

# **ICIM 2019** **International Conference on Interculturalism and Multiculturalism**

**28-30 | 03 | 19, ISCAP-P.PORTO**



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## **ICIM'19** **International Conference on Interculturalism and Multiculturalism** **ISCAP-P.PORTO, 28-30 March 2019**

The dynamic world that we live in thrives on a multi and intercultural plasticity. As we inhabit complex and ever-changing societies, we need to recognize the multilayered meanings of movement, exchange and communication, as well as the particularities of social, political, economic, and cultural relationships, while enhancing our human abilities of understanding the other and her/his identity.

Reaching towards this goal, the Centre for Intercultural Studies works to provide theoretical and practical spaces for dialogue and multiple recognition. Consequently, this International Conference on Interculturalism and Multiculturalism (ICIM 2019) aims to create a wide-ranging space for the debate of ideas, concerns and work methods on the contemporary intercultural journey. This approach to the diversity and to the transits implied in the concept of 'intercultural' opens new paths to examine the motivations, characteristics and conventions of cultural interactions in their perpetual movement, devoid of spatial or temporal borders, in a dangerous but stimulating indefinition of limits.

With a sound eleven year-old record of international conferences and publications, the Centre for Intercultural Studies has got the venue, the know-how, a recognized academic tradition in the field, an active team, and the will to attract researchers from all over the world to Porto, Europe's best destination.

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**International Conference on Interculturalism and Multiculturalism**  
**ISCAP-P.PORTO**  
**28-30 March 2019**

**PROGRAM**

**28 March, Thursday**

**8.30 – 9.00**

Welcome to participants and registration.

**9.00 – 10.00, Room “Grande Auditório”**

Opening Address, Vasco Malta (Portuguese High Commission for Migrations)

**10.00 – 11.00, Room “Grande Auditório”**  
**Plenary Session**

*Interculturality in Education: Latest trends*  
Fred Dervin (University of Helsinki)

**11.00 – 11.30**  
**Coffee break**

**11.30 – 13.30, Room “Grande Auditório”**  
**Chair: Carina Cerqueira**

***Panel 1 – Theoretical concepts of interculturalism and multiculturalism***

1. *Interculturalism: Modern Marriage Between Former Enemies*, Jouette Travis Suehiro (University of Texas at Dallas)

**11.30 – 13.30, Room “Sala de Actos”**  
**Chair: Marco Lamas**

***Panel 4 – Intercultural studies in business***

1. *Educação Intercultural no Ensino Superior: a unidade curricular de Empreendedorismo em Cultura do Master in Intercultural Studies for Business*, Marco Lamas (CEI, ISCAP - P.PORTO)

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| <ol style="list-style-type: none"> <li>2. <i>Improving Intercultural Interactions: Towards a Pedagogy of Public Diplomacy in Educational Exchanges</i>, William Geibel (University of California, Los Angeles)</li> <li>3. <i>Multimodal Intercultural Dialogues in Social Networks: Russian Case</i>, Maria Pilgun (Institute of Linguistics, Russian Academy of Sciences, Moscow)</li> <li>4. <i>As tradições culturais e a justiça contratual</i>, Margarida Azevedo Almeida (ISCAP, P.PORTO)</li> <li>5. <i>A pragmatic approach to sustainable intercultural relationships in business</i>, Andrea Koblizkova (University of Pardubice, Czech Republic)</li> </ol>                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | <ol style="list-style-type: none"> <li>2. <i>Predicting workplace perceived discrimination and religious prejudice through luso-tropicalism, values and individualism/collectivism</i>, Maria Moura Pinheiro (FPCEUC)</li> <li>3. <i>A Herança Cultural Alemã, Espanhola e Francesa na Criação de Oportunidades de Negócio</i>, Marco Furtado, Sara Pascoal e Laura Tallone (CEI, ISCAP - P.PORTO)</li> <li>4. <i>Jumping the gap: building bridges between theories of intercultural communication and their practical applicability</i>, Radi Suudi &amp; Leila Jaffar, Jaffar Consultancy, The Netherlands.</li> <li>5. <i>Intercultural Adjustment of Portuguese Expatriates to the United Arab Emirates context</i>, Dora Martins (ISCAP, CEOS.PP, P.PORTO and GOVCOPP Unit Research, U. Aveiro)</li> </ol>                                                                                                                                                                                                                                                                                      |
| <p style="text-align: center;"><b>13.30 – 14.30</b><br/><b>Lunch break</b></p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| <p><b>14.30 – 17.00, Room “Grande Auditório”</b><br/><b>Chair: Sandra Ribeiro</b></p> <p><b><i>Panel 3 – Multimodal Intercultural Dialogues</i></b></p> <ol style="list-style-type: none"> <li>1. <i>Intermedial dialogue and transnational storytelling in Wim Wenders’s films</i>, Olivier Delers (University of Richmond)</li> <li>2. <i>Intercultural and Multicultural Dialogues: Evolving Mutations in Contemporary Canadian Visual Art and Literary Productions</i>, Adina Balint (University of Winnipeg)</li> <li>3. <i>Validação transcultural do Inventário de Preocupações Interculturais (IPI): Estudo de avaliação da equivalência operacional e de mensuração entre as versões reduzidas do IPI de Portugal e do Brasil</i>, Maria Moura Pinheiro (FPCEUC)</li> <li>4. <i>Turning a page on cultural (mis)communication: how best to use contemporary picturebooks with adults and children</i>, Margarida Morgado (IP Castelo Branco)</li> <li>5. <i>Digital Storytelling in intercultural settings: Language and culture, translation, technology and reflection</i>, Sandra Ribeiro (CEI, ISCAP - P.PORTO)</li> </ol> | <p><b>14.30 – 17.00, Room “Sala de Actos”</b><br/><b>Chair: Dália Liberato</b></p> <p><b><i>Panel 2 – Routes of cultural tourism</i></b></p> <ol style="list-style-type: none"> <li>1. <i>Festivais literários como manifestações de turismo cultural: o caso do “Correntes d’Escritas 2018”</i>, Pedro Liberato, Sara Sargo &amp; Dália Liberato (ESHT, P.PORTO)</li> <li>2. <i>Turismo Cultural e Dispositivos Digitais Móveis - Uma análise dos turistas em Lisboa através do video paper</i>, Pedro Andrade (Universidade do Minho)</li> <li>3. <i>Entre azeitonas e torresmos de rissol - Interculturalidade e Práticas alimentares no Baixo Alentejo</i>, Ana Piedade (Lab-At/IPBeja; CRIA)</li> <li>4. <i>Put Translation on the Map: How Public Institutions Provide Multilingual Visual Guides</i>, Rebeca Cristina López González (Universidade de Vigo)</li> <li>5. <i>Manifestações de turismo cultural em destinos de média dimensão: as perspetivas da autenticidade na valorização das tradições</i>, Dália Liberato, Daniela Ferreira &amp; Pedro Liberato (ESHT, P.PORTO)</li> </ol> |

## 29 March, Friday

### 09.00 – 10.00, Room “Grande Auditório” Plenary Session

*Holocaust Education, Global Citizenship & Intercultural Competence*  
Zehavit Gross (School of Education, Bar-Ilan University, Israel)

### 10.00 – 10.30 Coffee break

#### 10.30 – 12.30, Room “Grande Auditório” Chair: Sara Cerqueira Pascoal

##### **Panel 3 – Multimodal Intercultural Dialogues**

1. *La interculturalidad del patriarcado: La simbología violenta contra las mujeres*, Rosalía Rodríguez López (Universidad de Almería)
2. *Dialogando con el pasado sobre experiencias multiculturales: mujeres y época visigoda*, Esperanza Osaba García (Universidad del País Vasco UPV/EHU)
3. *Modos de expresión de las mujeres en contextos adversos: una conexión entre la Roma republicana y el sufragismo británico*, Alicia Valmaña Ochaíta (Facultad de Ciencias Jurídicas y Sociales de Toledo, Universidad de Castilla-La Mancha)
4. *Internacionalización y Legislación Marítima Histórica (en Especial las Ordenanzas del Consulado de Bilbao de 1737)*, Rosa Mentxaka (UPV/EHU)
5. *Under the Big Top: Tourists, Refugees and the Rest of Us Through the Works of Michael Kvium and Banksy*, Maria Sofia Pimentel Biscaia (Univ. Aveiro)

#### 10.30 – 12.30, Room “Sala de Actos” Chair: António Oliveira

##### **Panel 2 – Routes of cultural tourism**

1. *Itinéraires transfrontaliers pour le tourisme culturel - redécouverte et partage du patrimoine (sur l'exemple de la frontière entre la Bulgarie, la Grèce et la Turquie)*, Irena Bokova (Nouvelle Université Bulgare, Sofia)
2. *Łódź Film Route in the UNESCO creative city: Welcome to HollyŁódź*, Natalie Moreno-Kamińska (Institute of Contemporary Culture, Faculty of Philology, University of Lodz)
3. *Culture jamming or the role of intention: an empirical approach*, António Oliveira (CEI, ISCAP - P.PORTO e Universidade de Vigo)
4. *Cultural tourism in small cities and rural areas: the case of Beja, Portugal*, Maria João Ramos & João Almeida Rodrigues (Polytechnic Institute of Beja).
5. *Catalan places: Museums and nature – From local to national identity*, Blanka Rzewuska (University of Warsaw and Polish Sociological Society)

### 12.30 – 14.00 Lunch break

**14.00 – 16.30, Room “Grande Auditório”**

**Chair: Laura Tallone**

***Panel 3 – Multimodal Intercultural Dialogues***

1. *Del dicho al hecho: El estatus jurídico y social de las lenguas indígenas de América Latina*, Laura Tallone (CEI, ISCAP-P.PORTO)
2. *O processo de agenciificação europeu: Desafios linguísticos*, Luísa Verdelho Alves (CEI, ISCAP-P.PORTO)
3. *Smart Cities, Wise Villages*, Manuela Veloso (CEI, ISCAP-P.PORTO)
4. *Viver entre duas culturas: O romance Schwarzer Tee mit drei Stück Zucker da autora Renan Demirkan*, Micaela Marques Moura (CEI, ISCAP-P.PORTO)
5. *Vamos brincar de índio? Representação de minorias étnicas no carnaval de rua do Brasil*, Juliana Alves de Alcantara (Universidade de Coimbra)

**14.00 – 16.30, Room “Sala de Actos”**

**Chair: Marco Furtado**

***Panel 1 – Theoretical concepts of interculturalism and multiculturalism***

1. *Tatuagem como Arte Urbana*, Pedro Furão Pereirinha (CEI, ISCAP-P.PORTO)
2. *Global Competence – Working toward an inclusive world*, María del Carmen Arau Ribeiro (Polytechnic Institute of Guarda) & Ágnes Ibolya Pál (Budapest Business School)
3. *Mobile Cultural Borders: Comparison between the multicultural perspectives of Will Kymlicka (Canada), Hector Alonzo Moreno Parra (Colombia) and Tariq Modood (UK)*, Patrick Imbert (University of Ottawa)
4. *What is ‘interculturality’ and ‘multiculturalism’ in schools? A critical view on school practitioners’ conceptualisations*, Nikolett Szelei (Instituto de Educação da Universidade de Lisboa)
5. *Cool Muslims The Curious Saga of Icelandic Muslims and notions of Multiculturalism*, Magnús T. Bernhardsson (Williams College)

## 30 March, Saturday

**09.00 – 11.00, Room “Grande Auditório”**

**Chair: Clara Sarmento**

***Special Thematic Panel – Intercultural Academic Cooperation***

1. *Pragmalinguistic Perspective on Cross-Cultural Communication in Professional Setting*, Gunta Rozina (University of Latvia)
2. *Multicultural Cooperation Experience: Challenges and Opportunities*, Indra Karapetjana (University of Latvia)
3. *Conocimiento Ecológico local de los pescadores artesanales en el marco de la gobernanza del mar: Estudio de caso en Galicia, España*, Antonio Garcia Alut (Fundacion Lonxanet para la pesca sostenible, A Coruña)
4. *Museums as powerful organizations to engage people around culture and create bonds with their community. The case study of the Wing Luke Museum (Seattle) and the Museum of Arts and History (Santa Cruz, US)*, Mònica Molina (TUDISTAR – Tourism Research Group, Universitat Autònoma de Barcelona)

**09.00 – 11.00, Room “Sala de Actos”**

**Chair: Estela Ribeiro Lamas**

***Panel 3 – Multimodal Intercultural Dialogues***

1. *Língua maternal: Potencialidades linguísticas e culturais no reforço da aprendizagem de uma língua estrangeira – o caso do Inglês*, Valdemiro Abel Bié e Estela Ribeiro Lamas (UMUM, Campus Universitário de Cambine, Inhambane, Moçambique)
2. *Contributo da multiculturalidade e da interculturalidade para o ensino de História*, Dinis Armando Guidione e Anabela Lima Maria (UMUM, Campus Universitário de Cambine)
3. *A valorização das línguas nacionais para a aprendizagem do Português: O conto tradicional – suas potencialidades*, Justo Diquissone Meque e Estela Ribeiro Lamas (UMUM, Campus Universitário de Cambine)
4. *Monumentos e Memoriais da Guerra em Moçambique: Abertura ao diálogo intercultural – contributos para a Educação e para o Turismo*, Sebastião Cardoso, Zulfa Ngomana, Margarida Gomes e Estela Lamas (UMUM, Campus Universitário de Cambine)

**09.00 – 11.00, Room “015”**

**Chair: Nils Roemer**

***Panel 3 – Multimodal Intercultural Dialogues***

1. *Kahlil Gibran in America: Arab identity and poetics of vision*, Rosita D’Elia (G. D’Annunzio University of Chieti-Pescara, Italy).
2. *Marginal Geographies of the Holocaust*, Nils Roemer (University of Texas at Dallas)
3. *Epistemic Dialogues, Memory Spaces, and Peripheral Knowledge. The Case of the Museum of Memory and Tolerance in Mexico City*, Pedro J. Gonzalez (University of Texas at Dallas)
4. *Othering Multiculturalism. A Look at Contemporary Polish Political Discourses*, Karolina Czerska-Shaw (Jagiellonian University in Krakow)

**11.00 – 12.00, Room “Grande Auditório”  
Plenary Session**

*Multicultural Perceptions of Sound Universes*  
Álvaro Barbosa (University of Saint Joseph, Macau, SAR China)

**Closing Session.**

**12.00**

**Conference lunch and visit to Porto**

## **ABSTRACTS AND BIONOTES**

### **Opening Address**

**Vasco Malta**  
**(Portuguese High Commission for Migrations)**

Vasco Malta, has a degree in Law and a L.LM in European Law in a Global Context, by Católica Scholl of Law. He is a lawyer since 2005 and started his work in the human rights area within the High Commissioner for Migration and Intercultural Dialogue, in Portugal, in 2009. He was also legal adviser to the Commission for Equality and Against Racial Discrimination and was part of the Portuguese National Commission for Human Rights. He was appointed, by the Portuguese Government, since 2009 as a National Liaison Officer to the European Union Agency for Fundamental Rights, and since 2014 until 2018, worked in the Agency based in Austria as a National Expert, coordinating the National Liaison Officers network, the National Parliaments Focal Points network, the Working Party on Hate Crime project, among other projects. Since 1 February of 2018 he was appointed as Deputy of High Commissioner for Migration in Portugal, and more recently, since 1 March 2019, Head of Department of Migration Policy, International Relations, Enrolment of Migrants, of the High Commissioner for Migration Office.

### **Plenary Sessions**

***Interculturality in education: Latest trends***  
**Fred Dervin (University of Helsinki, Finland)**

The field of education has had a special relationship with the idea of interculturality. For many decades already, many scholars and practitioners have promoted interculturality in teaching-learning. For the last ten years, there has been tremendous change in the way the notion is problematized and used. What is more, postcolonial approaches have urged the 'periphery' to be more critical towards ideas about the intercultural emerging from the 'West'. In this talk, I will summarize these critiques. The Beijing-Helsinki model that is currently being developed by Li & Dervin (2018) will also be introduced to illustrate how one can take current critiques into account.

**Fred Dervin** is Professor of Multicultural Education at the University of Helsinki (Finland). He is Director of the TENSION research group (diversities and interculturality in education) and Vice-Director of the SEDUCE doctoral school at Helsinki (Society, culture and education). Dervin also holds several professorships in Australia, Canada, China, Luxembourg, Malaysia and Sweden. Prof. Dervin specializes in intercultural education, the sociology of multiculturalism and student and academic mobility. He has widely published in international journals on identity, the 'intercultural' and mobility/migration.

***Holocaust Education, Global Citizenship & Intercultural Competence***  
**Zehavit Gross (School of Education, Bar-Ilan University, Israel)**

Over the past two decades, Holocaust awareness has become a new form of collective remembrance, which researchers refer to as global commemoration. Holocaust Education is considered to be nowadays a meaningful educational instrument to deal with attitude towards the refugees in Europe, anti-racist education, xenophobia and global citizenship. While the events have faded with time, remembrance of the Holocaust has intensified, with multifaceted expressions in literature, art, and in education across the world. Faced with the genocides that have occurred since across the globe, from Cambodia to Bosnia and Rwanda, the Holocaust has become a paradigm for genocide and a powerful metaphor for atrocity, so that Holocaust education has gained relevance and become an integral part of human rights and antiracist education. Additionally, research into Holocaust teaching has become an integral part of researching the impact of global issues on education systems.

Holocaust Education enables exploration of the ontologies and epistemologies of human rights literacy(ies) in different social contexts from cognitive, social and practical perspectives. It acknowledges the need to develop intercultural competence and a new cosmopolitan consciousness transcending national boundaries: a memory that is not only connected to the past but also to the belief in a common future. The cosmopolitanization of Holocaust awareness and the need to avoid such a tragedy occurring again is connected to post-national processes. Thus, educating about the dangers of racism and extreme nationalism can become an icon of the new cosmopolitan future. This lecture will describe and analyze these phenomena and will suggest some practical ways how to deal with it in the classroom, and assess their contribution to global citizenship education by reinforcing Holocaust remembrance and imbuing it with universal educational value.

**Professor Zehavit Gross** is head of the graduate program of Management and Development in Informal Education Systems in the School of Education, and is the UNESCO/Burg Chair in Education for Human Values, Tolerance and Peace, Bar Ilan University. She is also the head of the Sal Van GelderCenter for Holocaust Research and Instruction, Bar-Ilan University, Israel. She is the president of the Israeli Society for Comparative Education (ICES) and is Honorary Research Associate in the Department of Hebrew, Biblical & Jewish Studies, University of Sydney. Her main area of specialisation is socialisation processes (religious, secular, feminine and civic) among adolescents. Her latest publication, with Doyle Stevick, is *As The Witnesses Fall Silent: 21 Century Holocaust Education in Curriculum, Policy and Practice* (Springer, 2015). She is the president of the Israeli Society for Comparative Education (ICES). She is the recipient of the 2016 Ursula Thrush Peace Seed Award of the American Montessori Society (AMS) and a research grant for the years 2016-2018 from the Harry S. Truman Research Institute for the Advancement of Peace in the Hebrew University in Jerusalem. She is also the recipient of the 2017 Distinguished Scholar Award from the Religion & Education SIG at the American Education Research Association (AERA). She has won recently a prestigious award (2017) from the Israeli Science Foundation (ISF) to conduct a research on The Construction of a Reflective Culture of Remembrance among Arab and Jewish Students in Israel.

***Multicultural Perceptions of Sound Universes***  
**Álvaro Barbosa (Faculty of Creative Industries,**  
**University of Saint Joseph, Macau, SAR China)**

In the dawn of an increasingly globalized world one can feel the clash of different cultures in all its senses, these being Sociological, Artistic or even Biological. Each community located around the world has an associated dimension of acoustic space anchored on its contextual soundscape, its musical traditions or in a broader sense in what could be referred to as its "Sound Universes". However, in a time where one can travel the world in a matter of days, or be virtually exposed to it in a matter of seconds, these Sound Universes are mutating and evolving to a new paradigm. The Local Sound Universes may become Universal. With no intention to provide definite answers to the challenges ahead, but instead to point into possible directions of development, this presentation will introduce research and practices that addresses this paradox in domains such as Soundscapes, Film Sound Analysis, Auditory Iconography, Collaborative Music Performance and Computational Analysis of World Music.

Born in Angola in 1970, **Álvaro Barbosa** is a Full-Professor of Communication and Media and Vice-Rector for Strategic Development at the University of Saint Joseph in Macau, a Special Administrative Region of China. Holding a Doctorate degree in Computer Science and Digital Communication from Pompeu Fabra University in Spain and an Undergraduate degree in Electronics and Telecommunications Engineering from University of Aveiro in Portugal, his core academic research is grounded on the field of Sound and Music Technology, which he developed as a researcher at the Barcelona Music Technology Group (MTG) between 2001 and 2006. His R&D work, on experimental Network Music and Interactive Sound Design Systems, was consolidated in 2010 during a Post-Doctoral Research Position at Stanford University in the Center for Computer Research in Music and Acoustics (CCRMA). His academic research has been published extensively in peer-reviewed conferences and journals, collaborating with a large number of renowned international Academics. He has also produced, presented and performed various artistic projects worldwide, featuring creative work in Interactive Installations, Electronic and Acoustic Music, Photography, Sound Design, Computer Animation and Audiovisual Media Production. In recent years, his focus as a Scholar and Academic, has been in fostering Systematic Creativity and Design Thinking as essential processes applied to Innovation and Entrepreneurship, by mentoring start-ups, supervising and teaching in Design, Cultural Studies, Media Communication and MBA programs.

## **Thematic Panel 1: Theoretical concepts of interculturalism and multiculturalism**

Different interpretations of the theoretical concepts of interculturalism and multiculturalism are prone to ambiguities, manipulation and miscommunication, but when studied attentively they can also create new spaces for dialogue and reflection. As communication stands at the core of every cultural interaction, it becomes mandatory to conceptualize, elaborate and develop new approaches to interculturalism and multiculturalism, as fundamental areas for the study of migration, deterritorialization, diaspora, virtuality, digitalization, identity, and so many other phenomena that are actively changing societies. This thematic panel welcomes interdisciplinary approaches and theoretical reflections that may function as platforms for deeper knowledge and mutual understanding.

### ***Interculturalism: Modern Marriage Between Former Enemies*** **Jouette Travis Suehiro (University of Texas at Dallas)**

Both my husband's Father and my own Father served in WWII, on opposite sides. My Japanese Father in Law participated in Expo '67 in Canada as part of the architecture team.

Japan, closed until 1868 to most western intercultural exchange and commerce, rose post WWII to become the third biggest economy by GNP in the world by the 1970's with the highest per capita GNP of any country by 1990. This despite a near collapse following WWII.

In only one century Japan went from primitive and insular to becoming influential in the arts, a champion of technology and an economically successful society. Japan's participation in world expositions during the late 19th century facilitated exposure to western technology and new thinking right after their isolationism was forced open.

My father in law began an architectural metals company after WWII, participated in two World Expo's, manufactured railings and canopies for Carnegie Hall in New York City, made the roof ribs and transit station buildings for the Renzo Piano designed Kansai airport in Osaka and helped Kobe businesses rebuild after the Kobe earthquake.

The evolution and plasticity of Japanese society echoes America's own independent stance in leaving Europe, except it was done within the existing society and a century earlier. While our societies do not resemble one another and exist on opposite sides of the world, there are some common themes that permitted each to leave old ways of life behind and endure radical change.

This intercultural paper examines the human motivations and ideas that drive social evolution, business development and citizen participation on a world scale in our modern society. While people are participants during war, their active engagement is heightened when the objective is positive. Via venues such as World Expos the movement of people and ideas across spatial and temporal borders has produced an apparent indefinable of limits in our respective societies.

How can we best learn from very outward thinking ancestors who most recently began crossing borders and spreading and finding new ideas?

We, who have been born immediately after such immense technological and social changes, can examine the recent past to create an even more intercultural future.

**Jouette Travis Suehiro** is a student at The University of Texas at Dallas, pursuing a Bachelor of Art with an Art History Concentration. She was married in two ceremonies in Japan and the US, to a Japanese citizen. She plays guitar with the Dallas Folk Music Society.

***Improving Intercultural Interactions: Towards a Pedagogy of  
Public Diplomacy in Educational Exchanges***  
**William Geibel (University of California, Los Angeles)**

As the world becomes ever more globalized, universities have taken up the responsibility of educating the next generation of citizens to be aware and appreciative of the world and its many people, countries, and cultures. To do so, a growing number of universities have turned to educational exchange programs as a means to instill global perspectives in their students. Yet, few scholars have attempted to conceptualize exchange programs as both an educational pursuit as well as a diplomatic one, which has contributed to current shortcomings of exchanges. In particular, the lack of interaction between international and domestic students. I argue that this, and other shortcomings, are a result of a traditional conceptualization of educational exchanges that fails to appreciate the pedagogical design that exchanges require. Therefore, this paper proposes a pedagogy of public diplomacy in educational exchanges that conceptualizes exchanges as both a learning experience as well as an activity of international significance. The pedagogy articulated in this paper serves to advance our understanding of educational exchange programs by connecting it with the concept of public diplomacy and emphasizing four central tenants: Acknowledging Student Agency, Breaking Down the Global-Local Divide, Facilitating Interaction, and Focusing on Relationship-Building.

**William Geibel** is a PhD candidate within the Department of Education at the University of California, Los Angeles (UCLA) where he specializes in comparative and international education. His research interests include internationalization, public diplomacy, and intercultural communication. Currently, his dissertation explores the ways in which international students make-meaning of their political and diplomatic presence on US campuses. In addition to his academic research, he is also the co-founder of the Global Education Collaborative at UCLA, an organization aimed at advancing collaborative and scholarship on issues of global education.

***Multimodal Intercultural Dialogues in Social Networks: Russian Case***  
**Maria Pilgun (Institute of Linguistics, Russian Academy of Sciences, Moscow)**

The report presents the results of the study of the multimodal intercultural interaction on the Facebook. The material was provided by 200 politically active groups, the core: 291 users (January-May 2014) and 365 politically active groups, core: 496 users (December 2017 - January 2018).

To collect, clean and classify data, a multimodal approach was used, psycholinguistic analysis was used to analyze the content.

As a result of the research in both periods, three clusters may be identified according to the political preferences of active individuals: official-state, opposition, and nationalist.

In analyzing the content generated by politically active actors on material of 2014, four types of speech and communicative behavior of actors (media space architect, manipulators, graphomaniacs, local-cluster authors) were identified. In 2017-2018, these types were also discovered, in addition, a new type of actors appeared - extras.

Political preferences are an important component of the axiological basis and determine the success of the multimodal intercultural dialogue. Representatives of one cluster successfully enter into interactive interaction. Meanwhile, the communicative situation of interaction between politically active actors of different clusters can be defined as antidiological, conflictual.

Since all the traditional components of successful dialogue are leveled in the virtual space, the axiological characteristics of users come to the fore, the coincidence of value paradigms is the regulators and determinant of dialogue in networked communities. The general axiological basis of communicants segments the communicative space, determines the choice of a partner and the attitude to it, the duration of contact, the willingness to provide information, the success of solving communicative tasks.

**Prof. Dr. Maria Pilgun**, Leading Researcher of the Department of Psycholinguistics, Institute of Linguistics, Russian Academy of Sciences, Moscow.

Author of more than 200 scientific publications.

The scientific concept was presented in reports, articles, lectures and special courses at the University of Bologna (Italy), the University of Pescara (Italy), the University. A. Mickiewicz (Poland), Warsaw University (Poland), University of Presov (Slovakia), University of Chinese Culture (Taiwan), University of Kralove (Czech Republic), Granada University (Spain), the University of Macedonia in Thessaloniki (Greece), the University of Latvia, Riga (Latvia), the events of the International Communication Association (USA), the European Commission (Latvia, Czech Republic).

***As tradições culturais e a justiça contratual***  
**Margarida Azevedo Almeida (ISCAP-P.PORTO)**

A prossecução da justiça distributiva, em várias ordens jurídicas, é encarada como tarefa residual do Direito Privado ou até mesmo estranha a este ramo do Direito. Com efeito, a realização da justiça distributiva é olhada como importante função do Direito Público, cabendo ao Direito Privado essencialmente a missão de trabalhar em prol da justiça comutativa.

Assim, em diversos ordenamentos, pontificando a liberdade contratual, recusa-se, em sede de Direito Privado, em tese geral, uma intervenção destinada a corrigir desequilíbrios contratuais em atenção a situações de desigualdade, apenas se admitindo interferências pontuais no contrato.

Existem outros ordenamentos jurídicos mais sensíveis a considerações de justiça distributiva no domínio contratual, preferindo sacrificar a liberdade contratual a ditames de justiça de natureza objectiva, assim se preocupando em prevenir ou ultrapassar desequilíbrios contratuais causados por desigualdades ao nível de força e de conhecimento entre as partes contratuais.

Está, pois, em causa a importância reconhecida a necessidade de respeito por ditames de justiça objectiva em confronto com o relevo de mecanismos de índole processual na justiça contratual.

A compreensão da justiça contratual encontra-se intimamente ligada à cultura dos Estados. A importância do papel reconhecido à justiça distributiva apresenta profundas raízes culturais. O objectivo da intervenção consiste, numa análise comparativa, em avaliar a sensibilidade a padrões objectivos e sua ligação à cultura dos Países.

Proponho-me, assim, abordar a importância da justiça distributiva nos contratos em diversos Países da União Europeia.

**Margarida Azevedo Almeida** é Professora Adjunta do Instituto Superior de Contabilidade e Administração do Porto. É licenciada em Direito pela Universidade Católica Portuguesa e Mestre e Doutora em Direito, na área de especialização em Ciências Jurídico Empresariais, pela Faculdade de Direito da Universidade de Coimbra. Tem desenvolvido trabalho de consultoria na área de Direito dos Valores Mobiliários, em conexão com o Direito Civil. Tem especial interesse de investigação nas áreas de Direito dos Valores Mobiliários, Direito das Sociedade e Direito Civil.

***A pragmatic approach to sustainable intercultural relationships in business***  
**Andrea Koblizkova (University of Pardubice)**

The paper explores interaction management of Czech and Greek students in their use of English. The author researched their reactions and modes of interaction they found apt for the working environment by using MDCT (multiple discourse completion test). The respondents were expected to manifest reactions that would ensure the viability and sustainability of the communication exchanges in a long-term perspective. Such a claim draws on the need of a business environment to maintain clients' or suppliers' loyalty to reduce the costs associated with generating new contacts. Numerous authors confirm the communication quality has a direct impact on effective relationship building strategies and thus on the outcome of business-to-business relationships (Anderson & Narus, 1990; Grewal, Comer, & Mehta, 2001; Hung & Lin, 2013; Lindberg-Repo & Grönroos, 2004; Mohr & Spekman, 1994; Palmatier, Dant, Grewal, & Evans, 2006; Palmatier, Gopalakrishna, & Houston, 2006 in Murphy and Sashi, 2017). Murphy's and Sashi's research state that the modes of communication involving both rationality and sociality impact satisfaction in relationships between organizations. Such a claim is an important element in developing curricula of both language instruction in English and communication through English. The merit of refining the business English communication at advanced levels rests in thoughtful combining the transactional content in EFL learning (i.e. rationality and language accuracy) and the relational aspect (i.e. phatic structures and expressions). This need has been also addressed in the new version of CEFR (B. North, 2016) which reaches beyond the purely linguistic views. The carried research, besides describing the transactional and relational interaction preferences of the Czech and Greek students, sheds light on possible reasons and motivations for particular language choices of EFL students in non-native speaker environment.

**Andrea Koblizkova, PhD.** I have been involved in English for specific purposes and intercultural interaction for more than twenty years. My background, combining management,

marketing and English studies brings me naturally to the issues of communication important to professionals in business, including socio-pragmatic aspects of intercultural interaction. I have spent most of my teaching path at the University of Pardubice, where I am now as the Vice-rector for Development and International Affairs trying to put these principles into practice.

### ***Tatuagem como Arte Urbana***

**Pedro Daniel dos Santos Furão Pereirinha (Independent Researcher)**

No desenvolvimento da tese de Mestrado “WE R STREET ART – Uma visão sobre o Porto, by AIEM” houve um contacto privilegiado com o contexto do graffiti e da tattoo, o que suscitou desde início a perspectiva de uma possível relação entre ambos, possibilitando também enquadrar a tattoo na Arte Urbana.

Continuamos sem ter uma definição coesa e consistente de arte e, a tentativa de definir Arte Urbana culmina na fusão de várias definições distintas e contraditórias. Há, portanto, margem para incluir outros géneros artísticos no contexto de Arte Urbana, considerando que integram características comumente associadas à definição deste conceito. A premissa desta apresentação incide sobre a relação observada entre o graffiti e a tattoo, e a forma como uma pode estar intrinsecamente ligada à outra, permite considerar que é plausível considerar a tattoo como Arte Urbana.

Partindo de origens tão remotas como as inscrições romanas, no caso do graffiti (Przybylek Stephanie: 2016), ou a idade do cobre, no caso das tatuagens (Cassandra Franklin – Barbajosa, 2004), é no século XX que ambas adquirem maior relevância no mundo ocidental.

Actualmente estas artes interligam-se, existindo até artistas que são simultaneamente tatuadores e writers. Como exemplos desta relação temos alguns artistas portuenses, cujos elementos gráficos fixados no mobiliário urbano, são transferidos para telas-humanas. Tal como os comboios pintados por Taki183 atravessavam Nova-Iorque, as telas-humanas transportam e exibem as imagens pelas ruas da urbe. Estas imagens transportadas pela urbe, são algumas vezes reproduções dos próprios graffiti observados na mesma.

**Pedro Daniel dos Santos Furão Pereirinha** é Mestre em Tecnologias da Comunicação, Informação e Multimédia pelo Instituto Universitário da Maia, ISMAI.

Tendo passado por diversas áreas de formação, possui uma visão multidisciplinar que aplica nos seus projectos. Durante o seu percurso académico, descobre a sua paixão pelo audiovisual, em especial o documentário. O tema da Arte Urbana surgiu durante o mestrado em Tecnologias da Informação, Comunicação e Multimédia, acabando por realizar a sua dissertação de mestrado com base nesta temática.

Trabalha também como editor com a Megalito Media, tendo já sido reconhecido por esse trabalho em festivais internacionais.

### ***Global Competence – Working toward an inclusive world***

**María del Carmen Arau Ribeiro (Polytechnic Institute of Guarda) and**

**Ágnes Ibolya Pál (Budapest Business School)**

Global competence was assessed for the first time in the 2018 Programme for International Student Assessment (PISA) test, lending a new relevance to the concept, which is supported by

the Organization for Economic Co-operation and Development (OECD) position paper, The Future of Education and Skills 2030. The OECD plans to finalize their project Learning Framework 2030 by the end of 2018, reviewing, testing, and validating their definition of the what and the how of global competence, including the relevant knowledge, skills, attitudes, and values. In this context, this paper tackles the theoretical concepts of interculturalism and multiculturalism to contribute to a better understanding of their interrelatedness with influences like The Global Competence Matrix (EdSteps Project in partnership with the Asia Society Partnership for Global Learning, 2011), Teaching for Global Competence in a Rapidly Changing World (OECD/Asia Society, 2018), 21st Century Skills (US National Research Council, 2012) and Competencies for Democratic Citizenship (Council of Europe, 2016). With the aim of constructing a world that can be described with the terms open, supportive, cohesive, and respectful, objectives in the academic world may require alignment to grow a potentially inclusive world. Drawing on a review of the literature and on practice in Hungary, Malaysia, and Portugal, possibilities will be revealed for supporting the work that must be done, ranging from adapting learning environments, understanding autonomy, promoting interdisciplinary interaction, and building communities of practice and learning.

**María del Carmen Arau Ribeiro** has taught English culture, language, teacher training, and Linguistics at the Polytechnic Instituto of Guarda, Portugal, since 1993. She has led the Portuguese Association for FL Teachers in HE (Aprolínguas, 2004-2014) and is currently president of the Network Association of Language Centers in Portuguese HE (ReCLes.pt, 2009-present), which collaborated on the ICCAGE Erasmus+ project (2015-2017). Her current Erasmus+ project DT.Uni (2017-2020) is building a didactic model for interdisciplinary, creative, divergent, and designerly thinking across cultures. She publishes in language learning and teaching practice, CLILing, language policy, interculturality, divergent thinking, interdisciplinarity, and metacognition. She coordinates the CercleS Focus Group on CLIL in HE and just concluded work as an expert HE consultant for the Steering I and II Erasmus+ projects for the DAAD, Germany (2014-2018).

**Ágnes Ibolya Pál** is a senior lecturer and deputy head of the Department of Foreign Languages and Communication at the Budapest Business School (BBS, CCCT) in Hungary. She launched and co-coordinated various international projects at BBS, among them the "21st century skills in focus" programme, which won the European Language Label award in 2013, and the participation of BBS as a partner in the ICCAGE Erasmus+ project. She is especially interested in cooperative and telecooperative tasks used in foreign language education in HEIs. She was awarded a prize by the Tempus Public Foundation in 2016 for her contribution to the internationalization of higher education in Hungary. She has just concluded the research project *Towards the reinforcement of university students' global competencies* (2018) at Universiti Sains Malaysia.

***Mobile Cultural Borders: Comparison between the multicultural perspectives of  
Will Kymlicka (Canada), Hector Alonzo Moreno Parra (Colombia) and Tariq Modood (UK)  
Patrick Imbert (University of Ottawa)***

Multiculturalism helps redefine the conception of the Nation State that is no longer a homogeneous entity in our times driven by geo-symbolic displacements.

I will compare basic concepts, which help create policies leading to a better way of living together and to the recognition of equality in difference. This could help invent Nation States open to a shared and peaceful future.

Concepts such as: the protection of the minority group facing a majority, and simultaneously the protection of the individual facing the group - the basis of the connection between multiculturalism and Human Rights (Kymlicka), and the granting of specific targeted rights to different minorities, are not understood or are practised differently in various regions of the planet. For instance, Modood does not recognize that the individual could have the right to exit his minority group. Moreno Parra concentrates on Colombia, a country where multiculturalism applies to Native peoples and Afro-Colombians and not to immigrants, as is the case in Canada. In Colombia, belonging to a territory and recognizing a right to the Native community to administrate it, is part of multiculturalism. However, in Canada, multiculturalism refers mainly to immigrants. In fact, for Kymlicka, the goal of multiculturalism is to encourage cultural and genetic blending, as well as a shared political and economic future.

I will show that some thinkers of multiculturalism insist more on an essentialist protection of the group and others on crossing cultural borders in order to foster creativity and new positive contexts: a cultural nonfinite space of possibilities that is also a symbolic frontier.

**Patrick Imbert**, Ph.D., (1974). University of Ottawa Distinguished Professor and Director of the Chair: "Canada: Social and Cultural Challenges in a Knowledge-Based Society. He has been Executive Director of the International American Studies Association and President of the Academy of Arts and Humanities of the Royal Society of Canada (2009-2011). He has published 43 books and 300 articles dealing with multiculturalism, exclusion/inclusion, Québec literature and semiotics. He is now the director of a SSHRC funded project entitled: "Stories which are told to us: between exclusion and inclusion".

### ***What is 'interculturality' and 'multiculturalism' in schools?***

#### ***A critical view on school practitioners' conceptualisations***

**Nikolett Szelei (Instituto de Educação da Universidade de Lisboa)**

At times of growing awareness for multiculturalism, teachers encounter conflicting discourses about cultural diversity. Teachers often understand 'culture' superficially, and think about schooling for cultural diversity in limited ways. It is less known however, how in-service teachers' conceptualise schooling processes for cultural diversity as it is situated in their multicultural school contexts and how those views conform to or counteract prevailing discourses in society. This article therefore portrays a case study of a multicultural school cluster in Portugal in an urban, migratory region, and explores how school practitioners conceptualised cultural diversity in this specific school environment. Using constructivist grounded theory, findings show that school practitioners conceptualise schooling for cultural diversity around the notions of interculturality, multiculturalism, integration and inclusion in their school contexts. Situational analysis revealed that school practitioners positioned themselves differently within these categories, and held conflicting views in understanding their schooling processes. Specifically, the conflicting perspectives on 'interculturality' and 'multiculturalism' will be demonstrated in this presentation, and how those fed into or counteracted Othering and discrimination, either referring to 'interculturality' or 'multiculturalism'. The findings reveal that school practitioners mostly understood these

concepts as binary oppositions where 'interculturality' was seen as a hierarchically better approach in schooling for cultural diversity for the sake of 'cultural mixing', yet those understandings often seemed to strengthening Othering. Applying the lenses of critical multiculturalism, the results point to the need to support school practitioners in understanding concepts in complexity, as well as to enhance a critical approach to multiculturalism, focusing on social justice.

**Nikolett Szelei** is an Early Stage Researcher at the Institute of Education, University of Lisbon (Instituto de Educação da Universidade de Lisboa). Nikolett is a former primary and preschool teacher with experience from Hungary, UK and Finland. She was involved in teaching, curriculum development and mentoring teachers before she became a researcher. She is currently based in Portugal, and is interested in understanding classroom practices and teacher learning in multicultural and multilingual schools. Her interests are critical multiculturalism, student voices and social justice in schools. Additionally, Nikolett aims to support preservice and inservice teachers' professional development on the same areas.

***Cool Muslims – The Curious Saga of Icelandic Muslims and notions of Multiculturalism***  
**Magnús T. Bernhardtsson (Williams College)**

The history of the Muslim community in Iceland offers an intriguing example of everyday challenges of being a Muslim in Europe and sheds a unique light on theories and discussions of multiculturalism. While the Icelandic Muslim community is relatively small, the conditions in which they have lived is distinct from most other European countries. Firstly, Iceland was never a colonial power so it has not experienced immigration from former colonial lands. Second, it has not installed a guest worker system to encourage mass migration from particular countries. Rather, individual Muslims started to immigrate to Iceland in small numbers in the late 1980s from different countries. The settlement patterns, therefore, were somewhat random and coincidental based on individual decisions. Icelandic Muslims tend to work in middle class or upper-middle class jobs and are not associated with a particular neighborhood, profession, or ethnicity. The numbers in Iceland are tantalizingly small. In 1970, there were 5 Muslims in Iceland. In 1998, they were 78. By 2017, that number had increased to 542. There is an estimated 2000 other Muslims living in Iceland, who are not citizens or have some form of temporary status. Currently, therefore, about 1% of the people living in Iceland are Muslim. Today, there are several congregations who have designated community spaces though an actual mosque, built for that specific purpose, has yet to be developed. For a researcher, therefore, it provides an example of a young community in transition still in its embryonic stage especially compared to other European societies. Though the Muslim community is very small, their presence in the homogenous Icelandic cultural and political space looms large.

Even though Iceland is a fairly tolerant and open-minded society that is not particularly religious, Icelandic Muslim have had to navigate unusual shark-infested waters. First, many Muslims had to change their names to Icelandic names to conform to draconian Name Laws. Second, given that Iceland has very clear notions of national identity, predicated largely ideas of purity of the difficult Icelandic language, it has proven a significant challenge to "pass" as an Icelander and not stick out in particular ways. Thirdly, there are significant societal pressures to assimilate in particular Icelandic ways which include the eating of pork, drinking alcohol and not practice male circumcision.

While the Iceland example is numerically insignificant, the Icelandic case can be helpful in comparative discussions on multiculturalism and inter-culturalism in Europe. This history is a relatively recent one and is quickly changing. I have been conducting research and closely following the story of Icelandic Muslims for the last 25 years. What I have observed is that the biggest challenge has been acceptance and finding ways to thrive in a homogenous society with a strong sense of self. Icelandic Muslims are expected to conform and be a particular type of "good" Muslim. What is perhaps most fascinating in exploring the Icelandic example is to ascertain how much national culture actually matters. The Icelandic Muslim experience is predicated on different political and economic realities than in other European countries. Yet at the same time, it seems that pan-European Islamophobic attitudes still over-determine and limit how Icelandic Muslims can expect to lead their every day life. In this case, therefore, it seems that these racist attitudes eclipse the local cultural conditions.

**Magnús T. Bernhardtsson** is Brown Professor of History and Chair of the Arabic Studies Department at Williams College in the United States. He also has a joint-appointment with the University of Iceland (Department of Theology and Religious Studies). A political and cultural historian, Bernhardtsson has published on nationalism and archaeology in the Middle East and is currently writing a book entitled *History be Dammed. Hydro-Electric Dams in the Middle East and the Destruction of History*. He is also conducting research into the history of Islam in Iceland. In 2008, he was one of the co-editors of a volume called "Multiculturalism in Iceland" which was the first academic study that systematically explored inter and multiculturalism in Iceland.

## **Thematic Panel 2: Routes of cultural tourism**

International tourism offers an increasing global and intercultural formula where local cultures are, more often than not, introduced as colorful shows for the entertainment of wealthy guests. The common expression 'Walking in someone else's shoes' is a perfect fit for this thematic panel, not just for the actual walking involved in the physical movement of travelling, but also for its metaphoric meaning: the development of new mindsets and cultural interrelations between hosts and guests.

The booming business of tourism is a thriving area, as one must recognize the importance of tourism for the development of any society. However, these economic and cultural conquests must be translated into sustainable and positive outcomes. Studying global tourism does not only mean thinking about international economy, but also about issues of identity and difference, representation, heritage, history and transformation of geographical spaces into significant territories.

Porto, Europe's best destination 2017, is both the setting of ICIM 2019 and a fascinating case study on the progress of tourism in general and on cultural tourism in particular.

### ***Festivais literários como manifestações de turismo cultural: o caso do "Correntes d'Escritas 2018"***

**Pedro Liberato, Sara Sargo & Dália Liberato (ESHT, P.PORTO)**

Os festivais literários são complexos, contraditórios, triviais, sérios e seriamente aditivos (Ommundsen, 2009). Cada festival literário é único e tem as suas próprias características (Getz, 2008). O mesmo festival pode alterar-se de um ano para o outro, alterado por outros temas, por um novo grupo de escritores e/ou organizadores do festival (Eng, 2015), e é este o grande apelo destes eventos. Reconhecendo a crescente importância, para os destinos, dos eventos e festivais, na redução da sazonalidade, este estudo pretende contribuir para o aprofundamento do conhecimento científico do Turismo de Eventos - Festivais Literários, em particular, e da especificidade do público que o visita. Pretende aferir a existência de um nicho fiel à participação em Festivais Literários, definir o perfil deste público e as características da viagem, averiguar as motivações que os trazem ao evento, como classificam a experiência, conhecer o grau de satisfação com o evento, avaliar as intenções de voltar e recomendar e por fim averiguar as relações existentes. O estudo empírico incidiu sobre o caso do Festival Literário "Correntes d'Escritas, 2018". Para este estudo foi desenhado e aplicado um inquérito por questionário a participantes deste festival, durante o evento. Os resultados demonstram que existe um nicho de mercado recorrente a este género de festivais, maioritariamente feminino, com habilitações superiores, rendimentos acima da média e residente na região. O enriquecimento cultural é o motivo principal da sua deslocação. Este público atesta estar muito satisfeito com o evento em geral, especialmente com a organização e com os debates, e destaca a dimensão educativa da experiência.

**Pedro Liberato.** Docente da ESHT-P.PORTO, Coordenador do Departamento de Turismo e Lazer. Doutorado em Direção e Planeamento do Turismo, com investigação nas áreas de Planeamento Turístico, Marketing Turístico e *e-Tourism*. Membro colaborador do Centro de Estudos Interculturais (CEI - ISCAP, P.PORTO).

**Dália Liberato.** Docente da ESH-T-P.PORTO, Coordenadora da Licenciatura em Gestão de Atividades Turísticas. Doutorada em Direção e Planeamento do Turismo, com investigação nas áreas de Planeamento Turístico e Desenvolvimento de Destinos Turísticos. Membro colaborador do Centro de Estudos Interculturais (CEI – ISCAP, P.PORTO).

**Sara Sargo** Mestre em Gestão do Turismo, pela Escola Superior de Hotelaria e Turismo, do Instituto Politécnico do Porto, com interesse nas áreas de Cultura Urbana e Património.

***Turismo Cultural e Dispositivos Digitais Móveis - Uma análise dos  
turistas em Lisboa através do video paper***  
**Pedro Andrade (Universidade do Minho)**

**Objetivos:** Este texto pretende apresentar uma reflexão sobre o turismo cultural mediado por dispositivos digitais móveis como o telemóvel, na cidade de Lisboa. As estruturas, organizações, agentes e práticas turísticas apenas aparentemente se revelam neutros. Pelo contrário, en-cerram conflitos de vária ordem que importa debater.

John Urry (2006) comenta que ‘everything is on the move’: capitais, trabalho, pessoas, objetos, tecnologias, etc. De facto, os paradigmas globais e a escalabilidade dos processos de mobilidade mudaram profundamente desde meados do século passado (Adey, 2014). Um desses fenómenos móveis é o turismo, que constitui a configuração central da viagem no seio da modernidade (Andrade, 1993). As viagens modernas não constituem somente um espaço e tempo de lazer pacíficos, mas também uma arena conflituosa que traduz outras questões sociais colaterais ou subjacentes (Verstraete, 2009; Cohen, 2013; Rickly, 2016).

**Questão de partida:** Como refletir e analisar empiricamente as práticas do turismo cultural móvel, no quadro das mobilidades sociais urbanas? **Hipótese:** as novas mobilidades urbanas, e em particular o turismo cultural, têm sido profundamente transformadas pelas tecnologias locativas, como os dispositivos digitais móveis (telemóvel, etc.).

**Novos media e novas metodologias:**

A forma de apresentação é o video paper, que entende-se como um artigo científico produzido e apresentado através do medium ‘video’, e que debate uma questão, apresenta um estudo de caso ou discute uma pesquisa científica.

**Discussão:** 1. Reflexão sociológica sobre autores, teorias e questões sobre o turismo cultural em Lisboa. 2. Debate sobre as promessas da investigação sociológica veiculada pelo medium video paper.

**Pedro Andrade** is a Sociologist/Researcher at University of Minho. Phd in Sociology of Culture at FCSH, New Univ. of Lisbon (2002). He taught at University of Coimbra, Faculty of Economy and at University of Lisbon, Faculty of Fine Arts, in the areas of Sociology of Culture, Communication, Sociological Methods and Digital Humanities. Areas of research: urban cultures, art communication, art and science museums, literacies, digital social networks, methodologies and hypermedia. Coordinator of several research projects and teams e.g. Scientific-Technological Literacy and Public Opinion: the case of science museums; Public Communication of Arts: the case of local/global art museums, both funded by FCT.

***Entre azeitonas e torresmos de rissol - Interculturalidade e  
Práticas alimentares no Baixo Alentejo***

**Ana Piedade (Instituto Politécnico de Beja (IPBeja); Lab-At/IPBeja; CRIA)**

Entendemos o turismo cultural como a deslocação de pessoas cujo objetivo é acederem ao património cultural e ao modo de viver de uma comunidade (Moletta,1998; Bucho, 2010), fruindo entre outros aspetos, da gastronomia dos lugares visitados. A gastronomia é um aspeto extraordinariamente importante em termos culturais e identitários relativamente a países, regiões e etnias refletindo, ainda, grande relevância religiosa, sobretudo no que concerne a interditos alimentares.

Bucho (2010) considera que embora as motivações do turista possam ser as mais diversas, se procura o que é diferente relativamente à zona de origem ou de residência, dando relevo aos locais que proporcionam “choques culturais” e que o resultado final acaba por saldar-se por uma aproximação intercultural. A gastronomia e o turismo gastronómico têm grande importância no contexto português e da região do Baixo Alentejo. Neste contexto, propomos abordar, na presente intervenção, os seguintes aspetos: de que forma Portugal e o Baixo Alentejo se apresentam como destinos gastronómicos “exóticos” para alguns dos turistas que nos visitam (nomeadamente com o consumo de vísceras de animais, mioleira, caracóis, etc.) e a partir da confeção de alguns pratos da gastronomia e práticas alimentares do Baixo Alentejo, são visíveis fenómenos de sincretismo e marcas de diferentes culturas (celta, romana, árabe,...) que convergem numa identidade local própria.

**Ana Piedade** é Doutorada em Antropologia Social e Cultural pela Universidade Nova de Lisboa, FCSH; Investigadora Integrada do CRIA; Docente no Instituto Politécnico de Beja desde 1999 e coordenadora do Lab-At (Laboratório de Animação Territorial- IPBeja). Docente em cursos de 1º e 2º Ciclos nas áreas da Educação, Serviço Social, Gerontologia Social e Comunitária, Desenvolvimento Comunitário e Empreendedorismo, entre outros. Membro de equipas de projetos de investigação nos âmbitos da interculturalidade, memória social, do lúdico, da educação, do empreendedorismo social, da animação territorial e da cidadania. Membro do conselho redatorial de revistas científicas ligadas aos campos da Antropologia e Animação Sociocultural.

***Put Translation on the Map: How Public Institutions Provide Multilingual Visual Guides***  
**Rebeca Cristina López González (Universidade de Vigo)**

Galicia's foreign touristic demand in 2014 (latest available data, IMPACTUR Report) registered a 2.2% year-over-year rise; a total amount of 1,326€ m. In that year, more than a million tourists from abroad visited this Autonomous Community. According to Urbantur 2016 -a report which provides a ranking of the top 22 most important Spanish cities in terms of tourism through the analyses of 62 indexes- two Galician cities, Santiago de Compostela and A Coruña, are 9<sup>th</sup> and 20<sup>th</sup>, respectively, in the list. Thus, the Galician economy is gaining momentum through its foreign visitors.

This fact requires institutional involvement so as to promote these destinations. To fulfil this objective, one of the chosen marketing strategies deals with the use of websites, which are channels of touristic information and services. In this sense, the Galician Public Administration

has made use of this proactive and interactive channel of distribution to advertise its most important cities (A Coruña, Lugo, Ourense, Pontevedra, Santiago de Compostela and Vigo).

For this reason, linguistic accessibility to these websites is essential in order to make it more expedient for tourists to purchase touristic products and services. Precisely, translation becomes a crucial activity determining the successful reception of the wonders described on line. This paper will demonstrate how a set of maps included in these sites have been made "tourist-friendly" through translation by discussing six examples (one per each of the above-mentioned cities) of what tourists will see/read when dealing with this visual information.

**Rebeca Cristina López González** is currently a full-time Research Lecturer at the University of Vigo, Spain (Translation and Linguistics Department). Her education and working experience includes a B.A. in Translation and Interpreting granted by the University of Vigo, Galicia, Spain. She is a certified Legal Translator since 2003, and obtained a B.A. in Education as well as a Masters Degree in Secondary Compulsory Education, O and A level, vocational school and teaching foreign languages in 2004. She obtained her PhD in translation in 2015 (cum laude). Her fields of interest are, among others, the translation and research of Audiovisual Translation, the translation of Literature and Folklore, Children's Literature and cultural aspects regarding Translation.

***Manifestações de turismo cultural em destinos de média dimensão: as perspetivas da autenticidade na valorização das tradições***

**Dália Liberato, Daniela Ferreira & Pedro Liberato (ESHT, P.PORTO)**

A cultura local e as tradições que caracterizam um destino e a sua comunidade assumem uma enorme relevância na atração de turistas a um determinado destino. Isto deve-se ao facto de os turistas se interessarem, cada vez mais, em conhecer os estilos de vida e tradições das comunidades visitadas. O presente estudo tem como objetivo principal investigar a importância da autenticidade das tradições e da cultura local, num destino de média dimensão, pela análise do papel da cultura local autêntica na valorização da experiência turística e posteriormente na satisfação. A investigação aborda o caso específico da festa da Sra. da Agonia em Viana do Castelo, por ser um evento que invoca as tradições da cidade, avaliando a autenticidade da festa nas quatro principais perspetivas (objetiva, construtiva, existencial e pós-moderna). Relaciona, numa fase posterior, a avaliação da experiência turística e as intenções comportamentais face ao destino, concluindo sobre as relações existentes entre as diferentes vertentes (autenticidade, experiência e satisfação).

Foi aplicado um inquérito por questionário a visitantes e turistas na festa da Sra. da Agonia, em agosto de 2018. Os resultados obtidos no estudo empírico, enquadram-se na perspetiva de Richards (2011) que considera estratégica e determinante, a ligação estabelecida entre a autenticidade e a experiência turística, materializada através do turismo criativo baseado em "experiências participativas e autênticas que permitem aos turistas desenvolver o seu potencial e habilidades criativas através do contacto com pessoas locais e sua cultura", "garantindo a imersão em momentos históricos, com detalhada informação" (Domínguez-Quintero et al., 2018).

**Daniela Ferreira** Mestre em Gestão do Turismo, pela Escola Superior de Hotelaria e Turismo, do Instituto Politécnico do Porto, com interesse nas áreas de Cultura Urbana e Criatividade.

***Itinéraires transfrontaliers pour le tourisme culturel - redécouverte et partage du patrimoine  
(sur l'exemple de la frontière entre la Bulgarie, la Grèce et la Turquie)***

**Irena Bokova (Nouvelle Université Bulgare, Sofia)**

Le texte accentue sur les ressources culturelles et le patrimoine dans la région transfrontalière de la zone historico-géographique de la Thrace, où passent les frontières politiques entre la Bulgarie, la Grèce et la Turquie. L'objectif est de montrer les possibilités de développement d'un itinéraire culturel dans une région transfrontalière, connue par sa diversité culturelle (ethnique, religieuse, etc.). Le défi concerne l'interprétation d'un passé thraumatique de la région liée aux conflits et divisions politiques des territoires, au "nettoyage ethnique" et une orientation différente du développement des pays après les années 1950.

Le nouveau contexte politique, économique et culturel provoque une réflexion sur la frontière politique entre les pays en tant qu'une espace de partage des modes de vie, des pratiques culturelles, des paysages. Le tourisme culturel comme « facteur de développement » des économistes et des hommes politiques est aussi lié au Voyage et aux rencontres avec d'autres (Cousin, Réau 2009)

L'itinéraire culturel transfrontalier est essentiellement une réinvention de la frontière comme une espace de partage des connaissances, des symboles, des techniques culturelles et de nouer de nouvelles relations avec des lieux et des territoires. Il offre une nouvelle opportunité de remodeler les territoires au niveau des symboles et de voyages au-delà des frontières.

Le contexte culturel et identitaire des lieux traversés correspond aux interrelations entre territoire comme contexte physique, patrimoine, histoire et mémoire.

**Irena Bokova**, anthropologue, Dr, professeur associé en anthropologie dans le département d'anthropologie à la Nouvelle université bulgare; recherches et publications dans le domaine du tourisme (Tourisme et patrimoine – co-auteur, Sofia, 2013, 156 p., en bulgare); dans le domaine des relations interculturelles, les collectivités identitaires (La diversité culturelle en Bulgarie – co-auteur, Sofia 2011, 180 p., en anglais).

***Łódź Film Route in the UNESCO creative city – welcome to HollyŁódź***

**Natalie Moreno-Kamińska (Institute of Contemporary Culture, Faculty of  
Philology, University of Lodz)**

Located in the center of Poland Łódź in 2017 was announced a creative city of UNESCO and named City of Film. An important issue is the creation of narrative around heritage through cultural route that change the perception of the city space. It aims to promote the city, stimulate the tourism industry and show nationalism as common to the nations of the world.

Łódź Film Route includes e.g National Center for Film Culture, Museum of Cinematography and Lodz Film Center. The well-known Lodz Film School educated the most outstanding creators of cinema, winners of prestigious awards: operators, actors, producers and directors: Zbigniew Rybczyński (Tango: Oscar 1982), Andrzej Wajda (Man of Iron: Golden Palm 1981, Oscar for lifetime achievement 2000), Roman Polański (Pianist: Oscar 2002, Golden Palm 2002). Produced by Studio Se-Ma-For Film Production in cooperation with the British BreakThru Films, the film Peter and wolf directed by Suzie Templeton in 2007 received the Oscar for Best Short

Animated Film. *Ida* directed by Paweł Pawlikowski, which in 2015 received the The Academy Award for Best Foreign Language Film, was produced by the Lodz Opus Film.

The narrative created about the film capital is strengthened by the route Łódź Bajkowa, presenting the heroes of serials and films for children created here in the animation studio.

Łódź uses its film traditions and as a creative city. It develops its potential, digitalises creativity, strives at the same time to modernize film production, also through international cooperation, e.g. with Bradford.

**Natalie Moreno-Kamińska** was born in Aix-en-Provence, France, permanently lives in Poland. She is a PhD student at the Institute of Contemporary Culture at the Faculty of Philology at the University of Lodz. She is a culture expert and a specialist in public relations and branding. She conducts research on cultural routes, cultural heritage, cultural tourism in the context of creating a cultural identity, multiculturalism. She is also interested in art and public relations. She participates in international and national scientific conferences, author of scientific articles.

***Culture jamming or the role of intention: an empirical approach***  
**António Oliveira (CEI, ISCAP - P.PORTO e Universidade de Vigo)**

Baseado na análise de imagens de street art, este estudo propõe-se descrever e avaliar as intervenções inerentes ao processo de culture jamming (adbusting) e insere-se num outro, de âmbito mais alargado, com o objetivo de compreender a interculturalidade subjacente ao movimento de street art.

Por definição (e.g. Bird & Vakalis, 2011; Niziolek, 2018; Sandhu, 2018) culture jamming é uma intervenção de ativismo anti-consumista “to fight the mental takeover of an everpresent ad industry” (Adbuster Manifesto, p.1), uma prática de crítica social “engage[ing] in critical evaluations of the content and broader implications of commercial advertisements” (Curry-Tash 1998, p.45).

A partir da análise das intervenções “Morto.” e “Make Porto Podre Again” analiso a normalização de uma cultura de contestação através da street art e a normalização da street art de uma cultura de contestação (e.g. Guinard & Margier, 2018; Karachalis & Deffner, 2012; Pacione, 2013; Peck & Tickell 2002; Scott, 2004). Adoto uma abordagem metodológica qualitativa baseada na Grounded Theory de Glaser & Strauss (1967) e Strauss & Corbin (1990), fundamentado no Construtivismo de Charmaz (2006; 2009). Utilizo a fotografia como técnica de investigação (Bourdieu, 1965) e a Photovoicedescrita por Wang & Burris (1997) para garantir por triangulação o entendimento do problema. As observações foram realizadas na cidade do Porto durante um período de 15 anos.

Finalizo com uma síntese do trabalho desenvolvido e com propostas para futuras linhas de investigação.

**António Monteiro de Oliveira** is a PhD student at Vigo University, researcher at the Centre for Intercultural Studies (CEI) at ISCAP (P.Porto) and part of the StreetArtCEIproject from which this study emerges. He has collaborated with A3Es and was involved in various national and international alliances engaged in creating companies and promoting Entrepreneurship in Cultural and Creative Industries. Holding an MA in Entrepreneurship and Internationalization, he is a founding member of Academia de Empreendedoresat ANJE and a member of Rede

Nacional dos Mentores, as well as of the Portuguese Guilds of Certified Accountants and Economists.

***Cultural tourism in small cities and rural areas: the case of Beja, Portugal***  
**Maria João Ramos & João Rodrigues (Polytechnic Institute of Beja)**

The popularity of Portugal as a tourist destination and the growth of inbound tourism are evident not only in the statistical data made available by national/international bodies, or in the number of prizes won in the latest 'Travel Awards' editions, but also empirically perceived by residents and by domestic tourists and visitors.

The massive presence of tourists is most acutely felt in the country's top tourist regions/destinations, such as the Algarve, and in Lisbon and Porto, raising issues of overcrowding which are common to other European cities and world locations.

However, the growing influx of tourists is also visible in smaller towns and rural areas, relatively off the beaten track. That is the case of Beja, a medium-sized town located in the countryside and with no prominent (built) heritage sites, unlike other towns in the Alentejo region, such as the World Heritage city of Évora.

Against this background, and using several social and cultural research methods, the aims of the proposed paper are (1) to reflect upon the challenges and opportunities posed by the development of cultural tourism in smaller inland towns, addressing the interconnected issues of cultural identity, 'place-making' and the representation of local history and culture for tourism purposes; (2) to look at Beja's tangible and intangible heritage/cultural resources and how they are 'mobilised' for tourism; and (3) to explore new possibilities for the communication of the local culture(s) which may improve, deepen and/or expand the tourists' experiences.

**Maria João Ramos** is Assistant Professor of English at the Polytechnic Institute of Beja, Portugal. She has a Master's Degree in English Culture/Cultural Studies and a PhD in Cultural Studies/English Literature and Culture. Her PhD thesis critically analysed the process of 'conversion' of a dismantled Portuguese copper mine into a heritage tourism site. In the context of her PhD research project, she presented papers in several international conferences and published in international journals. More recently, she has done some research on popular culture/music, namely on the Lisbon punk scene, and produced the documentary film *Até Morrer! 25 Anos de Censurados*. Her research interests include: cultural tourism, cultural industries, industrial heritage, music tourism, social history and memory studies.

**João Rodrigues** holds a Degree in Modern Languages and Literatures (English and German Studies) as well as a Master's Degree in German Studies from the University of Coimbra. In 2015, he completed his PhD in Literary, Cultural and Interartistic Studies at the University of Porto with a thesis on the representations of surveillance in contemporary English and German novels. Since 2005, he has taught several courses of English and German for Specific Purposes as well as Portuguese courses for ERASMUS students at the Polytechnic Institute of Beja, where he presently works as an Invited Assistant Professor. His current research interests include literary and cultural studies and language teaching in higher education.

***Catalan places: museums and nature – from local to national identity***  
**Blanka Rzewuska (Institute of Sociology, University of Warsaw and**  
**Polish Sociological Society)**

During my fieldwork in the Catalan countries (a term that deserves further explanations which I will provide in the presentation) in the years 2011-2015 apart from conducting interviews and observations of events and everyday life I visited several museums both local and national like The Museum of History of Catalonia in Barcelona. While some of the museums and other places of interest show aspects of local traditional life (like the Museum of bees in Arnes, the Museum in Vilamos in Valle de Aran), other intend to search for broader audiences– Aranés or Catalan. By showing history of the area they aim not only to present heritage but to make impact on the identity as well. Their target visitors are both the out-group meaning tourists and the in-group, meaning the inhabitants willing to explore their own culture. The Museum in Barcelona seems to be great example of how the nationality and attitudes towards it are constructed by the expositions. However, not only museums are incorporated in the myth of nation. As I intend to demonstrate nature plays a role in the local identities and the national one.

**Blanka Rzewuska:** Ph.D. student from the Institute of Sociology, author of several articles on Catalonia and/or online communities. Her permanently in progress doctoral thesis is on the Catalan identity and attitudes leading to the current crisis. Her main interests are : ethnicity, migration, identity, historical re-enactment and other neotribes.

### **Thematic Panel 3: Multimodal intercultural dialogues**

Contemporary societies use intercultural dialogue in the most diverse ways, through social media, street art, and/or performative installations, modeled as mirrors to their evolving cultural mutations. Nowadays, we cannot consider 'communication' a general and global method for reaching understanding; instead, we use concepts like multiplicity and diversity transformed into communicative expressions.

Movement, exchange, migration, recognition and interaction are all words that favour openness to the world and the deconstruction of borders. They are symbolic bridges meant to reach a middle common ground instead of an opposite location. ICIM 2019 also intends to function as an open bridge, in other words, as a laboratory for metamorphosis, where different ideologies, backgrounds, methodologies, and approaches are merged and reborn into new expressions of translatable dialogues.

#### ***Intermedial dialogue and transnational storytelling in Wim Wenders's films***

**Olivier Delers (University of Richmond)**

In my paper, I will argue that Wim Wenders's recent films provide an exciting framework to think in new ways about intercultural dialogue. Starting with *Lisbon's Story* in 1994, Wenders starts making films that very consciously address the necessity of thinking beyond the limits of generic and national borders. At the same time as he constructs his film as both a love story and a visual essay on the power of cinema, Wenders reflects on the possibilities offered by a borderless and unified European space that makes it possible to think and express ourselves in multiple languages: German, French, English, Portuguese. In subsequent films, he continues to think about the connections between multiple spoken languages and new visual languages. In *Pina* (2012), he presents Pina Bausch's dance company as an international group who pays homage to their mentor in their native language while all speaking the common bodily language of contemporary dance. He does so by introducing 3D cinema as a new way of accessing universal emotions and ideas. In *Inventing Peace: A Dialogue of perception*, a recent book co-written with the philosopher Mary Zournazi, Wenders theorizes a new visual language of peace, inspired by the films of the Japanese filmmaker Yasujiro Ozu, and meant to redefine how we engage with others in our own communities. In analyzing Wenders's films and writings, I will attempt to show that intercultural dialogue can never be separated from the modes of expression that enable it.

**Olivier Delers** is Associate Professor of French and Chair of the Department of Languages, Literatures, and Cultures at the University of Richmond. He is the co-editor of *Making Films That Matter: New Perspectives on Wim Wenders as Filmmaker and Visual Critic* (currently under review with Bloomsbury). After devoting his attention to the French eighteenth-century novel in his first monograph (*The Other Rise of the Novel*, University of Delaware Press, 2015), he is now focusing on questions of intermediality and transculturality in twentieth-century art and cinema. A full CV is available upon request.

***Intercultural and Multicultural Dialogues: Evolving Mutations in  
Contemporary Canadian Visual Art and Literary Productions***  
**Adina Balint (University of Winnipeg)**

Nowadays, when individuals and people migrate and cross borders, intercultural and multicultural dialogues trigger evolving mutations in cultural productions (books, visual art, cinema) and in social media. Artists and writers frequently explore topics, such as diversity, identity-alterity, communicative expressions and cultural hybridity. In Anglophone and Francophone Canada today, visual art and literary productions display a search for new forms of understanding and of representation of intercultural and multicultural contexts. Thus, I will analyze and compare a visual art exhibition and a literary text dealing with themes of mobility and cultural transfers. Through theories of multiculturalism and interculturalism (Will Kymlicka, Patrick Imbert, Gérard Bouchard) applied to visual art and literature, I will show how artists and writers get involved in the world to create socio-cultural change, to disseminate stories, and to pursue visions of peaceful interconnected spaces. I will analyze: 1/ the métissage and the hybridity in Dany Laferrière's fiction *L'énigme du retour*; and 2/ the deconstruction of stereotyped visions of outcast individuals and marginalized communities as seen in the Indigenous and Canadian art exhibition *Insurgences/Resurgences* (Winnipeg Art Gallery, Winnipeg, Canada, 2017). These aesthetic productions lead us to reflect on how societies and creative communities change today and look for inspiration beyond the status quo and traditional dichotomies like fixed-mobile, indigenous-(im)migrant. In fact, contemporary aesthetic productions disseminate new imaginaries subverting the spatial, emotional and symbolic meanings of closed societies and of the homogenous Nation-State.

**Adina Balint** is Associate Professor of French at The University of Winnipeg, Canada. Her research focuses on 20th and 21st-century French and French-Canadian literatures and cultures, mainly on the poetics of creation and on multiculturalism. Her latest publications include *Le Processus de création dans l'œuvre de J.M.G. Le Clézio* (Rodopi/Brill, 2016) and *Transculture, société et savoirs* (Peter Lang, 2017), co-edited with Daniel Castillo Durante.

***Validação transcultural do Inventário de Preocupações Interculturais (IPI): Estudo de  
avaliação da equivalência operacional e de mensuração entre as versões reduzidas do IPI de  
Portugal e do Brasil***  
**Maria Moura Pinheiro (FPCEUC)**

É objetivo deste trabalho apresentar o processo de adaptação transcultural da versão portuguesa do Inventário de Preocupações Interculturais (IPI) de modo a obter uma versão brasileira. Fundamentado na perspectiva intercultural de Perotti (1989), nos princípios-chave da convivência intercultural de Abdallah-Pretceille (2005) e nas preocupações interculturais de Ouellet (2000), o IPI foi construído com o propósito de avaliar as preocupações interculturais nas práticas discursivas, educativas e de interação com o outro e o diferente. No presente estudo, verificada a equivalência conceitual, semântica e operacional dos itens procedeu-se à avaliação das propriedades psicométricas da nova versão e realizou-se a comparação entre os resultados das versões de Portugal/PT e do Brasil/BR, de modo a avaliar a equivalência de mensuração. Partindo de uma amostra portuguesa (n=245) e de uma amostra Brasileira (n=212), as versões foram comparadas quanto à dimensionalidade, confiabilidade e validade concorrente. A técnica de Análise de Componentes Principais mostrou, para cada versão, uma

solução unifatorial com 24 itens. Boa confiabilidade também foi encontrada em ambas as versões (alfa de Cronbach de 936 e de 935, respetivamente para as versões IPI/PT e IPI/BR). A validade concorrente foi demonstrada por correlações positivas significativas entre os resultados das preocupações interculturais e a motivação para o contacto social e correlações positivas entre as preocupações interculturais e os resultados de uma medida de sensibilidade intercultural.

**Maria Moura Pinheiro:** Mestranda em Psicologia do Trabalho, das Organizações e dos Recursos Humanos - European Master in Work, Organizational and Personnel Psychology da FPCEUC e da Universidade de Valência.

***Turning a page on cultural (mis)communication: how best to use  
contemporary picturebooks with adults and children***  
**Margarida Morgado (Instituto Politécnico de Castelo Branco)**

Cultural (mis)communication is a current challenge for educators and social workers when they are invited to interact across geographic, linguistic, and cultural lines (Ware and Kramsch, 2005). It is our argument that in order to foster communication across cultures, the selection and adequate use of visual multimodal cultural artefacts may be very effective, especially in an increasingly multimodal world and among people who do not share the same cultural backgrounds or language. Taking picturebooks (for adults and for children) as examples of rich visual cultural artefacts of the present, that combine image, words, and multimedia, this presentation firstly highlights the importance of educating social workers and teachers to deconstruct meanings of identity, diversity and intercultural dialogue in and through pictures. Rather than focusing on preventing miscommunication from happening through dialogue over one set of pictures, the teacher or social worker should concentrate on facilitating the flow of interpretations of the user interacting with the picturebook. Then, the presentation focuses on the importance of using appropriate visual artefacts such as picturebooks to communicate with migrant children and/or with their families. Pictures will allow people to relate to their own notions of reality and communicate them to others; it will also help them relate to the new culture by contrast to their own. Thus, it is important to select resources well on the basis of how they will resonate with particular users. Thirdly a case is made for the introduction of picturebooks in school (libraries) as support materials for bilingual education.

**Margarida Morgado** is a teacher of Business English, Intercultural Mediation and English to Portuguese Translation, as well as researcher in teacher education in the following topics: picturebooks, reading, intercultural issues, intercultural communication and mediation, and CLIL from primary to higher education. She is Coordinating Professor of Cultural Studies at Instituto Politécnico de Castelo Branco, Escola Superior de Educação, in Portugal, and has been involved in several Erasmus+ funded projects on reading promotion, foreign language teaching, teacher education, and CLIL, the most relevant of which for this presentation would be IDPBC – Identity and Diversity in Picture Book Collections (2015-2017).

***Digital Storytelling in intercultural settings: Language and culture, translation, technology and reflection***

**Sandra Ribeiro (CEI, ISCAP - P.PORTO)**

Digital Storytelling has been used as a practice to engage students in technology-enhanced learning settings where cultural differences and the implications of intercultural communication are brought to the forefront. These practices have proven to empower students to construct new personal and group meanings and improve intercultural awareness. Additionally, research has demonstrated that intercultural awareness is an essential component in academic programmes in higher education, as it enables students to prepare for multi-faceted professions that cover many areas of competence and skills and adapt accordingly. Our work describes the digital Storytelling pedagogical approach implemented throughout a Master's degree course unit, where students discussed and reflected on key issues such as language and culture, translation, and technology. The case study presented draws on the qualitative analysis of a questionnaire, which intended to understand student perceptions regarding the course unit (objectives, structure, syllabus, assignments) where digital storytelling is at the core of all their activities.

**Sandra Ribeiro** is a senior lecturer at ISCAP-IPP in the area of Languages and Cultures. She holds a PhD from the University of Aveiro, Portugal, in Digital Storytelling in Higher Education. Her research interests include Digital Storytelling as a pedagogical practice to foster student reflection and overall student development; the integration of Technology in Education; and Language Learning, Translation and Interpreting as acts of intercultural communication.

***La interculturalidad del patriarcado: La simbología violenta contra las mujeres***

**Rosalía Rodríguez López (Universidad de Almería)**

La violencia contra las mujeres no tiene fronteras, ni barreras temporales, y permanece inalterable en los márgenes de la interculturalidad. Ya en la Roma antigua, en un imperio multirracial y territorialmente muy extenso, se nutría de sus propias raíces latinas y parcialmente de otras culturas coetáneas. El espacio temporal del Imperio romano es tan amplio y lleno de matices, que empodera de esta violencia la futura cultura occidental, donde se puede reconocer el germen de lo que ha sido la Historia de la violencia contra las mujeres. Visibilizar sus claves en los momentos básicos de su gestación y consolidación en el patriarcado tradicional es imprescindible para neutralizarla y disolverla en el tiempo presente. En numerosas ocasiones la agresión es sexual, pero en otras se transforma en micro-machismos, esto es, atmósferas intangibles e invisibles, escondidas tras una simbología perfectamente construida. Sin embargo en nuestros días los atentados más graves cada vez pertenecen menos a los canales tradicionales, mientras que el peligro exponencial viene a través de la era de la imagen y de la publicidad. E igualmente las estructuras del patriarcado se han posicionado en otro campo han logrado instalarse cómodamente en lo que ha venido en llamarse 'era digital': un mundo aún sin identidades y por construir; así, las mujeres están infrarrepresentadas en el tejido tecnológico y reducidas de los puestos de toma de decisión empresarial. En fin, estereotipos de género, ya a través del Derecho, ya mediante la tolerancia de determinadas prácticas sociales, o de la educación en desigualdades.

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***Dialogando con el pasado sobre experiencias multiculturales: mujeres y época visigoda***  
**Esperanza Osaba García (Universidad del País Vasco UPV/EHU) - IURA RvB**

El objeto de la comunicación que presento en el ICIM'19 - International Conference on Interculturalism and Multiculturalism, se centra en el período de la monarquía visigoda que se constituye tras el asentamiento definitivo de los visigodos en la Península a principios del s. VI y concluye apenas dos siglos después tras su derrota frente a los musulmanes a comienzos del s. VIII. Los visigodos que entran en la Península tras la batalla de Vouillé en el 506 ostentarán el poder político, pero siendo minoría en relación a la población hispano-lusorromana peninsular, necesitarán buscar la vía que les permita afianzarse en el poder. Así, la vertebración de la sociedad visigoda tendrá un punto de inflexión en la unificación religiosa con la conversión de los visigodos al catolicismo niceno, momento clave que se solemnizó oficialmente en el III Concilio de Toledo del año 589 durante el reinado de Recaredo. La terna regna, patria et gentes, será la representación de la sociedad integrada visigoda, las gentes gothorum.

En este contexto, mi intención es preguntarme por las estrategias y resultados específicos del proceso de integración de las mujeres provenientes de los diferentes grupos de población y de las diferentes culturas. La onomástica da cuenta de un interesante fenómeno de fusión de nombres de procedencia germánica, romana y cristiana. También a través de leyes y cánones conciliares se puede obtener información de interés. Analizaré para ello la legislación contenida en la Lex Visigothorum, obra jurídica cumbre de este período, promulgada en el año 654 bajo el reinado del monarca Recesvinto ([649]-653-672), y la legislación conciliar, para la que contamos con la colección canónica Hispana.

**Esperanza Osaba García** es en la actualidad profesora Titular de Derecho Romano en la Universidad del País Vasco UPV/EHU, y está acreditada como Catedrática desde el año 2014. Su investigación, que se ha centrado fundamentalmente en las áreas de derecho romano y derecho visigodo, con particular incidencia en ambas en los estudios de género, se ha reflejado en artículos, capítulos de libros y otras contribuciones que han visto la luz en publicaciones nacionales e internacionales. Es autora de monografías, El adulterio uxorio en la Lex Visigothorum (Madrid 1997); Gordianus rescriptis. Rescriptos de Gordiano III en materia dotal dirigidos a mujeres (Bilbao 2000), y editora de obras como Derecho, cultura y sociedad en la Antigüedad Tardía (Bilbao 2015), o El Cisne III. Prostitución femenina en la experiencia histórico-jurídica (Lecce, Italia 2016) en coedición. Asimismo, ha participado y dirigido

proyectos de investigación, cuyos resultados, además de en sus publicaciones, han sido presentados en cursos, conferencias y reuniones científicas.

***Modos de expresión de las mujeres en contextos adversos: una conexión entre la Roma republicana y el sufragismo británico***

**Alicia Valmaña Ochaíta (Facultad de Ciencias Jurídicas y Sociales de Toledo, Universidad de Castilla- La Mancha)**

Durante la República romana se produjo un hecho histórico que, según Tito Livio, habría sido un asunto de poca importancia si no hubiera provocado una enorme confrontación y apasionamiento; el acontecimiento fue la propuesta de derogación de una lex sumptuaria (195 a.C.), la lex Oppia, que había sido aprobada veinte años antes y que restringía de manera drástica la exhibición de riqueza por parte de las mujeres. La ley prohibía llevar puesta más de media onza de oro en joyas, vestidos teñidos en color púrpura y pasear en carruaje por Roma o en un radio de una milla de distancia, salvo para acudir a cultos religiosos; había sido tomada en un contexto de confrontación bélica –segunda guerra púnica–, cuando todos los recursos económicos y humanos eran necesarios y era imperioso evitar una fractura social. No obstante, una vez finalizada la contienda se plantea la posibilidad de derogar la ley ante la nueva realidad romana; el hecho provocó una auténtica división de la sociedad pero, sobre todo, una acción hasta entonces inédita, puesto que una multitud de mujeres salieron a las calles con la intención de presionar a los ciudadanos para que votaran a favor de la derogación de la ley. En esta comunicación, pretendo revisar los modos de actuación de las mujeres y su semejanza con otros momentos históricos como fue el movimiento sufragista en Gran Bretaña, y analizar posibles puntos de conexión a pesar de la diferencia temporal, espacial y cultural –analizaremos si también de propósitos– entre ambas acciones.

**Alicia Valmaña Ochaíta:** Doctora en Derecho. Profesora Titular de Derecho Romano (UCLM); coDirectora del Grupo de Investigación de Derecho romano de UCLM; miembro Comisión de Igualdad (UCLM) y de la Comisión de seguimiento de la Cátedra Santander de Responsabilidad Social (UCLM). Secretaria de la Revista Internacional de Derecho Romano (Derecho romano, Tradición romanística y Ciencias histórico-jurídicas), RIDROM; revisora independiente en Revistas científicas. miembro del Grupo de Investigación e investigación docente: IURA. RvB. He sido CoPresidenta y Miembro del Comité Científico de distintos Congresos Nacionales e Internacionales. Autora de monografías, editora y coeditora de obras colectivas, autora de numerosas artículos y capítulos de libros.

***Internacionalización y Legislación Marítima Histórica (en Especial las Ordenanzas del Consulado de Bilbao de 1737)***

**Rosa Mentxaka (UPV/EHU)**

Siguiendo el esquema expuesto y tras una introducción dedicada tanto a explicar el por qué creo que el estudio tiene cabida en el tema global del congreso así como a exponer qué fueron las Ordenanzas del Consulado de Bilbao de 1737, analizo a través de dos disposiciones concretas de dichas Ordenanzas la pluralidad de fuentes jurídicas (Las Partidas, El Libro del Consulado del Mar, la Ordonnance pour la Marine de 1681) que se aprecian en la misma.

En mi opinión, esta pluralidad de referencias jurídicas que encontramos en el cuerpo jurídico privado de carácter mercantil que reguló la vida de sus miembros se vio favorecido por la internacionalización de la villa bilbaína y la presencia de colonias de comerciantes extranjeros (franceses, británicos, flamencos, alemanes y portugueses), presencia acreditada al menos durante los siglos XVI, XVII y XVIII.

Debe tenerse en cuenta que estos extranjeros asentados en calidad de residentes tuvieron una participación activa en el Consulado en cuanto miembros del mismo por lo que la incorporación de experiencias marítimas reguladoras ajenas no resultó para nada forzado en esta Agrupación de Comerciantes marítimos sino que fueron aceptadas como propias al incorporarlas en las Ordenanzas bilbaínas de 1737, produciéndose así, desde mi punto de vista, un fenómeno que, empleando una categoría actual e inexistente en la época, me atrevo a calificar de interculturalidad (jurídica) fruto de una internacionalización marítima previa y prolongada en el tiempo de la villa portuaria vizcaína.

**Rosa Mentxaka** - Catedrática de Derecho Romano de la UPV/EHU Facultad de Derecho. Campus de Gipuzkoa. Paseo Manuel de Lardizabal, 2 20018 Donostia-San Sebastián.

***Under the Big Top: Tourists, Refugees and the Rest of Us Through  
the Works of Michael Kvium and Banksy***  
**Maria Sofia Pimentel Biscaia (Universidade de Aveiro)**

Michael Kvium well-known grotesque figures have allured the artistic arena with their beauty and ugliness when treating subjects such as deformity, madness and sexuality. In 2017, Kvium premiered the exhibition Circus Europa which focused his political stance on themes related to social justice, tourism and the recent refugee crisis in Europe. Similar concerns have pervaded the works by the mysterious artist, Banksy. Both artists are clearly preoccupied with current events unfolding in Europe, characterized by migration, pollution, extremism and violence.

In this presentation I propose to investigate two motifs common to these artists: the tourist and the refugee. Europe is the prime territory to reconceptualize the contact zones of the twenty first century. The deathly spectacle often associated with the refugee experience requires viewers/consumers, who are fed by the media machine's incessant circulation of morbid images. Banksy and Kvium's work blurs the line between innocent by-standers and willing participants by thrusting the viewers right in the middle of the circus ring. Kvium's and Banksy's art invokes a bodily, thought-provoking experience that raises a range of uncomfortable questions regarding contemporary Europe and its treatment of newcomers. Their art concerns ourselves. It not only shows us the world, but creates one which, sometimes unwillingly, we are a part of. By becoming actors in the show, we become artists and therefore have a duty to construct forms of intercultural communication.

**Maria Sofia Pimentel Biscaia:** holds a doctoral degree in Literature (2005). She has conducted interdisciplinary research in the fields of visual, gender and postcolonial studies. She is the author of the book *Postcolonial and Feminist Grotesque: Texts of Contemporary Excess* (2011). She also co-edited the collection of essays *Intercultural Crossings: Conflict, Memory, Identity* (2012). She has worked at the New University of Lisbon, the University of Trás-os-Montes e Alto Douro, Beijing Normal University, and the University of Vigo, Spain, where she taught English

for Tourism and International Communication. She is currently a researcher in the Centre for Languages and Cultures at the University of Aveiro, Portugal.

***Del dicho al hecho: El estatus jurídico y social de las lenguas indígenas de América Latina***  
**Laura Tallone (CEI, ISCAP - P.PORTO)**

En las últimas décadas, se ha observado en diversos países latinoamericanos un esfuerzo de reconocimiento de las lenguas indígenas locales a nivel jurídico y educativo, lo cual ha llevado en algunas instancias a la declaración de estas lenguas como idiomas cooficiales: son los casos, por ejemplo, de México (uno de los países con mayor diversidad lingüística del mundo), Perú, Ecuador o Bolivia: la constitución boliviana enumera, además del español, 36 lenguas amerindias como idiomas oficiales del estado.

Las diversas declaraciones de intenciones, sin embargo, no han sido seguidas de verdaderas políticas lingüísticas inclusivas y la incorporación de las lenguas indígenas en los planes nacionales de educación es aún tímida, en el mejor de los casos. En la práctica, el español continúa siendo la lengua oficial en todos los actos de la administración pública, y su desconocimiento conlleva la pérdida de oportunidades de participación pública y de acceso a los principales espacios sociales. Las lenguas indígenas son así vistas como de escasa utilidad por sus propios hablantes, una percepción que acentúa su ya frágil situación.

Por medio de un enfoque en algunos casos ejemplares, el presente trabajo pretende describir y reflexionar sobre la real eficacia de las diversas iniciativas en el plano jurídico y en particular sobre la correlación entre el nivel de difusión de las lenguas amerindias y el grado de in/exclusión de las comunidades que las hablan.

**Laura Tallone.** Licenciada em Letras e licenciada em Tradução Literária e Técnico-Científica. Mestre em Tradução e Interpretação Especializadas. Título de Especialista em Tradução, conferido pelo IPP. Investigadora do Centro de Estudos Interculturais. Professora de língua espanhola e de tradução técnica e jurídica no ISCAP. Membro da Comissão Científica do Mestrado em Tradução e Interpretação Especializadas. Tradutora e intérprete simultânea. Traduções publicadas pela Editorial Sudamericana (Buenos Aires), Fundação de Serralves, Faculdade de Medicina do Porto, *Ed. Global Notícias, Conserveries mémorielles – Revue transdisciplinaire de jeunes chercheurs* (online), etc. Coordenadora do livro *Do Signo ao Texto*, Contributos pedagógicos para a tradução técnica em quatro línguas, publicado pelo CEI.

***O processo de agencificação europeu – Desafios linguísticos***  
**Luísa Verdelho Alves (CEI, ISCAP - P.PORTO)**

O pluralismo linguístico que caracteriza o sistema jurídico da União Europeia é um dos traços mais originais do processo de construção europeia. A União Europeia – que conta hoje com vinte e oito Estados-membros – reconhece vinte e quatro línguas oficiais. E daqui resulta um enriquecimento do património jurídico dos particulares, que vêem reconhecido o direito a falar a sua língua no espaço público europeu.

Mas as transformações no modelo de governança europeu estão a mudar também a configuração linguística da União Europeia.

Para assegurar a execução do Direito da União, o legislador tem recorrido à figura das agências, nas mais diversas áreas: ambiente, saúde, educação, justiça, segurança, direitos fundamentais, supervisão financeira, etc.

A minha contribuição propõe-se examinar as regras definidas pelo legislador da União relativamente à utilização das línguas nas agências da União. Demonstrar-se-á que essas regras apresentam uma grande disparidade. Mas, em muitos casos, a escolha do legislador da União institui um multilinguismo muito limitado.

**Luísa Verdelho Alves**, Professora-adjunta do ISCAP e membro do CEI.

***Smart Cities, Wise Villages***  
**Manuela Veloso (CEI, ISCAP - P.PORTO)**

My contribution to this Conference would focus on point “3. Multimodal intercultural dialogues”, by approaching the subject-matter of Smart Cities – from the perspective of a technologically based matrix of promoting well-being, supported by the on-going economic policies of the western world.

Comparatively, I would bring up the recently created concept of W.I.S.E (Women in Science and Engineering) Village, as a motto to reflect on alternative ways of conceiving collectivities for future generations, i.e. geomentally and epistemologically speaking.

**Manuela Veloso** - PhD in Compared Literature (2008) and Adjunct Professor of ISCAP/Polytechnic Institute of Porto, where she lectures Intersemiotic Translation (German/English-Portuguese), Culture and Development and German for Specific Purposes. She is a member of the research unit ILCML (Instituto de Literatura Comparada Margarida Losa / FLUP), since 2003, and of CEI (Centro de Estudos Interculturais/ ISCAP- P.Porto) since 2007. Her research line has particularly been pointing out to the subject of Self-translation and Double Endowment in writing and painting, as well as the conjunction of theory and artistic creation. She has published several essays and chapters in national and international reviews and books, focusing on an intermedial approach of Identity on European Modernism studied as an embryo of new possibilities in a perceptual repertoire of textual and environmental exegesis, i.e. from a transindividual and chineesthetic point of view, in interface with global semiotics.

***Viver entre duas culturas: o romance Schwarzer Tee mit drei Stück Zucker***  
**da autora Renan Demirkan**

**Micaela Marques Moura (CEI, ISCAP - P.PORTO)**

Nos inícios dos anos 60 e depois da Segunda Guerra Mundial a Alemanha teve a necessidade de receber trabalhadores estrangeiros, para colmatar a falta de mão-de-obra, tornando-se assim um país de imigrantes. Estes vieram primeiramente da Itália, mas depois também da Turquia, Marrocos, Portugal, Tunísia e da Ex-Jugoslávia. Os trabalhadores chegaram primeiro sozinhos, porém mais tarde vieram os seus parentes ou constituíram família na Alemanha. E ao contrário da expectativa alemã, que julgavam que estes emigrantes ficariam apenas por um período restrito, estes e os seus familiares permaneceram na Alemanha de forma definitiva.

Este facto fez com que a sociedade alemã sofresse uma mudança radical e também surgisse um novo tipo de literatura.

Nesta comunicação a autora definirá, num primeiro momento, este novo tipo de literatura - a Migrantenliteratur (literatura de migrantes) - na Alemanha. Para tal serão analisados aspetos sociais e políticos que levaram ao surgimento deste género de escrita.

Num segundo momento será abordado o romance Schwarzer Tee mit drei Stück Zucker da escritora alemã de origem turca Renan Demirkan. Aqui serão conceituados, entre outros, os temas Heimat (país natal) e Fremdheit (o estrangeiro) e questionado o que significa viver entre duas culturas. Por fim, será abordado a temática do diálogo intercultural como caminho de interação entre duas culturas.

**Micaela Marques Moura** é Doutorada em Tradução (Tradução Jurídica Alemão-Português) pela Universidade Vigo e Mestre em Estudos Alemães pela Universidade do Porto. É Professora Adjunto no ISCAP – Instituto Superior de Contabilidade e Administração do Porto e investigadora do CEI – Centro de Estudos Interculturais do Instituto Superior de Contabilidade e Administração do Porto e do CEOS.PP – Centro de Estudos Organizacionais e Sociais do Politécnico do Porto. As suas áreas de investigação são a tradução e os estudos alemães.

***Vamos brincar de índio? Representação de minorias étnicas no carnaval de rua do Brasil***  
**Juliana Alves de Alcantara (Mestranda em Jornalismo e Comunicação**  
**da Universidade de Coimbra)**

O trabalho permeia questões sobre identidade, representação e estereótipo de minorias étnicas a partir de uma análise sobre polémica que se deu no carnaval brasileiro de 2018. A campanha 'Índio Não É Fantasia', surgida na internet, recebeu espaço nos media, através de suas publicações online. Pretende-se pontuar a discussão, inclusive, sobre como os meios de comunicação expuseram o fato, reforçando rótulos ou estimulando o debate. No estudo, são apresentados exemplos de matérias em jornais online que se entrelaçam e se apoiam na revisão bibliográfica explorada na primeira parte.

**Juliana Alves de Alcantara** é Mestranda em Jornalismo e Comunicação pela Faculdade de Letras da Universidade de Coimbra (FLUC), Coimbra, Portugal. Pós-graduada em Comunicação Empresarial e pós-graduada em Docência do Ensino Superior pela Universidade Candido Mendes, Rio de Janeiro, Brasil. Bacharel em Comunicação Social com habilitação em Jornalismo pela FACHA (Faculdades Integradas Hélio Alonso), Rio de Janeiro, Brasil.

***Língua materna – potencialidades linguísticas e culturais no reforço na aprendizagem de uma língua estrangeira – o caso do Inglês***  
**Valdemiro Inácio Abel Bié e Estela Pinto Ribeiro Lamas**  
**(UMUM, Campus Universitário de Cambine, Moçambique)**

A construção do discurso pelos indivíduos de uma certa comunidade linguística e cultural contribui em grande medida para a valorização da sua língua materna e da sua cultura. Num país como Moçambique, onde existem mais de 60 línguas nacionais, poucas delas com escrita estruturada e gramática padronizada cientificamente já disponível, adoptar a nível nacional

uma dessas línguas para o desenvolvimento de um indivíduo pode tornar-se numa missão muito difícil, para não dizer, quase impossível. Perante este cenário, o maior desafio, com que nos confrontamos, é a adopção de uma das línguas, que seja da maioria dos falantes, em cada região/província, para suportar o acto educativo e potenciar a aprendizagem, nomeadamente de uma língua estrangeira – o Inglês. O desafio advém da necessidade da coexistência de línguas, contemplando a língua materna, assumida nas suas dimensões oral e escrita e sustentada num padrão gramático científico, para permitir, de forma organizada e estruturada, o reforço da aprendizagem bem como da sua preparação para a vida profissional.

Tratando-se da riqueza em termos linguísticos, dentro do mosaico cultural moçambicano, que deve ser valorizado e preservado, acreditamos que a melhor forma será o recurso às línguas nacionais, presentes na construção do comportamento e identidade dos indivíduos falantes de cada uma delas, a adopção de uma, já padronizada cientificamente em cada região/província, próxima das realidades das outras. Nesta comunicação questionamos a problemática que constituirá a investigação a nível do mestrado:

- Poderá o diálogo intercultural trazer, no contexto multicultural moçambicano, valia ao *ensino comunicativo de uma língua estrangeira*?

**Valdemiro Inácio Abel Bié:** Professor de Francês na Escola Secundária de Cambine, estudante do Mestrado em Pedagogia e Didáctica do Ensino Superior na Universidade Metodista Unida de Moçambique, Iniciou a sua carreira académica, no Instituto de Formação de Professores Primários da Matola-Maputo, especialidade de Ensino de Inglês; fez o curso de Formação de Professores de Francês e Inglês, na Universidade Pedagógica de Moçambique, tendo, no final do curso, a oportunidade de frequentar um estágio pedagógico-didáctico, em França, na Alliance Française (Universités de Clermont Ferrand et Blaise Pascal), obtendo o *Certificat de Capacité à l'Enseignement du FLE e Motiver à Apprendre et Apprendre à motiver*.

**Estela Ribeiro Lamas:** Professora catedrática aposentada, Reitora honorária da UniPiaget de Cabo Verde, membro da Comissão Instaladora da Universidade Metodista Unida de Moçambique, conselheira científica do CEI, ISCAP, colabora com a USC, Espanha, a nível de programas de doutoramento; desenvolve investigação, no âmbito das Ciências da Educação e da Didáctica das Línguas. Iniciou a sua formação académica na África do Sul (Rhodes University, Grahamstown; UNISA, Pretoria), tendo sido continuada em Portugal (Universidade do Porto, UTAD, Universidade Católica do Porto); em França (Universidades de Paris-Vincennes, Paris-Nanterre, Sorbonne Paris VIII, Dijon e CIEP, Sèvres); em Inglaterra (Universidade de Oxford); em Espanha (Universitat Politècnica de Catalunya).

### ***Contributo da multiculturalidade e da interculturalidade para o ensino de História***

**Dinis Armando Guidione e Anabela Lima Maria**  
(UMUM, Campus Universitário de Cambine, Moçambique)

Decorrente dos processos de Globalização, nos últimos anos, tem-se vindo a colocar cada vez mais a questão da multi e interculturalidade. Sendo esta uma temática complexa, surge-nos como foco de reflexão, atendendo à importância de que se reveste. Questionamo-nos sobre a diversidade e a forma como esta se inscreve no nosso contexto de estudo: a Escola Secundária de Cambine, em Moçambique. Centramos a nossa reflexão na forma como o ensino de História em Moçambique ainda é guiado pelo currículo elaborado superiormente, sem ter em

consideração a diversidade de culturas que coabitam no mesmo espaço geográfico. Referimo-nos ao fenómeno do multiculturalismo, que concebe a coexistência de várias culturas num mesmo espaço localizado, por um lado, e, por outro, pretende favorecer o diálogo que as mesmas nos apresentam; sendo assim, invocamos também o conceito de interculturalismo como sendo a interação entre culturas que interagem de forma recíproca.

O desafio que se lança aos(as) professores(as) de História é adequar o currículo à realidade local e, deste modo, desenvolver estratégias para a valorização das diferenças socioculturais dos grupos humanos, tendo como pressuposto a contribuição dos estudos multi/interculturais.

É a a observação da realidade de Cambine que nos motiva a escolher a temática desta comunicação com o objectivo de convidar os(as) professores(as) de História a aproveitarem a coexistência de diversas sub-culturas e a integrá-la no desenvolvimento curricular e no processo didáctico, de modo a ligar o 'Global' e as aprendizagens estruturantes às aprendizagens de contextos informais e não formais que os diferentes estudantes possuem.

**Dinis Armando Guidione:** Mestrando em Didáctica e Pedagogia do Ensino Superior na Universidade Metodista Unida em Moçambique; Director da Escola Secundária de Cambine; Técnico em Enfermagem – Centro de Formação de Quadros de Saúde de Tete; Bacharel em Teologia – Seminário Unido de Ricatla, Maputo; licenciado em Ensino de Filosofia – Universidade Pedagógica, Maputo. Ao longo da sua carreira académica, apresentou diversos artigos em Jornadas Científicas e/ou Pedagógicas nas universidades onde se integra o seu percurso. Monografias realizadas/defendidas: *Aconselhamento – O Desafio Permanente no Ministério Pastoral*, 2002 e *A Contribuição do Pensamento de Brazão Mazula na Construção da Democracia em Moçambique*, 2009, bacharelato e licenciatura respectivamente.

**Anabela Lima Maria:** Doutora em Ciências de Educação pela Universidade de Santiago de Compostela, Espanha; detentora de Diploma de Estudos Avançados pela mesma Universidade. Licenciada em História pela Faculdade de Letras da Universidade Clássica de Lisboa; colabora com a Universidade Metodista Unida de Moçambique – Departamento de Pedagogia e Investigação, tendo leccionado a UC de Teoria e Desenvolvimento Curricular aos Cursos de Licenciatura, em 2017. Neste momento, a colaboração centra-se no Programa de Mestrado. Professora do Ensino Secundário na Escola Pedro Ferreiro, Portugal. Desenvolve investigação na área do Currículo e da Didáctica da História; tendo interesses na investigação na área das Histórias de Vida.

### ***A valorização das línguas nacionais para a aprendizagem do Português.***

#### ***O conto tradicional – suas potencialidades.***

**Justo Diquissone Meque e Estela Pinto Ribeiro Lamas**  
(UMUM, Campus Universitário de Cambine, Moçambique)

Com esta comunicação, pretendemos questionar as riquezas diversificadas do conto tradicional, para potenciar a aprendizagem do português por parte da(s) criança(s) moçambicana(s). Cientes de que, no caso moçambicano, em que a maior parte da população vive na zona rural, a transmissão dos valores morais e culturais tem dependido necessariamente da via oral e muitos ensinamentos ocorrem pelo recurso às narrativas tradicionais, sentimos, pois, o apelo a recorrer ao conto tradicional, na nossa *praxis* lectiva, que se centra no processo de ensino e aprendizagem do português.

Reconhecendo que o fraco domínio do português, no nosso país, resulta do facto de esta língua não ser vivenciada pela criança como aquela que representa a sua identidade cultural, entendemos que importa o envolvimento da comunidade, pelo recurso à(s) língua(s) materna(s), para valorizar as heranças culturais, num enfoque multimodal que permita recuperar não só sentidos, mas também imagens que levem a criança a situar-se em contextos que a aproximem da(s) sua(s) realidade(s) cultural(is), potenciando a interconexão das diferenças identitárias e comunitárias propiciando, desse modo, o respeito e apreço que caracterizam a interculturalidade. Programas de comunicação social, que valorizam as línguas nacionais, serão também um recurso a contemplar.

Ora, se um número elevado de moçambicanos é composto por aqueles que não falam o português, a questão que colocamos para a investigação que pretendemos realizar, a nível do mestrado, é a seguinte:

- Não será possível incentivarmos o uso do conto como uma das formas de galvanizar o ensino da língua portuguesa partindo da(s) cultura(s) dos aprendentes?

**Justo Diquissone Meque:** Estudante do Mestrado em Pedagogia e Didáctica do Ensino Superior, na Universidade Metodista Unida de Moçambique (UMUM), é professor de Francês na Escola Secundária de Cambine, onde desempenha o cargo de Director Adjunto do 2º Ciclo. Iniciou os estudos, a nível da graduação, no Seminário Unido de Ricatla, em Maputo, tendo-se licenciado em Ensino de Francês Língua Estrangeira na Universidade Pedagógica no Maputo. Assume, como colaborador pedagógico, a docência de Hebraico Bíblico na UMUM e no Seminário Teológico de Cambine.

### ***Monumentos e Memoriais da Guerra em Moçambique.***

#### ***Abertura ao diálogo intercultural – contributos para a Educação e para o Turismo***

**Sebastião Cardoso, Zulfa Ngomana e Estela Ribeiro Lamas**

Apresentamos uma investigação exploratória que surge do desafio lançado por uma doutoranda de Boston University, ao pedir a recolha de informações sobre monumentos e memoriais da guerra que ocorreu em Moçambique nas décadas de 80 e 90, especificamente no distrito de Inhambane.

O trabalho exploratório apresentado versa, essencialmente, numa perspectiva histórico-educacional, a recolha de dados, já que como futuro profissional da área da educação, entendemos que as vivências dos antepassados e a evolução das comunidades são valiosas peças para o desenvolvimento humano. Complementarmente, tendo em conta que o trabalho é realizado com uma colega da área de administração e gestão, entra também em cena um enfoque sócio-cultural, uma vez que pretendemos questionar o valor dos contextos visitados para desenvolvimento turístico da região, com base na interacção entre turistas e a comunidade local, ajudando no reconhecimento da(s) cultura(s) moçambicana(s) em outros cantos do mundo; acreditamos que poderá melhorar a qualidade de vida da comunidade local, contribuindo para a divulgação de produtos e até do artesanato.

Os monumentos guardam lembranças e informações das vivências do tempo referenciado e não só eles apresentam um precioso testemunho do passado, tanto pelo seu valor histórico e cultural como a comunidade desempenha um papel importante contribuindo para a conservação dos monumentos, salvaguardando a sua identidade, questões estas que importa integrar na componente do currículo moçambicano.

Esta pesquisa tem um enfoque qualitativo; o estudo é efectivado, através de pesquisa bibliográfica e webgráfica, análise de documentos e observação dos contextos, utilizando a entrevistas semi-estruturadas, questionários semi-abertos, registos de observação.

**Sebastião Cardoso:** Estudante do Curso de Ciências da Educação, Vice-Presidente da associação dos estudantes da Universidade Metodista Unida de Moçambique – UMUM (2018/2019), concluiu o ensino médio-técnico no Instituto Industrial e Comercial Eduardo Mondlane; cursou o instituto de línguas de Inhambane (2015/2016). A sua formação académica iniciou em Sofala (Escola Pré Universitária da Catedral-Beira), tendo continuidade na UMUM. Tem apresentado trabalhos em vários locais e contextos; actualmente, decorrente do desafio lançado por uma doutoranda de Boston University, faz uma pesquisa recolhendo informações sobre monumentos e memoriais da guerra que ocorreu em Moçambique nas décadas de 80 e 90, especificamente no distrito de Inhambane.

**Zulfa Ngomana:** Estudante do Curso de Ciências de Administração e Gestão, na Universidade Metodista Unida de Moçambique - UMUM (2018-2019), concluiu o ensino médio na Escola Comunitária 14 de Outubro na Manhiça, província de Maputo, conselheira da geração Bizz; cursou o ensino de línguas em Maputo (2012-2013) e o de Informática na TECNICOL em Maputo (2016). Tem apresentado trabalhos no contexto da Universidade Metodista Unida de Moçambique; atualmente, decorrente do desafio lançado por uma doutoranda de Boston University, faz pesquisa recolhendo informações sobre monumentos e memoriais da guerra que ocorreu em Moçambique nas décadas 80 e 90, especificamente na província de Inhambane.

***Kahlil Gibran in America: Arab identity and poetics of vision***  
**Rosita D'Elia (PhD, "G. D'Annunzio" University of Chieti- Pescara, Italy)**

Kahlil Gibran's works represent a multifaceted problem due to numerous critical issues. It is a priority, for example, to determine whether they can be considered as a vanguard or a rearguard in respect of the modernist revolution and the linguistic experimentation of contemporary masterpieces like Eliot's *The Waste Land* and Joyce's *Ulysses*. This debate is also related to the problem of fideism in an important transatlantic dimension. The *Weltanschauung* which dominates Gibran's thought is based on a complex combination of sociological and mystical elements. To understand them it is useful to analyze the two poles from which Gibran's writing originates: emigration and nostalgia. For the Lebanese poet, emigration was an instrument that allowed to study, with an external focus, the problems of his country, subjected – both culturally and politically – to the Ottoman rule and subsequently to the European colonialism. His *Hijra* was meant to be a voluntary exile aimed at exploring the future of his homeland from a Western perspective and became a sort of awakening. As a co-founder of the Pen League, also known as *Ar-Rābitah'l Qalamiyah* in Arabic – a famous exclusive circle of Arab writers emigrated to the United States and engaged in the modernization of the Arabic culture – Gibran understood that the European revival and the Turkish domination were responsible for the decline of the Arabic language. Gibran was often accused of cultural dichotomy. This status was characterized by a psychic suffering generated by a geographical alienation and a real distance from both human society and the entire existential space-time dimension. His spiritual and artistic tension established a dialogue with many Western models – such as Edward Burne-Jones, the Pre-Raphaelites, Emerson, etc. – but

also with biblical writings and cultures of the Middle East, Islam, Persia, Japan, and India. His intercultural visionary project, focused on a syncretic combination of painting and poetry, was deeply inspired by the Baha'i cult, which revolved around the figure of the "Prophet" – a title reserved to characters like Abraham, Moses, Jesus, Zoroaster, Buddha, Muhammad, The Bab – that is, a divine epiphany or avatar with a human corporeality, whose soul acted as a revelation of the Logos. Bahá's doctrine essentially preached the unity of the Logos; in this view, all religions became different and correlated stages of the same dynamic revelation process. In Gibran and Ar-Rabitah's perspective, America played the fundamental role of a microcosm able to guarantee the independence of religions and to protect diversity: the United States was the cradle of every possible awakening and, as a result of this, the ideal place for an Arab Renaissance.

**Rosita D'Elia** (Ph.D. in Comparative Literature, English and Anglo-American Studies, "Gabriele d'Annunzio" University, Chieti-Pescara, Italy) is a member of the Italian Association for North American Studies (A.I.S.N.A.). Adopting an intercultural method, she did research in various academic institutions in Europe and America and took active part in international conferences in Italy and abroad (Perugia, Pescara, Belfast, Cáceres, Milan, etc.). Her interests have concentrated around the theme of the relationship between literature and music, in the context of Transatlantic Studies, and the field of Arab-American literature. She is the author of the following essays and articles: "Toni Morrison e la partitura musicale in Jazz. Oralità, memoria, riscrittura" ("Toni Morrison and the music score in Jazz. Orality, memory, re-writing") in *Musica+*, n.46 year XI, October-December 2016, Rome, 2016; "La Nouvelle Orléans et le Vieux Carré" ("New Orleans and the French Quarter") in *Plaisance*, n. 39 year 13, Rome, 2016; "Norma Miller: Queen of Swing" in *Musica+*, n. 50 year XII, October-December 2017, Rome 2017. She is now planning a monographic study about Dantism, orality, memory and re-writing in Toni Morrison.

### ***Marginal Geographies of the Holocaust***

**Nils Roemer (The University of Texas at Dallas)**

The history of the Holocaust has often been described as a European event. The first canonical studies of the Holocaust marked the European dimension even in their titles. Without wanting to challenge this European spatial dimension, this paper argues that the Holocaust occurred in Europe and its colonial spaces. Amongst the victims of deportation from France were Jews from Northern Africa, the Middle East and Latin America. This paper will utilize one of the collaborative research projects at the Center that seeks to map and visualize the process of deportations.

**Nils Roemer** is the director of the Ackerman Center for Holocaust Studies and the Stan and Barbara Rabin Professor at The University of Texas at Dallas. He received in 1993 his MA from the University of Hamburg and in 2000 his PhD from Columbia University. He published *Jewish Scholarship and Culture in Nineteenth-Century Germany: Between History and Faith* (2005), *German City – Jewish Memory: The Story of Worms: German* (2010), numerous articles and several co-edited volumes. He is also the co-editor of *Germanic Review*. His special fields of interest are the Holocaust, German and Jewish cultural and intellectual history.

***Epistemic Dialogues, Memory Spaces, and Peripheral Knowledge. The Case of the Museum of Memory and Tolerance in Mexico City***

**Pedro J Gonzalez (The University of Texas at Dallas)**

Recent scholarship has expressed concern with the signification of the spaces of memory dedicated to human rights violations in the Latin American region. Such studies point at the possibility of cultural amnesia. That is to say that the neo-liberal orthodoxy systematically allows/promotes the remembrance of human rights violations (genocide, forced disappearances, torture, etc.) only in the terms of a narrative in which a “totalitarian state” or stand-alone entity is the total culprit, while capitalism and its socio-economic inequalities remain unmentioned at the margins.

However, the creation of spaces and “citizens of memory” must have a different reading. The current socio-political environment—specifically in Mexico and despite the access to “globalized education”—has produced terrifying figures of human rights violations. The creation of spaces of memory, such as the *Museo de la Memoria y Tolerancia* (which dedicates its largest exhibit to the Holocaust) has signified the creation of an interface that allows the displacement of knowledge, formerly considered global but foreign, into a focalized realm usually occupied by *provincial* knowledge and the memory of events traditionally irrelevant to universal history.

This paper will use and present an analogy between Jewish philosophy in Latin America (and its qualities as bridge connecting global epistemology and the provincial/peripheral knowledge) and the creation of spaces of memory. The analogy will illuminate the spaces of memory as components of a strong framework of human rights referents useful to identify, denounce, and resist (in the form of justice demands) the growing number of local human rights abuses in Mexico and the region.

**Pedro Gonzalez** is currently a doctoral candidate in the History of Ideas program at UTD, and works as research assistant for the Center for U.S.-Latin America Initiatives. He is working on his Certification of Holocaust Studies at UTD’s Ackerman Center for Holocaust Studies where he also collaborates as the liaison with Latin American museums and academic institutions interested in the Holocaust and human rights. Pedro is completing his dissertation on racism and nation-state building in XIX-Century Mexico; he has been accepted as Fellow at the 2018 Summer Institute for the Study of Global Antisemitism in Oxford, UK.

***Othering Multiculturalism. A Look at Contemporary Polish Political Discourses***

**Karolina Czerska-Shaw (Jagiellonian University in Krakow)**

Words are tools through which meaning is created through signs, symbols, associations. The word multiculturalism has, for better or worse, become imbued with multiple, meanings and associations, often contradictory and polarising. The difficulty of decoupling the reality of multicultural societies from multiculturalism as a set of policies; the various nuances in approach (liberal, communitarian); the litany of labels applied by critics (radical, illiberal), or proponents (critical, robust, post), have provided fertile breeding ground for contorted, radically divergent understandings of this politically-charged concept. This is especially so in societies which have not had recent experience of multiculturalism, in its reality, theory, nor policy approaches. The study aims to identify the defining features of multiculturalism constructed in Polish political discourse through an analysis of selected political speech acts

related to the topic between the years 2015-18, focusing on the image constructed by the ruling Law and Justice party. The analysis highlights how discourses on multiculturalism are framed, what aspects thereof are contested, rejected and othered, and how this may be understood from a socio-historical perspective of east-west relations and national identity building processes. This discussion may inform broader theoretical debates on the normative underpinnings of multiculturalism and the challenges to its transferability in particular national contexts.

### **Thematic Panel 4: Multimodal intercultural dialogues**

Traditionally, culture has been considered by the business world as a low or difficult profit area, but facts as diverse as the recent trends in tourism, the rise of creative industries, massive migrations, global communication allied to the value of local cultures, or even the need to recognize a business partner's culture, have shed a new light into the complex relation between culture and economics. Similarly, in the academic world, in order to strengthen and diversify students' skills and experiences – as required by contemporary global business – one must constantly research, innovate, network, and (re)create teaching methods and resources.

The intercultural and inter-business dialogue must function as a basis to promote translation, integration and innovation, creating a space that accommodates dialogue and exchange alongside profit and production. ICIM 2019 welcomes different perspectives, study areas, work methods, and case studies, so that diversity may generate dynamic and flexible intercultural dialogues... also in business.

#### ***Educação Intercultural no Ensino Superior: a unidade curricular de Empreendedorismo em Cultura do Master in Intercultural Studies for Business*** **Marco Lamas (CEI, ISCAP - P.PORTO)**

A interculturalidade é hoje assumida como fundamental para a convivência entre cidades e estados. Nos negócios, essa premissa é igualmente válida senão ainda mais preponderante. A cultura é um dos factores principais na definição do sucesso ou insucesso de um negócio. Importa referir que percebemos cultura como o conjunto de realizações humanas, materiais ou imateriais integradas num determinado contexto, evoluindo ao longo dos tempos em função das interações que vão ocorrendo com outras forma de ser e estar. Esta interação tem como vantagens a promoção da diversidade cultural e o estímulo do respeito pela diferença, gerando cooperação e colaboração, atitudes que induzem uma aprendizagem mais ampla e negócios de maior sucesso.

Neste trabalho abordamos a interculturalidade na educação em empreendedorismo. O nosso objecto de estudo é a unidade curricular de Empreendedorismo em Cultura do Mestrado em Estudos Interculturais para os negócios do ISCAP do P.Porto, mais concretamente a turma da edição que decorreu no ano lectivo de 2017/18 com estudantes de mais de 10 nacionalidades, cenário propício a uma mútua troca de ideias e normas culturais e para o desenvolvimento de relações potenciada pelas actividades práticas promovidas em sala de aula que permitem uma aprendizagem mais rica, permitindo apreender, compreender e empreender. Pretendemos compreender melhor a interação já mencionada anteriormente, utilizando uma metodologia qualitativa, sendo a técnica, a análise de conteúdo dos trabalhos desenvolvidos pelos estudantes ao longo do semestre. Tomamos ainda como referência para este trabalho o envolvimento dos estudantes durante as aulas.

**Marco Lamas** actualmente é Director da Incubit, empresa que actua em consultoria de gestão, docente de Empreendedorismo, Gestão e Educação, no Instituto Politécnico do Porto (IPP) e na Universidade Lusófona do Porto. É membro da comissão instaladora da Universidade Metodista Unida de Moçambique. Integra como membro investigador o Centro de Estudos Interculturais, o CEOS.PP, ambos do IPP, o IELT da FCSH da Universidade Nova e o CEAUP da Universidade do Porto. Tem Pós-Doc pela Universidade do Porto e Doutor pela Universidade Santiago de

Compostela ambos em Educação em Empreendedorismo e Licenciado em Relações Internacionais pela Universidade Fernando Pessoa.

***Predicting workplace perceived discrimination and religious prejudice through luso-tropicalism, values and individualism/collectivism***

**Maria Moura Pinheiro (Faculty of Psychology and Educational Sciences of the University of Coimbra)**

The present investigation aimed to study the psychosocial issues of prejudice related to religion and discrimination towards immigrants in the Portuguese society, more specifically, in the work context in Portugal. Thereby, we assessed to what extent attitudes towards religious groups and perception of discrimination towards immigrants in the workplace were related with luso-tropicalism dimensions, human values and individualism/collectivism. To this end, a questionnaire was applied to a sample of 234 Portuguese workers of diverse organizations in Portugal. Principal Components Analyses (PCA) were run on the instruments of Social Representations of Luso-tropicalism, Individualism/Collectivism, Human Values, Attitudes towards Religious Groups and Perception of Discrimination. Using the results obtained with PCA, multiple regressions were run to test the established hypotheses. The results showed that social representations of luso-tropicalism, individualism/collectivism and human values were significant predictors of discrimination perception, but not of religious prejudice. "Cultural integration" negatively predicts both undercover and blatant hostilities. Furthermore, the outcomes showed that kindness towards immigrant workers could be positively predicted by horizontal collectivism and self-transcendence. Inversely, undercover hostility could be negatively predicted by self-transcendence, meaning that when self-transcendence increases, unnoticed discriminatory behaviours in the workplace tend to diminish. In the end, the results are discussed taking into consideration the challenges that culturally diverse environments generate in organizations.

**Maria Moura Pinheiro:** Student of the European Master in Work, Organizational and Personnel Psychology at the Faculty of Psychology and Educational Sciences of the University of Coimbra and of the University of Valencia. Her research interests reside in intercultural variables and cultural diversity in the Portuguese workplace. Currently works at a Human Resources department of an international Digital Marketing company.

***A Herança Cultural Alemã, Espanhola e Francesa na Criação de Oportunidades de Negócio***  
**Marco Furtado, Sara Pascoal & Laura Tallone (CEI, ISCAP-P.PORTO)**

O cultural turn que caracteriza o turismo atual, seguido de um creative turn (Richards, 2011) levou ao desenvolvimento de estratégias económicas onde a cultura e a criatividade desempenham um papel relevante no marketing e branding das cidades que competem para promover o crescimento, usando inovação e tecnologia. O turismo cultural é, por conseguinte, uma das tendências mais recentes da indústria turística, sustentado por uma procura de estilo pós-moderno, caracterizada por um crescente interesse pela cultura, pelo aumento dos níveis de conhecimento cultural, estimulada pelo aumento dos níveis educacionais, pela necessidade de experiências autênticas e diretas e pela crescente mobilidade que permite contactos entre culturas e a criação de negócios. Por outro lado, a oferta também estimulou o crescimento do

turismo cultural, na medida em que permite aumentar os rendimentos, criar emprego e simultaneamente promover uma imagem externa positiva das regiões e dos países.

Neste contexto, o Mestrado em Intercultural Studies for Business (MISB) propõe uma formação focalizada no mundo empresarial, desenvolvendo competências empreendedoras no âmbito da cultura e capacidades práticas, analíticas e críticas para a comunicação intercultural. As UC de Cultura Alemã, Espanhola e Francesa têm vindo a promover um conjunto de estratégias pedagógicas interdisciplinares, em que os alunos são desafiados a participar em e a refletir sobre formas de transformar património cultural em produtos comercializáveis, desenvolvendo, assim, competências de empreendedorismo e de criatividade. Encarando a cultura como uma commodity lucrativa, o projeto levado a cabo pelos alunos tem como objetivo promover a preservação e enriquecimento do património, o desenvolvimento económico e criação de emprego, a revitalização económica e do território, o fortalecimento e/ou diversificação do turismo, a fixação das populações e o desenvolvimento da compreensão intercultural (Relatório da OCDE, 2009).

**Marco António Furtado** é Licenciado em Línguas e Literaturas Modernas, variante de Estudos Ingleses e Alemães, pela Faculdade de Letras da Universidade do Porto. Iniciou a sua vida profissional freelance na Tradução e na Interpretação (essencialmente na Modalidade de Acompanhamento), tendo enveredado mais tarde pela carreira docente. Concluiu o Mestrado em Estudos Luso-Alemães, Formação Bilingue e Intercultural, na Universidade do Minho e é Doutor em Estudos de Interpretação pela Universidade de Vigo. Actualmente, exerce funções docentes no Instituto Superior de Contabilidade e Administração do Porto do Politécnico do Porto, na categoria de Professor Adjunto. A sua área de investigação incide sobre os Estudos da Interpretação, particularmente no que diz respeito à comparação entre as condições de trabalho e a qualidade da interpretação nas modalidades da interpretação in situ e remota. Além disso, a sua investigação foca-se igualmente na área dos Estudos Interculturais, História e Cultura Alemã Contemporânea e Cultura Alemã para Negócios.

**Sara Cerqueira Pascoal** é Professora Adjunta no ISCAP, onde leciona desde 1997. É Doutorada em Línguas e Literaturas Românicas pela Faculdade de Letras do Porto, Mestre em Cultura Portuguesa e Licenciada em Línguas e Literaturas Modernas (Português/Francês) pela mesma Faculdade. Investigadora do CEI (Centro de Estudos Interculturais – P. Porto) e Investigadora Integrada no IELT (FCSH- UNL). Os seus interesses de investigação incluem a Geografia Literária, os Estudos Culturais e a Literatura Comparada.

***Jumping the gap: building bridges between theories of intercultural communication and their practical applicability***

**Radi Suudi e Leila Jaffar, Jaffar Consultancy, The Netherlands.**

We have been working for thirty years with professionals in the fields of education, child care, health care, civil servants, police, probation officers but also human resources staff, volunteers at migrant and refugee organisation, managers and professional mediators. These are the frontline workers who are confronted in cities like Amsterdam and Rotterdam with a highly diverse and multicultural population. These professionals need methodologies that incorporate theoretical insights with practical “how to” skills. In particular in the field of intercultural communication, because it is essential for them to find the right way to interact with people from diverse cultural backgrounds. We have been working to incorporate the valuable scientific

approaches, in particular from the multidisciplinary GLOBE Project and combine them with scientific insights regarding (intercultural) communication. Drawing from the works of for instance Hall on high-context culture and low-context culture and the corresponding modes of communication and of Gudykunst and Ting-Toomey on intercultural communication, combined with more generic approaches like Motivational Interviewing by Miller and Rolnick we have developed some models and skill sets regarding intercultural communication that can be applied by professionals. In this presentation we want to share our insights and experiences with the audience and also suggest some fields of future research that would serve to bridge the present gap between intercultural theory and intercultural practice.

**Radi Suudi MSc and Leila Jaffar** are directors/owners of Jaffar Consultancy, based in The Netherlands. Radi Suudi and Leila Jaffar are pioneers in the application of theoretical concepts of intercultural communication into practical methods to be used by professionals from police, education, health care, child care, probation in their daily work with culturally diverse groups. Leila Jaffar and Radi Suudi have just finished a publication on Intercultural Mediation and Conflict Resolution and have been working for the Dutch Ministry of Justice to train all its immigration officers in Intercultural Communication skills. More info on them can be found at [http://jaffar.nl/en/onsbureau/28-team\\_jaffar\\_consultancy](http://jaffar.nl/en/onsbureau/28-team_jaffar_consultancy)

***Intercultural Adjustment of Portuguese Expatriates to the United Arab Emirates context***  
**Dora Martins (ISCAP, CEOS.PP, Polytechnic Institute of Porto)**

Este artigo explora as diferenças culturais entre Portugal e os Emirados Árabes Unidos, procurando

compreender os fatores influenciadores do ajustamento intercultural de expatriados portugueses à cultura Árabe. São objetivos centrais deste estudo, conhecer a motivação de expatriados portugueses para aceitar missões internacionais em contextos societais culturalmente mais distantes da cultura nacional, em concreto, tentar identificar (1) os fatores facilitadores e (2) os fatores condicionantes do ajustamento intercultural de expatriados portugueses durante as missões internacionais realizadas em países do Médio Oriente. Os resultados foram recolhidos através de entrevistas semiestruturadas, realizadas a 19 expatriados portugueses imersos na cultura árabe pelo menos durante 6 meses. Os dados obtidos demonstram que as principais motivações dos expatriados para aceitar uma missão internacional estão relacionadas com o desenvolvimento profissional, a melhoria da situação financeira e a oportunidade de alargar a experiência intercultural. Os expatriados percecionam como principais fatores facilitadores do seu ajustamento intercultural ao contexto dos Emirados Árabes Unidos (1) o domínio da língua inglesa, (2) a segurança do país, (3) a facilidade de acesso à internet para as comunicações internacionais e (4) o apoio organizacional recebido durante a missão internacional. Por outro lado, o fator religioso é considerado o principal fator condicionante do ajustamento intercultural à cultura árabe, a par das dificuldades em respeitar a influência

do sistema político na atuação quotidiana. Este estudo permite alargar a evidência empírica do ajustamento intercultural de expatriados portugueses, e a discussão dos resultados aponta implicações para a prática assim como sugere novas pistas de investigação.

**Dora Martins:** Possui PhD em Ciências Empresariais – Organização e Recursos Humanos, pela Faculdade de Economia da Universidade do Porto. É docente no ISCAP e diretora do mestrado em Gestão e Desenvolvimento de Recursos Humanos. Colabora com a Porto Business School, na Pós Graduação Gestão de Pessoas, desde 2009. É autora de mais de 40 artigos, capítulos de livros e comunicações científicas no âmbito da Gestão de Expatriados; Gestão Internacional de Recursos Humanos e Práticas de Gestão de Recursos Humanos. **Luísa Pontes:** É mestre em Gestão e Desenvolvimento de Recursos Humanos, pelo ISCAP, investigando o ajustamento intercultural de expatriados portugueses nos Emirados Árabes Unidos. É funcionária forense desde 1998.

### **Special Thematic Panel: Intercultural Academic Cooperation**

#### ***Pragmalinguistic Perspective on Cross-Cultural Communication in Professional Setting*** **Gunta Rozina (University of Latvia)**

The present paper aims at considering selected aspects of professional communication from the perspective of pragmalinguistics. It analyses cases of pragmalinguistic failures that occur in cross-cultural communicative contexts in professional setting. Drawing on qualitative research data collected from non-native language users' written professional discourses, the study methodology represents a case study type. The theoretical background of the paper examines several contributions that deal with universals of linguistic politeness principle (e.g. Brown and Levinson, 1987; Leech, 1983, Levinson, 2007: 376). Its empirical part analyses the cases that illustrate how written professional interaction is established among non-native language users in cross-cultural communicative contexts when the English language is applied for instrumental purposes. Research data demonstrate that non-native language users are expected to know a broad variety of language techniques to communicate cross-culturally with tolerance and accuracy. Besides, there always remains a part of the language that cannot be translated; it bears culture-specific meaning and can be hardly conveyed in another language as it reflects the tendencies and values of the core culture itself. The study concludes that pragmalinguistic failures might occur if non-native language users transfer linguistic strategies from their native language directly to the target language. This might turn out to be an apparent reason for cross-cultural miscommunication because seemingly equivalent languages or their structures can function differently in different cultures. As a result, miscommunication can stem from linguistic, societal or/and cognitive processes underlying the language use in professional cross-cultural communication.

**Dr. Philol. Gunta Rozina** is a full professor with tenure at the University of Latvia. She works for the Faculty of Humanities, English Study Department. Her scientific contributions concern linguistic and applied pragmatics, linguistic anthropology and linguistic ecology. Being both the beneficiary and participant in several European and Trans-continental research projects, she has advanced her scientific experience in the areas of semantics, CLIL and its methodology, and ESP.

***Multicultural Cooperation Experience: Challenges and Opportunities***  
**Indra Karapetjana (University of Latvia)**

The present paper reports on the multicultural cooperation experience (2015-2017) among the partner higher education institutions involved in the Erasmus+ project 'Transversal Skills in Dentistry: Content and Language Integrated Approach' (Agreement No. 2015-I-LV01-KA203-013401) funded by the European Commission, which was implemented by three partner institutions: Academic Centre for Dentistry Amsterdam, the University of Latvia and the Centre for Intercultural Studies of ISCAP. The partnership was built on careful selection of the profile and background of participating organisations, which allowed the consortium to agree on the roles and tasks of each participating organisation involved in the project. The level of networking, cooperation and commitment of each participating organization to the fulfilment of the tasks in the project resulted in a high assessment of the project by the State Education Development Agency of Latvia. Despite the taken on challenges, the participating organisations established and ran a cohesive consortium with active involvement of all partners and with common goals achieved. The paper also looks at opportunities of further multicultural cooperation experience.

**Indra Karapetjana** is a professor of Applied Linguistics at the University of Latvia, Latvia. She has contributed to international journals, edited and co-edited journals and scholarly books, and published widely on various aspects of academic and political discourse. Her present research interests lie in the area of genre analysis, discourse analysis and critical discourse analysis. She has been the Head of the Department of English Studies since 2008 and the Director of the Bachelor Study Programme "English Philology" and "Modern Language and Business Studies" at the University of Latvia since 2009. Currently, she also holds the position of the Director of the Centre for Applied Linguistics at the Faculty of Humanities, the University of Latvia.

***Conocimiento Ecológico local de los pescadores artesanales en el marco de la gobernanza del mar: Estudio de caso en Galicia, España***  
**Antonio García Alut (Fundación Lonxanet para la pesca sostenible, A Coruña)**

Conocimiento Ecológico local de los pescadores artesanales en el marco de la gobernanza del mar: Estudio de caso en Galicia, España" recoge una experiencia puesta en marcha por varias organizaciones de pescadores artesanales de Galicia que tienen como objetivo mejorar la gestión de los recursos pesqueros. Para ello han propuesto crear una reserva marina como herramienta de gestión espacial. Reserva que han diseñado en base al conocimiento ecológico y social a escala local. No obstante, la funcionalidad de la reserva y la clave para transitar hacia la sostenibilidad de las pesquerías lo han centrado en un modelo de cogestión paritaria, en donde representantes de pescadores, de administración pública, científicos y ONGs, consensúan las propuestas de gestión de dicha reserva. La fundación Lonxanet para la pesca sostenible, ha sido la coordinadora de todo este proceso que podemos contar en primera persona.

***Museums as powerful organizations to engage people around culture and create bonds with their community. The case study of the Wing Luke Museum (Seattle) and the Museum of Arts and History (Santa Cruz, US)***

**Mònica Molina (Universitat Autònoma de Barcelona)**

Museums are considered a classical element of cultural tourism, a tourist attraction itself and a main element for the regeneration of urban spaces (Jansen-Verbeke and Rekom Goes, 1996). Also, the museum has the potential to become a meeting space, both physically and intellectually, for everybody without exception.

Nowadays, cities face the challenge to create spaces for participation that can be able to welcome local people, newcomers and tourists. Cultural exchange and participation within the museum takes place with its direct visitors, but also with educational institutions, associations, private companies, universities and research centers. The models of public participation in museums can be very different depending on the museum topic and the project institution itself.

We highlight the direct relation in between the museum social sustainability and the engagement of the community through participatory processes, which involve the most challenging one, that's co-creation.

The role of the community-based exhibition model is focused in turning stories into visitor experiences.

We explore two case studies, the Wing Luke Museum of the Asian Pacific American Experience (Seattle) and the Museum of Art and History of Santa Cruz both based in the USA.

**Mònica Molina**, researcher at Universitat Autònoma de Barcelona, (TUDISTAR, Tourism Research Group). Her main research lines are focused on: Cultural and Heritage Tourism, Accessible Tourism and Wine Tourism. Social innovation through participation is one of the lines linked with the vision of universal accessibility and social sustainability. She works around the concept of co-creation of culture engaging the different publics, administrations, local community and private enterprise, with a special emphasis in museums.

Always from the inclusive approach of the term accessibility that welcome people with disabilities, families, elderly people, and any person with a special need, as the way to assure a culture for all.



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