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Fostering Foreign Language Student Teachers' *Glocal* Competence Through Telecollaboration



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Abstract

The interconnectivity of peoples worldwide is sufficient rationale for foreign language learners to develop the relevant competences for intercultural interactions in both local and global—*glocal* contexts. This study presents a conceptualisation of *glocal* competence for Jamaican foreign language teaching professionals from a content analysis of three relevant competence frameworks (PISA, and Byram's and Deardorff's ICC models). It further reports on Phases 1 and 2 of ClerKing, a Franco-Jamaican telecollaborative project between Applied Foreign Languages (AFL) students of English from Clermont Auvergne University (UCA), France, and Modern Languages student teachers of French/Spanish from Shortwood Teachers' College (STC), Jamaica. Through qualitative content analysis, parameters of *glocal* competences were identified and examined against the different frameworks. Preliminary findings show that student teachers developed negotiation, adaptive, and collaborative skills in their professionalization process. However, local values impeded understanding of and appreciation for alternate worldviews on certain topics discussed.

Keywords: *glocal* competence, telecollaboration, student teacher, ClerKing, professionalization

Introduction

The interconnectedness of people from diverse linguistic and cultural backgrounds has never been greater. The rapid advances in technology and the accelerated pace of cultural, social, economic, and “edu-touristic” (education tourism) globalisation have increased both physical and virtual human mobility globally. Education leaders have called for students to develop global competence for our interconnected world (Rizvi & Lingard, 2009; OECD & Asia Society, 2018). Consequently, it has

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become incumbent on higher education institutions to adapt their study programs to prepare and provide their twenty-first-century graduates with the necessary skills to function both in local and global—*glocal* contexts as part of their professionalization (i.e., all the activities aiming to turn a student into a professional). As supported by United Nations Educational, Scientific, and Cultural Organisation (UNESCO, 2015), higher education in the 21st century should be centred on sustainable development and global citizenship to ensure that learners acquire and cultivate the requisite knowledge and skills to effectively engage in global communities. Boix Mansilla and Jackson (2011) endorse the idea that developing a global and intercultural outlook is a lifelong process that education can contribute to shaping. There is no single point at which an individual becomes completely globally competent. Kerkhoff (2017) asserts that to be globally competent, students need global citizenship dispositions and the multiple literacies necessary for participation in a digital, global world. It is noteworthy that competence is not merely a specific skill but a combination of knowledge, skills, attitudes, and values successfully applied to both face-to-face and virtual or mediated encounters with people who are perceived to be from a different cultural background, and to individuals' experiences of global issues. That is to say, situations that reflect upon and engage with global issues that have deep implications for current and future generations (OECD, 2011, p. 4).

Internationalising teacher education can help student teachers to personally develop global competence (Zhao, 2010), which is of paramount importance, especially as their role will require them to orient the next generations to nurture these same competences. Travelling abroad, primarily through cultural/study exchange or teaching assistant programs, is one way to provide pre-service teachers with such exposures. However, due to costs related to international travel, many students, especially those in challenging economies, may find it difficult to finance such a trip. Still, internationalising teacher education is instrumental in the professionalization process.

Consequently, in response to the call for global competence to be included in the professionalization of teacher education, some tertiary-level institutions in Jamaica have adjusted their curricula to facilitate the inclusion of telecollaboration, which seeks to expose their students to practical cross-cultural interactions (Madden & Ashby, 2021; Madden & Foucher, 2019, 2020; Madden *et al.*, 2021). Foreign language education, through telecollaboration, in particular, is ideal for fostering in student teachers the competence they must cultivate and display to operate globally (O'Dowd, 2006). O'Dowd (2011) defines telecollaboration as “the application of online communication tools to bring together classes of language learners in geographically distant locations to develop their foreign language skills and intercultural competence through collaborative tasks and project-based work” (p. 342). Complementing this definition, Guth and Helm (2010) and Thorne (2010) add that telecollaboration refers to an institutional partnership established in a context where language educators align their courses, implement the same materials, or use corresponding texts to encourage dialogue, cross-cultural analysis, and cognitive reflections about language and culture.

The Organisation for Economic Co-operation and Development (OECD) notes that global competence is the capacity to:

examine local, global, and intercultural issues, to understand and appreciate the perspectives and world views of others, to engage in open, appropriate and effective interactions with people from different cultures, and to act for collective well-being and sustainable development (OECD, 2018, p. 4).

The above definition coincides with the notion of intercultural communicative competence (ICC), conceptualised by Michael Byram, who posits that ICC encompasses knowledge of others and of self, skills to interpret and relate, skills to discover and/or to interact, valuing others' values, beliefs, and

behaviours, and relativizing one's self (Byram, 1997). He further argues that the intercultural speaker (i.e., the speaker who is interculturally competent) must demonstrate an eagerness to suspend scepticism and judgment concerning others' meanings, views, and attitudes, and an openness to put aside belief in one's own meanings and behaviours, and to assess them from the stance of the interlocutor (Byram, 1997). Fantini (2006) suggests that ICC is "a complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself" (p. 12).

Though there are several points of convergence between global competence and ICC, it is indispensable to further contextualise the notion *glocal* competence. This concept is an amalgamation of "global" and "local" competences that will allow an individual to function optimally within his or her local culture as well as with others' cultures. The term *glocal* is used in connection with globalisation (Jean-François, 2015) and addresses the challenges posed by a globalisation phenomenon that tends to neglect the local, thus creating conflict and opposition between the two (Grossberg, 1997; Jean-François, 2015; Robertson, 1992, 1995). The *glocal* concept suggests that the local and global are interlocked. According to Jean-François (2015), *glocal* competence is "the knowledge, skills, comprehension, and attitudes that one acquires through the interweaving of previous global abilities with the curiosity, personal interactions and immersion in a particular society" (p. 148). *Glocally* competent citizens, therefore, seek to understand the value system of not only their native culture but also other cultures that differ from theirs and possess the requisite knowledge and skills to live harmoniously with others. Conversely, however, heterogeneity of cultures can be problematic, depending on the emphasis that certain people place on certain things such as morals and values. Certain things can be very sensitive to a local native based on their socialisation, which can create tension in their interpersonal and intercultural positioning, whether with another local or a foreigner. Pratt (1991) describes this phenomenon as a "contact zone" where cultures meet, clash and grapple with each other. While these interactions may happen physically, the contact zone is also an internal space in the mind where the individual tries to assess their local and personal culture with that of others through both passive and active inputs: conversations, different pieces of literature, and data obtained through various multimedia sources.

With ClerKing being a pioneering telecollaborative project of its nature, especially in the Jamaican context, the author seeks to review three competence frameworks, as well as conceptualise a competence framework for Jamaican pre-service foreign language teachers to provide a scope for evaluating their ability to live *glocally*, which is an important competence to develop in their professionalization process. Additionally, this paper seeks to address the following questions:

1. To what extent have Jamaican pre-service teachers developed and/or demonstrated *glocal* competence in the ClerKing?
2. What are the implications of ClerKing for teaching and learning?

Telecollaboration and *Glocal* Competence

In the literature, telecollaboration is also referred to as online intercultural exchange (OIE), collaborative online international learning (COIL), or virtual exchange. Over the past two decades, thousands of telecollaborative projects have happened in the form of bilateral, bilingual, and bicultural exchanges, with most of the exchanges lasting at least one semester. These projects often take place between North Americans and Europeans, with a focus on European languages. However, in recent times, Caribbean and Latin American countries have shown great interest in including these kinds of projects in their curricula at the tertiary level, especially in their modern language programmes. This has helped European language learners, especially, to be exposed to various vernaculars of certain countries of the Western Hemisphere, as well as to garner insight on cultural awareness.

Acknowledging the limited opportunities to practise a foreign language in daily life, especially in the regular classroom context, telecollaboration provides a convenient and efficient venue for foreign language learners. In this global era, foreign language education, in particular, has highlighted cultural competence as evidenced by a position statement by the American Council on the Teaching of Foreign Languages (ACTFL, 2014):

The ability to communicate with respect and cultural understanding in more than one language is an essential element of global competence. This competence is developed and demonstrated by investigating the world, recognizing and weighing perspectives, acquiring and applying disciplinary and interdisciplinary knowledge, communicating ideas, and taking action (p. 1).

In an international professional environment, being competent in a foreign language alone is not a marker of success. Both language and culture are inexorably associated in the process of foreign language education, but the mastering of both does not seem to go simultaneously as much as it would be desirable. Zaharna (2009) shares that “it is possible to be fluent in the language yet ignorant of the culture.” (p. 190). Hence, there is a need to have cultural and intercultural understanding. Byram (1997) underscores that culture is best learned when language learners engage in authentic interactions with people from different countries. Consequently, he suggests that the focus of foreign language education should not be primarily based on preparing students to communicate without mistakes, but to communicate openly, building relationships that will help them to thrive in the foreign cultural context. Foreign language education should therefore help students to develop intercultural awareness and provide activities where the culture, values, attitudes, and behaviours of others are considered (Byram, 1997).

In the context of telecollaboration, students can interact with partners synchronously through videoconferencing and online chats (Marti & Fernandez, 2013), or collaborate with them asynchronously using platforms and tools such as email, social media, discussion boards, and media sharing (Fuji, Elwood & Orr, 2010; Furstenberg, 2005). Consequently, telecollaboration empowers language learners to be exposed to not only linguistic forms but also cultural constituents, which are part of language learning (Fuchs, 2016; Vinagre, 2017). Di Sarno-Garcia (2021) indicates in her telecollaborative project with aerospace engineering students that they cultivated interpersonal skills, which is the “ability to maintain an established relationship” (p. 96). Other affordances of telecollaboration include the development of multimodal communicative competences (Hauck, 2007) or multiliteracies.

Despite the positives of telecollaboration, virtual exchange projects also come with some challenges, tensions, and failures, which arise from several interconnected factors. O’Dowd and Ritter (2006) identified several factors that can contribute to “failed communication” at the individual, classroom, socio-institutional, or interaction level. The individual level deals with learners’ level of ICC, as well as their knowledge, motivation, and expectations. Additionally, it speaks to any stereotypes that the participants may bring with them to the exchanges. The classroom level entails issues surrounding teacher-to-teacher relationship, task design, grouping of learners, and local group dynamics. Both authors have noted that the socio-institutional dimension has received the most attention. This entails the mediating technologies and their design, the overall organisation of the students’ courses of study, including timetable variances, contact hours, workload and assessment, or acknowledgment of student participation in the telecollaborative activity. Concerning the interactional dimension, O’Dowd and Ritter recognise cultural differences in communication styles and behaviours, such as attitudes to directness, non-verbal communication, use of humour, irony, and other figurative languages. Possibly the utmost of difficulties on the interactional level is getting students to engage in

more in-depth interactions (Helm, 2013; Ware & Kramersch, 2005), where they communicate beyond the “assumption of similarity” and manage to position themselves interculturally.

From Global Competence Frameworks to the Conceptualisation of *Glocal* Competence

Glocal competence is a multi-faceted construct that necessitates a merging of knowledge, skills, attitudes, and values effectively applied to *glocal* issues or intercultural situations. *Glocal* issues affect everybody and have implications for both current and future generations. This is why successful interactions are at the centre of international education. Developing *glocal* competence is a life-long process, and different frameworks have been established to provide some parameters in which global competence can be cultivated and assessed. These are instrumental in conceptualising *glocal* competence.

PISA

The Programme for International Student Assessment (PISA) is relevant to this study as it is the first international assessment of whether participating nations are developing globally competent citizens, though it has been criticised for being Eurocentric. Jamaica is yet to participate in a PISA study.

The PISA framework offers insights into the broader international trajectory of global competence beyond the Caribbean to make our conceptualisation *glocal*. PISA contributes to existing models by proposing a new perspective on the definition and assessment of global competence. These conceptual foundations and evaluation guidelines seek to provide a basis for policymakers and school administrators on which they can design learning resources and curricula that approach global competence as a multifaceted cognitive, socio-emotional, and civic learning goal (Boix Mansila, 2016).

In the PISA representation (see Figure 1), the outer circle represents four inextricable dimensions: values, attitudes, knowledge, and skills. These dimensions recognise cognitive and affective contributions to competence development. The inner circle encases broad goal statements as abilities of the globally competent.



Figure 1 *The dimensions of global competence (OECD, 2018, p. 11).*

The four dimensions of global competence established by PISA are: (i) the capacity to examine issues and situations of local, global and cultural significance (for example, cultural differences and stereotypes, inequality, and migration); (ii) the capacity to understand and appreciate different perspectives and world views; (iii) the ability to establish positive interactions with people of different national, ethnic, religious, social or cultural backgrounds or gender; (iv) the capacity and disposition to take constructive action toward sustainable development and collective well-being. Given the interdependence and overlapping of these four dimensions, the term “global competence” is used in the singular form.

Glocal competence can therefore help student teachers, and other university students to develop cultural awareness and engage in respectful interactions in exponentially increasing diverse societies. They will also be equipped to recognise and challenge cultural biases and stereotypes and facilitate harmonious coexistence in multicultural communities. Additionally, *glocal* competence helps students to prepare for the world of work, that is to say in their professionalization process, which increasingly requires individuals who are effective communicators, open to diversity, and can build trust in diverse teams and demonstrate respect for others, even if this is done digitally. Many Jamaican student teachers eventually graduate to work in international cosmopolitan countries. Moreover, being *glocally* competent entails caring about *glocal* issues and engaging in addressing social, political, economic, environmental, and scientific challenges.

The PISA framework contains elements that are supported by Byram's (1997) and Deardorff's (2006) models of ICC. Byram's model comprises five dimensions. The knowledge dimension (*savoir*) model involves the intercultural speaker's insight into “social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction” (p. 51). The dimension of interpreting and relating (*savoir comprendre*) consists in one's ability to “interpret a document or event from another culture, to explain it, and relate it to documents from one's own” (p. 52). Dimension three - discovery and interaction (*savoir apprendre/faire*) – surrounds the ability to “acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes, and skills under the constraints of real-time communication and interaction” (p. 52). The dimension on attitudes (*savoir être*) speaks to “curiosity and openness” in addition to having a “readiness to suspend disbelief about other cultures and belief about one's own” (p. 50). The final dimension, education (*savoir s'engager*), pertains to the ability to “evaluate critically and on the basis of explicit criteria perspectives, practices, and products in one's own and other cultures and countries” (p. 53). During the past decade, the concept of *savoir s'engager* has been amplified in the context of Byram's work on intercultural citizenship education (ICE) (Byram, 2008, 2012; Byram, Golubeva, Han & Wagner, 2017). ICE highlights values such as democratic culture, adherence to the rule of law, and human rights ideals as a defense against phenomena like racism, extremism, xenophobia, and intolerance in society.

Deardorff's (2006) framework of intercultural competence comprises requisite attitudes, knowledge, skills, and internal then external outcomes. Attitudes consist of respect, openness, curiosity, and discovery. Openness and curiosity suggest a disposition to risk and intentionally go beyond one's comfort zone. In communicating respect to others, it is necessary to demonstrate that others are appreciated. These attitudes are primary to the further advancement of knowledge and skills required for intercultural competence. Concerning knowledge for intercultural competence, intercultural scholars have agreed on the following: cultural self-awareness – ways in which one's culture has influenced one's identity and worldview, culture-specific knowledge, deep cultural knowledge, including understanding other world perspectives, and sociolinguistic awareness. With regard to skills, these deal with the acquisition and processing of knowledge: observing, listening, evaluating, analysing, interpreting, and relating. The aforementioned attitudes, knowledge, and skills ideally lead to a desired internal

outcome, which encompasses flexibility, adaptability, an ethnorelative perspective and empathy. When these dimensions are acquired, individuals are able to see from others' perspectives and respond to them according to how the interlocutor desires to be treated. Individuals may attain this outcome to varying degrees. External outcomes contain a synopsis of the attitudes, knowledge, skills, and internal outcomes that are displayed through the behaviour and communication of the individual; these become observable outcomes of intercultural competence experienced by others.

Both Byram's (1997) and Deardorff's (2006) models use such words as openness and curiosity to explain their belief that an individual must remain open to learning about new beliefs, values, and worldviews in order to participate in relationships of equality.

Elements of *glocal* competence occupy a significant place under twenty-first-century skills, which can be grouped into broad categories such as cognitive, interpersonal, and intrapersonal domains in some countries like Canada (National Research Council, 2012, p. 12). Their conception highlights examples of skills that can be attributed to each domain. It is noteworthy, however, that although the notion of twenty-first-century competences is touted regularly across disciplines and sectors, the literature finds it to be an ambiguous concept, as there is no clear and unique definition provided and adopted internationally. According to Scott (2015), twenty-first-century skills comprise "the knowledge, skills, and attitudes necessary to be competitive in the twenty-first-century workforce, participate appropriately in an increasingly diverse society, use new technologies, and cope with rapidly changing workplaces" (p. 8).

By acknowledging that the cognitive, interpersonal, and intrapersonal domains are all connected, and by recognising that various competences may be linked to more than one domain, we can develop a better understanding of and interconnection between competences that are necessary to promote *glocal* competence. This also presupposes a balanced approach to helping students to cultivate and develop the knowledge, skills, and attitudes that will propel them to become personally successful, economically productive, and actively engaged citizens.

Conceptualisation of *Glocal* Competence for Jamaican Foreign Language Teachers

As in other countries, officials in Jamaica have often spoken about the need for its citizenry to develop *glocal* and twenty-first-century competences. However, there is limited knowledge on how the Government views these skills, why they are necessary for Jamaicans to develop, and how they can be cultivated. Similarly, the teachers' colleges, and specifically in this context their modern languages departments, do not have any framework on how to develop *glocally* competent teachers for the 21st century. Consequently, this initial conceptualisation seeks to provide a basis to serve the local foreign languages community in becoming *glocal* citizens.

Figure 2 is a conceptualisation of 22 competences found across the three frameworks discussed earlier. The interpersonal, intrapersonal and cognitive domains of global competence are retained as labels for the three circles, and all the competences listed are distributed in their most appropriate domain, though they are all interconnected. The intrapersonal circle is intentionally placed at the centre of the figure to reinforce the importance of self-awareness in human interaction. If an individual is not intra-personally competent, he or she will not be able to effectively cultivate and demonstrate most of the other skills listed under the other two headings. This is why the centre circle connects directly with the other two. Additionally, the intrapersonal and cognitive domains are linked to show their interdependence on each other. The competences in the blue rectangle represent the top three recurring ones across the frameworks; they are also among the most essential ones required to operate *glocally*. Using these as examples, one can posit that a multilingual person, who is adaptable and competent in ICT

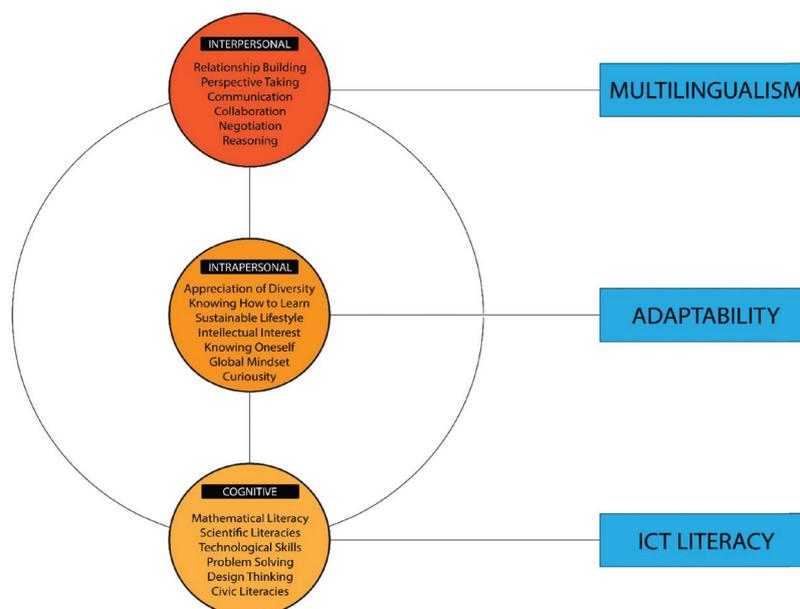


Figure 2 *Glocal* competence framework for Jamaican foreign language teachers.

skills, is likely to have positive outcomes from cross-cultural interactions. Most of these competences are local but can be global, depending on the context in which they are employed – hence *glocal*. Given the nature of modern languages curricula, students in this field are most likely to be at an advantage to interact with individuals of diverse backgrounds before many of their peers; thus, it is important to establish a model to guide them in becoming *glocal* citizens.

Methodology

The researcher's proposed conceptualised *glocal* competence framework will be used to assess, through content analysis, whether Jamaican pre-service teachers have cultivated and/or demonstrated *glocal* competence as part of their professionalization process, based on the distribution of competences. To achieve this, the researcher relied on a telecollaborative project ClerKing, and used the following research questions to guide the process:

1. To what extent have Jamaican pre-service teachers developed and/or demonstrated *glocal* competence in the ClerKing?
2. What are the implications of ClerKing for teaching and learning?

ClerKing Telecollaborative Project

ClerKing is a Franco-Jamaican telecollaborative project, with the portmanteau representing Clermont-Ferrand and Kingston. It involved foreign language learners of English from the Applied Foreign Languages bachelor's degree, who took the course Open Learning Project at Clermont Auvergne University and undergraduate student teachers of French/Spanish who took the course Conversation French at Shortwood Teachers' College. This study accounts for the first two phases, which were designed to last for ten weeks in the second semester of 2018 and 2019. The other two phases included students from another Jamaican institution who were not student teachers, which are the focus of this paper. Together, fifty students of both genders, between the ages of 18 and 30, participated in both phases: phase one (N = 25), and phase two (N = 25). Students were grouped in local teams on both sides, and then these local teams were paired with their global counterparts. The participants

were selected based on convenience sampling (Dörnyei, 2007), which is a type of non-probability or non-random sampling, where members of the target population that meet certain specific criteria, such as accessibility, availability, and willingness to participate, are included for the specific purpose of the study. After explaining the objective of the project to the participants, they volunteered to participate and signed a consent form.

A restrictive¹ pedagogical scenario was used in phase one, while phase two was more open² (see Table 1 for differences). Participants were paired based on a short biography submitted prior to the start of the project: name, age, likes, dislikes, and linguistic and cultural competence and background. The primary aim of this project was for participants to practise the target language(s) studied and to improve their linguistic (all skills), cultural, and intercultural competences in the said language(s), based on their individual levels of proficiency. Students from Clermont Auvergne University took the course Open Learning Project (OLP), which sought to expose them to a new culture – Jamaica in this case. This course specifically caters to students who have an advanced level in English (B2/C2) based on the *Common European Framework of Reference for Languages* (CEFR). The students were from different language and cultural backgrounds. Countries represented included France, Vietnam, Guatemala, Ukraine, South Korea, the Reunion Island, Ireland, and Turkey, among other Arabophone countries. All of them had engaged in a telecollaborative project prior to this encounter. Therefore, they did not only have experience of this nature but also frequent cross-cultural engagements, given that they live in a multicultural society. Students from Shortwood Teachers' College followed the course Conversation French, which mainly consisted of discussing different general topics. Their French language proficiency level ranged from A2 to B2. Several of them started learning French in college. All of these participants are Jamaicans, and none of them had participated in a telecollaborative project prior. However, a few of them had done a six-week language study stay in France and Panama. Therefore, these participants either had little or no substantive interaction with people of other cultures. Participants discussed a mixture of cultural and intercultural topics weekly, including: getting to know you, geopolitics, places of interest and nightlife, festivals and celebrations, literature, topical/controversial issues/taboos, Valentine's Day, peer pressure, customs and stereotypes, protest, and regional languages.

Data Collection and Analysis

The researcher was also the main project coordinator and instructor of the OLP course. This made it a bit challenging to separate roles.

The data collection for these two phases included two questionnaires, pre and post-project, learning journals, and WhatsApp, Facebook, and videoconferencing interactions. The pre-project questionnaire sought to ascertain information on the participants' linguistic profile, familiarity with, and use and benefits of different social media platforms in foreign language learning, as well as their perceptions of the target culture/country. The post questionnaire collected information regarding their use of social media, their involvement in completing the different tasks, the coordination of the project, and the takeaways in terms of linguistic, cultural, and intercultural discoveries at the end of the project. In phase one, 20 participants completed the pre-questionnaire, while 15 responded to the post-questionnaire. In phase two, 19 participants completed the pre-questionnaire, while 20 submitted responses for the post-questionnaire.

¹ This pedagogical design was heavily dependent on rigid instructions given by the coordinators concerning language choice, duration of the exchange, type of communication/interaction, etc.

² This pedagogical design considered flexibility in terms of giving the participants a choice in terms of use of language, communication type and platform, and topics discussed.

Table 1 *Differences in pedagogical scenarios between the two phases*
(Design based on O'Dowd & Waire's 2009 framework for telecollaboration)

Elements of pedagogical and communication scenarios	Phase one	Phase two
Language of exchange	<p>English and French (Imposed by project coordinators)</p> <p>Some of the tasks were given in French and others in English</p>	<p>English or French (Free choice of the students)</p> <p>Participants could use either language for interacting with their partners and completing their learning journals.</p> <p>In phase one, the pedagogical designers observed that most interactions happened in English because the Jamaican participants had a lower level of French. Therefore, students were then allowed to choose between the two languages to interact effectively.</p>
Types of communication Communication platforms	<p>Pairs (one from UCA and one from STC)</p> <p>Facebook/Messenger, Moodle, Skype, WhatsApp</p> <p>Moodle was used for sharing materials and uploading learning journals.</p>	<p>Groups of four (two from UCA and two from STC)</p> <p>WhatsApp</p> <p>WhatsApp was chosen as the only communication platform in this phase because of its dominant use in phase one and because videoconferencing proved difficult due to the time difference (6/7 hours) and connectivity issues.</p>
Topics and tasks given	<p>The coordinators imposed all the weekly topics.</p> <p>Participants were tasked to interact with their partner to complete guided and systematic learning journals weekly.</p> <p>One final collaborative task: create a brochure to highlight some of the cultural/intercultural differences observed throughout the project.</p>	<p>Participants had the option to suggest two of the ten topics covered.</p> <p>Participants interacted with their partners/group members to complete weekly learning journals in a personal manner.</p> <p>Choice of one out of two final tasks:</p> <ol style="list-style-type: none"> 1. create a brochure to highlight some of the cultural/intercultural differences observed throughout the project. 2. create a 5-7-minute YouTube video to highlight areas of one of the topics discussed, noting the similarities and differences, with an aim to target individuals who may want to travel to the country of the target culture studied.
Materials provided	<p>Participants were provided weekly with a discussion guide with approximately 10 questions in both languages to guide their conversations.</p>	<p>Participants were provided weekly with a discussion guide with fewer questions and were encouraged to create their own questions, depending on the flow of the interaction or their own curiosity.</p>

The researcher assembled all the other data from the learning journals (N = 15) and WhatsApp, Facebook (N = 20), and Skype interactions (N = 3). Then, the data were organised in terms of the weekly exchanges occurring between the pairs/groups and were analysed using content analysis. According to Krippendorff (1980), content analysis is a research method for making replicable and valid inferences from data, with the objective of providing new knowledge, new insights, a representation of facts, and a practical action guide. It also assesses the presence of certain words, themes, concepts, or patterns within specific qualitative data – text. Given the focus of this paper—*glocal* competence—the researcher tried to find overarching themes and used keywords from the conceptualised framework for pre-service foreign languages teachers, as well as intercultural markers from the three global competence frameworks—PISA and Byram’s and Deardorff’s models of ICC. After repeatedly reading the data, the researcher noted some episodes or scenarios in which *glocal* competence was manifested or challenged. Using this initial coding scheme set, the researcher compared and contrasted patterns and themes across participants, which are discussed in the following sections. Once the final patterns/themes were confirmed, the researcher then triangulated the data sources to enhance the internal validity of the data analysis (Kirk & Miller, 1986). It must be noted that some of the learning journals were incomplete, and the Skype recordings were omitted because they were defective. Excerpts from WhatsApp and Facebook are also included for illustrative purposes.

Findings

In the pre-project questionnaire, participants noted different factors that could affect communication in cross-cultural interactions. These can be grouped accordingly: (i) linguistic factors such as accent, vocabulary, jargon, language level, and confidence in the language; (2) cultural factors such as differences, a lack of knowledge, cultural values and references; (3) intercultural factors such as interest, respect, open-mindedness, willingness, personality; and (4) logistical factors such as time difference or technological platforms.

Development/Demonstration of *Glocal* Competences

Based on the conceptualised *glocal* competence framework for foreign language pre-service teachers (see Figure 2), the researcher noted that the participants demonstrated and cultivated or failed to display certain competences throughout the project, from the three broad categories highlighted – intrapersonal, interpersonal, and cognitive. As suggested by the arrows that connect the different circles, the researcher noted an interplay between local and global competences to achieve meaningful and fruitful cross-cultural interactions; for example, one’s appreciation of diversity and curiosity will foster communication and collaboration, as individuals solve problems, thanks to the use and mastery of information and communication technology. The opposite is also true, namely the fact that a lack of or limited open-mindedness can impede interpersonal communication in *glocal* environments. Research question 1 seeks to ascertain the extent to which Jamaican pre-service teachers developed/demonstrated *glocal* competence based on the conceptualised framework.

Interpersonal domain

Negotiation and collaboration are two of the primary skills demonstrated in phase two of the project. As this phase was based on a more open scenario, participants had to negotiate the language of choice for communication, as well as the length and format of the conversation. The researcher observed students’ systematic use of polite language, especially modals, whenever negotiating (see Figure 3). In addition, common courtesies were extended whenever a request was made or granted.

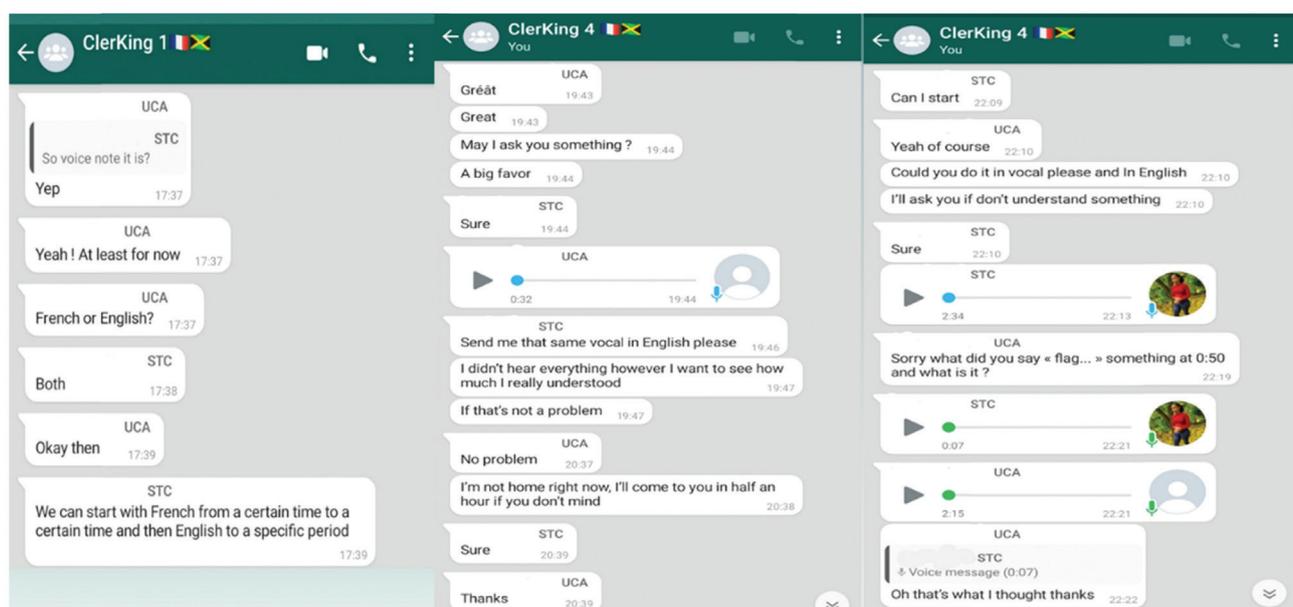


Figure 3 Examples of screenshots of negotiation and collaboration.

The researcher noted that these interactional speech acts (Chun, 1994) were mainly used when participants were interacting with the aim of gathering information to complete their learning journals. Here, the participants demonstrated the requisite attitude (Deardorff, 2006) as an initial step to enter later into intercultural communication. Similarly, this reflects Byram's (1997) component of skills of discovery and interaction. This indicates their ability to acquire new knowledge of a culture and cultural practices and employ different skills to operate in a *glocal* context. While many studies emphasize the negotiation of meaning (Godwin-Jones, 2019, O'Dowd, 2016), this demonstration by the participants also supports the view that telecollaboration helps to strengthen negotiation skills (Marczak, 2016).

Regarding collaboration, this skill was displayed throughout the project to varying degrees. The researcher observed that all the interactions started on a high, positive note at the initial stages. There was eagerness and motivation to get to know each other and discover origins within the first three weeks of the project. The participants were very keen on establishing and respecting meeting schedules. Additionally, participants were invested in exchanging with peers to provide sufficient information to complete the learning journals. However, this collaboration decreased about midway into the semester, as the time difference and personal and academic timetables affected the interactions. Participants started to schedule fewer meetings; sometimes meetings were organised and agreed upon by both cultures; however, at the appointed time, one of the parties did not show up. Despite these challenges, the researcher found that the Clermontois students were more interested and invested in collaborating, as the telecollaborative project was a part of their class routine, while it was seen as an out-of-class activity for the student teachers. The idea was summarised by a Clermontois participant: *"Everyone was excited at first because it was really good to be speaking with natives. After a while, it became necessary and not as fun and because it was not mandatory for one group it was not prioritized by them and because it was mandatory for the other, some persons participated just enough for that reason."*

These findings concerning collaboration support the position taken by O'Dowd and Ritter (2006) that the socio-institutional dimension of telecollaborative projects can lead to 'failed communication'. Matsui (2020) points out that one of the logistical challenges of telecollaboration is the inability to schedule synchronous sessions. Having a six or seven-hour time difference between Jamaica and France made it extremely challenging to organise synchronous sessions.

Intrapersonal and cognitive domains

Intellectual interest/curiosity and adaptability are the chief skills identified under the intrapersonal domain in both phases. The researcher observed that certain topics, such as politics and religion, sparked students' curiosity, which led to new discoveries. For example, while conversing about daily routine activities, student teachers would mention that they attend devotional exercises before classes, or that they have religious services frequently. This led both cultures to understand the place of religion in their partners' individual lives and countries. Jamaican student teachers discovered that the French government does not have any specific religion and that many French people are less religious than they are or outrightly non-religious. Notwithstanding, they gathered from their partners through their WhatsApp interactions that, while most of their partners were atheists or detached from religion, Catholicism remained a dominant denomination for Christians and a good portion of the Muslim community practise their faith. On the other hand, Clermontois students noted the high value many Jamaicans place on religion and certain value systems. This would have implications for subsequent interactions (see the section on Acceptance of otherness).

In phase one, a Jamaican student teacher demonstrated curiosity when he made a post in the closed Facebook group (*Reseau International [ClerKing]*) about the influence of music on young people in France (see Figure 4). He further cited renowned local artists and asked the names of famous French ones. Here, the student applied a local issue to a global context.

This example seems to demonstrate a tension between local and global phenomena and values. As established in the literature review, the *glocally* competent citizen seeks to understand how certain local issues are demonstrated in a global context, to ascertain how the world operates. Interestingly, also, this reflects an intercultural "contact zone" where the participant, through intellectual curiosity, contemplates how a potential situation could occur in another culture. Nonetheless, the participant demonstrated openness/willingness to learn more about an intercultural issue (Deardorff, 2006), skills of discovering (Byram, 1997), and the capacity to "examine issues of situations of local, global and cultural significance" (OECD, 2018, p.18).

Hello everyone.... I hope I find you all well. Food for thought....
 Music is an important aspect to every individual. In Jamaica, reggae and dancehall are strong influences in the formation of our youth. However, negativity like blasphemy, drugs and sexual immorality is seen in the behaviors of our young people, everywhere, for example, on the streets. Is this the same with the different genres of music in France?
 Most influential singers in Jamaica are Vybz Kartel, Popcaan etc Who are the most famous singers in France?
 Feel free to answer in French or English 😊😊

Figure 4 Student teacher's demonstration of intellectual curiosity.

Both groups of participants had to adapt to a new learning context (online) and new intercultural experiences that were affected by a significant time difference, internet connectivity, and communication platform issues. However, these obstacles led them to find solutions – problem-solving and ICT literacy, which fall under the cognitive domain (see Figure 2). The action demonstrated in the interaction “Can’t we just call everybody?” and “Yes, we can do that until it is convenient for us to do the video call (See Figure 5 below)” coincides with PISA’s dimension on “taking action for collective wellbeing.” Additionally, this confirms reports from numerous telecollaborative projects that participants develop technological and problem-solving skills (Casañ-Pitarch & Candel-Mora, 2021; Nicolaou & Sevilla-Pavón, 2016).

Adaptability was also observed in interactions that involved the use of voice messages. Given that the Jamaican student teachers had a lower level in the French language, their Clermontois counterparts repetitively made an effort to speak to them at a moderate pace and to use mainly standard language when communicating in French. There were fewer instances where the Jamaicans needed to speak slowly, as the Clermontois students had a good grasp of the English language. Here, the researcher notes that adaptability and flexibility play a crucial role in achieving desirous outcomes in telecollaborative projects. Although these are intrapersonal skills, which go hand-in-hand with knowing how to learn (see Figure 2), they play an important role in the demonstration and development of other competences. Deardorff (2006) outlines adaptability and flexibility as two desired internal outcomes.

Acceptance of otherness

In both phases, the researcher observed a lack of tolerance towards homosexuality on the part of some of the Jamaican student teachers. This is heavily associated with their Christian values, as they drew references from the Bible (see Figure 6), stating that homosexuality is wrong and nasty, and those who practise it will not inherit God’s kingdom.

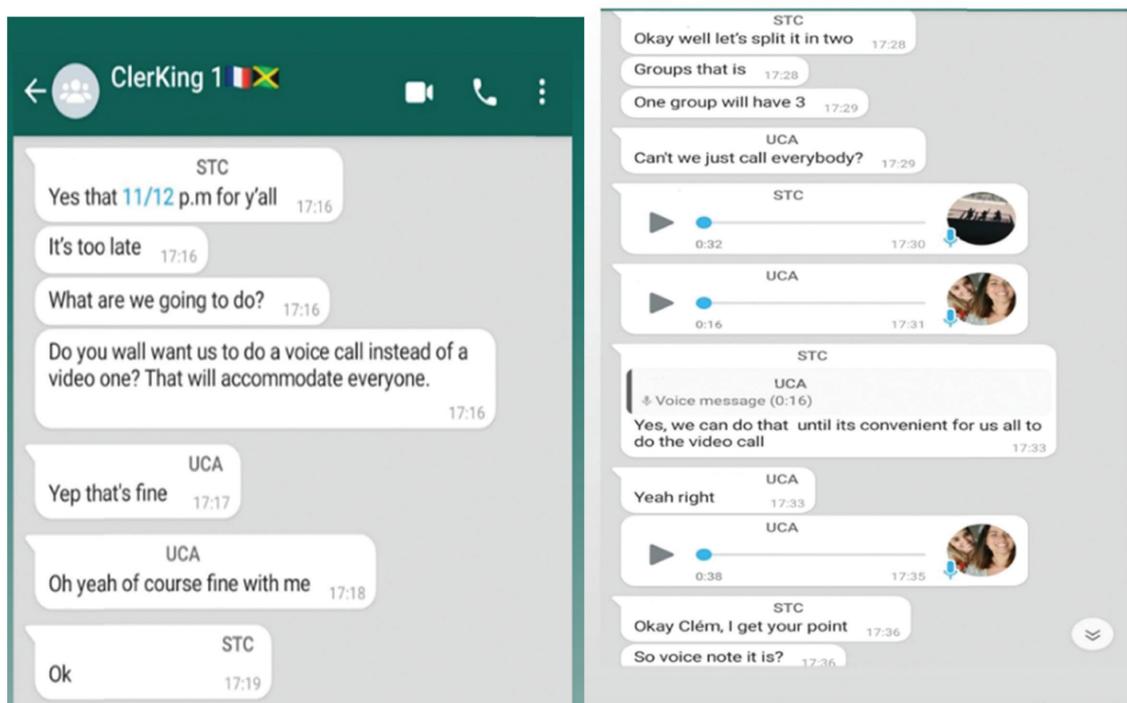


Figure 5 Screenshots of demonstration of adaptability and problem solving.

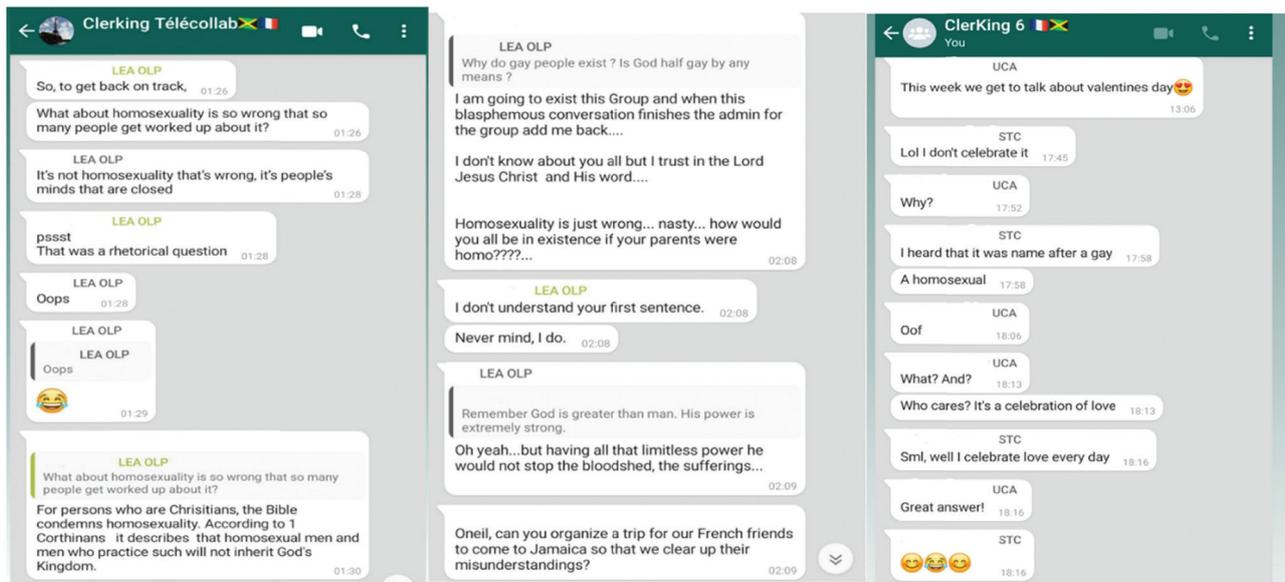


Figure 6 Screenshots of Jamaican student teachers' lack of appreciation for diversity.

In fact, phase one of the project came to an end after this exchange happened, as several of the Clermontois students felt they were being judged and perceived the Jamaican student teachers as intolerant. The researcher noted that this particular topic was the most discussed, spanning over five hours. It was the only topic that seemed not to have been affected by the time difference. Additionally, it was observed through their WhatsApp interactions that those Jamaican student teachers who declared themselves to be fervent believers in God were the most vocal on this issue, while some of the Clermontois students exercised an equal level of passion. One student even declared that she is a homosexual and, thus, felt much implicated in the discussion.

This incident suggests a clash of *glocal* values. As was established earlier under the *glocal* competence section in the literature review, the dissimilarity between cultures can pose a problem, depending on the extent to which individuals of certain socialisations view elements such as morals and values. This means that certain issues can be very sensitive for a particular person or group. Consequently, tension can arise. In this specific case, the researcher observed a clash in values as participants discussed this controversial issue in their “contact zone” (Pratt, 1991). After a very heated exchange, it was difficult to continue the project, as participants representing both cultures felt as though individuals from the target culture were not willing to suspend their “prejudicial” views to understand views from the other perspective. After this episode, the project facilitators met with the students at their local institutions to do a debriefing and to explain the need for them to have these kinds of conversations, but respectfully. The facilitators sought a compromise for everyone to meet on a videoconferencing platform to try to resolve the matter: however, it was felt that the emotional hurt experienced was too deep to continue the project. Local values thus triumphed over global ones, which suggests a failure of telecollaboration to foster intercultural understanding, a global competence.

Some student teachers did not demonstrate an openness to intercultural learning without withholding judgment, as outlined in Deardorff's (2006) ICC framework. One individual indicated, “I am going to exit this group, and when this blasphemous conversation finishes the admin for the group [can] add me back.” Similarly, this attitude goes contrary to three of the dimensions of PISA's global competence framework: examine intercultural issues, understand and appreciate the perspectives and worldviews of others, and engage in open, appropriate, and effective interactions across cultures. In addition, it falls short on Byram's (1997) ICC model, which speaks to the dimension on attitudes (*savoir être*).

O'Dowd and Ritter's (2006) position is also supported, in that telecollaborative exchanges often end in failed intercultural communication and result in low levels of participation, indifference, tension between participants, or a negative assessment of the peer/group or the overall culture.

Discussion and Implications

This paper has reported on a study of whether Jamaican student teachers cultivated and demonstrated *glocal* competence in a telecollaborative project and underscored the importance of their developing these critical skills as part of their professionalization, especially as they will have to help nurture their own future learners to attain these same capabilities to function in the 21st century.

From the study, the researcher found that cultural values and belief systems play a critical role in terms of how students position themselves in cross-cultural communication. Though each individual lives his or her experience personally, the interactions can result in participants leaving with a general perception, whether positive or negative, of the interlocutor and/or the target culture. Consequently, these interactions do not necessarily lead to the development of *glocal* competence. The study has revealed that some topics are more difficult to discuss than others are and that coordinators need to be mindful of how they design telecollaborative projects. Given the sensitivity of certain issues and the deep personal values that some individuals attach to certain subject matters (for example, religion and sexuality), it may be necessary for teachers to prepare their students ahead of a telecollaborative project in terms of some of the possible challenges they may encounter and techniques to overcome them. Although intercultural friction (Madden & Foucher, 2020) can cause colossal damage to telecollaborative projects, there is a need for Jamaican foreign language student teachers to engage in more interaction with people of other cultures to nurture *glocal* competence. The training institution should therefore be deliberate about providing pre-service teachers with opportunities of this nature, as well as an authentic linguistic and cultural immersion that will foster some of these important competences. This supports Bryam's (1997) view that culture is a lifelong phenomenon that is best learned when learners engage in real interactions with individuals from different cultures. ICC teacher education assumes that individuals cannot be limited to their collective identities and, therefore, reinforces values such as open-mindedness, tolerance of difference, and respect for self and others (Skopinskaja, 2009). This highlights the importance of preparing student teachers to engage and collaborate within a *glocal* society, by discovering appropriate ways to interact with people from different cultures (Byram, 2021). Having a *glocal* competence framework for pre-service Jamaican foreign language teachers will help the students themselves to have an idea of the skills they need to cultivate, as well as to provide teacher educators with a basis that they could use to be strategic in their lessons and in course design/curriculum development so that specific skills can be targeted.

Intrapersonal and interpersonal skills are at the core of intercultural communication. If students are not curious or have a global mind-set, for example, this will have implications on how they position themselves in a *glocal* context. The OECD (2018) endorses this position, saying that the globally competent citizen should demonstrate an attitude of openness towards people from different cultural backgrounds, which is a respectful approach to cultural divergences and a global outlook. Many of the student teachers did not demonstrate this competence and even refused to attempt to cultivate it in the project. Institutions and curricula should therefore encourage a hospitable school climate and culture for all learners and individuals on the whole. Notwithstanding, there is a need for the competences to be developed simultaneously. For example, interpersonal skills strengthen intrapersonal skills and vice versa. The researcher noted that participants in phase one did not communicate and collaborate as much as those in phase two, for various reasons. Therefore, they did not get an opportunity to develop a reasonable level of relationship, which could have been a major factor in their limited interactions. The second phase, on the other hand, had more amicable exchanges because participants spent more time

conversing. This is because only one communication platform (WhatsApp) was used in phase two, as opposed to a multimodal design in phase one. Other challenges, such as the socio-institutional factor (O'Dowd & Ritter, 2006), included the fact that the student teachers did not have the same responsibilities in the project; they were not graded, so there was less engagement on their part. Nonetheless, this is not to say that all their Clermontois peers were motivated all the way through. Some of them confessed that they carried on because they were being graded. O'Dowd & Ritter (2006) mention that the fact that students' participation in a telecollaborative project is not recognised can contribute to failed communication. Consequently, it means that student attitude and motivation are a driving force behind telecollaborative projects and critical to computer/mobile-assisted language learning environments (Brandl, 2002; Dermarais, 2002). Thus, to attain some level of the desired outcome, both parties need to have the same or similar assessment weighting.

As the world transitions into an even more globalised village, it is imperative that, even from a national level, Jamaica establishes a specific and strategic *glocal* competence framework to guide its education system. More than ever, teachers, as well as other professionals, are to be trained for the international job market in their professionalization process. In fact, many Jamaican-trained educators work internationally; consequently, they encounter people from numerous nationalities and cultural backgrounds. Therefore, it is imperative that they get the necessary exposure, in whatever way, before travelling to these territories, so that they can have the minimum skills required to operate *glocally*.

Conclusion

This paper contains a content analysis of three different global competence frameworks, as well as the conceptualisation of a *glocal* competence framework for Jamaican foreign language student teachers. It also presents phases one and two of the ClerKing telecollaborative project and assesses the extent to which *glocal* competences are cultivated and demonstrated during telecollaboration. However, before any tentative conclusion, it should be noted that, given the nature of this project with qualitative data, the findings cannot be generalised; they can only be contextualised to other similar contexts. The number of participants, as well as the limited data collected, calls for continuous and more comprehensive studies in the future on similar projects.

Notwithstanding, as shown in this paper, this study suggests that telecollaboration highlights the tension between local and global values, and the local values seem to overpower the global in the case of Jamaican student teachers. Such conflicts occur when certain controversial topics are being debated in a "contact zone" and participants fail to suspend their personal or local beliefs to assess their interlocutors' and worldviews with openness and without judgment. It is often natural to advance perspectives from a local standpoint because of culture and socialisation, but it is by directly interacting with otherness that our limited view of the world is challenged, and we arrive at a "turning point," where we begin to broaden our perspectives. As established in the conceptualised framework, the intrapersonal domain is of significant importance as it is centred on self, values, and attitudes, which determine the extent to which one can live *glocally*. Foreign language education should be deliberate in creating scenarios where students can develop ICC; however, careful attention must be given to the controversial topics discussed. Still, preparing participants ahead of telecollaborative projects could help to reduce possible culture shocks and foster inclusive reflection. Importantly also, Jamaica needs to establish a comprehensive *glocal* competence framework to guide its education system and to frame citizens' professionalization, including that of teachers. This could be achieved by establishing specific objectives regarding the skills that citizens should possess, why they are important to nurture, and how practically they can be fostered. In keeping with international trends, the PISA framework, Byram's and Deardorff's models of ICC, as well as the researcher's proposed *glocal* competence framework could be reviewed and used as some of the initial documents on which to build.

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