Article:
MacDonald, M., Bradley, J. and Ganassin, S. (2026) Editorial. Language and Intercultural Communication, 26 (2). pp. 217-227. ISSN: 1470-8477

https://doi.org/10.1080/14708477.2026.2640764

Editorial

Our first editorial of the year (MacDonald et al., 2026) for the open issue published in February considered the substantial changes taking place in languages and intercultural communication in universities, which continue as we write today. As the editorial team and representatives of the journal, which, in itself and also through its association to the International Association for Languages and Intercultural Communication (IALIC), seeks to support and disseminate research and scholarship which engages with language and interculturality as core tenets of everyday life, we express our support for scholars and colleagues who are affected by the significant uncertainties that these changes bring.

This second issue of 2026 is also an open issue, meaning that the papers are drawn from across different disciplines and areas of study. In our first issue, we offered a reflection on interdisciplinarity - and even a-disciplinarity - in the field. Here, as with all open issues, we continue to experience the breadth and depth of intercultural scholarship, extending from diversity in research areas to innovative methodologies. The articles we present offer a snapshot of approaches to critically exploring interculturality in research. As has become customary, we organise the papers in this issue into broad themes. In the first theme, articles explore aspects of language, mobility and learning across different contexts. The second theme engages with media and intercultural communication, and the third and final (and very timely) theme is politics, language and citizenship.

These themes and the diversity of papers within this issue also follows on nicely from the last issue of 2025 (25.6), a special issue edited by Jane Wilkinson, Sibylle Ratz and Mabel Victoria, which focused on Imagining and Experiencing Hospitalities and Interculturalities in a Mobile World. Arising from ongoing research collaborations and committed dialogue across sectors, the editors organised a research symposium at Edinburgh Napier University in 2023, from which the special issue of the journal was then developed. The special issue editors worked to ensure that hospitalities - as an orientation to research writing - informed and underpinned their support and care for authors. This hospitality - or even, ‘generous attention’ (to use Tim Ingold’s, 2018, words) - is central to the concerns of intercultural communication research, which attends to tensions and acknowledges difference (Kubanyiova and Shetty, 2024).

Language, mobility and learning

Some years ago now, Malcolm's professional entrée into higher education involved the delivery of ESP courses to postgraduates and doctors at the University of Kuwait. At that time, much of the emphasis in applied linguistics research into medical language was upon the role played by English in the global dissemination of a particular post-Enlightenment paradigm of knowledge about the body (c.f. Foucault, 1973; MacDonald, 2002). The theme of language and communication in medicine, and medical education more particularly, has also been a recurrent theme in LAIC over the years, generally in relation to communication with migrant patients (c.p. Álvaro Aranda and Gutiérrez, 2022; Van De Mieroop, 2016). However, the focus of both research and language education thus far has still been principally upon a single language – generally the dominant language encountered by professionals, local patients and incoming migrants alike. Amongst the several distinctive features of the first paper in this issue, is that this investigates the use of not one, but two languages, by students in a Medical School in South-Eastern China. China's international Bachelor of Medicine and Bachelor of Surgery (MBBS) programme has become a popular destination for international medical students, principally arriving from lower-income countries in Asia and Africa. Here, Dan Li, Yawen Han and Jiangli Zheng report on a research project they carried out in a teaching hospital where English functions as the academic lingua franca for international students, while they have to use Chinese in their day-to-day interactions and their exchanges with local patients. To explore how a group of these students from South and South East Asia negotiated the language choices and norms they encountered on their programme, the authors draw on the concepts of 'scale' (after Blommaert, 2010; Canagarajah & De Costa, 2016) and 'chronotope' (after Bakhtin, 1981). Their findings reveal how students actively engaged with scaling at different levels, and negotiated the constraints of the specific chronotopes they encountered within their particular language context, not least by drawing on the affordances of mobile resources to support their language use and learning.

The topic of international student mobility has been conceptualised in many different ways, both in LAIC and elsewhere. For their next study, Anas Hajar and Kymbat Yessenbekova adopt a broad definition of international student mobility as 'any period spent overseas, for which study is part of the purpose' (Benson et al., 2013, p. 3). Previous studies on international mobility in LAIC have reflected the trend found elsewhere (c.p. Hernández-Torrano et al., 2024) of investigating the experiences of students (often from Asian countries), inbound to universities in the 'Anglosphere'; and, more recently studying European and American

students outbound to Asian universities. However, to date, there has been no account of students' experiences studying abroad in higher education programmes in Central Asia, and in particular of Syrian undergraduates students displaced by the 2011 Civil War who gravitate towards studying at public universities in Kazakhstan. Hajar and Yessenbekova therefore adopt a 'poststructuralist perspective' in order to investigate how a small cohort of these students navigate their identities during their study abroad experience in Kazakhstan. Thematic analysis of the participants' interviews revealed a number of compelling insights into the three lines of enquiry set out by the authors. Overall, the students felt under-prepared for what they found in their new academic context, not least with respect to context and institutional support. As well as encountering difficulties with issues around banking, visas and permissions for part-time work, these Syrian students also experienced challenges in Kazakhstan regarding language and socialisation, similar to those reported by Li et al. above. While local students predominantly chose to be taught in Kazakh or Russian, these international students opted for English, resulting in dislocation arising between the Syrian cohort and their Kazakh peers. Despite the notable lack of racial discrimination and overall warmth of hospitality shown towards them by Kazakh people, it was disheartening for the participants to realize that there was a dearth of opportunities for intercultural citizenship available to them after graduation; so much so that none of the participants were able to anticipate staying on in Kazakhstan, despite them having received their medical training there. Amongst several implications of the study, the authors argue that the students' identities were shaped not only by their own perceptions, but also by their positioning by local Kazakhs and the discourses of the institutions with which they engaged (see also Collins, 2018).

It is perhaps worth noting, as we move on to our third paper in this cluster, that studies published in LAIC which have focused on intercultural relations between groups of students who identify with different cultures have tended to emanate from the university sector in Hong Kong (Ladegaard, 2022; Ladegaard & Cheng; studying abroad in higher education programmes, none of these have so far looked specifically into intercultural friendship per se. Furthermore, previous research into relations between groups of students have largely focused on 'cultural disparities', while other studies have drawn on a variety of theories from communication or psychology to investigate intergroup relations which take place at just one single point in time. In order to address this gap, Yick Wah Leung and Baohua Yu next explore the finer points of the communicative interactions that take place between Mainland Chinese and Hong Kong students studying at a teacher training university in Hong Kong. Leung and Yu draw on Knapp and Vangelisti's four stage Relational Stage model (Knapp et al., 2014) to

'explore what and how the perceived impressions of students impact their intercultural friendships at different stages'. In this way they aim to uncover the factors that influence friendships between Mainland Chinese and Hong Kong students, and particularly to gain some insights into how these friendships develop or atrophy over time. In their tightly designed study, Leung and Yu distributed a structured questionnaire around a commendably large cohort of students in order to glean information on the different stages that took place in the progression of these students' intercultural friendships. Then 12 students from each purported cultural group were selected randomly for more open-ended interviews. While the overall development of friendship between members of each student group largely concurred with Knapp's four stages, students from each group reported that different factors predominated at each stage. Overall, the language proficiency (e.g. Hong Kong students' perceptions of Mainlanders' proficiency in Putonghua) was reported to have become less of a concern over time; while the role of 'propinquity' (i.e. the physical closeness of one person to another) appeared to have become more of a concern. Along with so many studies in this area of intercultural communication, Leung and Hua finish up by recommending that there should be better provision of linguistic and psychological support - not only for overseas students, but for local ones as well.

Our final paper in this cluster relates to language learning and mobility in the form of study abroad. While in our last issue, Carnaffan and Burns (2026) considered an approach to intercultural communication pedagogy which took place in the more formal context of the language classroom, our next study by Taryn McDowell, Lori Czerwionka and Tatiana Artamonova zooms in on a nonformal context of studying abroad: the homestay. And in particular the all-too-important exchanges which regularly take place between students and their host families at mealtimes. While the authors' extensive literature review again points to a considerable body of prior research on this topic, to the best of our knowledge this is the first study in LAIC which has looked specifically at the potentialities of the host family mealtime experience for the development of intercultural communication amongst study abroad students. In order to conceptualise these potentialities, McDowell et al. draw on the well-established notion of affordances (after Gibson, 1979), glossed by the authors as, 'opportunities for learning provided by the environment'. This, then, is an ecological theory of learning which suggests that 'the learner detects properties in the environment that provide opportunities for further action and hence for learning' (van Lier, 2008, p. 598). Their approach is then used to analyse a small corpus of naturalistic video recordings of mealtime conversations which took place between three Spanish host families and the small groups of American students staying

with them, in order to reveal what types of affordances become available during their meals and what strategies participants use to facilitate learning. McDowell et al.'s detailed qualitative analysis reveals that the mealtime conversations provided students with affordances related to three aspects of learning - linguistic, pragmatic and intercultural learning; while the strategies used by both parties broadly related to providing information, eliciting information, and relying on different modes of communication.

Media and intercultural communication

Our next clutch of studies considers some of the different ways in which we communicate interculturally through different types of media. Thinking back to the all-too memorable 'COVID year', all three of us can vividly remember working with our undergraduate and postgraduate students through the long, desultory summer of 2020 when, during online meetings, students would sometimes reveal to us that they might not have gone out of their rooms all week. It became apparent that for many of them, their rooms had become something of a retreat, or refuge. It was in this ethos that Zhuo Min Huang and Heather Cockayne devised an arts-based project which would give the opportunity to postgraduate students on an MA programme at a UK University to project themselves outwards from their rooms through the medium of digital photography. They sought to counter the now much-derided view, yet still widely held in the Anglosphere (and not least the UK), that international students, and especially those from China, are homogenous and passive recipients of knowledge. In so doing, the authors were informed by the related concepts of 'place-making' and 'home-making' which embrace theories of embodiment (after, e.g., Low, 2014) and materiality (after, e.g., Gorman-Murray, 2008). These suggest that the sojourner travels agentively away from a familiar space towards 'some mode of confrontation with new places, ideas, or experiences' (Seamon, 2018, p. 53). Out of these they forge a new space within which they can dwell in comfort and create a new sense of belonging for themselves. In this study, the authors describe how they used photography as a 'methodological "third-space"' (after Holliday, 2021, 2022) to explore the 'place-making' of postgraduate students on their campus. Three photographs were selected out of a corpus of 47 in-depth analysis of the key themes of home, food and nature, which were foregrounded by students in their pictorial representations of the homely places they had constructed during their year of overseas study. These photographs suggest that students concerned were able to engage strategically and agentively with their 'new places' and establish their personal identities in order to transform them into a 'home'.

In recent years, LAIC has published a number of studies on the translation and cultural mediation that is carried out by fans, most recently those who either dub or subtitle their favourite foreign films (Khoshsaligheh et al., 2018; Delnavaz & Khoshsaligheh, 2020), or translate fiction (Shafirova et al., 2020). However, no paper in LAIC to date has investigated the commitment of music fans to translating song lyrics and posting them on social media. Our next paper focuses on the benefits to fan translators for intercultural learning through investigating how they engage with music and improve their intercultural competence and language learning. While Yuan-Cloris Li and Daniel Cassany initially approach the translation of song lyrics in terms of the functional development of intercultural competence (e.g. Deardorff, 2006), we would suggest that is also a creative aspect of this form of activity which transcends its reduction to a list of competencies, and that this is – rather more than implicitly – suggested by their study. Not least, they also consider how translation of lyrics by music fans plays a role in the construction of their identities. Drawing on the concepts of transcultural digital literacies (Kim, 2016), cultural mediation and cultural identity (Liddicott, 2016), Li and Cassany carry out a digital ethnography (after Hine, 2020) to conduct a case study of a corpus of Spanish songs which were translated by two Chinese pop fans, which they accessed through a well-known, music-focused social media platform based in Hangzhou. Unlike other streaming platforms, NetEase Cloud Music enables users not only to upload synchronised translations of song lyrics, but also to post comments on their favourite songs. Li and Cassany therefore use discourse and content analysis to identify 'culture-specific items' (first proposed by Nida, 1945) in both lyrics and fan comments. They then classify these in order to identify the strategies used by two Chinese fans for translation and cultural mediation. The authors conclude that their study 'illustrates the transformative power of systematic mediation strategies employed by fan translators'. Not least, while the Chinese fans appear to prefer the 'localisation strategies' revealed by Cassany, writing with Zhang in 2019, their paratextual comments demonstrate the fans' commitment to a multilingual engagement with the lyrics' autochthonous cultural meanings in Spanish, Chinese and English, thereby leaning towards a more 'ethnorelative' stance (after Bennett, 2004).

Given the ideology of workforce mobility that prevails within the modern state, be they 'late-capitalist' or 'post-communist', government administrations invariably find themselves caught between the Scylla of diversity and the Charybdis of inclusion. And if we posit that the campus is a microcosm of society, universities are no different. Irina Golubeva explores just this conundrum by using the lens of the *Reference Framework of Competences for Democratic Culture* (Council of Europe, 2018) to evaluate a project which was carried out with

undergraduate students at a minority-serving US university using telecollaboration to explore how art could enhance inclusiveness on university campuses. The democratic aspect of the project was reinforced by engaging students as both participants and researchers in the process of evaluation. Drawing on the notions of 'digital humanities pedagogy' (after, e.g. Hirsch, 2012) and 'campus inclusiveness' (after Ingram, 2012), the study adopted a mixed methods approach, from which the paper reports on both quantitative data gathered from a student survey and qualitative data informed by student feedback and self-reflection. Student feedback and reflection largely affirmed that participation in the art project had the potential for students not only to enhance their perceptions of campus diversity, inclusiveness and their sense of belonging, but also to boost their understanding of the role played by languages and cultures in fostering a more inclusive campus environment. Quantitative and qualitative data together suggest that participation could also enhance students' perceptions of the importance of cooperation, as well as potentially increasing their empathy. Amongst several practical implications of the study, it will be telling to many LAIC readers that exploring this telecollaboration project affirmed that the metaphorical form of expression offered by an arts-based approach also helped to create a safe learning environment whereby students felt able to open up and engage with difficult topics such as belonging, diversity, equity, inclusion, and social justice (see also, e.g. Porto et al., 2023).

As Robert O'Dowd reminded us all in his illuminating plenary talk at IALIC in Bordeaux (Salomão and O' Dowd, 2024), telecollaboration and virtual exchange have long been staples of modern intercultural communication pedagogy; and this has been reflected over the years in LAIC (e.g. Canals, 2024; Glimäng and Magadán, 2024). Next, we turn to a paper which, similar to McDowell et al. previously, carries out a fine-grained analysis of the exchanges taking place within a task enhanced virtual exchange project. However, to date none of the studies so far published in LAIC have considered the ways in which participants in virtual exchange search for the right word in their L2, and the potential of these 'word search sequences' for language learning and intercultural communication. In order to investigate this, Ayşe Badem and Ufuk Balaman draw on the analytical approach of Conversation Analysis to posit word search sequences as a specific form of conversational repair, i.e. repair which is initiated 'either by the speakers themselves (self-initiated) or by the recipients (other-initiated) to address trouble within an ongoing conversation' (after Schegloff, 1979; Schegloff et al., 1977). The authors zoom in on two dyads from a larger cohort of third-year students on an undergraduate English Language Teaching program in Türkiye as they discuss with their Tunisian peers how to complete a series of tasks which covered a variety of social and artistic

topics of contemporary and local interest. Their study brings to light four categories of different types of word search sequence: self-initiated, self-completed word searches both *with* and *without* the use of online resources; self-initiated, *other-completed* word searches; and instances when a word search was *abandoned*. In the bad old days of grammar-translation, a student's inability to find the right word to complete a task (or exercise) was regarded – often punitively - as a shortcoming. In contrast, Badem and Balaman illustrate constructively from their analyses of selected extracts how, in an echo of our previous paper, the interactive flow of language (with either an interlocutor or with a mobile device) can actually generate affordances for language learning and intercultural exchange.

Politics, language and citizenship

While much previous research into Chinese language(s), in LAIC and elsewhere, has prioritised Mandarin – now recognised as the 'official' language of modern China, other Chinese languages, or 'regiolects', have prevailed – often amongst Chinese communities who have settled elsewhere. One of these communities has thrived in Penang, Malaysia, where its members predominantly speak a local variant of Hokkien, a language originating in China's southern Fujian Province and widely spoken in Guangdong, Taiwan and Southeast Asia. However, in recent years, the use of Hokkein has been displaced by the use of English and Mandarin to the extent that it is now classified as a threatened language (Lewis and Simons, 2010). In order to counter this, a group of concerned Malaysian Chinese have established the Hokkien Language Association of Penang. In our view this would make a good example of what the renowned applied linguist John Swales once called (1990) a 'discourse community'. Not least, its members use social media and digital platforms in order to engage with the wider community in order to 'revitalise' the Hokkien language. Our next paper draws on Koopmans and Statham's concept of 'discursive opportunity structure' (in Bu and Zhou, 2015) in order to explore the visibility of the discourse of the Speak Hokkien Campaign (SHC). In order to do so, Baolong Chen and Lanxuan Chen investigate the extent to and the ways in which the Speak Hokkien Campaign is covered in online media outlets and the various interactions facilitated by virtual communities to promote the movement. They also interview a fair sized cohort of SHC participants in order to understand their perceptions of the discourse disseminated by the SHC. Methodologically, Chen and Chen's analysis of the SHC's online discourse confirms that the three dimensions of the discursive opportunity structure identified by Koopmans and Olzak (2004) are 'not only applicable to political and social movements but also effective in analysing the complex dynamics of cultural and linguistic movements'. A principal finding that emerges

from their interviews with campaigners concerns LAIC's perennial theme of the relationship between language, culture and identity. For the study's acknowledgement of the vitality of Hokkien does not necessarily equate with the Penang Chinese community's identification with an ancestral identity linked to Fujian or China. Rather it points to an emergent Penang Chinese community embracing 'a more pluralistic "post-Chineseness"', which frees the Penang Chinese from the territorial constraints of traditional 'Chineseness' and allows them to situate and strategize their identity.

The next paper in our concluding theme of ethnicity, politics and citizenship starts from the powerful premise that '[l]anguage and citizenship are intertwined, as language is crucial for claiming rights and fostering a sense of identification' (after Kymlicka & Patten, 2003, p. 122). It draws on findings from extensive ethnographic fieldwork carried out in the Govanhill area of Glasgow with EU Roma migrants in order to explore intersections of language learning and citizenship. In so doing, Blair Biggar contributes to the idea of citizenship 'not solely as a legal status or set of rights, but as something lived – embodied, relational, and negotiated in everyday life' (after Kallio et al., 2020, p. 723). However nowadays, language in a multicultural society such as Scotland is rarely a singular construct; more often than not migrants find themselves regularly engaging with several different languages, sometimes simultaneously within a single exchange. This study therefore also draws on translanguaging (after Li, 2016) to capture the 'fluid, dynamic use of language that crosses conventional linguistic and communicative boundaries, challenging the notion of language as a fixed code tied to a nation-state'. Biggar's thematic analysis of interview transcripts and field notes (after, e.g., Braun and Clarke, 2006) reveal the challenges to learning English faced by Roma migrants, even settling in an ostensibly welcoming environment such as Central Scotland. Despite English often being a condition of employment, they rarely encountered spoken English, even in the workplace; and in Scotland, as elsewhere in the UK there was a dearth of both ESOL classes and even of free time to engage in language learning. Mothers also reported challenges with regard to which languages to prioritise for themselves and their children. This lack of opportunity to develop English also restricted the participants' capacity for incorporating Scots within their friendship groups, and they often reported leading relatively segregated lives. However, these restrictions in fully developing their capabilities in English brought about a creative response in the form of a community polyglot language which could incorporate, for example, Czech/Slovak variations of English words. However, while translanguaging does help to empower local communities and is feted in the academic literature (though see Santello, 2026, forthcoming), it was not able to enhance participants' engagement with the state, as it is carried out almost

exclusively in English. This study would therefore suggest that members of the Roma community in Glasgow do indeed draw on a range of linguistic resources in order to engage in a vibrant form of 'lived citizenship', but more often than not, this is confined to their own social group(s). Biggar concludes the paper forcefully by recommending that 'in contexts where the state does not prioritise community languages, translanguaging must be translated into the dominant language when navigating crucial relationships with the state and its resources'.

Our penultimate paper explores the duality of vulnerability and resilience in political speech. While Sara, along with her colleagues Alexandra Georgiou, Judith Reynolds and Mohammed Ateek, recently brought together a collection of papers for this journal which focused on aspects of vulnerability in relation to the experience of migration (2024), it was Ushma Chauhan Jacobsen who first explored vulnerability in LAIC in relation to the requirements for international students learn English at a Danish business school (2015). Now Iker Erdocia explores the ways in which 'being vulnerable because of one's language shapes the agency of politicians of migrant origin in the Republic of Ireland'. In so doing, Erdocia draws on recent critical understandings of vulnerability as no longer being conceived as a condition of helplessness, but rather as being 'reciprocally connected with the capacity for resilience' (after, e.g. Butler, 2016; Petherbridge, 2021). With these concerns, the paper also necessarily considers the tension between social structure and agency which has been addressed from different perspectives by Jan Blommaert (2010), and Suresh Canagarajah (writing in LAIC in 2013). Erdocia's paper presents a detailed analysis of in-depth interviews with two female political candidates in Ireland, taken from a larger study. While both candidates reported that they retreated to a condition of passive resilience when their legitimacy was denied or disrespected due to their non-standard speech, they also described other moments in which they actively engage in confronting those who exhibit the negative bias which arises from an unswerving adherence to a dominant language ideology. Thus, Erdocia succeeds in illustrating how the potential vulnerability of his migrant candidates can either lead either to positions of adaptation or attempts at transformation. Correspondingly he demonstrates that while their acts of resilience can take the form of resistance or downright confrontation with their detractors, they also more often than not entail considerable 'emotional discomfort'. The paper also concludes that these candidates were not totally free agents, rather they navigate their actions in relation to the constraints of the prevalent ideology and social structure (after O'Regan, 2021; Blommaert, 2005).

While the good old modernist form of contrastive rhetoric (see, classically, O'Connor, 1996) has quite rightly fallen out of fashion in these 'New Times', there remain spheres in

which it is possible to discern some cultural commonalities in discourse. High amongst these is the sphere of politics and diplomacy. In our final paper for this issue, Annabel Alder, Marlene Leiss & Simon Sepesi investigate the ways in which persuasive appeals were culturally informed in response to the war in Ukraine in the speeches of a pair of leading politicians from each of three prominent NATO states: Germany, Slovakia and the UK. The study draws on the tradition of Discursive Psychology which analyses how identities are constructed from 'how people present themselves, and negotiate who they are, with and for others in communication' (after Edwards & Potter, 1992); and uses the concept of 'framing' (after Goffman, 2021) to capture 'the culturally informed versions of reality that allow individuals and groups to make sense of objects and events'. While the author's interpretation of their data reveals considerable nuance in the speech of three pairs of politicians, the analysis arrives at three thematically organised conclusions. First, while the German and Slovak politicians emphasised their shared humanity with the Ukrainian people, the British politicians' talk would suggest their relationship is more of a voluntary friendship than an existential necessity. Likewise, while all the politicians expressed solidarity with the Ukrainians, for the Germans and the Slovaks, this arose more out of a common identity whereas the British position was based more on a 'declarative solidarity' arising out of commonality of values. Finally, the German and Slovak politicians framed the invasion of Ukraine as a 'conflict', while the British politicians framed it in more absolute terms as a 'war'. Crucially this had implications for how the end of the Ukraine invasion was envisaged. The German and Slovak politicians framed the end of the conflict as being more a resolution; the British politicians spoke of it more in terms of victory. However, while the authors set out how the affordances of each of the three languages under analysis could explain how the politicians constructed their positions, we would also suggest that they depend at least in part upon the political colour of the politicians in question. Not least, Liz Truss and Priti Patel are generally regarded as two of the most fervently right-wing senior politicians that had served in the UK Conservative Party in the previous hundred years. It would be perhaps interesting to undertake a follow-up study now that the respective administrations have changed their political stripes in each of the three countries under consideration.

Fin

For our regular dose of seasonal reading, Reviews Editor Amina Kebabi has selected a recently published practical guide to intercultural online collaboration, which keys in nicely with the papers we bring to you in this issue on Media and Intercultural Communication. Entitled *Making Connections: A Practical Guide to Online Intercultural Exchanges*, it is written by John Corbett, Hugo Dart and Bruno Ferreira de Lima, all now based in Brazil. We thank long-time friend of LAIC, Dominic Busch, for a particularly lucid review of this monograph.

Notes on contributors

Malcolm N. MacDonald now lives in the North-East of Scotland. Having previously lectured in the Universities of Stirling, St. Andrews and Exeter, he now remains affiliated to the University of Warwick, where he was employed as Associate Professor. He holds a Masters in Education (Bristol, 1986) and a PhD in Arts Education (Warwick, 1994). His project on the discourse of security (with Duncan Hunter) was published as *Language, illiberalism and governmentality* (Palgrave MacMillan, 2019). As well as having earlier taught in in literacy projects and vocational education, Malcolm has also lived near and worked in the Seychelles National Youth Service, the University of Kuwait, Nanyang Technological University (Singapore), and Universiti Teknologi MARA (Shah Alam, Malaysia). He has studied Latin, Old English, German, French, Seychellois Creole as well as Modern Standard Arabic.

Jessica Bradley lives in Yorkshire, UK. She is Senior Lecturer in Literacies and Language in the School of Education at the University of Sheffield and also holds the title of Docent in Creative Inquiry and Applied Linguistics in the Centre for Applied Language Studies at the University of Jyväskylä in Finland. Her PhD (2018) explored communicative practices in multilingual street arts in the UK and Slovenia, taking an ethnographic approach, and she holds an MA in applied translation studies. Prior to doing her PhD, she worked for a decade in educational engagement at the University of Leeds, focusing on languages and arts projects with schools and colleges. She holds a degree in French with Spanish, speaks some Italian, studied Latin (and some ancient Greek) in high school, and is currently in her second year of formally learning Finnish through an evening class.

Sara Ganassin moved from Italy to the North of England 16 years ago. She is Senior Lecturer in Applied Linguistics and Communication in the School of Education, Communication and Language Sciences at Newcastle University. Her PhD (2017) explored the phenomenon of Chinese community schooling in England, and informed her monograph *Language, Culture and Identity in Two Chinese Community Schools: More Than One Way of Being Chinese*? (Multilingual Matters, 2020). Prior to entering academia, she worked in the charity sector, managing projects with refugee women and young

people. She holds a degree in Oriental Studies from Ca' Foscari University of Venice and has studied Mandarin, Spanish, French, Latin and Classical Greek.

References

Álvaro Aranda, C., & Lázaro Gutiérrez, R. (2022). Functions of small talk in healthcare interpreting: an exploratory study in medical encounters facilitated by healthcare interpreters. *Language and Intercultural Communication*, *22*(1), 21–34. pinhttps://doi.org/10.1080/14708477.2021.2024842

Bakhtin, M. (1981). *The dialogic imagination*. University of Texas Press.

Bennett, M. J. (2004). From ethnocentrism to ethnorelativism. In J. S. Wurzel (Ed.), *Toward multiculturalism: A reader in multicultural education* (pp. 62–78). Intercultural Resource Corporation.

Benson, P., Barkhuizen, G., Bodycott, P., & Brown, J. (2013). *Second language identity in narratives of study abroad*. Springer.

Blommaert, J. (2005). *Discourse: A Critical Introduction*. Cambridge University Press.

Blommaert, J. (2010). *The sociolinguistics of globalization*. Cambridge University Press.

Braun, V., & Clarke, V. (2022). Conceptual and design thinking for thematic analysis. *Qualitative Psychology*, 9(1), 3–26. https://doi.org/10.1037/qup0000196

Bu, Y., & Zhou, Z. (2015). 西方"话语机会结构"理论述评[Review of theory of discursive opportunity structure]. *Sociological Review of China* (6), 74–83.

Butler, J. (2016). Rethinking vulnerability and resistance. In J. Butler, Z. Gambetti, & L. Sabsay (Eds.), *Vulnerability in resistance* (pp. 12–27). Duke University Press.

Carnaffan, J., & Burns, C. (2026). 'Blocks' and 'threads': Chinese students' constructions of 'culture' in their reflections on 'critical incidents' experienced during a short-term study abroad programme in the UK. *Language and Intercultural Communication*, *26*(1), 72–86. https://doi.org/10.1080/14708477.2024.2436902

Canagarajah, S. (2013). Agency and power in intercultural communication: Negotiating English in translocal spaces. Language and Intercultural Communication, 13(2), 202–224. https://doi.org/10.1080/14708477.2013.770867

Canals, L. (2024). Lost in translation: intercultural understanding in oral interactions in an e-tandem virtual exchange. *Language and Intercultural Communication*, *24*(6), 649–663. https://doi.org/10.1080/14708477.2023.2298902

Collins, H. (2018). Interculturality from above and below: navigating uneven discourses in a neoliberal university system. *Language and Intercultural Communication*, *18*(2), 167–183. https://doi.org/10.1080/14708477.2017.1354867

Council of Europe. (2018). *Reference framework of competences for democratic culture* (Vol. 1).

Corbett John, Hugo Dart and Bruno Ferreira De Lima. *Making connections: A practical guide to online intercultural exchanges*. Multilingual Matters. ISBN: 9781800412644.

Deardorff, D. K. (2006). The identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education*, 10(3), 241–266. https://doi.org/10.1177/1028315306287002.

Delnavaz, F., & Khoshsaligheh, M. (2020). Anglophone allusions in Persian dubbing: the case study of Tarantino's films. *Language and Intercultural Communication*, *20*(3), 255–269. https://doi.org/10.1080/14708477.2019.1687713

Edwards, D., & Potter, J. (1992). *Discursive psychology*. Sage.

Foucault, Michel. *The Birth of the Clinic: An Archaeology of Medical Perception* (1973)

Ganassin, S., Georgiou, A., Reynolds, J., & Ateek, M. (2024). Vulnerability and multilingualism in intercultural research with migrants: Developing an inclusive research practice. *Language and Intercultural Communication*, 24(5), 385–393. https://doi.org/10.1080/14708477. 2024. 2411083

Gibson, J. J. (1979). *The ecological approach to visual perception*. Houghton Mifflin. https://doi.org/10.4324/9780203767764

Glimäng, M. R., & Magadán, C. (2024). Saying and doing: a multiliteracies analysis of preservice teachers' virtual exchange at the onset of COVID-19. *Language and Intercultural Communication*, *24*(3), 241–258. https://doi.org/10.1080/14708477.2023.2199710

Goffman, E. (2021). *The presentation of self in everyday life*. Anchor.

Gorman-Murray, A. (2008). Reconciling self: Gay men and lesbians using domestic materiality for identity management. *Social & Cultural Geography*, 9(3), 283–301. https://doi.org/10.1080/14649360801990504

Hernández-Torrano, D., Hajar, A., & Yessenbekova, K. (2024). Mapping research on International Student Mobilities in higher education: Achievements and the agenda ahead. *International Journal of Educational Research*, *128*, 102482. https://doi.org/10.1016/j.ijer.2024.102482

Hine, C. (2020). *Ethnography for the internet: Embedded, embodied and everyday.* Routledge.

Holliday, A. (2021). *Contesting grand narratives of the intercultural*. Routledge.

Holliday, A. (2022). Searching for a third-space methodology to contest essentialist large-culture blocks. *Language and Intercultural Communication*, 22(3), 367–380. https://doi.org/10.1080/14708477.2022.2036180

Hirsch, B. D. (2012). *Digital humanities pedagogy: Practices, principles and politics*. Open Book Publishers.

Ingram, D. C. (2012). *College students' sense of belonging: Dimensions and correlates* [Doctoral dissertation]. Stanford University. https://purl.stanford.edu/rd771tq2209

Ingold, T. (2018). *Anthropology and/as Education*. London: Routledge.

Jacobsen, U. C. (2015). Cosmopolitan sensitivities, vulnerability, and Global Englishes. *Language and Intercultural Communication*, *15*(4), 459–474. https://doi.org/10.1080/14708477.2015.1031674

Kallio, K. P., Wood, B. E., & Häkli, J. (2020). Lived citizenship: Conceptualising an emerging field. *Citizenship Studies*, 24(6), 713–729. https://doi.org/10.1080/13621025.2020.1739227

Khoshsaligheh, M., Ameri, S., & Mehdizadkhani, M. (2018). A socio-cultural study of taboo rendition in Persian fansubbing: an issue of resistance. *Language and Intercultural Communication*, *18*(6), 663–680. https://doi.org/10.1080/14708477.2017.1377211

Kim, G. M. (2016). Transcultural digital literacies: Cross-border connections and self-representations in an online forum. *Reading Research Quarterly*, 51(2), 199–219. https://doi.org/10.1002/rrq.131

Knapp, M. L., Vangelisti, A. L., & Caughlin, J. P. (2014). *Interpersonal communication and human relationships* (7th ed.). Pearson.

Koopmans, R., & Olzak, S. (2004). Discursive opportunities and the evolution of right-wing violence in Germany. *American Journal of Sociology*, 110(1), 198–230. https://doi.org/10.1086/386271

Kubanyiova, M., & Shetty, P. (2024). *Listening Without Borders: Creating Spaces for Encountering Difference*. Bristol: Multilingual Matters.DOI: 10.21832/9781788921060.

Kymlicka, W.,& Patten, A. (2003). Language rights and political theory. *Annual Review of Applied Linguistics*, 23, 3–21.

Ladegaard, H. J. (2022). To be or not to be internationalised: Students' experience of intercultural encounters in Hong Kong universities. *Language and Intercultural Communication*, *22*(5), 552–566. https://doi.org/10.1080/14708477. 2022.2125002

Ladegaard, H. J., & Cheng, H. F. (2014). Constructing the cultural other: Prejudice and intergroup conflict in university students' discourses about 'the other'. *Language and Intercultural Communication*, *14*(2), 156–175. https://doi.org/10.1080/14708477.2013.849718

Lewis, M., & Simons, G. (2010). Assessing endangerment: Expanding Fishman's GIDS. *Revue Roumaine de Q9 Linguistique*, 55(2), 103–120. https://doi.org/10.1017/CBO9780511783364.003

Li, W. (2016). New Chinglish and the post-multi- lingualism challenge: Translanguaging ELF in China. *Journal of English as a Lingua Franca*, 5, 1–25.

Liddicoat, A. J. (2016). Intercultural mediation, intercultural communication and translation. *Perspectives*, 24(3), 354–364. https://doi.org/10.1080/0907676x.2014.980279

Liddicoat, A. J. (2022). Intercultural mediation in language teaching and learning. In T. McConachy, I. Golubeva, & M. Wagner (Eds.), *Intercultural learning in language education and beyond: Evolving concepts, perspectives and practices* (pp. 41–59). Multilingual Matters.

Low, S. (2014). Placemaking and embodied space. In A. Sen & L. Silverman (Eds.), *Making place: Space and embodiment in the city* (pp. 19–43). Indiana University Press.

MacDonald, M. N., Bradley, J., & Ganassin, S. (2026). *Language and Intercultural Communication*, *26* (1), 1–215. https://doi.org/10.1080/14708477.2026.2609380

MacDonald, Malcolm N. (2002) Pedagogy, pathology and ideology : the production, transmission and reproduction of medical discourse. *Discourse & Society*, 13 (4). pp. 447-467. doi:10.1177/0957926502013004453 ISSN 0957-9265.

Nida, E. (1945). Linguistics and ethnology in translation-problems. *Word*, 1(2), 194–208. https://doi.org/10.1080/00437956.1945.11659254

O'Connor, U. (1996) *Contrastive Rhetoric*. CUP.

O'Regan, J. P. (2021). *Global English and political economy*. Routledge.

Petherbridge, D. (2021). Recognition, vulnerability and trust. *International Journal of Philosophical Studies*, 29(1), 1–23. https://doi.org/10.1080/09672559.2021.1885135

Porto, M., Golubeva, I., & Byram, M. (2023). Channelling discomfort through the arts: A COVID-19 case study through an intercultural telecollaboration project. *Language Teaching Research*, 27(2), 276–298. https://doi.org/10.1177/13621688211058245

Salomão, Ana Cristina B. & Robert O' Dowd (2024). *Challenges facing Virtual Exchange in the new global educational landscape*. Unpublished paper presented at the 24th International Conference of the International Association of Communication and Intercultural Communication (IALIC), University of Bordeaux, Bordeaux.

Santello, M. (Ed.) 2026. Constrained multilingualism. Special issue of *Language and Intercultural Communication*, *26(3*), forthcoming.

Schegloff, E. A. (1979). The relevance of repair to syntax-for-conversation. In T. Givon (Ed.), *Syntax and semantics.* (pp. 261–288). Academic Press.

Schegloff, E. A., Jefferson, G., & Sacks, H. (1977). The preference for self-correction in the organization of repair in conversation. *Language*, *53*(2), 361–382. https://doi.org/10.1353/lan.1977.0041

Seamon, D. (2018). *Life takes place: Phenomenology, lifeworlds, and place making*. Routledge.

Shafirova, L., Cassany, D., & Bach, C. (2020). Transcultural literacies in online collaboration: a case study of fanfiction translation from Russian into English. *Language and Intercultural Communication*, *20*(6), 531–545. https://doi.org/10.1080/14708477.2020.1812621

Swales, J. (1990). *Genre analysis*. OUP.

Van De Mieroop, D. (2016). Small talk in interpreted interactions in a medical setting. *Language and Intercultural Communication*, *16*(2), 292–312. https://doi.org/10.1080/14708477.2015.1117483

Van Lier, L. (2008). Ecological-semiotic perspectives on educational linguistics. *The handbook of educational linguistics* (pp. 596–605). https://doi.org/10.1002/9780470694138.ch42

Wilkinson Jane, Sibylle Ratz and Mabel Victoria (Eds.) (2025). Special Issue on Imagining and Experiencing Hospitalities and Interculturalities in a Mobile World. *Language and Intercultural Communication*, 25(6), 671-780.

Zhang, L. T., & Cassany, D. (2019). Estrategias de comprensión audiovisual y traducción del español al chino en una comunidad fansub. *Revista Española de Lingüística Aplicada/Spanish Journal of Applied Linguistics*, 32(2), 620–649. https://doi.org/10.1075/resla.17013.zha

Malcolm N. MacDonald,
University of Warwick, UK
Jessica Bradley,
University of Sheffield, UK
Sara Ganassin,
Newcastle University, UK