Relational Art-Informed Learning in English for Global Communication Education: A Japanese Higher Education Context

Miyoko Takatama

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Department of Educational Research

Lancaster University

UK

Abstract

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Grounded on Social Practice Theory and employing multi-mixed methods research (MMMR), this study aims to identify essential capacities for global communication (GCCs), effects of relational art-informed learning (RAIL) on student practice of the GCCs, and implications of the above results to an English language education programme at a Top Global University in Japan. Based on a systematic synthesis of English as a global language research, the study identifies seven GCCs in three functional categories: Translanguaging, Knowledge Contribution, Digital Communication, Navigation through Conceptualisation and Application as strategic GCCs, Translingual Identity Development and Relationship Building as comprehensive GCCs, and De/Re-Construction of Symbolic Power as the fundamental GCC. The synthesised quantitative and qualitative data shows that RAIL has strong effects on student practice of Relationship Building and De/Re-Construction of Symbolic Power, with Knowledge Contribution and Navigation through Conceptualisation and Application as key strategic GCC practices. Through RAIL, the students wove their daily, essentially translingual/transmodal relational communication practices into formal English language education, creating a social interstice that is open to both formal education and their communication practice. On the other hand, RAIL is limited in expanding Digital Communication, which needs a specific instructional attention, and Translanguaging, which requires a lingua-culturally diverse learning environment. Implications of this study to the English language education programme is to enact translingua-cultural learning and relational communication across the programme. The enactment will foster student capacities for global communication by dynamically decentring and recentring different lingua-cultures while learning. It will also enable collaboration between programme members to realise the faculty's fundamental humanistic education principle in English language classrooms beyond the pursuit of management efficiency.

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Author's Declaration

I confirm that this thesis is my own work and has not been submitted in substantially the same form for the award of a higher degree elsewhere.

Signature .....

Chapter 1: Introduction

Art and English language education seemingly belong to different worlds, but the intersection of the two can be a fertile ground to nourish a global culture of collaboration and respect. Learning English, the de facto language of communication across national borders, allows learners to expand participation in diverse networks. In the art world, use of art in education has made continuous development over a century simultaneously with the rise of museum institutions, advancement of printing technologies, and research in both art and education fields. The aim to implement art in education has evolved from fostering good taste to developing critical thinking and communication skills, and recently, to nourishing an innovative business mind. Art, through its diversifying engagement with audiences, can further extend its contribution to enrich human communication and relationships in global societies.

Background

My exploration of implementing art in English language education started in 2015 when I was a first-year student of a TESOL master's programme in Japan. While searching for a research topic, I came across a body of research in the United States about incorporating art in medical education, law enforcement official training, and primary and secondary education including English as a Second Language programmes, to develop language and communication skills, critical thinking skills, and empathy. The research and practice were attractive; I flew to New York and took a short-term intensive training of Visual Thinking Strategies (VTS), a widely implemented framework to utilise artwork discussions for academic and professional ability development. The training gave me a foundation to start researching artwork discussions in English as a foreign language education for linguistic and cognitive skills development. There were only a few studies on the topic at that time. I was excited not only with the topic but to find myself as a pioneer in the research area.

After successfully completing my master's thesis, I became a university English instructor and started implementing artwork discussions in my English language classrooms. However, while anticipated benefits emerged, unexpected difficulties also arose. I observed that a supposedly positive feature of artwork discussions, which is to stimulate deep explorations of one's frames of reference through exchanging views with others, often worked against low to intermediate level adult language learners, especially within a linguistically homogeneous context of Japanese universities. It was because the invitation to a deep exploration simultaneously presents a serious gap between what they want to express and their language command, promoting more dependence on their shared native language rather than use of English. I tried to bridge the gap by providing them with supporting worksheets and tasks. While those worked in their own ways, the necessity of using art for linguistic and cognitive skills development became increasingly ambiguous as I made more worksheets. I thought I was a pioneer, but there was a reason for the scarcity of the research in the field.

Moving to the second year of this doctoral research, in reflecting on art-mediated teaching practice in light of social practice and various art movements, I started exploring how I can utilise relational art in my classrooms. Relational art focuses on fostering human relationships in various creative ways; the practice and underpinning concept agree with a larger picture of English in global societies, where diverse cultural practices should be valued but are often undermined by power imbalance. Employing the logic of relational art enabled me to conceptually situate English language education within a global communication culture that fosters respectful collaborations with others, not that promotes dominance over others through English language.

Meanwhile, during the same period, Japan continued making cautious but explicit changes in its de facto migration policies (i.e., the government has never officially acknowledged Japan accepts immigration) under Abenomics, or economic policies implemented under Prime Minister Abe between 2012-2020 (The Government of Japan, 2016). In this expectation for the transformation of a homogeneous Japanese society into a globalising Japanese society, I believed that

English language command was going to be essential in Japan in the very near future to communicate with colleagues and neighbours from other countries. In fact, making English as an official corporate language became a popular trend during the time; such companies included major Japanese enterprises like Rakuten, First Retailing, and Honda (Murata, 2015; Ujiie, 2020)

In 2019, Japan made a historical transformation of its (de facto) migration policy, shifting from restricting migration to highly skilled workers to officially accepting 'unskilled' workers to compensate for its accelerating labour shortage (Takada, 2019). My expectation about English in a globalising Japanese society, which was grounded on an Anglophone-economic assumption of global, turned out to be partially correct but largely wrong. The majority of people flowing into Japan to live and work are from different parts of Asia, including Vietnam, China, Indonesia, Nepal, and Myanmar, where English is not spoken in daily lives. While workers from these countries occupy over 60% of foreign workers, workers from Western-Anglophone countries are less than 4% of the total foreign labour population in Japan (Ministry of Health Labour and Welfare, 2024). In addition, I overlooked a simple fact that the Japanese language is the cultural framework which has long been organically and deeply intertwined with how people and society work. As a consequence of these factors, Japanese, not English, has become the major common language in a globalising Japanese society from restaurants to PTA meetings, even between foreign residents in Japan who do not speak each other's language. Reflecting Japanese as a common language of diversifying society, *Yasashii* (easy/considerate) *Nihongo* (Japanese), or a simplified version of the Japanese language, has been advocated and implemented to ease language barriers between people from different linguistic backgrounds in media and public sectors.

Globalisation is Anglophonisation in many aspects, and the benefit of having English as a tool for global collaboration is tremendous. On the other hand, globalisation is also a diversification of local common language practices. English language education tends to ignore the latter critical aspect of globalisation and therefore tends to largely depend on a discourse that Anglophonisation, especially

Western-Anglophonisation, equals successful globalisation of individuals and organisations. Furthermore, expansion of English as a global language has not resulted in a global culture of respect. Rather, the discourse of dominance and divisions persistently emerge in various parts of the global world.

In this regard, transformation of English language education to one that is fundamentally grounded on respect for diverse lingua-cultural practices is essential. It entails investigations of desirable capacities for global communication that promotes the culture of respect and collaboration as well as a robust means of nourishing the capacities. This study intends to identify such capacities and examine the aforementioned potential of relational art to nourish the capacities in university English language classrooms.

Research Context

The study is conducted in an English language course that I teach at a university in Japan. At the time of data collection, the university was part of the Top Global University Project, which is a ten-year governmental funding initiative implemented between 2014-2023 to promote globalisation of Japanese HE. The university enacted a range of policies in accordance with the project's performance indicators such as increasing the number of international students, foreign faculty members, and domestic students going to study abroad as well as establishment of English-medium programmes. These conditions establish the research context as a unique setting for putting 'global' under scrutiny. In addition, the English course in which I collect data is compulsory for freshmen and meet twice a week for two semesters, allowing me to have enough time to develop trusting relationships with the students, deeply observe their learning and communication practice, and track possible changes/non-changes in accordance with the enactment of learning informed by relational art.

Methodology and Research Questions

This study is grounded on Social Practice Theory and employs practice-focused ethnography as methodology. The methodology requires immersive observations

of learner practice, calling for a distinction between 'practice as performance' that emerges in accordance with conditions in the context and 'practice as entity' which works as a more fundamental frame for the emergence of practice. Based on the theory and the methodological framework, the following three research questions will guide this research.

The first research question is *What are the capacities for global communication identified through a systematic synthesis of English as a global language studies?* To respond to the question, I will conduct a systematic synthesis of research studies which investigate the use of English as a common language of communication in a global setting to identify common capacities practiced in global communication.

The second research question is *To what extent and how does relational art-informed learning (RAIL) impact student practice of the global communication capacities in an English language classroom?* This is the research question to investigate possible impacts of relational art-informed learning, or RAIL, on student practice of the capacities for global communication identified in response to the research question #1. Three student surveys provide quantitative data about their self-assessment of the global communication capacities, or GCCs. I will also conduct classroom observations coupled with my reflections as the teacher to reveal the teacher's perspective on student practice. The students' perspectives will be obtained by analysing regular reflections written by students. The synthesis of the teacher's and students' perspectives with the quantitative survey data will be used to untangle the complexity of student practice of the GCCs in RAIL.

The third research question is *What are the implications of this study for the data collection site, which is an English language education programme of a faculty of business at a Top Global University in Japan?* I will conduct interviews with the Directors of the English language programme and analyse policy documents associated with the programme. By synthesising the two types of data, I will identify policies *in action*, based on which I will discuss implications of the research for the English language programme.

Acknowledging the complexity of untangling student practice in an English language classroom, I will investigate the three questions with the attitude that data shows “indicative and evocative rather than definitive and one-dimensional causality” (Saunders, 2011a, p. 99).

Structure of the Thesis

This study comprises six chapters. Following this introductory first chapter, Chapter Two provides a review of literature in three fields which are essential for this study: English as a global language paradigms; art-mediated learning; and relational art. The review in the three fields will be the knowledge base of the investigation of this study and the ground for enactment of relational art-informed learning. Chapter Three outlines the research design including theory, methodology, data collection methods, and instructional design. Since this study is intrinsically insider research, I will also discuss my position as an insider and how to deal with the positionality under the methodology section. Chapter Four details the results of data analysis in accordance with the three research questions: 1) Systematic synthesis to identify global communication capacities; 2) quantitative data from student surveys, qualitative data from classroom observations with teacher reflections, student reflections, and the synthesis of the data to untangle student practice in RAIL; and 3) Director interviews, policy document analysis, and the synthesis of the two types of data to investigate English language education policy in action. Chapter Five presents discussion of the findings. Based on the data analysis presented in Chapter Four, I will provide detailed responses to each research question. Finally, Chapter Six summarises the research and explores theoretical, practical, and policy implications. I will also describe limitations and the future research direction and conclude the thesis with my short reflection on the research.

Chapter 2: Literature Review

This chapter reviews literature in three key areas relevant to this study: English as a global language paradigms; art-mediated learning in education; and relational aesthetics and relational art. Each section has 'selection of the studies' at the beginning to ensure transparency of the review process and minimise potential bias.

The review of literature aims to establish a solid knowledge foundation for this research. The first section will review major paradigms to capture English as a global language, examining their characteristics, contributions, and limitations, so that to identify the paradigm that could best reflect the current global communication landscape. The second section will explore art-mediated learning research studies in the context of higher education including pedagogical frameworks and examples of art-mediated learning. A later part of the exploration focuses on critical analysis of art-mediated learning studies conducted specifically in HE language education to identify potential benefits and issues in implementing art-mediated learning in university language classrooms. The third section investigates relational art mainly in two areas: Relational aesthetics as a conceptual foundation of relational art, and two representative relational art examples. In the final section, I will summarise the review in the three areas and discuss the potential of using relational art in HE English language education for global communication.

Major Paradigms to Capture English as a Global Language

The aim of reviewing key paradigms, or fundamental belief systems which guide research and practice (Kivunja & Kuyini, 2017), is to uncover what belief systems the current mainstream English language education is inculcated into, how the belief systems have determined the course of English as a global language teaching and learning, and what paradigm is possibly aligned with the evolving global communication landscape. Various paradigms have been produced, utilised, and critiqued in researching English as a global language – a language of communication across borders. In this part of the literature review, I will examine

those paradigms individually and in relation to each other through selected research in the fields of English language teaching (ELT) and applied linguistics. Based on the examination, I will identify key themes for teaching English for global communication.

Selection of the Studies

As the initial step to select key English as a global language paradigms to investigate, I explored five comprehensive handbooks in ELT and applied linguistics. The handbooks include the Oxford Handbook of Applied Linguistics (Kaplan, 2010), The Routledge Handbook of Applied Linguistics (Simpson, 2011), Handbook of Research in Second Language Teaching and Learning (Hinkel, 2011), The Routledge Handbook of English Language Teaching (Hall, G., 2016), and the Routledge Handbook of English as a Lingua Franca (Jenkins et al., 2017). All handbooks contain discussions on World Englishes (WEs) and English as a Lingua Franca (ELF). Other paradigms which are covered by two or more handbooks are English as an International Language (EIL) (Jenkins et al., 2017; Simpson, 2011), Global Englishes (GEs) (Hinkel, 2011; Jenkins et al., 2017), and translanguaging (Jenkins et al., 2017; Kaplan, 2010).

Using the key paradigm names from the handbooks, additional literature searches were conducted in four academic literature databases to identify influential paradigms of English as a global language in the past decade (2012-2021) in applied linguistics and education research. The academic databases consist of Google Scholar, Education Resources Information Center (ERIC) (mainly for educational research journals), Springer Link (mainly for linguistics journals), and Wiley Online Library. Table 1 shows the result of the searches conducted on October 15, 2021.

Table 1

Number of Publications with an English as a Global Language Paradigm in Title

	WEs	EIL	ELF	GEs	Translanguaging

Google Scholar	743	327	1070	146	1590
ERIC (Peer-Reviewed)	35	34	60	11	210
Springer Link	19	21	41	0	129
Wiley Online Library	249	18	33	15	71

GEs is notably the least employed concept/paradigm in article titles throughout the four academic literature databases, while translanguaging is included in larger numbers of publication titles between 2012-2021, followed by ELF. One exception is Wiley Online Library where WEs appears as the most used paradigm in publication titles. This may be because the database consists of a journal titled 'World Englishes', which, as the name indicates, is devoted to research and practice within the WEs paradigm. Given the potential impact of translanguaging, ELF, WEs, and EIL on language and education research in the past decade shown in the above data, this review will investigate the paradigms further. The review focuses on published research studies and academic discussions found in the above academic databases. The publications are limited to those in peer-reviewed journals or from major academic publishers to ensure the rigour. The publication date is limited to the past decade (2012-2021), for environments surrounding the research field have been rapidly evolving. Additionally, however, key studies that do not fit in the above time timeline but are necessary to describe the basis and historical development of the paradigm will also be included.

World Englishes: Legitimation of Non-Standard Varieties and New Native-Speakerism

World Englishes (WEs) is the first paradigm which established a research field to investigate and acknowledge plurality of English across the world (Ishikawa, T., 2016; Kachru, 1990, 1992, 1996; Matsuda, 2003). The core feature of WEs is the Three Circles Model (Kachru, 1990, 1992) which categorises countries in three Circles: The Inner Circle, the Outer Circle, or the Expanding Circle. The Inner Circle consists of 'norm providing' traditional Western Anglophone countries such as the UK, United States, Canada, and Australia. The Outer Circle includes countries formerly colonised by the United Kingdom or the United States, such as India,

Kenya, South Africa, and the Philippines. Those countries are described as ‘norm developing’. According to Schneider's dynamic model of postcolonial English (Schneider, 2007, 2014), distinctive English varieties in Outer Circle countries underwent five stages: Foundation, exonormative stabilisation, nativization, endonormative stabilisation, and differentiation. Reaching the final stage of differentiation means that the nation achieved political, cultural, and linguistic independence with “an attitude of relying on one's own strengths, with no need to be compared to anybody else's” (Schneider, 2007, pp. 52–53). Finally, the Expanding Circle includes countries where English is taught as a foreign language (Bolton, 2012), such as Japan, Korea, and Brazil. These countries are ‘norm dependent’, that is, English users in the Circle depend on the norms provided by the Inner Circle countries.

The WEs paradigm provides researchers with a useful tool to analyse the global spread and “messiness” (Matsuda, 2019, p. 686) of English. In terms of methodology, the WEs paradigm has promoted “a ‘features-based’ approach to geographical varieties, with most studies focusing on the description of such varieties in terms of distinctive linguistic features” (Bolton, 2018, p. 8). The approach problematizes “the conventional second language acquisition (SLA) views of errors” (Hamid et al., 2014, p. 77) and acknowledges “diverse modern English varieties as legitimate, wherever they are spoken, as long as their speakers abide by some local communal norms” (Mufwene, 2010, p. 43). The recognition and problematization have promoted the transformation of the monolithic view towards language in the traditional ELT research and practice (Matsuda, 2017).

The acknowledgement of English varieties outside the Inner Circle also granted ownership of English language to users traditionally perceived as non-native speakers. Kachru (1996) argues that the term ‘Englishes’ “symbolizes variation in form and function, use in linguistically and culturally distinct contexts [...] and above all, the term stresses the WE-ness among the users of English, as opposed to us vs. them (native and non-native)” (p. 135). Lok (2012) argues that by emphasising WE-ness as opposed to Otherness/Otheredness, WEs shifts the traditional “power struggle between native and non-native language users” to “the

sharing of power with the implication that natives and non-natives are English users in their own rights" (p. 420).

On the other hand, a number of researchers have argued that the WEs paradigm fails to accommodate the complexity of global English (Canagarajah, 2006; Hall, S., 1997; Jenkins, 2006; Kubota, 2018; Mahboob & Liang, 2014; Park & Wee, 2013; Pennycook, 2003; Seidlhofer, 2004). One critical issue is that the paradigm ignores the fluidity of geopolitical boundaries in globalisation. The WEs paradigm has the assumption that Englishes exist with stable nations and their peoples. Upon the assumption, WEs researchers identify and investigate English varieties such as 'Indian English', 'Japanese English', or 'South African English'. However, geopolitical boundaries and boundaries between ethnolinguistic communities have been becoming so fluid (Creese & Blackledge, 2015; García & Sylvan, 2011; Park & Wee, 2013) that they are no longer "rigid enough to sustain essentialist models that link ownership of English to a particular racially or ethnically imagined group" (Park & Wee, 2013, p. 5). The ontological view based on the nation-state framework also fails to take into account other critical factors in Englishes such as regional, socioeconomic, and generational differences (Dovchin et al., 2018; Kubota, 2018) as well as transglossic activities – mixing and mashing up language (Dovchin et al., 2018) – in both online and offline communication spaces across national borders.

A more serious criticism towards the WEs paradigm is that despite the promotion of WE-ness as opposed to Otherness/Otheredness, the WEs paradigm reinforces the native/non-native speaker dichotomy by drawing a new exclusionary boundary between the Expanding Circle (non-native English speakers) and the Inner/Outer Circles (native speakers) (Burt, 2005; Pennycook, 2003). The Three Circles model is grounded on what Brubaker (2009) calls groupism, which is defined as follows:

> The tendency to treat various categories of people as if they were internally homogeneous, externally bounded groups, even unitary collective actors with common purposes; and to take ethnic and racial groups and nations

> as basic constituents of social life, chief protagonists of social conflicts, and fundamental units of social analysis. (p. 28)

Groupism, which is prevalent in many studies under the WEs paradigm, is exemplified in a statement by one WEs researcher that "the Inner (IC) and Outer Circle (OC) varieties are recognized by all linguists and educationists" but "the status of Expanding Circle (EC) Englishes as a variety per se is still a thorny subject" (Proshina, 2019, p. 233). The researcher also asserts as follows:

> So that they [speakers of Expanding-Circle varieties] are not looked down on, we should probably start with propagating acrolectal samples of 'good' Expanding Circle English to speakers from this Circle. By 'good English' I mean proficient language spoken by well-known figures [....] That might be a way to have non-native speakers from the Expanding Circle believe that their ethnic English is a secondary means of their cultural identity and that they should be proud of speaking their English. (p. 241)

The above statement would be an example of how groupism underpinning the WEs paradigm allows a researcher to frame a complex and dynamic linguistic phenomenon in a simple hierarchical worldview and make multiple loose assumptions in the flagship journal World Englishes. Despite the variety of topics that World Englishes covers from sociology of language to popular culture (Bolton, 2018), and the fact that the WEs paradigm made a groundbreaking contribution to acknowledging diverse uses of English language, the underpinning assumption that language exists as a set of autonomous and stable norms coupled with the nation-state groupism may have limited its contributions to "little more than pluralize monolithic English" (Pennycook, 2007, p. 22).

English as an International Language: Cultural Politics behind "Everybody's Language"

'English as an international language' is a general term, while the capitalised 'English as an International Language' or 'EIL' refers to a specific concept or a paradigm in the context of applied linguistics. EIL refers to "the international

functions of English and its use in a variety of cultural and economic arenas" (Malina, 2014, p. 4). In this reference, EIL facilitates identifying teachable skills such as intercultural skills (Sharifian & Marlina, 2012). On the other hand, even the capitalised EIL is frequently used without a precise definition. For example, in the introductory section of a book titled English as an International Language in Asia (Kirkpatrick & Sussex, 2012), in contrast to a precise definition of English as a Lingua Franca, EIL is only accounted for as "involving local Englishes like Chinglish for Chinese English" (p. v). The capitalised EIL is also used interchangeably with other terms, such as 'EIL/ELF' (Bayyurt & Akcan, 2015; Yano, 2009; Young & Walsh, 2010) and 'WE(s)/EIL' (Sharifian & Marlina, 2012). These examples seem to indicate that EIL is assumed to accommodate a broad concept and to work without a clear definition.

In some literature, EIL is utilised as a paradigm – a fundamental belief system – for its deliberate departure from cultural dominance, especially from the dominance of the Western culture. EIL focuses on English in 'international' contexts (Canagarajah, 2014; Kirkpatrick & Sussex, 2012) rather than English along national borders. Several authors, although not specifically as EIL researchers, have described the divorce of English language from specific cultures as follows: Nobody's language, language without a homeland (Jordão, 2009); language for communication not for identification (House, 2003); a culture-free language (Canagarajah, 2012); and "culture-deprived, neutral English" (Frank, 2004, p. 82). Specifically within the EIL paradigm, Smith (1983, 2015) argues as follows:

> English is not one of our national languages, but it is our international language. And English as an international language is not the same as English as a second or foreign language [....] When any language becomes international in character, it cannot be bound to any one culture. (p. 8)

Eliminating the association between English language and dominant cultures allows researchers to capture speakers' linguistic performances as a purposeful individual and collaborative appropriation of the language (Alsagoff, 2012; McKay, 2012; Phan, 2009; Tan et al., 2019). Alsagoff (2012) states that "speakers

appropriate and shape English, as individuals, and as members of global communities, intra-nationally as well as internationally, in developing their own voices" (p. 5). The understanding more effectively reflects the fluidity of global communication contexts than the WEs paradigm which is bound to regional borders. Phan (2009) provides examples in the context of Asian international students in an English-medium, English teacher education program at a university in Thailand. The researcher discusses how speakers' appropriation of English, which often involves resistance to nationality stereotypes and the colonial history as well as strategic negotiation of local values, support "the use of English for one's own benefit and equality, but at the same time urge English users to work together to eliminate the still active discourses of colonialism" (p. 204). The appropriation "reflects a healthy and sensible sense of sharing the ownership of English" (Phan, 2009, p. 201).

The EIL researchers' focus on resistance, appropriation, and negotiation of the dominant linguistic system and colonial discourse (Kumaravadivelu, 2012; Pennycook, 2017; Phan, 2009; Tan et al., 2019) also highlights, as the other side of the same coin, the very existence of such a system and discourse in learning and using the language in reality, despite the foundational notion that English as an international language is a culturally neutral language and therefore can be appropriated to meet the speakers' needs. The two interconnected but contrasting aspects reveals that cultural politics, "the processes through which relations of power are asserted, accepted, contested, or subverted by means of ideas, values, symbols, and daily practices" (Schiller, 1997, p. 2), is inculcated deeply in language practice. Using and teaching English as an international language is a constant linguistic and cultural conflict of "whose versions of reality gain legitimacy, whose representations of the world gain sway over others" (Pennycook, 2001, p. 113). Phan (2017) illustrates the conflicts focusing on English language teaching:

> What is embedded in the global development of English and ELT shows that many postcolonial practices still function as colonizing forces. Specifically, English and ELT carry and enact presumptions of the inferior Other. These

> stereotypes normally suggest that the Other, including teachers, students, trainers, and trainees, is inferior than the Self in terms of "authentic" knowledge of the English language, teaching methodologies and approaches, teaching and learning styles, and values and cultures. This portrayal accordingly urges and self-urges the Other to change to adjust and to learn from the native Western Self. And the superior Self and inferior Other cycle continues. (p. 4)

The beginning of this section mentioned the lack of a clear definition of 'international language' in EIL. The review of EIL literature so far indicates that the meaning of 'international' in EIL is double faceted. On one hand, 'international' means cultural neutralisation of English that grants all English users the right to appropriate the language for their needs. On the other hand, what is happening in 'international' is the persistent workings of cultural politics to create 'cultural clones' (Bhatia, S., 2020; Janks, 2010) and constant struggles with and in deconstructing it. Kayman (2009) argues as follows:

> The need to shift from Anglocentric and nation-based maps of English and to recognise nonnative uses or approaches to using English should not obscure us to the larger issues of cultural politics raised by the various roles English plays within the globalised context. (p. 110)

EIL research on appropriation of English as an international language as well as the above quote highlights the critical importance of examining cultural politics associated with the term 'international' and 'global' in ELT research and practice. Nevertheless, EIL seems not to provide a theoretical framework to deconstruct cultural politics and examine appropriation of English not just as an observable act but as a pedagogy.

English as a Lingua Franca: Shift from Focus on Varieties to Focus on Function

Jenkins (2004, 2007) coined the term 'English as a Lingua Franca' (ELF) and replaced EIL with the term. The purpose of the replacement was to "both highlight[s] the predominant use of this kind of English, i.e. as a lingua franca

among non-native speakers, and pre-empt[s] misinterpretations of the word 'international', which is sometimes wrongly assumed to refer to international native speaker varieties" (Jenkins, 2004, p. 9). As indicated in the statement, ELF research started with a focus on form, motivated to identify what Jenkins (2004) describes as non-native speakers' lingua franca English. WEs and ELF share the same ontological and ideological base (Jenkins, 2015) that non-native English varieties exist and "need to be granted full recognition" (Saraceni, 2008, p. 23). One significant difference between the two is that while WEs researchers investigate national varieties, ELF researchers focus on defining one "super-national variety" (Friedrich & Matsuda, 2010). Various corpora have been offered to ELF research such as the Vienna-Oxford International Corpus of English (VOICE) (Seidlhofer et al., 2011), the Asian Corpus of English (ACE) (Kirkpatrick, 2010), and English as a Lingua Franca in Academic settings (ELFA) corpus (Mauranen et al., 2010). Seidlhofer (2011) discusses that "this formal unconventionality [of ELF] is defined only in reference to certain established actualized versions of the language, certain sets of conventions" (p. 148).

On the other hand, the emphasis on forms and its presumption on the stability of forms in the ELF research have been criticised by various researchers (Baker, 2015; Roberts & Canagarajah, 2009; Saraceni, 2008) mainly for two reasons. First, as Baker (2015) discusses, this ELF approach is "too normative in attempting to account for homogeneous features of what are heterogeneous interactions and reifying distinctions between different linguistic and cultural groups" (p. 38). Assuming the existence of one 'Lingua Franca English' variety does not reflect the increasingly diversifying human communication contexts (Saraceni, 2008) – the same issue of the WEs paradigm. Canagarajah (2007) discusses as follows:

> Because of the diversity at the heart of this communicative medium, LFE [(Lingua Franca English)] is intersubjectively constructed in each specific context of interaction. The form of this English is negotiated by each set of speakers for their purposes. The speakers are able to monitor each other's language proficiency to determine mutually the appropriate grammar, phonology, lexical range, and pragmatic conventions that would ensure

> intelligibility. Therefore, it is difficult to describe this language a priori. (p. 925)

Second, defining such a super-national variety "would create another layer of English language hierarchy and generate greater inequity among speakers of different Englishes" (Friedrich & Matsuda, 2010, p. 27). Ontologically, ELF as a variety is the same as the mainstream ELT that "English as a set of 'conventional units' that are not completely known by NNESs in the interaction" (Hall, C. J., 2017, p. 78). The persistent groupism throughout the traditional ELT, as well as WEs and ELF (as a variety), shares the same ground that linguistic varieties are "recognizable entities within somewhat bound communities" (Friedrich & Matsuda, 2010, p. 27). These examples show that basing solely on this ontological ground does not reflect the diversity and flexibility of global communication nor deconstruct power imbalance between English language users.

In response to the criticism above, ELF researchers (Baker, 2015; Jenkins et al., 2011; Jenkins, 2018) argue that ELF research has shifted from its early focus on identifying a homogeneous ELF variety to investigating functions that English language plays in a global communication context. The critical reason for the shift is the corpora, out of which ELF researchers tried to identify common features of Lingua Franca English, in fact revealed more variability, fluidity, and diversity than regularity in English language communication across different contexts (Jenkins, 2015). Sewell (2013) reviews ELF research studies and explicitly states that "The aim of ELF research is not to identify common features, but to highlight the pragmatic strategies employed by speakers" (p. 4). Friedrich and Matsuda (2010) define ELF as "an umbrella term to describe functions of English within the broadest spectrum" (p. 22) which allows researchers to capture English in users' use of linguistic and other communicative strategies, and consequently, to explore ELF multidimensionally. Various ELF studies have identified such communicative strategies (Björkman, 2014), for example, confirmation checks (Kennedy, 2017), asking for clarification/confirmation (Cogo, Alessia & Dewey, 2012; Kennedy, 2017), repetitions (Matsumoto, 2011), paraphrasing/circumlocution (van Mulken & Hendriks, 2015; Vettorel, 2018),

code-switching (Cogo, Alessia & Dewey, 2012; Hülmbauer, 2013), and comment on terms/concepts (Björkman, 2013).

One critical issue of the ELF as function approach is that no linguistic theory is available to account for a user's situation-based choices in communication while heavily focusing on the interplay between language and linguistic strategies. Seidlhofer (2015), in refuting the criticism that ELF research lacks "support in any known linguistic theory" (Berns, 2015, p. 300), states as follows:

> [Bern's questions] revolve around the theoretically most challenging part of my argument as to how ELF might be understood as language without its being a language. And it is true that this cannot be directly accounted for by any particular known 'linguistic theory'. But why should it be? Getting to grips with the complex phenomenon of global communication via ELF in our increasingly 'virtual' world calls for a broader outlook than can be provided by any one 'linguistic theory' [....] first and foremost we need to strive for an understanding of the nature of communication, of how it is that people are capable of achieving communication without conforming to an encoded standard version of the language or established norms of usage. (p. 305)

The quote highlights the limitation of linguistics in providing a theoretical ground to untangle the complexity and dynamism of global communication, indicating the necessity to extend the theoretical search outside linguistics. It also underscores the necessity of capturing language in a wider landscape of human language and communication activities in both research and practice.

One such concept that connects the function of language and a theory outside linguistics is languaging. Languaging refers to "the process of meaning-making and shaping knowledge and experience through language" (Swain, 2006, p. 98). Grounded on Vygotsky's sociocultural theory (SCT) (Brooks et al., 2010; Ishikawa, M., 2018; Mirzaei & Eslami, 2015; Swain & Deters, 2007), languaging seemingly addresses the issue in ELF research regarding extending the theoretical base outside linguistics. Languaging is incorporated into not only the recent ELF

research (Todd & Rangsarittikun, 2021; Van Parijs, 2015) but also wider ELT and applied linguistics research fields. Swain, who first incorporated the concept of languaging into the SLA field (Swain, 2006; Swain & Watanabe, 2012), discusses languaging as follows:

> Whereas traditional psycholinguistics views language as a conveyor of an already formed thought, SCT views language as a tool of the mind, a tool that contributes to cognitive development and is constitutive of thought. Through languaging, defined as the use of speaking and writing to mediate cognitively complex activities, an individual develops cognitively, and as we shall see, affectively. The act of producing spoken or written language is thinking in progress and is key to learners' understanding of complex concepts. These understandings are reached through interacting with others, ourselves, and social and cultural artifacts. (Swain & Deters, 2007, p. 821)

The concept of languaging based on Vygotsky's sociocultural theory paves a way to understanding language learning not merely as acquiring a predetermined system but as adding another tool of the mind that mediates "the cognition and re-cognition of experience and knowledge" (Swain, 2006, p. 106) through internal and interpersonal communication. The concept of languaging gives a critical shift in ELT, moving the primary focus from how much lexical and syntactic knowledge the learner develops and/or how effectively the learner can perform communicative strategies to how the learner shapes their new experience and produce tangible knowledge through internalisation and communication via languaging, and how lexical and syntactic knowledge and communicative strategies would contribute to the process.

On the other hand, there is one presumption shared by the concept of languaging and the traditional ELT: The first language (L1) and the second language (L2) work separately in one's brain. The assumption is exemplified in the following research question of a study: "To what extent are we able to use L2s to mediate our mental activity?" (Lantolf & Thorne, 2015, p. 210) The traditional dual competence model

(MacSwan, 2017) assumes L1 serves learning L2 (Martin-Beltrán, 2010; Swain & Lapkin, 2013) and bilingualism as "a merely tolerated transition to majority language monolingualism" (MacSwan, 2017, p. 167). Some bilingual education researchers are opposed to the presumption (García & Sylvan, 2011; MacSwan, 2017; Wei & García, 2016). García and Sylvan (2011) question the traditional 'parallel monolingualism' which sees "bilinguals as two monolinguals within one individual" (p. 387). These bilingual education researchers employ translanguaging, which is discussed in the next section, to overcome the limitation of languaging that is in fact intralanguaging (Turner & Lin, 2020).

Translanguaging: Global Communication as Transcending between Languages and Language and Modalities

In the past several years, translanguaging has been drawing attention in ELF research (Cenoz, 2019; Cogo, Alessia, 2016, 2017; Ou et al., 2023; Wei, 2016) as well as in wider ELT and applied linguistics fields (Canagarajah, 2011; Liu & Fang, 2020; Tian et al., 2020; Wei, 2018). Translanguaging was originally coined to label language pedagogy in Welsh language revitalization programmes in Welsh schools (Lewis et al., 2012). The language practice is basically that students and the teacher alternate Welsh and English in class; when a teacher asks a question in Welsh, students answer in English (and vice versa). Translanguaging is to see such practice, which is often seen as compensating inabilities to use the target language (Cheng & Butler, 1989; Macaro, 2005; Modupeola, 2013), as effective "to maximise the learner's, and the teacher's, linguistic resources in the process of problem-solving and knowledge construction" (Wei, 2018, p. 15).

Because of the origin, translanguaging in ELT research has largely been examined as a bilingual education pedagogy that gives a new understanding of bilingualism, which traditionally presupposes "a linear relationship, with the L2 moving forward (additive) or the L1 moving backward (subtractive)" (García & Sylvan, 2011, p. 387). Translanguaging is "the deployment of a speaker's full linguistic repertoire without regard for watchful adherence to the socially and politically defined boundaries of named (and usually national and state) languages" (Otheguy et al., 2015, p. 281). Translanguaging refers to "a new and transformed linguistic system rather than

the addition of two" (Wei & García, 2016, p. 5) through which speakers "make sense of their worlds" (García & Leiva, 2013, p. 200). This is a new concept that "challenges the conventional understanding of language boundaries between [...] culturally and politically labelled languages" (Wei, 2016, pp. 3–4). In this way, translanguaging is regarded as empowering "both the learner and the teacher, transforms the power relations, and focuses the process of teaching and learning on making meaning, enhancing experience, and developing identity"(Wei & Lin, 2019, p. 211).

On the other hand, not all translanguaging researchers are grounded on the view that bilingual (multilingual) individual has "a single, internally undifferentiated system" (MacSwan, 2017, p. 179) of which the extreme end denies discrete speech communities and associated named languages (Otheguy et al., 2015). Other researchers argue that named languages are in fact resources for translanguaging, "a tool for expanding our holistic linguistic repertoire as well as for transforming these historically named languages" (Turner & Lin, 2020, p. 431). Moreover, MacSwan (2017) discusses that not only multilinguals but also so-called monolinguals have "multiple overlapping rule systems acquired through our participation in divergent speech communities" (p. 179). This view liberates translanguaging from being a single linguistic system exclusively attributed to bilinguals/multilinguals. It makes translanguaging practices not "marked or unusual" but "the normal mode of communication" (Blackledge & Creese, 2017, p. 252), highlighting the agency of a speaker (Blackledge & Creese, 2017; Seidlhofer, 2012) regardless of their linguistic backgrounds.

Translanguaging also deconstructs 'lingua bias' of communication (Wei, 2018). The deconstruction of lingua bias in translanguaging is more decisive than that of languaging because the latter research largely focuses on linguistic resources and strategies whereas the former includes a wide range of modalities and their symbolic meanings. Communication is inherently multimodal (Kusters et al., 2017) consisting of "pictures, smells, signage, blackboards and screens; [...] the visual-gestural modality of communication including signing, gesturing, body orientation and the use of objects" (Kusters et al., 2017, p. 221). However, the

traditional ELT has marginalised the multimodal view (Early et al., 2015; Grapin, 2019; Kress, 2000). One example of such marginalisation is treating visuals only as supplemental, to activate schema for the main language task (Alemi & Ebadi, 2010; Derakhshan et al., 2016) or to memorise vocabulary (Larrotta & Serrano, 2011; Mohsen & Balakumar, 2011). On the other hand, from a translanguaging view, visual resources "are not a neutral path to meaning" (Early et al., 2015, p. 452). Understanding "the interconnectedness between the traditionally and conventionally understood languages and other human communication systems" (Wei, 2016, p. 7) in meaning-making not only transforms the ways visuals are treated in ELT but also highlights the importance of developing multimodal communicative competence (Coccetta, 2018; Royce, 2007) instead of communicative competence in a single named language (Canale & Swain, 1981; Hymes, 1972).

One immediate concern regarding translanguaging in ELT is the scarcity of pedagogical application of translanguaging (Conteh, 2018) in contrast to the variety of arguments for the necessity of interlinguistic abilities (Stathopoulou, 2013). One example is The Common European Framework of Reference for Languages (CEFR), which, while articulating the necessity of plurilingual competencies and interlingual strategies, lists no can-do statement for multimodal communication (Stathopoulou, 2016). Pedagogical frameworks and tools need to be developed to implement translanguaging into real ELT practices.

Summary of Paradigms: Language as an Entity, Function, and Social Practice

While these paradigms coexist and continue shaping various aspects of English language education, the above review underscores the constant effort to align ELT with the increasingly multifaceted global communication landscape, critically examining existing paradigms and producing new paradigms. The review also highlights power struggles on legitimacy – who are the legitimate users and what are the legitimate uses of English language – in global communication. There are two major stages of transitions in the review: A transition from the 'language as an entity' to 'language as function', and further to 'language in social practice'. This

section summarises the above paradigms focusing on these transitions and recaptures English language in global communication.

Transition From 'Language as an Entity' to 'Language as Function'.

World Englishes is marked for its groundbreaking recognition of diverse Englishes based on the Three-Circle model. The model consists of the Internal Circle (e.g., the United States, UK), the Outer Circle (e.g., India, Kenya), and the Expanding Circle (e.g., Brazil, Japan). By placing the Inner Circle in the centre, the Expanding Circle at the periphery, and the Outer Circle in between, the model conceptually and visually illustrates the geopolitical expansion of English-speaking countries in modern history. On the other hand, the presupposition of the existence of identifiable and static national English varieties (e.g., Indian English, Chinese English) coupled with colonial histories is uncritically presupposed in the World Englishes paradigm, fixing English along national borders and colonial history. World Englishes, while decolonising the Outer Circle countries by granting a new native-speaker status to their Englishes, has reinforced the distinction between native speakers and non-native speakers upon the hierarchical ownership framework and legitimacy connected to nation-state history.

In contrast, English as an International Language, or EIL, erased national borders from the world map of the English language in the name of 'international'. No country and no culture own the language - this cultural neutralisation gives researchers a ground to escape from the legitimacy issue connected to the nation-state view and investigate the variability of English as purposeful appropriations, or creativity to fit the language to individual and collaborative needs. This is, according to EIL researchers, a healthy way to share the ownership of English language. Nevertheless, the conceptual attempt to culturally neutralise English could not deconstruct and reconstruct the hierarchical dominance of the Western Anglophone world in teaching and using English. The neutralisation should have come with critical examinations of political, economic, and cultural connotations of the word 'international' intertwining in the real world of English language communication; without the examinations, the idea of equal ownership ends up a utopian concept. These two paradigms reveal that either end of the 'language as a

possessable entity' view - Englishes owned by historically qualified native speakers and English owned by nobody and everybody - ceaselessly produces and reproduces legitimate ownership issues.

English as a Lingua Franca (ELF), liberated from the Three-Circle model and the economic, political, and cultural images associated with the word 'international', was initially based on the 'language as an entity' view. Researchers focused on identifying a non-native 'standard' variety by analysing various non-native English corpora. They aimed to prove that non-native speakers' uses were not random or deficient but governed by identifiable rules. However, the pursuit of such common rules ended up highlighting divergence rather than commonalities among the non-native uses of English, rejecting the existence of such a super-national variety of English. The result subsequently promoted the 'language as function' view in the ELF paradigm, which focuses on examining the functions of language in human activities rather than identifying linguistic features. The 'language as function' view is conceptualised as languaging based on Vygotsky's sociocultural theory. Human beings language, or think, write, and speak, to construct knowledge rather than have a language to convey preconceived thoughts. The decentralisation of traditional linguistic theories means that ELT needs to shift its focus from teaching English as a stable lingua-cultural system to facilitating opportunities to use English for individual and collaborative knowledge construction.

Transition to 'Language as/in Social Practice'. While languaging successfully conceptualises the 'language as function' view, bilingual researchers argue that languaging studies, as the traditional ELT, are grounded on parallel monolingualism and therefore insufficient in explaining how bilinguals are languaging. Parallel monolingualism captures L1 (the first language) and L2 (the second language) working separately and hierarchically while bilingual studies indicate that a bilingual mind operates on a unified linguistic system that transcends borders between two named languages. The term translanguaging, which initially referred to a bilingual pedagogy in Welsh schools, is used to reflect the plurality and transcendency in bilingual languaging. Discussions on translanguaging further extended its scope beyond languages to a wider range of

modalities, and beyond bilinguals to human communication in general. Language under the translanguaging paradigm is thus captured in a systematic multimodal meaning-making of human communication.

Multimodal meaning-making includes a range of modalities: Language, bodily activities (e.g., gestures, facial expressions, physical contacts, voice), visual and auditory materials (e.g., pictures, videos, music), interactions with artefacts, culturally routinised behaviours, and culturally formed discourse. The underpinning is a framework that the actor has acquired from previous experiences to determine the combinations of these for appropriate meaning making. Some researchers call for "the ontological position of language as a social practice" (Poza, 2017, p. 107), a principle that can unify the speaker's semiotic repertoire and "different dimensions of their personal history, experience and environment, their attitude, beliefs and ideology, their cognitive and physical capacity into one coordinated and meaningful performance" (Wei, 2011, p. 1223). It is to capture language in a wider social practice of human communication and relationships, which is also inclusive of language as an entity and language as function views.

From English as a Global Language to English for Global Communication. Capturing English as a global language was the starting point of this review. Reflecting the language as/in social practice view attained through reviewing the literature, English in this research should be recaptured as 'English for global communication' rather than 'English as a global language', aligning the core concept with the translinguality of communication between people from different backgrounds. The next step is, therefore, identifying what knowledge, skills, awareness, and attitude should be nourished when English as a common language of communication is situated in the translinguality and how those abilities and dispositions can be addressed in English language classrooms.

Art-Mediated Learning in Higher Education

The purpose of this section of the review is to critically examine how and for what purposes art has been used in HE contexts to clarify potentials and issues of art-

mediated learning for teaching English for global communication in HE. The section is divided into four parts. The first part offers a concise description of the selection of the studies. The second part examines literature on two major pedagogies for art-mediated learning, Visual Thinking Strategies and Aesthetic Education. The third part is to investigate examples of art-mediated learning practice examples in HE with a later part dedicated specifically to art-mediated learning in HE language education. Based on the discussions of pedagogy and practice examples, issues and potentials of art-mediated learning in tertiary English language education will be illustrated at the end.

Selection of the Studies

Implementations of art-mediated learning in various educational contexts started in the 1990s mainly via a framework called Visual Thinking Strategies (VTS). Several other frameworks have been utilised, such as Aesthetic Education based on the philosophy of Maxine Greene (Greene, 1994, 1995, 2001) and John Dewey (Dewey, 1934). However, specifically in HE contexts, VTS and its modified versions have been dominantly used for art-mediated learning. There are three areas of studies selected for this section. The first area is VTS. Primary information on VTS including its theoretical ground and protocols have been provided only by its founders: Abigail Housen, a cognitive psychologist, and Philip Yenawine, a former Director of Education at MoMA. Therefore, their research and publications on VTS are all included in the review. The second area is examples of art-mediated learning in HE contexts, specifically in medical education, which is solely the most prominent HE field of art-mediated learning implementation. For this area, studies are selected from peer-reviewed academic journals in major academic databases. The third area is art-mediated learning in HE English language education, the most relevant area for this study. However, only two articles on art-mediated learning have been found from peer-reviewed academic journals. Because of the scarcity, a report of a government-funded art-mediated English language learning project in the United States will also be included and subject to critical analysis in this review.

Pedagogy of Art-Mediated Learning: Visual Thinking Strategies (VTS)

Visual Thinking Strategies (VTS) was developed in the early 1990s at the Museum of Modern Art (MoMA) (Yenawine, 2013) and probably the most widely used pedagogy in art-mediated learning in HE (Chisolm et al., 2020). The framework is based on Housen's Aesthetic Developmental Stages (Housen, 1983). The model is grounded on data from over 4,000 Aesthetic Developmental Interviews in which a viewer describes a given artwork freely without any guiding questions (Housen, 1983). Housen found that viewers across varied educational backgrounds, ages, ethnicities, and the level of artistic experiences followed certain predictable patterns of describing a work of art. Housen identified five such patterns and converted them into a developmental model which accounts for a viewer's level of cognitive-aesthetic development in observing and analysing an artwork. A viewer in the first stage makes random observations of an artwork, expresses personal preferences, and tells an idiosyncratic narrative. In the second stage, the viewer makes sense of the image using their previous knowledge and social, moral, and conventional values and looks for a utilitarian purpose of the artwork. As the viewer gets closer to the third stage, he/she starts considering the artist's intentions. A third-stage viewer classifies the artwork based on stylish and technical features and is eager to expand knowledge on art critics and history. In the fourth stage, the viewer mobilises critical thinking skills and interprets the artwork by synthesising their abundant emotional response and critical observations. In the final stage, the viewer treats the artwork as if it had a life of its own and reconstructs the work again and anew (Housen, 1983, 1987).

The cognitive developmental model was incorporated at the Museum of Modern Art (MoMA) into the evaluation of their visitor program. The program evaluation conducted by Housen indicated that, in contrast to overly positive feedback from the participants, they only "remembered bits and snatches, […] often out of context, […] even misunderstood much of what we [museum educators] said" (Yenawine, 2013, Why Our Teaching Didn't Stick section, para 13). Housen discussed that the gap was due to the participants being at the entry level, namely the first and second stages of the Aesthetic Developmental Stages. The visitor

program made sense to museum curators who were at higher levels of aesthetic development and was indeed entertaining for the general audience. However, the program “was out of sync with what was developmentally reasonable” (Yenawine, 2013, Why Our Teaching Didn’t Stick section, para 13) for general museum visitors and therefore failed to offer learning opportunities compatible with their aesthetic/cognitive development. VTS was created to provide ‘permission to wonder’ to general museum visitors - non-professional, inexperienced viewers most of whom are at Stage 1 and 2 - so that they can have enough cognitive explorations with art and proceed with the aesthetic developmental stages.

One significant strength of the pedagogy is its simple and clear protocol. The VTS protocol (Yenawine & Miller, 2014) provides the steps and duration of an artwork discussion, a set of three facilitating questions (*What is going on in this picture? What do you see that makes you say that? What more can we see?*), as well as several rules for the facilitator/teacher to follow, such as paraphrasing every opinion in the discussion but refraining from agreeing/disagreeing. Facilitators are not encouraged to deviate from the protocol to ensure participants’ natural aesthetic development, also meaning that teachers do not have to invent or modify anything. The clarity and structuredness of the VTS protocol make it convenient for teachers to use art in their classrooms.

Another strength of VTS is its clear focus on assessable cognitive development and the resulting empirical data. Housen conducted a longitudinal study to investigate the effectiveness of VTS at its early stage of implementation research. The study was conducted for five years from 1993 in the Byron School District in Minnesota in a controlled experimental design with 2nd- and 4th- graders (Housen, April, 2001). The results show that not only the groups of students demonstrate aesthetic growth, but also, they transfer the cognitive skills to other subject studies. Similar projects have been conducted in other school districts in the United States (Adams et al., 2007; Curva et al., 2005; DeSantis & Housen, 2007; Grohe & Egan, 2015) which overall support the initial study result in Minnesota.

VTS situates the mind as the upper, ruling mechanism of learner development in art-mediated learning. The simple, easy-to-implement protocol and assessable cognitive development are the strengths of VTS. What is possibly overlooked by the pedagogy is that human ability to respond to a complex visual image may not solely be a cognitive one nor the sum of assessable abilities. It should be noted that the positive effects of VTS may come with a danger of simplifying the human learning process through art.

Examples of Art-Mediated learning in HE: Medical Schools

Examples of art-mediated learning in HE is almost exclusively found in the context of medical education. There is a vast amount of art-mediated learning research in medical education with objectives including development of observation, diagnostic skills, communication skills, empathy, resilience, team building, and cultural sensitivity (Mukunda et al., 2019).

Observation skills development is one of the most desired outcomes of using art in medical education, judging from the number of studies on this topic found in academic databases. Developing clinical observation skills, namely skills to make precise observations, medically interpret the visual information, and accurately describe and discuss the observation, is crucial for good medical practice (Bardes et al., 2001; Jacques et al., 2012; Jasani & Saks, 2013). Nevertheless, “the skills underlying these actions are rarely taught explicitly in medical school [....] Looking is often assumed” (Bardes et al., 2001, p. 1157) One research that addresses the lack of observation training through art is Naghshineh et al. (2008). The study analyses a 9-week elective art-mediated learning course at Harvard Medical and Dental School. The course intends to nourish essential skills for physical examination, namely skills for “unbiased inspection and accurate reporting” (, p. 995). The course employs VTS art discussions at a nearby museum. Additional opportunities of applying artistic concepts to medical examination are given, such as discussion of clinical findings related to the images, observation of volunteer patients, and optional workshops of drawing human figures. The course participants improve on “strategies for confronting and deciphering visual information” (p. 995) that are transferable to medical practice.

Building empathy towards other human beings is another major purpose of art-mediated learning in medical education. Empathy is crucial in medical practice because it “allows the clinician to fulfil key medical tasks more accurately, which leads to better patient health outcomes” (Godley et al., 2020, p. 5). Centeno et al. (2017) illustrate an art-mediated learning course in which small and large group discussions of chosen artworks were facilitated in combination with introduction of the artworks by gallery curators, reflection sessions on their emotional responses to and interpretation of the artworks, and teachers’ sharing of related clinical examples from their experiences. The variety of engagements with the artworks enabled the students to see things from other people’s standpoints beyond just knowing other people’s opinions. Students in the program describe the aspect of learning as “try and understand what other people see and how they see it”, “try to get into someone else’s head”, and “put on the other’s shoes [….] every doctor should put on the patient’s shoes” (Centeno et al., 2017, p. 7). As Greene asserts that “imagination allows for empathy, for a tuning into another's feelings, for new beginnings in transactions with the world” (Greene, 2008, p. 18), this kind of seeing cultivates the ground for empathy.

Finally, communication capacities development is equally the critical purpose of incorporating art into medical education. Communication skills are crucial for medical doctors for “information gathering, diagnosis, treatment, patient education, and health team interactions” (Haq et al., 2004, p. S43). On one hand, art-mediated learning in medical education focuses on precise observation skills, where communication skills are about how effectively and accurately the doctor conveys information. On the other hand, skills to communicate with patients and patient families often need capacities that are different from accurate reporting. As one student in Centeno et al. (2017) realises, “words alone are not able to express things fully” (p. 6) in such relationships. Art-mediated learning often raises medical students’ awareness towards patients’ messages via subtle facial and physical movements (Elder et al., 2006). Considering power imbalance prevalent in a patient-doctor relationship (Fainzang, 2002; Fochsen et al., 2006; Goodyear-Smith & Buetow, 2001) where what patients can say are often constrained in many

ways, accommodating and actively decoding a patient's multimodal messages would improve doctor-patient communication significantly.

The review of literature in this section illustrated how art-mediated learning met immediate needs in medical education, which had been eager to find a breakthrough in developing essential skills and dispositions of future doctors. Consistency between target skills and dispositions on one hand and affordance of art-mediated learning, especially VTS-based one on the other, coupled with rigorousness of research methodologies of the medical field, has continuously produced art-mediated learning implementations in medical education.

Art-Mediated Learning in HE English Language Education: Benefits and Issues

There are various art-mediated learning research and practice found in the context of primary and secondary ESL/EFL education (Huh, 2016; Neary, 2018; Shoemaker, 1998; Tigert & Kirschbaum, 2019; Villacañas de Castro et al., 2022; Yeom, 2018). Nevertheless, art-mediated learning research in tertiary English language education is extremely scarce. In fact, after eliminating a couple of cultural experience programs at art museums, there are only three papers on the topic of art-mediated learning in HE language education. Two of which are from the same project called Cultures and Literacies through Art for the 21st Century (CALTA 21), a federal funded program in the United States which aims to connect immigrant education and art museums.

One of the two papers, Sparks (2014), is an evaluation report of the effectiveness of art-mediated learning in an ESL project conducted as a part of CALTA 21. According to the report, in both the ESL Literacy Program (lower-level proficiency) and the ESL College Bound Program (advanced-level proficiency), faculty members and students acknowledge the positive outcomes of VTS-based art-mediated learning including increased oral and written fluency, active listening, critical thinking, cultural awareness as well as increased confidence in speaking English. On the other hand, they also pointed out the necessity of more explicit language focus in the College Bound Program. Another key point is while ESL Literacy Program learners tend to be positive about art-mediated learning, for they

felt more comfortable in speaking English, there are College Bound Program learners who perceive art-mediated learning as having little academic relevance and therefore a waste of time. The result shows the potential effectiveness of art-mediated learning to develop confidence in speaking English, language and thinking capacities in ESL programs. However, the data also indicates the importance of understanding the teacher and learner expectations based on the mainstream educational paradigm when implementing art, which is perceived as a non-traditional approach to learning. This would be especially true when learners have instrumental motivation, motivation to achieve “utilitarian purposes as [....] to enter college, score high in international English proficiency exams like IELTS, TOEFL, etc., get a job, or gain public recognition at school, college or society” (Soodmand Afshar et al., 2014, p. 284) driven by "the practical value and advantage of learning a new language" (Lambert, 1973, p. 98).

Vidal et al. (2019) illustrates another implementation of CALTA into a community college ESL program in partnership with a nearby art museum. The VTS-based art activities in the museum transformed museum educators’ and teachers’ teaching practice. The process urged the former to “let go of the need to convey specific information about a work of art” and instead focus on facilitating dialogue through the artwork. The transformation of the latter includes “recognizing the connection between seeing and learning, the value of constructing a learning community based on shared authority”, “the shift to using open-ended questions more regularly”, and “giving participants time to formulate ideas without feeling an urgency to fill the silence” (p. 63). The transformation results in empowering learners to develop their own voice.

The third paper is my study of art-mediated learning (Takatama, 2019), conducted in general English courses at a university in Japan. The study investigates changes in student confidence in speaking English as well as the relationship between the essential elements of global citizenship (Ikeda, 1996) and the student thoughts manifested in their presentations in a series of art-mediated learning. The result shows that the three essential elements, namely 1) “the wisdom to perceive the interconnectedness of all life and living”; 2) “the courage not to fear or deny

difference but to respect and strive to understand people of different cultures"; and 3) "the compassion to maintain an imaginative empathy that reaches beyond one's immediate surroundings" (Ikeda, 2019, p. 50) emerge in different ways based on types of artworks that they chose. The paper also pointed out the disconnection between the non-cognitive benefits of art-mediated learning and the institutional expectations towards English language teaching, which are about more explicit and tangible outcomes such as improved EAP skills and TOEIC scores.

Each of the three studies shed light on different aspects of art-mediated learning in ELT in HE contexts. On the learner side, the effects include output fluency, thinking skills, confidence in speaking English, cultural awareness, awareness towards interconnectedness between self and others, acknowledgement of value of differences, and empathy towards marginalised others. On the teaching side, possible benefits include a transformation of pedagogy into a more inquiry-based, democratic one that creates a space for learner voices to come out.

Nevertheless, there are critical issues that emerged across the three studies. First, as noted above, meeting curriculum requirements and learner expectations for clear outcomes of English language skills development raises questions about the necessity of art-mediated learning. It presents a sharp contrast to medical education in which art-mediated learning offers immediate benefits of developing desired skills for healthcare professionals, leading to its widespread practice in the field.

In relation to the first point, the HE ELT studies show the lack of methodological rigour compared to medical education studies. Medical education practitioners and researchers conduct art-mediated learning projects upon the understanding of capacities required to be a good healthcare professional, and in light of the capacities, what needs to be added to the medical education curriculum. The three studies in HE ELT contexts, on the other hand, seem to lack critical investigations of what capacities need to be nourished for what purposes. Each art-mediated learning seems to be conducted based on individual researchers' (or

a group of researchers') interests in art-mediated learning as well as individual beliefs about English language learning.

Finally, the studies are mainly based on VTS and therefore focus on cognitive language development, which in fact emerges as a problem area implicitly and explicitly acknowledged across the three studies. University students have already accumulated a vast amount of languaging in their own languages. They language when they see and analyse a given artwork, but expressing the result of their abstract thinking in a language they are still learning is a tremendous challenge. A gap between what learners want to say and their actual language level, when it falls into a reasonable range of challenge, or 'i+1' (Krashen, 1982; Payne, 2011), works advantageously for developing language and communication skills. However, an artwork, for its unlimited possibilities for interpretation, often creates a serious gap between learners' abilities of interpretation and their target language levels which would not be bridged with reasonable effort. The unique benefits of art-mediated learning could work against university language learners.

From VTS-Type Art-Mediated Learning to Relational art-informed Learning in English for Global Communication Education in HE

In the previous section, I summarised the review of English as a global language literature in three language views: Language as a possessable entity, language as function in communication and knowledge construction, and language as/in social practice. It highlights the need for a fundamental shift in English language teaching toward the "language as/in social practice" view. The view captures what appears to be a simple linguistic performance as a meaningful coordination of a learner's multimodal semiotic repertoire. This multimodal repertoire consists of languages, voice sounds, bodily movements, emotions, cognitive dispositions, discourse patterns, cultural knowledge, and environments. On the other hand, in the world of art-mediated learning, VTS heavily focuses on a cognitive and verbal development to interpret an artwork that is full of possibilities of interpretations. The approach agrees with the ELF view of language as function in communication and knowledge construction – the view that smoothly works in a user's native/first language (L1). The VTS mechanism, as I discussed above, works effectively in an

L1 learning environment, or a L2 learning environment with young students who are still developing their linguistic abilities, to foster critical observation and thinking skills, communication skills, and empathy. However, the benefits emerge in stark contrast with adult L2 learners without high proficiency, as the complexity creates frustration from an unfillable gap between their cognitive level and language proficiency. Moreover, university English language learners with instrumental motivation do not generally see art as an effective means of learning for their future success.

The above drawbacks highlight the necessity of transition from 'language as function' to 'language as/in social practice' not only in ELT but also in art-mediated learning. It means shifting from the VTS-type lingua/cognitive-centred approach that gives learners an artwork and makes them explore and translate the work and their responses. A new approach based on the 'language as/in social practice' view should facilitate opportunities for learners to create their aesthetic experiences, or experiences that enable learners to develop new ways of understanding and constructing social reality via multiple communication modalities. There are several possible art theories and practices that can relate to a social practice view and empower learners, such as community art (Baumann et al., 2021; Crehan, 2020; Verschelden et al., 2020) and participatory art (Birchall, 2017; Eynaud et al., 2018). Among the possible choices, relational art (Bourriaud, 2002; Flynn, 2022) would be the most suitable choice for art-mediated learning for global communication, for its focus on creatively facilitating human interactions, communications, and relationships. The following section will examine relational art and how it agrees with global communication education.

Relational Art

Relational art is an artistic practice informed by relational aesthetics proposed by Nicolas Bourriaud. In this section, I will review literature on relational aesthetics and relational art and present two representative relational artworks to detail the characteristics of the art practice. At the end of the section, I will summarise the review and discuss the possibilities of relational art to deliver global communication pedagogy to ELT.

Selection of Studies

Relational art rarely becomes a target of research outside the art and art education world. Most of the available descriptive and analytical texts on relational art were written by art critics and museum curators. Video recordings of relational artworks as well as artist interviews are also available, and those provide rich insight into the relationship between relational art and human communication. For this review, I chose texts and videos that meet one of the following conditions: Peer-reviewed academic articles about relational aesthetics and relational art found in established academic; texts written by Nicolas Bourriaud, an art critic who first coined the term ‘relational aesthetics’; texts and videos provided by established art museums such as MoMA; and artist interviews provided by established art media.

Relational Aesthetics and Relational Art

Relational art is a cluster of art practices that are participatory and open-ended (Flynn, 2022) started emerging in the 1990s. It is “a mode of art practice that establishes spaces, situations, or environments for a variety of social interactions” (MoMA, 2025). Whilst Bourriard, who coined the term ‘relational art’, does not make an explicit mention, relational art can be situated in a broader relationality and relational thinking. Relationality is not to simply highlight “the importance of relations between social entities” (Selg & Ventsel, 2020, p. 18). It is concerned with conceiving the social world as primality composed of “dynamic unfolding processes and relations" (West et al., 2020, p. 310). It presents a stark contrast with substantialist view, which understand the social world as composing “static, foundational ‘substances’ or ‘entities’” (West et al., 2020, p. 304). Relations are captured as “preeminently dynamic in nature, as unfolding, ongoing processes rather than as static ties among inert substances” (Emirbayer, 1997, p. 289).

Similarly, relational art shows a stark contrast to the traditional art world where a tangible artwork and genius who created it are in the centre, viewers appreciating the work are in the periphery, and art critics and museum curators are in between to mediate meaning-making out of the work. Participation of humans in

interactions with other humans is a core essential component of a relational artwork; both artists and participants are “active coparticipants and coproducers in the elaboration of meaning” (Flynn, 2022, p. 1). In the traditional art world, at least as it is generally conceived by public, artworks refer to paintings on a museum wall and sculptures in a historic square. In relational art, “the social space or interaction becomes the work of art itself” (MoMA, 2025). Relational artwork “is not an object to be contemplated or admired” (Rignani, 2025, p. 121), it is “a field and catalyst of forces (thought, knowledge, information/newness, meanings)” (Rignani, 2025, p. 121).

Relational aesthetics, proposed by Nicholas Bourriaud, is a world view underpinning relational art practice. Bourriaud identifies two critical characteristics of the era when relational art practices emerged. One is mechanisation, which is most critically exemplified in the rise of the internet, or ‘Communication Superhighway’ (Hearn et al., 1999), and its resulting reduction in diverse spaces for human encounter and imposition of planned communication zones. Bourriaud critically and metaphorically illustrates how pursuit of communication efficiency in the self-contained world of the internet alters human relationships:

> The much vaunted "communication superhighways", with their toll plazas and picnic areas, threaten to become the only possible thoroughfare from a point to another in the human world. The superhighway may well actually help us to travel, faster and more efficiently, yet it has the drawback of turning its users into consumers of miles and their by-products. We feel meagre and helpless when faced with the electronic media, theme parks, user-friendly places, and the spread of compatible forms of sociability, like the laboratory rat doomed to an inexorable itinerary in its cage, littered with chunks of cheese. (Bourriaud, 2002, p. 8)

The passage is written in 1998 amidst the dawn of the worldwide spread of the internet. Quarter of a century has passed, and the analysis has become more

applicable in the current social media era, which is full of sensations magnified and reproduced with acceleration, blurring the border between virtual and reality.

The other characteristic of the era is reification of human relationships. Bourriaud states that “for anything that cannot be marketed will inevitably vanish” (p. 9). He argues that the logic of marketability is shadowing over human relationships:

> So here we are summoned to talk about things around a duly priced drink, as a symbolic form of contemporary human relations. You are looking for shared warmth, and the comforting feeling of well being for two? So try our coffee… The space of current relations is thus the space most severely affected by general reification. The relationship between people, as symbolised by goods or replaced by them, and signposted by logos, has to take on extreme and clandestine forms, if it is to dodge the empire of predictability. The social bond has turned into a standardised artefact. (Bourriaud, 2002, p. 9)

Bourriaud argues that human relationships and the fundamental human needs for relating with other humans, have become a target of reification and commodification. Ideal ways of human interactions are packaged, marketed, and sold in a disguise of human relationship, simultaneously stimulating consumer desires. It is becoming increasingly difficult to centre relating and bonding to other humans in this system governed by “the division of labour and ultra-specialisation, mechanisation and the law of profitability” (Bourriaud, 2002, p. 9)

In the era marked with the above two characteristics, relational art emerged “to be a rich loam for social experiments, like a space partly protected from the uniformity of behavioural patterns” (Bourriaud, 2002, p. 9). It means that, while situated in the modern system which continues decentring ‘messy’ human interactions through which we relate to each other, relational art can be a temporal opening to retrieving human encounters that is spontaneous, inefficient, and not to be simply reified. Relational art as “open-ended shared spaces” (Flynn, 2022, p. 1) can be ‘social interstice’; it is “a space in human relations which fits

more or less harmoniously and openly into the overall system but suggests other [...] possibilities than those in effect within this system" (Bourriaud, 2002, p. 16).

Relational aesthetics can be utilised to transform the current higher education, which is also inescapably impacted by the pursuit of efficiency and the commodification of relationships. It does so by offering a way to escape this systematic deterioration without a drastic denial of the currently working system - by creating an in-between space that connects formal education, which requires acquiring specific, prescribed knowledge and skills, with "reciprocal, multi-polar, interdependent, and processual" (Selg & Ventsel, 2020, p. 18) human relationships through which learners construct living knowledge.

Relational Art Examples

Relational art is a cluster of art practices in the era of communication efficiency and reification of human relationships. Relational artworks are diverse in terms of form, mediums, creative process, and focuses. I will present two representative relational artworks, each of which highlight different pathways to relate a person with other human beings.

Pad Thai: Cooking and Eating as a Way to Relate with Others. Pad Thai by Rirkrit Tiravanija (Stokes, 2012) is one of the representative works of relational art. Pad Thai is a space or situation in which the artist cooks his heritage food, pad Thai (or Thai curry), in a gallery. Gallery visitors are invited to eat the Thai meal in the space. This is not a tangible artwork but a concept which can only be realised as a work with participation of other humans in eating the Thai meal cooked by the artist. The work (space/situation) has been created and recreated with or without the artist in different gallery and museum settings over decades. We can only reconstruct an actual realisation of the work through video recordings, stories of the participants, and interviews with the artist and facilitators.

In the art world, which "has been so obsessed with the eye and vison" (Birnbaum & Tiravanija, 2015, p. 168), visual sensations such as huge-scale installations and controversial images separated from people's daily lives have often been considered as artistic. It is in a way affirming 'the Society of the Spectacles'

(Debord, 1967), where “everything that was directly experienced has been replaced with its representation in the form of images” (p. 16). On the other hand, Tiravanija’s work is not a spectacular installation or performance; it was even criticised as underwhelming (Birnbaum & Tiravanija, 2015). The artist just cooks Thai food and spontaneously invites people to eat the meal, to a daily act that we are all familiar with, in an art gallery. As Tiravanija states, eating is “not something we don't know; it's something we know very well. We deal with it at least three times a day” (Birnbaum & Tiravanija, 2015, p. 169). The artist explains his work as opposed to visual sensations:

> We are living in a world where everything is trying to get your attention, so in a way, the idea of making things that need time to be looked at or experienced is probably very important now. And food is something that everyone understands the time of. (Birnbaum & Tiravanija, 2015, p. 170)

The fundamental characteristic of the work is this elevation of the daily human activity by weaving layers of familiarity and unfamiliarity into the work. First, cooking food and inviting people to eat together is a familiar human practice, but doing so at a museum gallery with random people is unusual. Moreover, the food is the artist’s heritage Thai food, which, according to the artist, was still exotic to people in many cultures; it was especially so in the 1990s New York where the relational artwork was first presented (Birnbaum & Tiravanija, 2015). Furthermore, using ingredients that are available in local supermarkets gives the dish a hybrid of exotic taste and local familiar flavours. The most unfamiliar aspect of the work is that meals are offered to participants not in exchange of money (Creative Time, 2017). Participants pay for the food by participating in the situation eating with other participants, but they are not expected to do anything more than that. The food works as “a means to allow a convivial relationship” (Bishop, 2004, p. 56), between participants including the artist.

The layers of familiarity and unfamiliarity create a temporal social interstice, or ‘micro-utopia’, a space of “alternative forms of sociability, critical models and moments of constructed conviviality” (Bourriaud, 2002, p. 44). Departing from a

pursuit of visual spectacles, *Pad Thai* shows how investigating and elaborating what we do daily, such as cooking and eating as a sensual and cultural daily act, can create an alternative space for human interactions and communication in the era of pursuit of communication efficiency and reification of human relationships.

Figure 1

Scene from Rirkrit Tirvanija's Untitled 1990 (Pad Thai)

Note. From: Tiravanija [Photograph], 2013, Wikimedia Commons https://commons.wikimedia.org/wiki/File:Tiravanija.JPG CC BY-SA 3.0.

On the other hand, this temporal and convivial form of social interstice, or 'micro-utopia / microtopia' (Bishop, 2004; Flynn, 2022; Horváth, 2016) has also been a target of criticism (Bishop, 2004; Boudreault-Fournier, 2016; Dohmen, 2013). With a close look, participants in *Pad Thai* predominantly consist of people who are conscious of what is happening in the current art scene (Dohmen, 2013), and therefore Tiravaniya merely created a microtopia for his cluster of people. The space of conviviality does not "critically look at social relationships in today's society" (Boudreault-Fournier, 2016, p. para. 41). It "gives up on the idea of transforming public culture and reduces its scope to the pleasures of a small group of people who identify each other as the usual crowd who visits art galleries" (Bishop, 2004, p. 69). Bishop (2005, p. 34) discusses that "If relational art produces human relations, then the next logical question to ask is what **types** of relations are being produced, for **whom**, and **why**?" The two conflicting aspects

of *Pad Thai* suggest that relating to other humans transcending boundaries between social groups would not be happening in a continuous and meaningful way without a consciously designed intervention.

Portrait of Ross in L.A.: Relate Ourselves to an Unknown Other. Another example of relational art is *Untitled (Portrait of Ross in L.A.)* by a Cuban-born American artist, Felix Gonzalez-Torres (Art Institute Chicago, 2022).

Figure 2

Untitled (Portrait of Ross in L.A.) by Felix Gonzalez-Torres

Note. From: "Untitled" (Portrait of Ross in L.A.), 1991, Felix Gonzalez-Torres, Art Institute of Chicago, Chicago, Illinois [Photograph], by Ken Lund, 2018, Flicker https://flic.kr/p/27LTQov CC BY-SA 2.0

This unusual 'portrait' is made up by 175-pound of commercial candies in colourful shiny cellophane wrappers on the gallery floor. "The weight of the pile of candy is not random, rather it is defined by an ideal weight: 175 lbs" (Carrillo-Rangel et al., 2019, p. viii). It is an ideal weight for Ross Laycock, the artist's partner, when he was healthy before AIDS. Ross died from AIDS in 1991. Gallery visitors are invited to take candies from the pile, and as a natural consequence, every participation results in a loss of its total weight and deformation of the

installation. The pile and visitors' participation represent “Ross Loycock’s healthy body and the deterioration suffered as a consequence of HIV” (Carrillo-Rangel et al., 2019, p. viii). Candies are, however, “continuously replenished, thus granting perpetual life to a work that memorialises the loss of a loved one” (Carrillo-Rangel et al., 2019, p. xi).

Figure 3

Participant Engagement with Untitled (Portrait of Ross in L.A.)

Note. From: "Untitled" (Portrait of Ross in L.A.) by Felix Gonzalez-Torres [Photograph], by mark6mauno, 2013, Flicker https://flic.kr/p/hrkVun CC BY 2.0

Nobody foresees the end result of interactions between visitors and the candy pile, nor does the artwork ever become a completed entity; it is not at all important. The artwork happens as a process of deconstruction and reconstruction of a body and life of one human being, which is in fact a colourful candy pile, by participation by other human beings. Participation in this artwork has two aspects. One is that the participation - taking candies - is participating in the process of distorting Ross Laycock’s body and life. He died amidst “the climate of hysteria and ignorance surrounding AIDS” (Güner, 2016, p. para.7) in

the early 1990s. Through a realistic and symbolic action of taking candies from the pile, a visitor is inescapably involved in Ross's life. The viewer is no longer a bystander to the social hysteria and ignorance. The other aspect is that participation - taking and eating candies - cherishes the sweetness of the artist's partner. We are not by-standers anymore after we physically participate in the artwork by taking, eating, sharing candies, feeling, trying to understand, and discussing the artwork.

Through participating in the work, museum visitors are exposed to multifaceted interconnectedness of lives, including between the artist and his deceased partner, Ross, between a participant and the unknown other - Ross, and between the artist, Ross, participants, and society that was pervaded by indifference towards and marginalisation of AIDS and its patients. Those relationships are experienced in a creative way through bodily participation, and the experience urges us to redefine ourselves in a web of visible and invisible intertwining relationships.

The two relational art examples are significantly different in their approaches to creating a space for human interactions. Nevertheless, both commonly facilitate embodied, sensory, and emotional interactions with others, which per se dynamically evolves the relational artwork.

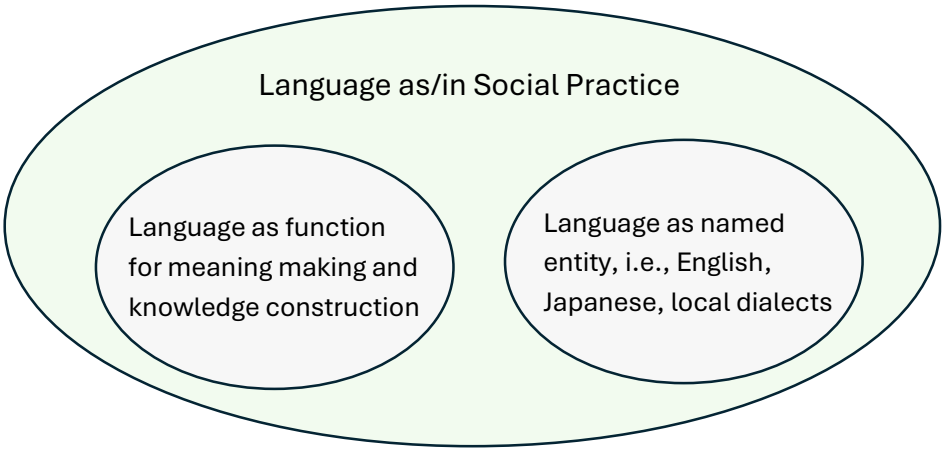
Chapter Conclusion

In this chapter, I reviewed literature in three crucial areas for this study: English as a global language paradigms, art-mediated learning in HE, and relational art. The first section reveals that English as a global language paradigms have changed from grounding on 'language as a named (possessable) entity' to 'language as function in communication and knowledge construction' and further to 'language as/in social practice'. 'Language as/in social practice' view explains communication as mobilisations of an actor's multiple communicative resources including languages and modalities embedded in their inculcated social and cultural communication practice. The view does not deny 'language as a named

entity' and 'language as function in communication and knowledge construction' but rather integrate them into social practice, as shown in Figure 4.

Figure 4

Relationship between Language as Named Entity, Language as Function, and Language as Social Practice



Based on the view, global communication is understood as negotiations of actors' inculcated ways of multimodal communication to convey messages, construct meanings, and work collaboratively. Global communication in this view requires a set of capacities that would have been beyond the scope of the traditional English language teaching and learning.

Transition from 'language as function in communication and knowledge construction' to 'language as/in social practice' is also necessary to incorporate art-mediated learning into HE language education. The widespread implementation of the VTS-type art-mediated learning in medical education inspired several practitioners in HE second/foreign language education, for its evidence-supported effectiveness in fostering language and communication skills, critical observation and thinking skills, and multiple perspectives towards other humans. The results of implementing the VTS-type art-mediated learning in ESL/EFL contexts, however, presented more issues than benefits. One significant issue is that art is not generally seen as an effective means of skill development for

future success. Another, and more fundamental issue is that VTS is heavily based on a cognitive-development model and focuses on translating one's understanding of visual information into verbal language. The process demands a substantial amount of languaging, or a cognitive activity to comprehend and construct reality, which is exactly the mechanism that produces the desirable effects in medical education. However, the VTS approach, which is based on a view of language as a dominantly cognitive function, when it is implemented in a language learning context, presents an unbridgeable gap between what learners see and understand and how they can explain it in the target language. By the heavy focus on on a linear cognitive-aesthetic development demonstrated in a viewer's verbal descriptions via their native language, a viewer is always situated as a respondent to a concrete visual image.

The pedagogical application of relational art is significantly different from the VTS approach. Learning occurs through collaborative designing and creation of a space for human communication and relationships applying their past and current relational activities, not through appreciation and analysis of an image created by someone else or a solution development for a problem given or identified in a specific frame of reference. In VTS, there is a definite, unsurpassable line between learners analysing and interpreting what they see and the target artwork as well as its creator. In learning informed by relational art, on the other hand, learners, both facilitators and participants in a relational communication space, are all part of the artwork; they do not learn *from* an artwork, but *by creating* and *being part of* an artwork, which is fundamentally to conduct social experiments to connect with other humans.

Relational art is, in essence, creating interstitial spaces within a society pervaded by efficiency of communication and reification of human relationships. This 'social interstice' affords alternative possibilities of human relationships that are not deteriorated by efficiency and marketisation principles. The two examples of relational art illustrated in this chapter (*Pad Thai* and *Portrait of* Ross) demonstrate that relating with others takes various forms in accordance with the creators' intentions. However, one thing that is common across relational artworks is that

language works as/in lived experience embedded in social practice – what we do daily and how we feel and respond to a certain phenomenon. The aspect distinguishes learning informed by relational art from art-mediated learning heavily based on a cognitive-language development model.

Applying the fundamental nature of relational art discussed above, in relational art-informed learning, or RAIL in this study, language learners engage in, not image analysis or tangible artwork creations, but collaborative activities to design, create, and facilitate a relational communication space by conceptualising their relational communication practice in daily lives. In the interstitial space between formal English language education and daily communication practice, communication is expected to be translingual, involving English, learners' languages, and multiple other modalities. The translinguality situated in the space could enable learners to weave English language in their communication repertoire to relate to others.

Nonetheless, implementation of relational art-informed learning in English language classrooms should accompany a sound instructional design that guides the process of collaborative creation and that is in coordination with curriculum requirements. Also, specifically in Japanese HE contexts, English language classrooms are usually dominated by a culturally, linguistically, and generationally homogeneous student group (i.e., Japanese-grown students between 18-20 years old). Weaving systematic activities to encourage them to learn about and from each other is a crucial key to avoid relational art-informed learning to become a mere place for superficial interactions with peers from similar backgrounds.

In the next chapter, I will outline the research design of this study which includes the theoretical foundation, methodology, data collection methods, as well as instructional design that aims to address the above points.

Chapter 3. Research Design

The review of literature reveals that global communicators actively transcend borders between languages, cultures, and modalities. The review also shows that relational art is a creative invitation for people to relate themselves to other human beings. On the other hand, whilst relational art can create a convivial, relational communication space beyond social and cultural boundaries, the space could fall into an inner-circle communication space without a critical awareness towards the boundaries. The current research aims to understand if and how relational art could impact students' practice of the global communication capacities (GCCs) in English language classrooms at one of the Top Global Universities in Japan. The research context is characterised by a homogeneous monolingual-cultural student body – Japanese-grown students – in an ongoing institutional globalisation policy enactment.

This study builds on the view that 1) social phenomena are "situated within and cannot be isolated from their social context" (Bhattacherjee, 2012, pp. 105–106); and that 2) social phenomena and their meanings are "continually being accomplished by social actors" (Bryman, 2001, p. 18). Whilst I do acknowledge the potential for the existence of a social phenomenon separated from our recognition of it, the phenomenon, when we recognise it, is inherently intertwined with its specific social context and ongoing meaning making processes by the involved social actors, including researchers. As a researcher, I am "inextricably part of the social reality being researched" (Grix, 2019, p. 77). This study stands on a view that a purely positivist approach, which pursues objective causality in measurable outcomes, is not adequate to investigate such complexity and dynamism. On the other hand, acknowledging the potential for independent existence of a social phenomenon permits us to investigate the underlying mechanisms of the observed phenomenon. As such, this research ontologically and epistemologically rests at the intersection of constructivism, interpretivism, and realism.

The following sections discuss each component of the research design including the theory, methodology, research context and positionality of the researcher, and

data collection methods with explanations of how different types of data are synthesised and analysed. Following that, I will illustrate steps that I took to design instructional units of the course, for alignment between art-mediated learning and curricular requirements is crucial but not automatically achieved.

Theoretical Ground: Social Practice Theory

The current study is informed by Social Practice Theory (SPT). Practice in SPT refers to “the routine accomplishment of what people take to be 'normal' ways of life” (Shove, 2004, p. 113). Practice “consists of several elements, interconnected to one another: forms of bodily activities, forms of mental activities, ‘things’ and their use, a background knowledge in the form of understanding, know-how, states of emotion and motivational knowledge” (Reckwitz, 2002, p. 249). SPT takes this ‘practice’ as the unit of analysis (Saunders, 2011b).

SPT frames communication as constructed by speakers’ socially and culturally inculcated patterns of discourse and ways of using communicative resources including named language(s), linguistic strategies, information organisation styles, bodily movements, and other non-linguistic modalities. Through the SPT lens, global communication is about if and how speakers (Hanks, 2005, p. 69) negotiate the inculcated discourse and action patterns, mindset, emotional dispositions and ways to interact with things, and use their communication resources fully according to communicative needs emerging in the context. The understanding aligns with the recent studies on English as a global language, especially with translanguaging studies, which question the traditional ELT view that using English with other languages, modalities, and/or cultural norms is a sign of insufficient English proficiency. Thus, SPT affords a ground for this study to escape from a hierarchical monolingual-monocultural approach to English language teaching and learning and situate it in global human communication.

SPT also provides a useful framework for understanding relational art. As illustrated in the previous chapter, a relational artwork does not exist as a labelled, static, or commodifiable artifact. It is a creative, temporary field of social experiment designed to retrieve felt and embodied relational communication.

Through the SPT lens, participating people –"body/minds who 'carry' and 'carry out' social practices" (Hanks, 2005, p. 69) –, things and activities that mediate interactions and communications, and the physical space are all interconnected and dynamically constitute the relational artwork. This perspective directs our attention to how these constituents, including participants and social practice that they carry and carry out, reciprocally work as catalysts and/or constraints for people to have relational interactions and communications. The SPT-based understanding of a relational artwork works as a tool to investigate the underlying mechanisms of relational communication that can inform global communication education.

Methodology: Multi Method Research with Focus on Ethnographic Investigation

This study is a multi/mixed method research which is often referred to by the acronym MMMR (Byrne & Humble, 2007; Hesse-Biber & Johnson, 2015). It includes multiple qualitative and quantitative data collection and analysis methods, and in particular, de-disciplining (Hesse-Biber & Johnson, 2015). This study employs both qualitative and quantitative approaches (with notably heavier emphasis on the former) and cross borders between disciplines. That is, this study is conducted in an English language course in an EFL context, but the study crosses the border of the fields of linguistics, applied linguistics, and Second Language Acquisition (SLA) and encompasses broader fields of education, art, and communication. A critical benefit of de-disciplining nature of MMMR is "their potential to provide the flexibility to tackle complex analytical and interpretative issues that arise when bringing diverse ways of thinking and different types of data to bear in seeking answers to multifaceted questions" (Hesse-Biber & Johnson, 2015, p. xxxiv). "To engage in border work is to engage in some way with "the other(s)." Living in the contradictions and tensions serve to illuminate what may often be invisible" (Hesse-Biber & Johnson, 2015, p. xxxiv). Nevertheless, there is a risk of this border-crossing, for it "implies crossing important epistemological, methodological, and pedagogical divisions within and between these spaces" which "requires caution when borrowing concepts and ideas from other

disciplines" (Hesse-Biber & Johnson, 2015, p. xxxiv). To address the risk, I will critically examine methods and concepts before making decisions to adopt them in this research.

This study employs a multiple methods and methodologies to answer three different research questions. In particular, this study places a strong emphasis on the second research question, which aims to investigate if and how relational art-informed collaborative creation activities impact student practice of capacities for global communication. As illustrated, relational art does not exist as a tangible artefact. It produces a social experiment space that involves people, social practice that they carry and carry out, and objects and activities which intend to creatively mediate human communication and relationships. RQ#2 is about investigating student practice and its possible changes/non-changes in the process of collaboratively creating such a space as well as participating in it. The investigation inevitably involves intensive observations of the students' "full range of social behaviour" (Pole & Morrison, 2003, p. 3) within a classroom and collections of student perspectives in the process, synthesising them into rich descriptions of student practice, and interpret the practice and its changes/non-changes in the specific classroom context. This process agrees with the characteristics of ethnography in an educational setting, identified by Pole and Morrison (2003). Following their definition, RQ#2 investigation is designed aiming to achieve the following:

1. The collection of detailed data, which would facilitate careful analysis
2. A comprehensive and contextualized description of the social action within the location, event or setting. Such descriptions are often described as rich, or thick
3. The portrayal of an insider' s perspective, in which the meaning of the social action for the actors themselves is paramount and takes precedence over, but does not ignore, that of the researcher.
4. The construction of an account of the discrete location, event or setting which is grounded in the collected data and which incorporates a

> conceptual framework that facilitates understanding of social action (Pole & Morrison, 2003, pp. 3–4)

The RQ#2 investigation also employs a framework of practice-focused ethnography (Trowler, 2014, p. 27), which distinguishes between 'practice as performance' and 'practice as entity'. Practice-as-performance "always involves a unique configuration of know-how, resources, affordances and purposes", while practice-as-entity "offers a template within which this reconfiguration is accomplished, and has much greater longevity than any particular configuration" (Trowler, 2014, p. 22). The concept of 'practice-as-performance' and 'practice-as-entity' enables me to direct my attention to the level of observed changes in student practice – whether the changes are limited to performances situated in a specific context, or they are more fundamental changes in practice framework – in the process of data collection.

Research Context

Data is collected in a compulsory English language course for freshmen of a faculty of business at one of the Top Global Universities in Japan. The Top Global University Project is a government-led funding program started in 2014 which aims to "enhance the international competitiveness of higher education in Japan" (MEXT, 2020). In two consecutive midterm evaluations conducted in 2017 and 2021 by the Ministry of Education, Culture, Sports, Science and Technology (MEXT), the university received the highest grades for its progress and achievements on its enactment of globalisation policies. The policies include increasing the number of international students, a special scholarship scheme for international students, establishment of multiple English-medium programs, increasing the number of 'foreign' faculty members, Japanese students who participate in a study abroad program, and students who achieved TOEFL iBT 80 or equivalent.

In addition to the institutional globalisation policies, the faculty of business has its own global education policies, which include compulsory freshman English language courses. The courses are two semester-long business English courses

and two semester-long English academic skills courses, all of which meet twice a week. The latter courses, the data collection site of this study, focus on academic English skills required in universities in Western Anglophone countries, such as English academic writing skills and English academic (lecture) listening skills, with additional focuses on time management skills and standard presentation skills. Two textbooks for students to learn these unfamiliar academic norms are all written in English, and the courses are expected to be taught in English. Whilst inclination to the Western norms is a common practice in ELT, this level of specific focus on Western Anglophone academic norms is generally required in programmes for students with relatively advanced English proficiency who aim to study and work globally. In the faculty of business, on the other hand, all freshman students are required to learn Western Anglophone academic skills through the courses, regardless of their English proficiency – my students are TOEIC 200-300 or 'basic' level learners – or intentions for study and work abroad.

Among several courses that I teach across different departments at the university, one of the reasons to select the course as a data collection site is this structural emphasis on Western Anglophone academic norms in English language learning. The situation presents a unique entry point to examine underlying views and assumptions of English language learning in global education. Another reason is the relationship with the students. The course continues for two semesters with the same, a relatively small group of students (around 18 students) and meets twice a week throughout the semesters. In addition, teaching Japanese freshman students often involves supporting them in the transition from an input-focused secondary education guided by teachers based on the National Course of Study to a more output-focused higher education that requires learner autonomy. The two factors allow me to develop deep relationships with the students, which are crucial in conducting an immersive ethnographic investigation (Tavory, 2019)

Dealing with Issues in an Insider Ethnographic Research

Since the research is conducted in a course that I teach, I am inevitably an insider of the research site. One notable benefit of my insiderness would be my relationship with participants - my students. As discussed above, the frequency of

class meeting times, the small class size, and the tendency of freshman students to seek teacher support more frequently than upperclassmen, all contribute to building a close student-teacher relationship. Building a trusting, friendly relationship with participants, which is a critical factor in conducting an ethnographic investigation, is already achieved before data collection.

On the other hand, the close relationship with the students also raises an ethical risk regarding the power relationship between me as the teacher/researcher and the students. Lukes's three faces of power (Lukes, 2004) alerts ethnographic researchers to be critically aware of power workings not only of visible ones but also, or more, of unrecognisable, unintentional, and structured ones. The power workings include students' sense of obligation to participate in the research and the teacher's prioritising research over student learning and assessment. Paying careful attention to the informed consent process is critical. Moreover, continuous reflections about teaching and learning, research, and power relationships in the classroom needs to be included in the research design to conduct ethically sound ethnographic research in a classroom setting.

This study incorporates reflection in two ways. First, after-class teacher reflection journals are employed as one of the sources of data to investigate what is happening, how and why it is happening, and how it can be expanded or changed. Incorporating teacher reflections - my reflections - as a required element of data collection enables me to reflect on my teaching and research critically after every class. The regular reflections can decrease the risk of recognisable and unrecognisable ethical misconduct and promote ethical and effective use of data for both research and teaching practice.

Another critical aspect of my insiderness is my relationship with the university and my endorsement of its philosophy. I received 12 years of primary and secondary education at sister schools of the university which firmly stand on the same philosophical ground as the university, which is humanistic education based on Buddhist principles. I have also been at the university since 2015, the next year of the initiation of the Top Global University Project, as a TESOL graduate student and

a tutoring staff member of a language centre, and later as a lecturer. My two children were also studying at the sister school and the university during the same period. I have witnessed the university's transformation as a Top Global University from multiple different perspectives, as a graduate student of a TESOL programme, as a student tutor, as a teacher, and as a parent. Consequently, there have been "intense interactions" (Kirpitchenko & Voloder, 2014, p. 6) between my personal and professional life and the research site and topic.

The lived insider experiences have both benefits and drawbacks for this study. The major advantage is my tacit knowledge of the research site. The knowledge guides me in the complex web of organisational and individual relationships and practice which the research site is configured into. A drawback is the other side of the same coin - the difficulty "to make 'the normal strange' and 'reconstruct background knowledge" (Trowler, 2014, p. 24). Trowler (2014) discusses the necessity to incorporate outsider perspectives into insider research to address the difficulties, for example, by involving outsider discussants. This research incorporates outsider perspectives into analysing and understanding data by using my outsider knowledge resource. The resource includes informal discussions with English instructors who used to teach at the university and now teach at other universities as well as my own perspective developed at another university where I teach English since 2020 and is not a Top Global University. Having informal discussions with outsiders who also have insider knowledge and utilising an outsider perspective within my professional self would help me as an insider researcher make the familiar unfamiliar and deconstruct and reconstruct my background knowledge.

Methods of Data Collection and Analysis

Data collection is divided into three stages, each of which corresponds to one research question, with multiple-step and/or mixed-method approaches to untangle complexities. Such approaches demand "careful and critical assessments of sampling, data collection, and data analysis methods with regard to their assumptions, assertions, and widespread mantras" (Bergman, 2011, p. 275). Therefore, in this section, the focus is given to transparency of the process of

data collection, synthesis, and analysis as well as aims of each data collection method.

Method of Data Collection and Analysis for Research Question 1

The first research question is *What are the capacities for global communication identified through a systematic synthesis of English as a global language studies?* As shown in the research question, the data collection method is systematic synthesis. Systematic synthesis is "a family of research approaches that are a form of secondary level analysis (secondary research) that brings together the findings of primary research to answer a research question" (Gough et al., 2017, p. 4). Systematic synthesis is distinguished from a general literature review for "using explicit, accountable rigorous research methods" (Gough et al., 2017, p. 4). The investigation "must be comprehensive, transparent, and should include a variety of sources" (Saini & Shlonsky, 2012, p. 79). Establishing a protocol is crucial for ensuring transparency, comprehensiveness, and accountability of a systematic synthesis. Among several such protocols, this study employs a framework adapted from Newman and Gough (2020). The adapted synthesis process is illustrated in Table 2.

Table 2

Systematic Synthesis Process

Required Component	This Study
Research Question	*What are the capacities for global communication identified through a systematic synthesis of English as a global language studies?*
Conceptual Framework	• Communication as social practice; global communication as negotiation of actors' practices • Global communication as translingual (between languages and between language and other modalities) and transcultural
Selection Criteria	• Include English communication studies which take multi/trans-lingualism, multi/trans-culturalism,

	and/or multi/trans-modality into account in collecting, analysing, and/or discussing data • Exclude studies that do not involve some form of observation of communication practice • Include studies published in and after 2009, a year after the iPhone 3G, which opened a way to transform human interactions with information and other humans (Shin, 2012), was introduced in the market. • Exclude studies without rigorous methodology
Search Strategy	Academic databases: ERIC, Web of Science, Scopus, Wiley, Springer, Taylor Francis Keywords: • [Language Area] English • [Global Communication Area] communication, multilingualism, translingualism, translanguaging, multiculturalism, transculturalism, multimodality, multilingual, translingual, multicultural, transcultural, multimodal • [Method Area] Observation
Selection of Studies & Quality Assessment	1. Select studies based on the inclusion/exclusion criteria via Rayyan 2. Critical Appraisal Skills Program (CASP) Checklist. * Qualified studies proceed to coding.
Coding	Two-cycle coding (Linneberg & Korsgaard, 2019) via ATLAS.ti.
Synthesis of Results	The coded and categorised descriptions are translated into capacities for global communication and associated Knowledge, Awareness, Skills, and Attitude (KASA)

Note. Adapted from Systematic reviews in educational research: Methodology, perspectives and application, by Newman, M., and Gough, D., 2020, p. 6.

The final version of the global communication capacities obtained through the process plays essential role in data collection and analysis for RQ #2.

Methods of Data Collection, Analysis, and Synthesis for Research Question 2

The second research question is *To what extent and how does relational art-informed learning (RAIL) impact student practice of the global communication*

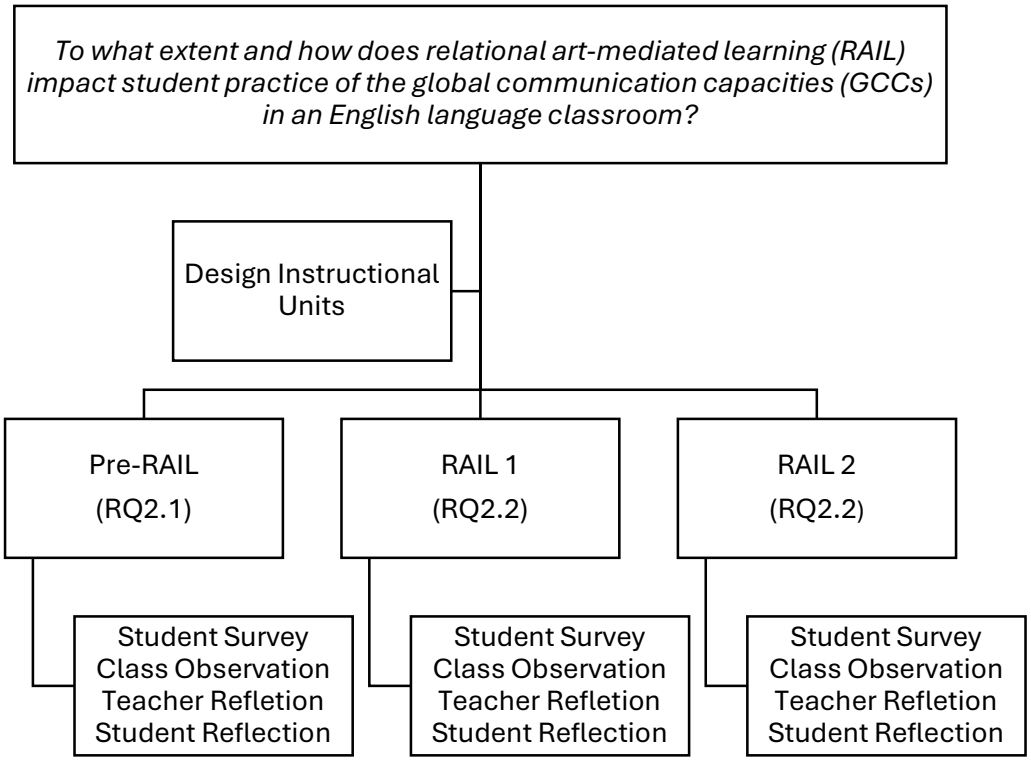
capacities (GCCs) in an English language classroom? The question accompanies two sub-questions:

- *RQ2.1. How do the students practice the GCCs in the classroom during the pre-RAIL period?*
- *RQ2.2. To what extent and how does the student practice of the GCCs change during RAIL?*

There need to be both multiple data collection methods from different viewpoints and the structural process of synthesising the multiple types of data to untangle the complexity of learners' social practice and its possible changes in RAIL. The structural relationship between the research question / sub-questions and data collection methods are illustrated in Figure 6.

Figure 6

Data Collection for Research Question #2



As shown in the above figure, designing instructional units is an essential step prior to data collection. The design will be separately illustrated in the later part of this section following the descriptions of data collection, analysis, and synthesis.

Likert Scale Student Surveys on Self-Assessment of GCC Practice. Student surveys about self-assessment of their GCC practice (see Appendix A) are conducted three times during the semester. The surveys are conducted at the beginning of the semester, after the pre-RAIL period, and at the end of the semester after RAIL. I use Google Forms that is only accessible to the registered students via Google Classroom. The questionnaire asks the students to assess their levels of practicing the GCCs on a 6-point Likert scale with '1' for 'Do not practice at all' and '6' for 'Practice always'. The objectives of the surveys are threefold: For the students to be aware of the instructional focus, for the teacher to more clearly address possibly weak GCCs, and for the research, to provide an initial clue to guide qualitative analysis of student reflections, which is a more extensive and complex data set. Also, investigating any alignment or discrepancy between the quantitative and qualitative data could provide another layer of understanding of student practices.

Data from the surveys are analysed in an anonymised linkable way. Means, standard deviations, relative mean changes, and relative standard deviation changes of the survey items will be examined to describe tendencies of student practice of the GCCs and any changes in the tendencies through pre-RAIL and RAIL.

Classroom Observations and Teacher Reflections. Classroom observations are conducted for a total of 15 weeks in three periods. In each period, I as the teacher/researcher observe and record student interactions during group work on an observation sheet. The observation sheet (see Appendix B) is an adapted version of Spradley's Nine Observational Dimensions (Spradley, 2016). In this study, the elements are reduced to seven and modified to fit the needs of the current study. The seven elements are Time, Activities, Actors, Physical Acts, Communication Acts, Artefacts, and Feelings. In addition, after each class, I as the teacher write a reflection journal. The focus is on what happened during the class, how students and/or I as the teacher acted, thought, and felt, and analysis/interpretation of a situation.

For each class, I cross-read the observation record and teacher reflection journal and tag them using the GCCs as well as any emerging concepts. I then re-read the tagged descriptions from pre-RAIL classes and RAIL classes separately to identify overarching themes. I then synthesise the descriptions under the themes, producing student practice descriptions from the teacher/observer's perspective.

Student Reflections. The students are regularly assigned reflection journals as part of their writing portfolio. There are multiple objectives for the reflection journals. One objective is to provide students with opportunities to articulate their learning. It also works as regular paragraph writing opportunities in English which is one of the key curricular requirements. Another objective is for me as the teacher to have more opportunities to understand student needs and adjust instructions. Finally, the reflection journals add another critical layer – student perspectives – to illustrations of student practice of the GCCs in this study.

The reflection journals are coded using ATLAS.ti in light of the GCCs, the tags from the observation / teacher reflection analysis, as well as any emerging concepts in the student reflections. I then cross-read the coded student reflections to find overarching themes. The result of the quantitative student survey analysis will be used as a guide in coding and cross-reading the reflections, for the amount and complexity of student reflection data will be extensive. Descriptions of student practice from the students' perspectives are obtained by synthesising excerpts from the reflections under the overarching themes.

Final Synthesis of Mixed-Method Data for Research Question 2

The above quantitative and qualitative data collected, analysed, and synthesised via multiple methods/steps will be synthesised to produce holistic descriptions of student practice of the GCCs in pre-RAIL and RAIL. The synthesis process is three-fold.

Step 1. Synthesise Teacher/Observer Perspective and Student Perspectives. I will cross-read descriptions of student practice from the teacher's perspective and those from student perspectives to identify overarching themes using the GCCs. Then, I will synthesise the two types of student practice into a

holistic description. If there is any practice that cannot be translated into the GCCs, I will describe the practice separately.

Step 2. Investigate Any Notable Discrepancy between Quantitative and Qualitative Data. I will compare and contrast the descriptions produced in Step 1 and the quantitative survey data. If there is any notable discrepancy between the two, I will investigate possible reasons for the inconsistency.

Step 3. Finalise the Student Practice of the GCCs. I will revise the descriptions of the student 's GCC practice in accordance with any new understanding emerged in Step 2, then review all descriptions and finalise them.

Since the expected complexity and amount of qualitative data obtained for RQ#2, analysis and synthesis of the data demand multiple steps of reading, cross-reading, and rereading of different types of data as well as multi-cycle coding and categorising of the data. The steps of data collection, analysis, and synthesis illustrated above need to be cautiously followed to produce valid descriptions of students' GCC practice.

Data Collection and Analysis for Research Question 3

The third research question is *What are the implications of this study for the data collection site, which is an English language education programme of a faculty of business at a Top Global University in Japan?* Answering the question requires scrutinising official policies and their actual implementation. To identify policies in action, I will conduct interviews with Directors of the English language programme and analyse policy documents.

Director Interviews. The purpose of interviewing Directors of the English language education programme is to investigate how the programme is operated and underpinnings of the operation. The interview is semi-structured (Harrell & Bradley, 2009) which is useful "to delve deeply into a topic and to understand thoroughly the answers provided" (p. 27). There are three inquiry areas to focus. The first area is personal beliefs about English Language education and essential abilities for global communication. The next area is the faculty's education policy

and the role of the English language programme within the policy framework. The third area is the Directors' perceptions towards the future of English language education. The three inquiry areas are expected to provide data about implicit and explicit intertwining of the Directors' roles and views and the enactment of English language education policies within the programme. The interviews are conducted, recorded, and transcribed via Zoom and then coded via ATLAS.ti using key words in interview questions and any emerging terms and concepts in the interview transcripts.

Policy Document Analysis. Faculty policy documents are analysed to illustrate its global education policies and the role of the English language education programme within the policy framework. The investigation includes educational goals, curriculum policies and structures, and the position of the English language education programme. The investigation will also be extended to related institutional and governmental policies, since the university is part of the government-funded Top Global University Project.

Policy documents on the faculty and institutional levels are collected from the university's website, online syllabi, student manuals, and faculty bulletin. Additionally, related policy documents on the government level are collected as necessary from websites of ministries and governmental organisations such as MEXT, the Ministry of Economy, Trade, and Industry, and Japan Society for the Promotion of Science.

According to Bowen (2009), document analysis "entails finding, selecting, appraising (making sense of), and synthesising data contained in documents" (p. 28). The process includes three phases of "skimming (superficial examination), reading (thorough examination), and interpretation" (p. 32). Skimming in document analysis refers to "a first-pass document review, in which meaningful and relevant passages of text or other data are identified" (p. 32). The subsequent step, reading, is "a careful, more focused re-reading and review of the data" (p. 32) to recognise patterns within the data. It is "coding and category construction [...] to uncover themes pertinent to a phenomenon" (p. 32). Codes are generated using

key concepts identified in the Directors' interviews and through careful reading of the documents. The interpretation phase is "to elicit meaning, gain understanding, and develop empirical knowledge" (p. 27). In this study, this phase is synthesising coded data from Director interviews and policy document analysis, which is illustrated in the next section.

Data Synthesis for Research Question 3

First, coded Director interview and policy document analysis data are divided into three categories: 1) Codes that are shared or similar between the two data sources; 2) codes that are used only for Director interview transcripts; and 3) codes that are used only for policy document analysis. For the first category, excerpts from the interview transcription and the policy documents are consolidated under each code. I carefully re-read them, develop multiple codes into overarching themes as necessary, and synthesise the excerpts into descriptions under the overarching codes/themes. For the second and third categories, I cross-examine the codes and experts under them carefully to understand why certain codes/concepts emerged exclusively in either interviews or documents. I then determine if their limited emergence indicates irrelevance to this study or other reasons that should be investigated further. If the code/concept turns out to be meaningful for this study, I synthesise the excerpts into descriptions under the code/concept.

Presentation of Data

Data from the systematic synthesis (RQ#1) will be presented in a step-by-step manner that reflects the stages of the actual synthesis to ensure transparency of the synthesising process. As to quantitative data from student surveys (RQ#2), the numerical data will be presented first in the form of mean, standard deviation, relative changes in the mean scores and in the standard deviation scores, followed by my analysis of the numerical data set, to make my (the researcher/teacher's) analytical frame explicit to readers.

Qualitative data (RQ#2 and #3) will be presented in the form of descriptions. Direct quotes from human participants will also be included in the descriptions to

preserve original nuances and emotional tones possibly lost in the process of multiple coding and synthesis. In addition, statements in reflections are sometimes deeply connected to personal struggles and new discoveries. Those statements should not be neutralised through paraphrasing and therefore will be presented as direct quotes as necessary. An important point to note is, however, self-report does not always fully reflect what actually happened (Gaete et al., 2018; Geertz, 2008). Therefore, direct as well as indirect quotes from student reflections should be contextualised with other data, such as classroom observations and/or teacher reflections. Published policies on documents (RQ#3) will also be directly quoted, for word choices in the policies are often crucial to reveal systems and beliefs underpinning the policies.

Designing Instructional Units

Instructional design is extremely crucial for this study to align RAIL with specific curriculum requirements within the semester schedule. This study adapts a framework to design Aesthetic Education instructional units developed by Lincoln Center Institute (Lincoln Center Institute, 2008). According to the framework, instructional units are designed by combining the following four components: Curricular requirements, teaching schedule, lines of inquiry, and activities.

Component 1: Curricular Requirements

Curricular requirements are provided by the programme including the textbooks and target skills. The course is for students who fall into A2 in Common European Framework of Reference for Languages (CEFR), which refers to basic-level users. The skills include academic writing skills, academic listening skills, and time management skills, with additional focus on standard presentation skills. Academic writing includes skills to write standard paragraphs in several different styles as well as a 5-paragraph essay at the end of the course. Academic listening includes identifying a standard discourse structure of a lecture, identifying the main idea and details, and understanding sounds, spellings, and meanings of general academic vocabulary in the textbook. While academic listening needs to be addressed through a lecture listening textbook provided by the programme, other skill areas can be integrated with RAIL in a way in which RAIL is positioned as

experiment about relational communication and writing and presentation as assessable end products to present the results, while managing tasks and schedule of the whole process.

Component 2: Teaching Schedule

The schedule component specifies how the course is divided into learning phases. Since the research is going to track any changes in student practice before and after RAIL, the course of 30 classes needs to be divided into pre-RAIL and RAIL. Another factor to consider is key campus events which tend to affect a sequence of learning components in terms of breaks and students' energy levels. Taking the above factors into consideration, I allocate the first nine classes to pre-RAIL, eleven classes to the first RAIL, and ten classes to the second RAIL.

Component 3 and 4: Line of Inquiry and Learning Activities

A line of inquiry about a selected artwork is a set of conceptual keys that guide the process of teaching and learning. It serves the teacher and students "to focus deeply on an aspect or aspects of the work that will then open up multiple possibilities, understandings, and perspectives" (Bose, 2008, p. 147). Table 3 illustrates a model process of developing a line of inquiry and activities presented by Lincoln Center Institute.

Table 3

Process of Developing a Line of Inquiry

Step	Focus	Brainstorming questions / Instructions
Brainstorming	1. The work of art	What do you notice in the work of art? What do you see? Hear?
	2. Questions	What questions occur to you about the work of art? What are you curious about?
	3. Contextual information	What surrounds this work socially, culturally, historically?
	4. Personal/Curricular connections	What personal or curricular connections does this work of art evoke?
Provisional Conceptualisation	5. Activity ideas	What experiential activities are you envisioning?

	6. Possible Line of Inquiry	What possible lines of inquiry arise as you brainstorm?
Final Conceptualisation	7. Key ideas	Reflect on all the responses documented in #1 - #6, identify a list of elements and concepts present in the work of art that hold the greatest interest for you and the group.
	8. Line of Inquiry	Distill your list of key ideas and shape them into a Line of Inquiry.
	9. Developing activities	Using the line of inquiry as a framework, design lessons. All activities in a lesson should support an exploration of your line of inquiry.

Note. Adapted from "Entering the world of the work of art," by Lincoln Center Institute, 2008. Copyright 2008 by Lincoln Center of Performing Arts.

The relational artwork I chose for this study is *Pad Thai* by Rirkrit Tiravanija. It is because the work shows more practical possibilities of designing and creating a space for relational human communication compared to other representative relational artworks. Following the steps described in Table 3, I developed the following line of inquiry.

Inquiry #1. What do we do daily to relate with each other, consciously and unconsciously? Rirkrit Tiravanija's *Pad Thai* incorporates cooking, serving, and eating Thai food as a means to invite people in a space for encounters with others via cultural foods. Eating together, especially cooking and eating food from the host's culture, is a common human practice to relate with each other. There are various other daily life activities to foster human relationships. In the context of university, I often observe students taking photos together with unique (to my generation) poses and playing smartphone games together in between classes. The levels of conscious intentions to connect with each other might be different from activity to activity but being aware of a variety of things that humans do to connect with each other is the first step to create a space for relational communication.

Inquiry #2. When do you feel 'related' to people around you? Rirkrit Tiravanija has a foundational experience about cooking and eating food of his Thai culture, first in his grandmother's kitchen and restaurant, and then in his

apartment room, cooking and sharing a pot of curry with his friends, which eventually became a space for spontaneous get-together. His experience of relating to others through his cultural food is contrasted to Western art institutions collecting and displaying objects from his country as aesthetic objects. Tiravanija states that “They possess the object and think they actually understand and grasp these cultures through the objects [....] No, you have no idea at all about what's going on around these things. You look at it and understand it through your own conventions and aesthetic structures” (Birnbaum & Tiravanija, 2015, p. 164). This statement aligns with Dewey’s ‘art as experience’ in which Dewey distinguishes between recognition and perception:

> In recognition we fall back, as upon a stereotype, upon some previously framed scheme [....] Bare recognition is satisfied when a proper tag or label is attached [...] – as a salesman identifies wares by a sample. It involves no stir of the organism, no inner commotion. But an act of perception proceeds by waves that extend serially throughout the entire organism. There is, therefore, no such thing in perception as seeing or hearing plus emotion. The perceived object or scene is emotionally pervaded throughout. (Dewey, 1934, p. 52)

Tiravanija’s statement in connection with Dewey’s assertion illuminates that relating ourselves with other humans and cultures requires us to go through lived experiences which are not to be simply labelled. Recalling such experiences and conceptualising them into knowledge is the second step towards creating a relational communication space.

Inquiry #3. How can we create a space for relational interactions? This inquiry is to set a collaborative work to create a relational communication space in motion. Group members share their recalled experiences of relational communication and knowledge conceptualised from the experiences; the sharing might stimulate further recalling of memories and conceptualisation of knowledge. Based on the sharing and discussion, they design and create a relational communication space and invite other classmates to the space.

Finalised Instructional Units

By connecting the four components of curricular requirements, teaching schedule, line of inquiry, and activity ideas, I finalised the instructional units as illustrated in Table 4.

Table 4

Instructional Units

	Pre RAIL	RAIL 1	RAIL 2
Research Questions	RQ2.1. *How do the students practice the GCCs in the classroom during the pre-RAIL period?*	RQ2.2. *To what extent and how does the student practice of the GCCs change during RAIL?*	
Teaching Schedule	Class 1 - Class 10 (15 hours)	Class 11 - Class 20 (15 hours)	Class 21 - Class 30 (15 hours)
Curricular Requirements	Paragraph writing In-class lecture listening and worksheets Management of a group project	Paragraph writing Preparation for essay writing In-class lecture listening and worksheets Management of a group project	Presentation Essay writing Management of a group project
Line of Inquiry	-	What do we do daily to relate with each other, consciously and unconsciously? When do you feel 'related' to people around you? How can we create a space for relational interactions?	
Activity: Experiment and data collection	Create and share an identity map Explore cultural similarities and differences between group members	Recall memorable communication experiences and explore key factors that made the experience special	Reflect on the process of the 1st RAIL Design, create, and facilitate a communication space for classmates

		Design, create, and facilitate a communication space where classmates can relate to each other	
Activity: Present the results	Plan and do an interactive, table-style presentation about identity	-	Present how they designed and facilitated the space and key elements that promoted relational communication

As discussed in the previous chapter, alignment with curricular requirements often becomes an issue when implementing art-mediated learning into classrooms. RAIL of this study, on the other hand, as illustrated in Table 4, while the students plan, create, and facilitate a relational communication space, they are also required to produce assessable end products in the form of presentations and writings. The former is positioned as a period of conducting experiments about communication, and the latter is positioned as a period of analysing results from the experiments and presenting it in standard-style presentations and writings.

Chapter 3 Summary

This chapter started with a short statement of my ontological and epistemological position, followed by descriptions of the theoretical base, methodology, methods of data collection/analysis/synthesis, and instructional design. I also discussed my position as an insider in this study and how to decrease risks associated with my multifaceted insiderness. Drawing on Social Practice Theory and practice-focused ethnography, I will identify capacities for global communication (GCCs) via systematic synthesis of English as a global language studies and investigate whether relational art-informed learning (RAIL) impact student practice of the GCCs by analysing and synthesising data from student surveys, classroom observations, teacher reflections, and student reflections. I will also present implications of the results to the data collection site, an English language education programme at a Top Global University in Japan. For that purpose, I will

identify English language education policy in action from Director interviews and policy document analysis.

In addition to the structural details of the research components, a systematic designing of instructional units is crucial for this study to align relational art-informed learning with the curricular requirements of the programme. Guided by the framework to design Aesthetic Education instructional units (Lincoln Center Institute, 2008), I combined curricular requirements, teaching schedule, line of inquiry, and activities to design instructional units for this study. The curricular requirements and RAIL are combined in the finalised instructional units by situating RAIL as experiments and data collection about relational communication, and standard presentations and academic writing assignments as end products to present the results of the experiments. The next chapter will present the results of the analysis and synthesis of data collected across the instructional units.

Chapter 4. Analysis of Results

Following the methodology specified in the previous chapter, I collected data between summer 2021 and winter 2024 for the three research questions. In this chapter, I will illustrate the summaries of data and the results of data analysis. The chapter is divided into four parts. The first part presents the results of systematic synthesis to identify capacities for global communication. The second and third parts are dedicated to uncovering student practice in pre-RAIL and RAIL in light of the capacities for global communication, by analysing quantitative survey data (the second part) and quantitative data from observations and student and teacher reflections (the third part). Finally, the fourth part outlines the analysis of Director interviews and policy document analysis. Detailed discussions of the analysed data will subsequently be presented in the next chapter.

RQ#1: Identification of Global Communication Capacities (GCCs): Systematic Synthesis

The aim of the systematic synthesis is to identify capacities for global communication that should be fostered in English for global communication education. The synthesis was conducted in three stages: Literature search, screening, and coding. As specified in the Research Design section, the initial inclusion/exclusion criteria are as follows:

- Include English as a global language studies which take multi/trans-lingualism, multi/trans-culturalism, and/or multi/trans-modality into account in collecting, analysing, and/or discussing data
- Exclude studies that do not involve any form of observation of communication practice
- Include studies published in and after 2009, which is a year after the iPhone 3G, which opened a way to transform human interactions with information and other humans (Shin, 2012), was introduced in the market
- Exclude studies without rigorous methodology

Literature Search

The literature search was conducted on July 21st, 2022, across multiple academic databases. The search employs keywords in three areas: 'target language' (i.e., English), 'aspects of global communication' (e.g., multilingualism, transcultural), and 'data collection method' (i.e., observation). The publication period is limited to 2009-2022. Table 1 shows the results of the searches.

Table 5

Number of Studies Obtained through Literature Search

Database	# of Studies	Keywords for Search
Web of Science	76	1. Target language: English 2. Aspects of global communication: Global, communication, multilingual/multilingualism, translingual/translingualism, multicultural/multiculturalism, transcultural/transculturalism, multimodal/multimodality, translanguaging 3. Data collection method: Observation
Scopus	88	
ERIC	129	
Taylor Francis	37	
Wiley	9	
TOTAL:	339	

The literature search resulted in a total of 339 studies. After eliminating 144 duplicates using Rayyan, an online tool for systematic literature review, 195 articles were retained for the screening process.

Three-Step Screening

The screening process consists of three steps. The first step is to eliminate studies that are not relevant to this research in terms of research topics, purposes, contexts, and/or methodologies. The step is also to eliminate studies that are not available for reading in any format. Skimming abstracts and checking availability resulted in eliminating 29 out of the 195 studies. Another 48 studies were labelled 'Maybe', which will need extra careful reading of research topics, purposes, and/or methodologies in the next screening step. The 66 eliminated studies include, for example, studies conducted in a context irrelevant to this research such as infant education and tribal culture. Pure linguistic studies which focus

only on syntactic, phonetic, and/or lexical features of English language were also eliminated.

The second screening was conducted for the 166 included and 'Maybe' studies by carefully reading the abstracts as well as the whole articles as necessary. This step allowed me to immerse myself in reading recent studies about translanguaging, multimodal, multilingual, and multicultural studies. As a result, I deepened my understanding of the research topic; this step helped me add several inclusion/exclusion criteria to the initial one:

- Include studies that focus on English language communication in a multilingua-cultural context at a high school level or higher or in a multilingua-cultural working context
- Exclude studies that perceive non-nativeness in English language and the Western Anglophone culture as a disadvantage and aim to educate non-natives to assimilate into the Western Anglophone lingua-cultural environment
- Exclude studies conducted in a family context, as the unique family history and family dynamics cannot be generalised
- Exclude studies that define translanguaging mainly as a bilingual teaching methodology

With the refined inclusion/exclusion criteria, the screening eliminated 123 studies, leaving 43 studies for the final screening. The largest group of eliminated studies (n=37) comprised research that perceived non-nativeness to English language and the Western Anglophone culture as a disadvantage. These studies explicitly or implicitly aimed to educate the non-natives to successfully assimilate into the Western Anglophone lingua-culture, thus contradicting the English as a global language perspective. This initial screening process highlights that terms such as 'global', 'intercultural', and 'multicultural' are often used to reinforce dichotomy between the mainstream Anglophone lingua-culture and non-Anglophone lingua-cultures.

The third and final screening focused on the rigorousness of the methodologies. The screening was conducted using the Critical Appraisal Skills Programme (CASP) Qualitative Studies Checklist (see Appendix C). Studies that passed the CASP checklist underwent the final careful reading. As a result, fifteen studies that were not rigorous enough and/or not related to this research enough were eliminated. The studies eliminated for the latter reason are not about communication but about how to teach in multilingual/multicultural classrooms and how to train teachers to deal with problems in such classrooms. After undergoing the three screening steps, the number of studies for coding was reduced to 24 dated between 2012 and 2022. Appendix D shows the list of the studies.

Two-Cycle Coding

Tabulating contexts, participants, and study types reveals the diversity of research contexts of the chosen literature. Research contexts include, for example, an IT company in London which has customers across Europe (Cogo, A., 2012), a rural village in Rajasthan, India (Bhatia, T. K. & Ritchie, 2016), a college residential hall in Hong Kong (Gu, Mingyue Michelle & Tong, 2012), a hospital in Melbourne (Philip et al., 2019), small tourist towns in Thailand (Nomnian et al., 2020), and job preparation programs for immigrants in Canada (Victoria, 2017). The list includes eleven ethnographic studies, seven case studies, and six qualitative/observational studies.

The selected literature was coded in two cycles(Linneberg & Korsgaard, 2019). The first cycle is descriptive coding using both inductive and deductive processes. The second cycle is “classifying, prioritizing, integrating, synthesizing, abstracting and conceptualizing, and theory building” (Saldaña, 2013, p. 58).

The First Coding. I used ATLAS.ti for the first coding, which produced 16 descriptive themes: Role of language in general; role of local language and local communication norms; language choices, linguistic capacities in communication; non-linguistic capacities in communication; diversity and fluidity of language and communication; Lingua Franca disposition; digital communication capacities;

power of domain knowledge; role of shared experience in communication; sharing responsibility for constructing communication; making sense of new experiences in an unknown situation; dynamic identity construction; de/reconstruction of native-ism; multilingualism and multiculturalism in effect; and power and voice through manipulation of symbolic systems. I organised excerpts from the chosen articles under each category for the second coding.

The Second Coding. I re-read the excerpts under the above 16 themes and made connections between the excerpts to uncover both overlapping and distinct concepts and practices. The concepts and practices were subsequently developed into seven themes as follows:

***Transcend Boundaries between Languages, Cultures, and Modalities*.** Most selected studies show that actors in global communication use named linguistic and non-linguistic systems in a border-transcending way rather than using individual systems separately. Transcending boundaries means making choices and connections between different languages, cultures, and modalities while being aware of the fluidity of the boundaries which enables creative manipulation of linguistic and nonlinguistic systems. Such creative manipulation often emerges in global communication as a conscious and subconscious strategy to enhance communication.

***Attain Voice through Contributing One's Knowledge*.** Researchers (Han, 2020; Miao & Yang, 2022) observe that actors secure their place in a global communication space by contributing their knowledge of their domain fields. Being aware of one's explicit, implicit, and tacit knowledge, developing the knowledge further, and being able to offer the knowledge to a community is equally critical as the ability to use the language of communication.

***Communicate beyond One's Proximity using Digital Communication Tools and Systems*.** Global communicators often utilise digital devices and online platforms to connect with not only their family, friends, and colleagues from remote places but also communicate their messages to a wider audience beyond their spatial and relational proximity (Han, 2020; Quan & Menard-Warwick, 2021;

Valdivia, 2021). In addition, they often play with languages and other communicative resources creatively, for example, using emojis and creating catchy hashtags. Such a creative play with language makes it possible to communicate ideas and messages in an attractive way and further, deconstruct and reconstruct symbolic meanings of words.

Build Relationships that Share Responsibility for Communication. In communication in general, people need to work together to make communication work. It is more so when communicators are from different lingua-cultural backgrounds. Global communicators should acknowledge that the responsibility for constructing successful communication is with all participants. It entails understanding their own and other members' communication resources and ways to use the resources. As some studies show (Cogo, A., 2012; Gu, Michelle, 2017; Philip et al., 2019; Victoria, 2017), communication failure does not always come from linguistic weaknesses; it often comes from a systematic deficiency to share the responsibility of communication.

Acknowledge the Dynamism in Identity Construction. One's lingua-cultural identity is multi-layered, malleable, and in constant negotiation in global communication, as opposed to single-labelled and static. It also entails understanding cultural authenticity not as a divine entity but in connection with local history and practice, and therefore a lingua-cultural identity is open to change in a new environment (Gu, Mingyue Michelle & Tong, 2012; Kiernan, 2019; Yung, 2016). Acknowledging the dynamism of one's lingua-cultural identity positively is a key disposition in global communication.

Navigate through Unknown Encounters with Analytical Tools. In global communication, actors often face new ways of thinking, understanding, doing, and saying, which would bring not only excitement but also rejection. Knowledge of analytical frameworks, concepts, and theories, both learned and induced from experiences, as well as skills to apply those frameworks and theories to analyse the situation enable a person to navigate through an unknown situation (Miao & Yang, 2022; Nomnian et al., 2020; Quan & Menard-Warwick, 2021). Such

knowledge and skills help one make sense of seemingly confusing, obscure, and even fearful situations and ultimately find a common ground with people involved and build a shared experience.

De/Re-Construct Social Reality by Manipulating Symbolic Systems. Several studies (Gu, Michelle, 2017; Nomnian et al., 2020; Ramos & Sayer, 2017) illustrate communications between people from different lingua-cultural backgrounds in which actors, in particular non-native users of the main language of communication, often construct alternative social reality by manipulating symbolic meanings of communication resources. The capacity to de/reconstruct social reality including the power relationship grounded on the traditional native/non-native speaker dichotomy is essential in global communication.

The Final Coding – Description of Seven Global Communication Capacities

The final coding was conducted by carefully re-reading the experts from the studies under the above seven themes to concisely name each theme as a capacity and identifying Knowledge, Awareness, Skills, and/or Attitude (KASA) (Graves, 2000) that constitute each capacity. The process produced the following seven capacities for global communication: Translanguaging, Knowledge Contribution, Digital Communication, Navigation through Conceptualisation and Application, Translingual Identity Development, Relationship Building, and De/Re-Construction of Symbolic Power. I name the seven capacities as Global Communication Capacities (GCC). In the following, I will define each GCC with descriptions of KASA.

Capacity 1: Translanguaging. Translanguaging is a capacity to utilise languages and non-linguistic modalities to enhance communication. Practicing the capacity requires a departure from (mono)lingua-focused paradigms including WEs, EIL, and ELF and situating global language use within a web of human communication modalities.

Table 6

Global Communication Capacity 1: Translanguaging

	Translanguaging
Knowledge	• Lexical, syntactic, phonetic, and pragmatic knowledge of languages of communication • Knowledge of different modalities and their strengths and weaknesses • Knowledge of linguistic and non-linguistic strategies
Awareness	• Awareness towards multilinguality, multimodality, and multiculturality of global communication • Awareness that transcending boundaries between languages, modalities, and cultures enhance and enrich communication
Skills	• Skills to perform one's lexical, syntactic, phonetic, and pragmatic knowledge of languages of communication • Skills to communicate combining languages, modalities, and linguistic and non-linguistic strategies
Attitude	Attitude to utilise different linguistic and non-linguistic resources to enhance communication

Capacity 2: Knowledge Contribution. Knowledge Contribution is a capacity to establish a unique position in a community through contributing one's learned knowledge and experiential knowledge.

Table 7

Global Communication Capacity 2: Knowledge Contribution

	Knowledge Contribution
Knowledge	Extensive, deep, and/or unique knowledge in specific domains, especially that which is relevant to the group/community
Awareness	• Awareness of their own expert knowledge areas • Awareness towards gaps in group/community knowledge
Skills	Skills to communicate their expert knowledge using various modalities
Attitude	Attitude to willingly and openly share knowledge, especially for the purpose of helping others and the group/community

Capacity 3: Digital Communication. Digital Communication is a capacity to expand possibilities of communication using digital resources.

Table 8

Global Communication Capacity 3: Digital Communication

	Digital Communication
Knowledge	• Knowledge of how to use hardware, software, online services and platforms for communication • Knowledge of how to increase the visibility of their messages in an online space, for example, by using hashtags
Awareness	Awareness that the digital expands possibilities of communicating ideas and work collaboratively with people beyond one's immediate physical and relational proximity
Skills	• Skills to use different types of hardware, software, online services and platforms for communication • Skills to creatively play language
Attitude	Attitude to actively communicate ideas and work collaboratively with people beyond one's immediate physical and relational proximity using digital technology

Capacity 4: Navigation through Conceptualisation and Application. This is a capacity to navigate through unknown situations by applying previously learned theories, frameworks, and concepts and knowledge conceptualised from previous experiences.

Table 9

Global Communication Capacity 4: Navigation through Conceptualisation and Application

	Navigation through Conceptualisation and Application
Knowledge	Knowledge of analytical tools (theories, concepts, frameworks) to navigate through an unknown situation
Awareness	• Awareness towards the practical value of analytical tools to make sense of an unknown situation • Awareness that conceptualising previous experiences can provide a tool to navigate through an unknown situation
Skills	• Skills to utilise the analytical tools to explore an unknown situation

	• Skills to capture common themes between previous experiences and the unknown situation and conceptualise the themes into applicable knowledge
Attitude	Attitude to actively make sense of an unknown situation and learn from the process

Capacity 5: Translingual Identity Development. Translingual Identity Development is a capacity to flexibly develop one's identity as a communicator who uses multiple linguistic and non-linguistic communication modalities in a border-transcending way. A common understanding of linguacultural identity – one that is connected with a stable nation-state or ethnicity and is characteristic of WEs – becomes a resource for dynamically constructing translingual identity.

Table 10

Global Communication Capacity: Translingual Identity Development

	Translingual Identity Development
Knowledge	• Knowledge of identity construction and its dynamism • Knowledge about their own identity construction in relation to language, culture, and communication practice
Awareness	• Awareness that human communication is fundamentally translingual between languages and between language and other modalities • Awareness that identity as a translingual communicator evolves across different lingua-cultural contexts
Skills	• Skills to utilise languages and modalities purposefully in a unified way to expand communication • Skills to flexibly negotiate one's communication practice in accordance with changing situations
Attitude	• Attitude to willingly negotiate one's communication practice in accordance with changing communicative needs • Attitude to develop identity as a translingual communicator between languages and language and other modalities

Capacity 6: Relationship Building. Relationship Building is a capacity to foster relationships with others across different communication contexts.

Table 11

Global Communication Capacity 6: Relationship Building

	Relationship Building
Knowledge	Knowledge of local practice and underpinning values
Awareness	• Awareness towards the importance of sharing the responsibility of communication and collaboration • Awareness that communication failure often involves symbolic power workings (power of pervading assumptions and systems) • Awareness of their own strengths and weaknesses in communication and collaboration
Skills	• Skills to utilise their own and others' strengths for communication and collaboration • Skills to make a system or network to share responsibilities of communication and collaboration
Attitude	• Sensitivity and openness towards different practice • Empathy and compassion towards others • Attitude to share the responsibility of communication and collaboration

Capacity 7: De/Re-Construction of Symbolic Power. This is a capacity to examine pervading assumptions and assign value to previously unrecognised potentials, thereby deconstructing and reconstructing the power of socially shared norms and values.

Table 12

Global Communication Capacity 7: De/Re-Construction of Symbolic Power

	De/Re-Construction of Symbolic Power
Knowledge	Knowing the power of invisible assumptions and systems pervading daily lives
Awareness	• Awareness that creative use of languages and other modalities can reconfigure/reconstruct power relationships • Awareness that communication works to construct, reinforce, and de/reconstruct social reality

Skills	• Skills to uncover unrecognised potentials and assign value to the potentials through communication • Skills to creatively use languages and other modalities to reconfigure/reconstruct power relationships
Attitude	Attitude to uncover unrecognised potentials and assign value to the potentials through communication

The seven Global Communication Capacities (GCCs), namely Translanguaging, Knowledge Contribution, Digital Communication, Navigation through Conceptualisation and Application, Translingual Identity Development, Relationship Building, and De/Re-Construction of Symbolic Power, are expected to provide teachers with a lens to examine student learning as well as a conceptual tool to align their teaching to global communication. Specifically, in this study, the GCCs will be used to analyse students' learning and communication practice and education policies in action in the data collection site in light of global communication.

RQ#2: Students' Self-Assessment of GCC Practice: Quantitative Data from Student Surveys

This section presents the analysis of quantitative data collected via student surveys for RQ#2, *To what extent and how does relational art-informed learning (RAIL) impact student practice of the global communication capacities (GCCs) in an English language classroom?* As illustrated in the methodology chapter, the semester is divided into three phases: One for pre-RAIL and two for RAIL. From an educational perspective, pre-RAIL aims to be a stepping stone for RAIL, for a sudden transition from a traditional skill and cognitive-focused learning to a collaborative creation of a relational communication space is expected to confuse the freshman students. From a research perspective, the function of pre-RAIL is to provide data on student practice of the GCCs to be compared and contrasted with data obtained in RAIL.

While both pre-RAIL and RAIL require collaborative investigations with group members and use of different modalities to facilitate communication, pre-RAIL lacks an explicit focus on relational communication and creation of a relational

communication space. Also, while the formal assessment and the learning part are integrated into one process in pre-RAIL, in RAIL, the formal assessment and learning part are interconnected but operate as separate processes as a way to address curricular requirements; the learning part is positioned as designing and conducting experiments about relational communication, and the formal assessment requires each group to present the results of the experiments in a standard-style English presentation.

The quantitative survey data was collected in three separate timings: At the beginning of the semester, after pre-RAIL, and after RAIL. The respondent students scored to what extent they practice each GCC during the learning period in a 6-point Likert scale (1=not at all; 6=always). The questionnaire was voluntary and was open to all students registered to the courses including those who did not agree to participate in the study, for the data is not only for research but also for reflecting on my teaching. A set of ethical procedures approved by the university (the data collection site) was conducted at the beginning of the semester (see Appendix E).

Prior to the data collection, a pilot version of the survey was conducted during the previous academic year with 18 students. Based on the feedback obtained in the pilot survey, a Japanese version of the questionnaire with modifications of several expressions was employed for this study. Also, to ensure the students' enough understanding of the GCCs upon conducting the first survey, I explained each component of the GCCs during Class 1, and as homework, I assigned the students to go over the GCCs again and list a few examples for each GCC. In Class 2, the students shared their examples of the GCCs, and I as the teacher commented on the examples to fine-tune their understanding of the GCCs.

The first survey was conducted at the end of Class 2. The number of respondents was 36. The second survey was conducted between Class 11 and Class 12, which was the end of the pre-RAIL period, and 25 students responded. The third survey was conducted in the last class, Class 30, and the number of respondents was 27. Data from the respondents who agreed to participate in the study and answered all three surveys was extracted for analysis. As a result, the number of valid

respondents decreased to 20. Table 13 shows the mean and standard deviation scores of the students' self-assessment of practicing each GCC in three surveys. Figure 1 visualises the mean changes between Survey 1, 2, and 3.

Table 13

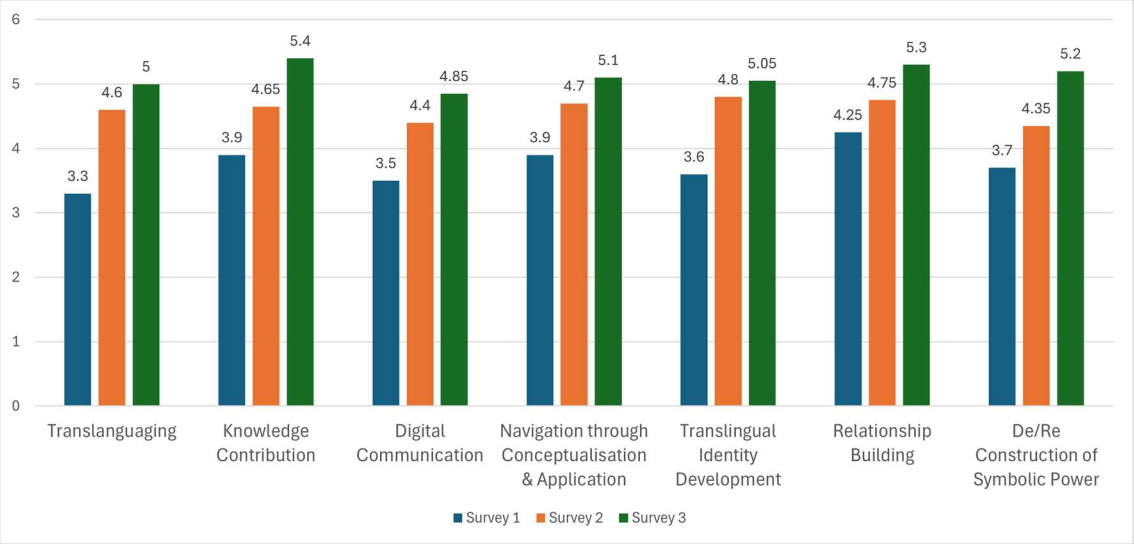
Mean and Standard Deviation of Students' Self-Assessment of the GCCs

		1	2	3
Translanguaging	Mean	3.30	4.60	5.00
	SD	0.98	0.76	0.73
Knowledge Contribution	Mean	3.90	4.65	5.40
	SD	0.79	0.75	0.51
Digital Communication	Mean	3.50	4.40	4.85
	SD	2.32	0.89	0.94
Navigation through Conceptualisation/Application	Mean	3.90	4.70	5.10
	SD	0.97	0.87	0.79
Translingual Identity Development	Mean	3.60	4.70	5.10
	SD	1.10	0.96	0.83
Relationship Building	Mean	4.25	4.75	5.30
	SD	1.26	0.86	0.66
De/Re-Construction of Symbolic Power	Mean	3.70	4.20	5.20
	SD	0.87	0.90	0.70

n=20

Figure 7

Mean Changes between Survey 1, 2, and 3



Overall, the students' self-assessment of practicing the GCCs develops as the course progresses, as shown in Figure 7. The data and the figure also indicate that some GCC practices develop during pre-RAIL (between Survey 1 and 2) and others during RAIL (between Survey 2 and 3). The differences in the developments will be discussed later with the relative mean and standard deviation change values.

Tendency of Self-Assessment Score at the Beginning of the Semester

The mean scores of all components were the lowest at the beginning of the course, especially in Translanguaging (Mean=3.3). Over half of the students (60%) see their translanguaging practice as very low to moderately low (score 1-3), and most other students perceive it as modestly high (score 4). Other possible weak areas shown at the beginning of the semester are Digital Communication (Mean=3.5), Translingual Identity Development (Mean=3.6), and De/Re-Construction of Symbolic Power (Mean=3.7). The higher standard deviation score of Digital Communication compared to Translanguaging (SD=1.32 for Digital Communication and 0.98 for Translanguaging) indicates a possible gap among individual students in the level of practicing Digital Communication. In fact, student respondents are roughly evenly split between the low / moderately low-level group (scores 2 and 3) and the moderately-high / high-level group (scores 4 and 5). Translingual Identity Development and De/Re-Construction of Symbolic Power show a relatively similar trend as Digital Communication with a stronger inclination towards moderately high / high-level self-assessment (scores 4 and 5). On the other hand, the students gave relatively high self-assessment scores (Mean=4.25) towards their practice of Relationship Building compared to the other GCCs. Seventy-five percent of the respondent students self-assess practicing the capacity as moderately high to very high (scores 4-6).

Relative Quantitative Differences between Pre-RAIL and RAIL

Relative Mean Differences. The relative mean difference, or the percentage difference between mean values in two consecutive surveys, indicates in which period (pre-RAIL or RAIL) the students expanded their practice of a GCC, according to their self-assessment. Relative changes in mean values are illustrated in Table 14.

Table 14

Relative Mean Differences between Survey 1, 2, and 3

	Survey 1 – 2 (%)	Survey 2 – 3 (%)
Translanguaging	**39.4**	8.7
Relationship Building	11.8	11.6
Knowledge Contribution	19.3	16.2
Digital Communication	**25.8**	10.3
Navigation through Conceptualisation/Application	**20.6**	8.6
Translingual Identity Development	**33.4**	5.3
De/Re-Construction of Symbolic Power	13.6	**23.9**

The most remarkable relative mean change is Translanguaging between Survey 1 and 2, which shows 39.4% increase in the mean score. Similarly, Translingual Identity Development between Survey 1 and 2 shows a marked 33.4% increase. Other notable changes are the 25.8% increase of Digital Communication between Survey 1 and 2, and a 23.9% increase in De/Re-Construction of Symbolic Power between Survey 2 and 3.

Relative Standard Deviation Differences. Relative differences in standard deviation values are shown in Table 15. A negative value indicates that gaps between the respondent students' self-assessment scores for the GCC narrow between two consecutive surveys; a positive value indicates that the gap is widening. The purpose of showing the relative changes in standard deviation is to help capture whether gaps between the students regarding practicing the GCCs are widening (positive value), narrowing (negative value), or staying in the same range (zero or very small value) compared to the previous survey.

Table 15

Relative Standard Deviation Differences between Survey 1, 2, and 3

	Survey 1 - 2 (%)	Survey 2 - 3 (%)
Translanguaging	**-22.5**	-4
Relationship Building	**-31.8**	**-23.3**

Knowledge Contribution	-5.1	**-32.0**
Digital Communication	**-32.6**	5.3
Navigation through Conceptualisation/Application	-10.4	-9.2
Translingual Identity Development	-12.8	-13.6
De/Re-Construction of Symbolic Power	3.5	**-22.3**

The most remarkable relative change in standard deviation is Relationship Building, which shows notable value changes between Survey 1 and 2 as well as Survey 2 and 3, suggesting that the students' self-assessment scores became more clustered around the mean (5.3 in a six-point scale) at the end of RAIL.

Also notable is Translanguaging and Digital Communication, which show small relative changes in between Survey 2 and 3 after making a greater change between Survey 1 and 2. On the other hand, Knowledge Contribution and De/Re-Construction of Symbolic Power show the opposite trend. These relative standard deviation changes help me follow the change trajectories of the students' practice of each GCC.

Changes in Student Self-Assessment of their GCC Practice

I will illustrate the students' GCC practice and their changes through pre-RAIL and RAIL based on the quantitative survey data. I will use 'lower-level group' to refer to respondents with scores 1, 2, or 3 and 'higher-level group' for respondents with scores 4, 5, or 6. I will also use 'score-X group' (e.g., score-3 group), 'score X-Y group' (e.g., score 5-6 group) when a more detailed description is necessary.

Translanguaging. Translanguaging appeared as the weakest practice area at the beginning of the semester with over 60% of the students falling into the lower-level group. The majority group was the score-3 group, which consisted of 45% of the respondents. In the subsequent pre-RAIL period, the mean score went up by 39.4%, and 95% of the students belonged to the higher-level group (40% for score 4, 45% for score 5, and 10% for score 6). The students continued to practice Translanguaging through RAIL, although the degree of practice expansion was notably smaller than through pre-RAIL. At the end of the semester, all the students belonged to the higher-level group, with 25% for score 4, 50% for score 5, and 25%

for score 6. In sum, based on the self-assessment, the students remarkably expanded Translanguaging practice through pre-RAIL. Although a much smaller degree, they continued expanding the practice through RAIL, resulting in a 5.00 mean score and all the respondent students being in the higher-level group at the end of the semester.

Knowledge Contribution. In the first survey, all the student respondents are categorised in the score 3-5 group. The relative mean changes between Survey 1, 2 and 3 show that the students increased practicing the capacity throughout pre-RAIL and RAIL. On the other hand, the relative change in standard deviation between Survey 2 and 3 possibly shows a drastically narrower gap between the respondent students during RAIL compared to pre-RAIL. The individual data shows that all the respondent students are categorised in the score 5-6 group with 60% for score 5 and 40% for the highest score 6 in the third survey. In the second survey, 5% of the respondent students scored it as 3, 35% as 4, 50% as 5, and 10% as 6. It means that while the majority group remained as the score-5 group, the students in the score 3-4 group (45% of the respondents) all moved up to the score 5-6 group through RAIL, with a considerable number of them in the score-6 group. The RAIL period served to diminish the lower-level group and expanded the score 5-6 group (especially score-6), which included all the students at the end of the semester. The final mean score of Knowledge Contribution is the highest in all GCCs (Mean=5.40).

Digital Communication. Pre-RAIL had a more impact on the students than RAIL to practice Digital Communication. In the first survey, the students were divided into half between the lower-level group and the higher-level group. In the second survey, the mean score improved by 25.8%, and the standard deviation value decreased by 32.6%. Eighty-five percent of the students were in the higher-level group (score 4 is 40%, score 5 is 35%, and score 6 is 10%) in the second survey after pre-RAIL. Between Survey 2 and 3, the standard deviation shows that the gap between the individual respondents slightly widened, while the mean score went up by 10.3%. A closer look into the data reveals that 90% of the students are in the higher-level group in Survey 3 after RAIL, and the majority

group, which was the score 4 group in the second survey, becomes the score 5 group that consists of 45% of the respondents. However, the data also shows that 10% of the students scored it as 3 even in the third survey. Therefore, while the vast majority of the students perceive their practice of Digital Communication moderately high to very high at the end of the semester, some students could not develop enough capacity in this area throughout the semester.

Navigation through Conceptualisation and Application. Similar to Digital Communication, pre-RAIL had more impact on the students than RAIL to practice Navigation through Conceptualisation and Application. The relative mean change between survey 1 and 2 is 20.6%, whilst that between survey 2 and 3 is 8.6%. In terms of the higher-level group, there is a notable change between Survey 1 and 2 but almost no difference between Survey 2 and Survey 3; 75% of the students in the first survey, 90% in the second survey, and 95% of the students in the third survey belong to the higher-level (score 4-6) group. To sum up, the students started to see themselves practicing Navigation through Conceptualisation and Application notably in pre-RAIL and continued seeing themselves practicing the capacity in RAIL almost at the same level.

Translingual Identity Development. The students made a more notable change in practicing Translingual Identity Development in pre-RAIL than in RAIL. The capacity marked a 33.4% increase in the mean score between Survey 1 and 2 while it only showed a 5.3% increase between Survey 2 and 3. In the first survey at the beginning of the semester, the respondent students were almost evenly divided between the score-2 group and the score-5 group, but in the second survey, the score-5 group became the majority group with 40% of the respondents. Moreover, in the first survey, 45% of the respondents were in the lower-level group. The percentage decreased to 15% in the second survey, and in the third survey, the percentage further decreased to 5%. Like other GCCs, practicing Translingual Identity Development continued to expand as the semester progressed, but the pre-RAIL period was notably more powerful than the RAIL period to increase practicing this capacity.

Relationship Building. Relationship Building is a capacity that the majority of the students had a relatively high self-assessment in the first survey at the beginning of the semester. Not only did the students continue practicing the capacity throughout the semester but the gap between individual students continued narrowing. Survey 2 data, which shows a 31.8% drop in standard deviation and a moderate increase of 11.8% in the mean score, potentially indicates that the lower-level group moved up closer to the mean value (4.75). In fact, in the second survey, there was no respondent in the score-1 and score-2 groups, and the score-3 group decreased by 10%. In the third survey conducted after RAIL, the students who are in the score 5-6 group increased from 55% to 90%, and the respondents who scored the capacity as 6 increased from 10% to 40%. Based on the self-assessment survey data, the pre-RAIL period worked to push up the lower-level group students to expand practicing Relationship Building. RAIL was more powerful than pre-RAIL for students in the higher-level group to practice the capacity further. The mean score was 5.30 at the end of the semester, the second highest value in all GCCs.

De/Re Construction of Symbolic Power. De/Re-Construction of Symbolic Power is the only area in which the gap between the respondent students notably narrowed only through RAIL, as the relative standard deviation changes (+3.50% between Survey 1-2 and -22.3% between Survey 2-3) indicate. The relative mean changes are both positive (+13.6% between Survey 1-2 and +23.9% between Survey 2-3). Detailed data from Survey 1 shows that the students were divided across four groups between score 2 and 5, and in the second survey, the students are divided across five different groups between score 2 and score 6. The majority group was the score-4 group in both surveys. In Survey 3, on the other hand, the majority group moved to the score-5 group. All the respondent students are in the higher-level group, and in particular, 85% of the respondents are in the score 5-6 group. The data shows that RAIL had a more powerful impact on both the lower-level and higher-level group students to practice De/Re-Construction of Symbolic Power.

Summary

The data shows that in general, the students perceive their practice of the GCCs continuously expanding throughout the semester. The seven GCCs can be divided into two groups. The first group consists of Translanguaging, Translingual Identity Development, Navigation through Conceptualisation and Application, and Digital Communication. According to the self-assessment, the students as a group remarkably expanded practicing these capacities in pre-RAIL and continued the practice in RAIL. The second group is Knowledge Contribution, Relationship Building, and De/Re-Construction of Symbolic Power. The students as a group tend to perceive that they expanded practicing the capacities more notably through RAIL than pre-RAIL. The three capacities - Knowledge Contribution, Relationship Building, and De/Re-Construction of Symbolic Power - also showed the highest mean scores, which are 5.4, 5.3, and 5.2, respectively, among the seven GCC at the end of the semester.

Because of the relatively small sample size (n=20), the above results of the quantitative data analysis may have limited power. Yet, the analysis offers preliminary trends to guide the next qualitative data analysis and potential aspects to discuss in the next chapter.

RQ#2: Qualitative Data from Classroom Observations, Teacher Reflections, Student Reflections

This section illustrates the result of qualitative data analysis from teacher (my) observation, teacher reflection journals written after each observation, and participant students' reflection papers. These will be referred to as classroom observation, teacher reflection, and student reflections, respectively. Classroom observation was conducted for 15 weeks, a total of 24 classes. Teacher reflection consists of 20 entries with a total of 8375 words. The students wrote a total of seven reflection papers during the 15-week semester: Three reflection papers for pre-RAIL and four reflection papers for RAIL. The qualitative data is analysed following the steps specified in the Research Design chapter.

As a result of tagging classroom observation and teacher reflection data and the subsequent synthesis of the tags, 19 tags were obtained at the end of the analysis of the teacher perspective. As to coding student reflections, repeated readings of student reflections inductively produced codes, and the codes were compared and contrasted with the tags from the teacher's perspective. Then, the tags and codes were synthesised into the following overarching themes: The seven GCCs (Translanguaging, Knowledge Contribution, Digital Communication, Navigation through Conceptualisation and Analysis, Translingual Identity Development, Relationship Building, and De/Re-Construction of Symbolic Power), 'valuing differences', 'capacity and transmodality', 'reflection promoted by peer pressure', and 'group issues and solutions'. Excerpts under these overarching themes are again reviewed. As a result, four main types of GCC practices were identified: 1) Translanguaging, Digital Communication, and Relationship Building; 2) Knowledge Contribution and Relationship Building; 3) Navigation through Conceptualisation and Application and Relationship Building; and 4) De/Re-Construction of Symbolic Power and Translanguaging. I will describe the four types of GCC practices connecting them to specific learning periods, divided as follows:

1. Pre-RAIL (Identity Map): The main pre-RAIL activity in which the students created and shared their identity maps. This period also includes the subsequent preparation for an interactive round-table presentation about identity.
2. Pre-RAIL (Interactive Presentation): An interactive round-table presentation about identity, which was formally assessed by the teacher.
3. RAIL (Planning a Space): Exploring 'relational communication' in groups and in class. Discussing ideas in groups for their relational communication space.
4. RAIL (Creating a Space): Designing and creating a relational communication space.
5. RAIL (Facilitating/Joining a Space): Inviting classmates to the relational communication space and facilitating relational communication (or joining

a space of their classmates). This is positioned as experiments about communication and therefore is not a target of assessment.

The students later consolidated the results of the experiments – relational communication space – into a standard-style group presentation and a paper for assessment, which is out of the scope of the data collection of this study and therefore will not be described in this thesis.

In the following sections, student practice is reconstructed from both the teacher's and the students' perspectives under each theme.

Translanguaging, Digital Communication, and Relationship Building

Translanguaging is one of the main themes that emerged in all three data sources throughout pre-RAIL and RAIL. Nevertheless, the analysed data reveals that the teacher and the students focus on different aspects of Translanguaging, particularly during pre-RAIL. The differences in focus resulted in different understandings of the students' Translanguaging practice.

Pre-RAIL (Identity Map). The pre-RAIL phase is designed to bridge regular, textbook-based instruction and RAIL to ensure a smooth transition. This phase serves two main purposes. First, the identity map activity provides students with an opportunity to understand themselves and their classmates more deeply, which is expected to foster mutual interest and respect. Second, on a more technical level, the activity is incorporated to help students grasp the concept of 'identity' by exploring and visualising the connections between themselves and social, cultural, and linguistic components. Whilst being familiar with the concept of identity is essential for self-assessment of their GCC practice in RAIL, a body of research (Sparks, 2014; Takatama, 2019; Vidal et al., 2019) and a test implementation of RAIL during the previous academic year clearly indicate that identity is an alien and challenging concept for Japanese students to understand. It is because they are the mainstream in an overwhelmingly homogeneous society. Moreover, English language learning in Japan at the secondary education level, in fact, serves as a crucial means to be accepted into a good school and university (O'Donnell, 2003). It means that, except for rare environments where students

have authentic opportunities to communicate in English, formal English language education in Japan at the secondary level rarely has the power to create new encounters to explore who they are and how others see them. The identity map activity works as this exploration opportunity through which they could have a better understanding of the concept of identity.

During this phase, the students first explored what they were made of and jotted down their identity constructs in English on a distributed paper mind map. They are subsequently instructed to share their identity maps with their group members in English. Classroom observation shows that the students first started talking in English as instructed, moving between the paper identity map and verbal explanations of each identity construct. After multiple turns, conversations became more personal, and most of them naturally switched to Japanese and continued the conversations.

What was notable across groups was that once the students switched to Japanese, they never returned to English during the conversation. Teacher reflection illustrates the one-way transition as “irreversible chemical reactions in a lab”. The only way to make the students return to English was an explicit teacher instruction to continue conversations in English. Conversations were flourishing, and the atmosphere was positive and bright during this sharing activity. Nevertheless, through a Translanguaging lens, the students were pushed into the monolingual world of English by the teacher, and then after a while, they moved back to the familiar Japanese monolingual world and stayed there until they were again pushed out by the teacher. The students also seemed to have an intuitive understanding about how much time they should spend in the English monolingual world to legitimately move out of it.

Pre-RAIL (Interactive Presentation). Another monolingual practice was manifested in the round-table presentation about their identity at the end of the pre-RAIL identity project. The round-table style is different from a standard-style, information-giving type of presentation, which the students got used to in and outside the course. Each presenter group, having only a small number of

audiences around 3-5 students, was required to include interactive components into the presentation to engage the audience, such as conversations and games. This style of presentation aimed to be a stepping stone for RAIL. Contrary to the aim, however, most groups' 'interactions' were observed as a one-way questioning to the audience. The teacher reflection illustrates the interactions as follows:

> Most interactions were mainly throwing questions at the audience and presenters didn't really care what the answer was. It was as if they only cared about ticking the 'interactions' checkbox. It is strange to see the students throwing questions they prepared in advance and continuing their talk as if they did not hear anything from the audience, after knowing how well they communicate in their daily lives.

The following conversation recorded during a round-table presentation exemplifies the above observation:

> Presenter: *Where is your hometown?*
>
> Audience: *My hometown is Kagoshima*
>
> Presenter: *OK! What is good about Kagoshima?*
>
> Audience: *Kagoshima … has lots of nature, like Sakurajima. Nature is beautiful.*
>
> Presenter: *Oh, I know Sakurajima, yes, thank you.* (Turning to another audience) *How about you? Where is your hometown?*

The teacher reflection discusses the one-way questioning of audience as follows:

> It may be largely because they don't have enough on-the-spot proficiency to expand a conversation. But the lack of conscious efforts to make interactions mutual and meaningful seems to show their experiences in English language communication mainly happened with pre-set roles and pre-set topics and materials. Somebody always set the context within which they use English.

From the teacher's perspective, the one-way irreversible transition from English to Japanese as well as the dominance of superficial one-way questioning, observed as interconnected performance of speech act, body movements, and motivational knowledge, as a means to have 'interactions' demonstrate the students' lack of Translanguaging dispositions.

In contrast, the majority of the students saw this one-way questioning, or in some students' words, 'making and asking a lot of questions', as an effective way of engaging the audience, according to student reflections. The quantitative analysis of the students' self-assessment also shows that they expanded their practice of Translanguaging through pre-RAIL. Among the students, however, a few students mentioned the necessity to change the one-way questioning. One student stated that "I couldn't have a conversation. I ended up just asking questions. I should pay close attention to their reactions and understanding and adjust my pace and focus". Another student mentions that she intentionally overreacted to the audience to stimulate interactions after she felt that the audience was left out by the one-way questioning. Nevertheless, the awareness of the few students did not develop into a shared awareness.

On the other hand, a deeper analysis of student reflections highlights the students' trans-modal practice behind the one-way questioning. The students value their novel awareness towards the power of non-linguistic modalities in interactions, such as body language and facial expressions, pictures, and videos with their familiar modality of presentation – slides. One student discusses that to have interactions with the audience, they need to ask questions, and illustrations and videos help the audience understand the questions and contents. Although the students had already learned the importance of gestures and visual materials in standard presentation training, they seemed to find it significantly more meaningful to use them to support interactions with the audience (even though the interactions were mostly limited to the one-way questioning). The trans-modal practice is contrasted to incorporating gestures and visual materials into a standard presentation, which is taught as 'skills' detached from their communication practice. Their updated trans-modal practice, which was not

recognised as significant by the teacher, seems to have boosted their self-assessment score of Translanguaging practice.

Thus, the teacher/observer and the students framed Translanguaging practice differently in pre-RAIL. The teacher captured the students' irreversible movement from the English monolingual world to the Japanese monolingual world as well as the one-way questioning to the audience as manifestations of monolingualism in English language education. On the other hand, the students focused on how moving between linguistic and non-linguistic modalities was useful to support question-answer interactions with the audience in a language that they are not proficient enough in.

RAIL (Planning a Space – Creating a Space). Both the classroom observation and teacher reflection show that Japanese was exclusively the dominant language in discussing relational communication and planning their relational communication space in groups. This is not surprising, for the students do not have enough English language command to do a complex group work; more critically, there was no situational need to use English as a common language of communication because all groups, except for one group, were dominated by Japanese-grown students. The one group included an international student from an Asian country who was not proficient enough in neither English nor Japanese. Having one student from a different lingua-cultural background created an authentic need for translanguaging. The group utilised Japanese, Chinese characters, and English to work collaboratively. In this phase, the students' Translanguaging practice depended on lingua-cultural diversity within a group that creates authentic needs for translanguaging to work together.

In the creation phase, all groups started to focus on how they could integrate English in their planned relational communication space which was essentially multimodal. The students explored English words and expressions that they would need in the space, affordances of the modalities of the space, potential functions of Japanese language in the space, and how they could blend them to facilitate

relational communication. The explorations were more complex and extensive than similar explorations for the pre-RAIL interactive presentation.

One of the major differences between the two is the presence of formal assessment. The pre-RAIL interactive presentation was a target of formal assessment whilst the RAIL relational communication space was positioned as experiments about communication and therefore was not per se a target of formal assessment. Instead, the students were required to deeply investigate what worked well and what did not and later report factors to promote relational communication in a presentation and writing. The end products were the target of assessment. Setting the relational communication space free from formal assessment parameters whilst positioning the space as the crucial place of collecting data would have impacted the level of the students' Translanguaging practice.

RAIL (Facilitating/Joining a Space). The students created relational communication spaces that were rich in Translanguaging practice while using English as the main language of communication as instructed. Several monolingual practices that the teacher observed in pre-RAIL, including the one-way transition from one monolingual world to another as well as one-way questioning to the audience, were no longer observed. Instead, one repeatedly observed practice across the relational communication spaces was a spontaneous use of technology to support other members to express what they want to say in English. When they offer support, they tend to switch to Japanese such as "[in Japanese] One second, I'll look that up for you". The students practice Translanguaging between English, the online knowledge source, and Japanese, in coordination with supporting facial expressions, body language, motivation for understanding, and use of digital devices to help struggling peers to express their ideas in English. It highlights that one's linguistic meaning-making is in accordance with the nature of the social practice field, and that Translanguaging – not only between languages but also languages and modalities – is the key practice that expand one's meaning-making. Another repeatedly observed practice across relational communication spaces was frequent backchannelling

in English and Japanese. In particular, backchanneling in English, which was rarely observed in the pre-RAIL interactive presentation, notably increased. According to classroom observation and teacher reflection, backchanneling in English stimulated a lively atmosphere of a communication space in addition to supporting speakers to continue speaking English. Frequent backchanneling in English is a subtle but significant change in student practice to blend the lingua-culture of English into communication.

Reflecting these supports, over one-third of the student reflections mention the significance of peer support that they received as participants. Mentioned effects include confidence development in English language communication and mindset change from viewing sense-making as a speaker's individual responsibility to recognising it as a collaborative construction. On the other hand, student reflections as facilitators did not mention on-the-spot translanguaging between two languages, the digital, and other modalities to support peers, which the teacher viewed as significant. The students rather focused on explaining tools and strategies which they consciously employed to engage participants in relational communication in English, such as conversation moderators, a picture guide with simple verbal instructions, and a digital dice with funny sounds. Backchannelling in English is also part of such strategies, according to a couple of student reflections. These reflections in turn highlight the lack of mention to the spontaneous translanguaging to support peers, indicating that it was not intentional or planned. It signals that the practice – using technology with positive facial expressions, body language, and supporting expressions to casually help each other in communication – is part of their daily practice, and therefore they were not even aware of its impact.

Knowledge Contribution and Relationship Building

The quantitative survey data shows that while the students expanded practicing Knowledge Contribution constantly throughout the semester, the number of students who see themselves practicing Knowledge Contribution increased particularly in RAIL. The quantitative survey data also support the tendency. This section describes how pre-RAIL and RAIL worked differently for the students to

practice the capacity, and how the practice is intertwined with Relationship Building.

Pre-RAIL (Identity Map). Creating and sharing of an identity map facilitated knowledge construction and contribution of the knowledge. According to classroom observation, many of the students were moving between talking with group members and the teacher about what things can be part of identity and writing their identity constructs in a mind map. Through their explorations of identity via gazes of self and others, the students constructed two types of knowledge about 'identity', according to student reflections.

First, they developed idiosyncratic knowledge about self. One student describes how conversations with group members broadened her understanding of self:

> I was able to find out what I value and that I have more identities than I realise. When I was writing alone, I could only come up with less than 10 words, but through talking with group members I was able to discover new and different words to describe myself.

Some students expanded their understanding of self to a web of connections beyond individual boundaries. One student expressed that she believed in herself as a unique individual, and therefore it was hard to see outside factors making up an important part of her identity. Another student similarly wrote that "Identity is difficult because I value my individuality, so I ended up writing about my hobbies and personalities". However, in subsequent passages, both students wrote that, through talking with their group members about dialects, local food, local relationship with nature, and how those had shaped their unique selves, they began seeing connections between themselves and surrounding culture, and between themselves and the values underpinning the culture.

Second, through sharing identity maps with group members, they developed new knowledge about diversity within Japan, which is often seen as linguistically and culturally homogeneous. One student noted that "My group members are from various prefectures [....] As I listened to their stories, I realised that there are many

different values within Japan, and it was very interesting". Another student discussed that "even if we live in the same country and speak the same language, our identities can be very different. In our group, the only thing we share was that we received a Japanese education. All others were different". The university has students from all over Japan, and the students already knew each other's hometowns before the identity map activity through 'hometown' conversation topics and interactions outside class. However, it was not until they exchanged idiosyncratic knowledge about themselves via identity maps that they became aware that the geographical diversity entails differences in daily practices, for example, food cultures, rule differences in childhood activities, phonetic and semantic differences in dialects, and family relationships and rite of passage. They further became aware of differences in their frames of reference. One student noted that "there are many different ways of looking at things based on the differences in values of our hometown culture". Another member also discussed that "Talking to my group, I realised even people from the same hometown can have very different ways of thinking and culture depending on the environment in which they were brought up".

Noticing various environmental elements that create diversity, and unique individual differences led the students to cultivate deeper interests in their peers and mutual respect. One student noted that 'Sharing identity map helped me understand the background behind my and members' values and gain empathy'. Another student discusses that "I learned that acknowledging the differences in each other's identities leads to mutual understanding and respect, and at the same time deepens our understanding of ourselves".

In sum, the pre-RAIL identity map activities became the arena to practice Knowledge Contribution. They exchanged unique and diverse idiosyncratic knowledge about self through which they enrich self-understanding in a web of connections as well as cultivate interest and respect for others. The pre-RAIL identity map activities paved a way to practice Relationship Building further in the subsequent RAIL projects.

RAIL (Planning a Space). Classroom observation and teacher reflection show that RAIL created more diverse arenas for Knowledge Contribution than pre-RAIL. The RAIL project started with a structured class discussion to explore 'good English communication' and then proceeded to explore 'good communication'. The teacher (I) deliberately used a vague word 'good' to invite various interpretations. The students' ideas of good English communication included confident attitude, being able to clearly express opinions, American-like pronunciation, fluent speaking with as few grammar errors as possible, eye contact, and response speed. When a discussion was not limited to 'English', the students started reflecting on their daily communication practice. Some students illustrated concrete 'good communication' situations such as relaxing conversations after working hard in a difficult class or a busy part-time job and conversations at the dinner table with family or friends. Other opinions were not limited to specific situations; for example, good communication is when a conversation flows without making any judgement with each other. The discussion encouraged the students not only to recall good memories of past communication but also to conceptualise their broad daily communication practice.

Among them, one student gave a particularly compelling view of good communication: Good communication enables one to discover new aspects of their friends. She explained that she always felt happy when she noticed a new side of her friends because that was when she could make a stronger bond and trust with the friends. This view powerfully resonated with many of the students in class and became the shared definition of 'good communication'. I, as the teacher, did not have to make extended efforts to introduce the concept of relational communication, for her view stands for its essential nature. The fact that the view resonated with the majority of the students shows that relational communication was already part of their practice.

With this shared definition, the students started constructing knowledge about relational communication in groups. They individually and collaboratively revisited their past communication experiences and daily communication practices to identify what they intentionally or subconsciously do to have relational

communication, analyse how that works in different situations, and conceptualise potentially essential components of relational communication. A variety of knowledge was conceptualised and contributed to their group. Based on the knowledge, each group proceeded to design their relational communication space.

Many student reflections during this process describe how contributing and exchanging knowledge about relational communication deepens relationships with group members. First, each story about relational communication revealed new aspects of their peers. Also, each group needed creative ideas to design a relational communication space, and therefore, diversity in contributed knowledge was highly appreciated. Many student reflections described the effects of sharing ideas to inspire a nexus of new ideas: "When one person gave an opinion, the others were influenced and came up with other ideas [....] I felt that my thoughts about communication were expanding". Classroom observations during the knowledge sharing process recorded the students' positive emotions, frequent praises, and active responses between group members.

RAIL (Creating a Space – Facilitating/Joining a Space). As a result of the above process, a variety of relational communication spaces were created. One group created a space for *sugoroku*, a Japanese board game, with a range of topics to talk about including their university life, high school memories, and future dreams. It was produced from the group's knowledge that playing a board game together often reveals players' unexpected personalities. They expected that combining a board game with daily life topics would help participants discover each other's new aspects while sharing enjoyment of playing a game together.

Another group created a space where participants talk while creating paper planes. The group discussed that childhood activities were one of the keys to stimulate relational conversations because there were many local varieties, and childhood activities were often connected to fun memories. Also, childhood activities involve various physical and creative tasks. They gathered various types of paper with different colours, textures, and sizes. In their communication space,

the facilitators and participants chose their favourite paper and made paper planes while exchanging their own ways to make a plane and associated childhood memories. At the end, they went out of the classroom with the paper planes and flew them in a large square in front of the classroom building.

There were also groups that connected their conceptualised relational communication knowledge with knowledge formally learned in university courses. One group created a space in which participants write about their emotional experiences. The group prepared various types of paper and pens and three boxes of different colours - one is a blue box, another is red, and the third is yellow - to evoke emotions. Participants could either talk or contemplate, write down their emotional experiences, and verbally share the experiences with other participants. They put the paper into one of the boxes at the end. The space was an application of knowledge learned from a museum video about how different textures invite different responses, knowledge learned in a psychology class about emotion and colour, and knowledge conceptualised from their communication practice that handwriting is emotional in this digital age.

In summary, in both pre-RAIL and RAIL, practicing Knowledge Contribution promoted Relationship Building practice. In pre-RAIL, identity became the intersection of idiosyncratic knowledge about self where the students became aware of the interconnectedness of self and culture around them, revised their assumptions of homogeneity of Japanese culture, and cultivated understanding and respect towards their peers. RAIL had more extensive opportunities for Knowledge Contribution. First of all, RAIL required the students to recall memories of communication, conceptualise knowledge of relational communication individually and collaboratively, and contribute the knowledge to their group to design a relational communication space. Then, they needed to facilitate the relational communication space, which further required diverse knowledge and abilities. The structured demand for knowledge conceptualisation and contribution strongly encouraged the students to work collaboratively, affording a rich field to practice Knowledge Contribution and Relationship Building.

Navigation through Conceptualisation and Application and Relationship Building

Nevertheless, RAIL was not a paradise for collaboration. Rather, notably more group issues of working together emerged during RAIL than pre-RAIL. Indeed, several students mentioned group issues in reflection journals during pre-RAIL, such as finding time to work together outside class, but these issues were within student control. Group issues during the planning/creating a relational communication space were more complex, and how the students dealt with the challenges characterise the RAIL period.

RAIL (Planning a Space – Creating a Space): Navigating through Group Issues. Multiple students from different groups openly shared their group issues with the teacher before and after class as well as via reflection papers during planning and creating a relational communication space. It is common that a few students consult with the teacher about group working issues during a project, but the number of students who became vocal about group difficulties during this period was unusual. Moreover, when they shared group issues verbally, frustrating emotions were often high, which was also unusual given the generally reserved nature of Japanese teacher-student relationships. The students' stories recorded in teacher reflections indicate that the strong emotion originated from concerns about workload fairness and visible devotion to group work.

However, as the RAIL project progressed, the students gradually started understanding group working dynamics less as fairness and more as differences in individual strengths and working styles. For example, teacher reflection records a conversation with two students after class. They told the teacher (me) that they found the strengths of a member whom they complained about before. In trying to work together for a couple of weeks with the member, they found that the member was very good at handling online forms to collect participant feedback for their relational communication space and analyse the feedback for improving the space. The member looked lazy and unmotivated to their eyes at first, but in fact, he was just better at working at his own pace but not at asserting his ideas

verbally. Later, the group member who was on the topic reflected on working in the group:

> I am very bad at communication, but my kind group members asked me to do things I am good at. I did data and slides and I did my best. I didn't need to speak much to be a member. Through all of this, I also became able to communicate with my group members during planning activities. I learned a lot from members about communication.

This example shows a group of students' critical shift in dealing with a difficult group work situation. They discarded a lens of 'normal ways of working together' and started navigating through the situation by examining other members' potential strengths. Finding and utilising each other's strengths ultimately brought success to the complex project. Two other groups followed a similar process, exemplifying their practice of Navigation through Conceptualisation and Application intertwined with Relationship Building.

Another group faced an unexpected difficulty during RAIL. The group had lively working relationships around one member (Student A). The leader of the group initially wrote as follows:

> I am good at planning and analysis. However, I am not good at organizing activities and communicating ideas. So I decided to leave the areas I'm weak in to Student A because he is very good at it. In this way we compensate for each other's shortcomings.

However, Student A was hospitalised during RAIL for two weeks. The group leader was worried about him, but at the same time, confused by his absence because it could have serious impacts on group dynamics and their plan for the communication space. His reflection shows that he did not choose his usual route to cover other members' jobs alone. Instead, he decided to navigate through the situation by openly discussing his worries with other group members.

> This time, I decided to be honest and discuss it with the remaining team members. It is because I could not do this [project] if I was alone. We met in

> a private room [at the study centre] outside of class and could discuss many points of our plan. Even in that discussion, we were able to notice the differences between each of us and analyze who is good at certain areas. I realized that the more different people there are, the more you can look at problems from various perspectives. In this way, I learned about working together.

The student's reflection combined with the teacher's observation note of the group's preparation process shows the demand for diverse abilities inherent in the process of creating a relational communication space. Those abilities include not only cognitive and linguistic abilities and time management skills as in a regular learning project but also on-the-spot social skills, artistic and crafting skills, and spatial organisation skills, which are impossible for a few high-achieving students to manage, given the amount and a variety of work. The demand for diverse abilities inherent in RAIL seems to have prevented the student from carrying the entire burden of a group project, as he used to do.

Another example shows a possible application of daily communication practice to navigate through an awkward group work situation. The group did not have harmonious group dynamics from the beginning. Whilst they could discuss and develop a plan for their communication space, they kept working individually with minimum verbal communication during group work. One female student in the group started navigating through the situation using several approaches. An initial approach was to indirectly share her progress. She occasionally shared her individual work progress with her friend of a nearby group, openly and loudly enough for her group members to hear. From the teacher's perspective, it had limited impact on group communication. Eventually, she took another approach, which was sharing her personal issues during group work. One day, while they were working quietly as usual, the student started talking about her boyfriend - "[Jp] *You guys are not gonna believe this but yesterday my boyfriend…*". It sounded almost like a monologue, but her intention to invite group members to the conversation was clear. Then, another student asked a question about her boyfriend, and the informal conversation, totally irrelevant to the project, started

to flow. After talking about her boyfriend for a while, the member said, “By the way…” and started a conversation about her individual progress, and other members also commented on their progress.

After the conversation, the group slowly started to have more interactions, on topics that were relevant and irrelevant to the project. At the end, they successfully facilitated a relational communication space using the *Nanjamonja* game, which aimed to reveal participants’ sense of humour and discover new aspects of each other.

From the teacher/observer’s eyes, the informal conversation about the female student’s boyfriend issues brought a critical change in the group. On the other hand, no student in the group, including the female student, mentioned the conversation or subsequent changes in working together in their reflection papers. The difference in focus between the teacher and the students may indicate that her ways to navigate through communication issues was part of her practice repertoires for relationship building and therefore was not a subject for formal reflection.

Across multiple groups, amidst various frustrations, confusions, and awkwardness, many students chose to navigate through challenging circumstances so that they can start and continue working together. The above examples highlight three possible factors that promote the students to practice Navigation through Conceptualisation and Application. First, designing and creating a relational communication space require a variety of abilities – creative, administrative, communicative, and design – many of which go beyond traditional ‘good student’ abilities. Therefore, understanding members’ strengths and ensuring they can contribute their unique abilities is essential. Second, simultaneously with the RAIL project, the students learned about differences in communication styles and their connection to culture in a textbook lecture. Many student reflections mentioned the lecture and acknowledged the necessity to understand differences in communication styles. Coupled with the acknowledgement of diversity through the pre-RAIL identity map activities, the

new knowledge about communication style differences could have worked as a tool to navigate through group working issues. Finally, navigating through communication issues using various strategies is part of some students' social practice. However, for the practice to come out, a formal English language classroom needs to accommodate informal, off-topic conversations between students during group work, for they play a crucial part in practicing Relationship Building.

RAIL (Facilitating/Joining a Space): Navigating through a Revision Process. In addition to navigating through challenging group work situations, the students practiced Navigation through Conceptualisation and Application in collaborative reflections to revise their relational communication space. In RAIL, the students had two weeks to collect data about factors to promote relational communication in their spaces, providing them multiple chances to facilitate and revise their communication spaces. Classroom observations show that almost all facilitator groups had reflective discussions immediately after closing a communication space. The analysis of student reflections and classroom observations highlight peer pressure as a crucial factor for the instant reflective talk; as one student wrote, "the worst thing is to disappoint classmates who came to our space". To understand what worked and what did not, facilitator students generally regarded participant classmates' feedback as valuable. One student stated that "we could come up with something even better by getting feedback from classmates who were doing something different".

Nevertheless, several students were frustrated that participant classmates rarely verbalised criticism. One student illustrated that because "everybody is Japanese [....] they only say nice things". Another student wrote that "We asked them honest opinions so we can improve, but we couldn't get it. It was frustrating". The awareness towards persistent workings of Japanese '*honne to tatemae* (true feelings and polite face)' (Maeno, 2015) made several groups alternatively focus on observing classmates in their space rather than collecting feedback after the space. Their observation notes provided them with a variety of entry points to navigate through what worked and did not work for their classmates to have

relational communication, encouraging more reflective talks between group members.

De/Re-Construction of Symbolic Power and Translanguaging

The pre-RAIL identity project enabled the students to revise their previously held assumptions. Such revisions include the diversity of Japanese local cultures, interconnectedness between self and surrounding cultures, and the awareness that exchanging stories about identity helps them discover unexpected aspects of self and others and thus nurtures respect for each other. These revisions of assumptions seem to have contributed to practicing Relationship Building during RAIL. However, the revisions of assumptions during pre-RAIL should be separated from De/Re-Construction of Symbolic Power, which is to break boundaries of legitimacy that have invisibly confined learners. This section illustrates the students' practice of De/Re-Construction of Symbolic Power during RAIL and its specific connection to Translanguaging.

RAIL (Planning a Space – Facilitating/Joining a Space). Classroom observations during RAIL record two types of De/Re-Construction of Symbolic Power practice. One is de/re-constructing symbolic meanings of a word. One group tried to deconstruct and reconstruct the meaning of a Japanese word *kaigai* (海外) in their communication space. The word *kaigai* means 'overseas' (海 *kai* as the ocean and 外 *gai* as outside) and is supposed to include all areas outside Japan. Nevertheless, in reality, *kaigai* has a strong connotation of the West in various domains. Their communication space is to explore images of *kaigai* in the context of *ryugaku*, or study abroad, through conversations. The facilitator group self-learned societies, languages, and cultural values of four Asian countries and prepared pictures and videos to highlight non-stereotypical aspects of the countries. Through conversations, participants and facilitators explore images of study abroad and try to de/re- construct the meaning of *kaigai*, while assigning value to Asia as a legitimate destination of study abroad.

While both facilitator and participant students in the space engaged in conversations about the word *kaigai*, from the teacher's view, communication in

the limited amount of time would not be enough to de/re-construct participants' frames of reference. The facilitator students' practice of De/Re-Construction of Symbolic Power rather lies in the process of planning and creating the space. The group had four members: Three Japanese-grown students and one international student from an Asian country where neither English nor Japanese is spoken. Whilst she had basic proficiency to communicate in both languages, she was struggling with the double-layered linguistic challenge in the English class. Japanese group members, according to the international student's reflection, made efforts to include the international student by using Japanese, Chinese characters, and English as the group's communication languages. The observations provide further details. During group work, physical distance between the members was usually closer than that in other groups and involved notebooks, pens, and tablets. Uplifting and fun atmosphere was seldom present within this group, unlike other groups with a shared native language between members. They instead enthusiastically engaged in talking to each other. The most enthusiastic member to support the international student was a Japanese student with fluency challenges (which he was open about). The student wrote, "I work hard so that this group becomes a place for every member to be a valuable member". With their practice of Translanguaging with a strong intention to value all members, which was in coordination with their physical positioning and enthusiastic atmosphere, they explored their cultures, societies, and student life, leading members to "notice that people don't usually focus on Asia", according to one of the members' reflections.

In the environment with an overwhelming majority of Japanese-grown students, having one international student created a unique situational necessity to practice Translanguaging as a means of Relationship Building. In the process, the students developed a critical awareness of assumptions ingrained within a supposedly neutral word *kaigai* and the necessity to de/reconstruct the assumptions. De/Re-Construction of Symbolic Power was thus in the process of practicing Translanguaging for Relationship Building.

Another type of De/Re-Construction of Symbolic Power is reclaiming the value of their daily communication practice in a formal English language education context. In the class discussion on 'good English communication' at the beginning of RAIL, the students listed 'confident attitude when speaking in English', 'fluent speaking with minimum errors', 'American-like pronunciations', 'expressing opinions clearly', and 'eye contact' as essential for good English communication. Their opinions accurately reflect the focus of the current mainstream English language education, which has categorised the students as low proficiency English speakers. To help them improve their proficiency, somebody in power - teachers, programs, schools – determines lingua-cultural parameters within which they practice English. Thus, English has been systematically situated as others' language detached from their successful daily communication practice.

In RAIL, on the other hand, the students explored how they can create a space for relational communication. They actively conceptualised knowledge from their relational communication practice, not from the traditional English language learning paradigm, and designed a communication space grounded on the conceptualised knowledge of their practice. The students engaged in communication in English, translanguaging between other modalities, in a uniquely designed space that they could relate to. The teacher acknowledged the students' successful conceptualisation and incorporation of their diverse relational communication practices into a formal English language classroom as significant. It is their practice of De/Re-Construction of Symbolic Power, for its decentralisation of prescribed ways of English language communication and legitimation of their communication practice in the context of English language education. On the other hand, student reflections capture their practice change from monolingualism to translingualism and associated confidence development as de/re-construction of power that had overshadowed them. One student discusses as follows:

> I realized that communicating in English is not just about language skills [....] the important things are how much you want to convey your message and use five human senses like gestures, facial expressions, tone of voice,

> with language. You don't have to worry if someone thinks your English is poor anymore.

Another student wrote that "My body always felt like wood when I speak English. I was always afraid. Now I can express myself more naturally because I know English and my body language are both important. My body is not so much like wood anymore". A different student also made a similar remark in a reflection:

> I always get stiff with tension and pressure [when I speak English], just stand there and say what I have to say, and the person listening to me may not understand what I want to say but says nothing. But in creative [communication] spaces, I was able to communicate by using words that I understood. Even if communication did not go smoothly, I was able to make an effort to tell the message because I'm free to use gesture, question, drawing, and other things. And everyone was able to work on it [understanding the message] without giving up.

Student reflections including these excerpts highlight one aspect of language as/in social practice – how symbolic power of English and its classroom weighed on learners' body, mind, emotions, motivations, and actions, constraining their communication via the language. In turn, the student reflections illuminate how transforming a monolingua-focused space into a translanguaging space significantly weakens the control power.

In summary, the qualitative analysis of classroom observations, teacher reflections, and student reflections identified four types of intertwining GCC practices in RAIL: 1) Translanguaging, Digital Communication, and Relationship Building; 2) Knowledge Contribution and Relationship Building; 3) Navigation through Conceptualisation and Application and Relationship Building; and 4) De/Re-Construction of Symbolic Power and Translanguaging. Furthermore, these intertwined GCC practices work in distinct ways in two different phases of RAIL: The phase to conceptualise students' relational communication practice and plan and create a relational communication space; and the subsequent phase to facilitate and participate in the relational communication spaces. Some

discrepancies between the qualitative data and quantitative survey data revealed gaps between the teacher's perspective and the students' perspectives on Translanguaging, highlighting the students' placement of high value on trans-modality in communication and contrasting absence of transcending between named language systems during the planning and creation phase of RAIL. On the other hand, student-created relational communication spaces facilitated rich Translanguaging practice between languages and modalities, practicing Digital Communication and Relationship Building. The change in this type of the intertwining GCC practice as well as the other three types of GCC practices will be interpreted and discussed in the next chapter.

RQ#3: Director Interviews and Document Analysis

The third research question is to present implications of this study to the data collection site, an English language education programme of the faculty of business at a Top Global University in Japan. Data collection for RQ#3 aims to investigate the programme *in action* to uncover implications of the study. I first interviewed two professors who were responsible for the Faculty's English language education programme. As there is no official title for the professors' responsibilities, I refer them as directors (Director A, Director B) in this thesis. Following the interview, I analysed officially published documents relating to the English language programme. Finally, I investigated alignment and/or discontinuity between the interview and published documents to illustrate the English language education programme *in action*.

Interview: Directors' Account of the Faculty's English Language Education Curriculum and Policy

The interviews with the two directors were conducted individually. The first interview was conducted on February 20th, 2024, with Director A, and the other interview was conducted on March 1st, 2024, with Director B. Director B has a notably longer and more extensive involvement in the faculty and the English language programme than Director A. Both interviews were conducted online via Zoom and video-recorded with automated captions with consent of the interviewees. The directors are Japanese, and therefore the interviews were

conducted in Japanese language to capture cultural nuances. The automatically generated Japanese transcriptions were corrected as necessary referring to the video-audio recordings and then underwent a thematic analysis following Braun & Clarke's six-phase framework of a thematic analysis (Braun & Clarke, 2006). The process identified eight themes and 16 sub-themes in three question areas as illustrated in Table 16.

Table 16

Areas, Themes, and Sub-Themes in Directors' Interviews

Area	Theme	Sub-Theme
Personal Beliefs about English Language education and capacities for global communication	View towards language	English as a tool of global communication
		Language does not exist separated from human agents
	Purpose of English language education	Students' future success
		Developing students' ability to use language to connect a fragmented world
	Global communication Capacities	Behaving appropriately
		Cultural awareness towards self and others
		Intention to build human relationships
Faculty's English language education policy and curriculum	Capacities nourished through the curriculum	The current curriculum
		Study abroad program
	Philosophy	Ikeda's Humanism
		Humanistic management
	Challenges	Gap in individual teaching skills
		Possible gap between skill-focused instructions and the Faculty's philosophy
		Possible gap between student expectations and the purpose of the Faculty's English language education
Future of English language education in Japanese HE	Machine translation and AI	Prospect, benefits, and possible drawbacks
	English teaching in diversifying society	Prospect and challenge

In the below sections, I will summarise the interviews in the three areas focusing on the identified themes and sub-themes.

Area 1: Personal Beliefs about English Language Education and Capacities for Global Communication. Director A sees language as a tool for global communication, and language education should aim to develop learners' practical language command so that they can succeed professionally. Director B presents a nuanced view recognising language as a communication tool but arguing against seeing language as a mere tool. Director B emphasises the inseparable link between language and human agency, describing that linguistic knowledge of how to greet people has no value if the person has no intention to greet people. Director B advocates for language education that empowers students to grow into human beings who use language to connect an increasingly fragmented world. Compared to Director A's instrumental view, Director B holds a more humanistic view of language education.

On the other hand, the directors share the belief that pragmatic ability and cultural understanding are essential in global communication. Both directors emphasised the importance of building human relationships, and the key ability is understanding the context and following the specific norms. Director A framed the ability as "skills to understand manners of the culture", while Director B explained it as "knowing what is appropriate to say and how to say it, what is appropriate to do and how to do it, as well as what not to say or do". Director B further discussed the importance of being able to think in other people's shoes is essential in global society, and equally essential is understanding our own culture as well as how others perceive us in the culture. Linguistic ability should be performed on this multi-layered cultural understanding, according to Director B. Whilst the directors have common understanding about essential ability in global communication, Director A captures the ability as tangible skills and Director B has a multifaceted illustration of the ability.

Area 2: Faculty's English Language Education Policy and Curriculum. The directors discussed the faculty's English language education policy and curriculum in three themes: Target abilities, philosophy underpinning the English

language education programme, and challenges in implementing the target abilities and philosophy.

First, as regards to target abilities of the curriculum, Director A started with comparing the previous and current curricula for freshman students. Both curricula share the basic structure that contains two academic writing/listening courses and two business speaking/reading courses, but the previous curriculum, developed by native English-speaking professors at the time, was rigid and heavily focused on Western-Anglophone academic and business skills. The current curriculum is a modified version in which four skills of English is the primary target with specific focus on academic writing/listening skills or business speaking/reading skills, depending on the course. Director A also explained short-term study abroad programmes available to highly motivated students via a special global programme. The global programme aims not only to foster linguistic ability but also to learn appropriate behaviours in a target culture, which is crucial but not learnable in a Japanese classroom environment.

In contrast to a detailed account of the curriculum focus, Director A made only a brief comment on the educational philosophy underpinning the curriculum, for the director came from another university only several years ago and was unfamiliar with the philosophy. The director instead suggested asking Director B about the educational philosophy and how it shapes the English language education curriculum.

Director B first discussed the role of the English language programme in connection to ‘humanistic management’, which the director explained as “management to achieve happiness of both self and others”. Humanistic management is the fundamental principle of the faculty; the faculty’s education is structured to foster individuals who practice humanistic management in society. They offer various compulsory and optional courses about humanistic management throughout the four-year study. Among them, the English language programme is positioned as a place to develop basic skills to practice humanistic management in global society, according to Director B. The skills include general English communication skills, logical information organisation skills, competence

in standard means of business English communication (emails, presentations), and abilities to make appropriate pragmatic judgement in communication across different contexts. The academic and business English courses for freshmen aim to nourish these skills. Director B subsequently illustrated the philosophy underpinning the faculty's humanistic management education. It is Ikeda's (the founder of the university) humanism, which places dignity of lives achieved through cultivating humanity at the centre of society and education.

Finally, the third topic was about challenges in enacting the above target abilities and the educational principle in real classrooms. Director A illustrated several teacher-related issues such as teaching skills development. Director B suggested a possible gap between students' learning goals, such as improving their TOEIC scores for future job hunting, and the programme's target abilities, which are determined from a long-term perspective beyond job hunting.

Among these topics, the most extensive discussions happened on the enactment of the humanistic management principle in English language classrooms. As a follow-up question, I specifically asked Director B whether enacting humanistic management education in real English language classrooms would be challenging. I asked the additional question because I had been teaching the faculty's freshman English courses twice a week for three consecutive years but had never heard of the humanistic management principle before the interview. Considering that the majority of English teachers for the freshman courses are in a similar position as mine - dispatched from a language centre and on a part-time contract - it seemed unlikely that I was the only teacher unaware of the principle of humanistic management.

Director B responded that it would be great to have discussions about the educational principle with teachers, but realistically it is extremely challenging because of time constraints. Since teachers are on a part-time contract and from a different organisation, the programme could only manage one end-of-semester meeting. The meeting needs to focus on passing important information about the next semester and discussing any teaching issues that arose during the semester. Director B asserted that sharing the underpinning principle with teachers could be

a lengthy process and should not be prioritised over fulfilling the practical role of the programme, which is to develop the target abilities specified in the curriculum. The director also discussed that it might be inappropriate to ask teachers from different backgrounds to ground their teaching on a specific philosophy. Because of these factors, having opportunities to discuss humanistic management education with the English teachers would be “truly challenging”, according to the director.

Area 3: Future of English Language Education in Japanese HE. The last area is the Directors’ views towards the future prospect of English language education in Japanese HE. One theme raised by Director A was meeting evolving requirements from globalising society. Director A said that balancing between personal beliefs, societal demands, and curriculum requirements was always a challenge, and it would be more complex in future to find a middle ground between the three components as globalisation continues expanding in Japan. The other theme, shared between the two directors, is the use of machine translation and AI. Director A discussed the necessity for language teachers to catch up with the latest development of AI and its possible impacts on their classrooms. Director B discussed machine translation including AI has benefits and drawbacks. One benefit is learners will be able to spend more time on real communication in English instead of acquiring advanced-level vocabulary knowledge. On the other hand, learners first need to develop intermediate-level proficiency so that they can review products of machine translation or AI. The director’s prospect is, however, Japanese HE English language education will not be impacted substantially by machine translation or AI anytime soon as the history of Japanese education indicates.

In summary, Area 1 and 3 highlight commonalities and differences between the two directors. Both directors consider pragmatic communication skills and intercultural awareness are essential abilities for global communication, and they also agree that AI and machine translation will increase its impact on English language learning. On the other hand, Director A consistently shows a practical and instrumental view of language and education, while Director B has a more

holistic and humanistic view, along with a realistic opinion about the static nature of Japanese HE English language education. Area 2 emerged as the key area in understanding the programme in action, especially regarding the enactment of the faculty's humanistic management education principle and the lack of shared knowledge about the principle within the programme.

Document Analysis: The Faculty's English Language Education Policy and Curriculum

To identify the official version of the faculty's English language education curriculum and policy, I collected information from the university's and the faculty's official websites in March 2024. The websites are available in both Japanese and English with the same structure, but some sections offer more detailed information in Japanese. Therefore, I referred to both English and Japanese versions. I also reviewed the faculty bulletins, or annual internal academic publications, to further collect related information written by members of the faculty. In addition, I examined the faculty's course syllabi and the Academic Guidebook for students and teachers. The collected information went through a content analysis process and was organised into four categories: Regular curriculum and English-track curriculum; educational principle; educational goals; and curriculum policy.

Regular Curriculum and English-Track Curriculum. The faculty has two de facto separate curricula: Regular curriculum and English-track curriculum. The former is the traditional curriculum targeted to the majority of the faculty's students – Japanese students – and non-Anglophone international students. The compulsory English course for freshmen where I collected data for this study is part of the regular curriculum. The English-track curriculum is targeted to Anglophone international students with specific application eligibility criteria. Applicants who received six years of secondary education in the United States, the United Kingdom, Ireland, Australia, Canada, and New Zealand are automatically eligible for application. On the other hand, those who received secondary education in English but not in the above Western Anglophone countries need to submit standardised academic English language test scores such as TOEFL iBT

and IELTS to be eligible for application. Those who received a total of six or more years of primary/secondary education in Japan are not qualified for application regardless of their English proficiency.

The regular curriculum has its own ‘global programme’ in which selected students have opportunities to join short-term study abroad programmes and take several English-medium courses with the Anglophone international students of the English-track curriculum. Since students with six or more years of education in Japan have no chance to enter the English-track curriculum, entering the global programme within the regular curriculum is in effect the only way to study with the Western-Anglophone international students at the faculty.

Educational Principle. ‘Humanistic management’ and its ground of Ikeda’s (the founder’s) humanism emerged as the fundamental principle of the faculty’s education. The term ‘humanistic management’ is found on almost every page of the faculty website. For example, the first section headline of the Features of the Faculty page is titled ‘Management Based on Humanism’ with the following passage in English:

> In this faculty, students learn business administration based on the philosophy of humanism set forth by the founder of the University. Courses explore the fundamentals of humanistic management from various perspectives [....]

The following explanation of humanistic management appears in the Academic Guidebook for students and teachers:

> Humanistic management refers to organizational management that tackles various social issues through human behavior and organizational activities in society from the viewpoint of the dignity of life and contributes to peace in the world and among all people. (, p. 89)

Furthermore, a summary of a faculty meeting about humanistic management in 2007 explains that humanism in humanistic management is valuing every human being and cultivating an individual’s unlimited potential, power, and wisdom.

Grounded in humanism defined in this way, humanistic management produces the value of good for society beyond one's self-satisfaction and individual gains.

Humanistic management and its application are also frequently discussed in faculty bulletins. One bulletin published in 2016 is dedicated to humanistic management. One professor discusses as follows in the bulletin (translated by the author):

> The pursuit of humanistic management is an investigation of how to apply Ikeda's humanism to organisational management and how to realise humanism in a nexus of challenges in management in real society [....] The ultimate goal of humanistic management is to realise a society where every human being attains a happy life. (Yamanaka, 2016a, p. 3)

I have listed multiple excerpts about humanistic management from different official sources to demonstrate the pervasiveness of the principle throughout the faculty. The excerpts indicate that humanistic management is grounded on deep understanding of and respect for human lives, and the faculty strives for realising the humanistic principle in education and society. The pervading emphasis on humanistic management in the faculty's education and research sharply contrasts the lack of shared knowledge of the principle within the English language education programme.

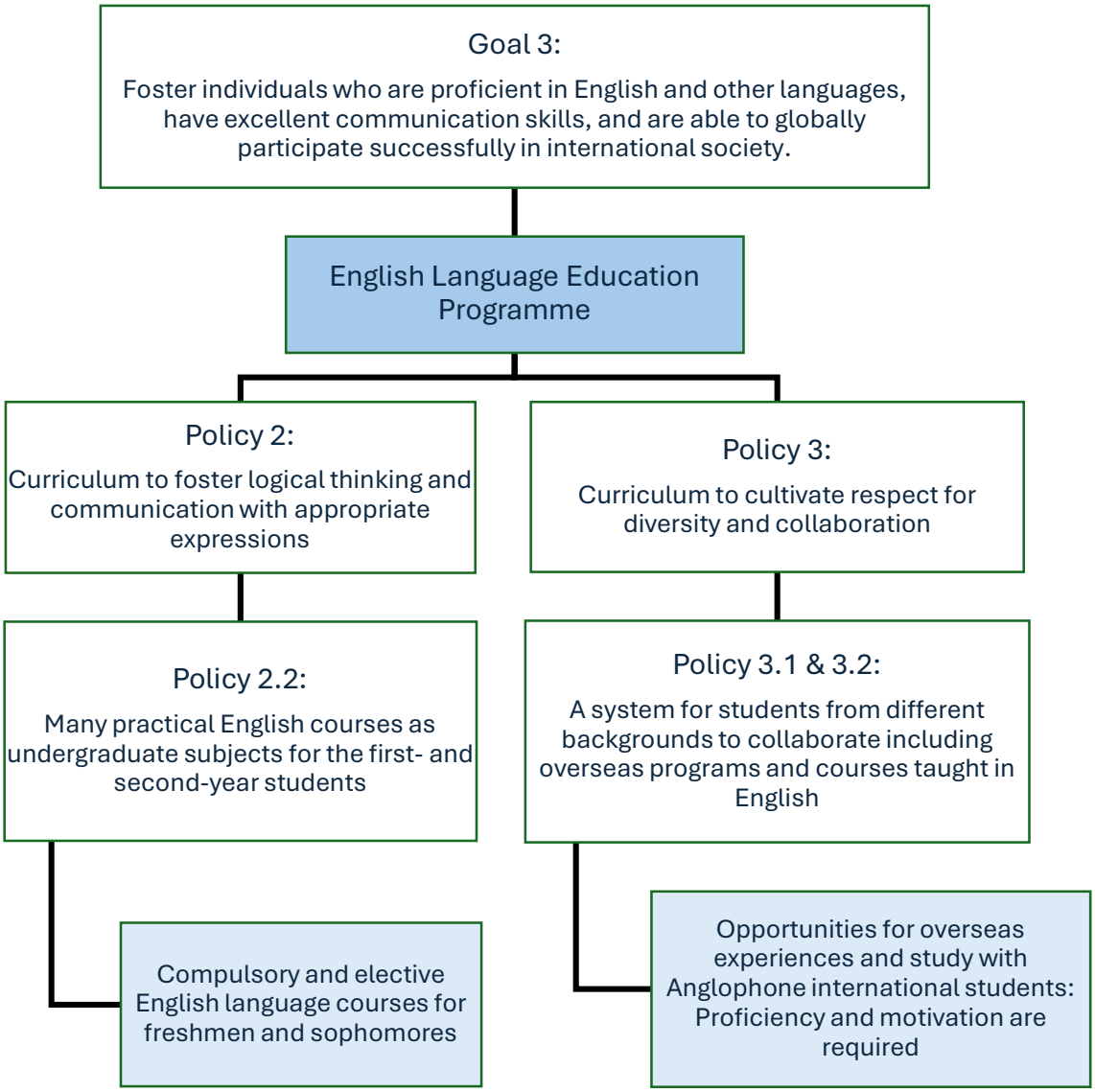
Connections between English Language Education Programme, Educational Goals, and Curriculum Policy. Next, the analysis of faculty's policy documents identifies explicit connections between the English language education programme, the faculty's educational goals, and the curriculum policy. On the other hand, the analysis also found that the connection between the faculty's educational goals and the role of the English language programme illustrated in Director B's interview was not explicitly stated in documents.

First, as Figure 8 shows, the English language education programme is explicitly positioned under the Educational Goal 3, which is about linguistic and communication skills to "globally participate successfully in international society" (Soka University, 2024, p. 89). The programme is also connected to two curriculum

policy components. Policy 2 is about logical thinking and communication skills, which overlaps with the target abilities of the English language programme. Policy 3 is about respect for diversity and cooperative working, which is connected to the global programme of the regular, non-English track curriculum. The global programme offers overseas learning opportunities and chances to study with Anglophone students of the English track curriculum.

Figure 8

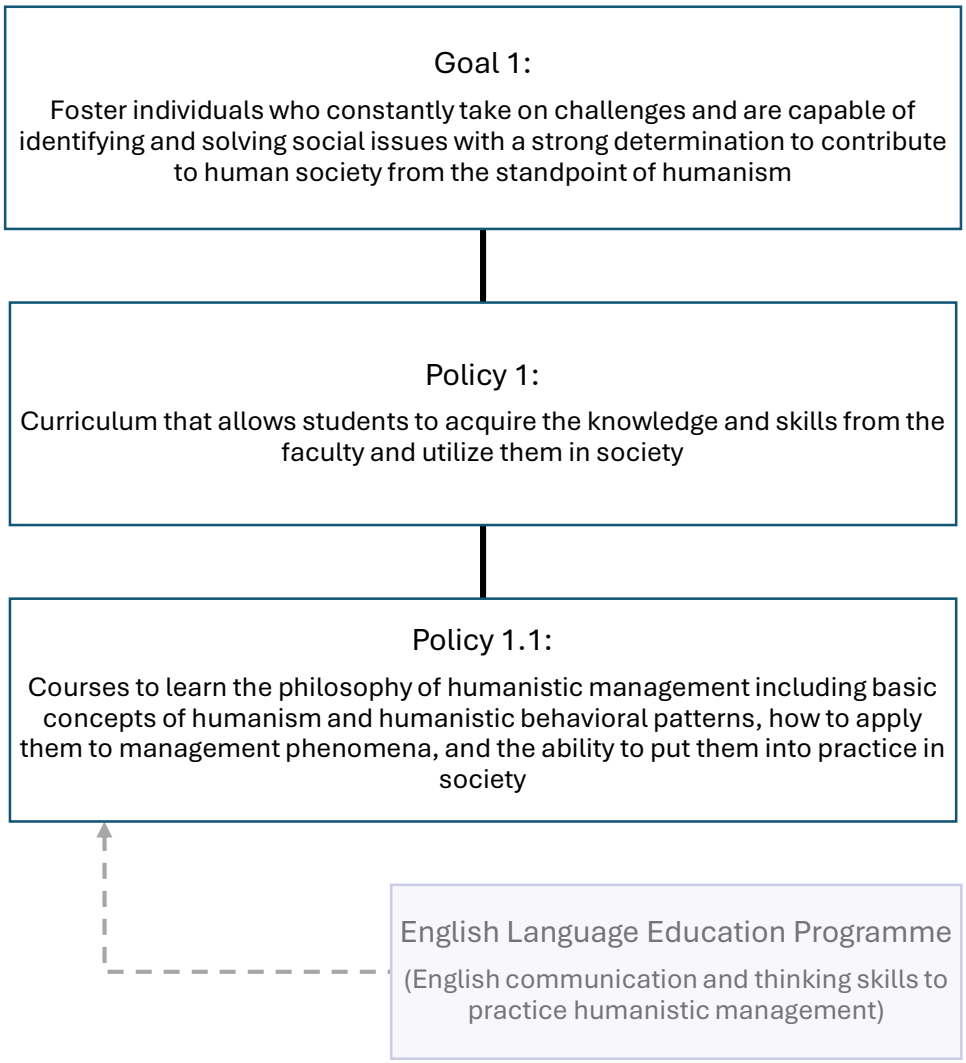
Explicit Connections between the Programme, Educational goal, and Curriculum Policy



On the other hand, according to Director B, the English language programme is missioned to serve Curriculum Policy 1.1, which is about learning humanistic management and developing abilities to practice it in society. Nevertheless, the connection is not specified in any documents including the Academic Guidebook and course syllabi. Figure 9 shows the implicit connection between the policy about humanistic management education and the English language programme.

Figure 9

Implicit Connections between the Programme, Educational goal, and Curriculum Policy



Not only the connection is not specified on documents but also teachers who actually teach English language courses of the faculty do not have knowledge of the connection. As discussed above, the active intention to share the fundamental principle with the teachers is currently absent within the programme.

English Language Programme in Action

From the above analysis, three characteristics depict the English language education programme *in action*: Explicit and implicit connections with educational goals and curriculum policies; a lingua-culturally hierarchical relationship between regular curriculum students and English-track curriculum international students to produce global learning opportunities for the former; and the

programme's crucial role in serving the fundamental 'humanistic management' education principle and the knowledge gap surrounding it.

First, the English language education programme is positioned within a hierarchical structure of educational goals and curriculum policy, as shown in Figure 8. The programme is directly positioned under one of the Educational Goals about 'proficiency in English' 'excellent communication skills', and 'being able to globally participate successfully in international society'. The two features of the programme – compulsory academic and business English courses and the global programme for motivated students – are enacted under specific curriculum policies: One focused on language and thinking skills development, and the other on cultivating respect for diversity and collaboration. On the other hand, as shown in Figure 9, there is also an implicit connection between the programme and skills development to practice humanistic management, which could only be identified through one of the director's interviews. According to the director, teachers automatically fulfil the component by following the basic requirements specified in the course syllabus, and therefore the invisibility of the connection would not be a problem.

Second, the English language education programme is part of the regular curriculum, which, from a global education perspective, is positioned in a lingua-cultural hierarchy against the English-track curriculum. The regular curriculum is for Japanese and non-Anglophone international students, whereas the English-track programme is for Anglophone international students who received Western education or are familiar with Western education norms. Students in the regular curriculum have chances to enter a global programme within the curriculum, which provides them with overseas learning opportunities and chances to learn with Western-Anglophone international students of the English-track curriculum. In the generally homogeneous lingua-cultural learning environment of Japanese HE, the global programme offers unique opportunities to learn in an Anglophone environment. Also, the structured pathway to enter the Western-Anglophone world can motivate non-Anglophone students to enhance their English language skills. On the other hand, the status quo worldview is ingrained in the hierarchical

distinction between Western Anglophone and other lingua-cultures, working to continuously reproduce the worldview through the curriculum structure and motivational discourses. Cultural politics ingrained in the English as an International Language (EIL) paradigm, as discussed in the literature review, is prevalent in the curriculum structure.

Finally, the English language programme consists of a critical knowledge gap between one director and other members of the programme about the faculty's fundamental educational principle, humanistic management. Director B, who is a long-term member of the faculty, is the only person within the programme who has a clear understanding of the humanistic management principle and the programme's role to serve the principle. Director A, involved in all practical matters of the curriculum enactment, is not familiar with the principle. Furthermore, the interview with Director B and my three years' teaching experience in the programme suggest that other teachers have no knowledge of humanistic management, either.

On one hand, the situation is inevitable because of time constraints. Under the current system in which teachers, many of whom are on part-time contract, are dispatched from a language centre outside the faculty, setting up an extra meeting with the teachers is highly challenging. On the other hand, not addressing the lack of shared knowledge of the principle is also an intentional choice by the director to ensure programme management efficiency. The clear division of roles between the directors and between the directors and teachers makes all actors in the programme purely focus on their specific jobs: Ensuring the programme to serve the humanistic management education (Director B), dealing with practical matters in the programme (Director A), and teaching English and target skills to students (teachers dispatched from the language centre). The role difference between the directors also agrees with their views of language education: Practical and instrumental view (Director A) and the holistic and humanistic view with a realistic standpoint on a static nature of an education system (Director B). The distinct division of roles coupled with specific views of language education separates daily teaching and practical matters from the fundamental educational principle of the

faculty. The separation ensures management efficiency and avoids any 'inappropriate' enforcement of a specific educational philosophy on English teachers from different backgrounds.

Thus, on one hand, the English language education programme in action provides students with various learning opportunities, explicitly connecting with the faculty's educational goals and curriculum policies. On the other hand, the fundamental role of the programme to serve the faculty's fundamental principle of humanistic management education is made recognisable only to one of the directors, ensuring management efficiency based on a distinct division of jobs. In terms of curriculum, the English language programme is in the regular curriculum for domestic and non-Anglophone international students. The English-track curriculum only accepts Anglophone international students who received education in one of the Western-Anglophone countries or who are familiar with their norms. The relationship between the two curricula in which selected regular curriculum students are allowed to take courses with the English-track international students produces unique learning opportunities while reproducing the status-quo hierarchical view of 'global'.

Chapter 4 Summary

The results of the data analysis are concisely summarised as follows.

RQ#1: Seven GCCs

As a result of multiple-step systematic synthesis of selected research, this study identified the following seven essential capacities for global communication, or GCCs (Global Communication Capacities).

- Translanguaging: A capacity to utilise languages and non-linguistic modalities to enhance communication
- Knowledge Contribution: A capacity to establish a unique position in a community through contributing one's learned knowledge and experiential knowledge
- Digital Communication: A capacity to utilise languages and non-linguistic modalities to enhance communication

- Navigation through Conceptualisation and Application: A capacity to navigate through unknown situations by applying previously learned theories, frameworks, and concepts and knowledge conceptualised from previous experiences
- Translingual Identity Development: A capacity to flexibly develop one's identity as a communicator who uses multiple linguistic and non-linguistic communication modalities in a border-transcending way
- Relationship Building: A capacity to foster relationships with others across different communication contexts
- De/Re-Construction of Symbolic Power: A capacity to examine pervading assumptions and assign value to previously unrecognised potentials, thereby deconstructing and reconstructing the power of socially shared norms and values

The identified seven GCCs are used to untangle student practice in RAIL to answer RQ#2.

RQ#2: Four Types of GCC Practices in Two Distinct Learning Phases in RAIL

The analysis of data from classroom observations, teacher reflections, and student reflections as well as student surveys identified four types of notable GCC practices in RAIL.

1. Translanguaging, Digital Communication, and Relationship Building
2. Knowledge Contribution and Relationship Building
3. Navigation through Conceptualisation and Application and Relationship Building
4. De/Re-Construction of Symbolic Power and Translanguaging

The analysis also identified two distinct phases in RAIL: 1) Planning and creation of a relational communication space; and 2) facilitating a relational communication. The students' GCC practices differ in two phases. The planning and creation phase facilitates a space for Knowledge Contribution and Relationship Building. The phase, for the complexity of conceptualising their relational communication experiences and planning and materialising a relational communication space,

demands diverse experiences, knowledge, and skills to be contributed. The students' enjoyment of recalling and sharing their relational communication experiences meets the demand for diverse knowledge inherent in a collaborative creation process, promoting Knowledge Contribution and appreciation for the knowledge contributors. The planning and creation phase was also an arena of Navigation through Conceptualisation and Application. The complexity of the planning and creating a relational communication space also raised significantly more group work issues than pre-RAIL. The issues included workload fairness, unexpected changes in an ongoing plan, and awkwardness in group communication. Instead of ignoring the issues or a few capable students covering others' jobs, they eventually started navigating through the challenging situations by applying learned and experiential knowledge about communication and collaboration. Their navigations developed into collaborative working relationships in their own unique ways.

On the other hand, the planning and creation phase highlights that a homogeneous lingua-cultural learning environment does not facilitate Translanguaging and Translingual Identity Development with or without RAIL. One exception was a group which included an international student from Asia. They practiced Translanguaging between Japanese, English, and Chinese characters in response to the authentic communicative needs. In practicing Translanguaging in Relationship Building, they also raised their awareness towards symbolic power of language and facilitated a communication space in which they collaboratively examine the power. Their practice further supports the necessity of lingua-cultural diversity to practice Translanguaging in daily group work, and its potential impact on De/Re-Construction of Symbolic Power.

In contrast to the planning and creation phase, however, student-created relational communication spaces facilitated rich Translanguaging practice. The main language of communication was set as English, and the students moved between English, other modalities, and occasional Japanese, to collaboratively construct relational communication as they do in their daily lives. In particular, they used digital tools such as online translation to help peers sustain

conversations in English. The Translanguaging practice is a transition from the monolingual world of English to a translingual world, decentring symbolic power of a formal English language education and assigning value to their daily communication practice.

RQ#3: Programme in Action – Three Characteristics

Analysis of the interviews with directors of the English language programme and policy documents related to the programme identified three key characteristics of the programme in action: 1) Explicit and implicit connections with educational goals and curriculum policies; 2) a lingua-culturally hierarchical relationship between regular curriculum students and English-track curriculum international students to produce global learning opportunities mainly for the former; and 3) the programme's crucial role in serving the fundamental 'humanistic management' education principle and the knowledge gap surrounding it.

In terms of the first and the second characteristics, the programme provides Japanese and non-Anglophone international students with courses and other learning opportunities to nourish skills for global society within the regular curriculum, as specified in policy documents. Motivated students with a certain level of English proficiency in the curriculum are allowed to move up to a global programme that offers them short overseas learning opportunities and chances to take several courses with Western Anglophone students who are in the English-track curriculum. Considering that Japanese-grown students are not qualified to apply for the English-track curriculum regardless of their English language proficiency, moving up to the global programme within the regular curriculum is the only way that allows them to learn with Western-Anglophone students. The structure, whilst it can motivate non-Anglophone students to improve their English, it uncritically reflects the hierarchical relationship between the status-quo lingua-culture and other lingua-cultures. The system reproduces the hierarchy through its structure and motivational discourse.

In terms of the third point in connection with the first point, among two directors of the programme and teachers who teach courses of the programme, only one director understands the role of the programme to serve the faculty's fundamental

principle, humanistic management education. The lack of sharing the crucial knowledge is both inevitable and intentional. First, most teachers being currently dispatched from a language centre outside the faculty, and many of them being on part-time contract, it is highly challenging to hold extra meetings to discuss the fundamental educational principle. On the other hand, avoiding the knowledge sharing helps maintain the management efficiency achieved by clear divisions of jobs within the programme. The English language programme, with its genuine working to develop students' linguistic and other skills for global society, is at the intersection of symbolic power of 'global' and management efficiency.

In the next chapter, I will discuss deeper analysis and interpretations of the above results in accordance with the three research questions.

Chapter 5. Discussion of Findings

The fifth chapter offers interpretations and implications of data presented in the fourth chapter through a lens of the theoretical and conceptual ground of this study. The chapter is structured into four sections according to the research questions. In the first section, I will define 'capacity' and 'effects', which are crucial terms of this study, based on SPT. Following that, I will discuss three GCC functional types and categorise the seven GCCs into three to highlight their functions. In the second section, I will discuss the effects and limitations of RAIL on students' GCC practice. At the end of the section, I will discuss the mechanism of RAIL based on the effects and limitations. In the third section, I will offer two implications of this study to the data collection site, an English language education programme at the faculty of business at a Top Global University in Japan. Finally, the fourth section presents a chapter summary to highlight crucial arguments of this study.

Defining 'Capacity' and 'Effects' from a Social Practice Perspective

'Capacity' and 'effects' are crucial terms in this study, especially for the first and the second research questions. In general, the former refers to abilities, and the latter refers to outcomes of an intervention. Since this study employs the two terms reflecting the theoretical ground, Social Practice Theory, the terms should be clearly defined from a social practice perspective before discussing the findings of this study.

Abilities for English language communication have been framed in several ways, such as proficiency (Rubio & Hacking, 2019; Xiao, 2015), four skills (Hinkel, 2006; Powers, 2010) and communicative competence (Hymes, 1972; Savignon, 2018). Regardless of how these abilities are framed, their assessment commonly focuses on students' performances within a given task, such as a presentation, a speaking test, or a written assignment. While this allows learners to fine-tune their efforts to demonstrate target abilities and help teachers to investigate causal relationships between interventions and outcomes, learning beyond the assessment parameters is usually out of its scope.

Grounded on Social Practice Theory, this study captures learning as an internalising process of a new system in negotiations with their already internalised social and cultural structures. It is “a dialectical process whereby we internalize the external world but also externalize the internal world” (Houston, 2002, p. 157). The externalisation of the internalised structures and the negotiations manifests as capacity, or social practice which is “a routinized type of behaviour consisting of heterogeneous and interconnected elements” (Reckwitz, 2002, p. 249) such as physical, cognitive, and/or emotional activities, use of artefacts, ways of understanding, and discourses. In this understanding of learning and capacity, an intervention aims to bear effects, or practice changes (Saunders, 2011a, p. 93), which are, in a context of teaching and learning, reinforcements of or changes in repeatedly emerging behaviours, discourses, ways of understanding, and dispositions in a classroom. Learning captured from the SPT perspective thus cannot be limited to performances of measurable knowledge and skills in assessment tasks but concerns with recurrence, pervasiveness, and sustainability of certain practice and its changes in a dynamic learning environment constructed by intertwining components.

This understanding of learning shapes this study in two crucial ways. First, effects cannot be reduced to a clear-cut causal relationship between an intervention and learning. Following Saunders (2011a), this study adopts ‘courtrooms not laboratories’ approach in which “the claim to ‘truth’ will be based on what it is reasonable to conclude when the array of evidence is weighed” (p. 99). In discussing findings of this study, especially the effects of RAIL, I will “aggregate available knowledge of a circumstance and induce what might have caused it” (p. 99) instead of searching for definite causal links. Also, the understanding of learning captures a student performance as a situated emergence of their vast practice world. Drawing upon the distinction between practice-as-entity, which is “a reservoir of practice”, and practice-as-performance, which is “their situated enactment” (Trowler, 2019, p. 31), I will examine whether effects are situated in a specific context or can be sustainable across contexts in discussing findings of this study.

The SPT-based understanding of learning has implications beyond this study, extending to the current English language education. First, what we as teachers see as student performance is a tip-of-iceberg emergence of their practice world that holds diverse communication performance potentials. A lingua-focused approach often fails to acknowledge that students have successful communication practices outside the classroom. English language teaching should enable students to weave their communication practice into English language learning. Second, the SPT-based view of learning extends our attention to coherence between capacities, physical environment, and culture of the classroom. Fostering capacities requires teachers to cultivate a classroom culture and prepare an environment that is consistent with the practice. Finally, the SPT-based view of learning informs the critical importance of teachers' self-awareness as carriers of social practice and their visible and invisible enforcement of the internalised social and cultural structure on students. The awareness calls for reflections of how they reproduce certain, oftentimes dominant, structures of legitimacy through classroom instructions. The awareness also encourages teachers to investigate if and how student capacities would emerge differently in an effort to deconstruct and reconstruct the enforcement. These three implications of the SPT-based view of learning for English language education shaped RAIL of this study and will inform the discussions of this chapter.

RQ#1: Essential Capacities for Global Communication

The first research question is *What are the capacities for global communication identified through a systematic synthesis of English as a global language studies?* Through the synthesis, I identified seven Global Communication Capacities (GCCs): Translanguaging, Knowledge Contribution, Digital Communication, Navigation through Conceptualisation and Application, Translingual Identity Development, Relationship Building, and De/Re-Construction of Symbolic Power. Each GCC is explained with descriptions of knowledge, skills, awareness, and attitude (KASA) (Graves, 2000) in Chapter 4. On the other hand, labelling the GCCs individually does not mean each GCC works independently separated from other GCCs. Rather, the GCCs work in intertwined ways, not randomly but in three

distinct functions. The aim of this section is to discuss the three functional types of the GCCs, which provides an analytical lens to fine-tune interpretations of intertwining GCC practice.

Three Functional Types of the GCCs

A number of examples in the collected literature for the first research question indicate that the GCCs work in an intertwining way. For example, one study (Quan & Menard-Warwick, 2021) illustrates a learner's intertwining practices in a nexus of new encounters. The learner is Terry, an American exchange student with Vietnamese heritage in Guatemala. The exchange programme consists of community engagement, Spanish language and applied linguistics courses, and a course about sociocultural impact on learning, with ample opportunities for writing reflections. The courses equipped Terry with analytical tools to navigate through her community engagement work. She applied a learned concept to her observations of NGOs in Guatemala and noticed that NGO activities often reflect "the commonplace 'deficit perspective'" (p. 362) towards other cultures. Then, Terry joined a local NGO for people with severe disabilities as a part of her community engagement. From her critical analysis of NGO activities in Guatemala, she became "cognizant of her own privilege as a United States-based volunteer with limited prior experience" (p. 366). She therefore "chose to position herself as a responsible learner" (p. 366) of the care community. She willingly learned and contributed to immediate needs of the community, such as doing laundry, cleaning, and feeding a child. She also actively had conversations with nurses in her limited Spanish, showing interest in their local lives. She even translanguaged between Spanish and her extremely limited Kaqchikel language to build rapport with one of the nurses who spoke Kaqchikel. Thus, in Terry's community engagement, Navigation through Conceptualisation and Application and Translanguaging intertwine to expand Relationship Building. In addition, as both Terry and the authors acknowledge, her "disposition to engage in contact zones" (p. 361) and "openness to finding commonalities" (p. 365) also originated from her translingual identity developed throughout her life as a member of an immigrant family in the United States from Vietnam. It indicates that a continuous

environmental need to practice Translanguaging expands Translingual Identity Development, which further promotes Translanguaging across different contexts.

Another example (Valdivia, 2021) shows how a digital communication space affords translanguaging between vernacular and formal/academic repertoires, leading to deconstruct and reconstruct symbolic power of school authority. Student members of a Chilean high school feminist organisation called DGS post their messages using “formal language learned at school” “with formal lexicons and conceptual, argumentative tones that are typical of academic language” (p. 15). The strategic blending of vernacular and academic literacies on Instagram amplifies both explicit and implicit messages, making their discourse legitimate and powerful. The students turn the popular digital space “into a platform for student debate, community information, and peer education” as they draw on “the disciplinary knowledge and languages learned at school to assume a position as multimodal experts, and to critically challenge the authority of the school” (p. 15). This example presents student practice of De/Re-Construction of Symbolic Power via Digital Communication and Translanguaging.

The two examples not only highlight intertwining practices of the GCCs but also their functional differences. The GCCs can be categorised into three according to their functions: strategic GCCs, comprehensive GCCs, and fundamental GCC. Translanguaging, Knowledge Contribution, Digital Communication, and Navigation through Conceptualisation and Application are the strategic GCCs. These capacities emerge as a conscious or subconscious strategic practice to serve and expand the comprehensive GCCs, which are Relationship Building and Translingual Identity Development. The comprehensive GCCs are the core practice for sustainable global communication. The relationship between the strategic and comprehensive GCCs is not hierarchical but rather reciprocal; while the strategic GCCs serve and expand the comprehensive GCCs, the latter promotes further practice of the former. Finally, the fundamental GCC is De/Re-Construction of Symbolic Power. Symbolic power, the power to determine and enforce an arbitrary worldview as the legitimate version of reality needs to be constantly deconstructed and reconstructed in global communication so that

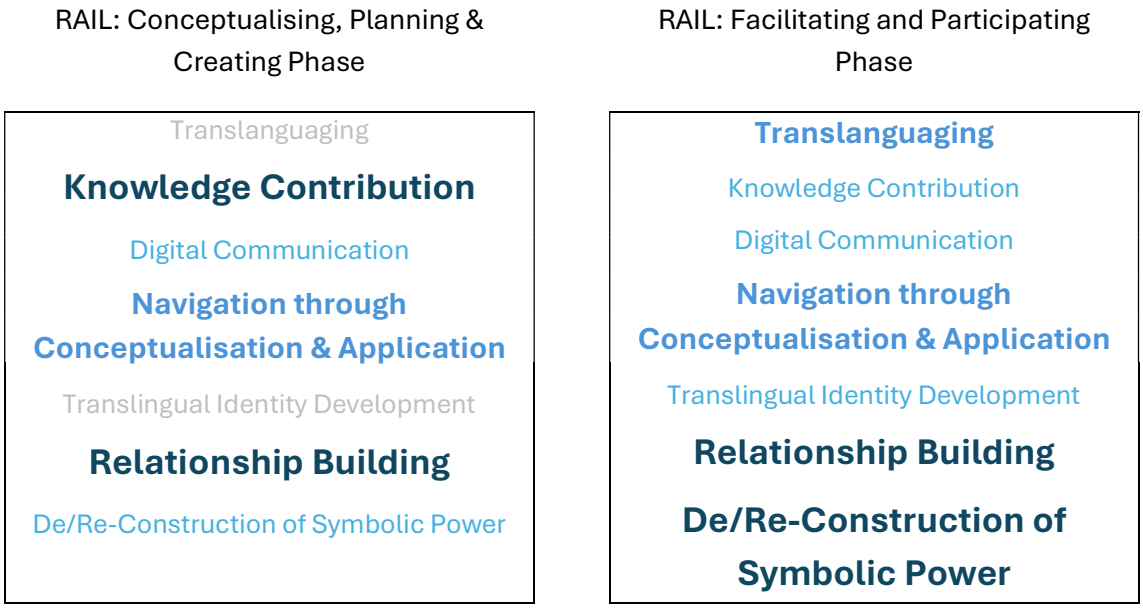
diverse worldviews are contributed to human society. De/Re-Construction of Symbolic Power is fundamental because symbolic power working is fundamental to human communication. The categorisation of the GCCs by their three functions provides a lens to examine student learning analytically and holistically in the next section.

RQ#2: Strong and Limited Effects of RAIL on Students' Practice of the GCCs

The second research question is *To what extent and how does relational art-informed learning (RAIL) impact student practice of the global communication capacities (GCCs) in an English language classroom?* The analysis of data shows that the students' GCC practice is different between the phase to plan and create a relational communication space and the phase to facilitate and participate in the relational communication space. Figure 10 visualises the strength of student practice of the seven GCCs in each phase based on the analysis described in the previous chapter.

Figure 10

GCC Practice Differences in Two Phases of RAIL



As the figure shows, the only GCC that is consistently practiced with strength is Relationship Building. Knowledge Contribution is practiced strongly in the planning and creation phase of RAIL, while De/Re-Construction of Symbolic Power

and Translanguaging are more strongly practiced in the facilitation and participation phase of RAIL. This section discusses both strong and limited effects of RAIL, though which highlights the mechanism of RAIL.

Strong Effects of RAIL on Students' GCC Practice

The data analysis suggests that RAIL has strong effects on Relationship Building. It also provides ground to claim that RAIL has strong effects on De/Re-Construction of Symbolic Power, which emerged powerfully in student-created relational communication spaces after the students immersed themselves in the planning and creation process of the spaces.

Relationship Building: Knowledge Contribution and Navigation through Conceptualisation and Application. As illustrated in the previous chapter, two strategic GCCs, Knowledge Contribution and Navigation through Conceptualisation and Application, were key capacities to expand Relationship Building. In facilitating and participating in a relational communication space where the students were required to use English as a major language of communication, Translanguaging and Relationship Building reciprocally expanded each other to respond to the linguistic challenge.

The mechanism of RAIL for the reciprocal practice of Knowledge Contribution and Relationship Building involves sharing authentic experiences about relational communication. Galante (2022) frames such an authentic, affective, and embodied experience as *perezhivanie* applying a Vygotsky's concept. It is "the emotional, felt, and lived through experience [....] that includes emotions, cognitive processes, memory and even volition" (p. 3). Galante (2022) illustrates that in activating and sharing *perezhivanie*, learners cultivate their full verbal and non-verbal semiotic repertoire and embody their descriptions. Learners express themselves in authentic and trans-modal ways, potentially fostering deeper understanding and connection among peers.

Furthermore, subsequent collaborative knowledge construction from the shared *perezhivanie* and planning and creating a communication space pose a systematic demand for diverse knowledge and abilities. The complexity inherent in

collaborative planning and creation of a communication space strongly urges learners to find and make use of each other's strengths. The group work situations are not always harmonious but sometimes frustrating and challenging. However, many students chose to navigate through the situations by going beyond stereotyping others. They apply concepts about culture and communication learned in a textbook, new awareness of diversity in values within a seemingly homogeneous classroom developed through pre-RAIL, and knowledge conceptualised from their past experiences, to work together in the complex process of creation. The process illustrates how learners expand Navigation through Conceptualisation and Application for Relationship Building in RAIL.

He & Wei (2009) discusses four key factors that motivate knowledge contribution in an organisation: Social relationships, enjoyment in helping others, management influence, and contribution effort. 'Social relationships' include trust between members, valuing openness and collaboration as a norm, and frequent interactions between members. 'Management influence' refers to if the management (in a classroom context, the teacher) sees knowledge contribution as a desirable, expected behaviour, whereas 'contribution effort' means that less required efforts result in more knowledge contribution. The four components depict key aspects of organisational culture to foster knowledge contribution practice while nourishing trusting human relationships. Key components of RAIL, which are sharing *perezhivanie*, the philosophical and practical demand for collaboration inherent in a creation process, continuous group work, and designed opportunities to learn about culture, communication, and diversity before and during the project, all align with the above four components. The alignment seems to show that RAIL creates a classroom culture that fosters Knowledge Contribution and Relationship Building.

Finally, various aspects of the data analysis indicate the sustainability of the students' Relationship Building, for RAIL works to cultivate the students' reservoir of relationship building practice. With or without RAIL, Relationship Building is part of their social practice. The students' self-assessment score at the beginning of the semester was notably higher than any other GCCs (Mean=4.25 in a 6-point

scale). Before and after every class, the students engaged in conversations and doing something together, and during class, as the teacher, I rarely needed to intervene in group work to encourage students to connect. On the other hand, RAIL affords conditions for the practice-as-entity to be performed variously, in sharing lived experiences, and in collaboratively planning, creating, facilitating, and recreating a relational communication space. The data analysis illustrates that many students repeat the cycle of collaboration, challenge, and reflection throughout RAIL to acknowledge the connection between relationship building and learning. These aspects of data analysis suggest that RAIL has strong effects on cultivating and reinforcing Relationship Building.

De/Re-Construction of Symbolic Power and Knowledge Contribution. The previous chapter illustrated two different De/Re Construction of Symbolic Power practices. One is deconstructing and reconstructing symbolic power that shapes a legitimate version of reality ingrained in language. It is "the power to manipulate the meaning of signs and to impose those meanings on others and make them 'stick'" (Kramsch, 2020, p. 22). This practice only emerged in a group with an international student from an Asian country where neither English nor Japanese is spoken. The linguistic challenges for communication and collaboration created authentic needs to practice Translanguaging for Relationship Building. Through the practice, they noticed the subconscious exclusion of Asian and other non-Western cultures in Japanese words that relate to 'international' and 'global'. They developed an awareness of denotation and connotation of a word, how a word is interpreted in society and power workings that manipulate the collective interpretation. With the new awareness, they created a communication space with a clear intention to reveal and deconstruct the subconscious exclusion through talking about *ryugaku*, or study abroad, in Asian countries with participants.

The above process encompasses all four realms of symbolic power of language discussed by Kramsch, which are 1) signify and categorise; 2) interpret; 3) manipulate; and 4) construct meaning. Their relational communication space was a recreation of their process of practicing Translanguaging for Relationship

Building, which led them to investigate symbolic power ingrained in a word and open themselves to possibilities for a new interpretation of the word.

The other type of practice is deconstructing and reconstructing symbolic power of formal English language education which marginalises learners' successful communication practice while "foregrounding an ideology of authenticity"(Kramsch, 2016, p. 518) While Knowledge Contribution serves Relationship Building as illustrated in the previous section and chapter, a deeper look at the learning process through the three functions of the GCCs highlights an invisible but significant role of Knowledge Contribution in this type of De/Re-Construction of Symbolic Power. The students practiced Knowledge Contribution collaboratively during the planning and creation phase, to deepen understanding of relational communication via diverse examples from self and peers, and then to elaborate ideas for a relational communication space and materialise different aspects of the ideas. Whilst invisible, they incorporated their social practice into a formal learning project in the process, including how they communicate, relate to each other, handle objects, and engage in games. Weaving their relational communication practice into a formal English language education bears an emancipatory process; a process for learners to surpass silently ingrained otherness and inferiority and assign value to their successful communication practice outside the classroom, which is mostly ignored or even rejected in formal English language education. The students' unusual level of Translanguaging practice across relational communication spaces discussed in the previous chapter was a visible manifestation of De/Re-Construction of Symbolic Power. Several weeks of Knowledge Contribution practice was the underpinning mechanism of De/Re-Construction of Symbolic Power.

While the first type of De/Re-Construction of Symbolic Power requires authentic needs for Translanguaging for communication and collaboration, RAIL has effects on De/Re-Construction of Symbolic Power of formal English language education through a structured sequence of opportunities of Knowledge Contribution. On the other hand, symbolic power is unrecognisably pervading multiple dimensions of human communication across contexts. Because of the invisibility and

pervasiveness of symbolic power in human communication, facilitating a structural process to recognise and/or relativise the dominant logic continuously under various conditions would be necessary for the fundamental GCC to be practiced sustainably across contexts.

Limited Effects of RAIL on Students' GCC Practice

While RAIL appears to have strong effects on Relationship Building and De/Re-Construction of Symbolic Power combined with Knowledge Contribution, the analysis of data also shows limitations of RAIL. The limited effects of RAIL include Translanguaging and Translingual Identity Development in the phrase of planning and creating a relational communication space and Digital Communication.

Translanguaging and Translingual Identity Development. Analysis of data highlighted two aspects of Translanguaging in RAIL: Transcending language/modal boundaries and transcending language/language boundaries. In the planning and creation phase, Translanguaging between language (mostly Japanese) and other modalities is naturally practiced in conversations, especially in sharing *perezhivanie*. It indicates that while sharing affective and embodied experiences helps learners practice trans-modal communication capacity, the practice is already a part of the students' repertoire with or without RAIL.

On the other hand, Translanguaging between languages, namely between English and Japanese in this study, was almost absent in the planning and creation phase. As in pre-RAIL, the students, all of whom except one were born and raised in Japan, stayed in their familiar Japanese monolingual world to communicate and work together. This is because there were no authentic needs to practice Translanguaging; using a language that they are not proficient in in a complex process of creation did not logically make sense. One possible way that could have been implemented to promote translanguaging between their shared language, Japanese, and the target language, English, during group work is to set a few policies on classroom language use. For example, when a speaker spoke up in Japanese, then the response should be in English, at least the first sentence or about 50% of their response, according to the level of the students. This type of

policy setting, while it might frustrate some students and slow down idea sharing and collaborative work at first, could have helped in fostering student practice of Translanguaging even during the group work process to plan, create, and facilitate their relational communication space.

One exception in terms of Translanguaging was a group with an international student who was not proficient in either English or Japanese. Having one member from a different lingua-culture created an authentic necessity to practice Translanguaging for communication and collaboration essential in the planning and creation phase. Likewise, the English-centred communication rule in relational communication spaces posed linguistic challenges for the students, stimulating the use of their full semantic repertoires including the verbal and non-verbal. With or without RAIL, the necessity to fully practice Translanguaging is created by a lingua-cultural diversity within a learning community or an intentionally set linguistic barrier within rigorous but manageable challenges. When Translanguaging becomes essential for communication and collaboration in RAIL, it can mutually expand Relationship Building and De/Re-Construction of Symbolic Power, further intensifying the effects of RAIL.

Since identity is inseparable from language use (Bucholtz & Hall, 2004; Joseph, 2004), Translanguaging and Translingual Identity Development are mutually constitutive. Miao and Yang (2022, p. 2661) discuss three observable actions that show translingual identity: 1) agentive actions with added semiotic repertoires; 2) code meshing; and 3) using pragmatic strategies instead of struggling with linguistic norms. During the planning and creation phase, all three actions were observed in the group with the international student, but only the first action was observed in the form of trans-modal communication in all other groups. On the other hand, all three actions were observed across student-created relational communication spaces, in expressing ideas and engaging in activities using English with Japanese words, pictures, and gestures, as well as backchannelling and paraphrasing in both languages. This supports that either a lingua-cultural diversity or an intentionally set linguistic barrier within rigorous but manageable

challenges is essential to promote practice of Translanguaging and Translingual Identity Development.

Furthermore, the above gap between groups dominated by Japanese-grown students and a group with an international student with non-Japanese, non-English linguistic background indicates that Translanguaging emerged across student-created relational communication spaces is a situated practice which is not yet sustainable across contexts. RAIL alone cannot create conditions to make the capacities sustainable, especially in the context of Japan where monolingualism pervades its society. There needs to be a continuous translingual environment to nourish Translanguaging and Translingual Identity Development, which requires a faculty or institutional level intervention beyond a classroom.

Digital Communication. RAIL has limited effects on student practice of Digital Communication, which is to communicate messages beyond one's proximity using digital devices and online platforms. During RAIL, the students used digital devices and online platforms for four purposes: 1) work with absent group members via a video conference app; 2) collect participant feedback; 3) energise games in a relational communication space (digital dice, sounds); and 4) support peers with English vocabulary and expressions. These are all varied types of Digital Communication practice. In particular, the third and the fourth practices reciprocally expand Translanguaging. On the other hand, there was no practice to utilise the fundamental feature of Digital Communication, which is to communicate messages to a wider world beyond the classroom boundary. RAIL does not automatically facilitate the practice. There needs to be explicit instructional focus for the practice to happen within a classroom.

Mechanism of RAIL

The core mechanism that encompasses all the above effects of RAIL lies in a collaborative creation of a relational communication space as an interstitial space between formal education and learners' social practice of communication.

RAIL is learning through collaboratively creating a relational communication space. The process consists of sharing relational communication experiences,

conceptualising knowledge from the shared experiences, and then, by applying the knowledge, planning, creating, facilitating, and participating in a relational communication space. Through the process, learners weave their relational communication practice into formal English language education. As a result, their relational communication space becomes an in-between space that is open to both the logic of formal education and learners' daily relational communication practice.

Looking through a lens of relational aesthetics, RAIL has effects of turning a formal English language education classroom into a social interstice. Social interstice is "a space partly protected from the uniformity of behavioural patterns" (Bourriaud, 2002, p. 9). There, "inter-human relations can occur alongside, and as an alternative to, the commodified zones of capitalist life; where we can take a break from being atomised consumers and in the process model new possibilities of social being" (Kenning, 2009, p. 435) In the context of English language education, this can be interpreted as creating opportunities of relational communication that is not dominantly governed by the status quo Western-Anglophone paradigm or 'English for your global success' discourse, showing alternative possibilities of global communication in a formal English language classroom.

For a person who grew up in Japan, the word 'interstice' may recall an image of *engawa* (縁側), a Japanese-style small veranda which gradually connects the interior with a public pathway or a garden "before it is noticed" (Koshino & Tai, 2021, p. 277). It is a "fuzzy buffer space" that "interfaces and mediates interior and exterior, human and nature, and eventually human and human" (Muramoto, 2016, p. 90). *En* (縁) in *engawa* means an edge or a border, but it also means connections between lives that cannot be fully logically explained (Muramoto, 2016).

As *engawa* is situated within an individual property at the same time open to the outside environment and community, student-created relational communication spaces in RAIL are within a regular English language classroom but are openly connected to their real lives of relational communication. Symbolic power of the status quo English language education paradigm is relativised in the interstitial

space, legitimating learners' daily relational communication practice within the space.

On the other hand, more precisely speaking, student-created relational communication spaces in RAIL are not an architectural space like *engawa* but a temporal space in a physical classroom. Such a temporal enactment of social interstice is called micro-utopia or microtopia (Boudreault-Fournier, 2016; Bourriaud, 2002; Flynn, 2022). A microtopia "encourages intersubjective encounters and shared experience to foster a sense of connection" (Flynn, 2022, p. 3) at the same time can bring "diverse subjectivities into dialogue" that is "emancipatory in effect" (p. 3). A microtopia is marked with its conviviality (Bourriaud, 2002), or encouragement of "participation, interaction, collaboration" (Kramsch, 2020, p. 207), which is contrasted with hierarchisation based on symbolic capital. Nevertheless, conviviality is not community. From the SPT perspective, sustainability of relational practice in a microtopia is not ensured because of the temporality of the space. Microtopias embody "other 'possible universes'" (Bourriaud, 2002) similarly as paintings on the museum wall envision alternative forms of human society and future.

The RAIL's mechanism that produces the effects that I have discussed above does not work just by creating a microtopia. RAIL consists of a weeks-long process for learners to individually and collectively weave their relational communication practice into formal English language education. The learning process structurally requires learners to practice Knowledge Contribution for collaborative creation with Navigation through Conceptualisation and Application to deal with challenges in the collaboration process. Those practices serve Relationship Building. If there is a lingua-cultural diversity within a group, learners would also practice Translanguaging for communication and collaboration, which expands Translingual Identity Development. Whether or not learners cognitively recognise it, they assign value to their own successful communication practice, which has been pushed away to the periphery of the legitimate English language education kingdom, through the RAIL process.

RQ#3: Implications to the English Language Education Programme

The third research question, *What are the implications of this study for the data collection site, which is an English language education programme of a faculty of business at a Top Global University in Japan?* is to discuss implications of this study to the English language education programme where I work and collect data. Two implications are presented in the following.

Implication 1: Authentic Translingual Learning Environment throughout the Programme

The limited effects of RAIL indicate the necessity of translingua-cultural learning environment to facilitate student practice of Translanguaging and Translingual Identity Development. As a former Top Global University in Japan, the university has a diverse student body in terms of language, culture, and religion. Whilst the diversity is present in English-track global programmes and departments, it is not commonly observed in regular programme classrooms, especially in English language classrooms for lower-level proficiency students. The overwhelming majority of the latter is domestic students who grew up in Japan.

According to multiple policy documents, the English language education programme is positioned under one of the faculty educational goals to foster human beings who "globally participate successfully in international society". In connection with curriculum policies under the educational goal, the English language programme operates English language courses as "subjects to acquire communication abilities for global society" as well as a global programme for regular curriculum students as part of "faculty's original programs to foster global citizens". The term 'global' frequently appears in these goals, policies, and policy enactment; however, the definition of the key term seems to be left ambiguous as there is no clear illustration of 'global' in the policy documents.

In some fields, such as arts, ambiguity can afford rich interpretations to enhance one's worldview (Schaff et al., 2011), but in other fields like law, ambiguity brings arbitrariness which can be manipulated to impose control on others without a full rationale (Endicott, 2011). In global education, vagueness of the word 'global'

could invite arbitral interpretations upon the policy enactment since the word consists of invisible but pervading power workings (Porter, 2015). Without critical reflections on assumptions ingrained in the term ‘global’, arbitral interpretations would lead to automatic reliance on a familiar, status quo frame of reference.

This study captures ‘global’ as a condition that continuously produces real and virtual intersections of people from diverse backgrounds. While the definition of ‘global’ in this study agrees with the ‘global’ enacted in particular locales around the English language education programme such as international dormitories and multicultural student organisations, there is also a discrepancy between the definition and enactment. The discrepancy lies not in recognisable effects of the enactment, but in what the policies have naturally eliminated in the process of the enactment of ‘global’. For example, regular curriculum students (domestic and non-Anglophone international students) who show high motivation and meet an English proficiency requirement can participate in a global programme within the curriculum. The global programme allows them to join short-term overseas programmes and take several English-medium courses with Anglophone international students of the English-track curriculum. There is no doubt that the step-by-step system enables regular curriculum students to improve their English and have unique learning opportunities that are not usually available in a Japanese context. On the other hand, the whole structure shapes the relationship between the English-track curriculum students and the regular curriculum students, or Anglophone students who are familiar with Western norms and non-Anglophone students, in a way in which the latter need to acquire permission to learn with the former. The relationship defined in this way silently reinforces the hierarchical power imbalance between the Western Anglophone lingua-culture and other lingua-cultures. Moreover, this whole system that determines eligibility and ineligibility for a ‘global’ learning space diminishes participation in ‘global’ to individual students’ native lingua-culture and/or their abilities to assimilate into the dominant lingua-culture. Consequently, the system is limited in equally including all students in a global learning space regardless of their lingua-cultural backgrounds. More critically, the silent exclusion is perceived as a natural state of

‘global’, not as a systematic constraint. Cultural politics systematically ingrained throughout the curriculum structures reveals that ‘global’ in this context is equivalent to ‘international’ within the English as an International Language (EIL) paradigm. The paradigm advocates English as everybody’s language but fails to address the workings of symbolic power deeply embedded in ‘international’. To realize a truly global education, one that is fundamentally inclusive of all lingua-cultures, curriculum structures should instead adopt the translanguaging paradigm.

This study offers an insight into essential conditions of an alternative global learning/communication space that would not be shaped by cultural politics: 1) Lingua-cultural diversity that creates authentic needs for translanguaging, which could centre and decentre different lingua-cultures; 2) a focus on tasks, activities, and/or projects relevant to university students’ domains that they motivated to reflect on and improve; and 3) a structural demand for collaboration that encourages students to find each other’s strengths beyond stereotyping others. One space that seems to meet all three conditions on campus is a student organisation called ‘International Student Café’. The organisation uses both English and Japanese as languages of communication and welcomes members regardless of their lingua-cultural backgrounds and regardless of their English/Japanese language proficiency. They work on various projects for the annual university festival, including food stalls featuring various national cuisines and a dance stage performance. These projects require diverse knowledge and skills as well as translingual communication and collaboration. The organisation offers an authentic and dynamic translingual collaborative space that is not shaped by the ‘Anglophone as global’ discourse. Creating a learning space or a course which similarly meets the three essential conditions within the English language programme will expand the programme’s global education capacity.

Simultaneously, creating such a learning space requires a critical investigation of ‘global’ in policy documents. A continuous systematic synthesis of research across the extensive field of global communication could contribute to aligning

the definition of ‘global’ in policy documents with evolving global communication landscape beyond the world university ranking systems.

RAIL and the above implications can be better understood when it is situated in relational pedagogy and relational higher education. Relational pedagogy is generally understood as fostering caring and trusting relationships in a classroom, as “an intentional practice whereby classroom learning builds connections and positive relationships for learning purposes” (Su & Wood, 2023, p. 321). The practice conceptualises learning as a relational process, and in higher education, the practice works to turn a current, transactional relation between customer (student) and provider (institution, teacher) into a caring and trusting relationship. While consisting of this aspect, relational pedagogy in HE is to enact relational higher education by addressing the following three relational modalities (Lacković & Olteanu, 2023, Chapter 1, A relational turn in higher education section): 1) Social (human) relationality, which is “exploring and developing knowledge as meaning-making through caring relations with close and distant humanity”; 2) Environmental or more-than-human relationality, which is about “how meanings and experiences are made with respect to the different modalities of the environment and all life”; and 3) Digital relationality, which is about “how the meanings of diverse modalities of digital media can be explored to support relational learning and awareness” .

The three relational modalities of higher education and an extended understanding of multimodality in relational HE reveal key aspects where RAIL falls short of fully addressing Ikeda’s three essential qualities of global citizenship. The essential qualities – 1) The wisdom to perceive the interconnectedness of all life; 2) the courage not to fear differences but to respect and learn from them; and 3) the compassion to maintain an imaginative empathy that reaches beyond one’s immediate surroundings – are the core of humanistic global education of the faculty and institution, as illustrated in the previous section.

One aspect that is lacking in RAIL is more-than-human relationality. While RAIL is concerned with human-to-human relationships within a shared learning space, it

does not extend to more-than-human relationships. This is a notable gap, as the first quality of global citizenship, considering that Ikeda denies anthropocentrism in the traditional humanism, clearly addresses relationships with environments and non-humans. The second lacking aspect is digital relationality for social/human relationality. The digital facilitates connections to spaces and lives beyond one's immediate physical environment, enabling us to extend our knowing and caring for others across borders. RAIL in this study, while the use of the digital happened spontaneously in relational communication spaces, lacks an explicit focus for using the digital for extending imagination and empathy "that reaches beyond one's immediate surroundings [...] to those suffering in distant places" (Ikeda, 1996, p. 3) thereby being "a source of inspiration for global good and true social inclusivity" (Lacković & Olteanu, 2023, Chapter 1, A relational turn in higher education section). Finally, related to the second point, RAIL in this study is weak in raising explicit awareness of self in a web of relations beyond the classroom. In relational HE, multimodality, which in this study is conceptualised as a fundamental way of human meaning-making in communication, are extended to knowing something, especially self, as exploring and understanding it in relations with different modalities. Perceiving interconnectedness of all life is, in one significant way, situating self in the interconnections and being aware of self as "relational and polyvalent" (Lacković & Olteanu, 2023, Chapter 1, Multimodal identity: A new construct section) in the world.

By addressing these three currently lacking aspects highlighted by the concept of relational HE, RAIL can be used a framework to develop a pedagogy of global citizenship within the faculty and the institution, and possibly beyond.

Implication 2: Facilitate Relational Communication for Collaborative Enactment of Humanistic Educational Principle

The second implication is the possibility of relational communication for collaborative enactment of humanistic education principle within the programme. The director interviews highlighted the lack of shared knowledge between the director and the rest programme members including teachers regarding the faculty's principle of humanistic management education and the role of the

English language education programme to serve the principle. The relationship between the programme and the humanistic management education principle is unrecognisable in policy documents, either. Consequently, teachers are working in a structure in which they have no knowledge of being in the structure. This structure bears some resemblance to the Renaissance workshop system in which a master artist has the overall vision and skilled artisans work on assigned parts. In the context of the programme, teachers are working on their assigned territories, unrecognisably excluded from viewing the complete landscape. The division of jobs in this way rests on the assumption that knowledge sharing beyond practical matters would decrease efficiency in management. This can be seen as an invisible deprivation of voices from teachers; however, it should be noted that the director does not intentionally silence the teachers. On the contrary, the director always listens to teachers' voices about issues that arise in their classrooms, and whenever possible, he dedicates himself to supporting students and teachers. The deprivation of equal participation, or power that eliminates a group of people from the decision-making process (Bourdieu, 1991; Foucault, 1975; Lukes, 2004), is inherent in the pursuit of efficiency rather than exertion of power by a powerful individual.

The pursuit of management efficiency coupled with increasing international competitiveness has been advocated in Japan for years. *Koizumi Kozo Kaikaku*, or the Koizumi Structural Reform to align economic policies to 'global' standard (Taplin, 2009), enacted Neoliberalism throughout Japanese society since the 2000s (Teranishi, 2017; Tsukamoto, 2012). One crucial result is increasing dependency on part-time workers (Osawa et al., 2013) including the HE sectors (Chen & Huang, 2024). The increase of part-time teachers further promoted a division of jobs in a way in which teachers only concern with teaching and are rarely interwoven into organisational culture and philosophy.

Another, a uniquely context-specific factor is organisational tendency to avoid philosophical conflicts with non-insiders. The university is founded by currently the largest Buddhist organisation in Japan, which has a long history of experiencing "persecution and violation of its members' human rights" (Šorytė,

2021, p. 46). The persecution started with its resistance to the Japanese military government during World War II and continued for decades for its active grassroots movements that impacted society and politics. Because of this historical context coupled with its fundamental philosophy to respect diversity, the institution tends to be cautious not to be seen as dogmatic and make efforts to open itself to all cultures and religions. The director's account that 'enforcing' the humanistic management education principle on teachers would be inappropriate seems to stem into this organisational history and culture. That in turn highlights that English language teachers from different lingua-cultural backgrounds and possibly with different religious beliefs are collectively categorised as non-insiders whose backgrounds are treated with respect but who are not to be included in the core community.

The lack of shared knowledge and the insider/non-insider issue pose two themes to discuss. One is whether management efficiency should be prioritised over teachers' participation in the process of realising the principle of humanistic management education. The other is whether the sharing of the humanistic education principle with teachers should be equated with enforcing an ideological doctrine on them.

Humanism indeed has been subject to certain criticisms for its ideological power. One criticism is from an ecologist perspective that humanism is anthropocentrism in which "human freedom is founded upon the unfreedom of human and animal others" (Weitzenfeld & Joy, 2014, p. 3)**.** Another criticism is towards the relationship between capitalism and humanism "dialectically reinforced each other" (Müller, 2013, p. 281), creating "'Eurocentric human rights' projects programmed by capitalism" (Müller, 2013, p. 281). These criticisms reveal impacts of humanism which have promoted environmental destruction and the human-centred capitalist world disguised in "the high ideals of humanism" (Müller, 2013, p. 281).

On the other hand, the principle of humanistic management education stands on humanism, or *ningen shugi* in the original Japanese language, of a philosopher

Daisaku Ikeda, who is also the founder of the university. Ikeda's humanism is a simple principle grounded on daily human lives. Ikeda discusses as follows:

> Humanism is not a special way of living; it's the simple act of empathizing with others' feelings—reaching out and encouraging those who are striving hard or suffering and sharing the joys of those who are happy. (Ikeda, 2014, p. 170)

While Ikeda's *ningen* (human/humanistic) *shugi* (principle) has been translated as 'humanism' in English, Ikeda consistently held a critical standpoint towards the anthropocentrism underpinning the development of Western humanism (Chandra & Ikeda, 2011; Henderson & Ikeda, 2004). Yamanaka (2016b) identifies three characteristics of Ikeda's humanism: 1) dignity of all lives; 2) cultivation of characters aiming for 'a whole human being'; and 3) being a practical philosophy to realise happiness of self and others. These characteristics highlight its potential for universal application to human society.

Also, in the context of global education, Ikeda proposes three essential qualities of a global citizen based on his *ningen shugi*:

- The wisdom to perceive the interconnectedness of all life
- The courage not to fear or deny difference, but to respect and understand people of different cultures and grow from encounters with them
- The compassion to maintain an imaginative empathy that reaches beyond one's immediate surroundings and extends to those suffering in distant places (Ikeda, 1996, p. 3)

These statements show that Ikeda's humanism, while grounded on the Buddhist view of humanity that "all people are inherently Buddhas" (Ikeda, 2018, p. 60), distinguishes itself from a dogmatic religious doctrine. Respect towards life pervading through Ikeda's humanism indicates its potential to be a universal ground of global communication practice.

Whether sharing this humanism with teachers should be perceived as imposing a particular religious-based philosophy or as cultivating a ground for culture of respect is a critical question for the programme. The answer to this could be found in a fundamental question for this study: Why should we strive for relational communication in global society?

Throughout various aspects of communication investigated in this study, symbolic power operates to legitimise specific practice, often silently, through repeated discourse and actions of human agents. English, because of its dominant status as the de facto language of global communication, bears symbolic power of the dominant to legitimate certain practice and label other practices as deviations from normal.

On the other hand, the complexity of current social and global issues requires diverse knowledge and practice to be contributed. This study illuminated the potential of relational communication, not only the act of communication per se but also (or more) in the process of creating it, in assigning value to knowledge and abilities that have been pushed away to the periphery of legitimacy, reproducing otherness and inferiority. We should continuously strive for relational communication in global society because it diversifies a reservoir of knowledge and abilities in human society, thus expanding the possibility of collaboratively solving complex social and global issues. The process simultaneously empowers individuals as contributors of knowledge and abilities.

Pursuit of efficiency is necessary as a micro practice in various aspects of our social lives. Nevertheless, culture of prioritising efficiency over a core philosophy with dichotomic distinction between insiders and non-insiders is unlikely to foster authentic collaboration for enacting a humanistic education across classrooms.

This study suggests that creating opportunities for relational communication for directors and teachers contributes to sharing knowledge about the humanistic management education principle. Relational art hints that such an opportunity can be a small lunch get-together with intentionally created devices to relate to each other. In the neoliberal demand for efficiency, having such get-togethers

would still be challenging because of both time constraints and mindsets. However, in the long run, relational communication will contribute to authentic enactment of humanistic management education within the programme and strengthen the programme's capacity of global humanistic education.

Chapter 5 Summary

In this chapter, I discussed the interpretations of the analysed data and implications of this study in response to the three research questions. For the first research question, seven global communication capacities, or GCCs, identified in the previous chapter are further categorised into three. Strategic GCCs consist of Translanguaging, Knowledge Contribution, Navigation through Conceptualisation and Application, and Digital Communication. Strategic GCCs serve to expand Comprehensive GCCs, which are Translingual Identity Development and Relationship Building. De/Re-Construction of Symbolic Power is the fundamental GCC, for symbolic power workings that naturally enforce and reinforce a particular worldview are fundamental to human communication; dynamic deconstructions and reconstructions of symbolic power are essential for global communication and collaboration. The functional categorisation of the GCCs serves as a lens to investigate intertwining of the GCCs in student practice.

RAIL has strong effects on Relationship Building and De/Re-Construction of Symbolic Power. Knowledge Contribution emerged as a key strategic GCC that serves both. Knowledge Contribution with Navigation through Conceptualisation and Application visibly expanded Relationship Building. While invisible, the sequential practice of Knowledge Contribution was identified as significantly contributing to De/Re-Construction of Symbolic Power by weaving learners' relational communication practice into formal education.

On the other hand, RAIL is limited in fostering Digital Communication. While the students used video conference apps to work with absent members and online translation services to support peers express their ideas in English, communicating messages beyond the classroom via digital platforms was not part of their project this time. It indicates the necessity of a clear focus on Digital

Communication to nourish learner practice of the capacity. RAIL also has limited effects on Translanguaging and its associated comprehensive GCC, Translingual Identity Development. These two GCCs require a lingua-culturally diverse learning environment which creates authentic necessities for translanguaging. With lingua-cultural diversity present, RAIL promotes Translanguaging for Relationship Building. The translingual practice for collaboration would also raise their awareness towards symbolic power workings in and around 'global' which could lead them to practice De/Re-Construction of Symbolic Power.

A key mechanism of RAIL that produces the above effects is demand for collaboration inherent in a complex creation process which requires diverse knowledge and skills. Another key mechanism is the process of conceptualising knowledge from learners' relational communication practice and weaving the knowledge into formal English language education through collaborative creation of a communication space. It is a process for learners to assign value to daily communication practice that has been pushed away to the periphery of formal English language education. The resulting relational communication space is an interstitial space, or a social interstice, which is open to both formal education and learners' communication practice. Neither is eliminated in the interstitial space; the dominant paradigm provides a common tool and a standard template for smooth interactions while their communication practice world (or practice-as-entity) mobilises a range of communication practices which have been naturally marginalised from the dominant paradigm. The two mechanisms of RAIL clearly indicate the criticality of the creation process, highlighting that it is not just about a communication space as an end result.

To answer the third research question, I revisited and interpreted different aspects of the programme *in action* identified in the previous chapter. The English language education programme, on one hand, nourishes regular curriculum students' English language proficiency through compulsory courses and an optional global programme for motivated students. The optional global programme benefits non-Anglophone, regular curriculum students with its short-term overseas learning opportunities and permission to take some courses with

English-track international students. Nevertheless, it also works to integrate students into the status quo lingua-cultural hierarchy under the ‘global success’ discourse. Furthermore, it attributes the right to participate in a ‘global’ learning space to students’ nativeness in the dominant lingua-culture or the ability to assimilate to it. Another crucial aspect is a lack of shared knowledge between one director and other programme members including teachers regarding the most critical principle of the faculty, humanistic management education. The neoliberal structural reform, intended to align Japanese economy and social institutions to ‘global’ standards, has impacted Japanese HE to promote management efficiency with a growing dependency on part-time and limited-term contract teachers. In the context of the English language education programme, pursuit of management efficiency and a historical insider/non-insider distinction coupled with diversity awareness have worked to structurally hinder the programme-wide collaboration to enact the fundamental principle across classrooms.

The implication of this study to the programme characterised by the above two aspects is to foster relational communication and learning across the programme. For students, it can be by creating a course or a learning space which involves linguacultural diversity which is not governed by a pre-set Anglophone principle, and projects that are related to university students’ domains and demand collaborative creation. For the directors and teachers, whilst challenging considering time and conditional constraints and mindset differences, working to create a culture of relational communication within the programme starting with, for example, casual getting together with a relational communication device, will enable collaboration for humanistic education.

The next chapter concludes this study by summarising the research and illustrating theoretical, practical, and policy implications of the study. I will also discuss limitations of the study and potential avenues for future research.

Chapter 6. Conclusion

The research made use of Social Practice Theory to sense make and provide a framework for understanding. It included an overview of previous works in the field of English as a global language education, art-mediated learning, and relational aesthetics. The research intended to identify capacities for global communication and examine how learning mediated by relational aesthetics might contribute to expanding learner practice of the capacities. The research also aimed to spell out implications for the English language education programme at a faculty of business of a Top Global University in Japan in which the research took place. I conducted systematic synthesis of English as a global language research from the past decade to identify the global communication capacities, followed by analysis of observation notes, teacher reflections, and student reflections to investigate changes in student practice of the identified capacities through RAIL. To devise implications, I conducted interviews with two directors of the English language programme and synthesised the interview data with policy document analysis to uncover policies in the programme in action. Through answering the three research questions, this study produced new conceptual and practical knowledge that can potentially enhance English for global communication education.

Addressing the Research Questions: Summary

RQ#1: Seven GCCs in Three Functional Types

For the first research question, I identified seven global communication capacities, or the GCCs (Global Communication Capacities). The seven capacities are further categorised into strategic GCCs, comprehensive GCCs, and the fundamental GCC. Strategic GCCs consist of Translanguaging, Knowledge Contribution, Digital Communication, and Navigation through Conceptualisation and Application. Translanguaging refers to a capacity to utilise different languages and modalities to expand communication. Digital Communication is to communicate messages beyond one's physical and/or relational proximity utilising hardware, software, online platforms and services. The capacity also includes creative manipulation of symbols, which overlaps with Translanguaging. Knowledge Contribution is a capacity to gain voice in a community by contributing

one's cognitive and experiential knowledge. Navigation through Conceptualisation and Application, on the other hand, is conceptualising knowledge from previous experiences and applying the knowledge as well as previously learned formal knowledge, such as theories, concepts, and frameworks, to navigate through an encounter with the unknown. The strategic GCCs serve to expand practice of the Comprehensive GCCs, which are Relationship Building, a capacity to build relationships for collaboration, and Translingual Identity Development, a capacity to flexibly develop a translingual self through new encounters. The seventh GCC is the fundamental GCC, which is De/Re-Construction of Symbolic Power. The absence of the GCC would almost automatically determine which perspective should be situated in the centre and which should be pushed away to the periphery. In contrast, a sound working of De/Re-Construction of Symbolic Power transforms a space from a silent dominance of a single narrative to contributions of diverse voices. The functional categorisation of the seven GCCs provides a lens to investigate intertwining GCC practices in a classroom.

RQ#2: Strong and Limited Effects of RAIL on GCC Practices

The second research question is about the possibility of learning mediated by relational aesthetics, or RAIL, to impact on student practice of the GCCs. RAIL is learning through collaboratively conceptualising, designing, creating, and hosting a relational communication space. It is, in essence, to centre learners' communication practice as a source of knowledge and skills in a formal educational setting.

The data collection site was an English language and academic skills course within a regular (i.e., non-English-track) curriculum dominated by Japanese-grown freshman students. When RAIL was implemented into the context, different Translanguaging practices characterised two successive learning phases; one was conceptualising their relational communication practice and collaboratively designing a relational communication space, and the other was hosting and participating in the space. Before RAIL (pre-RAIL), the students' language practice in the formal English language classroom was characterised as movements between the English monolingual world and their familiar Japanese monolingual

world, most of which are one-way movement from the former to the latter. During the planning and creation phase of RAIL, the students continued to work in their familiar Japanese monolingual world unless instructed to use English, for there was little necessity to prioritise the language they are struggling with over their shared mother tongue for discussions, collaborative planning and creation. On one hand, the students practice Knowledge Contribution with Navigation through Conceptualisation and Application, expanding Relationship Building more notably than pre-RAIL. On the other hand, Translanguaging between Japanese and English rarely emerged during the planning and creation phase. One notable exception was one group which had an international student who spoke neither English nor Japanese fluently. Because of inevitable communication issues within the group, they started translanguaging between English, Japanese, and written Chinese characters as well as drawing and gestures to collaboratively work through the complex learning process. This group followed a different trajectory of the GCC practice; as they practiced Translanguaging, they developed critical awareness towards symbolic power of language that the indexicality of a word is not neutral. The awareness led the group to an explicit focus on De/Re-Construction of Symbolic Power in their relational communication space. This example in contrast to other groups indicates that a lingua-cultural diversity is an essential condition to create authentic needs of translanguaging. RAIL is limited in creating the translingual needs while having strong effects on Relationship Building.

On the other hand, in the facilitation and participation phase, Translanguaging emerged throughout student-created relational communication spaces as manifestations of De/Re-Construction of Symbolic Power. Through the multiple steps of exploring their relational communication practice, conceptualising knowledge from the explorations, and contributing and utilising the knowledge, a space they created was open to the real world of communication practice while situated in a formal English language classroom. As a result, they utilised their relational communication practice repertoires – multiple modalities including verbal and non-verbal, topics of their domains, backchanneling, photo-shooting, games, making something together and playing with it while having conversations

in a translingual way. In the interstitial space, or social interstice, the status quo paradigm retains its instrumental feature (in this case, English being a major common language of communication) but a prescribed 'normal' English language communication is decentred. The students' real communication practice that has been pushed away to the periphery in formal English language education is acknowledged and valued.

In short, RAIL has strong effects on Relationship Building and De/Re-Construction of Symbolic Power with key two strategic GCCs, Knowledge Contribution and Navigation through Conceptualisation and Application. The mechanisms that produce the effects are the demand for collaboration and diverse abilities inherent in a complex planning and creation process as well as the process of weaving their communication practice into formal education. On the other hand, RAIL is limited in expanding Translanguaging and its associated comprehensive GCC, Translingual Identity Development. Indeed, Translanguaging emerged across relational communication spaces as a manifestation of De/Re-Construction of Symbolic Power. Nevertheless, the spaces were microtopias, or a temporal enactment of a social interstice, which are marked with conviviality but do not instantly grow into communities. For Translanguaging and Translingual Identity Development to be nourished, the classroom needs to be a lingua-culturally diverse learning community with or without RAIL, which requires a faculty and institutional level policy intervention in a Japanese HE context.

RQ#3: Implications to the English Language Programme

That leads to the final research question, which is the implications of the current research to policies of the data collection site, the English language programme of the faculty of business at a Top Global University in Japan. One aspect that was identified in data analysis is that Anglophone international students in the English-track curriculum, which was created as a part of the Top Global University initiative, and domestic and non-Anglophone international students in the traditional, regular curriculum are in fact hierarchically positioned in a way in which the latter need to climb up a ladder to reach the former. On one hand, this is a standard, widely practiced approach to promote global competence of higher

education institutions in non-English-speaking countries like Japan. The Top Global University project per se is operated by performance indicators “often emulating the indicators used for international university rankings” (Shimmi & Yonezawa, 2015, p. 28) “certificated by Anglophone western ranking institutions” (Albuquerque, 2021, p. 3). Increasing competence and presence in the global market is imperative for Japan, and therefore aligning faculty and institutional policies with the standards of the Western Anglophone system is essential for Top Global Universities. Despite that, there should be critical discussions as an organisation that stands on the humanistic management education principle about the unconscious equation between instrumental benefits of having and acquiring a common language of global communication and hierarchical positioning of its ‘native’ speakers over other language speakers. Ignoring the necessity to have a critical gaze towards the widely shared assumption is to overlook the fixation of symbolic power workings that have made the equation natural on various levels, continuing blocking diverse practice to be equally contributed to organisations and society.

Another aspect found in data analysis is the current lack of collaboration between directors and teachers to enact the faculty’s educational principle across English language classrooms. The faculty strives to realise its fundamental principle of humanistic management, which “tackles various social issues [...] from the viewpoint of the dignity of life and contributes to peace in the world and among all people” through education. According to the interview with one director, the English language education programme is positioned as a place to develop basic abilities to practice humanistic management in global society, including English language skills, cognitive skills, and cooperative working skills. Nevertheless, interestingly, the crucial role of the programme in realising the principle was only identifiable through one director’s interview. The connection is not specified in documents, and there has been no attempt to share the knowledge of humanistic management education with other programme members.

The director’s account revealed that the lack of knowledge sharing was a result of placing efficiency over participation and collaboration of teachers. Prioritising

efficiency is on one hand an inevitable choice under the pervasive influence of neoliberal structural reforms in Japanese HE, especially for a government-funded Top Global University. Increasing dependence on part-time and limited-term contract teachers and the teacher dispatch system from the central language centre, among other factors, have created extreme time and conditional constraints to have relational interactions within the programme. On the other hand, the efficiency-centred choice also seems to be intentional to avoid possible conflicts of beliefs among members of the programme including directors and teachers. The avoidance could be associated with historical struggles which the family of organisations, including the university, went through by being a new socio-religious force to enact a humanistic principle in Japanese society. Because of the past struggles intertwined with its philosophy to respect diversity, the university tends to take cautious steps not to enforce their beliefs on outsiders that could cause unnecessary conflicts. The pursuit of efficiency based on both inevitable and intentional choices seems to have resulted in reducing teachers to a purely instrumental function to teach assigned courses following the bottom line of the curriculum, naturally eliminating them from a collaborative process of enacting the fundamental educational principle.

Based on the two aspects of the policies in action, this study suggests that enacting relational communication and learning across the programme is the key to achieve integrity of global education and humanistic management education in action. Various studies (Morita, 2014; Ou & Gu, 2021; Yung, 2016), including this study, show that increasing the number of international students does not necessarily enhance global learning and communication opportunities. A learning space or a course that ensures participation of students from any lingua-cultural backgrounds, has projects that relates to university students' domains, and involves creative processes that demand diverse abilities and collaboration, will enable students to enhance Relationship Building and De/Re-Construction of Symbolic power, concurrently fostering Translanguaging, Knowledge Contribution, and Navigation through Conceptualisation and Application, all of which are crucial capacities in global communication. To create and enact such learning

opportunities, the study also recommends the programme to conduct periodical systematic synthesis of research on a wide field of global communication. Such research could provide a lens to critically analyse the current state of 'global' in and around the programme and align its definition to the evolving global communication landscape.

For collaboration between directors and teachers, while recognising challenges in terms of time and conditional constraints and mindset differences among teachers, the study recommends the programme foster a culture of relational communication starting with small and casual meetings. I argue that Ikeda's humanism that the humanistic management education stands on has enough depth for teachers with different beliefs could relate themselves to. Relational art hints that a relational communication space can be a small lunch get-together with some device for relational communication. It may take time and energy and require us to navigate through issues as the students in RAIL did. However, such a space works as an opening to authentic collaboration, beyond the neoliberal demand of efficiency, to enact humanistic management education across classrooms.

Implications for Theory and Research

Social Interstice and Human Communication

the current study utilises the concept of social interstice and untangles symbolic power workings in a student-created relational communication space; the use of the 'social interstice' concept can be applied to other research topics that involve a space (not limited to a physical space) which is open to both the formal and the informal, the public and the private, or the official and the unofficial. A research study can be how human practice is differently observed (or not) in such a space and how symbolic power is intertwined (or not) with human practice in the space. A research study can also be how creating an interstitial space within an organisation would affect its performances or not, and how. One possible research topic would be the recent decline of remote work. A number of major companies which implemented remote work during the Covid-19 pandemic,

including those used to be its advocates, flipped over their policies and started implementing a full or hybrid in-office work policy. One crucial reason that many companies provide for the policy change is the importance of spontaneous in-person interactions in the workplace to promote trust, new ideas, and collaboration (Brodersen, 2024; Stavrova et al., 2023). Framing such unstructured interactions within the structured organisation as social interstice opens a way to investigate an interplay between official workplace logics and human communication practice outside the logics from the aspect of symbolic power workings.

English for Global Communication Education in a Translingua-Cultural Paradigm

Placing English language teaching and learning in a translingual-cultural paradigm provides a strong anchoring point for English for global communication research. The placement is not a denial or devaluation of English as the major means of global communication in the current world and the importance of developing competence in using the language. It is to afford a conceptual ground to set a translingual communication, which is intertwined with de/re-construction of a dominant monolingua-cultural narrative, as a norm in a global communication space. It is also requiring actors in global communication to develop translanguaging capacity regardless of their native languages. English language education research starting on this ground would be able to investigate if and how the transition from monolingual approach to translingual approach expands opportunities for learners' diverse knowledge and voices to come out while developing abilities to convey the voices.

SPT as a Tool to Investigate Learning and Teaching

Finally, use of SPT as a theoretical ground enables teachers to enrich their analysis of data collected in their classrooms. English language education research often assesses the effectiveness of an intervention by a linear change from a starting point A and an assessment point B by measurable data such as standardised test scores and number of words they could write in a 'quick writing'

task. The numerical measurement has its own benefits to understand the effectiveness of an intervention. Nevertheless, there is always a danger of reducing the complexity of learning to a simple or a linear cause and effect relationship. On the other hand, through the SPT lens, students have a reservoir of practice potentials, and practice emerges and is negotiated and/or reinforced in accordance with compatible conditions. In a classroom situation, those conditions include the physical features and arrangement of a classroom, the teacher's behaviours and discourse, learning activities, and diverse student practice. In this complexity, the relationship between an intervention and student learning needs to be untangled through careful observations that extend for a certain period of time as well as different actors' internal perspectives. Also, SPT provides a ground for teachers to recognise themselves as carriers of social practice, affording a lens to investigate symbolic power that they are exercising. Whilst such SPT-based research requires teachers/researchers to conduct a comprehensive analysis of a substantial dataset with a critical gaze towards themselves as an exerciser of symbolic power, the result would provide them with rich perspectives about their current and future teaching.

Implications for Practice

The GCCs as a Pedagogical and Reflective Tool

The first practical implication is that the GCCs work as a set of capacities to address in English for global communication education. The capacity set can be used not only to determine assessment focus of student learning but also in English language teacher training. In the latter, the GCCs can be a self-reflection tool as a global communicator and a tool for critically investigating the role of English in global society.

The GCCs can also be applicable to education and training of professionals who would be likely to interact with people from different cultures. Those professions would include, for example, healthcare professionals, law enforcement officials, and social workers. The GCCs could be a guide for the professionals to navigate through likely scenarios involving people from different lingua-cultural

backgrounds and investigate possible issues that could involve language, knowledge sources and their gaps, opportunities to individually and collaboratively construct knowledge, the ways to navigate through the immediate problem, and symbolic power workings underpinning choices and decisions. The GCCs as a package of capacities for essential practices of global communication can be thus utilised to make sense of past events and prepare for possible future events that involve different lingua-cultural actors in a professional field.

Application to English Language Teaching in General

RAIL can be applied to various ELT contexts by following the four-step process of knowledge construction and communication space designing and facilitation identified in this study: 1) Recalling and sharing relational communication experiences when they felt connected with others; 2) collaborative knowledge construction about relational communication from the shared experiences; 3) designing and creating a relational communication space (activities, materials) using the knowledge; and 4) facilitating the relational communication space. By including data collection from participants in the space during the fourth step, as in this study, leaners can also produce a final tangible product for assessment in the form of paper and/or presentation.

The process can be applied to a general English class using textbook topics. There are key prompts to promote sharing, knowledge construction, and creation, such as: *Tell us about your best or recent experience that you felt connected to others; What activities were you engaging in at that time? Why do you think you felt connected to them?* To start and promote the creation phase, *How can you create and facilitate a space or situation in this classroom for your classmates to connect? What textbook/worksheet topic can you use to create it? What materials and abilities are necessary, and who has the materials and abilities in your group? What languages do you use and how much, and what expressions from the textbook/worksheet are useful? What devices, services, and modalities can you utilise to promote communication and interaction?* And finally, as reflection, *did your classmates feel connected with each other more deeply by participating in the space/situation you create? What needs to be changed next time?* By providing

students with these types of prompts to guide the four steps, students can weave their thick, lived knowledge that has been paid little attention in formal language education, allowing them to learn new linguistic expressions and expand transmodal capacities and contribute diverse knowledge and skills through creation.

Art as a Powerful Resource for Educational Transformation

Relational art offered invaluable concepts and means for this study. Informed by relational art, RAIL is designed to transform a learner from an analyst/interpreter of an image or a problem, which is often given by a teacher and which exists outside of them, to a co-creator/facilitator of a situation of direct and felt human relationships. Extending the scope beyond relational art, the entire art field emerges as a rich repository of theories, concepts, and ideas that can break stagnation within an educational system. For example, in recent years, the importance of Art Thinking over Design Thinking has been emphasised. Design Thinking works “best when an organisation is at cruising altitude, but they will not get the plane off the ground in the first place” (Whitaker, 2016, p. 8). Art Thinking, on the other hand, is a source of innovative ideas that can “get the plane off the ground”. The mechanism is that whilst Design Thinking would start with ‘how to find and solve a problem that exists in the current world’, Art Thinking starts with ‘how I can create the world I want to be in’. It is a transformation from learning driven by a predetermined topic or problem, which often positions the learner as a respondent, to a collaborative process where learners visualise and create ideal world themselves, even in a small scale. As an example of an application of a specific art concept, this study suggests the potential for teachers to familiarise themselves with how art engages with different dimensions of human society and culture, and to explore its incorporation into a classroom with creative modifications to transform learning.

Implications for Policy

An implication of this study for an institutional-level policy would be extending the focus of institutional globalisation from numerical performance indicators such as

the number of international students on campus and the number of domestic students who went to study abroad to the depth and extensiveness of 'translingua-cultural' learning experiences on campus. Top Global University performance indicators were effective to increase the number of international students, but without focusing on translinguaculturality, the multiplicity could end up creating multiple monolingua-cultural groups, not a 'global' space where everyone could contribute their knowledge and build relationships. To make translingua-culturality as a campus culture, enacting 'relational' is essential as I discussed for the third research question.

Limitations and Future Research

Limitation 1: Lack of Lingua-Cultural Diversity

As illustrated in previous chapters, this study is limited in terms that the learning environment was dominated by Japanese-grown freshman students and therefore not lingua-culturally diverse. The GCCs and RAIL need to be implemented into authentically lingua-culturally diverse contexts to reflect 'global'.

Limitation 2: Lack of Long-Term Observations

The data collection was conducted in the latter half of a year-round freshman English language course, and since my role was limited to teaching freshman students, I had no capacity to track the students' practice of the GCCs after the semester ended. The current study embraces the concept of 'capacity as social practice' which highlights sustainability of learner performances. To support the claim in a longer time span, the current lack of systematic means to track the students' practice of the GCCs is a critical limitation.

Limitation 3: Possible Impact of Generative AI on Systematic Synthesis

Utilising AI may have impacted the process and the result of the systematic synthesis to identify the GCCs. The systematic synthesis was conducted before generative AIs were introduced to the general public. Using generative AIs as a support to understand collected data promotes a more detailed understanding of data. While I am writing this conclusion, I conducted a quick data analysis via

Google's Notebook LM using the same body of literature. The AI identified 14 key abilities in the body of literature: 1) Multilingual competence; 2) Translanguaging skills; 3) Pragmatic awareness of language; 4) Adaptability and flexibility in communication; 5) Empathy and the ability to see things from different perspectives; 6) Digital literacies; 7) Multimodal literacy; 8) Strategic communication skills; 9) The ability to negotiate meaning; 10) Effective collaboration; 11) The capacity to take initiative; 12) A willingness to challenge norms; 13) Self-reflection; and 14) Symbolic Competence. Overall, the result of the tentative analysis by the generative AI is consistent with the first coding of the manual synthesis that I conducted. Nevertheless, considering the amount of time and energy that I spent to reach a similar result which a generative AI produced in less than 15 seconds, use of a generative AI, which was not possible at the time anyway, could possibly have expanded the preciseness and extensiveness of the systematic synthesis of the current study.

Limitation 4: Possible Impact of Involving Art Professionals

My understanding of relational art and its ground, relational aesthetics, is a result of reading and exploring as an art amateur. Indeed, involvement of art professionals such as curators and artists in art-mediated learning has been debated, for the presence of art professionals could help expand the possibility of art-mediated learning but could also end up feeding learners with legitimate ways of understanding art. In the case of the current study, since RAIL is not about skill development through exploration of an image that someone else created, involving art professionals would have worked to elaborate my possibly limited understanding of relational art and its implementation to learning.

Future Research

The limitations indicate possible directions of future research. First, a longitudinal study of RAIL and learner practice of the GCCs can be conducted in a multilingua-cultural classroom. By conducting a longitudinal study, we could investigate whether learners' GCC practice would be sustainable and track any changes in the practice. We could also track whether RAIL would impact practice of

Translanguaging and De/Re-Construction of Symbolic Power when there is already an authentic need for translanguaging.

Also, since studies of communication in global contexts are expected to continue evolving, systematic synthesis studies can be conducted to investigate capacities for global communication with up-to-date academic databases to confirm or revise the GCCs in this study. Generative AIs provide support for researchers to start the synthesis process and analyse key themes in a body of literature from various directions.

Future research on RAIL with relational and participatory artists could expand the possibility of implementing RAIL to wider contexts while enriching learners' creation process. The research process could open up the potential of art in education not as learning a prescribed 'good taste' for sophistication of knowledge and personality but as a way to stimulate innovative ideas and micro-experiments to connect people.

A Closing Remark

In this final section of the thesis, I would like to briefly reflect on how the process of this research impacted me as a researcher and an educator. I graduated from a TESOL master's programme in 2017. While located in a university in Japan, the programme provided an intense Western-Anglophone (or more like North American Anglophone) TESOL education. As a former housewife who completed an undergraduate study in her mid-30s, I was fully aware that the intense two-year Western-Anglophone education is what gave me a legitimate position and ability to discuss the necessity for decentring the Western-Anglophone paradigm in English language education. The entrance in the global academic world also constantly reminded me that my lingua-cultural background does not necessarily work advantageously in the field, but at the same time, being a non-mainstream afforded me a critical lens towards the power workings. The research process started in these power struggles as the one that was empowered by and marginalised in the status quo Western Anglophone paradigm.

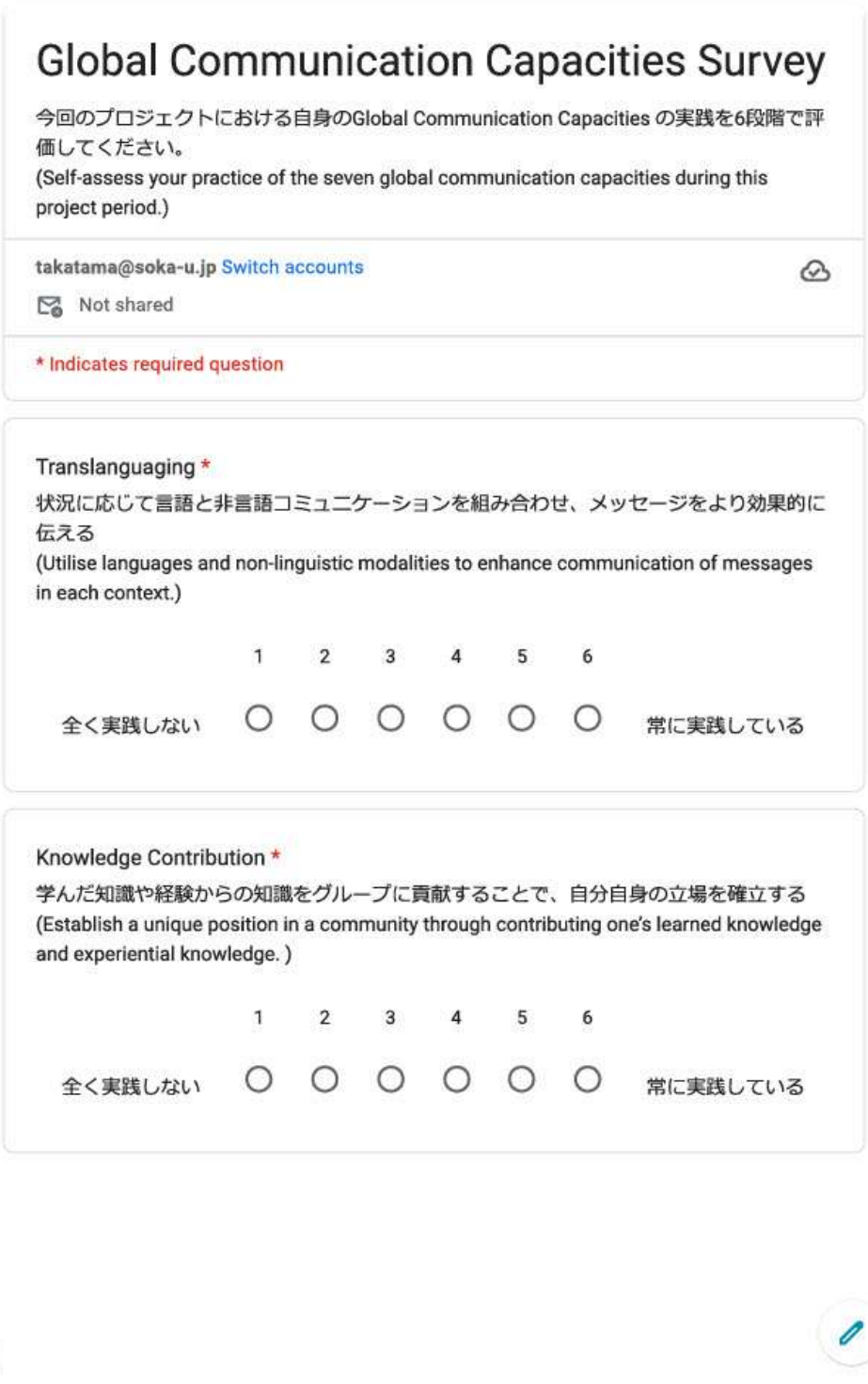
The process of the research was the process of learning through reflection via the lens of social practice. I became aware of symbolic power working in my classroom, and myself as a critical exerciser of the power. Through reflecting on my teaching and use of art for student learning *in action* and *on action*, I understood that I had been making an effort to reproduce the logic of the system that I had benefited from and struggled with, and that I had mostly tried using art as a tool for the reproduction.

In the second year of writing the thesis, I moved away from the previous way of using art and started incorporating the logic of relational art into teaching and learning. A key concept of relational aesthetics, social interstice, enabled me to distance myself from a denial of the status quo and capture it as the common standard that is essential in social activities. I also started to recognise the vast potential of social practice on the periphery of the legitimate practice land to transcend stagnation of the status quo paradigm. By applying key concepts of relational aesthetics, I understood the necessity of situating myself in an interstitial space within a dichotomy - a dichotomy between English as a global language and my language as a non-global language, monolingualism and multilingualism, insiders and outsiders, Japan and the West, and the centre and the periphery - where diverse voices are dynamically expressed and negotiated, enabling me and students to trans-paradigm.

Between the fall of 2016 and the winter of 2017, I was writing my master's thesis about art-mediated learning, concurrently witnessing the rise of nationalism and xenophobia around the world. Now I am getting closer to concluding this research, and I am still witnessing the spread of nationalist-populist movements and power struggles between labelled national, cultural, and ethnic groups. Japan, which has long been considered as a linguistically and culturally homogeneous country, has become a growing immigrant nation in this decade. The society has started experiencing similar power struggles that once seemed to be occurring in distant lands. Conducting art-mediated learning research and practice for almost a decade, I have recognised my role as a researcher and an educator as continuing investigating symbolic power workings in various educational contexts, designing

and creating social interstices for dynamic deconstruction and reconstruction of symbolic power, so that peripheral practices attain voice, and hence respect and dignity, while we retain a global common language as a tool for communication and collaboration.

Appendix A: Global Communication Capacities Survey



Global Communication Capacities Survey

今回のプロジェクトにおける自身のGlobal Communication Capacities の実践を6段階で評価してください。
(Self-assess your practice of the seven global communication capacities during this project period.)

takatama@soka-u.jp Switch accounts

Not shared

* Indicates required question

Translanguaging *

状況に応じて言語と非言語コミュニケーションを組み合わせ、メッセージをより効果的に伝える
(Utilise languages and non-linguistic modalities to enhance communication of messages in each context.)

	1	2	3	4	5	6	
全く実践しない	○	○	○	○	○	○	常に実践している

Knowledge Contribution *

学んだ知識や経験からの知識をグループに貢献することで、自分自身の立場を確立する
(Establish a unique position in a community through contributing one's learned knowledge and experiential knowledge.)

	1	2	3	4	5	6	
全く実践しない	○	○	○	○	○	○	常に実践している

Digital Communication *

デバイスやソフトウェア、オンラインサービス、アプリを使い、対面で届く範囲を超えてコミュニケーションする
(Communicate messages beyond a face-to-face setting using devices, softwares, apps, and online services.)

	1	2	3	4	5	6	
全く実践しない	○	○	○	○	○	○	常に実践している

Navigation through Conceptualisation and Analysis *

経験から生み出した知識やこれまでに学んだ理論を応用して未知の状況をナビゲートする
(Navigate through unknown situations by conceptualising knowledge from past experiences and applying the knowledge as well as previously learned theories and concepts.)

	1	2	3	4	5	6	
全く実践しない	○	○	○	○	○	○	常に実践している

Translingual Identity Development *

複数の言語や非言語コミュニケーションの使い手としてのアイデンティティを持ち、新しい状況でもそのアイデンティティを柔軟に育てていく
(Develop one's identity as a user of multiple languages and communication modalities and develop the identity flexibly in a new encounter.)

	1	2	3	4	5	6	
全く実践しない	○	○	○	○	○	○	常に実践している

Relationship Building *

状況にかかわらず人間関係を育てる行動をする
(Act to foster relationships with others across different contexts)

	1	2	3	4	5	6	
全く実践しない	○	○	○	○	○	○	常に実践している

De/Re-Construction of Symbolic Power *

コミュニケーションを通してこれまで認識していなかった可能性に価値を見出し、社会的に共有された価値観の力を解体・再構築する
(Assign value to previously unrecognised potentials through communication and thereby deconstruct and reconstruct the power of socially shared norms and values.)

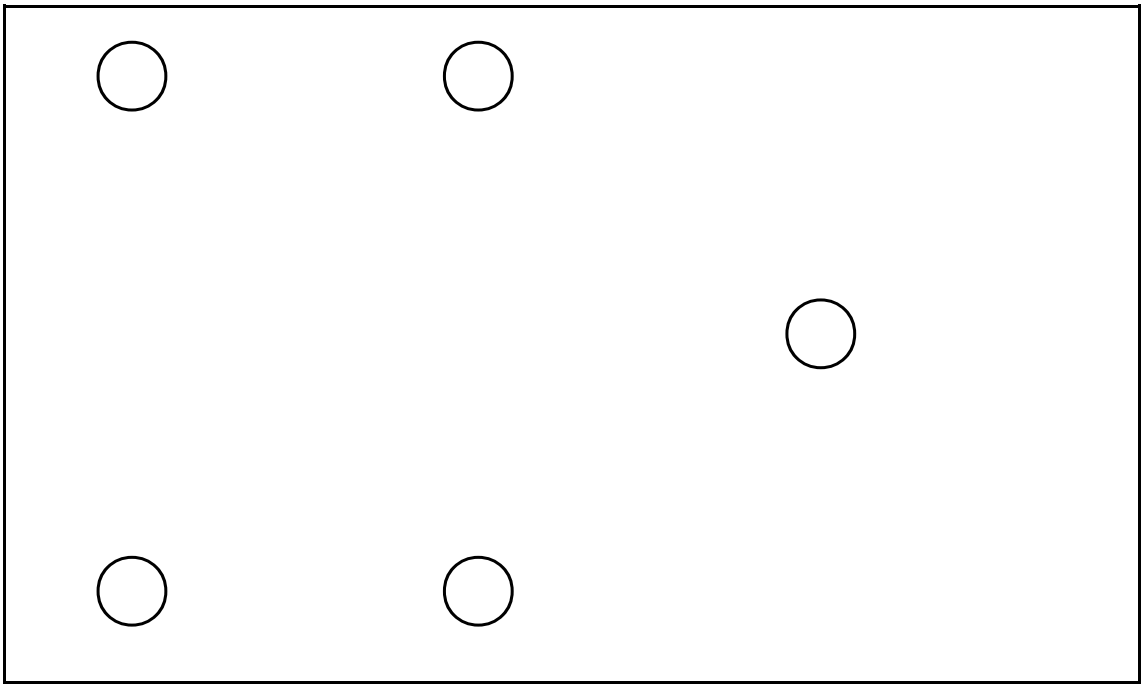
	1	2	3	4	5	6	
全く実践しない	○	○	○	○	○	○	常に実践している

Submit Clear form

Appendix B: Classroom Observation Sheet

Class# & Date: **Group:**

Activity: **Observation time:**



Actors	P. Acts	C. Acts	Artefacts	Feelings

Appendix C: CASP Checklist for Systematic Synthesis

CASP Checklist: 10 questions to help you make sense of a Systematic Review

How to use this appraisal tool: Three broad issues need to be considered when appraising a systematic review study:

- Are the results of the study valid? (Section A)
- What are the results? (Section B)
- Will the results help locally? (Section C)

The 10 questions on the following pages are designed to help you think about these issues systematically. The first two questions are screening questions and can be answered quickly. If the answer to both is "yes", it is worth proceeding with the remaining questions. There is some degree of overlap between the questions, you are asked to record a "yes", "no" or "can't tell" to most of the questions. A number of italicised prompts are given after each question. These are designed to remind you why the question is important. Record your reasons for your answers in the spaces provided.

About: These checklists were designed to be used as educational pedagogic tools, as part of a workshop setting, therefore we do not suggest a scoring system. The core CASP checklists (randomised controlled trial & systematic review) were based on JAMA 'Users' guides to the medical literature 1994 (adapted from Guyatt GH, Sackett DL, and Cook DJ), and piloted with health care practitioners.

For each new checklist, a group of experts were assembled to develop and pilot the checklist and the workshop format with which it would be used. Over the years overall adjustments have been made to the format, but a recent survey of checklist users reiterated that the basic format continues to be useful and appropriate.

Referencing: we recommend using the Harvard style citation, i.e.: *Critical Appraisal Skills Programme (2018). CASP (insert name of checklist i.e. Systematic Review) Checklist. [online] Available at: URL. Accessed: Date Accessed.*

CASP
Critical Appraisal Skills Programme

Paper for appraisal and reference:.....

Section A: Are the results of the review valid?

1. Did the review address a clearly focused question?

Yes ☐
Can't Tell ☐
No ☐

HINT: An issue can be 'focused' in terms of
- the population studied
- the intervention given
- the outcome considered

Comments:

2. Did the authors look for the right type of papers?

Yes ☐
Can't Tell ☐
No ☐

HINT: 'The best sort of studies' would
- address the review's question
- have an appropriate study design (usually RCTs for papers evaluating interventions)

Comments:

Is it worth continuing?

3. Do you think all the important, relevant studies were included?

Yes ☐
Can't Tell ☐
No ☐

HINT: Look for
- which bibliographic databases were used
- follow up from reference lists
- personal contact with experts
- unpublished as well as published studies
- non-English language studies

Comments:

CASP
Critical Appraisal Skills Programme

4. Did the review's authors do enough to assess quality of the included studies?

Yes ☐
Can't Tell ☐
No ☐

HINT: The authors need to consider the rigour of the studies they have identified. Lack of rigour may affect the studies' results ("All that glisters is not gold" Merchant of Venice – Act II Scene 7)

Comments:

5. If the results of the review have been combined, was it reasonable to do so?

Yes ☐
Can't Tell ☐
No ☐

HINT: Consider whether
- results were similar from study to study
- results of all the included studies are clearly displayed
- results of different studies are similar
- reasons for any variations in results are discussed

Comments:

Section B: What are the results?

6. What are the overall results of the review?

HINT: Consider
- If you are clear about the review's 'bottom line' results
- what these are (numerically if appropriate)
- how were the results expressed (NNT, odds ratio etc.)

Comments:

CASP
Critical Appraisal Skills Programme

7. How precise are the results?

HINT: Look at the confidence intervals, if given

Comments:

Section C: Will the results help locally?

8. Can the results be applied to the local population?

Yes ☐
Can't Tell ☐
No ☐

HINT: Consider whether
- the patients covered by the review could be sufficiently different to your population to cause concern
- your local setting is likely to differ much from that of the review

Comments:

9. Were all important outcomes considered?

Yes ☐
Can't Tell ☐
No ☐

HINT: Consider whether
- there is other information you would like to have seen

Comments:

10. Are the benefits worth the harms and costs?

Yes ☐
Can't Tell ☐
No ☐

HINT: Consider
- even if this is not addressed by the review, what do **you** think?

Comments:

Appendix D: List of Selected Studies for Systematic Synthesis

Authors	Title
Bhatia & Ritchie (2016)	Emerging trilingual literacies in rural India: Linguistic, marketing, and developmental aspects
Cogo (2012)	ELF and super-diversity: A case study of ELF multilingual practices from a business context
Costa & Mair (2022)	Multimodality and pronunciation in ICLHE (Integration of Content and Language in Higher Education) training
Davila (2020)	Multilingual interactions and learning in high school ESL classrooms
Galante (2022)	Translanguaging drama: Embracing learners' *perezhivanie* for embodiment of the repertoire
(Yang et al., 2021)	Language practice in the multilingual workplace: A Confucius Institute in Macau
Gu & Tong (2012)	Space, scale and languages: Identity construction of cross-boundary students in a multilingual university in Hong Kong
Gu (2017)	Symbolic competence in multilingual interactions in a university setting: A complexity analysis
Han (2020)	Translanguaging as transnational spaces: Chinese visiting scholars' language practices on WeChat
Kiernan (2019)	Learner narratives of translingual identities: A multimodal approach to exploring language learning histories
Lønsmann (2014)	Linguistic diversity in the international workplace: Language ideologies and processes of exclusion
Lønsmann & Kraft (2018)	Language policy and practice in multilingual production workplaces
Marshall et al. (2019)	Plurilingual students' practices in a Canadian University: Chinese language, academic English, and discursive ambivalence
Miao & Yang (2022)	Translingual identity across transnational education spaces: Study on a group of Chinese students in joint education programme
Nomnian et al. (2020)	Language and community-based tourism: Use, needs, dependency, and limitations

Oakley et al. (2018)	An online Chinese-Australian language and cultural exchange through digital storytelling
Ou & Gu (2021)	Language socialization and identity in intercultural communication: experience of Chinese students in a transnational university in China
Ou et al. (2023)	Translanguaging for intercultural communication in international higher education: transcending English as a lingua franca
Philip et al. (2019)	Overseas qualified nurses' communication with other nurses and health professionals: An observational study
Quan & Menard-Warwick (2021)	Translingual and transcultural reflection in study abroad: The case of a Vietnamese-American student in Guatemala
Ramos & Sayer (2017)	Differentiated linguistic strategies of bilingual professionals on the U.S.-Mexico border
Valdivia (2021)	Learning on social media: Vernacular literacy and academic literacy in the digital production of school students
Victoria (2017)	English: Its role as the language of comity in an employment programme for Canadian immigrants
Yung (2016)	Identity formation in a multicultural university residential hall: An ethnographic narrative inquiry of a local/non-local "hybrid"

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