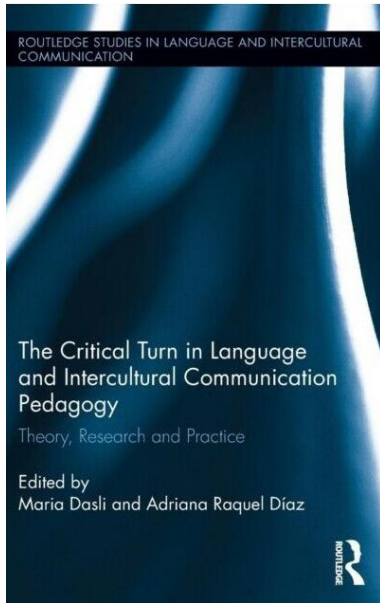


BOOK REVIEW



Title:	The Critical Turn in Language and Intercultural Communication Pedagogy: Theory, Research and Practice
Editors:	Maria Dasli and Adriana Raquel Díaz
Publisher:	Routledge
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The edited book, titled *The Critical Turn in Language and Intercultural Communication Pedagogy: Theory, Research and Practice*, endeavors to explore the potential convergence brought by two seemingly irrelevant disciplines: foreign language education and intercultural communication. Embedded in an era of globalization, *Maria Dasli and Adriana Raquel Díaz* hold that it is imperative to cultivate a sense of criticality in a plethora of competing and conflicting discourses. This book consists of three parts, namely, ‘theorizing critically’, ‘researching critically’ and ‘teaching critically’. In what follows, I will present an overall picture of each section.

Part one, theorizing critically, mainly deals with theoretical underpinnings by the arrival of critical turn. This part starts with Chapter 1 by Adriana Raquel Díaz and Maria Dasli, who trace what makes possible conflation of language education and intercultural communication. Through investigation of key scholarly works, the authors argue that a critical pedagogical framework should be employed to study culture. Not only does it transcend the limits of the essentialist perspective, but also paves the way to formulate a more egalitarian society. Chapter 2 is written by Anthony Liddicoat, who looks at consequences of the critical turn in language education. It aims to re-examine the mechanism of language teaching and learning. In order to shed light on a new way of understanding, Liddicoat provides us with a discussion of interlanguage pragmatics instruction and critical reflection in pragmatics learning.

In Chapter 3, Karen Risager shows us how a transnational perspective influences our perception of culture and language. She first draws on two policy documents to illustrate their ineffectiveness towards intercultural competence development. Then she resorts to three theoretical perspectives from sociology and social anthropology to discuss how they can contribute to the field of language and intercultural communication pedagogy. The final chapter of part one touches upon the problems that interculturality research entails. To move beyond

these issues, Fred Dervin proposes that a simplex approach, as a practical simplification of intercultural phenomena, should be added to critical dimensions. Centered on simplicity, Dervin concludes the chapter by suggesting three pedagogic principles, which are 1) to systematically question the words, concepts and notions we use; 2) to develop learners' perspective that focuses on the co-construction of discourses, identities, self/other, and dialogical positions; 3) to intersect various identity markers and contexts, and to provide tools to examine the deeper levels of discourse.

The second part of the book introduces a wide range of methodologies designed for a critical analysis. It opens with Chapter 5 written by Karin Zotzmann, who concerns, at the outset, that current research places much emphasis on anti-essentialism and disregards the socio-economic and political structures and processes. Then she turns to critical realism to exhibit how it has a lot to offer in intercultural research. Chapter 6 invites us to focus on multilingual research. Prue Holmes uses some examples from her own research to present how researchers' ethical sensitivity can be developed and what is the role of the researcher in the process of interaction with multilingual others.

In Chapter 7, Catherine Manathunga reveals a critical turn in intercultural doctoral supervision. She argues that the influence of globalization requires supervisors to re-position themselves in their engagement with culturally diverse doctoral students. In the remainder of the chapter, she draws on five different aspects, which are place, supervision, communication, time and knowledge co-construction, to elaborate transcultural supervision pedagogies. The final chapter of part two involves an ecological approach to understand the developments of criticality. Through a case study, Richard Fay and Juup Stelma delineates how criticality can be understood from contextual, disciplinary and conceptual elements. At the end of the chapter, they close it by discussing implications for TESOL practitioners and interculturalists.

The last part of the book, as the title indicates, turns our attention to teaching practice, which aims to accentuate the significance of critical cultural awareness. Selecting seven case studies on intercultural language education, Chapter 9 presents teachers' attitudes and beliefs towards core issues around intercultural pedagogy. In review of these empirical studies, Chantal Crozet describes the challenges and opportunities ahead of intercultural foreign language teachers. In Chapter 10, three authors first relate how a cosmopolitan approach makes a difference to modern language learning, in particular, on learner criticality. Reflexively examining a university language program in Australia, the authors further explore what a cosmopolitan pedagogy can offer to enable learners to become an interculturally competent individual.

Drawing on reflective narrative writing, Chapter 11 investigates the construction of critical cultural awareness of pre-service teachers. Four themes arising out of participants' personal cultural encounters showcase that narrative reflection plays a crucial part in documenting transformative cultural experiences. Meanwhile, Robyn Moloney and Susan Oguro narrate how important it is for language educators to play a critical role in teaching. Part 3 ends with Chapter

12 by Leticia Yulita, who explores how critical cultural awareness can be developed via foreign language literature. The author, by means of learners' responses to an Argentinian short story, claims that the existing concept of critical cultural awareness fails to tackle the richness and complexity of culture. She proposes that ideology and anti-essentialism can be borrowed to improve the concept.

In a word, this book is a gripping read for both postgraduates and language educators. Living in the era of critical turn, we aspire to equip ourselves with criticality and embrace the challenges lying ahead. In a number of ways, this edited volume provides advances to the readership's understanding of language education and intercultural communication. While developing critical beings is not a new attempt to achieve (Dervin, 2011; Kramsch & Zhu, 2016), no book has elevated it to such a degree that it presents the readers with a holistic approach to critical cultural pedagogy. Nevertheless, one limitation concerns over its contextual positioning. All the case studies the authors employ are anchored in the western climate. It would be more riveting and insightful to include the Asian scenario, where a wide range of linguistic and cultural dimensions can be substantially captured. In spite of this tiny issue, the scholarly merits of the book are strong. Definitely, it will broaden readers' understanding of the arrival of the critical turn.

THE REVIEWER

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