

## Talking about the intercultural: interviews, narratives, creative engagement

- Developing ideas towards narrative intervention in interviews with recently arrived postgraduate students (Amadasi & Holliday 2016)
- Research approach
  - Critical cosmopolitan – cultural travel, crossing boundaries, building on existing cultural experience, cultural innovation (Delanty et al 2008)
  - Non-essentialist – not reducing people to national and ethnic culture and language stereotypes (Holliday 2011: 4)
  - Postmodern, constructivist, qualitative (Clifford & Marcus 1986) – researchers co-constructing meaning with the participants (Miller 2011)
  - Social action theory (Weber 1964)
- Grammar of culture: underlying universal cultural processes, personal cultural trajectories, global Self and Other positioning (Holliday 2013)
- Centre vs. marginalised definitions (Stuart Hall 1991)
- Researcher intervention in interviews
  - Interviewing Sara (Holliday 2012)
  - Validity in the emergence of the unexpected (Baraldi & Iervese 2016)
  - Discursive construction of cultural identity with 11-13 year olds (Amadasi 2014)
- Narratives – constructed from events in time and space to create causal emplotment (Somers 1994: 616)
- Introducing questioning narratives in intercultural awareness development – e.g. Adichie's single story (Beaven & Borghetti 2015: 13)
- Switching statements about culture
  - Students talking
  - Block and thread narrative choices in China and Algeria (Holliday in press)
- Interviews as 3- and 4-way conversations between researchers and researched
  - Multi-cultured sense-making – pulling threads from personal cultural trajectories
  - Multi-Englishes – linguaculture dynamics (Risager 2011)
- The key to validity
  - 'Yes, that's right'
  - De-centred criticality

- Building on pasts to bring new narratives and cultural innovation
- Narrative events
  - 'In this event there are two competing narratives — one, presented by S2, that certain principles of behaviour are exclusive to her religion and exclusive to her country. This is a blocking narrative in the sense that it does not acknowledge that these principles can be shared by anyone else. S1 partially breaks this block through reference to her own trajectory, by introducing a different narrative where, although she agrees that 'our principles are based on our religion', she implies that the match between religion and principles is not as exact as S2 is suggesting. ... Her narrative is therefore one of caution ... an important ingredient of a thread narrative. This narrative also brings a thread that connects back with the researchers; and in the following turns we see R2 asking R1 to recount something from her own trajectory of coming to the UK from Italy.'

## References

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