or acquires, this knowledge and proposes solutions. A “facilitative” approach (Riskin, 1996) on the other hand views the parties as the best retainers of knowledge in regards to their situations and interests, and the mediator-facilitator focuses on re-establishing trust and communication and asks questions, identifies core issues, and ‘empowers’ the opposing

⁵⁰http://www.coe.int/t/dg4/Linguistic/Source/LE_texts_Source/LE%202015/Education-Mobility-Otherness_en.pdf

parties to find solutions on the basis of the interests expressed⁵¹. The situated identity of the facilitator in SCP bears similarities to this latter type of mediator.

It is the origin in conflict and dialogue processes that influences the identity positionings made available in the SCP situated context: “faciliators” and “participants”, who are members of a small “dialogue group”, within the broader Soliya community. The situated identity of the dialogue facilitator is a defining feature of this model of virtual exchange and distinguishes it from most other telecollaboration models (O’Dowd, 2016). In class to class telecollaboration projects such as those based on the *Cultura* model (Furstenberg, et al. 2003) teachers act as facilitators of understanding, not within the interactions themselves, but in their respective classrooms. In SCP the facilitators (who are NOT teachers) facilitate the interaction as it occurs between the groups.

Previous studies on this same context presented in this study (Helm, 2013; Helm, Guth & Farrah, 2012) have found that most participants, particularly those in the predominantly Muslim world, report that the facilitators are the most important component of the dialogue sessions. In this PhD study, analysis of the interactions in chapters 6, 7 and 8 also highlighted the facilitators’ key role and their impact on the dialogue sessions themselves (which was both positive and negative).

From the outset of the project the two facilitators positioned themselves as facilitator-hosts who welcomed participants and sought to create a safe, supportive atmosphere (see, in particular, the analysis in chapter 6). They performed their institutional identity by setting up activities which they drew from the Online Curriculum and by explicitly making reference to their institutional role and the goals of the program, thus ‘enacting’ the institutional curriculum. Their identity initially was teacher-like insofar as they set up activities or asked questions and orchestrated the interactions by selecting or eliciting speakers and offering feedback. However as participants began to take ownership of the dialogue process and also initiated interactions, selected topics and challenged one another, the facilitators’ identity came more to resemble that of the facilitator-mediator, as they summarised and sought to re-frame discussions, asked questions to push discussions deeper and tried to ensure that multiple voices were heard (see, for instance, chapter 8). They did not display evaluative and epistemic orientations to ongoing talk (Bucholtz & Hall 2005, p.594) but they did seek to facilitate the participants’ understandings of these orientations during the interactions, and support them in the denaturalisation of some of the claims being made about “the inherent rightness of identities” (Bucholtz & Hall 2005, p.598).

Jessica and Ranà were not expert facilitators but rather novices, this was their first facilitation experience, and this is reflected in the interactions for there are certainly many interaction dynamics which they could have dealt with better. However the aim of the study was not to provide examples of “excellent” facilitated dialogue or to be a training manual for facilitators,

⁵¹<http://www.mediate.com/articles/MaffetoneC1.cfm>

but to analyse identity and interaction dynamics within this situated context where most facilitators are, like Jessica and Ranà, volunteer facilitators who have a short period of training before engaging with this kind of experience. If, indeed, this is to become a large scale and sustained, replicable model for dialogue, this is an important issue. Indeed, encouraging new facilitators to carry out similar qualitative analysis (e.g. action or practitioner research), either individually or in support groups, stemming from a data corpora of their own interactions, could be an optimal way for their own transformative learning. This type of research has been endorsed in many different domains, such as teaching, nursing, business management, dentistry and medicine (cf. Coghlan & Brannick, 2005).

9.1.1 Prospective and imagined Identities

The situated context of SCP also offers a “prospective identity” in which the participants are invited to “invest”, which links to Norton’s notion of “imagined identity” (Norton 2000/2013). What emerged in chapter 4 from the analysis of the website and SCP materials is a strong prospective identity for participants as a new generation of “influencers” who can “alleviate tensions when they emerge and collaboratively address the challenges of the 21st Century”⁵². The scrolling images available on the website with photos of smiling young individuals who are Soliya alumni and/or facilitators located in different parts of the world represent the transnational, transcultural, networked community that participating in SCP will induct them into. The members of this community can be likened to “networked cosmopolitans” (Williamson, 2013, p.46) who share the beliefs and goals of the SCP, they engage with difference and can “shift from dialogue to action”, one of the aims of the programme. Soliya offers alumni of the SCP opportunities to further engage with the community through facilitation training, becoming a volunteer facilitator, coach and even trainer – other institutional, situated identities available within this network.⁵³.

The extent to which this imagined identity emerged in the interactions study varied. The dialogue in the last part of the final session (chapter 8) was intended to bring these imagined and prospective identities to the fore as the facilitators asked the participants about how they saw the future and their role in fostering change. On an individual level some members suggested engaging with difference through reading about other cultures, participating in similar projects like Model United Nations or talking to members of their community about their experience and seeking to foster other similar experiences⁵⁴. The sense of agency of the group as a whole was expressed in terms of creating a group or becoming friends on Facebook so they could remain in touch with one another, which some of them did. However analysis of

⁵²http://www.soliya.net/?q=why_we_do_it_the_need

⁵³ On the website Soliya report that research carried out in collaboration with MIT has found that 30% of SCP alumni go on to take the facilitation training after completion of the program as an indication of their “desire to continue to be engaged and to take a leadership role in fostering international understanding”http://www.soliya.net/?q=what_we_do_connect_results

⁵⁴ MIT’s findings indicate that 90% shared information about what they were learning with their peers and other people in their community. http://www.soliya.net/?q=what_we_do_connect_results

the interaction alone cannot provide information about further engagement. What is required is a long-term study of participants – which was not among the original aims of this study.

I did, however, succeed in contacting two of the participants, Mohammed and Alef, five years after their participation in SCP and I carried out interviews over email and Skype to acquire further information in this respect. Mohammed, who has become an English teacher, reported that he was no longer in contact with the members of the dialogue group, they had not had enough time perhaps to create a strong bond. Nonetheless he writes that he has a robust and positive memory of the experience and the feeling of belonging to a group and he also refers to the impact SCP had on him and the way he relates to difference:

Well, I think the period was not long enough for us to get to know each other to that extent or to merge but, I know for sure if we had had longer time, we would have done since I until this moment still remember these days because I considered myself part of that group.

[...]

I am not in touch with my group because of the busy life and so on but i have met coincidentally other solia members and facilitators and we keep in touch from time to another.

Well now i am aware of the meaning of difference not conflict. i have to listen before judge and of course now i am a flexible person as i accept the others no matter how they think or believe in. its personal perspectives and we should respect it.

(Mohammed: personal communication, 2016)

Alef's identity had emerged through the interaction as a student leader, a young person who was active in his local context organizing volunteers to support refugees on the border with Libya, interested in the political situation of his region and strongly invested in the SCP. His active – and at times dominant participation in the online sessions reflected in many ways his offline identities. He continued to engage with Soliya through facilitator training, facilitation and participation in a regional workshop in Jordan. He reported that participation in the SCP had opened up his experience of the world (which until then had been limited to the Tunisian context) to a more international outlook and network of contacts. He became friends with many members of the Soliya network and has met some of them face to face after years of being friends online. He had written on his blog that in ten years' time he saw himself as being an English teacher somewhere in the Arab world. In a Skype interview he told me that he did graduate in English language and literature, however partly due to his experience of Soliya he had become interested in the media and indeed obtained a job with the BBC Media Action in Tunisia. He believes that his experience with Soliya was key to his obtaining this position for he discussed it extensively in his interview as it was the first international experience he'd had. As we discussed the notion of 'imagined identities' he was able to identify with this, and found the concept of the "networked cosmopolitan" to be an accurate description of how he saw himself.

Yet Alef was exceptional in the dialogue group. He was the only one who participated not as a part of his university studies, but on an individual basis, because he had heard about it through a friend and wanted to participate as he was very drawn to it. He was already interculturally curious and aware, and had the digital literacies to be able to use the multimodal tools from the very first session in order to make his voice heard and even set the topic for discussion. Though he attributes great importance to Soliya in his career trajectory, it is likely that he would have found other opportunities. As regards the other group members, I have not been able to contact them to explore this issue.

9.1.2 Summary of findings and discussion of RQs 1 and 2

RQ1 What identity positionings does the situated context offer participants?

RQ2 What factors influence these positionings?

The situated context presented a powerful prospective identity of the “networked cosmopolitan” as an agent of change, or “influencer”. According to the design of the educational program, a first step towards this prospective identity is becoming a “participant” in a dialogue group which is led by “facilitators”. Through interaction participants seek to co-construct understanding of the “other” and also (for some) of the self, and a group identity begins to emerge. These positionings were intentionally designed and authenticated by the ideological and theoretical underpinnings of the situated context which is based on the fields of conflict transformation and peace studies.

9.2 Mediation and identities

My next research question regarded the *mediation* principle as I explored the affordances of the modes and media of communication adopted for identity work in the situated context of SCP. I explored two media, the asynchronous blogs in the Soliya Community Area, and then the meeting room.

RQ3: What are the affordances of the modes and media of communication for identity construction?

The affordances of the blog for identity construction were, as discussed in chapter 5, in some ways similar to the profile that most social networking sites offer, a site for “self-authorship” and self-presentation to a closed, but nonetheless broad community of Soliya alumni. This is what I referred to as the imagined community that those participating in the SCP could invest in and become part of, a transnational community of “influencers” with a shared interest in engaging positively with difference and bringing about change. However as I reported in chapter 5, the members of the dialogue group studied here did not use the blog medium to invest in their identity as a member of the broad Soliya community. Within this group only three participants posted more than the initial blog post which was a compulsory part of the registration process in the SCP. These three participants: Alef, Fadela and Mohammed posted three posts within the first few weeks of the program, on the explicit suggestion of the facilitators in the sessions. Their posts received a couple of comments from other group and community members, but these participants did not invest in their blog identities, and stopped posting. A further exploration of the blogs within the Members’ area of the Soliya site revealed

that only a small percentage of all of the participants post to the blog more than once, and also that asynchronous discussion of the blog posts through the comments is infrequent. Hence this is an issue which regards most of the Soliya community, not merely this group.

Lomicka and Lord (2016) point out that “The existence of the affordance alone does not necessarily encourage action, rather it is the responsibility of the teacher and other interlocutors to help to make the affordances available and accessible to the learners so that they can use them to their benefit (van Lier 2004)” (p.258). In this case it was largely the facilitators’ responsibility, and they did – as I mentioned above, – encourage participants on several occasions to make use of the blogs, also in the final session. Nonetheless they merely made suggestions, there were no specific activities that required the participants to use their blogs and indeed, the Soliya Online Curriculum includes activities for the synchronous dialogue sessions but few geared towards the blog, which may be one possible reason for participants’ lack of engagement with them. Other possible reasons may be the hybridity of the Soliya blog – for it is not really a blog, nor is it a social networking site (though there is the opportunity for updating the blog, hence a form of ‘status update’, the blog profile does not list one’s friends...). Furthermore, the blog is on the Soliya website, which is not part of people’s everyday lives as, say, Facebook is for many people. Participants would generally go to the website when connecting for their sessions. This is not to say, however, that the participants did not remain in contact with one another, or indeed connect with members of the broader Soliya community. So, at the end of the final session the group participants agreed to keep in touch via Facebook and several of them also became “friends” with the facilitators through this channel. As mentioned in the previous section, Alef became further engaged with the Soliya community through facilitation and other events.

At the time of writing the Soliya Community Area remains a space where announcements are posted about initiatives which may be of interest to the Soliya Community, often with links for participants to further explore. New Soliya participants are still required to publish an initial post on the blog, following the guiding questions provided. Nonetheless many other channels of communication have been developed in the meantime, including various Facebook groups and pages, a Google community, to name but a few.

The meeting room was the main space in which identity work was carried out after the initial presentation through the blogs. As explored in chapter 5, this multimodal space was a complex environment with three main modes through which identities could be enacted.

Analysis of session 1 highlighted the challenges in communicating in this complex environment and the impact of the mediating audio-visual technologies, an issue which is amply documented in the research which has been carried out on these types of environments in recent years (Malinowski & Kramsch, 2014; Kern, 2014, 2015; Guichon & Cohen, 2016). Turn taking was slow and required facilitator intervention, many of the participants had trouble with technology and one of the facilitators, Ranà, was absent in a large part of the session due to connectivity problems. As Soliya themselves highlight in the Online Curriculum, the technical dynamics often reflect the geopolitical power relations. There were certainly disjunctures in

the flow of time and space and at times these detracted participants' attention. Several of the excerpts included in the analysis illustrated, for example, how processing information from different sources (that is text and audio) can create confusion. Several of the speakers were disoriented as what they were saying through the aural mode was reproduced in the central text chat window. As they were speaking they would read what was being written and hence lose the thread of what they were saying. Furthermore this mirroring of what they were saying could have been perceived as an amplification of their words, and thus caused further anxiety to the participants as it provided a permanent record of what in the aural mode alone is transient. However, as Guichon writes, "providing information from different sources usually carries an extra cognitive load, but can nevertheless facilitate comprehension and learning" (2016, p.14). I believe that the facilitating function of the transcription was key in re-dressing power imbalances as regards language competence and quality of technology, and once they had reached the summit of the steep learning curve, participants were able to use the affordances of the medium to enrich their dialogues and even at times, use these affordances to subvert the power dynamics (as in the Trigger Words activity).

In sessions 3 and 7 more of the participants engaged with the multiple modes of communication. The affordances of the text chat allowed the facilitators to orient to their situated identity with institutional responsibility for supporting understanding. Almost all of the exchanges which occurred through the aural mode were summarised and transcribed through text chat. Some of the participants were clearly more at ease with this medium than others, and their use of text marked their identity as confident CMC users. However, as the sessions progressed most of the others began to use text to communicate or even more creative uses such as a means to take the floor, ask for clarification, carry out 'side' comments or, for less participative members, to voice opinions that could cause conflict (see chapter 7). The text chat was important in the development of group cohesion and a shared identity as the participants used it for phatic functions such as greetings and leavetakings, providing encouragement for one another and expressing emotions. Through the creative use of emoticons, punctuation and capital letters a friendly, informal atmosphere and a group identity was established.

Though the quality of the webcam images was generally poor, and there were so many webcam images, there was a certain amount of communication through this mode – for example the expression of emotions through smiling and laughing, the expression of engagement by moving closer to the webcam, the use of air quotes to index the problematicity of terms being used. Some of the participants' use of webcams was strategic and deliberate, as several researchers on multimodal communication have found in other contexts (Telles 2009, 2014; Satar 2013, Guichon & Wigham, 2016). Doja and Maawa, for instance, expressed agency as they strategically framed themselves to reflect a position they felt comfortable with, at the corner of the window in order to avoid what they may have perceived as uncomfortable proximity to others' gazes (Kern, 2015). Interestingly it was the facilitators whose framing was not always ideal and could have been improved with greater awareness and training. Jessica was often distant from the webcam, leaning back in her chair and, whilst this made gestures visible (Kern, 2015), it meant that facial expressions were not always clear or visible. Ranà on the other hand was closer to

the webcam but the poor quality of the image made it difficult to read facial expressions and gestures were not visible.

The most important aspect of the multimodal communication and the video, despite the technical and cognitive challenges it placed on the participants was nonetheless the feeling of proximity that it appeared to engender in the participants which contributed to the group cohesion and identity. This was indexed in the group's elaboration and adoption of 'gestural' vocabulary, such as thumbs up/down and quote marks.

Summary of findings and discussion of RQ3: What are the affordances of the modes and media of communication for identity construction?

The SCP offers two different media environments for interaction and identity construction: the blog and the meeting room. The blog essentially served a similar function to a social networking profile page, for participants to present themselves to their group and the broader Soliya community which they did. The design of the first blog post allowed the participants to make relevant multiple identities through both text and photos, which they did to varying degrees. Though the blog was a potential way of developing participants' prospective/imagined identities as it allowed for communication with the all Soliya alumni and facilitators, this affordance was not oriented to as only three participants posted to the blog after their initial post.

The meeting room offered opportunities for interaction through text, audio and video, all of which were oriented to for different purposes. The main communication mode for interaction – and hence identity work - was the audio, through which most of the interaction and the in-depth exchanges took place. The text chat served predominantly to reinforce the communication through the audio as facilitators transcribed to support participants' understanding. Text chat was also sometimes used for orienting to identity in a less face threatening way than the audio mode (cf. Trigger Words activity).

The text chat and video also served for establishing group identity which was marked by cohesion, affect and a shared language. Use of punctuation and emoticons, smiling, waving and putting thumbs up; speech marks in text and air quotes gestures became part of the group's shared language. Video communication also allowed for agency in self-presentation through framing and the use of visual identity markers.

9.3 Identities in interaction

The last research questions regard the principles of *positionality*, *indexicality* and *relationality* as they emerge through multimodal online interaction, in particular:

RQ4: How do facilitators and participants orient to their discourse, situated and transportable identities

RQ5: How does this influence interaction?

RQ6: How do these identities evolve as the project progresses?

RQ7: Do these emergent identities and positionings allow the participants to 'redress' power dynamics?

There was a marked distinction between the orientations of facilitator and participant identities hence to make the findings clearer, I will first discuss how the facilitators oriented almost exclusively to their situated identities and the institutional agenda of facilitating an online dialogue process. I will then discuss the participants' orientations to identities.

9.3.1 Orienting to the discourse and situated identities of facilitator

As discussed in chapter 4 and above in the discussion of RQ 1 and 2, the facilitator is a key component of this model of virtual exchange. The situated identity of facilitator is authorized by the institutional context, and this authorization was explicitly referred to several times by the facilitators in the sessions, as they engaged in what I coded as 'institutional turns'. It was evident even in the first session that the facilitators were not yet completely comfortable performing this identity. Jessica in particular sounded as if she had not yet appropriated the institutional language, as some of her turns were marked by hesitations and pauses, and at times it was apparent that she was reading an institutional script. Both Jessica and Ranà also had technical troubles in the first session. However my analysis centred more on the facilitator identities as implicitly constructed through the interactions.

The facilitators oriented to a series of different identities, as summarized below, making use of the affordances of the different modes for performing some of these:

- *hosts*, welcoming participants and making them feel at home in this online space through the audio and text modes;
- *troubleshooters*, dealing with technical issues hindering communication through both modes, but more often text;
- *transcribers*, offering a summary of what is being said through the written mode of text
- *orchestrators*, supporting the turn taking mechanics of the discussions and ensuring that all participants were given the opportunity to speak through both text and audio
- *initiators*, who set up activities (from the SCP Online Curriculum) and initiated discussions about issues the participants were interested in, almost exclusively through the aural mode and then transcribed in text
- *summarisers*, offering summaries of what the different participants were saying, through the aural mode and then transcribed
- *probers*, as they followed up responses with further questions or challenges, getting the discussion to go to deeper .

The facilitator role was a shared one and Jessica and Ranà switched from leading the discussion to transcribing, welcoming participants as they arrived and acknowledging participants' contributions. They sought to use all the mediational tools they had available to them to be efficient and effective in their contributions, for example orienting to the text chat for greeting and troubleshooting when the dialogue through the audio channel was flowing. There was a

degree of imbalance in their roles with Jessica often dominating both through the text chat and the aural mode, which was in part due to her better connectivity.

Jessica and Ranà had developed outlines of the sessions prior to the meetings, but were generally flexible and able to balance their institutional agenda with the needs and interests of the group. In the first session, for example, once the group had started discussing US foreign policy rather than engage in the identity activity, the facilitators followed the agency of the group and abandoned their plan in order to allow the dialogue to continue. Likewise in the third session, after the Trigger Words activity the facilitators followed the lead of Brendan, one of the participants, in exploring the motivations behind the 'harsh responses' of some of the participants. As the Training Guide for facilitators suggests (Soliya, 2010) "Be prepared to throw away your plan". The program is based on principles of facilitated processes whereby it is important to be responsive to the needs and interests of the group, hence if a group is having an interesting conversation this is more important than sticking to the session plan.

Whilst flexibility is important for effective facilitators, there are certain parts of sessions which are fundamental in most dialogue processes, such as what I have called the 'closing round' in these sessions, that is final reflections on the dialogue process (Andreotti, 2005; Greenwood, 2005; Lederach, 1995; Saunders, 1999). As the closing rounds of each of the three sessions analysed showed, this allows group members to re-align to one another after having engaged in distinction and even made negative epistemic evaluations of others' positionings (Bucholtz & Hall, 2005, p.). In each of the sessions analysed there are occasions when participants reflect on the dynamics and/or what they learnt and then change the tone from a serious to more light hearted one for example in session 1 when Alef talked about football, or in session 3 when Fadela talked about her future graduation.

9.3.2 How did the facilitator identity evolve?

In the first session much of the facilitator time was spent dealing with technical issues and, initially, orchestrating the interaction as participants became familiar with the turn-taking dynamics, the technology and the group. These issues remained throughout the sessions, but as participants engaged in deeper interactions the facilitators' oriented to the identity of summarizer and prober, pulling together the points of view which had been expressed and seeking to dig deeper or reframing issues. Issues can be reframed, for example, by shifting from the personal to the political as in session 3, (turn 259 reported in chapter 7) when after discussing Palestine and the Palestinian participants' experiences and feelings, Jessica shifts the discussion to a broader level and asks if they see a link between the Palestine Israel issue and relations between "the Western and Arab and Muslim world". In session 7 when discussing this same issue, it is reframed several times, for example from the personal to the political, from the past to the future, and from Arab and Muslim perspectives to Western perspectives. This to a question of power balance, shifting from the personal to the political, or from the Eastern perspective to the Western.

The facilitators' floor time (Jessica in particular) substantially decreased as the sessions progressed, though the transcription intensified (in terms of number of words), reflecting the more extended turns that participants took. The facilitators' orchestrator identity was fundamental throughout the sessions but whilst initially it regarded the mechanics of turn-taking and repeated eliciting of participants, in sessions 3 and 7 it entailed encouraging participants' to speak and even in the final session they had to intervene in order to ensure that everyone's voice could be heard.

9.3.3 Tensions in the facilitator identities:

9.3.3.1 *Silence*

There was a tension in the facilitator's role of orchestrator, linked to their comfort with silence. Throughout the sessions, there were occasions when silences lasted for several minutes, not just seconds. As highlighted at various points of the analysis, this is much longer than silences identified in face to face interactions through Conversation Analysis. There has been a tendency to perceive silence as indicating lack of mutual rapport or indexing lower cognitive or indeed language abilities in mainstream European and American cultures (Jaworski 1993; Li 2001). Although analyzing the different types of silence was beyond the scope of the study, different explanations for silence were found: technical issues, lack of familiarity with turn taking mechanisms, resistance to the topic being discussed. However silence also seemed to serve as 'think time' and preparing to speak for silence allows time for reflection and can facilitate more meaningful interactions. Silent 'wait-time' has been found to increase the number and quality of unsolicited responses (Li 2001) in the classroom.

Finding the right balance between giving the interactants time to think of their responses and follow up questions is perhaps one of the most difficult tasks for facilitators, as they seek to encourage the group to 'take ownership' of the process, but also don't want them to disengage due to prolonged silences. Yet intervening too often will prevent the participants from taking control of the dialogue. This tension was visible in many instances of the sessions.

9.3.3.2 *Neutrality and multipartiality*

There were a few occasions in the sessions I analysed in which the facilitators let the institutional identity slip and they indexed their personal interests and opinions. In session 3, for example, Jessica's use of evaluative language when seeking to challenge the assumptions underlying Brendan's words clearly revealed her stance on the Palestine-Israel issue. Her use of multiple closed questions and the emphasis in her voice were more like a "cross examination" and confrontation and could easily have led to a breakdown in the communication. This is one of the behaviours that in the training facilitators are taught to avoid, for it breaks the trust in the environment and participants may no longer feel safe.

Facilitators in the SCP are expected not to contribute their views to the dialogues, but to be multipartial (Soliya 2010), in the sense that they should be curious about and pay attention to all perspectives and even seek to bring in those which may not be presented in the dialogue, for

example by playing devil's advocate. It is not easy to be multipartial and facilitators need training, self-observation and reflexivity, as well as supervision, time and practice to acquire these skills. There is a risk that facilitators can cause more harm than good, hence the importance of training and supervision of facilitators. Agbaria and Cohen (2000) suggest that facilitators of "encounter experiences with groups in conflict" should themselves have gone through such experiences and dealt with issues of power as participants in such groups or issues pertaining to their own identity and the dynamics of power relations in their own lives.

This neutrality and multipartiality can represent a tension for facilitators, certainly in my experience as a facilitator I have often felt and reflected on this, as have others (Bali, 2014). However, I have come to the understanding that being neutral when performing the identity of facilitator does not mean that one cannot have political and/or religious beliefs. Facilitating can be seen as orienting to a situated identity in which these beliefs are temporarily suspended, or not explicitly indexed whilst serving the needs of a group and a larger 'cause'. For example Burgess (2005) argues that in the case of Community Relations in the US many mediators are 'former activists' who decided they could do more for their 'cause' through mediation than 'traditional activist' approaches such as joining picket lines. Supporting groups in negotiation and working with them so they frame their interests in such a way that 'others' can effectively respond can be seen as a way of pursuing the same goal of social justice. It is clear, however, that before and whilst 'doing being a facilitator' these beliefs and allegiances are not visible to the participants in the dialogue groups.

9.4 How did participants orient to their (and others') discourse, situated and transportable identities?

Many of the participants quickly adapted to the online environment, orienting first of all to the participant-respondent identity as facilitators led activities which allowed them to familiarize themselves with the new environment and the mechanics of turn taking, and also to establish trust within the group. Some of the participants quickly acquired greater agency and this was reflected in the greater variety of their discourse identities as they tried to initiate discussions, responded without having to be explicitly addressed and asked follow-up questions in response to others' contributions as we began to see in the second half of session 1.

However participants did not always align to the discourse identities they were cast into by the facilitators, at times they resisted responding to questions, or even asking questions as the facilitators elicited questions and participation from them, as we saw at the beginning of sessions 3 and 7.

There was not a clear developmental process in the participants from participant-respondent to participant-facilitator/orchestrator identity. In session 3 it was very much the participants who engaged with one another in collaborative dialogue, asking follow-up questions to create deeper understanding. However in the final session they engaged in the interaction to the extent that they would offer extended responses (mostly) without having to be nominated by the facilitators but they did not build very much on one another's responses or demonstrate

curiosity and interest in exploring the assumptions and beliefs behind one another's opinions. Although the facilitators explicitly encouraged them to take ownership and be responsible for others' contributing to the dialogue (both before and during the final session), without the facilitator interventions it seems that the session would have been restricted to an exchange of views, albeit divergent, of the participants in the 'dominant group' of the situated context, that is those from the predominantly Arab/Muslim societies. Jack and Deni, who were a numerical minority (though members of the more powerful group if we measure power in terms of dominant discourses such as linguistic proficiency or geopolitical power), did not volunteer their views, nor were they asked for their perspective by their co-participants.

9.4.1 Transportable identities

9.4.1.1 "Westerners" and "Muslims"?

As regards the transportable identities which the situated context makes relevant for participants, the use of the labels 'Western societies' and 'predominantly Muslim societies' is strategic in that it reproduces the dominant and polarising media discourses and frames the 'relationship' as a problem between 'one side' and 'the other'. This brings tension to the fore but in doing so it opens a space for dialogue and creating understanding between participants.

In my analysis in chapter 5 I found first of all, that as participants enter Soliya Connect Program (SCP) through the blogs, some of them made these broad identity positionings relevant by indexing their religion, and geographic location. As they subsequently enter the online meeting room some aspects of these identities are immediately visible, for the video-conferencing technology allows the students to see and hear those elements which can be strong identity markers such as actions, voice, gesture, dress (eg. the wearing of the hijab, the keffiyeh and the beanie), features which are missing in text-based computer-mediated communication (Helm, Guth and Farrah 2012). This is not to say, however, that these identity categories were necessarily made relevant in the interactions.

During the discussions, the labels 'Westerner' and 'Muslim' or 'Arab' were sometimes used, particularly when the institutional activities comprised discussion of, for example, the relationship between Western societies and predominantly Muslim societies. However these broad identity categories were not the only ones made relevant through the interactions.

Clearly this is a risk when engaging students in intercultural dialogue and setting up projects in terms of broad identity groupings as, for example, the bilateral, bicultural exchanges often adopted in foreign language teaching (as reported by Telles, 2014; Train, 2006). Hanna and de Nooy (2009) argue that these telecollaborative arrangements reinforce static, essentialist and defensive identity positionings. Indeed in SCP the participants may have entered the project with this imagined identity – champion of their culture or in a defensive role, as for example Jack and Deni reported in final session (chapter 8) when they confessed that they had been concerned about being viewed as "the bad guys" in the dialogue sessions. Mohammed too, in his later communication to me, reported a similar feeling at the beginning of the project, as have

other students who have participated in the project (see for example Helm, Guth & Farrah 2012):

i was thinking in the beginning of this program to play the role of defender on my country, my religion, my nationality and my attitudes as an Arabic man but it was just correcting all information we take on each other and we succeeded to help each other on changing our stereotypes

But as Mohammed remarks on the outcomes of the project he says that his positioning changed and he describes a different way of dealing with difference that for him was a result of the project though, he also suggests, that there was an element of curiosity, “a spirit of knowledge” which make them participate in the first place:

I think all of us changed somehow. one can imagine that, within every one of us, there is a spirit of knowledge that seeks more and I believe that it was what pushed us to participate in the first place. As for me, I had a lot of experience of dealing with different culture and feel the differences in thinking and living.

This comment supports the point I made in chapter 6 when discussing the Motivations activity, that the participants seemed to share a curiosity and desire to engage with the other, which appeared to be almost a prerequisite to participation in the project.

9.4.1.2 Expert or Novice Users of English?

The spoken mode indexed participants’ accents and language competence and hence their status as ‘expert’ and ‘non-expert’ speakers of English. However the participants did not orient to these categories in the sense that the ‘less expert’ speakers never topicalised their language competence apart from in the blogs and the first session when Fadela, Thamena, Doja and Maawa said they were students of Applied English, and talked about improving their English. On the few occasions when the issue of language competence was oriented to, for example in session 3 when Ranà said participants could speak in their own languages if they felt more comfortable, or in session 7 when Jessica specifically asked the participants whose first language was not English how they felt about using English as the medium of communication, participants did not orient to the discussion, indexing their resistance to this categorization, or the irrelevance of the issue.

This finding confirms the findings of previous studies on this same context but involving different sets of learners (Helm, Guth & Farrah 2012; Helm 2013) and also the studies on language learners using social networking sites, discussion fora, gaming and/or fanfiction sites. The participants were, as Firth (2009) suggested, “doing not being language learners” and “engaging with the rules of the game” (Hanna & de Nooy, 2003). Whilst Hanna and de Nooy’s ‘rules of the game’ were the genre conventions of a news discussion forum, in this case it entailed participating in an online dialogue program where the aim is to develop greater understanding of other perspectives.

9.4.2 Emergence of a Group identity

As discussed in chapter 4, an important component of the SCP design is the development of a group dynamic which allows participants to feel comfortable exploring different perspectives on controversial issues (Soliya, 2010). In the SCP model there are several phases in the process, but it is not a linear process, nor do all groups necessarily reach the final phase, which entails the group planning on actions which they can take together. Certainly the interactions analysed in study show the dialogue group did not reveal an action-oriented group planning on collaborative action, nonetheless a group dynamic and identity did develop.

Several studies have suggested that very often in order to maintain group cohesion participants will and indeed should seek to align to one another, focusing on similarities and suppressing differences in favour of shared universal values (for example Muller-Hartmann & Kurek, 2016). However participants of this group did not suppress difference, they often engaged in the relationality principle of 'distinction', (Bucholtz & Hall, 2005, p.598) that is distinguishing themselves from one another, highlighting difference by challenging and contradicting points of view both within the broad social group categories (for example the divergent viewpoints of Alef, Mohammed and Thamea as regards US intervention in the Middle East discussed in session 1, or as regards the future of Palestine in session 7) and across the groups (for instance Brendan's challenging the definition of Israel as 'terrorist' in session 3).

This sustained engagement with multiple points of view and the resulting creation of new knowledge and experience– as the participants reported in their reflections at the end of session 7 ('eye opening' as Deni reflected in session 7, for example) is an indicator of the *creative agency* of the community (Hauck, Warnecke & Galley, 2016). The drive to acquire greater understanding which many of the group members had expressed in their motivations to take part in the programme (session 1) authenticated their *shared purpose* and alignment with the programme goals. Once they had acquired the personal and technical skills within the platform they could collaboratively engage in this joint creation of new knowledge.

It is important to point out, however, that this "new knowledge" was not 'universal' in the sense that it was different for each participant. For example for Deni and Jack it was the "eye-opening" experience of hearing about issues which are not commonly addressed in mainstream media in the US, such as the Palestine-Israel situation. For Kate it was an understanding of the complex histories and issues which characterise the lives of individuals in various parts of the world such as Palestine, Jordan, Tunisia and Egypt. Although she had friends from these parts of the world as she repeatedly said, she had never engaged with them in discussion of these issues.

The group also acquired a greater understanding of how the meaning of words is situated and relational, and developed a shared language, to a certain degree. The use of scare quotes in text, and air quotes through the visual mode, as reported in chapter 7 for example, marked their awareness of the possibly contentious nature of certain terms and also an understanding of how to use the available modes of communication to make this awareness visible to others.

9.5 How did the orientations to identities influence interaction patterns?

There are some regularities in participation patterns – for instance all sessions begin with the facilitator-host setting up activity or discussion which follows the pattern: Initiation-multiple short Responses-Follow-up (IRF), with various degrees of facilitator orchestration. The sessions also end in similar ways with a reflexive closing round which follows this (IRF) pattern. There are several exchanges inbetween however when the pattern is different, and the interactions are characterized by extended responses, multiple follow-ups and responses which take the discussion deeper.

The facilitators' orientation to their situated identity was no doubt the main influence on the patterns of interaction. The facilitators set up structured activities for the beginnings and ends of the sessions which followed a specific pattern (initiation – response – feedback) and allowed all participants to respond, which they generally did with short turns, at times building on one another's responses. These were the 'institutional' activities that were designed to foster the development of a 'safe space' for dialogue (as specified in the Soliya Online Curriculum and also suggested in guides to addressing conflict or controversial issues in dialogue) and include some of the ice-breaking tasks in which participants focused on their shared identities, such as that of being university students, in interactions where they showed their local contexts (dorm rooms or university libraries), Through these activities participants could get to know one another better and engage on a personal level, often aligning to one another's identities, that is adequation in terms of the relationality principle as they talked about studying for exams, upcoming graduation ceremonies, signing up for courses next semester – all of which related to their local contexts but were also part of their shared identity of being students⁵⁵.

However in the middle of the sessions there were also several interactions that extended well beyond the three levels of IRF and continued with various follow-up questions. When the exchanges went on to deeper levels there were fewer participants actively involved in the exchange, and their turns tended to be longer. In sessions 1 and 3 these deeper exchanges were triggered by participants initiating discussions and questioning or challenging the points of view that were expressed. In the first session it was Alef's initiation of the interaction through text chat on the topic of US involvement in Tunisia and Egypt, followed up by Mohammed. In the third session it was Brendan's questions as regards the responses of some of the participants to the Trigger Words activity that initiated a different pattern of interaction, with multiple follow-ups and responses.

Some of these critical moments demanded interventions from the facilitators to move the interaction forwards (as in session 3 after the Trigger Words activity) or to ensure that multiple

⁵⁵The fact that they were indeed all university students (though studying different subjects and in different cultures) indicates a more or less homogeneous level of educational attainment and could be seen to indicate similar 'privileged/elite' backgrounds (to the extent that in most countries it is only the minority of the population that continues to study to this level - though it be over-simplistic to assume they share the same social class).

perspectives were expressed (session 7). It is not possible to say how or if the interactions would have continued if the facilitator had not been present, but we can affirm that these critical moments did not lead to breakdowns in communication (Ware, 2005). This is also due to the development of the group identity with a gradually increasing level of trust, and because there was a frequent shifting between alignment to shared interests and challenging different viewpoints regarding complex geo-political issues such as US interventions in the Middle East and the Palestine-Israel issue.

9.6 Did these emergent identities and positionings allow the participants to 'redress' the power dynamics?

The situated context was characterised by structural hierarchical relations which we saw enacted through the initial situated identities of facilitators as 'experts' 'hosts' and 'orchestrators and initiators of interaction' and participants as 'novices' and 'respondents'. There was also an inherent imbalance in terms of connectivity which meant that some participants, such as Mohammed and Fadela and also Ranà sometimes disappeared from the meeting room. This also meant a degree of imbalance in the facilitator roles with Jessica often dominating both through the text chat and the aural mode. As Bali (2014) writes with reference to power dynamics in her experience as a facilitator:

Despite equal numbers of Arab/Muslim and US/Western students in each group, the voices of the Arab/Muslim side were unevenly represented, because technology unequally privileged the voices of the already-privileged Arabs/Muslims in the group (Burbules 2006), while also increasing the overall privilege of the US/Western students in relation to the Arab/Muslim students, creating at least two levels of complexity. Sometimes, the Arab/Muslim facilitator had technical issues, and the dialogue became facilitated solely by the Western facilitator, creating further imbalances of power.

Further inequalities inherent in the SCP are the dialogic approach and the use of English as a language of communication, both of which favour the Western students (Bali, 2014).

These have been addressed in the facilitator training, though again – as Bali (2014) points out – acknowledging these balances does not mean they disappear. In analyzing the interactions we could see how the facilitators sought to redress the imbalance due to technology and language competence by orienting to the discourse identity of transcriber and using the text chat to summarize the discussion as it evolved. Although this redundancy (Guichon & Wigham, 2016) created confusion for some, it did seem to support understanding. Mohammed in particular acknowledged this, and other research studies have confirmed how the text chat supported understanding for many participants (Helm, Guth & Farrah 2012). Jessica's attempt to initiate a discussion on their views of English was intended to acknowledge the imbalance in power that using English creates, and "to highlight that it is not a result of Arab students' lack of knowledge of English, but rather a result of Americans' lack of knowledge of Arabic that forces the language of communication to be English" (Soliya, 2010, p. 19). The participants,

however, did not find the relations between English language and power as relevant, as reported in chapter 8.

The facilitators were particularly important in redressing power dynamics by encouraging reluctant participants, and noting when certain 'voices' were missing from the discussion, encouraging them to participate using strategies which would not make them feel threatened. There were, however, imbalance in terms of participation. Despite arriving late Alef had more floor time than other participants, and he was often the first respondent. Maawa on the other hand, hardly ever spoke and when she attempted to make herself heard through the text chat, participating in the interaction, the other participants did not authenticate her participation and at times the facilitators too failed to acknowledge her presence. With a numerous group it is inevitable that there will be imbalances in participation, but such striking imbalances should be addressed more effectively.

Like the identities, or rather 'with' the identities, power dynamics constantly shifted, even within the very first session as participants became more familiar with one another and also the technicalities of interaction in the online space (as Galley et al. 2011 indicate, sufficient personal and technical skill are necessary capabilities for interaction).

Participants began to take on the discourse identities of initiators and orchestrators themselves, and as they became engaged in the interactions, rather than simply responding to questions they took extended turns, expressed divergent viewpoints and disagreed with and challenged one another. These interactions allowed them to construct new knowledge through sharing experiences, feelings and knowledge and also by indexing their transportable identities in the interactions. The 'official' facilitators continued on many occasions to initiate activities and orchestrate interactions but they were not the only ones to do so as at various points the participants also appropriated the identity of orchestrator.

What was relevant and empowering about the transportable identities that the participants indexed was not the categories in themselves, but rather how indexing them allowed the participants to position themselves in the interactions, as 'experts' or 'direct witnesses/participants' in 'recent events'. It was having this 'expert/witness' identity in a group whose shared interest was acquiring greater understanding about 'recent events' in Egypt and Tunisia, or the relationship between Palestine and Israel which was empowering for those students who at other times may have felt in a subordinate position due to the fact that they were communicating in a foreign language, or because they were facing technical challenges, or because their responses to questions were being challenged, or because they live in a part of the world which is considered 'developing' and in need of 'help'.

Being 'experts' in a group where some members did not have much knowledge, or access to people in this region allowed many of the participants to 'claim a voice' although they had to do so in a foreign language and in a new online environment. It was when they were talking about topics which they were familiar with and felt strongly about that they *invested* more in the

interactions, taking extended turns and doing their best to make themselves 'heard' and 'understood'.

Jack and Deni appeared more reluctant at times to orient to their American identity and it was more often their co-participants or the facilitators who cast them into that category as they sought to incorporate different views on the topics being discussed. While in the ice-breaking activities in sessions 1 and 3 for example, Jack was often the first to respond and took longer turns, when the issue was more political he had to be called upon to respond due perhaps to limited knowledge, lack of trust in the group or fear of being considered as the 'bad guy' as he disclosed in the final session. Deni was never first respondent, but would align with Jack or Brendan, indexing discomfort at having to express her viewpoint. Together with Brendan, Jack and Deni sought several times to denaturalise the equation of Americans as aligned with their government in its military actions.

9.6.1 Summary of findings and discussion of Research Questions 4-7.

RQ4: How do facilitators and participants orient to their discourse, situated and transportable identities

RQ5: How does this influence interaction?

RQ6: How do these identities evolve as the project progresses?

RQ7: Do these emergent identities and positionings allow the participants to 'redress' power dynamics?

There was a marked distinction between the facilitator and participant identities because the facilitators oriented almost exclusively to their situated, institutional identities and never to their transportable identities. They gave very limited personal information and never expressed opinions or even provided information about the issues discussed. This is because of the need for neutrality and multipartiality that the situated context demands of facilitators. They oriented to the institutional agenda and at times even to a script, initiated and orchestrated most of the interactions during the sessions. Participants on the other hand frequently oriented to their transportable identities, at times aligning to the identities they shared with other group members (students, young people, football fans) and other times engaging in distinction, expressing strong opinions, challenging the assumptions underlying what others' said. Through intersubjectivity they indexed a group identity, young people who shared the common goal of developing greater understanding of the other, and this group identity authenticated the different discourse identities. Through this emerging group identity participants showed creativity and agency, they were no longer respondents but also initiators of interaction, showing curiosity in others' views and experiences and offering extended responses to others' questions. They successfully switched between alignment and distinction and succeeded in redressing power dynamics to a certain degree. There will never be equal participation or power in dialogue groups, this is an impossible goal, but what we observed in terms of participation and floor time over the three sessions was undoubtedly an equalizing of the power dynamics, with participants taking increased ownership of the group process and interaction. The participants who were perhaps disempowered in the interactions studied were those from the US, for they were a minority within the group, in numerical terms, and were often cast into the category of American by others, rather than orienting to this identity themselves.

9.7 Implications for pedagogical practices

This thesis is based on a view of identity as being discursively constructed and reconstituted as we engage in interaction (Norton 2000/2013). This implies that just as contexts and practices can limit opportunities for language learners to engage in language use – contexts and practices can also be designed specifically to offer learners enhanced possibilities for social interaction and positioning. So what kind of contexts can and should we design? Of course there are no clear answers as there are so many factors to be taken into account, there is no one solution that ‘fits all’, but what I seek to do here is

I organize these guidelines following the principles I developed in the theoretical framework.

In relation to the situatedness principle:

We might ask ourselves what are the ideological underpinnings of the situated contexts that we create for student interaction? What are the identity positionings that we make relevant for our students? What kind of structural and power asymmetries are embedded in these contexts and identities and how can we address them?

While it is easier to address power asymmetries, this does not mean that they disappear (Bali, 2014). What we can learn from the fields of conflict transformation and peace studies (Saunders, 1999; Agbaria & Cohen, 2000) which have fed into the design of this particular virtual exchange is the importance of being aware of structural power asymmetries, observing and reflecting on interaction and power dynamics, and having tools and strategies to change them. As this virtual exchange addressed divisive issues and took place largely through synchronous communication, having facilitators for the dialogue sessions was essential.

As regards student investment in learning - what prospective identities does our situated context offer? Are these of interest to the students? How do these relate to the social world and current issues around us?

Norton’s concept of “imagined identities” and students’ investment in language are important constructs which we could further engage with. In the virtual exchange explored in this study it was the “networked cosmopolitan” with a particular interest in engaging with the “other” through transnational networks and taking towards a more empathetic society. The In online intercultural exchanges (OIE) involving pre-service teachers and students of education there is a clear prospective identity which participants share. Through the experiential approach to teacher education which OIE offers and the skills and digital literacies they acquire through this practice (Dooly, 2010; Dooly & Sadler, 2013; Guichon & Wigham, 2016) pre-service teachers are inducted into a transnational community of practice (Dooly, 2013, 2015; Dooly & Tudini, 2016). These are future teachers with transnational contacts who may acquire the experience and desire to design and implement virtual exchange projects for their future students (Dooly

& Sadler, 2016). Likewise, in other disciplinary areas, but also as regards students' non-academic interests there are a range of imagined and/or prospective identities which students may have, and which could be harnessed in order to engage students in language and intercultural learning.

In relation to the mediation principle:

What were the tools we are using designed for? To what extent are we aware of the affordances of the tools we are using for interaction? Do we give students the opportunity to develop awareness of how multiple modes can be used effectively (Guichon & Cohen, 2016) for interaction and identity construction?

As Thorne, Sauro and Smith (2015) write: "enhancing one's ability to be agile and adept across communicative modalities should be a primary focus of instructed L2 education" (229). Offering students' opportunities for interaction in a range of modalities and for understanding and exploring the affordances of different tools for different purposes is one way of doing this. Nonetheless this entails teachers' developing semio-pedagogical competence (Develotte, Guichon & Vincent, 2010; Guichon, 2013) and being able to assess the affordances of each medium for language learning and identity work, the capacity to assess the cognitive

Kern (2015) suggests we develop our own and learners' ability to reflect on relationships between language forms and their material contexts. He argues that we should foster learners' reflection on how people create social identities in the process of designing meaning in speech, writing and gesture. One way of doing this would be to engage them in a similar analysis to what I have done in this thesis, have them observe video recordings of their interactions. Kern and colleagues have called it "*la salle de retrospection*" (Kern, 2014) whereby French and American student partners would watch, review and reflect on recordings of their interactions, a practice also undertaken with teacher trainees (Guichon, 2013; Guichon & Cohen, 2016).

In relation to the principles of positionality, indexicality and relationality:

Can we create opportunities for our students to have a wider range of discourse identities? How can we have students engage in interactions where they engage not only in adequation to others, but also distinction, where they can disagree and challenge one another and ask questions which seek to acquire greater understanding of an issue? In what ways can we bring students' transportable identities into play? To what extent can we challenge and denaturalize essentialist and commonsense assumptions as regards identities? How can we raise students' awareness of the ways in which identities can and indeed are used (implicitly and explicitly) to position people and empower or disempower them?

- Addressing issues which allow participants to position themselves as 'experts' in terms of knowledge and/or experience is useful in offering different identity positionings. This can be

done by allowing participants to select topics for interaction and/or giving them time and resources to become familiar with a topic and become 'experts'.

- Having students working in groups and creating a group identity, a community of inquiry (Hauck, Warnecke & Galley, 2016) or community of practice is important. If a group creates cohesion through shared goals and a shared language the group members can engage constructively with difference, which is easier than when working in dyads.
- In order for students feel comfortable disagreeing with and challenging one another it is important to create a safe space in which this can happen. Before engaging in deep discussions students generally need to break the ice and get to know one another, and they also need to communicate on a sustained basis for them to reach a level of trust where they can express what they really feel.
- It is important to offer opportunities for participants both to align to one another's identities, and to distinguish themselves, to seek common ground but also to challenge one another's views. Alignment is possible through straightforward interaction patterns, such as initiation, response and follow-up, but when interactants challenge one another interactions are more protracted and there needs to be time for them to challenge, question, explain, justify and reason.
- Silence is important to give interactants in synchronous contexts with multiple participants the opportunity to gather their thoughts before responding, particularly when there is tension.
- Reflecting on interactions and the nature of the interactions together, not just individually is important. Having 'closing rounds' gives participants the opportunity to realign to one another before leaving one another, so the next encounter will start on a positive footing.

Again, teachers need professional development in order to feel comfortable themselves with having students challenging one another and supporting them in deeper discussions, particularly on controversial issues. As I pointed out in the introduction to this thesis, the links between conflict transformation, peace studies and intercultural dialogue are becoming tighter as our societies appear to be facing times of increased tensions. Policy makers are calling on educators and educational institutions to address these tensions (as in the European Commission's Paris Declaration). The foreign language classroom is one situated context where engaging with difference is common practice, and the development of intercultural awareness is often a goal. Understandably there is concern amongst educators as regards addressing "controversial issues" and there is a strongly felt need for training and professional development (Helm, 2015). Perhaps the field we could be looking towards is, as Phipps suggests (2014), that of peace studies and conflict transformation, for an interdisciplinary approach to the design of professional development programmes for intercultural understanding.

9.8 Implications of the study for developing new models of OIE

SCP is a form of out-sourced virtual exchange, set up and run by a dynamic NGO that receives funding from various sources, including contributions from the universities who take part. Soliya has a number of staff who are dedicated exclusively to finding partner universities, recruiting and training facilitators, setting up, running and constantly evaluating and reviewing the SCP. The human and financial resources they have are thus much greater than those of individual language teachers at universities, and these allow for a programme which involves multiple partners, regular evaluation of the project and quality control mechanisms.

The question thus arises of whether this model of facilitated group dialogue could be replicated by educators on a smaller scale? Would it be possible to design a sustainable project addressing perhaps other intercultural and/or global tensions which characterize our contexts? Should we be looking outside the box of foreign language education and adopt a more interdisciplinary approach, working alongside colleagues and practitioners from different fields such as conflict transformation and peace studies, development, environmental studies to develop new curricula which can engage our learners in intercultural dialogue on important global issues?

Small consortia of university partners could be formed in order to develop online curricula for online intercultural exchanges on global issues which are addressed in courses at all of the consortia members' universities. These exchanges could thus officially become credit-bearing courses or parts of courses in the partner universities' degree programmes. This approach is being adopted by the Sharing Perspectives Foundation⁵⁶ in their virtual exchange models which are loosely based on the SCP model.

The consortia partners should, to a certain degree, come from diverse contexts either in terms of subject disciplines and/or geo-political contexts, in order for the exchange to bring in a myriad of perspectives. Issues such as migrations, inequalities and social justice, climate change and economic development, on which there are a diversity of viewpoints and which need to be addressed on a transnational level would be ideal for such a project.

The interdisciplinary curriculum for this type of exchange would be designed with input from academics of various fields of study and experts in online intercultural exchange and dialogue processes. It would include both content for students to read, listen to and/or watch and discuss as well as activities for the dialogue sessions to foster the process of group development, intercultural awareness and the creation of a safe space for engagement with one another and with the issues at stake. A pilot project would be carried out with groups of volunteer students at the partner universities, and this would be evaluated and adjusted for larger-scale adoption. An online training course would be developed for facilitators who could be recruited from those who participated in the pilot project, or from higher-level university students and their online facilitation could be recognized as an 'online placement'. The exchange would then run as an

⁵⁶ <http://www.sharingperspectivesfoundation.com>

integrated part of degree courses in the different universities either as a course in its own right or as an integrated part of an existing course.

Virtual exchanges could be set up on a range of issues, in languages other than English. For example, an exchange on the issue of transnational migrations could be designed in French and involve students of sociology, economics, modern foreign languages and literature in French-speaking African countries, France, Canada and students of the French language in various parts of the world with curriculum input from sociologists, literature, economists, critical theorists and also NGOs involved in this issue. The same could be done for a series of other languages and topics in order not only for the participants to learn content, develop language skills and literacies to pass their university exams but also to activate global networks of young people who are equipped with the interest, knowledge and tools and committed to engagement with different perspectives, values and cultures in order to address pressing global issues.

10 CHAPTER 10: Epilogue

It has taken me several years longer than I hoped to finish this thesis, and in the time since I started work on this PhD many things have changed.

On the geo-political level, since the interactions I have studied took place the so-called 'Arab Springs' in Tunisia and Egypt have not brought about the change that was hoped for. Syria, which was the last country to engage in a people-led revolution is now devastated by a war which has led to the deaths of hundreds of thousands and the displacement of millions of people. Currently in Egypt, the political situation has deteriorated to the extent that Soliya, who had an office in Cairo, has had to close its office and no university in Egypt is currently participating in the project. The situation in Palestine has not improved and Palestinians continue to live under occupation.

Rather than embrace and support our fellow human beings who are fleeing death and destruction Europe has closed many of its borders, while countries like Lebanon have opened their doors and just days ago the population of Great Britain voted to leave the European Union, fear of immigration being one of the apparent reasons for this.

There have been attacks in Paris and in Brussels bringing the terror which has characterised the lives of many people in 'other' parts of the world (often as a result of the West's interventions), close to home for those of us in Europe. Young Europeans are being 'radicalized' on the web by ISIS and jihadi groups which are appropriating the media tricks that they have learnt from Hollywood and media industries which are very experienced in 'constructing' the enemy. Many more people are being 'radicalized' by the far-right, xenophobic and nationalist parties which are gaining in popularity across Europe. Much of the fear and hate people feel towards the 'other', in particular migrants, refugees and Muslims is instigated by mainstream media tropes and politicians' rhetoric. The need for engaging with difference and developing critical thinking skills is stronger than ever.

In terms of OIE and virtual exchange there have been important developments on a policy level, which which started in the US. The Chris Stevens Initiative⁵⁷ ()- 'a public-private initiative' was launched in 2015 and is targeting collaborative projects between the US, Middle East and North Africa. The initiative, has \$45 million pledged from the US State Department and funders such as the Bezos Foundation and the MacArthur Foundation, and several governments in North Africa and the Middle East. They are also working with technology providers such as Microsoft, GoPro, Mozilla and Twitter to further the field.

⁵⁷ <http://stevensinitiative.org>

This initiative is in part the result of lobbying work carried out by the Virtual Exchange Coalition⁵⁸ which was formed in 2011 by several virtual exchange ‘providers’ to put pressure on the government to invest in virtual exchange. Their objective was to have funding targeted at virtual exchange so that this practice could be mainstreamed and offer every university student an impactful intercultural and international experience.

The Virtual Exchange Coalition have partnered with the MIT Saxelab Social Cognitive Neuroscience Laboratory on developing “evidence-based measures” to demonstrate virtual exchange programs can increase participants’ empathy for other cultures and perspectives. Research in this field is providing impressive results (Bruneau et al. forthcoming). As a language teacher and researcher working in a sociocultural tradition, however, I felt the need to adopt a more qualitative approach to understand how the SCP operates on the micro, interactional level.

The Virtual Exchange Coalition have also been having talks with the European Commission – in particular the External Agency and with the EAC. Contact was first established in May 2013 with a visit to the European Commission and a series of appointments with officials in the External Agency and the Education and Culture DG which I had the opportunity to take part in. There was a high degree of interest from the External Agency and the Counter-Radicalization unit, but notably less from the Education Agency who were more concerned with sharing numerical data on Erasmus Mobility.

Over three years have passed since then which have been marked by the tragic events I mentioned in the previous paragraphs, the terrorist attacks in Paris and then Brussels. In the Paris Declaration adopted at the Informal Meeting of the EU Education Ministers in Paris on 17 March 2015 – ministers declared that they wanted to boost EU-level cooperation on four overarching priorities:

- 1 Ensuring young people acquire social, civic and intercultural competences, by promoting democratic values and fundamental rights, social inclusion and non-discrimination, as well as active citizenship;
- 2 Enhancing critical thinking and media literacy, particularly in the use of the Internet and social media, so as to develop resistance to of discrimination and indoctrination;
- 3 Fostering the education of disadvantaged children and young people, by ensuring that our education and training systems address their needs; and
- 4 Promoting intercultural dialogue through all forms of learning in cooperation with other relevant policies and stakeholders.

It is sad perhaps that such drastic events have led to a recognition of the need for educators to address these many issues which both education policy makers and teachers have been shying away from.

⁵⁸ <http://virtualexchangecoalition.org>

The European Commission released a communication on 14 June 2016⁵⁹ with news about a new virtual exchange initiative. Unfortunately once again, this communication comes from those with a concern for preventing radicalisation and thus is part of Europe's security measures, rather than stemming from the needs recognised by those working in the field of educational policy. It announced that the initiative will be launched as an "Erasmus+ project to connect students and other young people from the EU and third countries. These moderated virtual exchanges will help young people develop mutual understanding and respect and also improve intercultural skills that employers are looking for."

This is no doubt good news, but at the same time it raises some of the concerns regarding the implementation and development of the Soliya Connect Program which in part led me to start this study. If the Connect Program draws more interest from the foreign policy and counter-radicalization sectors of government (such as the State Department in the US) and supragovernmental organizations like the European Commission than from the education departments, should I be concerned or satisfied? As Bali (2014) writes,

Dialogue can be potentially colonizing, as it empowers one group by inherently being on their terms and serving their interests (Burbules 2000; Gorski 2008; Jones 1999). Even benign dialogue can provide colonizers with a tool for 'surveillance and exploitation' (Bhabha 1999, 98 cited in Jones 1999). The actual processes of dialogue can perpetrate inequality.

These are some of the contradictions that I find myself facing at this point. I do not believe that my research has answered these questions for me, but what I hoped it would do is shed some light on if and how through interaction, with the support of facilitators (with relatively limited training, and hence limitations), participants can begin to engage constructively with difference and become aware of power dynamics, the multiplicity and fluidity of their own and other identities, and how they can harness these identities for their own and potentially for the common good. This understanding will then be able to feed into the development of principles for the design of virtual exchange projects with a focus on participant identities.

⁵⁹ http://ec.europa.eu/education/library/publications/2016/communication-preventing-radicalisation_en.pdf

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Appendix 1

Session 1

	LENGTH	TURNS	Discourse identities and Interaction outline
S1P1 Thumbs up thumbs down	10:59	1-29	3 Ranà initiator (tech talk) 13 Jessica initiator and orchestrator
S1P2 Where in the world	12:28	30-74	31 Jessica initiator Jessica orchestrator, participant- respondents.
S1P3 The meaning of names	12:39	75-132	78 Jessica initiator Jessica and Ranà orchestrators, participants respondents. <i>shall we do< erm talk about what our names mean (..) what people's names means? if your names have a meaning?</i>
S1P4V Motivations	12:46	132- 165	132 Ranà initiator. <i>Now I want everyone to tell us why you decided to do this program and what are they expecting from this program after passing it</i> Ranà orchestrator then Jessica steps in as Ranà has tech issues. Participants respondents.
S1P5V Situation in the Middle East:	13:21	166- 183	166 Jessica orchestrator (elicits question) 167 Brendan initiator. Ranà orchestrator <i>Um: for those er in our group in the Middle East er what is it like on a (..) daily basis</i> Kate first respondent then Ranà elicits responses from Alef and Mohammed. Extended responses and negotiation episode
S1P6 New arrivals	10:25	184- 207	190 Ranà host - acknowledges and welcomes the new arrivals and initiator of introductions. <i>well hh ..well, I can see that we have new members in our group (..) other members (...) will you please guys introduce yourselves to the rest of the group? and tell us where are you logging from? and what are you doing right (.) now.</i> Participant- respondents
S1P7 Hilary Clinton	11:00	208- 224	209 Ranà initiator . Participants do not align to this, <i>Well now guys we are going to play a small game together? (..)what do you think? (4s) >What about the game?< (1.5s) Hello? 'hh</i> 211 Alef initiator of new topic through textchat and orchestrator. Extended turns from Alef and Jack.

S1P8 The nature of US support	10:14	225- 248	225 Alef initiator – <i>why others are boycotting (American) officials</i> 231 – Mohammed respondent-initiator of discussion on nature of US ‘help’. Multiple responses, Jessica then orchestrates and elicits (extended) responses from Jack and Deni
S1P9V Help and developing world	9:43	249- 263	250 Jessica summariser and orchestrator, elicits follow- up comments on previous discussion. 252 Mohammed initiates and builds on Alef’s previous contribution. <i>yes can I ask something please I want to comment on what Alef had said about er being er developing countries and that we can help each other</i> Extended turns from Alef and Mohammed
S1P10V Labels	15:54	264- 300	264 Jessica initiator of discussion about terminology and definitions of labels used in discussion. Jessica orchestrator, participants-respondents. <i>it makes the conversation very difficult (.) if we're using words that erm (.) that are contentious (.) that people don't agree with 'hh(1s) so how how about some definitions ... like the West (.) and the Arab and Muslim wo:rld(.) what would you be happy with</i>
S1P11V Closing round	13:04	301- 324	302 Jessica initiator of closing round. Participants- respondents <i>ok so just erm (1s) a quick closing round ok I want erm each person to say 'hh something that they erm that they liked () didn't like about today's session (2s) ok or something that you liked or something that you learnt in today's session</i>

Session 3

FILE NAME	LENGTH	TURNS	SUMMARY
S3P1 A slow start and wedding ceremonies	15:46	1-74	Ranà and Jessica hosts and trouble shooters. 35 Jessica initiator – (no response) <i>I wanted to ask you about music 'hh what do you listen to you what do you li:ke? why is it important for you (..) I don't know (..) ladies? do ou wanna start?</i> 55 Jack – initiator (follow-up to response from Thamena) Ranà orchestrator Jessica orchestrator and re-initiator
S3P2V Late arrivals and more wedding traditions	9:26	75-134	Ranà and Jessica hosts welcome late arrivals, test tech, 111 Doja – initiator brings conversation back to wedding Jessica orchestrator, participant-respondents <i>I like he the idea he to talk about the marriage and I want to say here in Jordan we have the h:enna party this day is the day before the wedding day</i>
S3P3V Trigger Word Activity	11:40	135-186	136 and 137 Jessica initiator (sets up word association activity) <i>I'm going to say some words ok and you have to write (as) the first things that come to mind when I say the word 'hh</i> Participants – obedient enactors, 160 – Brendan evaluator (text) 162 Brendan initiator, 168 Deni follow up initiator 174 Brendan follows up Jessica and Ranà orchestrators, Fadela respondent
S3P4V The Arab view of Israel	12:12	187-216	189 Doja initiator <i>I just want to er talk (..) about Israil from the point (of the) Arabs (..)</i> Ranà and Jessica orchestrators and summarisers 203 Brendan follows up, Thamena respondent, 211 Mohammed initiator, Ranà clarifier
S3P5 Why Palestinians left	8:00	217-235	218 Doja respondent builds on previous 22 Kate follow up-initiator <i>why did Palestinians need to leave and (2s) go (..) go to other countries why not (..) stay and fight for (..) their rights</i> Thamena and Doja extended response, Ranà summarizer and orchestrator
S3P6 Why Israel is fortunate	10.30	236-258	237 Thamena initiator <i>'hh ok >can I ask Jack< er: why er the first word that come to your mind er about Israel was fortunate</i>

			Jack – extended response, Ranà orchestrator and summarizer, Brendan extended responses 256 Jessica follow-up challenge, 258 Fadela follow-up challenge
S3P7 The nature of the relationship	10:30	259-285	259 Jessica initiator – shifts to broader topic <i>can I ask if you think there IS a conflict between the western world and the arab and muslim world (2s)</i> 261 – Jessica follow-up question, Multiple respondents Ranà and Jessica orchestrators and follow-up, Fadela respondent
S3P8 US culture	11:39	286-311	268 Kate initiator <i>like does America have culture (2s) like the tradional one</i> Jack, Deni, Brendan respondents (extended) 296 Jessica initiator with question and 301, 304, 309 follow up questions from Jessica and Ranà (on Huntington text), Kate respondent (extended responses)
S3P9 Western agenda	11:01	312-346	312 Jessica initiator – <i>did anybody else ha think that Khouri's argument is biased?</i> Jessica and Ranà orchestrators Mohammed and Doja and Brendan respondents Jessica follow-up questions
S3P10 US role in Libya and Iraq	9:00	347-374	348 Jessica follow-up initiate with question to Brendan <i>so are you saying that America's intervention in various places in the middle east is related to america's interest in oil?</i> Brendan and Deni respondents (extended), Ranà follow-up and orchestrate 367 Mohammed – follow up question for Deni
S3P11 Closing round	19:19	375-424	376 Ranà initiator- closing round <i>'hh now I want you (to do) a round and everyone tell us what he likes today if anyone learnt a new thing today er if () for today's session? we will start by err Mohammed and er one by one</i> Participant respondents, Ranà orchestrator, Jessica – instructions

Session 7

FILE NAME	LENGTH	TURNS	SUMMARY
S7P1 Getting ready	22:33	1-80	As participants come in Jess and Ranà are setting up poll, Kate asks about email received, Jack signing up for classes ..talking about group Getting to grips with tech – Jess trying poll (also get screenshot of putting thumbs up)
S7p2 English	9:32	81-94	81 Jessica initiator <i>ok then erm I did have a question for erm everybody 'hh (1s) () working in ENglish and whose language isn't English (1s) did you have any trouble ? with language?</i> Mohammed first respondent Jessica follow-up, Fadela and Mohammed respondents Limited engagement, Tech issues
S7p3 Israel- Palestine issue	13:14	95-112	95 Ranà initiator giving topic to talk about <i>now you're going to discuss a topic that you raised before in a (previous) session? er this topic is the israeli palestinian conflict?</i> 97 Questions pasted in text chat 101 Alef first respondent (extended) Then Doja, Alef, Maawa (chat), Thamena
S7p4 Israel- Palestine ctd	16:02	113-144	113 Ranà initiator <i>to talk about the topic which is the (balance between the two (parties) (israelis) and Palestinians</i> Alef first respondent (extended) also Mohammed, Fadela (several extended), Doja Ranà and Jessica orchestrators
S7p5 Israel- Palestine ctd	15:25	145-175	145 Ranà initiator orchestrator <i>how you see the process of peace with Israel do you think it (acceptable) do you think it would () please feel free to er lead the discussion and to ask er if () questions about it to all of you</i> Thamena and Alef respondents, 154 Jessica initiator orchestrator Jack and Deni respondents, 161 Jessica follow up, 171 Ranà follow up, Jack and Deni respondents
S7p6 Youth Empowerment	16:50	176-206	177,179, 181 Jessica initiates activitiy Alef first respondent, Multiple responses <i>'hh ok but now we're going to move on to the next activity which is (1s) called the youth empowerment activities</i>
S7p7 In light of recent events	17:59	207-239	208 Jessica initiator – in light of recent events <i>cooperation what kind of collaboration what kind of relationship would you like to see 'hh (2s) in light of these revolutions</i> Jessica and Ranà orchestrators, Participant respondents

S7p8 Closing Round	18:49	240-281	242 Alef initiator thank yous <i>well I'm er (..) i'd like to thank you: er first of all both of you Jessica and er Ranà for your er for what you've been doing through the through the whole er errr semester</i> 246 Jessica initiator closing round Participant respondents
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Appendix 2

Transcription Conventions

Adapted from conventions developed by Jefferson (1984)

(2s)	Number in brackets indicates a time gap in seconds.
(.) (..)	Pauses shorter than a second
(())	A description enclosed in a double bracket indicates a non-speech sound.
-	A dash indicates the sharp cut-off of the prior sound or word.
lo:ng	Colons indicate that the speaker has stretched the preceding sound or letter.
(word)	The transcriber's guess at an unclear part of the recording.
()	Unclear speech or noise to which no approximation is made
.	A full stop indicates a stopping fall in tone. It does not necessarily indicate the end of a sentence.
?	A question mark indicates a rising inflection. It does not necessarily indicate a question.
<u>Under</u>	Underlined fragments indicate speaker emphasis.
CAPITALS	Words in capitals mark a section of speech noticeably louder than that surrounding it.
◦ ◦	Degree signs are used to indicate that the talk they encompass is spoken noticeably quieter than the surrounding talk.
< slow >	'Less than' and 'More than' signs indicate that the talk they encompass was produced noticeably slower or faster than the surrounding talk.
>fast<	
[]	Square brackets indicate comments about visual mode
'hh, hh	Speaker's in-breath and out-breath respectively
Hehh, hahh	Laughter syllables with some attempt to capture 'colour'
Wo(h)rd	Indicates laughter within words
<i>Italics</i>	Initiating turn

APPENDIX 3 : WORKING TRANSCRIPTS OF SESSIONS 1, 3 AND 7

SESSION 1

Turn	Time	Speaker	Audio	Text chat
1.	0:00,0	silence		Ranà: Mohammed could you try contacting tech support
				Denise: I also couldn't hear Jessica
				Mohammed: yes
				Mohammed: I am doing it now
				Jessica: did you hear me Ranà?
2.	1:00,0	Jack	hh, hh ((sound of typing)) (4s) ((sniff, typing)) oh (wait) am I talk-	
4.	1:34,8	silence		1:50 Jack: I think I was blocking the sound thing.
				Haa
				1:57 Ranà: would evryone try to speak
				2:03 Ranà: to test ur voice
5.	2:19,5	Jack	ok (..) well I am testing my voice now and it sounds (as if) my voice yeah .. > no I don't talk this deep or froggy<	
6.	2:31,3	silence		
7.	2:57,0	Deni	°Hi .. can everyone hear me I'm testing my voice he he°	
8.	2:59,2	silence		
9.	3:56,6	Mohammed	°Ranà can you hear me°	3:56 Mohammed: ...if y can hear me rais ur hand
10.	4:01,2	silence		
11.	5:13,0	Jessica	Hello, can you hear me? (.) Hello, hello? Yah? You can hear me? (2s) he he Ok sorry, ok so Ranà has disappeared now	
12.	5:22,9	silence		
13.	5:39,7	Jessica	<i>'hh ok so emm while () for the others (2s) to connect ...>to hook in with us < there should be umm (2s) 'hh 3 or 4 other people, em shall we just try doing a round and we can ea::ch introduce ourselves? and so (...) a little bit (2s) emm and and show a little bit of about our environment about our environment. I'm in my office as you can see, can you see ? oops he and outside it's raining ...it's a really horrible day ok (..) Can you show us >a little bit about where you are?<</i>	
14.	6:21,7	silence		6:40 Jessica: Hi Fadela
				6:50 Fadela: Hiii
15.	7:13,9	Jessica	Fadela can you try speaking (..) so we can hear you again	
16.	7:18,7	silence		
17.	7:32,1	Jessica	You have to press can you see the cha:tbody in the centre you have to press the talk button and keep it pressed down (.) or alternatively (.)can you see there's a little padlock there's like a lock next to the button 'hh if you close the lock then it'll then you can talk 'hh ok and you have to press pass turn to stop talking.	
18.	7:54,1	silence		8:17 Jessica: can you speak?
				8:26 Fadela: cant u hear me?
				8:42 Jessica: no, Mo
				8:46 Jessica: Mohammed has the nike

Turn	Time	Speaker	Audio	Text chat
				8:49 Jessica: mike
				8:58 Jessica: talk 9:01 Mohammed: sorry
				9:05 Jessica: that's ok
				9:08 Jessica: Fadela talk
				9:12 Mohammed: ok
19.	9:15,9	Fadela	hi (7 s) hi	
20.	9:23,4	silence		9:25 Jessica: ok great
21.	9:29,2	Fadela	hello	
22.	9:30,1	silence		9:39 Jessica: now you have to press the pass turn button
				9:49 Jessica: great
				9:50 Fadela: got it
23.	9:57,8	Jessica	Ok so I think we've all got how it works (...) erm Kate Dei can you say hello?	
24.	10:08,3	Kate	°Hi° (2s)	
25.	10:17,4	Jessica	We >heard you a little bit< could you repeat what you said?	
26.	10:23,0	Kate	°Hi°	
27.	10:24,0	silence		
28.	10:31,2	Jessica	Ok I think we can hear everybody, Ranà hehh hehh	
29.	10:37,1	silence		
			S1P2	
30	0:00,0	silence		
31	0:19,0	Jessica	<i>(10s) ok ermm (3s) let me just try Ranà no she's gone ok we're going to try this activity (..) where in the world, ok 'hh I'd like you to (..) turn the webcams around the rooms you're in: (0.5) and tell us a little bit about where you're connecting from ok 'hh (0.5s). Can we try starting with erm (1s) Kate?</i>	
32	0:54,0	Kate	(6s) erm I'm sorry for the mess it's cos I'm going to dubai tonight and I'm packing he he (6s) so here (3s) I'm in my room (6s) a (pretty) messy room (yup) (14s)	
33	1:33,0	Jessica	that's great (.) does anybody have any questions? erm please feel free to it it's up to you to talk and to ask each other any questions ok 'hh so Kate you're going to to Dubai? you said	
34	1:44,4	silence		
35	1:51,9	Kate	yes, it's actually a school trip so (..)yeah	
36	1:55,0	silence		
37	1:58,5	Jessica	that's great (..) ok Deni can you show us where you are?	
38	2:02,4	silence		
39	2:06,1	Deni	I'm in my dorm room it's kinda hard to see (..) but erm (..) over there (.) there's my bed and the er closet (1s) er refridgerator (1s) yeah (1s) >that's pretty much it< he he	
40	2:20,0	silence		
41	2:30,0	Jack	erm yes I would ask a question...do you have a room mate that's in there? (..) or are you just (..) not he he	
42	2:40,0	Ranà	((has the floor but says nothing))	
43	2:52,0	Denise	Urm I do have a room mate but she's not here right now so erm I got to use the room today he he	
44	2:59,0	Jessica	((has the floor but says nothing))	
45	3:07,0	Brendan	... Charlotte 7am	
46	3:11,0	silence		

Turn	Time	Speaker	Audio	Text chat
47	3:20,0	Jessica	Hi er Richard, sorry (hadn't seen you before) so you're from charlotte and your connecting from your from your dorm room I take it	
48	3:28,1	silence		
49	3:30,0	Brendan	Actually no, (em) from my apartment	
50	3:32,1	Silence		
51	3:41,9	Jessica	Fadela?	
52	3:45,0	Silence		
53	3:47,6	Fadela	Yes (2s) yes (8s) hello (6s)ok (.) am at university now (4s) a lot of students now (just like ...apple)(8s)	4:04 Jessica: Yes can hear 4:06 Jessica: Where are you?
54	4:22,0	silence		4:28 Jessica: Great
55	4:28,1	Fadela	(..) (yeah I said)(...) I'm at the university now (6s)	
56	4:34,0	silence		4:43 Jessica: Mohammed and Jack? 4:50 Mohammed: Yes?
57	4:58,0	Jessica	'hh where are you connecting from (..) can you just (..) show us a little bit of your environment and (.) tell us (.)where you're connecting from and what time it is	
58	5:05,1			
59	5:10,0	Mohammed	°It's er not my home er it's what you call a net café it's a (pub/hub)°	
60	5:15,0	silence		
61	5:23,0	Jack	(6s) ok let's see (...) I am at my family's house (..) spring break, oh uh (.) I'm in Colorado (..) and it's 5am or 5.15 am (.) so? 'hh (that's fun) right now I am in my kitchen [funny voice] or THE kitchen and erm (2s)(it's being modelled) so there's like a whole bunch of stuff that's (.) not existing I guess like there's no (shelving cabinet)> and the cat has been attacking me for the last little bit<	
62	5:51,0	silence		
63	6:00,0	Jessica	'hh great (..) well it's great to meet you all.. we can kind of <see each other>, it takes a bit of getting used to with the technology, 'hh erm (..)we can see each other but >I don't know about you< my pictures are sometimes very pixelated (.) so the image isn't always very clear 'hh (..) but the camera's very useful (.)so erm: you know thumbs up when you can hear? ok? erm if there are any problems 'hh you can use the text box? and () please feel free to ask each others and ask anybody any questions because this is your space (..) we're here to 'hh help you along (..)ok? 'hhlet's start 'hh let's try again to see my Rana my cofaciliator if you can hear her?	
64.	6:42,2	silence		
65.	6:54,1	Jessica	nope, she's gone he he, ok err unfortunately the first session 'hh is erm tends to be (..) full of technical problems (.) but don't worry it'll get better as it goes along (..) it it takes a little bit of getting used to 'hh (2s) ok (2s) erm so I'll speak more slowly ok (.) so you can hear me 'hhand you can follow me (3s) does anybody have any questions?(6s) ((sound of typing))	7:26 Jessica: Do you have any questions?
66	7:31,1	silence		7:40 Mohammed: no 7:52 Brendan: not at the moment
67	8:00,0	Jessica	'hh ok In that case I'll just spend one or two minutes explaining to you (..)the goals of the programme (.) ok? erm are you all following me, can you hear? (2s) Ya? ok hh erm	8:16 Brendan: yes

Turn	Time	Speaker	Audio	Text chat
			If you want me to slow down (.) type in something in the text box ok (.) so you can give me an indication (.) if you're following me or not ... (5s) erm so basically the go:als of the Soliya Connect PRogram as you know ? (1s) are to erm (..) increase understanding and awareness? ok? e: m for the perspectives? and narratives? of other people in the group 'hh erm also part of the process ((clear throat))(you gain) it will help us to gain more of an understanding of our own (..)perspectives and where they come from 'hh where we're coming from too ok ? hh erm (1s) and hopefully through (.) the di:alogue process we will build relationships ok with one another we'll get to know each other a bit better hh (1s) erm ((clear throat)) as you know there's also the video project 'hh which we'll talk about (.) at the end of the project at the end of the session toda:y (..) ok? hh for the video project you'll (4secs) be have you'll be creating your own video () media litercy skills (3s) ok? (..) erm (..) and then finally? the idea is that we create a sense of empowerment and erm so that we can develop a long term in interest in the relationship (.)between? western world ok? and the predominantly Arab and Muslim world ok (..) and we'll talk later on today about the various labels which we use(2s)' hh is that clear?	
68	10:01,9	silence		
69	10:12,0	Jessica	'hh now there should be 2 facilitators ok, and we we alternate in helping each other 'hh erm so ((cough)) but Ranà is having some technical problems hh, when I type when I speak she would be typing (2s) ok so there should be a written record of what's going on 'hh (..) but there seem to be some technical problems (..) 'hh if you want me to type ok just write in the text box, ask me to type	
70	10:45,4	silence		
71	10:59,3	Jack	Do they type like do you mean (..) in the little box or where?	
72	11:05,8	Jessica	(5s) 'hh you have TWO text boxes ok?(5s) ok? (2s) <and all of you can type in the central box> hh also you'll see on your on the windows ok? on top of each little window of eveybody there is a speech bubble (2s) if you click on that speech bubble (2s) erm I'll do it to you Jack now (3s) 'hh we're having a private chat ok so if you don't want to write (.) in the main text chat box you can send me a private message (1s) in the text chat (..) ok telling me that you can't hear me (..) or that you can't understand or that you're having some trouble 'hh (2s) is that clear? (2s) ok he he	11:12 Jessica: this is the central box
73	12:03,0	silence		
74	12:09,3	Jessica	'hh so did er (..) then (..)if you're having ma:ior problems (..) in the bottom right hand corner 'hh er you should see the tech support button (.) can you see that? (2s) thumbs up if you can see it?(2s) °yah ok° (2s) so if you're having tech support you click on that (.) and they will try and sort out the problem (.) ok?	
			SIP3	
75	0:01,8	Jessica	(4s) now I can see (.1s) hi Ranà he he 'hh let's see if she can talk	
76	0:08,7	Ranà	(8s) (anybody hear me) (4s) hello: (2s)	

Turn	Time	Speaker	Audio	Text chat
77	0:26,1	silence		
78	0:28,0	Jessica	(5s) ok so Ranà we've just done a little round of where in the world we are? erm::: (2s) and now >whashall we do< erm talk about what our names mean (..) what people's names means? if your names have a meaning? Ranà (our) where are you?	
79	0:48,9	silence		1:08 Ranà: sorry guys if you can't hear me
80	1:10,9	Brendan	are we going in any order ? or anything	
81	1:14,0	silence		1:19 Jessica: we could hear Ranà 1:19 Ranà: you but some tech issues
82	1:24,0	Jessica	erm: no whoever wants to speak (.) so ok Simon he he as you volunteered does your name have a meaning?	1:25 Ranà: Wow 1:28 Ranà: great news
83	1:31,6	silence		
84	1:33,0	Brendan	No actually my name is er Brendan (.) and it erm (1s) means (1s) I think the preacher or er (1s) something along that line (..), I'm not too sure about the actual meaning but (..)° I like my name°	
85	1:49,0	Jessica	ah sorry >so I got it wrong so< Brendan is your first name (0.5s) and Simon is your surname (1s) right ?	
86	1:58,0	Brendan	er yup that's correct	
87	2:00,3	silence		2:02 Jessica: sorry
88	2:09,3	Jessica	next?	
89	2:10,3	silence		
90	2:25,8	Brendan	°°are you all there y'all there°°	
91	2:28,1	silence		
92	2:32,0	Jessica	Ok (you're) being shy (..) we we'll go round ok erm (..) Mohammed ? does your name have a meaning?	
93	2:38,0	Mohammed	°yes it means the choosen one (.) he he I think°	
94	2:46,0	silence		
95	2:50,3	Jessica	Sorry I didn't hear that (..) can you repeat it a little bit louder?	
96	2:54,5	Mohammed	°Excuse me (..) what (..) could you repeat it again?°	
97	3:01,8	Brendan	...	3:19 Jessica: Brendan you have the nike 3:34 Jessica: Brendan can you press the talk button please
98	3:52,0	silence		
99	3:56,0	Ranà	°well Jessica (.) thank you so much for the (past ten minutes) can you hear me now(please xxxx) > My name is () facilitator this semester in cooperation with Jessica of course< and hope all of you have a good time with us ? and thanks (all of) you for coming (1s) >now everyone is free to complete what you were talking about? < thank you	
100	4:21,4	silence		4:28 Alef: good afternoon everyone, sorry for coming late
101	4:28,0	Jessica	(3s.) hi Alef (1s) I think we have a new (2s) person in our group (.) could you just try ?pressing the talk button?	
102	4:35,0	Alef	yeah hi=	

Turn	Time	Speaker	Audio	Text chat
103	4:38,7	silence	[Alef continues to move his mouth but no longer has floor]	
104	4:49,0	Jessica	Alef? he you have to (2s) ha ha.. you have to keep the talk button pressed (2s) [Alef nods and raises his thumb] ok can you see in the chatbox ok either you keep your (2s) ok	
105	5:01,0	Alef	Ok so again (.) hi everyone (.) I'm Alef (.) I'm 32 years 'hh old I'm from Tunisia (.) north Africa 'hh (1s) yes [nods] (1s) sorry for coming late because the diagnostic test took me so long so (2s) here I am 'hh and nice to meet you everyone	
106	5:24,0	silence		
107	5:29,0	Jessica	(2s) hi Alef (..) nice nice to meet y you too it's great that your managed to be with us and you solved all your tech problems because we can hear you very well 'hh at least I could (.) yeah?	
108	5:41,9	silence		
109	5:47,8	Jessica	we're just talking about what people's names mean (..) erm so could you tell us? does your name have a particular meaning or	
110	5:55,9	silence		
111	5:59,0	Alef	I'm (pleased) I couldn't understand exactly what you mean (4s) the the topic	
112	6:08,8	silence		6:09 Jessica: does your name have a particular meaning?
113	6:17,7	Alef	Hey ha ha I I got that (...) so: er my er my name in Arabic means (1s) er: one who writes (..) with the right hand (..) Alef means right (1s) (right thing er) that's it he	6:13 Ranà: Alaf u ve the mic
114	6:32,7	silence		6:35 Jessica: name means one who writes with his right hand 6:38 Jessica: right? 6:41 Alef: yes 6:44 Alef: :) 6:46 Jessica: Jack?
115	6:52,0	Jack	Eh uh .. ok right ugh ((spluttering sound)) ok I think I'm kind of sick ha ha ,, and it's morning so my throat my voice isn't like in normal mode yet (..) erm I (jus) googled my name because I wasn't exactly sure he and er so what came up was erm (numbers) (2s) and umm I know that I know that my middle name my middle name is Adam and that means umm man and um I'm relating to the er (1s) garden of garden of Eden and er (1s) ya (.) so (.) > I dunno I guess like together () man (.) so that's (.)clever (.) but I don't know if my parents were really (going for that) or not when they named me<	7:05 Jessica: lucky you're far away :) 7:18 Jessica: the lord remembers 7:22 Jessica: middle name is Adam
116	7:37,3	silence		7:41 Jessica: relating to man, right? 7:46 Jessica: You were speaking too fast for me to type! 7:48 Jack: Yes
117	7:42,0	Deni	(..) so > I'll go next er (..) my name is Denise but I go by Deni (1s) 'hh uhm I don't think my name has any particular meaning < (1s) hh oh sorry ha umm yes so my name is Denise um but I go by Deni (..) I'm sorry he he that's it	7:56 Jessica: I meant Jack Jessica: Denise, goes by Deni
118	7:59,5	silence		

Turn	Time	Speaker	Audio	Text chat
119	8:03,0	Ranà	Well Denise even if you don't have a (specific claim) for your name you're (a nice) girl and we're happy that you're with us now	8:23 Jessica: yes, we're happy to have you with us
120	8:11,0	Silence		
121	8:28,0	Jessica	(2s) Kate? (2s) Are you there?	
122	8:35,0	Kate	(10s) yeah so erm Kate (2s) means (pure) and then I have a second name it's De meaning faith, yeah so my name Kate Fe means pure faith	8:43 Jessica: keep the talk button down 8:57 Ranà: u ve the mic now
123	8:58,1	silence		8:59 Ranà: Go ahead 9:02 Jessica: Kate means safe 9:06 Jessica: right? 9:09 Kate: pure 9:16 Jessica: great
124	9:18,0	Ranà	(3s) well () > my name is Ranà (.) is an Arabic name actually it's meaning is () °the (baby) deer is an animal the deer animal is the baby one < (.. is called Ranà)°	9:19 Jessica: Fadela? 9:24 Kate: my second name is FE
125	9:33,4	silence		9:39 Ranà: baby deer 9:43 Jessica: Ranà – couldn't hear too well 9:48 Jessica: could you repeat? 9:55 Ranà: ok
126	9:58,6	Ranà	Well I was talking about the (meaning of my) name my name is an Arabic name and it's (original) meaning is baby deer (1s) like what I have typed for you 'hh (..) that's about my name	10:09 Jessica: arabic name –
127	10:11,1	silence		10:19 Jessica: deer – from the animal
128	10:27,0	Jessica	Ok and Jessica (..) my name and that means from France (..) ha ha erm: (..) but I'm not from French I'm from ... partly from Italy and partly from England ok and I'm connecting up with you 'hh erm from um (..) Italy 'hh erm so wo what we'd like to know (2s) yeah it's a it's a very typical Italian name m hm (1s) my mum's Italian (..) and my dad's British	10:44 Alef: is it an Italian name?
129	10:53,4	silence		
130	10:58,0	Fadela	(3s) °<(you hear me) me (6s) my name is Fadela I don't think it has a (particular) meaning but it's an Arabic (.)old name he °< (6s)	
131	11:18,0	silence		11:24 Jessica: Great Fadela 11:29 Jessica: Arabic traditional name 11:35 Jessica: not sure if has specific meaning 11:57 Fadela: but I think it refers to camels 11:57 Fadela:
132	11:59,0	Ranà	Hi guys it was great to know more about all your names (you're) all nice guys and your names are nice as well ? so now I want everyone to tell us why they decided to join this program ? (..) and what are they expecting from this program after passing it	12:10 Jessica: ah, camels! 12:11 Alef: prophet Muhamed's daughter was named so: Fadela
			S1P4	
132	0:00,0	Ranà	<i>Hi guys it was great to know more about all your names you're all nice guys and your names are nice as well So Now I want everyone to tell us why you decided to do</i>	0:21 Alef:

Turn	Time	Speaker	Audio	Text chat
			<i>this program and what are they expecting from this program after passing it</i>	
133	0:22,0	Silence		
134	0:34,0	Jack	Ok .. ha ha ha (..) 'hh ha ha	0:35 Alef: shall I begin?
				0:36 Alef: :)
			I guess I'll go ahead since I'm already talking now (...) but ah ha (1s) I dunno I () factors (..) the course I guess (..) at my er college she taught one of my (classes) last semester? (..) and so I heard about it from there I heard about Soliya from there (1s) and ya (thought) it would be a great opportunity and yeah I mean that's pretty much why I did (1s) hear about if from somebody (..) yes I did err I'm reading that out loud erm he he err let's see what am I expecting to get from it (..) I dunno I mean (1s) I figured it would be a good way to explore other people's opinions and see different viewpoints (..) oh and I'm probably talking really fast again 'hh (1s) erm he so that's what I'm hoping to gain from it ((slower than before)) I am hoping to gain from (.) more insight (..) personal insight (..) and (.) yeah I suppose that's it <and I'll stop talking >	1:05 Jessica: hear about if from somebody
				1:08 Jessica: in one of his classes
				1:13Ranà: •Why they decided to participate in the program.?
				1:13Jessica: sees it as a great opportunity
				1:23 Jessica: what are you hoping to gain from it
				1:32 Jessica: Jak see other people's viewpoints
		1:38 Jessica: Jak: more personal insight		
135	1:39,3	silence		
136	1:46,0	Ranà	Thanks Jack the first volunteer for today (..) thank you so much (.) I want someone (.) else to... about why they (..) for the program and what do they expect from it after (finishing our)semester	1:47 Jessica: that's great! Thanks
137	1:47,6	silence		
138	2:08,0	Alef	err well, the same as Jack mentioned I heard about if from a mate in my class (..) and I was excited that (.) it is an opportunity to (..) to talk about erm (..) issues that all human beings (.)and all (2s) er (..) all humans share ... and make (faith) in the future 'hh er (..) issues like religion and like politics and stuff (..) it's exciting for me to meet others from other parts of the: (2s) globe and to see (.) what do they think about me and my country and my people in general (..) that's it	2:09 Jessica: What do you expect to gain from Soliya?
				2:16 Jessica: Alef_ same as Jak
				2:20 Jessica: heard from classmate
				2:35 Jessica: excited about this opportunity to talk about issues that all humans share
				2:40 Jessica: like religion, politics,
139	2:45,0	silence		2:49 Jessica: exciting to meet others from other parts of the world
				2:58 Jessica: and what they think of me, my country and people

Turn	Time	Speaker	Audio	Text chat
140	3:00,0	Ranà	... Alef (..) Can you tell us (how did you know)(..) about the programme ? (..) what is the way which led you to try this programme?	3:08 Jessica: Thanks Alef
141	3:17,1	silence		3:25 Jessica: Ranà: What led you to join this programme?
				3:30 Alef: a freind of mine joined Soliya
				3:33 Alef: last year
142	3:39,0	Jessica	we we're really excited to er have you here in the group Alef and also to hear from you (.) your part of the world(.) what's been going on there and various other parts of the world that we've been reading about in the news a lot 'hh I think (..)hh personally I'm really interested 'hh	
143	3:54,9	silence		
144	4:00,5	Ranà	Oh thank you Alef very much for participating, what about our ladies I want to hear more about our ladies Fadela and Deni I want to know more from you?	
145	4:09,7	silence		4: 09 Jessica: Ranà: let's hear more from our ladies
				4:12 Jessica: :)
146	4:16,3	Deni	I can go next erm so I 've been taking a class at the university of Maryland and my professor (..) wanted five people from the class to join Soliya so I fig er I volunteered (1s) and um... ya my class is about intercultural dialogue particularly (.) with the Arab world (..) 'hh and I thought it would be a great opportunity to learn more about that and erm to promote intercultural dialogue? (..) and it's particularly interesting because of all the events that have happened(.) and I'm also a journalism major so I'm very interested in this kind of thing	4:26 Jessica: Deni: taking a class at uni of maryland
				4:32 Jessica: prof wanted 5 volunteers
				4:38 Jessica: Class is about intercultural dialogue
				4:40 Jessica: with Arab world
				4:47 Jessica: thought it would be a good opportunity
147	4:48,7	silence		
148	4:52,0	Ranà	Sounds great (.) thanks Deni and I hope you have a nice time with us? (..) well? (..) who else wants to tell us why they joined the programme?	4:54 Jessica: Deni: also journalism major
149	5:02,0	Fadela	(2s)yes (1s) it was suggested by the teacher (.) I will be graduated this semester and so I had to finish this er this project with (him) and he that's why (I want to get to know) new friends (and new faces)about the programme (11s)	5:04 Jessica: and very interested in all that's happening in the world
				5:09 Jessica: Fadela: suggested by the teacher
				5:16 Jessica: F: will graduate this semester
150	5:27,6	silence		5:27 Jessica: hopefully will get to know more people this semester
151	5:30,0	Jessica	sorry can I just say er (1s) please correct me <if what I'm typing is wrong> o he ha (.) he he some of you are fast and I'm he desperately trying to type ok he so if anything's wrong please correct me he he	
152	5:45,0	silence		5:58 Brendan: good so far 6:08 Jessica: ok guess we could have a male?
				6:20 Jessica: to talk now I mean
153	6:27,0	Brendan	(2s) erm ya..I'm Brendan from cha (.) north Carolina (.) I joined the program because my teacher (1s)as well as um (most of) other people on this (1s) er (.) forum had suggested that we (.) er join Soliya to (1s) not only get	6:49 Jessica: Brendan: also suggested by teacher
				6:57 Jessica: to get opinions from othe rpeople

Turn	Time	Speaker	Audio	Text chat
			other opinions on what's going on in the world (..) but as well as further examine our own (my class) is middle east and the media (.) yeah so (1s) given the er current times this is a a very well () programme (..) to er discuss er these (events) that have been going on	
154	7:03,0	silence		7:05 Jessica: clas is Middle East and media
				7:13 Jessica: so this is a gret opportunity to discuss
				7:16 Jessica: what's been going on
155	7:50,0	Ranà		
156	8:38,0	Jessica	ok ((typing)) (5s) ok (5s) sorry ok Ranà he he you you'd frozen so we couldn't hear you with the mike () I'll pass on to you	8:40 Jessica: Ranà you've frozen with the mike
157	9:02,0	Ranà		
158	9:20,0	Jessica	(..) ok (.) I think Ranà's having tech issues he he she keeps freezing with her mike (...) 'hh ok so who's missing (.) we know that we have some of your (courses) so some of you are media and communication majors (..) some of you intercultural communication erm and dialogue (...) who's missing (...) Mohammed? (2s) Kate?	
159	9:38,0	Mohammed	() °I saw it as a chance to communicate with other cultures and to discuss about the opinion of the events happening in the Middle East °	
160	9:57,0	silence		10:00 Jessica: Mohammed chance to be in touch with othe cultures
				10:09 Jessica: and discuss events happening in Middle East
161	10:14,0	Ranà	(2s) well guys I just want to tell you that we have another person who is supposed to be communicating with us but they are taking some technical problems () in their internet lab and they will try and be there shortly?	10:22 Jessica: Great Mohammed
			I just want to tell you some more about our role (...) as facilitators, me and Jessica? we are here just to support you to give you the quick directions you are totally free to speak about er whatever topic you want? you are totally free to express your opinion ? we are here just to support and organizing	10:40 Jessica: Ranà a little more about our role
				10:45 Jessica: We are here to support you
				10:48 Jessica: give the group directons
162	10:55,5	silence		10:56 Jessica: you're totally free to express your opinoins
				10:59 Jessica: ask what you want
				11:12 Jessica: we're here to help you along
				11:15 Jessica: and organize sometimes :)
163	11:29,4	Jessica	OK and Kate?	
164	11:34,0	Kate	(3s) yup, so I heard about Soliya from my professor, I'm taking (so sociology) (.) this year 'hh and erm I think cos	11:34 Alef: suggestion: the issue of the refugees on the

Turn	Time	Speaker	Audio	Text chat
			we have a choice (..) either do research or do Soliya so I chose Soliya since I heard from erm the er my colleagues that Soliya is a great opportunity to know more about people even though I live in a very diverse country I (5s) ya even though I live in a very diverse country? I still want to think (..) I still want to KNOW what other people think (..)in other countries.	TunisianLybian borders? 12:02 Jessica: Kate have choice, research of soliya 12:09 Jessica: is studying theology – right? 12:16 Kate: sociology 12:21 Jessica: Heard from colleagues that Soliya is great opportunity 12:24 Jessica: ok sorry, sociology
165	12:28,6	silence		12:36 Jessica: Cath: though lives in a very diverse country Fadela: where? Kate: Qatar
			S1P5	
166	0:05,0	Jessica	Any questions? for for anybody in the group in particular? (3 s)	
167	0:15,0	Brendan	<i>Um: for those er in our group in the Middle East er what is it like on a (..) daily basis rather than like (..) forgetting all (political)or um: (1s) otherwise further like (..) implemented opinions like what is it like on a daily basis living there with all the events going on er if you're like directly affected by them or not (was wondering how that goes on) like on a daily basis</i>	0:28 Jessica: What is it like on a dialy basis 0:38 Jessica: for those of you in the Middle East, Brendan asks 0:47 Jessica: Brendan: Are you directly affected by events?
168	0:41,0	silence		
169	0:49,0	Kate	What's going on in the ME right now, what's the situation?	0:53 Jessica: ON a daily basis?
170	0:56,0	Brendan	<i>Umm yeah like do you .. like are your basic needs like being affected, or (..) are your social ties like with relative s ()and friends down the street being affected 'hh (..) like how is your daily life being impacted by the kind of events going on</i>	1:03 Jessica: Kate what's going on inME right now? 1:10 Jessica: Brendan: Are your basic needs being affected?
171	1:18,0	silence		1:20 Jessica: Social ties with relatives, friends inthe street?
172	1:21,0	Kate	(2s) well (..)I guess now since Qatar is one of the last countries aside from the united arab emirates that (.) is not affected by the (1s) erm (protesting) going on around the middle east erm today when I was going home from school we were on high security (..) erm like usually the police here in the cou in this country um don't carry (.) guns with them but today (..) we are on high alert because ()in this country about this protest going on around is very high (.) they're (3s) more (1s) they're er making the country more secure (2s) but regarding the basic needs and the relationship between other people 'hh it's pretty much the same (..) I mean it's not at all risky (..) it's just that we want er (1s) the country to be secure (.) cos (1s) since we won the bid in Qatar 2022 are the FIFA world cup (1s) they need to (as) err show that Qatar is a very secured country	1:28 Jessica: How's your daily life affected by tehe events 1:39 Jessica: Cath: Qatar is one of the last countries which is not affected 1:43 Jessica: by what is going on 1:52 Jessica: Today going home from school was on high security 1:56 Jessica: Usu the police here don't carry guns 2:02 Jessica: but today they had guns 2:16 Jessica: Kate: they're making the country more secure 2:26 Jessica: regarding basic needspretty much the same, 2:30Jessica: not at all risky 2:39 Jessica: want the country to be secure 2:43 Jessica: because in Qatar

Turn	Time	Speaker	Audio	Text chat
173	2:40,9	silence		
174	2:44,0	Ranà	Thanks Kate so much I think Alef and Mohammed can give us more interesting and exciting details 'hh about what happened as you were in the middle of the events 'hh so I I I want to hear from both of them	2:49 Jessica: sorry missed last part 2:52 Jessica: about 2022 2:56 Jessica: ? 3:09 Kate: since Qatar won the FIFA bid 3:09 Jessica: Ranà. wants to hear from both
175	3:10,0	Alef	Ok so: for me Tunisia is gaining security back () these days 'hh er since we had a a new ... uu a new er (..) government and new pow ..parliament members 'hh e:r for me I was on the Libyan borders (1s) er for the the last week (..) I was er volunteering with the red crescent helping the refugees coming from Libya 'hh there we:re thousands of them actually and the the situation in there is (..) more or less com comfortable for a refugee camp because we are doing our best to provide them with what they need 'hh er er (...) from anything like medicine or food or anything they might need and the: the average of the time each refugee spends in there is 10 days maximum so after ten days you can go go back to er er go to your country or by planes or by any means of transport 'hh (..) so the average is ten days (some days) the situation there might get worse in the future because we heard that er (1s) Gaddafi's forces are coming closer and closer to the Tunisian frontiers so er: so (1s) I did this job there for last week because I didn't have classes and I volunteered in there and now I'm asking my friends to go and volunteer there and help the refugees (45s)	3:20 Jessica: Alef: Tunisia is gaining security back these days 3:29 Kate: they need to show the world that the country is safe to held such event 3:32 Jessica: since have had new government and parliament members 3:41 Jessica: was in Libyan border last week 3:46 Jessica: There wer thousands of refugees 3:54 Jessica: in the refugee camp situation was more or less ok 4:02 Jessica: they are being provided with everything they need 4:26 Jessica: after ten days refugees can't stay there any more 4:29 Jessica: sition might get worse in the future 4:44 Jessica: because heard that Gaddafi's orces are coming closer and close to the border 4:54 Jessica: he did job last week because didn't have classes 5:02 Jessica: so could help refugees 5:11 Jessica: now he has asked his friends if they can help 5:17 Jessica: Alef you have the mike 5:22 Jessica: Mohammed can't hear you
176	5:27,0	Mohammed	(5s) can you hear me now ? (3s) [some participants nod their heads] ok what I'm saying is that in Egypt the situation is quite different because () (5s) yes I'm talking (about) now (2s) can you hear me? (5s) [Alef and Jack put thumbs up] ok the situation in Egypt is that that there (was a challenge) between the men who have the power in Egypt and the people () there are men who have the power to control the country (..)wanted er wanted er to protect (they were) the control (the) they controlled everything in Egypt they (proved that)(..) they proved	5:22 Jessica: Mohammed can't hear you 5:31 Jessica: ok 5:39 Ranà: Mohammed u can talk 5:49 Jessica: Egypt situation is quite different 5:53 Jessica: the volume is low 6:05 Ranà: welcome guys 6:16 Jessica: Mohammed: the men who have the power

Turn	Time	Speaker	Audio	Text chat
			<p>that (without) the system (.) there is no safety (..) however they (wronged many people they talked right) er they er I can say they () the country and it will (12s) [seems to be reading screen distracted by text chat?]</p> <p>yes I I say that these people who had the power and ..who had the control () whole country they divided the country between them as if it is their property (..)</p> <p>er they have the will they have er the power of the police the police are helping them</p> <p>(8s) yes they () the people afraid so they couldn't (escape) and we didn't have the right er to er to (protest) (even those) to have the right to (protest) er they er we can say er er a right with () those who (control) who have they are er hypocrite er hypocritic they can say that er ()</p> <p>people who are erm (10s)</p> <p>yes erm what i'm saying is that even those () to have the right to protest err they were (oily) (3s)</p> <p>they were saying that er everything is ok and these people who have control of the country er</p> <p>are very er good they are (controlling) us (for our good future) (1s) so er it was er (8s)</p>	<p>6:26 Jessica: wanted to prove that they control everything</p> <p>6:39 Jessica: sorry Mohammed</p> <p>6:44 Jessica: can't hear very well,</p> <p>6:49 Jessica: could you repeat last part</p> <p>7:08 Jessica: the people who have control</p> <p>7:18 Jessica: divided the country between them as if it was their property</p> <p>7:22 Jessica: they have the power of the police</p> <p>7:29 Jessica: the police are helping them</p> <p>7:47 Jessica: they didn't have the right to protest</p> <p>7:52 Alef: Muhammed, you're talking about "Political police" =(Amn Dawla) ?</p> <p>7:53 Jessica: people didn't have the ight to protest</p> <p>7:59 Alef:</p> <p>8:13 Brendan: where are you talking about?</p> <p>8:15 Jessica: Even those who have the right to protest</p> <p>8:23 Jessica: were saying that everything is ok</p> <p>8:33 Jessica: and that the people controlling the country</p>
177	8:42,0	Jessica	[has floor but no sound, is moving mouth not clear if trying to talk in space or elsewhere]	
178	8:54,5	Mohammed	<p>(19s)</p> <p>Er er I think er the minister of er (5s)</p> <p>wha? (1s) er °you mean the people controlling now from° no of course er they are not controlling everything is ok in Egypt now every er the government is controlling er everything as er the military is controlling everything 'hh and they are er instead of the (president of) the country (2s) yes er the military is controlling everything er just er (2s) until we er (1s) (choose another president) (5s)</p>	<p>9:05 Alef: Muhammed: still "Amn Dawla" in there? or you stopped them?</p> <p>9:09 Ranà: Mohammed u ve the mic</p> <p>9:21 Jessica: Mohammed, do you mean the people controlling now?</p> <p>9:37 Jessica: everything is ok now</p> <p>9:44 Jessica: the military is controlling everything</p> <p>9:59 Jessica: just until we choose another president</p>
179	10:04,2	silence		10:20 Jessica: I see we have some new members of the group
180	10:16,0	Ranà	Well Mohammed Alef asked you a question while you were talking er if you meant by the police is it the ()	

Turn	Time	Speaker	Audio	Text chat
			political police or the Amr dawel or your talking about the police overall. would you please revise this question and give me an answer please if you want.	
181	10:35,6	silence		10:38 Jessica: Were you talking about the political police?
				10:43 Jessica: Ranà asks
				10:57 Alef: do you still have political police= Amn dawla?
				11:06 Alef: or they 're stopped now?
182	11:09,0	Ranà	well Mohammed I was talking about a question raised by Alef while you were talking who he asked you when you talked about the power of the police in the past ? you meant by it only er er the branch of the police which is the political police? or you were speaking about the police over all Egypt?	
183	11:28,7	Mohammed	(30s) we can say they were controlling the police overall (...) I think (8s) if even these people who were who were involved with in the Amn Dawla issue they were: taking () to personal (achievements) I think	F11:32 Jessica: did you mean only teh branch of the political police
				11:41 Jessica: or the police overall in Egypt?
			S1P6	
184	0:00,1	silence		0:20 Brendan: i cant hear you
				0:23 Jack: Jessica, I cannot hear you
				0:25 Denise: neither can i!
				0:33 Jessica: ok let me refresh
				0:37 Mohammed: me too
				0:40 Jessica: I jsut wanted the new members
				0:47 Jessica: to welcome them to the group
				0:52 maawa: I am not hear you
				0:54 Alef: same here in Tunisia, in therory they're laid off, but we still can notice their presence
185	0:58,5	Ranà	well guys (everyone) can hear now? thumbs up (2s) hi	
186	1:06,0	silence		1:15 Jessica: Hi everyone and welcome
				1:34 Jessica: you didn't hear me?
187	1:53,3	Ranà	Hello guys (are) you still have a problem in hearing?	
188	1:57,6	silence		
189	2:02,3	Thamena		2:05 Brendan: almost dropped my computer
190	2:14,5	Ranà	<i>well hh ..well, I can see that we have new members in our group (..) other members (...) will you please guys introduce yourselves to the rest of the group? and tell us where are you logging from? and what are you doing right (.) now.</i>	
191	2:31,7	Thamena	Ok hi, I'm Thamena () from the university of Jordan? my major is applied English (.) and sorry for being late but there was a technical problem (.) in the lab	2:35 Ranà: new members
				2:46 Jessica: Hi Thamena major is applied English
192	2:47,4	silence		2:51 Jessica: sorry late had tech trouble
				2:54 Ranà: can u introduce urself

Turn	Time	Speaker	Audio	Text chat
				2:58 Jessica: from university of Jordan, right?
193	3:01,8	Thamena	yes I'm from the >university of Jordan< can you hear me?	
194	3:06,4	silence		3:13 Jessica: can hear perfectly
195	3:46,0	Maawa	(5s) hi everyone my name is Maawa and I'm from (university of) Jordan my major is applied English	
196	4:00,8			
197	4:04,0	Doja	(2s) hello? (5s) hello do you hear me? my name is Doja [..] I'm from the university of Jordan (1s) er I'm studying applied English 'hh and I'm so sorry for being late er but because we have a technical problem at our university 'hh (1s) but please er I don't understand what er are you talking about (.) so if you err (2s) allow me (.)allow us (1s) what is the topic? you are talking about now (1s) thank you	
198	4:40,9			
199	4:44,0	Ranà	Hello and welcome to our group and no worries about the technical problems? actually we are talking about (..) we have no specific topic we were just talking about ourselves(.) introduce ourselves to each other and there was a a (started) discussion between er the group .. they asked us about er what is going around through the Middle East and so we have two participants (..) which are Alef and Mohammed their experience during the last days within Tunisia and Egypt that's all and er I don't think you missed a lot and we can continue the session together (and let's go on) now	
200	5:23,0	silence		5:34 Alef: Thamena: we've Palestinian refugees in Tunisia coming from Lybia, is Jordan willing to rescue them?
201	6:15,0	Ranà	well to the new members of the group has anyone have any questions to er er another members inside the group (.) you are free to speak at any time er er I also want to introduce you (..) some more info about our roles as a facilitator for me and Jessica because you (missed the start) we are here just to support you ? just to give you direction about the programme our sessions about the topics but of course you are the owners of the group, owner of all the discussion you can speak whenEVER you want about whatEver topic you want and er of course we will er er facilitate you (er) (...) what you () that's what I want you to know more about our role as facilitators	6:44 Thamena: Alaf do you mean that you have a jorDenian nationality?
202	7:02,0	silence		
203	7:13,0	Alef	ok er I'm going just to er ask a question to er Thalema as she you come from Jordan er I've been to the Libyan border last week and I've seen many er Palestinian: and er I guess some er some Jor Jordanian refugees in there and er since er the (1s) they cannot go back to Palestine (.) is the Jordanian government willing to (..)rescue them or to accept them in er Jordan	7:42 Jessica: Alef has been in refugee bank 7:47 Jessica: camp sorry
204	7:49,0	Thamena	actually I don't have enough information about this erm (1s) but ehh (2s) I know () of my friend ... (1s) she was in Libya (1s) and they welcome her yes (..), but I don't have er a whole information about this subject	7:55 Jessica: and has met lots of Palestinans
205	8:15,0	silence		8:33 Alef: ok good

Turn	Time	Speaker	Audio	Text chat
				8:42 Jessica: sorry am trying to Type and resolve tech issues at same time
206	8:48,0	Ranà	Well to the new group members (1s) can I just a few minutes ago (er) you missed a part of the presentation or introduction to the program goals..I'll share it with you now 'hh (1s) so er...(20s) I apologize but I was taking er er a severe technical problems actually, ok what I have typed just now are the main goals of this program ? and I hope that er er by the end of the semester we are all (3s) able to achieve all of these goals .. and these are for the new members as you may not have heard this part before	9:26 Ranà: 1.Increasing Empathy 2.Developing Critical Awareness and Thinking 3.Activation and Sense of Responsibility 4.crosscultural communication and collaboration 1.Increasing Empathy 2.Developing Critical Awareness and Thinking 3.Activation and Sense of Responsibility 4.crosscultural communication and collaboration
207	9:52,0	silence		
			S1P7	
208	0:02,3	Silence		
209	0:42,0	Ranà	<i>Well now guys we are going to play a small game together? (..)what do you think? (4s) >What about the game?< (1.5s) Hello? 'hh</i>	
210	1:01,4	Ranà	hello:	
211	1:03,1	silence		1:45 Ranà: : to write 7 aspects of their identity 2:03 Alef: we have Hilary Clinton coming7 2:09 Alef: tomorow to Tunisia 2:45 Alef: to meet Tunisian youth and officials 3:47 Alef: I'll be there in the meeting 4:02 Thamena: Oh really? 4:19 Mohammed: the meeting is about what?
212	4:23,1	Ranà	(2s) Is anyone (4s) is anyone having problem writing the seven aspects about himself? Please write in the chatbox done or err yes	4:23 Fadela: do u think that her visit will help?
213	4:37,2	silence		4:42 Alef: Muhammed: I heard that no one in Egypt accepted to meet her? 5:03 Ranà: thats right alef 5:10 Ranà: :) 5:24 Mohammed: perhaps because its our problem 5:39 Mohammed: and we want to solve it ourselves 5:56 Mohammed: we need no help 6:08 Alef: JACK: what's the purpose of Clinton's visit to Tunisia and Egypt, now, in your opinion?
214	6:27,1	Jack		

Turn	Time	Speaker	Audio	Text chat
			(>it's got nothing to do with how I think since nobody is really doing it with (question) it<) urm yeah uhh I uh honestly haven't been too up to date with what kind of like the recent things (...) so I mean I'm not exactly (.)su:re (..) >I've just been< so overloaded with final week last week a:nd (.)trying to get any sleep ..hh bu(h h h)t hh > [puts on funny voice] °I feel bad now°< uhm (2s) ye:ah hh (1sec) > I don't know I know Clinton's been (.) trying to go (.) all over the place< and yeah I mean (.) > I totally understand that < uhm (..)yeah (3s) if ... you guys don't want () her help then... but yeahbecause >some people tend to be nosey< and yeah ... I dunno) (...) I'm gonna stop talking right now he	
215	7:22,6	silence		
216	7:30,9	Alef	Well Jack it's not that we (...) don't do not accept any help from the (2s) ... United States or we consider like ..err (ms) Clinton is gonna gonna coming for .uhm. I dunno with bad intentions but it's er it's like as an answer to the: (..) American .err (..) stand. before and after the revolution >that we went through to< ..err while we were getting killed and burnt by the prior er (5s).. didn't show any err (2s) reaction, they (.)only showed concern about the situation in the Middle East (.) but (3s) they didn't do anything to stop (.) er the crimes that (7 s) that we are er trying to form a new (life) in the region ... that's it er I'm not sure if (4s) Mohammed from Egypt shares ...	
217	8:58,4	Mohammed	°(I remember) I I I think that the only (1sec) er (thing) (4s) er idea ...of the American government is concerned about the the oil (1sec)... oil rich countries just to take their (3s) their wealth (8s) (now) er the united states government has (avowed) to change many wrong er ideas here in er	
218	9:33,5			9:33 Alef: too bad then, we have no oil in Tunisia :D lol
219	9:44,9	Mohammed	I'm (not) talking about er Tunisia but I'm talking about Libya about er	
220	9:52,2	silence		
221	9:57,9	Jessica	Sorry I've I've I've been out of the discussion because ermer I've had technical issues my computer decided to update so e:rm I can see though you're already well into a he (he heavy) discussion	
222	10:11,5	silence		
223	10:18,0	Jessica	(ssion) about (I) and American interests erm I (4secs) Middle East	
224	10:29,2	silence		Jessica: did you hear me? Thamena: no Jessica: sorry
			SIP8	
225	0:00,0	Alef	(20s) why others are boycotting (American) officials	0:03 Jessica: have been having tech issues 0:10 Jessica: I can't hear anyone now 0:18 Jessica: can you guys hear Alef? 0:23 Fadela: yes 0:28 Thamena: now yes 0:29 Mohammed: no

Turn	Time	Speaker	Audio	Text chat
226	0:29,6	silence		
227	0:33,8	Jessica	(3s) sorry Alef can you hear me now (8s) what you were saying	
228	0:41,0	silence		0:44 Alef: yes
229	0:49,2	Alef	<i>ok sureer (1s) my question was er er officials or the Egyptian (youth) refused to er (4s) meet er my question is () isn't it better to face er the problem and to (1s) deal with it better than running away (.) and boycotting anything from America and any American officials</i>	1:05 Jessica: Alef: my question was after I heard the Egyptian
				1:16 Jessica: officials refuse to meet Hilary Clinton in Egypt
				1:26 Jessica: is that the right thing to do?
				1:37 Jessica: Wouldn't it have been better to face the problem and deal with it
230	1:38,4	silence		1:41 Jessica: rather than boycott it
				1:48 Jessica: and avoid contact with American officials?
231	2:04,8	Mohammed	<i>Alef I think erm () why we always wait for help why can't we do it ourselves</i>	2:12 Jessica: Mohammed: I think you are right
				2:18 Jessica: but why do we always wait for help
232	2:18,7			2:27 Jessica: Why can't we do it ourselves?
233	2:38,4	Alef	well er Mohammed naturally we are a developing country er () so I think we I'm sorry I lost the er () naturally we are developing country so we cannot really resist er or stand for any er (..) problem or rebuild our country as easy as erm the developed countries can do (..) so erm (1s)we do re really need some help but if erm this help can be with good intentions without er waiting for anything back as our (allegiance) or our oil (2s) so that can be good.	2:44 Jessica: Alef:
				2:50 Jessica: we ar a developing country
				3:17 Jessica: so we cannot erally rebuild our country
				3:26 Jessica: as easily as developed countries can do
				3:30 Jessica: we do really need some help
				3:36 Jessica: but if this help can be with good intentions
				3:42 Jessica: without expecting anything back
234	3:42,6	silence		
235	3:45,6	Thamena	I (think) that er (2s) America will help us just because she () they don't want any(where they have) erm and we have many (experience where) they help in Iraq (1s) 'hh they make er they make the events worst and erm the situation ()'hh °can you hear me°?	3:48 Jessica: eg allegiance, or our oil
				3:51 Jessica: then it can be good
				4:08 Jessica: Thamena: I don't thin the Americans weill help us
236	4:12,2	silence		4:18 Jessica: Thamena: they made the situation worse in Iraq
237	4:35,8	Alef	(3s) well I do agree with you Thamena tha:t the () kind of help () the one that (1s) Iraqis needed bu:t still in Tunisia or in Egypt the United States is not going to interfere with its military forces but er they are goin I er er it's just my guess they are going to help with er logistics help that means er food and medicines to the refugees () the frontiers with LIbya and some er	4:58 Jessica: the kind of help in Iraq wasn't what the Iraqis needed
				5:08 Jessica: but in Tunisia and Egypt
				5:18 Jessica: they are not going to help with military force
238	5:18,1	Mohammed	(has floor a couple of times but doesn't say anything)	5:19 Jessica: but food medical help, logistics
239	5:31,8	Thamena	(9s) they want to invade other country er military forces (2s) they also can occupy () the (cultural) educational or by the (force) and the money aid ()so they can control the people er er (2s) in one way or another	5:48 Jessica: Thamena: I also want to say that if a country wants to help another country
				6:06 Jessica: they can help this country

Turn	Time	Speaker	Audio	Text chat
240	6:08,9	silence		
241	6:13,8	Jessica	is that right sorry Thamena could you repeat the last part of what you said? (1s) because the sound was going	
242	6:23,2	Thamena	I (was) saying that if a great country wants to go to (meet) another country under the occupy th their military force is not just the way they can er er occupy them by (3s) (the food aid)by the er cultural (2s) by their cultural system	6:33 Jessica: if a great country wants to occupy another country
				6:38 Jessica: their military force is not the only way+
243	6:47,6	silence		6:50 Jessica: they can occupy them by their cultural system
				6:58 Jessica: is taht right Thamena?
244	7:05,4	Jessica	(5s) ok so the discussion is he he getting strong but I can notice it's seeming (..) a little bit one sided (2s) erm erm () Egypt and we haven't heard anybody from 'hh the other side erm and we'll talk maybe about labels later does anyone have anything to say Jack Brendan Deni	7:06 Thamena: yes
				7:28 Alef: com on JACK :D
				7:28 JACK
245	7:33,1	silence		
246	7:47,1	Jack	ok er I guess I'll talk for a little bit (2s) since I got pressured into it 'hh erm yeah I mean I don't stand ok i'll talk slower 'hh so: I don't exactly think that (.) the US did everything right obviously cause I mean it yeah I mean we didn't do everything the proper way and er er (°gosh I'm trying to think°) erm yeah I mean I don't know: what exactly I'm supposed to say I mean I think it's good that we're trying to help I just don't know (1s) what exactly we are supposed to do : (1s) beacause I mean er yeah I'm on the other side I'm um on the outside looking in so erm it's not for me to say like OH oh take I don't know how to explain this °I'm tired ° aah: yeah I mean so it's kinda hard for me to (..) say what I've said is in the little box now erm (3s) but yeah I mean (2s) it's hard for me to speak about the government with the cat in front of my computer urm (3s) yeah I'm gonna (5s) he: ho yeah erm	7:54 Jessica: slowly please :)
				8:10 Jessica: I don't exactly think the US did everything right obviously
				8:14 Jessica: the proper way
				8:24 Jessica: Jack: don't know what to say
				8:30 Jessica: I don't know what exactly we are supposed to do
				8:39 Jessica: I'm on the other side, the outside looking in
				8:44 Jessica: so it's hard for me to say
				9:11 Jessica: it's hard to speak about teh government with teh cat
247	9:13,0	silence		
248	9:16,9	Deni	help you out erm I know I just read an article on the paper that said erm about two thirds of the Americans have () er opposed the war in Afghanistan right now so I don't think it's fair to say that all Americans are supporting what we're doing right now I know that I don't (4s) eh I guess also going off of that I I completely agree with you in saying that er Americans (expect ...) offer them aid but it's also (4s) difficult to say that we do feel the need () we're also criticised when we do so it's very difficult for us I guess to know exactly what to do I mean that's just my (..) opinion of it (3s)erm he he that's all I can really say	9:18 Jessica: in front of the computer
				9:24 Jessica: Deni: will try to help out
				9:32 Jessica: Read an article saying that about two thirds
				9:39 Jessica: of US public opposed war in Afghanistan
				9:47 Jessica: so feels it is not fair to say
				9:57 Jessica: that all Americans support what the government is doing
			S1P9	
249	0:00,0	silence		0:00 Jessica: and that they don't want something in return
				0:00 Jessica: but at the same time
				0:08 Jessica: when they don't get involved they get criticised
250	0:16,6	Jessica	ok so erm :: I'm gonn Alef and Thamena talked a little bit about erm how erm even aid erm is very often	

Turn	Time	Speaker	Audio	Text chat
			carried out with interests in mind erm this is summarizing the argument no and that er m intervention 'hh (...) talking about military intervention but also that kind of occupying or perhaps we can talk about hegemonizing isn't just military it's also cultural in relation to food and er other aspects 'hh erm::: Deni and JAcK talking from the other side or from the outside looking in said that erm (2s) obviously it's not erm not everybody agrees with what the government does so erm they are erm they are speaking for doesn't mean they necessarily agree with what the government does (..) and erm 'hh they recognise that it's a complex situation that erm:: they're expected to step in somehow but it's difficult to know how to step in and that erm (3s) 'hh very often there are interests does anybody else? (..) have something to say?	
251	1:24,5	silence		
252	1:35,6	Mohammed	yes can I ask something please I want to comment on what Alef had said about er being er developing countries and that we can help each other (..) 'hh what I want to say is that for how long do we really say er () for how long do we say er developing countries we got money we got sciences we got everything er that developed countries have but er that is the only thing that we don't have is how er we use this resources (.) to be developed countries and I think the only solution is by er helping each other er (2s) I mean the Arab countries (..) thank you	1:58 Jessica: Mohammed: wants some comments on what Alef said about Tunisia being a developing a country
				2:09 Jessica: how long will we say developing countries
				2:24 Jessica: we have everything that developing countries have, money, technology
253	2:33,0	silence		
254	2:36,0	Jessica	erm I missed the la:st few words so you said we have everything the developing countries have money technology? but?	
255	2:43,7	silence		
256	2:48,7	Mohammed	we don't have er er we don't know how to use these resources to be develop(ed) country and I think this is the only way to get help this is the only way that the American government can help us with (4s) we don't need money we don't need technology we just need to know how to use this money and this technology	3:06 Jessica: we don't know how to use these forces to develop the country
				3:18 Alef: but arab countries do not share many "things" so it's hard to get all of them united
257	3:19,0	silence		3:22 Jessica: we need to know how to use money and technology
258	3:50,0	Alef	(8s) yes Mohammed ()	4:09 Thamena: so Alaf do you thin k that US will help us to use those resources in an appropriate way?
				4:18 Jessica: Alef do agree with whaty ou say
				4:25 Jessica: not all Arab countries are going the same way
259	4:35,4	silence		4:41 Jessica: not many Arab countries can
				4:47 Jessica: ...???
				4:53 Jessica: I missed the end
				4:58 Jessica: Alef
				5:01 Alef: shall I speak again?
				5:05 Jessica: please

Turn	Time	Speaker	Audio	Text chat
260	5:12,5	Alef	<p>er ok what I was saying is that (..) not all the Arab countries are sharing the same beliefs and the same attitudes towards er er many issues the Arab world is facing er nowadays so erm just an example the the er relations between Tunisia and Saudi Arabia got worse worsen because the our president prior president actually fled the country to live in Saudi Arabia and er :: and the Saudi Arabian er government is refusing to deliver him back to Tunisians or for sure to er (2s) er to stand in front of the courts erm (1s) so the idea of getting all the Arab countries into one union especially that the Arab countries are not all of them Muslims are not all of them: erm capitalist or any erm are republic er countries so erm it's er we have l l erm we have just one point in common but many things mu mu not in common so: it's er the idea of the Arab union is so hard to establish in the near future I believe</p>	5:30 Jessica: not all the Arab countries are sharing same beliefs and attitudes
				5:36 Jessica: towards issues facint the arab world these days
				5:45 Jessica: eg. relations between Tunisia and Saudi Arabia
				5:52 Jessica: has got worse because prior president
				5:58 Jessica: fled to SA
				6:09 Jessica: and the SA president is failing to return him to Tunisia
				6:19 Jessica: so the idea of putting the Arab countries together
				6:28 Jessica: as they are not all Muslim, Republic countries
261	6:48,3	silence		6:38 Jessica: we have just one point in common but many things
				6:41 Jessica: not in common
262	7:03,6	Mohammed	<p>ok I erm I erm I agree with you but what i want to say is that er it is not about religion and it's not about () what I want to say is that why can't we share the same future we are all Arabs we are a:ll brothers ok it doesn't matter what religion you are it doesn't matter what believes do you have but it it does really matter what the future is ok?</p>	6:54 Jessica: so the idea of the Arab union is so hard to establish in the near future
				7:18 Jessica: Mohammed not about religion
263	7:33,7	silence		7:29 Jessica: why can't we share same future
				7:39 Jessica: doesn't matter what religion we have
				7:41 Jessica: but we all share a future together
				7:51 Jessica: Fadela
				7:58 Jessica: keep the talk button pressed down
			S1p10	
264	0:00,0	Jessica	<p><i>I don't know if Fadela wanted to say something I just wanted to summarize (,) erm or em raise the issues that a few of you mentioned ..because of .. important (3s) the whole issue of defining, no? maybe () need to decide on the kind of labels we're going to use because as ..umm ..'hh (2s)Alef said...that we're umm: (4s) there's so much diversity within the (.)what we call you know the Middle East or the Arab world or Arab countries 'hh ..just as there is within Europe or within the United States so it's it's difficult to make generalizations(.) but it's also important (.) to come up with definitions that we're happy with because (...) in the group discussions we're going to be talking about a lot about a lot of these issues, ok, umm also words that are very loaded (.) like (.) 'help' who's in a position to help somebody? what is a</i></p>	

Turn	Time	Speaker	Audio	Text chat
			<i>developing country? so Alef(.) you said Tunisia is a developing country (.) would everybody agree with that ? umm language has a lot of what to do with what () to discuss .. think about the labels that we're going to be using and that we're all going to be happy with (.) because (2s) it makes the conversation very difficult (.) if we're using words that erm (.) that are contentious (.) that people don't agree with 'hh(1s) so how how about some definitions ... like the West (.) and the Arab and Muslim wo:rld(.) what would you be happy with</i>	
265	1:36,9	silence		2:05 Jessica: Did you hear?
				2:10 Jessica: Alef and Mohammed raised important issues
				2:14 Alef: didn't really get it
				2:19 Alef: the question
				2:20 Jessica: the diversity within the Arab/Muslim world
				2:21 Alef: I mean
				2:36 Jessica: which is true also within Europe for eg.
				2:46 Jessica: it's very difficult to make generalisations
				2:53 Jessica: but at the same time
				3:01 Jessica: we need to use labels to talk about
				3:06 Jessica: the issues we are going to be dealing with
				3:24 Jessica: so will have to come to an agreement on the 'labels' we use.
				3:36 Jessica: How do you feel about expressions like
				3:41 Jessica: 'the arab world'
3:46 Jessica: "the Middle East"				
3:52 Jessica: the "western world"				
266	4:06,3	Jessica	((laugh)) ha ha is that sorry ha ha Rasha's gone he he I can't speak and write 'hh at the same time 'hh he	
267	4:14,0	silence		
268	4:22,3	Alef	Was was a good point to raise such er expressions (1s) I don't feel er ok with them because I don't er I don't think that the Arab world is the same from Morocco to Bah:rain or the Middle East er or Tunisia is (just) a little part of the Middle East or not (.) I don't know: 'hh and (if) the Western world err that means western err: for us means er all .. all countries which do not speak Arabic so is (..) Russia and China and the United States are the same? I don't think so	4:22 Fadela: fine
269	5:05,5	silence		5:05 Jessica: Alef: doesn't like labels like Arab world
				5:11 Jessica: because there is so much diversity
				5:21 Jessica: also Western world, can be seen as
				5:28 Jessica: everybody who doesn't speak Arabic

Turn	Time	Speaker	Audio	Text chat
				5:38 Jessica: so eg. Russia, China, US are they all the same
				5:45 Jessica: don't thknk so
				5:52 Jessica: *think*
270	5:59,4	Jessica	'hh so what would you be happy with (.) what labels would you be happy with using (..) individual countries? Do do national entities have some significance? (.) or anything else? yeah	6:12 Alef: yes
271	6:17,3	silence		6:17 Alef: indiv countries
				6:27 Fadela: yes i think so too
				6:27 Jessica: individual countries
272	6:41,4	Jessica	what about you guys (1s) are you all.. Jack, Deni, are you all in the US? or are you in Canada or other places and what labels are you happy with 'hh	
273	6:50,7	silence		6:52 Fadela: because those expression are just geographical terms
274	6:59,4	Jack	Umm yeah um I'm from US and err as far as labels go umm (1s) I dunno I mean I kinda understand what the West is I mean well like I understand what people mean when they say the West so (.) I'm not too picky about labels? I suppose? So I mean I'm fine with whatever (1s) I mean (..) ya I mean <US or West I'll get the point> ° that's my opinion at least°	7:08 Jessica: US
				7:17 Fadela: they hav nth to do with culture and thinkoing
				7:18 Jessica: Jack understands what people mean
				7:23 Jessica: when they say 'the West'
				7:29 Jessica: Jack am not too picky with labels
275	7:31,4	silence		
276	7:34,5	Jack	(too picky) with labels to me (.) I mean (.) I mean like yeah ok he he	7:38 Jessica: US or West, he will get the point
277	7:40,3	silence		
278	7:42,8	Deni	I'm not picky with labels either (.) in class we always refer to the United States /as the West and we also include western Europe in there so (.) I mean I wouldn't (.) particularly consider (1s) Russia a part of the west?but I can see what you're saying urm so I don't really care () whatever () individual countries are fine by me	7:52 Jessica: Deni not picky with labels either
				7:58 Jessica: include Western Europe within it
279	8:02,1	silence		
280	8:04,3	Jack	and er I mean like specific (2s) er kindalike (5s) () I mean it just kinda depends on the scenario I guess for what label we use	8:07 Jessica: wouldn't consider Russia as part of West
				8:09 Alef: in Tunisia for instance, west includes Russia, USA, China, Busnia..
				8:23 Denise: i'm in the US too by the way!
281	8:25,1	silence		
282	8:35,0	Jessica	and what about how erm: are countries like Tunisia Jordan represented IN the United States	
283	8:43,7	silence		
284	8:47,7	Jessica	I mean are they represented as (..) a block? what labels are used the Middle East? North Africa?	
285	8:56,5	silence		
286	9:02,7	Jack	or I typically ((cough)) I typically hear Middle East er like in classes and stuff and such we normally use Middle East sometimes (..) North Africa I think (definitely) Middle East (.) is (.)what we: use (.) but °yeah°	9:02 Jessica: What lavel are used in US
				9:12 Jessica: to talk about countries like Tunisia, Egypt ...

Turn	Time	Speaker	Audio	Text chat
287	9:24,0	silence		9:24 Jessica: Jack normally hears Middle East, in class
				9:36 Denise: same i normally hear Middle East
				9:48 Jessica: and what countries does that include?
288	10:03,6	Alef	(...) because we feel that we are different not the same thing as er not the same people as in Saudi Arabia or in Qatar or in any other country in er the Middle East because we feel that er I dunno maybe North African or Maghrebian would be the appropriate erm er label that we can go under but er er the the (thing) that we share in common same features just like Saudi Arabia or er any other country like (been) we are Arabic Arab at the end and we are Muslim er the same as er:: countries of the Middle East but (..) we we consider ourselves not to be Middle EAsterns but North African (fully) and erm Maghrebian ()	10:13 Jessica: Alef may Tunisians would not accept the label Middle East
				10:28 Jessica: as we feel we are not the same people as eg. in Saudi Arabia, or qatar
				10:41 Jessica: maybe north african or Maghrebian would be the mor appropriate label
				10:49 Jessica: that we would go under
289	11:09,7	silence		11:09 Jessica: We are Arab and Muslim like many people in the ME
290	11:15,5	Thamena	Alef just I want to know what what what did you mean by (2s) er you are descent from the poeple in er KSA in Saudia Arabia (I mean)(4s) what's the problem in being from the Middle East	11:22 Jessica: but we are also North africans and Maghrebians
291	11:36,1	silence		11:43 Jessica: Thamena: what's the problem with being from the Middle East?
292	11:57,9	Alef	sorry well actually it's not a prOblem being a part of the middle Ea:st I didn't say so er but I mentioned at the end of my er intervention we have a common point er: or (.) belief () Middle East or her in Tunis but people from Tunisia (..) Algeria (.) and Morocco they are they do not consider themssselvs to be part of the Middle East cos er er what we see that the Middle Ea big countries in the Middle EAst like Saudi Arabia? and Qatar = and the United Emirates are (different) they have the power and the money and everything so they have er er a big influence in the (..) relations between the Western world and the easte and the Arab (2s) but we as Tunisians or Moroccans or Algerians we feel that er like are not really represented through the er such labels as (1s) the Middle East term? of the Arab world but we er don't we feel like we are in a second level (..) we are not really that infl that represented (through) the Middle East label	12:13 Jessica: Alef it's not a problem being part of the ME
				12:22 Jessica: but we have common points or beliefs
				12:38 Jessica: but people from Tunisia and Algeria and Morocco do not consider themselves to be aprt of the Middle East
				12:49 Jessica: we see big coutries in ME like Saudi Arabia and Qatar
				12:56 Jessica: theyhave the power and money
				13:04 Jessica: and big influence in relations between
				13:10 Jessica: the Western world and the Arab world
				13:18 Jessica: but we feel we are not repretned
13:25 Jessica: in labeSl such as ME or Arab world,				
293	13:27,6	silence		13:32 Jessica: we feel we are at a second level
294	13:38,0	Thamena	I I I wanna say er another thing that not all the Arab countries are tha tha countries that are the Middle East erm have money and power (1s) and like so many countries like Jordan Lebanon (1s) Yemen (1s) they don't have the power or the money	

Turn	Time	Speaker	Audio	Text chat
295	13:59,0	silence		14:00 Jessica: Thamena not all countries in ME have money and power countries
296	14:03,9	Alef	yea that's exactly what that's exactly what I mentioned (1s) only er a few countries are (.)speaking (.) on the behalf of (.) many er thousands and millions oaf Arabs er(1s) and er er those who have nothing er (..) so just Saudi Arabia and er th the the ones the countries which er have petrol and oil most are those who are leading the er Arab nation or the Middle East nation but we feel like we are (2s) just there we are er we are away from the Middle East we are in Africa (.) so as if we are not part of the Arab world actually	14:04 Jessica: eg Jordan, Yemen
				14:22 Jessica: Alef that's exactly what I mentioned only few countries
				14:29 Jessica: are speaking on behalf of millions
				14:33 Jessica: of arabs who have nothing
				14:40 Jessica: Saudi Arabia countries with petrol and oil
				14:50 Jessica: are those who are leading the'arab countries' or ME nations
297	14:54,4	Thamena	I think that erm in our countries like er Tunisia and Morocco erm even they don't speak erm (1s) Arabic well 'hh I think they () culture and erm (3s) yes? that's what I think	15:09 Jessica: Thamena I think that countries like Tunisia and Morocco
				15:15 Jessica: even if don't speak Arabic well
298	15:16,2	silence		15:21 Jessica: have te same culture
299	15:22,7	Thamena	I have some students they are in the university of Jordan they are from Morocco and Algeria 'hh erm if I ha if I hear them and they speak (..) with each other I can't get any (words) from them)	15:32 Jessica: Thamena I have some students in Jordan
				15:36 Jessica: from Morocco and Algeria
300	15:38,9	silence		15:40 Jessica: and I hear them speak
				15:48 Jessica: I can't understand is that right?
			S1P11	
301	0:00,0	silence		0:08 Jessica: I can't understand is that right?
302	0:15,1	Jessica	<i>well guys erm he he the discussion has rEAlly got (.) moving on I think we have (1s) dealt with a lot of things this week 'hh which are which are kind of were actually in the programme for the next few weeks 'hh erm because of technical issue we didn't manage to do the identity activity we intended to do 'hh and Ranà my cofacilitator has disappea:red so I've been having trouble he he speaking AND writing 'hh and hearing and listening but 'hh I hope you understood SOME thIngs (3s) erm: (1s) yeah? ok so just erm (1s) a quick closing round ok I want erm each person to say 'hh something that they erm that they liked () didn't like about today's session (2s) ok or something that you liked or something that you learnt in today's session</i>	
303	1:19,9	silence		
304	1:35,1	Thamena	(2s) I want to say something that I disliked because I er I came to do in the half of the conversation so I feel I felt that I'm (lost) and I didn't know what are you talking about er but er and I hope to to see this time (everyone) in the conversation	1:56 Jessica: Thamena: arrived half way through conversation
305	1:58,5	silence		
306	2:04,3	Jessica	'hh yeah it's an important erm point (2s) er () technical problems which lea:d to people missing pa:rt of the	3:36 Jessica: yes, will try to type so you can scroll back

Turn	Time	Speaker	Audio	Text chat
			conversation and then it's difficult to erm to pick up where the conversation missed where the conversation was going so I WILL try erm to type he he so you can SCROLL up and down you know in the text box you can go up and down to see what was said 'hh so there SHOULD be a written record (2s) sorry so there should be a written record (.) to quickly see ok what's been said and erm yeah I mean you know technology is a problem and again (1s) the imbalances (1s) in technology sometimes also reflect 'hh imbalances hh in the rest of the world LANguage too you know can be a problem so it's important for us to (.) be patient and to bear in mind (1s) also (..) you know erm can I ask you to TRY to check in maybe ten fifteen minutes befOre the session is supposed to begin you know so we're all so we resolve technical problems before the actual session (3s) 'hh but thanks very much Thamena for this your your feedback is very important	
307	3:23,7	silence		
308	3:33,0	Alef	well something I like about er er this session is I appreciate that there are different nationalities 'hh from the Arab world from he he [Alef smiles then Jack and Thamena also do] the Middle East and from the Western world he he so er it's an opportunity for all of us to know what others think about us and to: say what we want to say to others err I appreciate it a lot er and er yeah I can't wait to see you next week and thanks er Jessica by the way for all the effort and by the way did you watch er the soccer game yesterday he he Inter Milan and Bayern Munich	4:05 Jessica: appreciated taht there are differences within ME, countries, western world etc
				4:08 Jessica: Alef said this
				4:12 Jessica: Thank you
309	4:12,6	silence		
310	4:18,6	Thamena	(4s) he he he I guess (he was erm so sad) he he he I was happy beacuse I'm always against my brother I was happy that Bayern has won	
311	4:38,0	Alef		4:42 Jessica: who won?
				4:44 Alef: Inter Milan won :p
				4:54 Thamena: yee\ss yahoo
				4:56 Jessica: Alef you have the mike
				5:07 Mohammed: ok thnx every body for this coversation
				5:15 Jessica: Alef click on talk button
				5:18 Jessica: Thank you Mohammed
				5:23 Jessica: before you go
312	5:24,7	silence		5:26 Alef: 3 2
				5:32 Alef: lol :D
				5:33 Jessica: aahh!
313	5:48,3	Jessica	<i>ah ok 'hh ok so four different nationalities ok let me can I just give you the assignment for next week in case somebody has to leave early ok 'hh for next week you should know that there are some readings to be done ok 'hh in the instructions that you were sent you've been sent a couple of readings ok 'hh for next week's discussion you have to read the texts the Coming clash of civilizations ? and (..) the legacy of confrontation ok (8s)</i>	5:49 Thamena: Alaf u r with milan
				5:58 Thamena: so congratsss
				6:31 Jessica: so for next week
				6:34 Alef: yup :D
				6:34 Jessica: you have to do the readings
				7:00 Jessica: to show diversity

Turn	Time	Speaker	Audio	Text chat
			<i>((sound of typing)) something else? that we wanted to propose for next week 'hh is for you erm to send us some pictures ok so to show the great diversity that there IS between the different countries as Alef said (4s) ((typing)) <can you post some photos of: > erm I don't know environments? your university?'hh erm people you know ok? (12s) ((sound of typing)) 'hh < try posting them onto your blog ok but can you also send them to me by email 'hh (2s) >er I will send each of you erm I will send all of you er an email with a summary of our discussion today 'hh (2s) and instructions for next week ok so a reminder for next week erm:::(3s) to do the readings and send these photographs ok that's the main thing I wanted to say 'hh and to remind you to er come in on time (...) I'm just checking my notes here ok 'hh Also THINK about some of the topics you would LIKE to discuss ok because in week 3 we have an open discussion 'hh <so also think (...) about topics> [dictating style voice] (50s) ((sound of typing)) ok? 'hh so (...) now that I've done the housework the administration erm::: if any of you are still here any::: any other feedback from today's session what did you LIKE (30s) ((typing)) yup? anybody? sorry he he I've got the mike he</i>	7:05 Jessica: can you psot some photos 7:23 Jessica: of environments around you 7:25 Jessica: or people 7:30 Jessica: family, friends univrity 7:40 Fadela: wud u pls mention again watt we hav to read?? 8:09 Alef: cool :) 8:24 Jessica: so also think about topics 8:29 Jessica: we can discuss in later weeks 8:31 Jessica: That's three things then: 8:39 Jessica: readings 8:44 Jessica: photos 3 photos each 8:54 Jessica: of places, people you like and want to share with us 9:06 Jessica: and then think of topics for discussion in future sessions 9:28 Jessica: now let's carry on 9:31 Jessica: if you can stay 9:37 Jessica: with what you liked or disliked 9:41 Jessica: or learnt in today's session
314	9:55,7	Fadela	() I've learnt that a lot of Arabs () and that's and thank you	
315	10:19,7	silence		
316	10:26,6	Jessica	((typing))	10:29 Jessica: FadelaA lot of Arabs have different opinions 10:35 Jessica: I missed the beginning 10:41 Jessica: is that what you said^ 10:43 Jessica: ?
317	10:46,0	Fadela	I said at the beginning that although it was the first meeting it was not that difficult	10:50 Alef: I gotta go :) see u guys
318	10:54,3	silence		11:00 Jessica: great although it ws the first meetin 11:06 Jessica: it wasn't that difficult
319	11:08,9	Jessica	Great well that's great news he he for me he I'm sure it will get easier as we all get used to 'hh er all the technologies and the multitasking that we have to do 'hh he he	11:18 Thamena: nice to meet u all :)
320	11:21,4	silence		11:24 Thamena: bye Alaf :) 11:37 Jack: By e Alaf!
321	11:39,6	Jack	erm (...) yeah (...) I guess (...) there isn't eally anything that I disliked except the technical difficulties 'hh (...) so that's a good thing and yeah <I mean I enjoyed (...) hearing (...) every (...) thing (that) wasn't (...) yeah (...)I liked it he	11:52 Alef: salutations from Tunisia with love ;)
322	11:54,2	silence		11:58 Mohammed: bye Alaf

Turn	Time	Speaker	Audio	Text chat
				12:12 Maawaa: bye gues thank you all
				12:25 Denise: i also have to go! bye, thank you!
323	12:31,0	Jessica	ok bye Deni thanks for all your participation (1s)thanks	
324	12:36,7	silence		12:41 Thamena: ok see you all then
				12:45 Thamena: tc
				12:45 Thamena: :)
				Jessica: nice to meet you all
				Thamena: bye
				Jessica: and am really looking forward to seeing you again next week
				Mohammed: thanx every one again and bye
				Fadela: c u all byeeee
				Jack: I will see you all next week! byenext

SESSION 3

Turn	Time	Speaker	Audio	Text chat
1	00:00,0	Mohammed	Yes I told my supervisor at my university and he said er many of er my group have the same problem with the sound I thing	Mohammed: fine thanks
				Mohammed: how r u?
				Ranà: can u hear me?
				Ranà: great
				Mohammed: hello
				Mohammed: how r u today?
				Mohammed: what?
				Jessica: keep talk button pressed
				Jessica: can hear you very well now
				Mohammed: sorry can u write it down
				Ranà: well no worries moustafa
Mohammed: ok thanks				
Ranà: we will tell thje tech support about ur problem				
2	00:12,6	Silence		0:27 Jessica: We can hear you much better today than in the past sessions
				0:40 Jessica: Anything exciting happened in Cairo this week??
3	00:40,2	Ranà	Well Mohammed no worries I will try as much as possible to speak loudly to make you participate in our discussions so you do Jessica and any time that you (feel) that you need to repeat the question please tell us and we will repeat it for you? and () we will try to (type) as much as possible as we would we asked or we discussed with you (the basis of) what you are saying	1:08 Jessica: Just tell us when you want us to repeat the questions
4	01:09,6	silence		
5	01:10,6	Mohammed	yes ok thank you Ranà	1:12 Jessica: Hi Kate
6	01:16,1	silence		1:16 Kate: hi
7	01:19,1	Ranà	(Thamena) welcome back how are you doing?	
8	01:22,2	Silence		1:24 Jessica: Can you test your mike
9	01:28,3	Kate	hi (.) can you hear me?	1:31 Jessica: Hi Thamena
10	01:35,6	silence		
11	01:46,4	Jessica	Yeah that was great Kate we can hear you very well did you have a good weekend?	
12	01:52,2	Silence		
13	01:54,2	Kate	Yes very he he	
14	01:57,5	Silence		
15	02:01,2	Jessica	Hi Thamena can you hear me? (4s) can you hear ok just try speaking to the mike so we can check your audio	
16	02:11,6	silence		2:14 Ranà: can u test ur mice plz
17	02:17,6	Thamena	(4s) hi (6s) hi (..) yes I cah hear you (2s)	

				2:30 Jessica: remember to keep the talk button pressed
18	02:31,3	silence		
19	02:33,8	Ranà	() Please (say) the others of the group Mohammed and () will you please tell us if you hear Thamena? just to check () that () is ok for everyone	2:42 Jessica: Hi Jack! Poor thing!
20	02:44,1	Silence		2:51 Mohammed: me?
21	02:51,1	Thamena	<hi>	
22	02:54,5	Silence		
23	02:59,2	Ranà	ok Kate and Jack and Thamena er can you please tell me if you can hear me now clearly?	
24	03:06,1	silence		
25	03:32,5	Jessica	Hi Jack are you awake? he he >po(he)or thing< he he let's test your mike see if we can hear you 'hh	
26	03:40,8	silence		
27	03:50,2	Jack	oh I forgot to hit the talk button so I was jus (.) talking to myself a little bit 'hh yeah so:<microphone> (.) <check>	3:51 Jessica: press the talk button
28	04:00,6	silence		4:03 Jessica: What time is it?
29	04:11,5	Jessica	so what time is it in in for you Jack? 5 in the morning?	
30	04:17,4	silence		
31	04:22,3	Jack	yeah 5 in the morning it's been exciting (.) I've been talking to my friends about these sesssions and they're like 'hh oh my gosh that's way too early I would ne:ver do that 'hh so yeah that's um interesting	
32	4:35,6 - 4:38,3	silence		
33	04:38,3	Jessica	hh we:ll we appreciate your dedication and commitment yeah I don't think I could do it at 5 o'clock in the morning eh ha ha I wouldn't function he he	
34	04:47,6	silence		
35	04:56,7	Jessica	<i>'hh ok so just while we're waiting for the other to to connect in 'hh erm something that came up last week that a few people mentioned was music (..) how it was important for them for different reasons so I wanted to ask you about music 'hh what do you listen to you what do you li:ke? why is it important for you (..) I don't know (..) ladies? do ou wanna start?</i>	
36	05:18,2	silence		
37	05:42,5	Jessica	Sorry (..) hi Deni (..) everything ok? can you hear us	
38	05:47,7	silence		
39	05:51,9	Jessica	and test your mike? while others are thinking about music they're going to answer a question	
40	05:58,7	silence		
41	05:59,9	Deni	(well) can you () me?	
42	06:02,4	silence		6:20 Jessica: What kind of music do you listen to? Do you play any instruments' 6:28 Jessica: Anyone??
43	06:45,7	Jessica	ok not good topic 'hh ok so err::::m Thamena can you think of a question to ask one of the others who's already here?	
44	06:54,7	silence		

45	06:59,1	Jessica	ok Thamena is gonna ask a question	
46	07:01,6	silence		7:13 Jessica: press talk button
				7:39 Thamena: Acr\ually I don have anyth to ask
				7:56 Jessica: Anyone else a question?
				8:01 Jessica: eg. what did you do at weekend?
47	08:02,9	Jessica	<i>(can) anyone else have a question?[high pitch] anything b:anal while we wait for the others like what did you do this weeke:nd: he he</i>	
48	08:11,3	Silence		
49	08:21,9	Jack	I bought new pa:nts which was exciting because I haven't I probably haven't bought pants for (2) erm ooh I dunno anyway nine months or longer (..) but er the ones I have now are blown out on the knee and then yeah (2s) yeah all the ones I had (..) yeah so that was exciting and simple but that's something yeah pa:nts	8:39 Jessica: Jack bought new pants!
50	08:48,6	silence		8:49 Doja: hi everybody
				8:51 Jessica: Trousers in British English!
51	08:55,5	Jessica	that always makes me laugh because in British English pants is underwear (..) is underpants he he he he he () fo the others so you bought a new pair of trousers he he 'hh good so a bit of shopping new clothes (1s) 'hh anyone else? (1s) buy anything this weekend?	
52	9:17,4 - 9:19,9	silence		
53	09:19,9	Thamena	erm this weekend I went to my friend engagement party 'hh twas very very nice and (they) had a lot of fun	9:22 Doja: hi everyone
54	09:28,4	silence		
55	09:35,2	Jack	<i>uuhh what are erm >I'm trying to (figure) how to word it< 'hh what are the: like wedding ceremonies like (1s) over (1s) yonder (2s) yeah I mean I'm just kinda curious I guess cos (.) it varies differently (.) sometimes depending on the culture and yeah</i>	
56	09:52,8	silence		
57	10:13,2	Ranà	Jack I I think you have er question a specific question for someone now and please as (no one caught this) question would you repeat it please?	10:23 Jessica: What are the wedding ceremonies like Thamena?
58	10:23,5	silence		10:40 Jessica: or in any of your different cultures? right Jack?
59	10:50,0	Ranà	well Thamena I (think) that Jack wants to know more about the traditions of the er 'hh wedding ceremonies in your er country or in your place would you tell (me) more about it?	
60	11:04,0 - 11:30,9	Thamena	hh ok the (party) was separated er women were alone and erm men alone (..) and then there were er songs and we danced and erm 'hh erm (2s) er: er they were theywe there was a dinner (..) er:m (2s) for er (2s) for all the guests (2s) erm and that's it	
61	11:30,8	silence		11:40 Jessica: Thamena: dinner for all the guests

62	11:41,8	Jessica	(2s)hh sorry I missed the beginning (2s) Thamena did you say ss at the beginning? there was separate for er the: bachelors er for the: bridegrooms and the future bride? celebrated separately	
63	11:56,9	silence		
64	11:59,8	Thamena	yes hh that's what I said hh	
65	12:02,9	silence		12:11 Jessica: did you say future bride and groom celebrated separately?
				12:20 Thamena: yes
				12:23 Jessica: at the beginning?
				12:28 Jessica: ok
66	12:32,0	Ranà	well guys you want to share anything about your traditions for the wedding ceremonies in the united states ? (we'll be) excited to know more about this (actually) he he	12:36 Fadela: hellooo
				12:40 Jessica: Hi Fadela
67	12:44,0	Jack	ok erm let's see (..) I guess typically there's the bride and the groom and it starts off with the groom let's see (take place) in a church most often even if there Christian or (..) not (..) like taking part in any religion so that's sometimes controversial I guess or can cause controversy (.) 'hh it doesn't really though he but he erm let's see so: the groom () the husband to be will be up at the altar with like his best man and that's ()just like his best friend I don't really now the relevance of that guy up there 'hh but erm the bride will be walked up by her dad most often sometimes I mean like if the dad's dead her: that could be kind of creepy and then the priest will go ahead and say ... stuff I can't remember exactly it's been a long time since I've been to a wedding bu:t he'll talk about bible verses or the beauty of marriage and () partnership and then: the bride and groom say VOWS just like OH when I'm married to you I will LOVE you you mean so MUCH to me and (cutesy) stuff and then the bride and groom kiss and then after a party with dancing and music and the fancy cake	12:54 Jessica: Ranà: wedding ceremonies in US, what are they like?
				13:02 Jessica: Jack: typically there's bride and groom
				13:19 Jessica: Jack - usually takes place in church
				13:35 Jessica: Jack: even if not religious - so that's controversial
				13:43 Jessica: Jack - groom is waiting at altar with his best man
				13:47 Jessica: don't know why
				13:54 Jessica: then bride arrives accompanied by fater
				14:08 Jessica: then priest says some words, and talks about bible verses or the beauty of marriage
				14:14 Jessica: then bride and groom exchange vows
14:23 Jessica: like when I'm married to you I will				
68	14:23,6	silence		
69	14:28,8	Ranà	great thanks Jack for sharing this with us	14:29 Jessica: then bride and groom kiss
70	14:33,0	silence		
71	14:36,9	Jack	and there's tv shows he:re like Bridezilla? and () shows like where the bride to be is just like crazy and way controlling over the enti:re wedding ceremony thing so that was kind of interesting cos it's like >oh my gosh some people are crazy< [in a funny voice] and winning makes people like planning makes brides and people go NUTS	14:38 Jessica: then go off and have party with lots of dancing and stuff
				14:50 Jessica: Jack - and there's tv shows here like ...
72	15:06,5	silence		15:10 Jessica: where the bride is crazy and controlling the planning of the ceremony
73	15:17,8	Ranà	() brides are crazy all over the world and they are controlling the planning of the weddings all	

			over the world don't worry about it JACK actually it's about women not about brides 'hh	
74	15:31,0 - 15:46,4	silence		15:42 Jessica: Ranà: thinks brides are crazy and controlling all ove the world
			S3P2	
75	00:00,1	silence		
76	00:08,9	Jessica	ok is everyone here? erm can I just say hello to Fadela Maawa can you just test your mikes just to be sure that everything's working'hh	
77	00:20,1	silence		0:39 Jessica: remember to keep talk button pressed
78	0:32,5 - 0:35,7	Fadela	°hello can you hear me°	
79	00:35,7			
80	00:42,9	Jessica	um just about you're not very loud can you try try again and the others put your thumbs up if you can hear	0:50 Mohammed: it's different in egypt
81	00:52,6	silence		
82	01:01,2	Fadela	°and now can you hear me°	
83	01:04,1	silence		
84	01:14,0	Jessica	try again it wasn't very loud but quiet er I've just raised your volume here in the control box can you try again?	1:15 Jack: quiet, but yes 1:16 Ranà: a little bit louder plz Fadela
85	01:21,3	silence		
86	01:25,5	Fadela	°what about now hh can you hear me°	
87	01:31,2	silence		
88	01:35,3	Ranà	Well Fadela I can hear you but actually your voice is not too loud to be able to hear you very well so please try to raise up your volume control or to speak louder	
89	01:48,6	silence		
90	01:55,4	Fadela	ok he I'm screaming now he can you hear me now	
91	02:01,5	silence		
92	02:08,8	Ranà	well guys if anyone here () please raise your thumbs up or thumbs down to know who (has a problem) with her	2:14 Jessica: just about
93	02:18,3	silence		
94	02:27,3	Ranà	So Deni you couldn't hear Fadela right?	
95	02:31,1	silence		
96	02:33,2	Deni	I could kinda hear her	
97	02:35,6	silence		
98	02:58,4	Ranà	so for now until we we sort out the problem of Fadela Maawa would you please test your voice () to hear you please	
99	03:09,2	silence		
100	03:11,6	Maawa	°hi everyone can you hear me°	
101	03:14,3	silence		3:32 Jessica: not very loud either
102	03:35,4	Jessica	erm we could hear you (.) not very loud can you try: the (other) volume control on your mike (1s) 'hh or putting the microphone (.)nearer to your mouth maybe	
103	03:46,6	silence		3:53 Fadela: me?
104	03:58,2	Jessica	err no Maawa Maawa can you try again	
105	04:01,6	silence		
106	04:03,9	Maawa	°can you hear me ()°	

107	04:10,0	silence		4:18 Jessica: so so, not great
108	04:24,2	Jessica	Doja can you try yours too?	
109	04:27,7	Doja	what about that (3s) good or not	
110	04:35,4	silence		
111	04:39,0	Doja	<i>err but I want to say that my name is DojA [stress on final a] not Doja DojA erh he he and I like he the idea he to talk about the marriage and I want to say here in Jordan we have the h:enna party this day is the day before the wedding day and erm we have we make h:enna it's a some plants and put it in the hands of the bride (..) er and we have a lot of dancing and we (use to put a light menta) and we dress erm erm a nice dress and we enjoy so much</i>	5:12 Ranà: in jordan 5:13 Jessica: Dojahere in Jordan we have the .. party 5:17 Jessica: henna party? 5:24 Ranà: they have celebration the day before the marriage 5:31 Jessica: The day before the wedding and we put the henna on the hands of the bride 5:35 Ranà: called "Henna party"
112	05:38,0	silence		
113	05:42,0	Jessica	great hh thanks DjA is that right? (please) (2s) > if I say it right< he DA? (2s) no he he (1s) Can you just pronounce it again for me so we learn to say it properly 'hh	
114	05:55,1	silence		5:55 Ranà: and they had traditional dances
115	05:58,1	Jessica	DjA DjA (right) he he	
116	06:03,1	Jessica	DjA (3s) is that right DjA ah ok ok DjA he I've learnt it he he	6:07 Ranà: and food like "mansaf"
117	06:08,9	silence		
118	06:21,3	Jessica	and Mohammed you said in Egypt there are wedings were a little different too (2.5s) in what way is it different in Egypt?	
119	06:29,6	silence		
120	06:33,2	Mohammed	ya the celebration here in Egypt is quite different but it's quite er similar to the Jordan ceremony I mean it also takes two days er the first day is the h:enna party err and the second one is the marriage as she said () the henna () party is err or takes place in the bride's house as she said err (3s) and the marriage party takes place in the groom house	6:38 Ranà: hey Bren 6:41 Ranà: how r u? 6:45 Brendan: good morning 6:50 Ranà: in Egypt 7:05 Ranà: the marriage cermonis is very close to jordan 7:13 Ranà: there is 2 parties
121	07:15,7	silence		
122	07:19,5	Mohammed	for the people who are not rich like me for instance they er do it in the street in front of their houses er but the rich people I think they do it in the hotel and they bring er great singers like (Amer Dieb) like er (Hamehi) but people like us they bring folk singers	7:22 Ranà: the henna and wedding 7:36 Ranà: and some people 7:52 Ranà: who cant afford a weding party in hotels
123	07:55,3	silence		
124	08:03,4	Jessica	what did you say people bring? I didn't understand the word can you repeat the word	8:05 Ranà: can make thier wedding parties in streets
125	08:10,5	silence		8:15 Ranà: in front of thier houses 8:18 Mohammed: sorry?
126	08:26,4	Mohammed	I'm sorry can you repeat it again	
127	08:29,2	Jessica	(sorry) you said erm it sounds fantastic having the part y in the street (1s) 'hh but you said that people bri::ng something? (1s) is that right (...) or did I not understand I thought you said people bring something 'hh	

128	8:43,7 - 8:49,8			
129	08:49,8	Mohammed	I I I dunno do you mean the (single) like er Amer Dieb or wha what do you mean	8:50 Jessica: do people bring something?
130	08:57,3	silence		9:00 Jessica: to the party?
131	09:01,6	Mohammed	er yes err the the () present some money for the groom and the bride in marriage day erm is that what you mean	9:10 Ranà: the well off people can bring famous artists
132	09:13,2	silence		
133	09:20,5	Mohammed	ya ya you mean presents (right?)	9:21 Ranà: to sing in weddings
134	09:23,2	silence		9:25 Jessica: Mohammed: they bring some money for the bride and groom on their marriage day [in next recording Ranà: like "amr diab"]
S3P3				
135	00:00,0	silence		
136	00:03,8	Jessica	<i>great (..) ok so yeah it's always nice er to hear 'hh (2.5s) about weddings and and celebrations in people's different (..) cultures. (..) 'hh ok now today we really have to talk about the erm: the relationship between the west and the the nature of the relationship between the west and the predominantly arab and muslim world but erm 'hh the first activity we're going to do before we discuss the rea:dings which we WILLdo today I promise 'hh erm is (..) a word associations activity ok 4(..) hi Brendan I've just noticed you're there he he erm (3s)</i>	0:07 Ranà: like "amr diab"
137	00:50,0	Jessica	<i>so w what we're going to do is (2s) I'm going to say some words ok and you have to write (as) the first things that come to mind when I say the word 'hh - now you don't have much time ok...you have erm let's say 30 seconds 'hh to write the first thing that comes to mind when I say these words (2.3s) BUT don't press enter ok because I don't want you to see what the other people are writing 'hh so you type the first thing that comes to mind when I say the word 'hh type it and wait (..) put your thumbs up when you've typed the word ok and then when I say GO: press enter, so your words should all appear at the same time (2s) 'hh do you understand?</i>	0:51 Ranà: today we will discuss the reallionship between muslim and western societies
				1:02 Ranà: but 1st we will have an activity
				1:19 Ranà: •I'm going to say some words and you have to type the first thing that comes to mind when I say this word.
				1:53 Ranà: You have max. 30 seconds. Thumbs up when you have finished. DON'T press the 'Enter' key until I say 'GO'
				1:55 Jessica:
1:57 Brendan: yerp				
138	02:03,8	Ranà		2:05 Ranà: so all your words will appear at the same time
139	02:10,1	silence		2:10 Ranà: got it guys?
140	02:22,0	Jessica	ok so..the first wo::rd is Arab	2:15 Fadela: yes
141	02:30,5	Jessica	((sound of fast typing))	2:34 Ranà: Arab
				2:35 Jessica: First word: Arab
142	02:38,5	Jessica	now write the first thing that comes to mind	
143	02:41,6	Jessica	((breathing))	

144	02:51,5	Jessica	Ready? [high pitch]	
145	02:54,0	Jessica	Thumbs up if you're done	
146	02:56,0	Jessica		
147	03:04,5	Jessica	ok ready? (2s) now ok rea:dy ? now steady GO:: press enter GO	
148	03:12,0	Jessica		3:12 Jack: Person
				3:12 Brendan: desert
				3:12 Kate: tradition
				3:12 Fadela: generosity
				3:12 Thamena: my culture
149	03:15,2	Jessica	COME ON he he	3:16 Denise: culture
150	03:17,8	Jessica		3:18 Doja: civilization 3:19 Mohammed: my people
151	03:25,0	Jessica	ok	
152	03:26,2	Jessica		
153	03:33,0	Jessica	so person: (then cosma) [moves towards screen and smiling] >what can we see culture civilization culture my culture () my people generosity 'hh (3s) tradition desert (1.5s) ok we'll go on to the next one then we'll discuss them afterwards ok? 'hh e:rm . ISRAEL	
154	03:52,3	Jessica	[Maawa disappears]	3:57 Jessica: word 2: Israel
155	03:58,2		ok - 30 seconds tak tak tak tak (20s) are you ready? (..) ok:? (3S) ready (..) steady (..) GO	
156	04:28,0	Jessica		4:29 Brendan: war
				4:29 Kate: female soldiers
				4:29 Doja: enemy
				4:29 Denise: palestine
				4:30 Fadela: criminals
157	04:32,0	Jessica	guys! () he he 'hh	4:32 Jack: Fortunate
				4:34 Thamena: blood
				4:36 Mohammed: terrorism
158	04:44,3	Jessica	aah ok (it not)	
159	04:46,2	Jessica		
160	04:50,0	Jessica	...so Mohammed you heard me er ok you've heard the instructions ... maawa? are you there? (..) I think Maawa is having problems ... 'hh. o::k:: (8 s) any question ? (...) any comments (8s)	5:24 Brendan: that one was pretty harsh
161	05:30,0	Jessica	well Brendan ok speak (..) you can you can ask your question, use use the microphone	
162	05:34,0	Brendan	<i>err it looks like the (..) feelings associated with Israel we:re um (..) much more negative than (..)the Arab association</i>	
163	05:49,0	silence		
164	05:59,0	Brendan	ha that's mainly all I wanted to say is more of an observation than uh (.) I guess a conversation starter ((sniff)) ..and er .. (actually) ... I guess people's roots will dictate that an... er er ...°which might be° obvious...(8s)	
165	6:16,7 - 6:22,6	silence		
166	06:22,6	Jessica	does anyone want to comment on it? (1s) so guys ..erm it's erm.. I'd like you to take over the conversations when you feel ready 'hh without me having to intervene all the time (..)ok (.) so does anyone want to respond? to Brendan?	

167	06:39,3	silence		
168	06:45,0	Denise	<i>.(this one). I just wanna know why you put words such as criminals er and terrorism (...) erm (it's) the harsh words that Brendan mentioned ...</i>	
169	06:55,0	silence		7:09 Ranà: wnat to know why choose words like
				7:10 Jessica: Denise: why did harsh words like criminal and terrorism appear
				7:14 Ranà: terrorism
170	07:32,0	Ranà	Well erm.er..I think Mohammed who (sees er) the word terrorism? er and Fadela (..) the word criminal? and they actually asking about these two words (specifically) why you choose terrorism and er criminal (does) anyone want to er er answer here or (specifically say) please go ahead now	
171	7:55,7 - 8:07,0	silence		
172	08:07,0	Fadela	. for me I chose the (.) word criminals because I'm Palestinian ..(I'm erm)(..) I live (..) in Palestine and er in everyday life we see how those people are criminals (..) and I (..) heh (..) can prove to you that they are criminals ...it's the simple it's the simplest word to describe them	8:21 Ranà: as palstinia
				8:22 Jessica: Fadela: I chose the word criminals
173	08:33,0	silence		
174	08:36,0	Brendan	<i>what actions rather than um (...).feelings would dictate ... you::r (.) interpretation er of Israelis as criminals like what, what erm (...) what actions have they committed rather than like (..) everyday things (.) I dunno like yeah I guess like everyday proof (....)</i>	8:36 Jessica: because I'm Palestinian and in our every day life
				8:46 Jessica: we experience this
				8:48 Ranà: everyday they proof that they are criminals
175	08:58,0	silence		
176	09:01,0	Brendan	I'm I'm not disagreeing I was jus' I'm just curious	
177	09:04,0	silence		9:07 Jessica: Brendan: What actions have they committed ?What kind of proof?
178	09:18,0	Jessica	yeah in fact er Brendan I think said before that (..) you know that it's it probably comes from our experience of the words that we say the associations we have with words erm and so Fadela your from your experience and others of you are Palestinian too right? can you give us some concrete examples? of your daily life how it affects your daily life ? to help understand	
179	9:43,0 - 9:52,0	Silence	[Maawa reappears]	
180	09:52,0	Fadela	erm I want to tell an example of that happened to me in my life, er we have err our house three times er deconstructed by the Israeli by the Israeli soldiers and er we have a lot of prisoners inside the Israeli jails and they suffer a lot they are a lot of a lot of them they have been there for more than 30 years, they have no families no friends nothing to do and erm from the roads between cities	10:05 Jessica: Fadela: an example that happened to me
				10:15 Jessica: Our house has 3 times been

181	10:30,4	silence		10:32 Jessica: a lot of people have been in prison for over 30 years
182	10:36,1	Jessica	(..) Hey Fadela I missed erm what did you say about your house? You said three times (..)	
183	10:45,0	silence		10:55 Fadela: deconstituted 11:01 Fadela: deconstructed
184	11:17,0	Ranà	Well Fadela I I I want you to tell us more about your feelings er er about what you face er from the Israelian erm army or the Israelian guys tell us more about your feelings on that (time)	
185	11:31,5	silence		
186		Ranà		Brendan: or Mohammed, or Thamena.
			S3P4	
187	00:00,0	Ranà		
188	00:08,7	silence		0:15 Brendan: or Mohammed, or Thamena.
189	00:23,0	Doja	<i>I just want to er talk (.) about Israil from the point (of the) Arabs (..) er (when) we: talk about Israil (.) as the other people (..) we imagine a () image in this (work) because we have err many clashes and conflicts with () Israel erm (..) and they erm they take our land Palestine (.)and the MEdia they teach (they think) that er (happens) to the west so that many of people in the west er don't know er the reality about Isra about Israil 'hh and er if you can see er:m er televisions or er (..) (cable) (the) er: news you can see how er Israil (makes?) many bad things like (killing) er children .. erm (3s) taking our land (..) then erm (you) can do erm >anything bad< (20s)</i>	0:42 Jessica: Doja- would like to talk Israel from the point of Arab
				0:53 Jessica: we have a negative image because we have a lot of conflict with Israel
				0:58 Jessica: and they take our land
				1:16 Jessica: and many people in the West do ot know the reality
				1:24 Jessica: because of the media
190	01:33,5	Ranà		1:37 Jessica: Israel does many bad things like killing our children, taking our land
				1:50 Jessica: they can do anything they like
191	01:54,6	Ranà	well, i i i repeat my question for Fadela to Doja and all the other er guys here especially the Palestinian 'hh er how you feel your your everyday feelings towards what happens around you 'hh err Fadela says that (as she) lives in (south) palestine she suffers a lot of that er Fadela (er I) want to hear about your feelings about what happens to you every day	
192	2:19,1 - 2:25,0	silence		2:15 Jessica: Ranà: How do you feel, how are your every day feelings?
193	02:25,0	Thamena	(but er) I just want to say that I'm also Palestinian (..) but erm I'm living in Jordan 'hh (2s)erm me and my family were prevented to go there and erm 'hh I have my uncles and my er 'hh err: aunties (..) live there in Palestine, they live in very bad conditions 'hh err (...) er: they erm have a lot of unemployment 'hh erm they can't travel 'hh erm we can't see them (1s) an:d er:m 'hh and er there are so many proofs	2:29 Jessica: Fadelaas she lives in Palestine experiences this every day
				2:39 Jessica: Thamena - am also Palestinian
				2:46 Jessica: but living in Jordan
				2:59 Jessica: Thamena_ have aunts andu ncles livingin

			about er about Israeli criminals 'hh like er (.) err: Gaza war 'hh and erm (2s) er er the siege they make on er on (Gaza also) hh	Palestine in very bad conditions
				3:05 Jessica: high unemployment, c an't travel
194	03:12,7	silence		3:14 Jessica: Thamena: tehre are many instances of Israeli crime
195	03:21,3	Jessica	(2s) oh sorry (it) the siege you said on Gaza, is that right Thamena (2s) are you talking about ca:s the the Cast Lead?	
196	03:29,5	silence		3:33 Jessica: the siege on Gaza
				3:39 Jessica: ? right Thamena?
197	03:43,5	Thamena	'hh er (because because) the war they make they made on Gaza there were a siege 'hh and also (on er in this war (..) e:rm about one thousand and er fifty (be be) people were killed 'hh (1s)and er .. er among the among >the people er (..)were killed< 'hher there are so many children 'hh (..)er woman 'hh (..) er they don't fight they don't have erm any weapons to >to defend themselves<	4:04 Jessica: Thamena: in this war about 1500 people were killed
198	4:14,0	silence		4:18 Jessica: and among the people who were killed there we re so many womdn and children
			well guys so we can summarise what what our ladies just said about the word terrorism? 'hh because from their own point of view as a Palestinian and Arab er er girl? they see that er er 'hh er Israil do a lot of crimes toward the Palestinian er people inside (Gaza) and the other areas 'hh er they themselves suffered a lot from the Palestin er er sorry from the Israilian soldiers and er government and they have a lot of (problem) inside their country like unemployment kike a lot of a lot of (injured) people, er a lot of er er (unheard) living condition? err that's er er what they said (in brief)...if anyone have any (corrections) for me (plu) please let me know (2s) and er there is another word er Brend asked (for Mohammed) which is criminal and Mohammed er er Brad wanted to know why you choose the word criminal ? to describe Palesti sorry Israel (..) so (we're going) to give him an answer so will you let us all know why you choose this word?	4:28 Jessica: and they did't have any weapons to defend themselves
				4:32 Fadela: question plz
				4:38 Jessica: Ranà: from their points of view as Palestinians
				4:46 Jessica: they see Israel commits a lot of crimes
				5:06 Jessica: They suffer a lot at the hands of the Israelian soldiers and have a lot of problems
				5:14 Jessica: such as unemployment
200	05:28,5	silence		
201	05:32,0	Mohammed	yes I choose this er because er if we try to define terrorism we c an find er there is killing people threaten people and doing such () and if we look through the 8) of the israili er forces in Palestine we can find that the killings women they killing children and er they (threaten) the er community er and if we if we look to the media they () what the Israili er (prove) the doing in Palestine and they are defending hiserself and er they (doing so) er to protect the borders er they don't have to prove everyone	5:54 Jessica: Ranà. Mohammed why did you choose the word 'criminal' to describe Israel
				6:06 Jessica: Mohammed: the crimes of the Israeli forces in Palesting
				6:24 Jessica: Mohammed. and if we look to the media they say they are just doing it to protect themselves

			(is) seen what is doing what is going on in Palestine the they don't have to justify they are criminals (.) as we all see they don't have the right to kills children they don't have the right to kill people while praying in er mosques an so what else can we say about this ()	6:37 Jessica: Mohammed: they don't have to just ify what they are doing
202	06:41,3	Jessica		
203	06:45,2	Brendan	<i>uhm (1s) I understand (..) the intense feelings that () that into account but erm do you think that there is enough (..) of the population like particiaping in these er criminal acts to group an entl:re country of I'm not exactly sure the Israeli population into one word as extremist terrorist or criminals 'hh because I mean um what nine eleven I'm not er bringing up really (..) harsh things erm nine eleven uh I still don't think like erm when someone says Arab or Afghani or Iraqi my first thought isn't criminal or: terrorist (.) it was just a select few of people I don't know enough to like think that there are like erm hundreds of thousands of israelis like running through the streests terrorising Palestinians on a daily basis but i just don't think it's () generalise enough erm (amount) of the population to see such harsh accusations fo:r an entire country to be summed up in one a word like that</i>	6:51 Jessica: Mohammed: what else can we say about these massacres
				7:09 Jessica: Brendan: I understand the intense feelings but do you think that there are enough persons
				7:31 Jessica: involved to classify the whole of Israel as criminals
				7:56 Jessica: Brendan: eg. after 9/11 my first thought when Arab is mentioned I don't immediately think of terrorist
204	08:04,7	silence		8:10 Denise: one of my good friends lives in Israel right now and I would not call him a terrorist or a criminal
205	08:12,6	Thamena	I think the situation for us is different because I'm a Palestinian and they took my land they live there and they prevent me to to enter my land then even the Israilis civils or nationals who don't er fight or don't participate in the wars they support the soldiers and support the government of Israel	8:24 Jessica: Brendan: I don't know if I see enough of a generalised action across the whole country to accuse
				8:33 Jessica: all Israelis
206	08:39,6	silence		8:43 Mohammed: can i say something?
				8:47 Fadela: Brendan
				8:51 Jessica: Thamena: even Israeli nationals
				8:59 Jessica: who do not fight support
207	09:01,5	Jessica	Yeah Mohammed go ahead please	9:02 Fadela: he is your frnd then u will not call him so
208	09:05,4	silence		9:07 Kate: I think its more of the general idea
				9:13 Jessica: the army
				9:15 Fadela:]but they consider us as their enemis
209	09:20,3	Ranà	Mohammed you asked to say something go go ahead please ye you can say whatever you want now	9:25 Fadela: its different
210	09:28,3	silence		
211	09:31,6	Mohammed	<i>Yes thank you Ranà I want to say just let me ask you a question Brendan (2s) you said that the arab is called terrorist (..) so (2s) I'm asking you did the arab people invade any other</i>	9:34 Brendan: so it is a mutual feeling
				9:36 Fadela: cant hear Ranà very well

			<i>European countries did they kill (2s) or any other (..) children any other women did they or (take the land) if so</i>	9:39 Jessica: Mohammed: I want to ask you a question Brendan 9:53 Jessica: Mohammed: you said that the Arab is called terrorist
212	09:59,2	silence		
213	10:02,2	Ranà	Mohammed I I think Bren didn't say that arabs are terrorists he said that () after what happened at nine eleven or er he didn't use the word terrorism to describe arabs when we asked about a word for arabs is that right Bren what I (thought) is right for you?	10:09 Jessica: Did the arabs in European countries kill women and children, take the land 10:20 Jessica: Ranà: he didn't say Arabs were terrorists
214	10:25,7	silence		
215	10:29,0	Mohammed	yes I I know I know Ranà I'm just asking (..) they said that the arabs are terrorists (..) so they didn't invade countries they didn't kill people () they says that they exploded the er (2s) central of er centre of er national er (3s) they () didn't invade america I said they says that they er exploded er the er the international commerce central er however I say it is not true the arab people officially is the muslim they they do not have to kill people they are not allowed to kill innocent people our religion or is the religion of the muslim people or forbid killing people so it is not right that the arab people that the muslim exploded the (temple) so you said that er it is er familiar that when the arab people is mentioned it is familiar that they are terrorism (that) I am not saying that all jewish or all the christian people are er terrorists (1s) I'm saying that the the Israelis that they live in palestine they invade the their land they killing the children the () of communities they are not er a allowing them to do many things (.) so they are already invading that country that's what I mean	10:42 Fadela: sorry Brendan 10:42 Jessica: Mohammed: they said that the Arabs are terrorists 10:52 Jessica: they didn't invade countries, 11:02 Brendan: main point being, the actions of a select few (generally those in power) shouldn't dictate the overall view of an entire culture. 11:10 Fadela: but i dont prefer to say "mutual" cause there is nth mutual between me and those people 11:27 Jessica: Mohammed: Muslims aren't allowed to kill innocent people
216	11:50,7	silence		11:59 Jessica: I'm not saying that all Jewish or Christian people are terrorists (next video clip: Jessica: I'm saying that Israelis are invading the country)
			S3P5	
217	00:00,0	silence		0:01 Jessica: I'm saying that Israelis are invading the country
218	00:03,6	Doja	also I want to add er (2s) when you ask er us er why did you write er for Israil as terrorism (2s) er in our lives we tried a lot with Israil to er:: hold er a peaceful system (2s) er () but all of these er (historians) are false er because we are er making the: er negotiations er (1s) they er (told our chosen) they make wars like er Gaza (.) and also (1s) er we have a stronger prove that er we (lived er) with the Israeli people er in the past er like er: er: the time of the prophet Mohammad er (and saudi arabia) er and then we lived with Israil er and er lived	0:35 Jessica: Doja- we tried a lot to make negotiations for peace 1:17 Jessica: Doja: in the past Saudi Arabia lived peaceful life with Israel 1:46 Jessica: Doja: nowadays if you go to their school you can see how they teach their children to hate Arabs

			in er: a peaceful life but they aren't er: try er er: trying to tell people and they're lying a lot and (this) us a lot 'hh so after ALL of this evidence in er our life er we don't have er (2s) er enough trust er in israili people (1s) er ALSo nowadays er if you go to their school you can er find er how they er: teach their children to hate aRabs and er: and err er to have many bad (ideas) about us 'hh but er::: for us (1s) er we didn't we don't (hate) israil because they ARE israil we hate that we hate them because er: their er their bad er:: (work)	
219	01:47,8	silence		1:58 Kate: I have a question
220	02:04,1	Jessica	erm go Kate hh	
221	02:06,5	silence		
222	02:11,3	Kate	<i>I was wondering erm (1.5s) if the palestinians are erm the original er: (2s) people in that area where Israel and Palestine are fighting (1s) why did Palestinians need to leave and (2s) go (.) go to other countries why not (.) stay and fight for (.) their rights</i>	2:25 Jessica: Kate: if the Palestinians are the original people in that area
223	02:29,6	silence		2:35 Jessica: why do Palestinians need to leave and go to othe countries?
				2:43 Jessica: Why not stay and fight for the right?
				2:53 Jessica: Kate you have them ike
				2:58 Jessica: Kate
				2:58 Brendan: to make it clear, I am not supporting one side or the other
224	03:09,2	Ranà	er Kate please you have the mike could you please (take it off)	
225	03:14,9	Kate	yeah er >can you hear me<?	
226	03:26,9	silence		
227	03:33,3	Thamena	'hh ok erm regarding that I'm: Palestinian that erm er I think that my: er grandparents er were forced er to to leave Palestinia Palestine 'hh er:: erm (with the) refugees and erm (1s) er: they 'hh er feel the right er to live there and er:m er: also israel is more (powerful) than Palestinian people because err err 'hh all the Europe countries er er like Britain France and the united states subort them erm: so it's it's not erm err in our hands (..)but erm er there are Palestinians who >are still there and lives there< they also er: suffer from so many: er hard conditions that they make them er feel weaker 'hh and erm err so er () it's difficult	3:51 Jessica: Thamena: My grandparents were forced to leave Palestine
				4:11 Jessica: Israel is more powerful than Palestine
				4:16 Jessica: all European countries support them
				4:24 Jessica: it's not in our hands
				4:32 Jessica: but the Palestinians who live there
				4:37 Jessica: suffer rom such hard conditions
228	04:38,3	silence		
229	04:41,5	Doja	er also I want er to add to er for a (3s) the () said (1s) er we are we were fighting a lot in the past and until now we fight and you can see er: how many (are fighting) that palestinian people make (1s) er (2s)err but the problem is er that er er: as my grandfather er wa er who was refugee from jordan er because in the past er: jordan and palestine er: considered as one er er (3s) er	4:42 Jessica: that make them weaker
				4:49 Jessica: Doja- wants to add
				5:19 Jessica: Doja
				5:28 Jessica: in the past Jordan and Palestine were considered as one stte

			one (state) but after that they er seprated us (about it) do you hear me? [high pitch] ah oh he ok. considered as one (station) but after that er when the Israil comes to our land er and er er: immediately stolen the problem and the people and they don't have erm err mm a power and enough mon:ey to buy (wipons) to defend er: ourselves er so that MAny women and er young people er: travelled to other er: countries but they er have in their hearts err their Palestine and they want to er come back to their er land after the war er but that doesn't happen until now but er we will do our best er to (regain) our land from Israil	5:33 Jessica: state 6:08 Jessica: but after that when Israel came to our land and we didn't have enough power 6:14 Jessica: or money to defend ourselves
230	06:22,1	silence		
231	06:24,1	Ranà	well we can summarise what er	6:24 Jessica: byt they had in their heart Palestine and want to come back
232	06:29,5	Doja		6:31 Jessica: to Palestine after the war
				6:36 Jessica: but that hasn't been possible
				6:41 Jessica: Dojyou have the mike
				6:42 Ranà: Dojau have the mic
				6:47 Jessica: press control
7:02 Jessica: aagain				
233	07:03,1	Doja	er well (6s)	
234	07:11,0	Ranà	well we can summarise what our er: girls just said that () to leave (..) Palestine they didn't leave it because they don't want to part with your land er: just because Israil was stronger than them at the beginning because it was supported by the western countries like er Britain and France and whatever 'hh and er: in spite they ar living away or the Palestinians who are living away from Palestine but Palestine is still in their hearts and they are er (..) ready to defend it whatever this requires er: from them? 'hh and er: er: for er: the other guys who er want to discuss any way (from the other one) please go ahead now	7:21 Jessica: Ranà: well we can summarise what our girls said
				7:26 Jessica: they were forced to leave Palestine
				7:40 Jessica: because Israel was stronger because it was supported because of
235	07:53,4	Doja		7:55 Jessica: supported by Western powers such as Britain and US
			S3P6	
236	00:00,1	Doja		0:06 Jessica: Dojyou have the mike again :-)
237	00:11,2	Thamena	<i>(4s) 'hh ok >can I ask Jack< er: why er the first word that come to your mind er about Israel was fortunate</i>	0:20 Jessica: Thamena:
#238	00:24,2		(what happen)	0:38 Jessica: Can I ask Jack why the first word to come to mind was fortunate 0:42 Jessica: Doja- the mike!!!
239	00:43,9	silence		

240	00:46,1	Jack	ok erm I fortunate because: I'm not exactly sure why: erm everybody's he well everybody I mean (.) like the west has decided to support (1s) Israel so much and I mean cos I can see (.) that the relationships between Israel and Palestine an other places is not a good one so Im not exactly sure why (2s) we've been supporting them so I said fortunate because (s) (.) it means kind of lucky for them i guess like (4s) yeah but israel's lucky and I don't necessa I don't think it's fair I think yeah we need to do something to (4s) well er but the west should be more aware and it er willing to hel to make a difference? I gue make a positive difference like settle the (4s) not the er controversy er not controversy erm sol(ve) the dispute? I guess I mean cos I want it to stop yeah	0:57 Jessica: Jack - not exactly sure why
				1:13 Jessica: 'the "West" has decided to support Israel so much
				1:25 Jessica: I can see the relationship with Palestine is not a good one
				1:32 Jessica: so in terms of that relationship
				1:43 Jessica: Israel is lucky - the more powerful
2241	01:51,3	silence		
242	01:54,6	Ranà	well thanks a lot Jack you (mentioned) that you (thought) west er is supporting israel so much ('hh) how you reach this conclusion what are the err the kind of supports you you saw to (reach) that israel is fortunate by the western support	2:00 Jessica: Jack - thinks we should solve the controversy/disupte
				2:02 Jessica: dispute
243	02:12,2	silence		
244	02:21,8	Brendan	urm I think it's fortunately er: (3s) he he mo he hammed he erm er: the western opin like the western view on the israel palestine (..) conflict has been that most westerners support it when really erm (..) in reality is that for a lo:ng time (..) the western political leaders have been erm misrepresentative? (.) of the majority of the: western population's opinions? (1s) and (1s) normally like erm if you haven't noticed () like people are upset with our political erm (1s) our current political situation and like trying to get a new president in 'hh so they're supporting like the same old agendas 'hh urm (3s) it seems that they've taken power like (1s) into their own hands when it comes to matters of (..) acting unilaterally without giving (.) erm approval from the UN or approval from the government in fact? 'hh and er it just shows (though) er the lack of due process where er the governments are acting (..) without the: agreeance of the American people () it (.) hasn't necessarily been a good give and take relationship between (.) ,°us and our democratic system (..) it's kinda sad°	2:24 Jessica: Ranà. Jack - what are the kinds of support is Israel receiving from the West?
				3:01 Jessica: Brendan: I think the Western view is that most Westerners support it while for a long time the Western political leaders
				3:23 Jessica: normally people are upset with our political situation
245	03:48,0	silence		
#246	03:54,4	Ranà	er Brendan the question er (raised) through my mind now you said that people are not very er agreed with the your er political er leaders or your political situation I want to ask you as (er citizen) as an American citizen you've got yourself (is) upset with that political situation?	3:54 Jessica: take matters into their own hands without support of UN or even the people
247	04:13,6	silence		4:15 Jessica: Ranà: you said people are not very agreed with the political situation
2248	04:17,1	Brendan	urm yeah I am (upset bothered) I mean (1s) erm people often accusing America of being the	4:23 Jessica: Are you personally upset about it?

			world police (2s) force act it's really sad the er (3s) what the navy's new slogan is like a worldwide force for good (1s) the american navy? which they've actually televised that? which is quite scary (..) in my opinion because they should be no such thing as a worldwide force (3s) at (1s) such er (2s) times where like everybody disagrees about practically everything? (2s) so ()find the middle ground and erm I jus think that er yeah we haven't been represented properly we've been (1s) represented by a few of the social elite and () um people of the conservative class really have the larger voice (1s) and (1s) the power america °and er yeah° (4s) (saw what happen)	4:37 Jessica: Brendan: yes, am upset - people see America as the world police force 5:16 Jessica: we haven't been represented really
2249	05:16,4	silence		
250	05:19,4	Ranà	(3s) () let's er summarize let's () that you are upset because of er the image of America er: () is that is that what means your () the image of the united states in is not (..) very good for you?	
2251	05:38,5	Jessica		5:53 Ranà: franci u have the mic
252	05:54,4	Jessica	ooh sorry	5:55 Jessica: Ranà: is it the image of the US in the world that upsets you?
2253	05:56,0	silence		
254	06:00,1	Brendan	yeah is (2s) yeah I feel like erm (1s) we have a bad image and it's not based on our culture or our people but the actions of a few (2s) and I feel like that (2s) maybe: what what like the same kind of thing why I asked the israeli question (1s) (is) are we letting the actions of a few or: 'hh (1s) the ruling class which generally don't act in the interest of the entire population 'hh erm (2s) build our opinoin er (1s) of a whole country or culture.	6:00 Jessica: sorry 6:27 Jessica: We have badi image which is based not on our ulture or people but the actions of a few
2255	06:34,5	silence		6:43 Jessica: which relates back to the Israel question I asked before
256	06:47,4	Jessica	(3s) erm (5s) yeah sorry Mohammed you can ask a question (.) but er I just wnted to clarify what Brendan was saying so if he had said before: the queston about Israel 'hh (1s) he was asking the others whether it's not just the actions of a few which create this (1s) strong hatred towards Israel erm (3s) talking about the expERiences of what other people have said so Thame:na and Doja and (1s) Fadela they have ALL mentioned personal expe:riences family members who have been 'hh dirEctly affected by (1s)erm Israel the impact on their lives on a daily basis 'hh erm (2s) do you think you GET this I mean you know erm the POWerful statements they've been making and the very emotional effects they HAVE on them 'hh it's clearly because they 'hh (1s) experience this on a personal level every day and it's er completely affected their lives (3s)and erm more so than perhaps (1s) people in the west could say erm (2s) the actions of terrorists (1s) which we'll	6:50 Mohammed: can i ask a question to Jack ? 8:10 Brendan: agreed 8:28 Jessica:

			<p>discuss later on (3s) affect your personal lives 'hh so I mean erm I'm just wondering about the comparison you're making Brendan (3s) is it really can you really say that it's the actions 3s is it on a different level and i'm wondering about the media 'hh erm do you think that do you think the voices that you're hearing NOW does this ever come across in the media in America erm I I can talk about Europe but (2s) does the image of the suffering of the Palestinian people get the voice in the press (4s) oops.</p>	
257	08:31,5	silence		
258	08:35,5	Fadela	<p>(3s) I just want to ask Brendan a question (1s) and i'm waiting an () answer (1s) do you have tv at home? and that's (only) the question today as Palestinians we celebrate the day of the land 'hh and tradition we do (2s) we do (2s) erm we do plant trees olive trees er which is totally symbolic 'hh for our resistance our (concentration) to er to: make our lands free from israel 'hh and to live peacefully here in our (land) palestine (1s) and this year there is something new I want to share with you there will be er: a plant (1s) for every (person) ever prisoner the israelis killed and for every martyr (1s) who they killed during the (2s) the war between us and israel 'hh and I want to to remind you of an important point 'hh that because of the presence of israel (3s) was in er 1914 i think it was Balfour promised to give erm to give the jews the land (1s) but he he didn't own the land its our land and they give this land to (1s) those people who call them (Zion) states (..) so we have to remin remember all these events (1s) and we have we all have tv at home and we can see the news I know that there is a wrong image in the media (1s) or a stereotypical image about er the Palestinian Israeli situation (1s) but I think that er every everyone has (1s) er has his own brain and he can think and er and the difference (the brain) the right and the wrong thank you hh</p>	<p>8:36 Ranà: do u think that voices u r hearing now reperesents what is presented on the media?</p>
				8:53 Ranà: regarding the palastinian suffering everyday
				9:12 Jessica: Fadela: today as Palestinians we celebrate the day of the land
				9:17 Jessica: we plant olive trees
				9:39 Jessica: this year there will be a plant for every martyr who has been killed in the war between us and Israel
				<p>10:12 Jessica: we have to remember all the events, the history</p>
				<p>10:20 Jessica: I know there is a wrong image in the media</p>
S3P7				
259	00:00,0	Jessica	<p><i>(3s) erm to to go back to er ok he he we only got as far as two words in our word associations activity which was supposed to (.) lead on 'hh but I think maybe now erm I think it's he time he to go on to a broader discussion to relATE this issue because some writers have 'hhh (2s) erm (4 s) mm say that the Palestine israel issue is one of the: erm (3s) relationships between the west:ern world and arab and muslim world erm (2s) first of all can I ask you can you erm (2s) can you ASK can I ask if you think there IS a conflict between the western world and the arab and muslim world (2s) can you just type yes or no if you think there is some kind of 'hh conflict in the relationship between</i></p>	

			<i>(3s) the two sides [hand gesture – air quotes]'hh</i>	
260	00:58,7	silence		1:05 Ranà: acn u tell if there is aa conflice between muslim and west?
				1:09 Kate: yes and no
				1:10 Jack: Yes
				1:15 Denise: yes
				1:20 Jessica: Is there a conflict between the "west" and the "Arab and Muslim world"?
				1:21 Brendan: yes, unfortunatel
				1:24 Fadela: not direct one
261	01:35,8	Jessica	<i>(4s) and I was just wondering about erm how related you think the arab the israel palestinian issue is to this greater conflict 'hh erm for example Kofi Annan said that resolving this major issue would help relations I don't know if you think that's true Fadela you said that's not a direct 'hh (2s) conflict</i>	
262	01:58,5	silence		2:11 Mohammed: not for surenes
263	02:36,4	Jack	eer well I said yes for mi:ne but I mean I know that (1s) the: erm the west is er the conflict between the west and the arab muslim world [uses air quotes hand gesture] isn't the BIGconflict at stake there's bigger conflicts (2s) between (1s) internal pla internal affairs I guess? so I mean (1s) yeah I know that erm there is some (1s) unsettled issues between 'hh the west [uses air quotes hand gesture] and the east but (2s) it's not the biggest conflict that's there	2:41 Fadela: as i said the main reason of "israel" presense is the west((England))
264	03:10,9	silence		
265	03:14,0	Ranà	(2) well Jack think that there is a tensions but it's not just () between west and muslim world right?	
266	03:24,4	silence		
267	03:28,3	Jack	yeah and er yeah that's whatI (1s) was (.) meaning and I know that in the media (..) here in the United States (2s) they play it out for 'hh er the middle east to be the bad guys and I don't think that in any way (..)I think (.) that everybody is a person and that (2s) people can be bad but not an entire population or not an entire (1s) population (.) area should be (.) associated with that ?	
268	03:58,9	silence		
269	04:01,4	Kate	I think it's more of a regional one than like a more general cos cos I see th news on television like the issue in France about wearing the (2s) er abaya or the hijab (2s) erm they are not allowing it now (..) and I think in Sweden they are not allowing the minarets to be err constructed (2s) but here in Qatar where west and the arab world [gesture air quotes] literally mix (1s) I think they are cohabiting really well it's just that this stereoetype of arab versus muslim is really getting into some people	4:17 Jessica: Kate: thinks it's more of a regional issue
				4:30 Jessica: eg. about wearing the hijab
				4:39 Jessica: and in Switzerland the minarets cannot be constructed

270	04:45,3	silence		4:55 Jessica: where as in Qatar they are cohabiting very well
271	04:58,4	Jessica	<i>hh erm Fadela also mentioned the historic issue for example I failed to pick up on that before 'hh that the (2s) reason for the presence of Israel in the Palestinian territories it's the British 'hh who erm created the situation erm (2s) is that right Fatima ? erm (1s) yeah (1s) so some of the reasons for Kate says that there are regional problems but it's not a generalised conflict and I think Jack thinks that too 'hh there are also historic reasons? hh erm what about in relation to the readings that we did? erm: Huntington for example who said that it's a clash of civilizations (1s) or the Rami Khouri article erm (1s) do you have any opinions on the articles you read? do you think (5s) do you th do you agree with any or the arguments that either of them make?</i>	
272	05:55,5	silence		
273	06:07,7	Fadela	'hh er I think that as er a human being we are supposed to er er to have civilisatio and culture so every will have their own culture there is no need to have a dominant culture around the world why should we live like that we are all human and we can have er we can all have our culture and every civilization it's related to the people and to the land not a government culture or somethin like that why do we have those dominant and th these expressions are 'hh totally bad (..) why do we use them in our daily life and we are not supposed to to use them (..) as human beings (2s) not as muslims as Christians as Jews as a huan being	6:11 Ranà: •In the two required readings for today, Samuel Huntington & Rami Khouri present very different views regarding the sources of tension between people in Western and people in predominantly Muslim communities. However, they agree that there IS tension between these communities. Do you agree? 6:29 Jessica: Fadela: as human beings we are supposed to have civilizations 6:39 Jessica: there is no need to have a dominant culture
274	06:58,0	silence		7:09 Jessica: why do we have these dominant cultures, we should be seen as human beings 7:20 Jessica: not as Muslims or Arabs or ...
275	06:59,1	silence		
276	07:02,8	Ranà	er well Fadel	
277	07:04,7	Ranà	well Fadela () it's better that we don't need as human beings we don't need er a dominant culture all over the world (1s)'hh do you do you (think) that a specific culture is generally a dominant one and that (conquesrs) the culture around the world and () what what do you think the culture () that is a dominant culture	7:09 Jessica: why do we have these dominant cultures, we should be seen as human beings 7:20 Jessica: not as Muslims or Arabs or ...
278	07:26,7	silence		
279	07:32,4	Fadela	I think that the dominant culture now is the US culture 'hh I don't say that er they the americans or the us people are are not good or or () no as they mentioned as Jack or Brendan said 'hh er the we we only have the concentration on (.) few people who represent the whole country	7:34 Jessica: Ranà: do you think there is a dominant culture? 7:54 Jessica: Fadela: I think the dominant culture now is the US culture

			but as people I think that there er because they are from different nations and different origins 'hh they have err. they could create their own culture and er I think that it is (2s) er becoming dominant these days	7:55 Jessica: I'm not saying US people are bad, 8:03 Jessica: as Jack and Brendan said
280	08:08,8	silence		
281	08:15,7	Ranà	well Fadela I I want to know what makes you feel that this culture is a dominant (.) culture do you feelthat you are er affected by er the united sttes culture or er that they want to er you to be (formally discuss) wha what (2s) made you reach this conclusions that US culture is a dominant one	8:23 Brendan: English is the 4th most widely spoken language I believe 8:28 Jessica: as individuals, but the culture is becoming dominant in the world 8:33 Brendan: a few representing many
282	08:38,1	silence		8:40 Brendan: as far as humans go
283	08:47,2	Fadela	er I think er I said about the US culture that er it is the dominant culture because (..) we can see er around the world that er: the the ideas of those people are are becoming common in the or th all people know about their food their way of ff wearing (.) i know they're different (..) there are individual differences but I thi in general (1s) I don't say that it is not good because there are a lot of (1s) good things (.) we we really () from other cultures (1s) and er I think that er I don't know he he I have the impression that it's the dominant culture (2s) for many reasons (..) but I think that we we have to take advantage of other cultures and other err other er um other accomplishments (..) and to add to them and to (enrich) our own (1s) it's a soft(4s) er it's nt a point of er (2s) er about er that I have specific image about (US) people but it's clear that he he the US is the he dominant culture	8:58 Jessica: Ranà: what makes you say it is a dominant culture?
284	10:01,3 - 10:21,4	silence		10:13 Kate: I have a question for Brendan, Jack and Denise
285	10:21,4	Ranà	e Kate () had a question you can er you can take er or erm you don't have to type it	
			S3P8	
286	00:00,0	Kate	<i>regarding the culture er issue erm because er er as I as I said before I live in a very diverse er country 'hh and there's like (a) stereotype here in my university (..) which is funny because it's an american university (1s) that apparently American doesn't have solid culture? 81s) is that true? like does America have culture (2s) like the tradional one</i>	0:29 Jessica: Can I ask for a volunteer to type a bit??
287	00:30,0	silence		
288	00:36,6	Jack	well erm yeah um I mean the United States has been referred to as the melting po:t of cultures by erm cultures like (cultures) just come in and get () into everyday things and that can be why we're seen with (the food) that we're eat hee because it goes all over the place with what we eat like for some people it's disgusting for some people it's goo:d for some people it's () god even like spritual like (2s) significance I	0:48 Brendan: sure 0:50 Brendan: how long? 1:09 Brendan: America is a melting pot 1:35 Brendan: the main culture: christianity

			guess and er I mean if I had to say (1s) a main one ? like the main culture would probably be ch:ristianity because that's what (1s) America was like founded upon? I guess just kind of (2s)like what what like what began and has kindo (gone feeds) into the laws that are made and er that type er thing	
289	01:36,9	silence		1:40 Brendan: the founding culture
290	01:41,8	Deni	I agree with the melting pot statement because like er our nation was like founded by people from other cultures and er we have our own identity but it's a mixture of a bunch of different identities because we t ry to try to I dunno how successful we actually are of being a welcoming nation where everyone can (.) come and like (3s) erm I guess practice whatever they want (1s) erm (..) so there's no dominant religion there's no (..) official language even though everyone is expected to speak English (1.5) erm and I think well yeah that's pretty much it.	2:03 Brendan: The nation is founded by immigrants
				2:06 Brendan: was*
291	02:21,4	silence		2:20 Brendan: based on the premise of religious freedom
292	02:25,2	Brendan	erm I know i'm typing but I think that the erm the culture of America is .. as diverse as the states are erm I'm from north caroline and erm zac mentioned christianity earlier erm north carolina georgia and a couple of other states are known in america as the bible belt (2s) and erm erm religion is like the dominating factors () like if you're not a christian you're almost ostracised in some like social circles ar it's pretty heavy down here like erm a lot of people have been indoctrinated into religion it's just the cultural norm and erm er (2s) if you go everywhere then erm if you go to california you can be like completely different so that's like the beauty of america that it's so large likethat happens but it kinda gets isolated in some situations	2:35 Jessica: don' worry I'll type
				2:49 Jessica: Brendan: the culture of America is as diverse as the states are
				3:04 Jessica: some states in US are known as the 'bible belt' and religion
				3:19 Jessica: is very important - if you are not a christian you can be ostracised
				3:31 Jessica: people can be indoctrinated into religion it's the cultural norm
293	03:36,7	silence		3:38 Jessica: while in California that's not the case
294	03:38,4	Brendan	and er the founding fathers actually weren't christian most of them were atheists	
295	03:42,0	silence		3:49 Kate: i see, thanks
				3:51 Jessica: most of the ounding fathers were actually atheist
296	03:57,8	Jessica	<i>so erm I mean ..how would you define (.) culture or civilizations then -that erm (..) the classifications that Huntington makes now (1s) er do you agree? with his classifications (1.5s) or not (..) and do you think it's useful to have this category?</i>	4:02 Brendan: or agnostic
297	04:18,7	Ranà		4:35 Brendan: I don't think any category is good
298	04:38,2	silence		
299	04:49,7	kate	theories are accessible but the way he categorised the cultures (..) I don't think it's even necessary. I mean for me I think all cultures are equally erm how d'ya say it (..)	

			equal but different at the same time which makes them () so I didn't think the degrees or the first and second degrees of er culture is (a) necessary ()	
300	05:20,2	silence		
301	05:27,7	Jessica	and so and so would any of you guys support the issue that erm the argument that Huntington makes that it's actually civilizations and culture differences that causes this tension between for example what we're talking about the the west and the predominantly Muslim world? ('hh) (2s) or would you tend to agree with what (.) Khouri says who argues that the erm sense is that the west has a kind of hidden agenda when it claims to promote peace in the Middle East and 'hh erm: (1s) it has different reasons for intervening in in things which are happening 'hh (1.5s) which of the two theories would you (1.5s) agree with if (..) either of them	6:07 Brendan: is culture the underlying difference 6:14 Brendan: between the West and the East
302	06:16,4	Ranà		6:17 Ranà: •In the two required readings for today, Samuel Huntington & Rami Khouri present very different views regarding the sources of tension between people in Western and people in predominantly Muslim communities. However, they agree that there IS tension between these communities. Do you agree? 6:28 Brendan: much better than I could have done 7:02 Kate: I will agree with Huntington more
303	07:05,4	silence		7:13 Jessica: Would you agree with either of their theories?
304	07:17,8	Jessica	why Kate then would you agree with Huntington (.) and what are the implications of his theory (1s)because you said that in Qatar people live together (1s) people of different cultures live together quite comfortably (1s) 'hh whereas in other places they don't (1s) whereas Huntington's theory is perhaps that erm (2s) because of cultural differences people CAN'T live together so peacefully	
305	07:45,0	Kate	-umm I guess when Huntington ... it's more of a () concept cos I think Khouri's a bit biased when it comes to the underlying like erm agenda in the United States in order I mean the West in order ().. peace in the Arab world but in the sense () HUntington... I think that .. how do I say this I think that when there is difference in culture? it can be bad and it can be good at the same time (.) apparently here in Qatar erm (2s) like should I say 80 ercent is (.) good but there's like this twenty percent that's that is that's erm bad cos here there is like erm	8:33 Jessica: Ctherine: difference in culture can be good and bad 8:52 Jessica: Cath: 80% is good and maybe 20% is bad, here in Qatar 8:56 Jessica: there is the social ladder 9:20 Jessica: people from Qatar at at top of social ladder, me as Filipino middle

			the erm social () the social ladder like the qataris are know to be like the main people the richiest people then me like i'm Filippino I'm like in the middle and the Indians the Pakistanis are more of like below because erm in terms of er it's not because in terms of it's not because of culture but more of the civilization I mean er not I mean in that area not everyone can afford to go to school and have err the (education) they need for their job it's more of the er () the society and the culture they belong to but in terms of the tradition we are we are accepting it very very nicely I mean it's a really mixed culture here a mixed tradition so I think there is a down side and a bad side with Huntington I mean with the theory that HUntington proposed	9:25 Jessica: and Indians lower
306	09:46,1	silence		
307	09:49,1	Ranà	er as we are living in a society incudeing er many nationalities and multicultures er (most of) one day that this diversity make a conflict of cultures inside the society?	
308	10:07,8	silence		10:18 Kate: sorry can you say that again? 10:20 Brendan: yeah same
309	10:22,6	Ranà	well no worry I was asking as you are already in a society who's multi er nationalities you said that he Qatari society including so many er er nationalities Indians Filippinos Qataris er () my question is you ever thought that er this diversity of nationalities have a conflict of cultures between them inside the one society?	10:33 Jessica: Ranà. as you are living in society 10:40 Jessica: with many diff nationalities
310	10:46,9	silence		
311	10:50,6	Kate	erm but not not like most of the time but it's like erm more of er (2s) the way they accept things cause some coltures doesn't accept the other coltures that much but er like the people that actually GREW up here are very open but the people that just like er (2s) the immigrants expatriates they are like er they have this cynical er concept about other cultures (3s) so I guess there's like a bit of conflict we can say (3s) but other than that (..) not much	11:01 Jessica: have you ever felt that there has ever been conflict between these cultures? 11:12 Jessica: Cath: in the way of accepting things 11:28 Jessica: Cath - the people that grew up here are very open 11:33 Jessica: while those who have migrated here are more cynical
			S3P9	
312	00:00,0	Jessica	<i>the control button 'hh ok so well er Kate has talked about this kinda multicultural society and Deni and jack 'hh talked about the kinda meltingpot and the different (..) cultures in America 'hh (1s)and Brendan also mentioned the cultural diversity within america (..) the relations 'hh erm: (..) for example the different attitudes towards religion 'hh erm:: (3s) so ok the the erm (3s) what about thee:: erm Khouri's argument erm Kate said that it was a bit biased did anybody else ha think that Khouri's argument is biased? 'hh (2s) that the west has an interest when it (..) intervenes in the middle east even taking into consideration the latest events? 'hh</i>	

313	00:46,8	silence		1:00 Jessica: Do you think Khouri's article was biased
				1:08 Ranà: what about the other author
				1:16 Ranà: anybody agrees wz?
				1:20 Jessica: that the West has a hidden agenda when intervening in the Middle East for example?
				1:23 Mohammed: yes
314	01:34,3	Jessica	so Mohammed tell us why (..) you think (2s) erm I think you had a question before (..) why don't you tell us what you think 'hh	1:35 Fadela: somehow
315	01:42,3	silence		
316	01:47,4	Mohammed	(ya) I think the er call for er () clash of wisdom and the arab civiliaztion is a fake one in the sense that er it (seeks) for material er (..) er (5s) it (seeks) for material er materialistic (demands) that they are seeking for invading the (whole:) arab countries er in the sense that (..) er they are seeking for rtheir hidden pleasure (..) but they need for er (2s) what we say er er (5s) yes they need the justification for their er er er hh	2:16 Jessica: Mohammed: I think seeing clash of civilizations is a false one
317	02:35,9	silence		
318	02:48,8	Ranà	er Mohammed er would you please er er (specify) what d'you mean by THEY (2s) y you just say that they are er (..)searching for their er own pleasure what do you mean by THEY (.)who do you mean by THEY	
319	03:01,6	silence		3:07 Mohammed: sorry?
320	03:22,1	Mohammed	sorry can you repeat it again	
321	03:24,4	silence		
322	03:27,4	Ranà	ye yeah sure er you just er said that er you you used the term THEY wha WHO do you mean by THEY who is searching for their own pleasures who is er (started) the civilization () what do you mean by THEY which specific or which group of people y you meant by they	3:30 Jessica: Ranà: Mohammed who do you mean by they?
323	03:45,6	silence		3:47 Jessica: Who is searching for their own pleasures
324	03:48,2	Mohammed	ya er I mean the American govern:men (2s) who er (1s) fueling the (call) er of this clash	3:50 Jessica: ?
325	03:56,7	silence		3:57 Jessica: Mohammed: I mean the US government
326	04:04,9	Ranà	er er so Mohammed you think that ONLY Americans y n not er the whole west? only the Americans who 'hh are responsible about (this)?	
327	04:15,2	silence		4:23 Jessica: Ranà: the whole West or only the Americans who are responsible for this?
328	04:29,7	Mohammed	I I think er er the only American governemen I I thing nothing else	
329	04:36,4	silence		

330	04:42,9	Doja	er actually I think the main reason for the conflict between er Arab and er western is not religion or culture (2s) it's ourselves for example if you accept the other culture the other religion and respect them we can live in peace for example I have many er: friends from America and some er other places and we understand each other and respect each other (..) so er there are many reasons for the conflict: (based on) the person himself or herself (..)not the religion or the culture (1s) because we (..) the religion er as Arabs we have muslims and christians and we live in peace er so it's not the religion or culture	4:46 Jessica: Mohammed: thinks only the US government
				5:01 Jessica: Doja: thinks main reason for conflict is not religion or culture but
				5:17 Jessica: has many friends from US and other places
				5:29 Jessica: the main reason for the conflict is ourselves- the people
331	05:31,9	silence		
332	05:38,3	Ranà	well er () for you all guys if anyone feels er any time that he better he feels better 'hh to speak on his ow:n er native language please go ahead and don't worry about it we will handle: every thing er but if you thought that you can express better in your own language.	
333	06:00,2	silence		6:06 Jessica: Ranà: if you want to speak in your own language that's fine
				6:10 Jessica: Ranà will translate :-)
				6:22 Jessica: Filippino too Ranà???
334	06:30,3	Ranà	well Kate I would love to learn Filippino he he we (will leave you with this task though)	
335	06:37,1	silence		6:39 Kate: it's okay
				6:48 Jessica: joking
				6:49 Kate: I think my english capability is en=ough
336	06:51,1	Jessica	hh hh I just want to say that erm everyone's English is great 'hh and erm I think it's really good (1.5s) that we're managing to have this discussion.'hh (1s) and a lot of people whose language (..) it isn't their first language (3s) erm:: so well done everyone (1s) good (..) keep going hh (4s)	
337	07:05,6	silence		
338	07:31,3	Jessica	ok then let me ask DojA DojA is that right DojA said it it's erm (..) it's ourselves it's a PERsonal thing it's it's PEOPle 'h that cause conflict and tension 'hh so: (2s) you don't think governments are responsiBle either? or historic factors or (3s) multinationals as well economic interests? which aren't always necessarily related to governments?	
339	07:58,1	silence		
340	08:05,6	Doja	yah I think that the government er play er with people (..) and the (problems) they (are met) in a wrong way so we must be open minded (..)and er: we can find a peace	
341	08:22,6	silence		
342	08:25,2	Brendan	erm kindalike Doja I think erm (1s) it's like the thought process like based on (..) er I think it was the first meeting (..) erm: the collectivist	8:27 Jessica: Doja Governments play with people

			versus individualist er thought process (..) it's kinda where (..) er (2s) it stems from like the original way we like er we process information it's completely different to like (..) the way that we process culture (..) is (..) different (..) and (..) the way that we process (2s) like hidden agendas is different (..) so I don't think it's (..) anything other than erm (2s) the actual like (..) way we think (..) rather than (1s) like what we think	8:52 Jessica: Brendan: collectivist versus individualist 9:09 Jessica: the way that we process culture is different and the way that we process hidden agendas is different
343	09:15,9	silence		9:19 Jessica: i don't think it's anything other than the actual way we think 9:32 Jessica: rather than what we think - rigt Brendan??? 9:34 Brendan: if that made any sense 9:41 Brendan: yeah h
344	09:44,8	Jessica	so how how would you process hidden agendas (4s)	
345	09:51,6	silence		
346	09:56,0	Brendan	erm (1s) a difference between: (2s) er like me personally I would say it's the difference between actions and what has been said (1s)erm a hidden agenda is never going to be (..) erm (1s) out in the open hence why it's a hidden agenda (..)so you never know if you're (..) like right or wrong but (.) you can (.) it operates often on assumption (1s) which (2s) ha from in my opinion an assumption has to be backed up by (1s) a whole bunch of (..) physical evidence in order for it to be (2s) true erm (..) I do believe that America acts on some sort of (..) hidden agenda (..) 'hh but I think it is (..) it stems from (..) misunderstanding (3s) er actually no [different tone] I actually believe they just act on (..)hidden agendas because (..) we want natural resources which is horrible but I feel like that's the truth	10:00 Ranà: how u process hidden agendas? 10:07 Jessica: how would you process 'hidden agenda'? 10:15 Jessica: Difference between actions and words 10:29 Jessica: A hidden agenda is never out in the open, it often operates on assumptions 10:53 Jessica: I do believe America acts on some sort of hidden agenda, but I Jessica: believe it's because we want natural resources
347	00:00,0	silence		Jessica: believe it's because we want natural resources
348	00:06,3	Jessica	<i>so are you saying that America's intervention in various places in the middle east is related to america's interest in oil?</i>	
349	00:13,6	silence		
350	00:17,1	Brendan	oil stabilizing global economy erm (4s) erm i mean ther's several reasons ()and none of them ar altruistic which is (..) sad (1s) to me because none of them really want to (..) er I don feel like benefit a population	00:34 Jessica: reasons for US intervention
351	00:41,5	silence		
352	00:44,6	Deni	em president Obama made a speech the other night () and he was backing up why we 'hh erm decided to get involved in the air strike in Libya and he said that we waited (..) until other nations asked us to participate including (1s) er France now NATO's involved (..) 'hh so erm in	00:50 Jessica: are not altruistic, but interests such as oil, economy 0:58 Jessica: Denise: Obrama made speech 1:02 Jessica: Obama

			this case I would say that we: (.) were not acting (..) for our own (1s) personal benefits but we were acting because others asked us to help 'hh a:nd erm at least >from our (new year) perspective like I dunno how (sure) this actually is< because as you know the media can be (1s) construed and everything but the people there they were saying thank god they intervened because we really needed the help (.) we cannot make erm progress (1.5s) in trying to overthrow our erm leader if it had not been for these AIR strikes so I think in that case (..)we acted (1s) urm (2s) we made the right move helping others	1:19 Jessica: Denise: in this case we were not acting for our own personal benefits 1:27 Jessica: but because others ased for our help
353	01:44,6	Brendan	erm ((sniff)) yeah we had (.) support (.) from other countries but I think if you er (2s) again it's kinda the hidden agenda (..) because if you look back (..) at the actual involvement (..) actions versus words 'hh urm (..) I think US dropped something like 156 missiles or bombs (..) when (.) Britain droppped a tota like eh you can count them on both hands 'hh (1s) the amount of bombs they dropped in Tunisia 'hh (..) so erm (1s) it's like it's like a façade it's like we need erm (2s) some sort of support (.) just so we don't look like we're doing this again the amount of American involvement definitely outweighed the amount of any other country or all of the countries that supported us like put together 'hh in Tunisia (2s) and erm well I mean er m and erm (2s) I think ur (1s) that shows a lot	1:45 Jessica: ,media showed people saying thank goodness you intervened 1:52 Mohammed: i dont agree 1:57 Jessica: otherwise we would have been killed 2:34 Jessica: Brendan: difference in number of bombs dropped
354	02:40,2	silence		
355	02:43,9	Ranà	() you would say that supporting other people and er intervention (not) to support the people is a sort of hidden agendas for the er government?	2:48 Jessica: the amount of US involvement much greater than eg. Britain
356	02:56,6	silence		3:01 Denise: im not saying i personally support it, i was just saying what the government said in case not everyone knew 3:10 Brendan: ok 3:22 Brendan: what was the question
357	03:23,0	Jessica	erm Deni sorry (.) you said that the er media in America said that people 'hh in Libya were supportive of (..) America and britain and france's intervention is that is that what you said?	
358	03:37,6	silence		
359	03:44,3	Ranà	<i>oh Brendan my question was do you thjink that the announced reason which is helping people inside Libya is er a (sort of) er er a cover for the hidden agenda causing the United States government inside Libya? (2s) is that what you meant?</i>	
360	04:01,0	silence		
361	04:05,4	Brendan	sort of I mean Libya has very pure oil () urm their 'hh I dont think the announced reason for supporting the people erm was it supporting	4:11 Jessica: Do you think the announced reason - supporting the people

			what people or who:se people maybe not necessarily the Libyan people but it was like erm getting to the point where a lot of er resources would be up for grabs like who would be have control of them afterwards like after the revolution and whoever controls them now versus who will control them later like I said it's I mean an individualistic (..) operation to go and like er try to defend () for the US intrests rather than (..) erm like collective global society of why are we defending this? (1s) er er (1s) which is what i was getting at when I sorta mentioned that and I don't think it's necessarily good the best for the Libyan people	4:18 Jessica: is covering a hidden agenda?
362	05:16,0	silence		
363	05:21,8	Ranà	(8s) well Mohammed ? (10s) Mohammed you had	
364	05:40,7	silence		
365	05:44,1	Ranà	>oh sorry guys for this Mohammed had a different point of view regarding< () and () er we want (to hear from you) what do you think about it	
366	05:54,6	silence		
367	06:16,1	Mohammed	<i>yeah I I just want to ask Deni a question (..) er she has she said that the american government er (2s) said that they didn't they didn't interfere in others business except er the beople asked them to (interfere) (..) so come on for god's sa:ke (..) what was happening in Iraq it wasn't a request for interfering they didn't ask the American government to interfere (.) to search for nuclear weapons (..) a and then what happened after they have er after they have finished (..) they said we are sorry it was a mistake (.) right?</i>	
368	06:53,8	silence		
369	06:55,8	Deni	the example that I just said has nothing to do with Iraq (..) we have admitted many times that (..) our (incidence) in Iraq has caused (1s) so many problems and killed so many innocent lives (1s) erm what I was just saying was (..) in the press conference that Obama gave on Monday night (..) about our intervention in Libya? (..) we chose to beco this is what President Obama said we chose to become involved (2s) because other nations (..) have asked us (.) and they said (1s) can we have your support (1s) and erm as OBama said (..) that er we did not want to see pictures of you know mass graves and innocent people being killed without (..) stepping in and involving because we've been criticized in the past (.) for not 'hh stepping in and (intervening) in genoci:des and other tthings like that so we're just rying to prevent (1s) the government was trying to prevent something like this from happening it's nothing to do with the erm (1s) the war in iraq our action here	7:19 Brendan: the phrase "no fly zone" has horrible connotations 7:38 Brendan: other nations have asked for U.S. help in Lybia
370	07:54,8	silence		8:02 Brendan: America's forces have been called upon for other occasions

				8:12 Brendan: i.e. genocide
371	08:20,0	Ranà	Well Deni (.) do you really think that the United States has forces to intervent inside 'hh other coutries like Ira:q and Libya 'hh and in such a case what is the real view of AMERICAN citizens not about government about er er er making such decisions do you have any role in this?	8:26 Brendan: but reprimanded for involvment in other situations 8:46 Brendan: ?
372	08:39,5	silence		8:46 Brendan: ?
373	08:57,0	Brendan	as far as (this decision) was made (2s) 'hh Obama's contradicted himself actually from when he was a senator to his actions now (.) erm I 'believe when he was a senator he said the president does not have the right to (..) unilaterally make a decision 'hh o:n like military action and (1s) erm (2s) obviously his actions (1s) er (1s) te contradicts what he said back when he was a senator ? (..) and em (..)cause he made that decision (to complete) exectuive power (..) an just decided to: take military action 'hh before getting it approved through congress er or er he got it approved at the UN (.) but (..) it didn't go through the American judicial system it just went (..) UN Obama (..) bombs (1s) and erm (2s) that was it	9:15 Jessica: Brendan: obama contradicted himself 9:22 Jessica: from when he was a senator and now 9:34 Jessica: saying a president deosn't have the right to unilaterally take a decision 9:48 Jessica: to take military action without going through US judicial system Jessica: which is what he did just now Brendan: sad story
374	08:57,3	silence		
	Timespan	Speaker	S3P11	Textchat box
375	00:01,2	silence		0:17 Brendan: sad story
376	00:35,2	Ranà	Well guys for today I think time has gone very very quickly it was very nice time anyway ? 'hh what we discussed today was er the relationship between western and muslim societies? and we discussed together if you think that there is a tension between both societies ? and you had different points of views from people from the () some people said NO: some people said it's not (..) it's relevant (one)?and we discused together the the different (sides) we place to this tension? also we discussed the last week readings er (.)and both of you (both points of view of the) two authors and everyone er (.) er talk about what author he believes is the right one? 'hh now I want you (to do) a round and everyone tell us what he likes today if anyone learnt a new thing today er if () for today's session? we will start by err Mohammed and er one by one	0:55 Jessica: Ranà: what we discussed today 1:02 Jessica: was the nature of the relationship 1:09 Jessica: do we think there is a conflict 1:30 Jessica: we discussed also last week's readings and the points of the views of the authors
377	01:39,6	Ranà		1:42 Jessica: now I want to ask everyone what they thought about today
378	01:45,7	silence		1:46 Jessica: if they learnt anything 1:53 Jessica: will go round, starting with Mohammed
379	02:04,9	Mohammed	yes () we went through critical matters like er the other points of views of the other people (through the wall) er about the arab people and the er (violence) in like israeli and people who help them and I think it's a good matter	
380	02:28,2	silence		

381	02:43,5	Ranà	oh who's next er I want ta volunteer to be next to Mohammed er which () this volunteer will be Brendan? he he	
382	02:53,0	silence		
383	03:00,4	Brendan	I learnt that the: feelings or associations between Arabs and Israelis is stronger than ever or just as strong as when the conflict apparently started	
384	03:15,7	silence		
385	03:21,1	Ranà	thanks Brendan Fadela? would you please tell us if er you have learnt () new things and what er how you felt today while er our discussion?	3:25 Jessica: Brendan. learnt that feelings between Arabs and iIsraelis is strong
386	03:32,1	silence		3:34 Jessica: maybe as strong as when conflict started
387	03:35,3	Fadela	I think that the discussion today was he serious he 'hh somehow and I I knew that before but I'm sure now that we have individual differences (.) between people of the sa:me country so we cannot judge people by (..) the er (.) the er few people who represent them (1s) so (1s) we have to look (1s) er deeper: we have to have a deeper vision into societies 'hh to: know to differentiate between the right and the wrong 'hh (..) and to have (a side) with the right 'hh (°for sure°) and I want to tell you something 'hh and er er it was er really interesting today 'hh and I want to share something () I have told you before 'hh I will be graduating this: yea >this semester< 'hh (..)and er I got something to ()he he graduation: dress 'hh so I want to show to you the dress he he [shows photo of her with mortar board on head] (5s) erm thank you (6s)	3:44 Jessica: Fadela: I think discussion today was serious somehow
				4:13 Jessica: Fadela: I knew before, and confirmed that peole inside societies have different opinions
				4:31 Jessica: Fadela- will be graduating today
				4:38 Jessica: this is her graduation dress
				4:38 Brendan: congratulations
				4:38 Thamen: congratsss
388	04:39,5	Fadela		4:43 Jessica: congratulations!! 4:46 Denise: congrats!
389	04:49,2	Ranà	(11s) well congratulations Fadela for your graduation we are (.) happy that you shared this with us it's a great picture and thank you for sharing 'hh and as you see Jessica is asking you to er publish your er photo on our blog via Soliya () or the Facebook group if you find it? then er let's hear now from DOja Doja can you go ahead please?	4:53 Fadela: thxxxxxxxxxxxx
				4:56 Mohammed: cogratulations Fadela
				4:57 Jessica: Can you post the picture to us in your blog or facebook!
390	05:25,3	silence		
391	05:29,9	Doja	(4s) hi er I learnt er how you can make er a successful negotiation: er among er the diffrent cultures er from er among diffrent er people from different coun cultures and i err I ho:pe to read er more about er different culture and civilization and thank you so much and have a nice day	5:32 Fadela: ok i will (",)
				5:48 Jessica: Can you post the picture to us in your blog or facebook!
392	05:59,6	silence		6:02 Jessica: Doja- learnt how can make successful negotiation among different people
393	06:03,9	Ranà	thank you Doja what about you Deni?	
394	06:09,2	silence		
395	06:11,6	Deni	urm I learnt more about the Israeli and PAlestinian conflict and how it has directly	6:13 Jessica: from different cultures and hope to read

			impacted people's lives (..) in this group because I really didn't know a lot about it before so that was really eye-opening	more about different cultures and civilizations
396	06:23,1	silence		
397	06:24,7	Jessica		
398	06:27,1	silence		
399	06:31,7	Ranà	great Jack (..) I want (to see) you too () I don't know why he he	6:34 Jessica: thanks to you too Dojaaa :-)
				6:39 Jessica: Denise - learnt more about how Israeli conflict has impacted people's lives in the group
400	06:40,7	silence		
401	06:43,9	Jack	urm yeah I like learning er I liked learning more insight about the: Palestinian (..) isra well even just like israeli (..) and then er relation with (..) everybody else I didn't realise how (1s) 'hh strong it was (..) even with (..)people like even with other people? I guess around the area? yearso (..) that was exciting (..) well er not exciting er: interesting	
402	07:07,9	silence		
403	07:12,0	Thamena	(3) even I have (so many) exams and I er today I was 'hh I (decided) not to come to the course but I 'hh I don't want to miss any (..) session with you guys 'hh and erm err for this session (..) it was not surprising that (..) er all the Arab students in the group 'hh erm like have the same idea about Israel 'hh and erm I think that evern erm erm we have different erm (..) er (of) different ideas and different 'hh cultures between ARab and 'er west 'hh but we can bridge the gab by to be open mind 'hh and not generalise err or have stereotypes (..) 'hh finally I want to (..) just to write erm er a verse er some (..)Quran that occurred in my mind while we talked about different cultures (1s) is it ok? hh	7:13 Jessica: that was really eye-opening
				7:38 Jessica: Jack - liked learning more about Palestinians view and view of Israeli s also from people around the area too, 8:07 Jessica: Thamena - I had exams and didn't want to miss session
404	8:14,3 - 8:18,3	silence		8:15 Jessica: we have different ideas and cultures between Arab and 'West' but we can bridge the gap and not have stereotypes
				8:16 Jessica: now wants to tell us a verse from Quran
405	08:18,3	Ranà	yes you go ahead Thamena please	
406	08:21,1	silence		
407	08:24,2	Thamena	ok I just wrote it (..) this verse	
408	08:27,6	Ranà		8:46 Thamena: "O Mankind, We created you from a single (pair) of a male and a female and made you into nations and tribes, that you may know each other. Verily the most honored of you in the sight of God is he who is the most righteous of you" (Quran 49:13).

409	08:51,9	Ranà	well thank you Thamena for er for sharing this one it's a great quote I know it ve very well from Quran (Kari) ? well guys I want to remind you about er er your video project it will be due within two weeks? 'hh (3s) I think Jessica will tell you more about the () you need to watch	8:58 Mohammed: great Thamena!
410	09:14,4	silence		
411	09:18,4	Jessica	Hi oh Ranà disappeared 'hh yeah can I just thank you guys too I think today was (.) really useful and interesting and 'hh I hope that y you all got something out of it I did too erm and yeah I just wanted to say (..) as some of you have said that er you know the aim isn't to take sides who's right who's wrong what 'hh erm it's to understand you know why we feel the way we feel and relate (..) our experiences of erm some of the important issues which are affecting us ok ? 'hh erm so: about two things the video project? are you have you all sarterd watching the footage? (..) can you do a thumbs UP if you have started NO I can see Thamena erm saying no he he he he you're supposed to be watching the footage which you have (3s) yah you know about ok so this week YES you're going to watch all of the footage because next week you're going to have to start goin into video production (..) mode so that's it's not gonna be our responsibility we'll just be responsible for discussing it with you 'hh so this is your (.) part one of your homework? is getting on with watching the video footage 'hh err and then the other thing (.) next week we have two readings erm more readings about the role of religion and to make sure that we do discuss the readings straight away next week? I would like to ask (..) two of you to be volunteers to prepare some questions about the readings (4s) so you can lead the discussion next week ok so who wants to voluntee:r to prepare a couple of questions about the readings for next week which are about religion (1s) and the role of religion (1.5s) I can see you all jumping up and down saying yay yay yeah me (2s) oh ok I've got the mike the ok so will leave the mike now you can volunteer hh	
412	11:25,2	silence		11:26 Jessica: Thanks Thamena
				11:35 Fadela: watt about us all
				11:41 Jessica: we wasnt volunteers
				11:54 Jessica: to prepare questions about the readings for next week
413	11:57,9	Jack	er (..) yeah (..) I'll (..) do it (..) I guess how many er like what are er like how many questions (..) are you: (..)expecting (.) I guess	12:02 Jessica: we need 2 volunteers :-))
414	12:01,5	silence		12:11 Jessica: and a typist too !
				12:18 Jessica: not too many!

				12:23 Jessica: 3 or 4 questions
				12:26 Jack: ok :)
				12:29 Jessica: another volunteer
				12:32 Jessica: we need 2
415	12:37,9	Jessica	yea do you have the articles ? they should have been sent to you at the beginning yeah so teh questions have to be ABOUT the articles or and then relating the articles to other topics again (2s) 'hh are you volunteering?	12:48 Thamena: about the articles we supposed to read?
				12:50 Ranà: here is me again
416	12:53,3	silence		
417	13:02,4	Jessica	hi Ranà welcome back i'm just () I'm just rounding up volunteers to prepare a couple of questions on the readings everybody's jumpng up and down (..) saying yay yay yay I want to prepare the readings he he he he he Jack has volunteered (1) wel let's have a lady volunteer too (3s) Thamena half volunteered yes she's fully volunteered (..) have you?	13:11 Ranà: :)
				13:13 Brendan: I can bring questions next week
418	13:30,3	silence		13:42 Brendan: errr
419	13:45,5	Ranà	well our volunteers is Jack and Thamena RIGHT?	13:47 Thamena: yes i will :)
				13:48 Mohammed: what about the cinema industry ?a
420	13:51,8	silence		13:54 Fadela: i will :):)
				14:09 Jessica: great Jack and Thamena !!
421	14:17,1	Jessica	ok great and then erm today's discussion so you're very welcome to carry on today's discussion 'hh we've got the Facebook which I think most of you are made jack you're on it THamena (so if anybody wants to join Mohammed aswell who sent his great pictures 'hh () erm::: (3s) we've got the Facebook group ? and we've got your blogs (..) Alef was away today he wrote to me telling me that he's gone back to the refugee camp 'hh on the border with Libya ok so that's that's why he's missing today otherwise he wouldn't have been (..) and so he can tell us about that next week (..) so it was really great today everyone (..) I hope you're all ok with it and look forward to seeing you next week?	15:04 Jessica: the others of you will have stuff to do infuture :-)))
422	15:04,5	silence		
423	15:06,3	Ranà	() it was a great session actually I liked our () thank you guys for (the time) participating and see you next week bye bye	
424		silence		15:17 Brendan: fun stuff
				15:18 Brendan: bye
				15:21 Doja: goodbye everybody
				15:22 Denise: bye!
				15:32 Kate: bye
				15:32 Jack: bye!
				15:32 Ranà: bye
				15:32 Fadela: c u
				15:32 Jessica: bye, thanks so much for your participation

SESSION 7

Turn	Time	Speaker	Audio	Text chat
1	00:01,8	Ranà	() the percentage of answers? ()	
2	0:20,4	Jessica	() what does the poll look like	
3	0:26,0	silence		
4	0:34,2	Ranà	sorry Jess I didn't catch what you said just now? (4s)	
5	0:44,0	Jessica	what what I saw was just the results of the poll what does it look like before the results came out	
6	0:52,5	silence		
7	2:26,9	Jessica		
8	3:15,0	silence		
9	3:26,1	Jessica		3:28 Kate: hello miss Jessica
10	3:42,2	silence		
11	4:11,9	Jessica	Hi Kate he he sorry he I was trying to prepare the poll how are you?	
12	4:17,1	silence		
13	4:30,2	Kate	I'm good how are you Jessica	
14	4:34,7	silence		
16	4:38,0	Jessica	yeah very good sorry it's our last session today	
17	4:42,2	silence		
18	4:49,1	Jessica	Have you been studying for exams and stuff ?	
19	4:51,3	Kate	I actually just finished all of my exams (..) today was er art history (..) the last one er I'm free so () I'm going back home to the Philippines tomorrow	
20	5:07,8	Jessica	oh wow that's great (.) aah have you got lots of family there in the Philippines	
21	5:09,6	silence		
22	5:13,0 -	Kate	yeah I actually grew up there and just moved to Qatar four years ago	
23	5:19,0 -	Jessica	so your on your own in Qatar? ((high pitched)) or are your family there too	
24	5:25,5	Kate	erm my family's here in (Qatar) but erm my my extended family (..) is in er the Philippines	
25	5:35,4 -	silence		
26	5:39,5	Jessica	so that's great (1s) listen can I just ask you to look at something when I put the poll up now 'hh can you see if there's the possibility for you to vote (2s) or if you just see the results of the poll like I do (1s) ok hang on	
27	5:56,4	silence		
28	6:13,7	Jessica	Did you see options for voting? (18s) I need to refresh ()	6:20 Mohammed: hi 6:30 Jessica: Hi Mohammed 6:33 Kate: hi
29	6:36,8	silence		
30	6:50,8	Mohammed	Hi nice meeting you how are you Kate how are you Jessica	
31	6:56,3	Kate	I'm good how are you	
32	7:01,4	silence		
33	7:14,1	Jessica		

			yup I'm good too hi Mohammed (1s) Kate? did you see the poll did it have three possibilities for you to choose?	
34	7:25,7	Kate	er yes erm I think we can (take it)	
35	7:31,1	Jessica	ok just checking cos we haven't used it before	
36	7:36,0	silence		
37	7:39,8	Kate	erm Jessica I would like to ask about the teams you emailed me: the other day? what am I supposed to do in order for them to get engaged in the conversation	
38	7:52,6	Jessica	erm he Hi Ranà yup Kate has just asked me about the teams yup everyone has has teams just look out for them so that nobody is excluded from the discussion 'hh erm you could perhaps I dunno turn the discussion towards them ask a question ask an opinion just so that that their there's (1s) two people (1s) you're looking out for in your team	8:08 Ranà: hey there 8:16 Mohammed: hi Ranà
39	8:19,4	silence		
40	8:23,6	Kate	ok thank you	
41	8:25,4	silence		
42	8:29,4	Ranà	Hi everybody () hope you had a nice (week) Kate I I (you received) my er mail because I () there's a problem in the () email you received my email? () ?	8.33 Kate: hi
43	8:53,0	silence		
44	8:57,6	Kate	erm erm before we 're having problems with the system so I er cos our school's system had different endings for it () I'm not sure if all the emails are going in	
45	9:19,4	silence		
46	9:21,4	Ranà	well no problem I I (wrote) to make sure because I received () but no problem	
47	9:28,6	silence		9:30 Ranà: Jack
48	9:49,2	Jessica	Hi Jack (.) morning he he the last time you're gonna have to wake up so early he he	
49	9:58,7	Jack	yeah but er yeah I was up until midnight last night er midnight past midnight I guess because I () for the classes and the ones that I wanted were like really (packed) I got the classes that I really need though so that made me really happy 'hh and thank you yeah I got my haircut it's shorter than I wanted it but erm I'm ok with it 'hh (..) erm yeah I but I had to register for my classes because they're like classes that I really need er for my major and er (1s) yeah today's going to be an interesting day he	10:00 Ranà: good morning 10:10 Kate: nice hair cut :) 10:13 Ranà: yeah 10:20 Mohammed: hi Jack
50	10:38,6	silence		
51	10:42,6 3	Jessica	so you have to stay up? late? (..) to register for classes? is that right?	
52	10:49,3	Jack	uhm I don't ha:ve to bu:t I wanted to because I mean I just want to make sure that I'm () for next semester (1s) and not er yeah I really need those classes cos I'm er er like () major? (1s) so: 2s) er yeah? I kinda know what i wanna do now so (.) that's nice	
53	11:15,0	silence		11:35 Jessica: Hi Fadela 11:37Jack: hey Mohammed :)

				11:40 Fadela: hiiiiiiiiiii 11:47 Kate: hi 11:49 Fadela: nice Jack :P
54	11:52,2	Ranà	Hello there () Hello Fadela ()	12:00 Mohammed: hi
55	12:03,0	silence		12:10 Jack: hey
56	12:14,7	Ranà	Fadela please if you can please test your microphone to see if we can hear you	
57	12:24,4 5	Fadela	(2s) hello everybody (how are you)	
58	12:31,5	Kate		
59	13:04,8	silence		13:18 Jessica: Kate - you have the mike - why don't you ask a question
60	13:22,1	Kate	So Fadela what did you do this weekend	
61	13:26,2	silence		13:26 Ranà: hi maiawa 13:33 Fadela: mmmmmm 13:38 Fadela: forgot : 13:55 Fadela: preparing for the finals!! 14:02 Kate: when is it?
62	14:15,4	Fadela	er the the (final exams and for the rest of it) I was ()	14:20 Jessica: Hi Thamena abd Maisa 14:20 Ranà: hi Thamena 14:25 Ranà: hey Dojaq
63	14:28,4	silence		14:32 Doja: hi everybody 14:34 Kate: good luck! 14:38 Thamena: hii all :) 14:45 Fadela: thx :) 14:46 Jessica: try your mikes Thamena and Doja and Maisa 14:50 Fadela: hiii tsneeeeeeeem 14:57 Thamena: hiiiiiii fateee 14:59 Thamena: u r talking about finals :S
64	15:11,1	Jessica	remember you have to press the talk button ok? so you () mikes and tell us what exams you're studying for he he yeah	
65	15:22,2	silence		
66	15:54,2	Jessica	Maawa re you are you with us is everything ok? are you studying for final exams too?	
67	16:03,0 -	silence		
68	16:42,9	Jessica	<i>ok while we wait for Thamena and Doja to have their mikes ready and to try and talk I just wanted to ask 'hh did you manage to watch? any other videos? Fadela last time had watched everybody's 'hh has anybody else managed to watch any other videos? any more comments ?(1s) about the videos you made?</i>	
69	17:05,1	silence		17:19 Jessica: Any more comments on the videos everybody made? 17:23 Jessica: did you manage to watch them?

70	17:51,2 -	Doja	er hi everybody er er of course I watched two videos from (Maawa and Thamena) and I think er they are very good and about my final exam er er during this er er month I have er many project and er the (first) I have submitted to my professors 'hh of course I tried er to er planning to my final exam because this is where 'hh er the last err exam I will make (2s) at my university and I'm very excited for that and I hope to do well in my exams	18:15 Ranà: Denise 18:22 Ranà: how r u? 18:26 Jessica: Doja - managed to watch 2 videos 18:33 Denise: good! how are you?
71	18:41,6	silence		18:41 Ranà: good 18:46 Ranà: :) 18:48 Jessica: now has been submitting projects for her final exams 19:12 Jessica: coming up is her final university exam, hopes to do well
72	19:17,9	Kate		19:54 Ranà: kat 19:56 Jessica: Kate - you have the mike
73	20:07,0	Jessica	Thamena can we just check your mike?	
74	20:13,3	silence		
75	20:23,9	Kate	(4s) I'm really sorry I've been having technical problems the with thee er type box er the type box are like er white? and sometimes I cannot hear people talking	20:26 Ranà: u have the mic
76	20:40,8	silence		20:48 Jessica: Thamena, press the talk button
77	20:53,8	Thamena	ok hi () videos ((very noisy background)) two weeks ago but I forget about() passed er I didn't watch it again sorry	21:00 Jessica: Kate, try to contact tech support
78	21:16,5	silence		21:20 Jessica: Thamena: watched the videos a couple of weeks ago and has forgotten questions
79	21:41,3	Jack	yeah I (also) watched the video er the last week? I watched () before the last session so: er yeah I didn't really have a ton of questions to make because (2s) er I've been working on finals () and stuff like that	
80	22:00,9 -	silence		
S7P2				
81	0:00,0	Jessica	<i>ok then erm I did have a question for erm everybody 'hh (1s) () working in ENGLISH and whose language isn't English (1s) did you have any trouble ? with language? how do you FEel (1s) how do you feel (1s) about using English (1s) as a language to communicate in the Soliya sessions and for making the video 'hh erm do you like it ? er do you have problems with it (..) are there any issues</i>	
82	0:30,9	silence		
83	0:37,1	Mohammed	((background noise people talking))	

84	1:04,9	Mohammed	hmm hm sorry for that but I want to say er that er concerning the English language er we er I think it was quite difficult er but er you know (1s) thanks to you (1s) it was er quite easy you: work hard to: facilitate our job here (1s) so thank you 'hh er about the video project as we said er the last session er the material wasn't quite enough (1s) so we did our best	00:46 Jessica: Fran: how do you feel about using English as a language in this program 00:50 Jessica: and for video project 00:52 Jessica: are you happy with it?
85	1:44,1	silence		1:45 Jessica: Mohammed: found it difficult at times, but facs made it easier :-)
86	1:51,5	Mohammed	((lots of background noise))	1:53 Ranà: most welcome Mohammed 2:06 Jessica: not enough materials for video project
87	2:17,3	silence		2:23 Jessica: go Jack 2:25 Mohammed: sorry for that
88	2:50,4	Jessica	Nobody else? about the fact that do you see English the spread of English erm as a tool for spreading Western values 'hh for spreading Western ideas and concepts? or do you see it as a neutral language (..) I'm just wondering (2s)	
89	3:09,9			3:20 Jessica: Jessica: do you see English as a tool for wpreading western values 3:37 Jessica: or as a kind of neutral language 3:45 Jessica: that allows dialogue sessions like this? 4:00 Ranà: hey Alef 4:18 Jessica: hi Alef 4:19 Mohammed: hi Alaf 4:20 Alef: hey guys....late as usual :D sorry for that ;) 4:28 Thamena: hii aymaan
90	4:41,5	Fadela	((very tinny sound)) <I see it as a very () I don't know () talking about myself using the English language here 'hh is er I feel very very 'hh comfortable to speak English 'hh in front of you () because I have () he he but it's a () to use English and er after I finish every session I go home and I () he he the next day 'hh and er i'm really happy for that because I er I feel that I'm improving (..) my language and also 'hh I (can speak confidently)and (we) will see that er my comments about you in the () in the sessions that I wrote (4s)	5:00 Jessica: Fadela: this is last session, go ahead guys 5:18 Jessica: Fadela: feels comfortable speaking English 5:35 Jessica: after session will go home and continue speaking English - right?
91	5:38,8	silence	[message appears on screen at one point saying server is disconnected S7P2_lostconnection – Tech issues are probably due to Jessica and Ranà trying to set up poll as in plan and as stated at the beginning of the session]	5:48 Jessica: is happy about using English
92	8:41,4	Mohammed	Hey guys is it a minute of silence?	
93	8:47,3	silence		
94	8:54,0	Mohammed		

			...is a neutral language er you have to learn it er if you want to have a great job er (2s) it's different here you can't speak English er around you or with other people ((interference)) because many of them don't er know er the ENglish language er and it's difficult because er people find it difficult to learn English and er any other language 'hh er but I	9:14 Alef: what's the question so I can prepare my answer? :D 9: 32 Jessica: Mohammed: people find it difficult to speak English
			S7P3	
95	0:01,8	Ranà	<i>ok guys silent moment I think we we're having technical issue about our () I will tell you that today ..() a while ago er today is our last session so its very very important to us () we want to hear from you about any () so er er I would like to hear from you all today?(2s) now you're going to discuss a topic that you raised before in a (previous) session? er this topic is the israeli palestinian conflict? er israeli palestinian conflict? 'hh so er we will give you some options about () and er you can er give your opinion if you want er to discuss this topic or er suggest another one (2s) ok? (2s)</i>	00:20 Jessica: Ranà: sorry we were having tech issues 00:30 Jessica: We are missing Preston who is doing final exams 00:35 Jessica: so he said sorry he can't be here 00:50 Jessica: Ranà: today is our last session so it's very important for you to participate 1.00 Jessica: ask any questions you haven't been able to ask yet 1:15 Jessica: Ranà: this topic is something we have already touched upon 1:21 Jessica: the Palestine/Israel conflict
96	1:27,4	silence		1:34 Jessica: we will give you some options for starting the discussion 2:15 Alef: shall I ask a q?
97	2:26,5	Jessica	er sorry we did have three questions to ask in the poll 'hh but they've disappeared from the poll so Ranà is now ty 'hh (3s) er has typed the questions ok? do you wanna start with this one? 'hh er, like last week guys (1s) er it we've got to leave the discussion to YOU as far as possible ok you have your groups and people you're responsible for 'hh so yes go head and take the lead (..) guys and er try and make sure everyone participates and 'hh erm help each others ok?	2:30 Ranà: How do you see the future of the peace process with Israel? 2:58 Ranà: How do you evaluate the role of US / Europe in the I/P issue? Do you think that the conflict between 2 parties is balanced in terms of weapons and power? between Muslim and western societies? How do you evaluate the role of US / Europe in the I/P issue? Do you think that the conflict between 2 parties is balanced in terms of weapons and power?
98	3:01,2	silence		
99	3:09,3	Ranà	well er well guys the (task) question now is just er er er a guidance a () just to guide you so if you want to () this discussion if you are interested in any of these questions please go ahead of course er () please ask ...er () questions about this issue? er and please if you have any other questions? () this topic? and as I said you if you are (not interested) this topic and have another one? to ? and to () go to it.	3:36 Jessica: Ranà: these 3 questions you can choose to start topic 3:43 Jessica: they are for guidance 3:48 Jessica: feel free to ask any questions, or other questions

100	3:55,1	silence		4:02 Jessica: Ranà: if you are not interested in this topic then go ahead and suggest other one 4:19 Jessica: We will support with typing :-)
101	4:28,7	Alef	hi everyone? er er so () erm going to the first question I think that is how I see the future er (.) of the er palestinian israeli conflict 'hh (1s) well I think (1.5s) it's not really going anywhere (..) er I'm not seeing (2s) any progress in the er last er at least (.) decade or two decades 'hh that is er Israel i is feeling much more powerful than Palestine so they are making no 'hh (re-ciliations) or they re not even er they are not () any 'hh erm anything for Palestine that's because they know that the er the United States is standing on their behalf and they are supported by the United States so they fear nothing (..) to lose 'hh erm that makes Palestine really in a weak point so it's really er on its own er the Arab or er muslim countries are not really supporting 'hh or giving the er (2s) the needed support 'hh er support to Palestine that's why er they er er its not (.) this fight or this conflict is not on equal bea equal balances er er (2s) thatis why I see it's the conflict is er might go on and on for many er (teen) years without solution at least for the Palestinian side which is suffering er a lot er hundreds er hundred times more than the israeli one	4:45 Jessica: Alef; hi everyone, so am going to the first question 4:50 Jessica: that is how I see the future of the P/I conflict 5:01 Jessica: Alef: I don't think it's going anywhere 5:13 Jessica: haven't seen any progress in the last decades 5:20 Jessica: Israel has not given up anything 5:33 Jessica: they know they are supported by the US 5:50 Jessica: Alef: that makes Palestine very weak 5:54 Jessica: the Arab and Muslim countries are not giving the needed support 5:58 Jessica: to Palestine, which means the conflict is not balanced 6:13 Jessica: and may go on and on for many years
102	6:17,1	silence		
103	6:19,6	Ranà	er thanks a lot Alef i can see that it is [smile]() hear that () before discussing about () the er the the er the the paart er er the the current situation what about the current situation what about the old guard how you can ()	6:26 Jessica: at least for the Palestinian side which is suffering much more than the others 6:40 Jessica: Ranà: how do you all evaluate the current situation
104	6:41,7	silence		
105	6:45,5	Doja	er I think the situation with er Israil er Israel is there is no hope (..) 'hh for negotiation with them because as I mentioned before they didn't er accept er Palestinian people and er they want to 'hh er 'hh control over er PalestIne and get these people out er so that they re they reFUses these negotiations 'hh and er their hidden agenda (..) of course er and I think we aren't er as equal with Israel in power and () (weepen) (2s) but of course we have eerr the right (1s) and we have the faith (..) and er we will return ourer rights in er one day	7:15 Jessica: Doja: I think there is no hope for the solution because the Israelis do not accept Palestinian people 7:29 Jessica: who they want to get out
106	7:43,2	Alef	(15s) erm this the last weekend i attended a conference by er the Middle East Partnership Initiative the () programme they were er er erm (2s) association for the Tunisian students and er there was a slide on their presentation that showed the countries where they were working or they are er active and there was Israel and next to er under it there was written Gaza slash West Bank it wasnt Palestine so (.) when they finished the presentation I said er Gaza and the West Bank are	8:06 Maawa: there will be no change in the situation coz israel supported by usa the powerfull country in the world 8:15 Jessica: Alef: last weekend I attended a conf by the Middle East partnership association 8:20 Jessica: they were presenting their assoc

			not a country you must write Palestine in there 'hh and they kept looking at me er each other and they couldn't answer that (..) I see that well er what I want to say is er it's not only Israel that is doing the job there er they are er erm () the Palestinian or the Arab cause it's er er am 'The United States' responsibility as well to make people forget about the Palestinian cause even the Pales the name itself Palestine they are trying to make it fade away so no one could remember in the future well what is Palestine or the Palestinian cause.	Jessica: to Tunisian students Jessica: there was a slide showing where they are active Jessica: There was written Israel and under it Gaza/West Bank 8:50 Jessica: so when they finished I said that 9:05 Jessica: Gaza and West Bank are not a country 9:11 Jessica: they should have said Palestine 9:19 Jessica: but they looked at each other and didn't know what to say 9:32 Jessica: The responsibility is not just Israel it is also the US
107	9:34,4	silence		
108	9:40,0	Ranà	ok guys I just want to tell you that er Maawa has er health problem today that's not er allowing her to err (participate) so she has used (text chat box) she won't be able to speak er she just typed a question er that er () issue because the United States is () so if anyone wants to discuss this with her please go ahead	9:41 Jessica: they are also trying to make everyone forget the name 9:49 Jessica: what is Palestine and the Palestinian cause 10:12 Jessica: Ranà: jsut want to tell you that Maawa has health problems and cannot participate with her voice 10:17 Jessica: she just typed her question
109	10:23,5	Jessica	((breathing deeply))	10:31 Jessica: there will be no change in the situation coz israel supported by usa the powerfull country in the world
110	10:40,3	silence		
111	10:56,2	Thamena	(4s) I agree with Alef and I also we all the time hearing about er er erm the peace (project) and the negotiations between Palestinians and Israel and erm there's no results erm and all the time there is erm erm there must have must have er (their demands) and erm () and but erm when accept their demand () to see () they all er the settlements () they all (refuses to freeze the settlements building erm [very difficult to understand] [Fadela reappears]	11:17 Jessica: Thamena: agrees with Alef 11:28 Jessica: Thamena: all the time Israel must have their demands
112	11:57,5	silence		12:19 Jessica: and continue settlement building - right Thamena? 12:26 Jessica: sorry couldn't hear very well 12:35 Thamena: yes
	Timespan	Speaker	Content	S3P4
113	0:00,0	Ranà	<i>ok guys we () time to talk about the topic which is the (balance between the two (parties) (israelis) and Palestinians er (1s)sides 'hh er er (parts) (it's the political) power and () power do you see that</i>	00:20 Jessica: Ranà: ok what abotu the balance between the two parties

			<i>it's a good balance between two parties er in terms of er (1s) er weapons (and what is it?) (6s)</i>	00:27 Jessica: in terms of political power and weapons 00:31 Ranà: Do you think that the conflict between 2 parties is balanced in terms of weapons and power?
114	0:33,8	silence		
115	0:44,4	Alef	er personally I think the er I think everyone else shares the same er idea that the two parties are not 'hh balanced in terms of (.) weapons nor power nor anything even support I mean if if israel if Israel is is this high in level of power [hand gesture to indicate this high and keeps in place – see screenshot] and support supported by the European Union and the united states and Palestine is this in er this place [uses other hand to indicate lower position] of er level of er military power and economic power so we cannot talk really about er negotiation cos er m because unequal parts cannot make any negotiations and this er path is not for sure making any giving up anything for the weaker part and not giving up the so-called rights [Fadela is smiling] to make new settlements and to gain more territories	01:04 Jessica: Alef: personally i think everybody else shares the idea that the 2 parties are not balanced 01:10 Jessica: in terms of weapons, even support 01:19 Jessica: if Israel is supported by US and EU and Palestine is at this lower level 01:43 Jessica: we cannot really talk about negotiation because unequal parts cannot
116	1:47,2	silence		
117	1:50,3	Kate	(5s) the the other parties back down and the two countries are willing to put down their weapons? I think they can solve this if that is gonna happen and () about the unequal power between the countries (..) the other countries er (3s)	01:53 Jessica: negotiate fairly 02:16 Jessica: Kate: the other parties back down and the two countries are willing to put down their weapons
118	2:20,7	silence		02:22 Jessica: I think they can resolve this 02:27 Jessica: right?
119	2:29,5	Mohammed	I think er it's different er it was never about weapons weapons have no (effect) [Fadela changes positioning of her webcam] you can see that a small rock has the (effect) of a great bomb [poll momentarily appears in place of text chat] I think you can see that er er small children have .. soldiers with () weapons 'hh and they are er afraid of these children () weapons are not a part of this situation	02:46 Jessica: Mohammed: I think differently - it was never about weapons 03:03 Jessica: Mohammed: they are not even:
120	3:08,5	silence		
121	3:11,3	Fadela	erm I just want to () my point of view as Palestinian () power 'hh I think that () the secret agreements () inside Palestine 'hh and I wanted to hear about er I heard the news today that () was giving the speech in front of the () in front of the congress 'hh and declared the Palestinian State with er Eastern Jerusalem as capital I don't know if you heard about it but I think that (this) will happen () the Palestinian government announced it today that it will () a Palestinian coin 'hh and erm er there some announcements some declarations of the constitution and there's some () everything and I think we are going to be he (have a) state in the coming period but I think it's different I er and er whatever I I can tell you about	03:16 Jessica: weapons are not a part of this situation 03:30 Jessica: Fadela: I jsut want tot ell you my point of view as Palestininan 03:35 Jessica: it's not a question of weapons or power 04:06 Jessica: I heard the news yestrday that ...in front of congress Jessica: the there is going to be Palestinian state in the coming period Jessica: you cannot imagine the situation I live in

			the situation er 'hh you cannot imagine the situation that I live in and it's not a matter of weapons and or () or it's not like that and I think that the government the two governments (agree) with each other and there's not problem with () and a () did not () are allowed to be () missing and they prefer to have their state 'hh there the government er independent soon (..) 'hh and then () () (5s)	Jessica: it's not a question of weapons or 2 different sources Jessica: of power Jessica: sorry I missed this last part
122	5:25,9	silence		
123	5:33,7	Jessica	Fadela I had trouble hearing the last part maybe the microphone is a little too near your mouth can you just say what you said again I heard what you said about congress but I missed what you said about what happened outside congress and then I had and then I missed the last part too (try repeating)	
124	5:54,1	silence		
125	5:58,3	Fadela	((much clearer audio)) I said that Netanyahu the Prime Minister is going to deliver a speech in front of the Israeli () and then in front of the congress and he's declaring in this speech he's declaring a Palestinian state with Eastern Jerusalem as capital (3s)	6:12 Jessica: Fadela_ the PM is going to deliver a speech in front of congress
126	6:18,1	silence		6:27 Jessica: and he's declaring a Palestinian state with Jersualem as a capital 6:32 Jessica: right?
127	6:32,1	Fadela	but Eastern Jerusalem he	
128	6:36,1	silence		
129	6:41,7	Ranà	wha you you maybe according to (the voices I'm hearing now) do you feel that Israel has the right to exist	6:44 Jessica: Eastern Jerusalem 6:46 Maawa: weapons makes war successs so of course israel win all the time
130	6:58,8	silence		6:58 Jessica: Ranà: do you think that ISrael has the right to exist
131	7:13,0	Fadela	'hh i think that Israel does not have the right to exist here in Palestine because this land is called Palestine and erm it's not their land and er you all know about er Balfour promise that that er was delivered in 1912 'hh and that that er the United kingom gave the Israel the Israelis a land here in Palestine to live in but I think it's not er it's not erm he he ((smile)) it's illegal for them to be here and it's not a problem of of er deciding who has who own the land it's clear that its our land as Palestinians our grandfathers (worked) there and we will we will continue and live here in Palestine but it's it's not er they they do not have er Israil does not have the right to be existed in Palestine 'hh if they want to they can ask any any any country to give them a visa plant and to to establish a new country for them but it's not here in Palestine	7:30 Jessica: Fadela: I think that Israel does not have ther ight to exist here in Palestine 7:45 Jessica: and you all know about the promise that was delivered in 1912 7:55 Jessica: that gave Israel the land of Palestine to live in 8:06 Jessica: but it's illegal for them to be here but it's not a problem of deciding whose is the land 8:16 Jessica: it's clear, our grandfathers were here..
132	8:24,5	silence		
133	8:28,6	Doja		

			<p>I totally agree with Fadela Israel hasn't has the right to be in Palestine because the Palesti the Palestinian people exist in Palestine from erm many years ago (.) and you can see that () in history and you can see how Israil come from many different countries and exist er in Palestine and how er United states er sorry USA and Britain how they () to be in Palestine but er m erm but er during these years we tried to retain our rights and er to retain our land er and we hope to er solve this big problem</p>	<p>8:32 Jessica: Israel does not have the right to live in Palestine, but they have the right to ask any country 8:35 Ranà: plz type in yes or no 8:36 Jessica: to give them a piece of land 8:37 Ranà: all of u 8: 42 Jessica: and they c an have their state 8:52 Mohammed: no 9:02 Jessica: Doja: agrees with Fadela- that 9:15 Jessica: US and Israel have given them Palestine 9:25 Jessica: but during these years we have tried to retain our rights and land 9:32 Jessica: and we hope to solve this big problem 9:50 Jessica: Fadela: another thing I want to make clear - I live in hebron a city in southern Palstine</p>
134	9:27,9	silence		
135	9:32,0	Fadela	<p>another thing that I wanna make it clear for you that I live in Hebron that's a city in erme r north er Palestine er er (3s) in southern Palestine he he [Alef smiles then puts thumbs up – possibly he corrected through private chat] but I want to tell you that it's not a big city er erm (2s) it's a city but it's surrounded the city I'm not talking about the villages surrounding the city I'm talking about the city (2s) we have er we are surrounded by five settlements and the er here in Hebron it's a we have a unique situation we have er er hm er a (4s) settlement inside the city inside the old city of Hebron 'hh (1s) and er (1s) I don't think that it (would) be easy to get rid of all the settlers who live in Hebron 'hh at least in Hebron and er (2s) you can imagine the number of 'hh settlements living in the in the er West Bank 'hh but I think it's not an easy situation to er er tell these settlers leave Hebron or leave Palestine (1s) it's not that I think they0re laughing at us 'hh and they there will be no er no no no independent palestine this way cos (1s) er er when we go to the old city of Hebron we see the settlers (2s) living in er living in the Palestinian er Palestinians' houses in the in our houses and erm (1s) they er (2s) they if ou know about () the state of (Matthew?) (1s) in this (street) (1s) erm connect all the () settlements together and it was a (main street) in the past in Hebron but now we cannot reach it and there only five families who live there nowadays and they have difficulty to enter their () to go to their houses and erm (2s) I don't know if he I made it clear or not (1s) but (1s) 'hh it's not easy to get rid of all the settlers but it must be done</p>	<p>9:50 Jessica: Fadela: another thing I want to make clear - I live in hebron a city in southern Palstine 9:58 Jessica: it's not a big city Jessica: we are surrounded by 5 settlements and here in Hebron we have a unique situation Jessica: we have a settlement inside the old city in Hebron Jessica: I don't think it will be easy to get rid of all the settlers living in Hebron Jessica: I don't think it's going to be easy to tell them that Jessica: I think they are laughing at us Jessica: when we go to the old city we see the settlers lving in the Palestinians' houses Jessica: and if you know about ... street Jessica: which connects the settlements together Jessica: now we cannot reach it Jessica: only 5 families live there now in this quarter Jessica: but we cannot pass there</p>
136	11:36,9	silence		
137	11:39,9	Ranà		

			() for our discussion you have the I received three answers Mohammed Fadela and = what about the others are are I just want to know does Israel have the right to exist or ot you can use the chatbox to say it early?	
138	12:05,9	silence		
139	12:06,9	Alef	<p>(3s) well for me well I don't have the right to say whether a country should exist or not [Deni is fidgeting, moving around, appears not engaged] but I'm going to use the er the facts of what the the the judaism says or the Torah says so for er I read some of the Torah and I er I checked many websites and there are many Jews saying that the so-called Israel is not is not really the essence of Judaism is so those that are doing that are zionists they are not really Jewish people so 'hh the Israel has er cannot really exist that's thats something (.) something else is that land is called Palestine so why would anyone (1s) make their the decision to take er part of it or a huge part of it or all of it to name it with another name to give it to another person another person or another group of persons third I think that jews in general have the right to live anywhere (.) in Tunisia here we have many jews and I have jew jewish friends who are TUNISIAN so they speak arabic they do er practically everything the () but they are jews but they are living all right we are living all together (.) so why creating just one place all together all jews all around it doesn't make sense for me (2s) so my answer for Israel is no but for jewish people to live everywhere else is yes [Fadela's orange button has come on as if she wanted to speak]</p>	<p>12:04 Jessica: Ranà: have received only 3 answers to question, what about the others 12:13 Jessica: use the chatbox or say orally 12:22 Fadela: to exist yes but not in Palestine 12:28 Jessica: Alef: for me, I don't have the right to say whether a country should exist or not 12:44 Jessica: I'm going to use facts or what the Tora says 12:50 Jessica: and I've checked many websites 13:06 Jessica: that say that those who are doing this are not reflective of all Jewish people 13:30 Jessica: that land is called Palestine so why would anyone make the decision to take a huge part of it and give it to another person 13:42 Jessica: Alef - I think Jews have the right to live anywhere 13:50 Jessica: I have Jewish friends who live here in Tunisia 13:52 Maawa: as others said they dont have to exist coz the country is called palestine not israel . the first people there are palestinian and our grand fathers waere there first 13:54 Jessica: they can live anywhere</p>
140	14:00,1	silence		
141	14:02,6	Ranà	so thank you alef so everyone can you see that whatever we agreed that Israil as a state already exists and er () country called Israil maybe and er you have to start dealing with such country?	<p>14:12 Jessica: Alef: my answer is for Jewish people to live everywhere yes 14:17 Jessica: but Israel in Palestine no</p>
142	14:29,4	silence		15:02 Ranà: the facr is that israel is existing
143	15:12,7	Alef	er excuse me I didn't hear the question very well but I think you said (.) that the fact that Israel is there so what solution I can see? 'hh (1s) I think a practical solution is that the two er the two state solution is the only practical or er the possible to be done as soon as possible I think 'hh is the two state solution though I don't really (er (2s) I'm not really for the establishing of the er state of Israel	<p>15:21 Ranà: do you think that the better is to deal with that fact 15:26 Ranà: ? 15:54 Jessica: Alef the two-state solution is the only practical one I think</p>

			but er that's the practical one and er the best one for the Palestinian people (1s) right now to stop killing children and women	Jessica: and the best one for th Palestinian people
144	15:57,2	silence		
			S7P5	
145	0:00,0	Ranà	<i>((very tinny difficult to understand))Well guys I I just want to remind everyone here about t () and to make sure that you are facilitatng () er actually I think that () situation and the () what about the question which Alef talked (about) how do you see () the future of (Palestinians) that with Israel (2s) how you see the process of peace with Israel do you think it (acceptable) do you think it would () please feel free to er lead the discussion and to ask er if () questions about it to all of you</i>	0:28 Jessica: Ranà: wants to remind everyone about your groups and your facilitating 0:48 Jessica: What about the future - how do you see the peace process with Israel
146	0:55,3	Thamena		1:00 Jessica: Please feel free to ask each other questions 1:06 Jessica: and please ALL participate
147	1:09,5	silence		1:10 Alef: Thamena u go
148	1:18,5	Thamena	(4s) I just wanted to: er talk er about the first point that (Israel) (of course) has not the right to be there and () erm about the ar (US taking our) land they also erm erm (2s) call er the Palestinians and er for exampel to () and they er they are citizens that () (Abraham)) many times (and USA) so er () (2s)they claim that Jersuaem is their erm is their capital erm (3s) and (1s) I don't think that (we'll see any peace) with them	1:47 Jessica: Thamena- I jsut wanted to move to the issue that Israel has not the right to be there
149	2:14,8	silence		2:19 Jessica: the y claim that Jerusalem is the capital
150	2:22,7	Alef	well er I think that we both have er the same vision towards the er (2s) the I dunno () the core principle which is 'hh er Israel has no right to exist there on (..) others' land (..) on Palestinian land but the question is 'hh how do you see the future how how what solution do you see is best for both er () and Palestinian side	2:50 Jessica: Alef: I think we both have the same vision towards the core principle, israel has no right to exist there on Palestinian land
151	2:54,3	silence		2:57 Jessica: but the question is how do you see the future
152	3:03,6	Ranà	well guys I think this topic is very very interesting and (we've run out of time) so I highly (recommend) that you may continue this discussion in the Soliya blog? (1s) and now a quick summarising of the of what has been said in this topic well er there is evident is er Israel has the right to er exist or not most of the () inside the room think that Israil does not have the right to exist there is the (picture of) I can see a clear opinion that most of the () are not optimistic enough abotu the future of Israil er maybe also there is a claim that the US support Israil is () peace process or the the er the rights of Palestinians? Fadela also spoke about her personal experience as a person who lives in Palestine er () Israel is building a lot of houses and also they	3:05 Jessica: at least for the Palestinian side? 3:35 Jessica: Ranà: have to draw to a close 3:51 Jessica: whether Israel has a right to exist - most people say not in Palestine 4:02 Jessica: I can see a clear opinion that most people are not optimistic 4:37 Jessica: there is a claim that the US is not supporting Palestine

			took the Palestinian houses () supposed to live in? so: now if anyone has any () please go ahead (before we go into) another ()?	
153	4:42,3	silence		4:54 Jessica: if anybody has final questions before moving on to next part
154	5:03,3	Jessica	<i>erm can I just ask erm Jack and Deni if there's a diversity of views on the issue in the United States for example in Europe erm (2s) there are quite a lot of different views erm people in different countries people withIN different countries have different views erm how is the situation in the US is there a diversity of views?</i>	
155	5:30,6	silence		5:42 Jessica: Fran: is there a diversity of views on the issue in the US 5:50 Jessica: to Jack and Denise
156	5:51,1	Jack	well I guess there's er ok sorry ok that's weird [probably reaction to text chat appearing]oh er (I guess) what I hear mostly in the US is that like (1s) er pretty much er just like how Israel is (dominance) or I mean er I don't hear a whole bunch of er articles () Israel Palestine (1s) conflict just because I dunno I guess the media doesn't see it as too (relevant) as a story? So (1s) like it doesn't get represented as well as it could because of (1s) bigger issues going on in other places 'hh but I mean (1s) people () about the revolutions that are going on especially but I mean I haven't heard about the situation recently so (1s) it's hard for me to really say	6:16 Jessica: Jack: I guess what I hear mostly 6:35 Jessica: it doesn't get represented as well as it could
157	6:42,8	Deni	(2s) I really don't know a whole lot about the erm issue (5s) but I guess I was () the most part [lips are moving but no sound]	6:51 Jessica: hasn't heard much about the situation recently 7:08 Jessica: Denise: doesn't know much about the issue but guess would say that for the most part 7:15 Jessica: can't year you Denise
158	7:16,6	silence		7:22 Denise: my mic isn't working?? 7:26 Jessica: Your audio disappeared 7:28 Ranà: couldnt hear this
159	7:30,2 -	Deni	what I was saying was that I pretty much agree with Jack (2s) the most we hear about Israel instead of Pales (10s) I don't really have a lot to say but I hear a lot more about Israel () because a lot of my friends see the whole birthright trip (6s)	7:44 Jessica: Denise_ pretty much agrees with Jack 7:50 Jessica: you've disappeared again
160	8:03, 4	silence		8:08 Alef: no AUDIO 8:10 Denise: i'm sorry 8:12 Denise: i'm having tech issues 8:14 Jessica: a lot of friends ... bithright tip

				8:20 Denise: yes that's all i really had to say 8:24 Jessica: Could you contact tech support
161	8:26,4	Jessica	<i>erm can I ask you if erm (2s) what happens oftein in Europe is that 'hh erm (2s) people are er (1s) very often accused of being antisemitic if they mention the: erm if they men if they support Palestine 'hh erm there's very much this (..) accusation if you support Palestine then you're antisemitic 'hh (.) erm does that happen very much in the United States as well?</i>	8:31 Denise: i can try restarting again
162	8:55,4	silence		9:11 Ranà: in europe people says that if u support palastine 9:12 Jack: does what happen? 9:21 Ranà: then u r anti samitic 9:24 Jack: sorry, missed part of it
163	9:25,4	Jessica	said was that if people support Palestine they are accused of being antisemitic 'h er for example recently there was an Italian activist 'hh erm in erm Palestine who was killed 'hh erm I think by by the by Palestinian extremists actually 'hh but a erm lot of people in Italy criticized him for being antisemitic 'hh which he wasn't (1s) he was simply promoting the Palestinian cause 'hh	9:25 Jessica: are people accused of being anti-semitic 9:31 Ranà: is the same situation in US 9:54 Ranà: ?
164	9:55,6	Kate	[has floor but says nothing]	
165	10:08,1	silence		
166	10:15,0	Jack	erm I'd have to say (..) NO that's not normally what happens at least from what I hear because (2s) yeah once again we don't get too much coverage about stuff like that (..) in the US so (1s..) I mean (..) yeah it's not too often that you hear about (1s) like something involving Palestine and ISrael ? and like with other events () like being accused of antisemitism as anti-Israel? so (..) I mean (2s) yeah once again it's just hard to say we don't get as much coverage as other places as we're not as close to them and itit's an ongoing issue	10:18 Jessica: In Europe often people who support the Palestinian cause are accused of being anti-Semitic 10:20 Jessica: does that happen in US? 10:42 Jessica: Jack - doesn't happen much, but also don't get much coverage of the issue
167	10:59,5	Deni	(5s) can anyone hear me	11:04 Jessica: Jack: hard to say because of lack of coverage 11:07 Jessica: Denise
168	11:15,1	silence		11:18 Jessica: yes - keep close to mike
169	11:32,0	Deni	Ok erm (erm) I don't think (1s) yeah what Jack said pretty much I don't think there's erm you're er antisemitic because there is a lack of co () coverage and for the most part you ('ve got) people talking about Israel not Palestine	
170	11:48,9	silence		11:53 Jessica: Denise: what Jack said - I don't think it happens
<i>silc</i>	<i>12:06,1</i>	<i>Ranà</i>	<i>() to both Deni and Jack about not much er it's not necessary to tell your personal opinions but () the () er who is taking er the more support er from</i>	12:10 Jessica: and for most part hear people talking about Israel not Palestine

			<i>the American people the Israelis o:r the Palestinian (..) who are er taking all the er support and () the most par the () the most party that () support the Palestinian or the Israelis (3s) and your answer about (people not) government</i>	12:25 Jessica: Ranà: question for Denise and Jack - not necessary to give personal opinion 12:33 Jessica: but of community 12:49 Jessica: who do you think gets most support from US people
172	12:51,5	silence		12:54 Jessica: the Palestinians of the Israelis 13:04 Jessica: Here am talking about people, not government
173	13:26,2	Jack	I () so like (2s) as far as the community goes is the people erm (1s) like the er the Palestinians get more (1s) support from the () side? but it's () community that can't really do (1s<) much (..) individually? so I mean yeah as far as governments go (1s) I'd probably say (2s) Israel as Deni did in the chatbox er urm () [appears to respond to text chat now] the community of the US cos erm I mean once again () hear about Palestine and Israel 'hh it's about how er how Palestine is suffering () suffering and () being victimised that's as far as the community goes so I mean (2s) that the government erm (.) how to say Israel just because (3s) er I (dunno)[Alef and Thamena smiling]	13:32 Denise: i would probably say israelis, but again i don't know a lot about this topic 13:54 Jessica: Jack - would prob say as far as ommunity goes, Palestinans get most support from who??? 13:58 Jessica: the community 14:30 Jessica: what we hear is about how Palestine is suffering and being victimised,
174	14:32,6	Ranà	(3s) () said that er American people should not () American people support Israil but Jack er says that er the Americans er (feel pity for Palestinians) (suffering) more than Israelis so we have two different opinions er er I dunno we can discuss it with them guys if you want	14:35 Jessica: but government supports Israel
175	15:07,3	silence		15:14 Jessica: Ranà: we have two different opinions
			S7P6	
176	0:00,0 -	silence		
177	0:04,2 -	Jessica	<i>'hh ok but now we're going to move on to the next activity which is (1s) called the youth empowerment activities ok so we've talked about your 'hh view (1s) erm of the future (3s) and about the immediate solution (..) no:w I'm going to put in some questions in the chatbox ok? I'd like you to think abou:t? for 5 minutes 'hh and then we'll discuss them ok? one second (..) while I copy and paste</i>	0:22 Ranà: 0:38 Ranà: YOUTH EMPOWERMENT ACTIVITIES
178	00:39,8	silence		0:50 Jessica: What would you like the relationship between Western communities and predominantly Muslim communities to look like in 10 years? What would need to happen in your country to make that vision possible?

				In light of current revolutions in Arab regions how may this relationship change? How do you see your role in supporting these revolutions? (both western and Arab students) What can you do, or what can we do as a group to start on the path towards that vision?
179	1:05,2	Jessica	so I think you can see the questions 'hh erm that we'll start with read them all now and think (.) what you what would you LIKE the relationship between western communities? and predominantly Muslim communities ? to look like (..) in ten years from now ok 'hh what would need to happen in your country? to make that vision possible? (2s) 'hh the:n in light of cUrrrent revolutions in arab (3s) () current revolutions? how may this relationship change ? 'hh and how do how do you see your role (.) in supporting rev revolutions ok and then in the end we'll talk about the possibilities (.) of us as a group. so 5 minutes to think about this then	1:17 Ranà:
180	1:52,3	silence		2:00 Jessica: Think about these questions for 5 minutes 2:06 Jessica: then we will discuss
181	5:45,4	Jessica	<i>hh ok so (1s) again discussion is back to you guys (2s) remember you have groups you have people you're responsible for? this is your la:st (sess) your last Soli:ya session so its important to: (1s) to talk and participa ('hh) starting from the first question what would you like the relationship to look like in ten years from now anybody?</i>	
182	6:11,6	silence		6:13 Ranà: remeber the people u r responsible about on ur group
183	6:19,3	Alef	(I'll start) er er well for me () I'd like to (er) ((interference and background noise)) see communities both muslims and non muslims arabs and non arabs (..) work together (..) for (2s) for er for the good of all humanity (1s) not just giving or er looking for er one er selfish () I mean er we are all er er we are equal as the er the American err constitution says so why don't we share and enjoy the same rights and same ()er (good level) of life all together	6:40 Ranà: now about the 1st question 6:43 Jessica: Alef: would like to see all communities Mulsim and non, Arabs and non 6:51 Jessica: work together for the good of all humanity 6:58 Jessica: not just for selfish reasons
184	7:08,0 8	Kate	[has floor says nothing]	7:10 Jessica: we are all born equal, the US constitution says 7:20 Jessica: so why don't we share a good level of life all together 7:23 Ranà: cant hear u 7:30 Alef: Cathi we cant hear u
185	7:47,8	silence		
186	8:31,	Kate	[has floor says nothing]	8:52 Jessica: try typing

				8:52 Jessica: or contact tech support Kate 8:56 Jessica: we c an't hear 9:10 Jessica: you have the mike
187	9:14,9	silence		9:19 Alef: Thamena how do u feel about that? optimist..?
188	9:29,6	Thamena	erm I'm not () at all I think that ((a lot of interference)) I was thinking we have different ()but erm we have to to improve our economies, our education, our er () so we can have a () that's what I think	9:42 Jessica: Thamena: I'm not optimistic at all
189	9:59,2	silence		Alef: 10:00 Jessica: Thamena w- we have to improve our economies, our education
190	10:06,5	Fadela	() I'm optimistic about the future and I think () will be good erm I think that () I don't know if they agree with me or not but er we have problems because we do not apply Islam as it should be applied 'hh and er I read a book of erm a (history) book 'hh that er even the jews ()said that the best era they lived in was er during the Islamic (regime) in Andalusia and er and I think that erm (as Muslims) if we apply Islam as we should do er things will be better and we will er have er be having good relationship with er everybody er on this earth	10:08 Jessica: so we can have. .. (didn't hear 10:18 Jessica: Fadela: I'm optimistic 10:25 Jessica: I think the relationship will be good 10:37 Jessica: I think as Muslims we have problems as we don't apply Islam as it should be applied 10:52 Jessica: Even the Jews said the best period they lived in was during the ISalmic reign in Andalusia
191	10:58,6	silence		11:03 Jessica: if we apply Islam as we should do things would be better
192	11:08,9	Jack	aah I feel like () by then like er by ten years erm that Islam will have gained more erm like understanding and erm respect I guess respect because erm media's so () Islam and Muslims to be (1s) er <"not good people"> I suppose I mean like but er more and more people are () on their own I guess and learning that the media (is wrong)? so I mean I think that () will help out (Islam) because (2s) yeah because the media is not helping in any way but () actually (..) learning things (..) on their own? (1s) it'll make a big (step) as far as (..) the west side goes	11:13 Jessica: and we would have good relationships with everybody on this earth 11:30 Jessica: Jack_ I feel that by 10 years' time I fell that Muslim will have gained more understanding and respect 11:40 Jessica: because the media create this negative image
193	11:53,6	silence		12:03 Jessica: and is not helping at all, but once people
194	12:06,7	Mohammed	(4s) yeah () a negative (..) er image of the arab people as terrorists 'hh er and so () but I think if this image er it changes there will be more cooperation and I'd like that the relationship between the arab countries and er the non arab countries 'hh to be a kind of e(equi change) er because er each country or er of the arab countries or the non arab countries 'hh er be (about fighting)	12:09 Jessica: start learning things on their own it will make a big diff 12:25 Jessica: as far as tge west side goes 12:31 Jessica: Mohammed: agrees with Jack

			that each one of them (can believe) the other er er (1s) country and that er will make er progress in many fields like science er like er er commerce and so on	12:41 Jessica: if image changes things will be better 12:48 Jessica: would like relationship to change 12:56 Jessica: Mohammed - sound went
195	13:03,3	silence		
196	13:09,1	Jessica	() (sound disappeared) in the middle so after you said you'd like the relationship to change because (..) can you carry on again?	13:16 Ranà: the relationship between the west and muslim
197	13:19,2	Mohammed	yes er I I said that er all these countries () work as a cycle or a circle er each one of them (complete) the other 'hh and if they really do that? er there will be more progress in science and commerce and the other fields of life 'hh and er and another thing is that in Quran you can err find that er many quranic er verses er er maybe push er the () people or the muslims to make er friends er er () from another er () religion like jews like christianity and er make it and welcome the neighbourhood er of this religion	13:20 Ranà: shall be based on exchanging 13:32 Jessica: allt these countries work as a circle 13:38 Jessica: each complete the other 13:48 Jessica: and if we really do that there will be more science and commerce 14:08 Jessica: in the Qoran we can find many qoranic verses push Islamic people to make friends
198	14:11,9	silence		14:14 Jessica: with people from other religions
199	14:21,1	Doja	but I hope the relationship between west and muslims to be good 'hh and I think we can reach to a good relationship er by being more tolerate 'hh and er accept other people and respect them 'hh er and er don't be selfish and er try to help each other er to er find er a human er a new (world) for er everybody	14:22 Jessica: is that right? Missed the end 14:35 Jessica: Doja: I hope the relationship will be good 14:36 Mohammed: yes 14:48 Jessica: we can do this by being more tolerant, accepting other people and respecting them
200	14:51,6	silence		14:52 Jessica: not be selfish, help each other find 14:58 Jessica: a new way for everybody
201	14:58,2	Deni	I agree with that I think that we can er (9s) ((Deni moving mouth but no sound	
202	14:58,4	silence		15:07 Jessica: Denise: agrees - 15:08 Jessica: sound gone 15:12 Jessica: Denise 15:18 Jessica: try talking near mike again
203	15:22,3	Deni	() hear me now he he ((moves face much closer to screen)) ok he erm I agree with everything that's been said so far erm as long as people stop being ignorant (er)	15:23 Jessica: we heard at beginning 15:26 Jessica: yes 15:34 Jessica: I agree with everything said so far
204	15:35,6 -	silence		15:41 Jessica: as long as people stop being ignorant 15:46 Jessica: then lost you

				15:51 Denise: we can foster better relationships 15:56 Jessica: ok thanks
205	16:08,4 -	Kate	erm () >guys can you hear me now?< (3s)ok erm I agree with Deni erm like people should sto:p being ignorant like we should look at people not in a general manner? like where they came from? or what religion they belong to? I think we should look at them as individuals in order to understand each other more	16:28 Jessica: Kate: agrees with Denise
206	16:33,8 -			16:38 Jessica: peole should stop being ignorant and not look at where people come from 16:47 Jessica: but look at them as individuals to understadn each other more
S7P7				
207	0:00,0 -	silence		
208	0:16,2 -	Jessica	<i>what about in light of what's been going on recently then in the middle east 'hh (1s) erm you know the revolutions in Tunisia Egypt. how do you see? the relationship evolving there because western military intervention in Lbaya has been criticised 'hh erm reactions to (2s) the events in Egypt were also criticised because of their delay etcetera what kind of cooperation what kind of collaboration what kind of relationship would you like to see 'hh (2s) in light of these revolutions</i>	00:52 Ranà: What would need to happen in your country to make that vision possible? In light of current revolutions in Arab regions how may this relationship change What would need to happen in your country to make that vision possible? In light of current revolutions in Arab regions how may this relationship change What would need to happen in your country to make that vision possible? In light of current revolutions in Arab regions how may this relationship change What would need to happen in your country to make that vision possible? In light of current revolutions in Arab regions how may this relationship change
209	0:51,8 -	silence	((silence then Jessica then Kate then Jessica have mike without speaking))	
210	1:38,4 -	Mohammed	((background music))[Jessica disappears first part of his intervention](2s let's say er that er the intentions of the western countries during the revolutions er (isn't if in) Egypt or Tunisia or erm the Libyan er revolution wasn't quite clear (..) er because as we see er there are common (interests) between the countries 'hh er so we can find at the beginning er of the revolution in Egypt er the USA er was hesitating in in sustaining the situation in Egypt er they hesitate to er support er the president Mubarak er or to support the revolution (.) itself (.) but we can find that er in Tunisia er it was different but in Libya er also it was different because they er as wes ay have common interests	2:35 Jessica Jessica: Mohammed: at beginning US was hesitatn in response 2:44 Jessica: in Tunisia it was different 2:47 Alef: different in Tunisia? how? 2:52 Jessica: in Libya they have interests to defend

			er () to protect their common interests er the oil maybe (1s) so if they really have common interestes or what we er call er materialistic (interestes) in the country er then we find in the solution is quite (fast) but if they don't have (..) you can find that they are er hesitating but of course ()	
211	3:01,4 -			
212	3:10,6 -	Jessica	<i>'hh as young people a lot of er the media spoke a lot about the role of young people? in the revolutions in Egypt to Llbya what role can you? as young people? and even more strongly as a group with international contacts? can you paly (1s) in the revolution > forgetting about governments< but thinking about young people and relationships (..) what kind of concrete things do you think can happen</i>	3:10 Jessica: if they don't have interests they hesitate to become involved 3:38 Ranà: the media talked a lot
213	3:42,0 -	silence		3:54 Ranà: about the role of young people on those revolutions 4:05 Ranà: what do u think about that?
214	4:11,9 -	Jack	er er so I've () revolution like () revolution that's getting America to understand a lot more? not like () (2s) (middle east) arab places arab communities whatever () I know we've had () different names he he in these sessions () erm I think that makes people here realise that like () (2s)(2s)things are changing and that things aren't as bad I mean there's people that (..) have good motivation and (..) have good (..) dedication to their causes and I wouldn't er try to make things worse so: if they can make it work ('hh) within their own (..) communities and countries (why wouldn't) we be able to do it internationally	4:24 Jessica: what role can you ALL play as a group and individuals? 4:41 Jessica: Jack: the revolutions are getting American people to understand a lot more 4:57 Jessica: makes the people here realise that things are changing 5:08 Jessica: and things aren't bad and that people have good dedication to their causes
215	5:09,6 -	silence		
216	5:19,8 -	Kate	I think that as a (you) since we have the technologies the connections all around the world we should (like) know each other which we are doing right now ? and like remove the er the past ideas er the negative ideas about each other ? and then try to adopt it in our daily life so that (..) when when er so that when we have the chance to we would like have like a new generation a new a fresh () for everyone	5:20 Jessica: and if they can do it in their own communities and countries 5:26 Jessica: why wouldn't we be able to do it internationally 5:38 Jessica: Cath: as youth we have the technology and networks 5:45 Jessica: and dialogue as we do now
217	5:50,1 -	Alef	((has floor not speaking))	6:00 Jessica: and adopt it in our daily lives so we have an ew generation 6:12 Jessica: Who is that? Alef?? 6:19 Fadela: frozen 6:22 Jessica: We can't hear or see you!
218	6:27,8 -	Ranà		
219	06:35,3	Alef	((has floor not speaking))	

220	6:40,3 -	Ranà	(5s) well Alef (I'm not sure) if you can hear me but actually (you have) the mike can you () (20s) ((Ranà has floor on and off all this time then disappears))	6:52 Alef: good 7:02 Alef: hear u
221	7:06,5 -	Alef	((again Alef has floor but is frozen in same pose as before then disappears, reappears, disappears))	
222	7:33,5 -	silence		
223	7:47,7 -	Jessica	ok so Kate mentioned the resources we have as a group we have technology and we have the contacts 'hh any other resources as a group of young people that we could have to erm make a change ? to do something concrete? can you think erm try and brainstorm think of some action some (other) ideas of things that could be done	
224	8:11,7 -	silence		8:24 Jessica: Think of resources you have as a group
225	8:27,4 -	Kate	anyone know of a programme called Model United nations?	8:32 Jessica: Kate mentioned technology, networks
226	8:33,0 -	silence		
227	8:36,1 -	Alef	erm iis that (team one) er or something (jean one) I think I heard about that	
228	8:42,5 -	silence		
229	8:44,6 -	Kate	I mean I think erm we should make participate in that programme more ? because in model united nations you are really acting as like er the united nations itself and they we can voice our opinion and maybe (they could) listen to us? we could like change < the world's perspective > er so I think that's like one concrete thing that we could do	8:46 Jessica: Concrete ideas of actions that can be taken as a group 8:52 Ranà: didnt hear this catherine 9:00 Alef: TIMUN 9:02 Jessica: Kate: we should participate in programs like Model United Nations
230	9:11,9	silence		9:12 Jessica: where we can actually voice our opinions 9:21 Jessica: that's one concrete thing we could do
231	9:45,7	Alef	er actually I do know of some people who are (..) involved in the project you talked about Kate erm the model united nations er I have er a friend who is representing even Israel he he he is half jewish and 'hh oth others are presenting (both) others are representing the united states so erm erm () I have an idea about this project 'hh actually I'm going to join a similar a similar project which is called er tomorrow's leaders (1s) it's organised by er the middle east partnership initiative 'hh and it's going to take place yeah er in the coming mon er june actually in the United States	9:52 Thamena: this is the first time I heard about it 9:59 Jessica: Alef: knows some people involved in this project 10:00 Jessica: have a friend who is representing even Israel 10:22 Jessica: he is half Jewish, others representng the US 10:35 Jessica: I'm going to join a similar project called Tomorrow's Leaders
232	10:40,9	silence		10:43 Jessica: organised by the Middle East Partnership 10:54 Jessica: and I'm going in June in the US 11:33 Jessica: come on guys!!!! 11:41 Jessica: No more ideas????
233	11:44,1	Fadela	er we can talk to other people to convince them to our(faith) our () in the () to have this force to us so we can have a group of people who agree	12:03 Jessica: Fadela: we can talk to other people, friends, family members, neighbours

			upon some (issue) or (3s) something like that because it's an it's an effective way as we saw in the both in the tunisian and the egyptian revolutions the people when they are together they er they can be stronger	12:10 Jessica: tell them about our ideas, what we learn 12:20 Jessica: so we have a group of people
234	12:21,1	silence		12:38 Jessica: as we saw in the Tunisian revolution
235	12:39,5	Thamena	I think we also have to (read) more about other (persons) I mean er about er (other places) so er we () kno:w each other more and () like er (3s)	12:49 Jessica: and Egyptian when people are together they can be stronger 12:58 Jessica: Thamena: think we also need to read more about education
236	12:58,9	silence		13:15 Jessica: learn more about each other? is that right Thamena? 13:23 Jessica: and the issues
237	13:23,3	Ranà	well I thank you all of you for the good ideas and () anybody has ideas or have an idea () you can log into your er soliya blog and publish about it to show () to everyone I think that maybe () (it's going to spread the word) about it? 'hh erm er by the way er I went to tell about something as er as Soliya alumni you will be able er you'll be able to (come) activities? the continued engagement programme? er this programme is for all soliya participants? er its includes many () er () about and () any time? and er it's supposed er in discussions or in () and of course you can () any time to () the discussions or the the () about any topic? there's another activity it's the () activity each semester there's () that the () everyone is interested in () facilitators? you will receive er er a very good training er this er (8s)	13:42 Jessica: Ranà: ok I think you all have had some good ideas 13:55 Jessica: If you continue to have ideas you can log in to the Soliya blog space 14:06 Jessica: By the way I want to tell you that as Soliya Alumni Jessica: you can continue to collaborate in the Continued Engagement Activities Jessica: you can carry on discussions in the blog Jessica: and also use the Social Rooms any time you want Jessica: there is also the facilitation training programme Jessica: if anyone is interested in joining as a facilitator, you will receive very good training
238	15:14,3	silence		
239	15:17,7	Ranà	(10s) ((very tinny difficult to understand)) well erm everyone can hear me now? I'm er () (3s) ok? 'hh (2s) the facilitation training you will do will give you () about the conflict resolution and () facilitation () bigger community and if anyone is interested she can come to () and () the next training course for facilitators? () another er another (possibility) is will be () activity and I will tell you er a few details about both activities in our different () today or tomorrow ()?er anyone who's interested in () any of those activities please go ahead I I () are great and () your community and to Soliya as well? er as I want to remind you about that the er the actual () that may be submitted to these () of course I will er I will be very happy () if any of you submitted this article and it's () by Soliya? 'hh finally there will be a questionnaire (1s) to be submitted on	15:23 Alef: the facilitation training programme 15:38 Jessica: yes fine 15:55 Jessica: The fac training will give you intensive training about conflict resolution tools 16:00 Jessica: and Soliya Jessica: if anyone is interested you can contact the Soliya staff Jessica: the other activity is the Campus Liason activity, we will send you more information about that

			ourSoliya er website? so please after this session? by today please go ahead and fill in this questionnaire about teh whole semester? er er and er () very very important for the Soliya (admin?) to evaluate the semester as a whole. (2s) So if anyone has any questions please go ahead and I will () I will send you some details about all of this on our (). (22s)	Jessica: by tomorrow, I think you guys and great Jessica: and can do great stuff for the community and Soliya too Jessica: Remind you about your final reflection paper Jessica: which we would also like to read Jessica: Finally there is a questionnaire which is on the Soliya website Jessica: about the whole semester Jessica: so next time you connet to the Soliya website Jessica: you will be asked to do that
			S7P8	
240	0:00,0 -	Ranà	((Ranà has floor but says nothing))	
241	0:12,9 -	silence		00:16 Jessica: Jess: and you won't get your certificates of participation until you do that :-)
242	0:17,6 -	Alef	<i>well I'm er (..) i'd like to thank you: er first of all both of you Jessica and er Ranà for your er for what you've been doing through the through the whole er errr semester and er I'd like to(..) to thank everyone else 'hh all of you I'm really (..) am really pleased to meet all of you all of you guys 'hh you are just wonderful and I think if you if you have er just er just both of you everywhere in the world you can guarantee that you have'hh no more wars or no more sorrows any more er actually doing Soliya was er grr the Soliya sessions this time was er really something very good (2s) experience for me and I think I (benefited) a lot from it so er thanks a lot er all of you</i>	00:21 Jessica: Alef: 00:45 Jessica: would like to thank both Fran and Ranà for what we've been doing and thank everybody else 00:53 Jessica: has beenreally pleased to meet everyone 01:11 Jessica: if we had a bunch of people like you in the world we could guarantee no more wars in the world
243	1:18,4 -	silence		1:20 Ranà: same heer Alef 1:24 Jessica: Soliya was great experience for me and benefited a lot from it 1:25 Thamena: :) 1:27 Jessica: so thanks all of you
244	1:27,0 -	Fadela	(3s) I wanna tell you something er I () a lot of courses a lot of er (works) I did a lot of things in my life'hh er but this program was the best from a personal speaking I think that er er I am er really happy because the member of this great group er erm this grou he he er in the I wish I can see you all (1s) life er not only internet and thank you everybody	Jessica: Thanks Alef 1:48 Jessica: Fadela: has taken a lot of courses and done a lot of things in her life 1:55 Jessica: but personally speaking this is the best
245	2:04,6 -	silence		2:11 Jessica: really happy to be part of this grat group, wish could see you all live

				2:15 Ranà: sure we can keep in touch 2:15 Jessica: not just on Internet 2:20 Jessica: thank you everybody
246	2:31,0 -	Jessica	<i>'hh well er we we're not going just yet thanks alef thank you Fadela it's and thank you everybody it really has been er((cough)) great working with all of you and() personally I've really learnt a lo:t about different people's views about what's been going on in the world and it's so great to be able to read about Tunisia Cairo all of these things going on and knowing () people in these places so(.) for us for me it's been really great too 'hh so I'd like to thank you all(.)'hh we've got a couple of activities before we go:::a quick round (2a) to erm if anybody else has got something to say what they IIKed and didn't like about the program so we'll have a quick round and then a final activity</i>	
247	3:21,6 -	silence		3:27 Jessica: quick round 3:36 Jessica: of what liked or didn't like about program, 3:39 Jessica: then final activity
248	3:41,4 -	Jack	Well I mean I liked (.) hearing (.) everybody's opinion (.) and there hasn't been(.) anybody (.) in this group (.) that I've (.) felt like (.)personally (?)victimised? by and that like made me really happy cos (.) (.)one of my para er like one of my like something I was paranoid about coming in was like er oh I'm gonna be like the american (.)and the er bad guy (.) so (.) I mean (.) it was really nice being here and (.) feeling comfortable and (.) er (.) yeah I mean (.) I've been sad when people haven't been able to show up so 'hh I mean I've eally enjoyed getting to know everyone and yeah I think it's awesome that (.) this was able to happen (.) and I mean I'm really happy I (.) took this course	3:51 Jessica: Jack: liked hearing everyone's opinion Jessica: and haven't felt personally victimised by anyone in the group 4:13 Jessica: something I personally was paranoid about was that I was going to be the American Jessica: and the bad guy 4:24 Jessica: but nobody made me feel like that
249	4:25,4 -	silence		
250	4:28,2 -	Jack	oh and then erm and then I mean like actually hearing about stuff like the Palestine Israel situation(.) cos like that's something that we haven't er (..) like (.) that's not (..) that popular of an issue over here cos I mean it's really neat (.)hearing about (.) uther's opinions and viewpoints on issues that don't really get talked about as much: here	4:34 Jessica: I've missed people when they haven't been here 4:47 Jessica: and actually hearing about stuff that is not a popular issue here
251	4:49,7 -	silence		4:57 Jessica: like the Palestine/Israel question
252	4:59,1 -	Doja	er for me this program is very interesting and productive program er because er it gives er our er er it gives a chance for everyone to express their opinion 'hh freely and to listen more to other opinion 'hh and to meet err beople and er vERy nice people er from different er countries and different culture 'hh er and this is er the first time for me to which i participated with a group er	5:05 Jessica: that we didn't know much about 5:21 Jessica: Doja - for me prog was very intersting because it gives the chance for everybody to express opinion freely

			online and er finally I would like to thank you everybody and er I wish you all er a very happy life	5:28 Jessica: and hear everybody else's opinion 5:36 Jessica: and meet people from different countries and cultures 5:42 Jessica: this is the first time I've participated with a group online
253	5:45,2 -	silence		
254	5:49,0 -	Thamena	well er also ((bad interference)) I'm also so happy I participated in this program because er () I'm er professor () I and I that we have (differenes) but we all like it erm almost think in the same way and er although that er we discussed () issues and I don't have that much of (information) I (loved the ideas) and that will be all	5:52 Ranà: thanks Doja 5:56 Jessica: finally would like to thank everybody and wish you all happy life 6:05 Jessica: Thamena - so happy has been in this program 6:20 Jessica: I don't think we have such different views
255	6:33,6 -	silence		
256	6:36,2 -	Kate	for me I liked how you guys are so passionate about when you talk () and () and I really got a lot of information out of like (SOLiya conference) and before i was really like not aware of what was happening 'hh even though I have like friends he he from Egypt and Palestine and Tunisia but since like er Soliya I think is one of () components in order to like attain () since it gives us a chance to get to know each other so yeah I really liked our cconversations and it was nice to meet you all	6:38 Jessica: we think the same on some issues 6:55 Jessica: Kate_ I like how you guys are so passionate about the Middle East 7:12 Jessica: and I got to learn so much about major issues through this Soliya
257	7:19,4 -	silence		7:24 Jessica: and I really liked our conversations
258	7:25,0 -	Deni	I was also afraid coming into this erm program of being viewed as the bad guy too like Jack said but everything i() experienced so different from what we've experienced () and how everything is () firsthand account was (.)really eye opening and erm I'm really glad that I met all of you and er I'm so glad that I participated in this program	7:39 Jessica: Denise: I was also afraid of being viewed 7:42 Jessica: as bad guy
259	7:57,8 -	silence		8:01 Jessica: hearing about your experience 8:10 Jessica: first-hand accounts of what is going on
260	8:12,1 -	Mohammed	((very noisy background)) yeah guys I think that it's gonna be yeah I would say that it was a great session and i'm gonna miss all of you and i want to thank Ranà and Jessica for supporting us and helping us I'm sorry for () what I want to say is that I always dreamed of er such a program and er speaking English with people () and (metal) er not just speaking for no reason and er I want er say that I have learnt many things about er the other culture from Jack, Deni and Brendan and Kate erm all of you I want to say that ersometimes I was confused (..) while I was talking to you but I already changed that view I want to thank all of you for that (speaking	8:14 Jessica: was really eye-opening for me 8:22 Jessica: am really glad participated inprogram 8:31 Jessica: right Denise - sound disappeared? 8:35 Denise: yes! 8:37 Jessica: Mohammed ... with music :-) 8:45 Jessica: is going to miss all of you Alef: lol Muhammed :) 8:52 Jessica: what I want to say is I always dreamed of such a program

				9:22 Jessica: of speaking with people about important matters and I have learnt a lot of important things about other cultures from Jack, Denise, Preston and Kate 9:29 Jessica: sometimes I was confused when talking to you
261	9:32,2 -	silence		9:34 Jessica: but already changed that view 9:45 Jessica: want to thank all of you for these conversations
262	9:48,3 -	Jessica	ok (..) er thanks everyone he I'm gettingI'm getting teary-eyed now 'hh so last activity hang on now 'hh i'm gonna copy and paste wait (13s) ok? just a quick round of things type the name of somebody who made you laugh quick quick he he he	10:02 Ranà: last activity 10:10 Jessica: 1.Type the name of someone who made you laugh 10:15 Jack: i'll try getting you that nicholas cage photo :P
263	10:21,9 -	silence		10:36 Ranà: :D
264	10:37,4 -	Mohammed	yeah thanks Jack for that of course he he kidding of course () he he he he	10:41 Fadela: someone? 10:48 Jessica: anyone in group
265	10:48,6 -	silence		10:50 Thamena: from the group? 10:54 Thamena: ahh 10:56 Ranà : yup 10:58 Thamena: Fadelaaa 11:04 Kate: Sleepy Jack and Preston :) 11:04 Fadela: muhamaaaaaad :P 11:08 Denise: Alef 11:12 Fadela: nd Jack Thamena: Aymaan also Denise: and Jack 11:19 Alef: Myself :D 11:21 Alef: lol 11:23 Jessica: 2.Type the name of someone who you learned from 11:28 Jack: i'll miss you too Mohammed :) Mohammed: Jack .Alaf Kate: ALL!!!:) Denise: Fadelaand Thamena Mohammed: great chance guys Doja abunada: all Jessica: 3.Type the name of someone who you respect-even if you don't always agree with them Jack: Alaf, Fadela, and everyone :) Fadela: cathy, Denise Alef mustafa tsneem Doja nd musa Mohammed: everyone ofcourse Fadela: AND JACK

				<p>Kate: ALL again!!! Jessica: 4.Type the name of someone who made you feel listened to. Jack: everyone again :) Denise: everyone! Kate: again ALL!! Doja abunada: every one Mohammed: everyone Thamena: every1 :) Alef: all :) Fadela: allllllllll</p>
266	12:44,8 -	Jessica	so this is the last chance guys yes that's it so if there's any last questions you have 'hh before we go?	12:46 Jessica: 7.Type the name of someone who you still have something to say to- go ahead and say it if you would like to.
267	12:54,0 -	silence		12:59 Kate: To everyone!! THANK YOU VERYMUCH! Fadela: luv u allllllllll
268	13:06,7 -	Fadela	sorry Jessica Rana and everybody I apologise because I have to go because they are closing the doors of the university and () already we have () today so I have to go and er really I don't like () moments so I () think anything	13:08 Kate: it was a pleasure to meet you Alef: I LOVE U GUYS :) bless u all! Mohammed: thanks guys Thamena: I want to ask everyone to keep in touch plzzz Thamena: and I lovee U alll Doja abunada: it was pleasure meeting you Jessica: bye Fadela Denise: bye Fadela!!
269	13:27,8 -	silence		
270	13:36,6 -	Mohammed	yeah one more thing about the Facebook page I (activate it) I want all of you to keep in touch on that page pleasebecause I'm gonna miss all of you	13:43 Jessica: will definitely kep in touch Fadela: byeeeeeeee Jack: bye Fadela! Fadela: :(
271	13:52,0 -	silence		13:52 Alef: bbbye ;) Kate: bye fatee! Thamena: bye fatee :(
272	13:59,7 -	Ranà	well guys () you it was my pleasure really to work with all of you 'hh I feel like I was talking very much I was talking () is connecting people and I I do believe that () please keep in touch guys (..) I love you all and I hope to see everyone () real life and not only via the internet () and please keep in touch	14:07 Jessica: Mohammed: going to miss everybody and really want to keep up the communication Alef: on the fb group we'll arrange meeting in social rooms, ok guys? Jessica: Ranà: it was really a pleasure working with all of you, it was great to know everybody in this group Jessica: Soliya's job is connecting future leaders Thamena: gd idea aymeeen

273	14:43,5 -	silence		14:42 Alef: incha'allah :) Jessica: hope to meet everybody in this group 14:50 Jessica: again!!
274	14:51,2 -	Jessica	yeah me too guys bye everybody keep in touch and we'll definitely be around you have all our email addresses we have facebook and the Soliya blog ok? 'hhs maybe not so early in the morning for Jack? but he he he at more reasonable times ok so byhe everyone and Thamena and Doja DoJA he he can you say bye to Maawa sorry she had to go because of her health problems so can you say goodbye to her for us too (.) thanks	15:14 Alef: xoxo ^_^ see u when I see guys
275	15:23,6 -	silence		15:23 Doja: bye bye , have a nice life Jessica: byeee Jack: i'd still be willing to wake up at 5:00. i've loved this :) Jessica: THANK YOU ALL TOO Alef: JACK u R the man ;) Jack: as are you Alaf! we're gonna have to talk about metal music more Alef: SURE ;)
276	15:38,4 -	Ranà	() don't forget to fill in the questionnaire on the Soliya () for the Soliya ()	
277	15:53,8 -	silence		
278	16:00,4 -	Mohammed	hey guys don't forget the () ok? he he	
279	16:04,8 -	Ranà	() please keep an eye on your email? because I will send you a () via email () the activities I told you er? the () after () also er I will tell you more about this article to be submitted to the Soliya admin	
280	16:34,2 -	silence		
281	16:39,8 -	Jessica	if you post your reflection papers on the blog then we can read them too ok it's up to you of course but it it we'd be really interested to read them and do try and submit them because it's a good idea 'hh oka:: bye:::	

Soliya University Partners

Since its first semester in the fall of 2003, the Connect Program has been implemented at over 100 institutions of higher education in 27 countries. Faculty, staff and student participants are at the center the Soliya Network.

The Middle East and North Africa

Bahrain

- University of Bahrain

Egypt

- Al Azhar University
- American University in Cairo
- Amideast
- Amideast Religious Leaders Program
- British Council
- Cairo University
- English Language Resource Center (ELRC)
- Future University
- Menoufiya University
- South Valley University

Jordan

- Hashemite University
- Philadelphia University
- University of Jordan

Kuwait

- American University of Kuwait
- Gulf University for Science and Technology (GUST)

Lebanon

- American University of Beirut
- Haigazian University
- Lebanese-American University
- Lebanese International University
- Notre Dame University

Morocco

- Al Akhawayn University

Occupied Palestinian Territories

- Al Quds University
- Birzeit University
- Hebron University

Qatar

- Academic Bridge Program
- Carnegie Mellon University
- Qatar University
- Texas A&M
- Virginia Commonwealth University

Saudi Arabia

- Dar El Hekma College

Tunisia

- Institut Supérieur de Gestion de Tunis
- The American Corner Sousse
- The American Corner Tunis

Turkey

- Ankara University
- Bogazici University
- Kadir Has University
- Koc University
- Sabanci University

United Arab Emirates

- American University of Sharjah
- United Arab Emirates University

Yemen

- Yemen-American Language Institute

Central, South and South-East Asia

Afghanistan

- American University of Afghanistan

Indonesia

- Gadjah Mada University
- University of Muhammadiyah Surakarta (UMS)

Pakistan

- Lahore University of Management Sciences (LUMS)

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- Aarhus University
- Crossing Borders Global Studies at Krogerup Hojskole

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- École Nationale des Ponts et Chaussées (ENPC)
- École Nationale Supérieure D'informatique et de Mathématiques Appliquées (ENSIMAG)

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- Free University Berlin
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- University of Padova

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- Hogeschool van Amsterdam
- The Hague University of Applied Sciences
- University of Amsterdam

Norway

- University of Bergen

Switzerland

- Basel University
- Ecole Polytechnique Federale de Lausanne (EPFL)
- Graduate School of Diplomacy

United Kingdom

- Bradford University

North America

United States

- American University
- Ashland University
- Brandeis University
- Bryn Mawr College
- California State University at Monterey Bay
- Carnegie Mellon University
- Centre College
- Clark University
- DePaul University
- George Mason University
- George Washington University
- Georgetown University
- Iona College
- Metropolitan State University
- North Georgia College and State University
- Ohio State University
- Oxford College, Emory
- Pace University

- Queens University of Charlotte
- San Jose State University
- Seton Hall University
- Tufts University
- University of Iowa
- University of Maine at Machias
- University of Maryland
- University of Miami
- University of Minnesota
- University of North Carolina
- University of Northern Colorado
- University of North Florida
- University of Pennsylvania
- University of Richmond
- University of Texas
- Virginia Commonwealth University
- Western Kentucky University
- Yale University