

Representation

Resisting how people see us

Example 1: Conference (Holliday et al 2021: 7)

She is the only person from her country at an international conference. She is conscious of a common stereotype of her country in how other delegates look at her. She hated the way she was 'congratulated'. 'It also hurt her when someone said that because they thought of her as being "like them" really, that she was "not a real" representative of her "culture".'

She is then very pleased when one of her countrymen arrives on the second day because he is 'educated, worldly, urbane, well-dressed, and also extremely articulate'.

She takes colleagues to see a film from her country where 'a woman played a major executive role in a film crew ... hired and fired people and drove around in a jeep'.

Example 2: Life before (Holliday et al 2021: 38)

An teacher is happy to help migrants to express identities that they have never had the opportunity to express 'until they came here'.

A older male student is often silent in the sessions, 'clearly unable to deal with the requirements of Western society' and seemed to 'resent having a woman teacher'.

A year later she meets him again and he tells her 'he was a judge, but that he hadn't been as successful as his sister, who was a university professor in the United States, and his eldest daughter, who was specialising to be a gynaecologist in Moscow'.

Contrast with working with children with migration backgrounds to value the contribution of the cultural experience they bring with them in **hybrid integration** (Baraldi et al 2023)

Example 3: Café Naderi (Holliday 2020: 60)

A student was very pleased when I showed an image of a café in her country which had been established in 1927 and been a place for students and intellectuals to meet ever since.

Example 4: Osage clothing in Killers of the Flower Moon (Aminosharei 2023)

'In the 1920s, Osage women wore the finest jewelry and furs and fashions from all over the world. ... The Osage were some of the only people, aside from maybe the British royal family, who could afford to make home movies in this period.'

Iranian art students claim European Renaissance art as part of their 'cultural universe' (Honarbin-Holliday 2009: 82)

Orientalism

Edward Said (1978) - Western imagination of the East and South as relational and indolent

- Dominant culturalist theory of **individualism vs collectivism** (Hofstede 2003; Triandis 1995)
- My 'culture shock' when travelling to Iran in the 1970s - between the Orientalism I had been drip-fed (school, stories, media, cinema, science fiction) and the **hybrid modernity** I found (Holliday 2022a, 2022b)
- **Native-Speakerism** - imagining so-labelled 'non-native speakers' as ... and therefore in need of being taught how to learn by so-labelled 'native speaker' teachers (Holliday 2005, 2015)

Example 4: 1975 Iranian student assignment. Parvaneh describes a classroom debate and says that she cannot speak because of pressures 'in her society' regarding women speaking out. (Holliday 2022a: 102-107)

- Block (Orientalist, native-speakerist) interpretation: her culture, collectivist, high context, 'women are subjugated', lacks criticality.
- Thread interpretation: women everywhere can feel intimidated in male-dominated events. Then I begin to see things not previously noticed: her overall critique of my teaching, reporting how other students feel, studying engineering at university, comparing teaching at British and American language centres, reading the same Russian novels as I do, critical discourse analysis of the debate topic ('Iranian women are only interested in getting married')
 - My native-speakerist strategy to 'get them talking'; but actually hidden culturalism

Competing worlds

(Holliday 2016: 32)

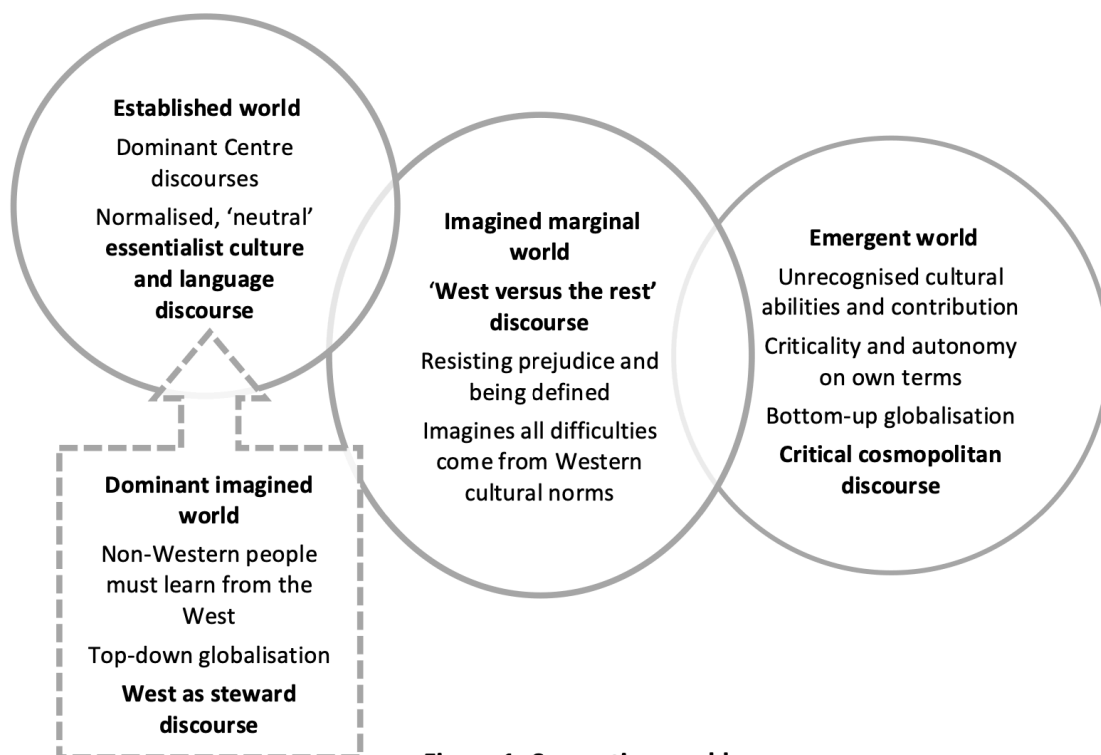


Figure 1: Competing worlds

Margins coming into representation and **claiming Centre ground** (Stuart Hall 1991: 53)

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