NEGOTIATION OF CULTURAL ISSUES EQUATED TO NATION IN E-MAIL EXCHANGES

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Abstract

The so-called telecollaboration systems have been used for language teaching and, in theory, negotiation and co-construction of meanings. José Marcelo Freitas de Luna Grounded on the relevant literature and the data derived from a corpus of e-mails exchanges between a Brazilian learner of Italian and one Italian learner of English, this paper aimed at understanding how issues equated to nation were negotiated and co-constructed dialogically in e-mail interactions. The discussion of the outcomes leads the article to final considerations linked to the dimensions in the classroom context.

Keywords

Telecollaboration. Intercultural awareness. E-mail interactions.

INTRODUCTION

In recent years, we have witnessed a new era in the field of education in general. In the past, we used chalkboards, and now we use LCD screens[1], in the same way as we replaced chalks with the use of keyboards. We would arrange desks in a row and now we have observed the possibility of participating in cyberspaces through fast broadband connection.

Evidently, the development of digital technologies has brought overall changes to education and to the classroom in particular, and it has proven potential space for physical and virtual meetings. Thus, speaking of international contacts provided by the internet, Samovar and Porter (2004, p. 5) state that "[…] it is becoming obvious that a symbiotic relationship ties all people together. No nation, group, or culture can remain aloof or autonomous. If you touch one part of the world, you touch all parts".

Made possible by digital technology, systems of telecollaboration have been part of different projects. Thorne (2006, p. 7) points out that *telecollaboration* refers to language learning which occurs through the interaction between pairs of learners, between small groups and activities covering all students in a particular group. He also makes clear that activities "[…] around shared information and media (literature, films, scholarly texts) and collaborative, interpretative and investigative activities" integrate telecollaborative projects.

There are different ways to undertake projects or partnerships involving telecollaborative efforts. For instance, Brammerts (1996, p. 10), referring precisely to the context of e-mail exchanges, asserts that

> […] in tandem can be defined as a form of open learning, whereby two people with different native languages work together in pairs in order to learn more about one another's character and culture, to help one another improve their language skills, and often also to exchange additional knowledge for example, about their professional life.

Furthermore, the same author claims that communication concerning learning via tandem takes place in an authentic way with a proficient speaker, as one learner can help the other to express herself/himself in the language s/he is learning.

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[1]   LCD refers to a television display technology based on a liquid crystal display.

Another way of telecollaboration refers to Teletandem (TELLES; VAS-SALLO, 2006). Created in Brazil, this project aims at providing the contact between Brazilian college students and college students from other countries. In Teletandem, resources such as voice, image and writing are brought toge-ther. Two language learners, named in the Teletandem context interactants, have the objective of learning autonomously the mother tongue – or another language[2] – of the other. In this vein, both interactants become apprentice of the foreign language being learned and tutor of her/his mother tongue or lan-guage of proficiency.

In order to get across the choice of the subject of this research, we will revise briefly a study encompassing a telecollaborative practice. In *Understan-ding the "other side": intercultural learning in a Spanish-English e-mail exchange*, O'Dowd (2003) argues that e-mail interactions span quite balanced intercultural relationships, so that partners can collaborate with relative equa-lity regarding the amount of shared cultural information. The author establi-shed the purpose of analyzing the e-mail interactions between five pairs of English and Spanish learners, all of them university students. In order to pre-pare activities to foster interaction between participants, a model proposed by Byram (1997) was applied, in which elements for intercultural competence are critical cultural awareness, attitudes, knowledge and skills of discovery and interaction. The results showed that 1. acceptance of one's own culture by one's partner, 2. the development of distancing, and 3. dialogic interaction represented fundamental features for the raising of intercultural awareness.

For Risager (2007), the *national paradigm*, which can be characterized as an ideal type, focuses on national contacts and reflect therefore in language learning. Among its salient features, the author describes the following ones: 1. the preference for the native speaker and one standardized languaculture; 2. the teacher must necessarily be a native speaker; 3. language teaching takes place only by the use of the target language as well as in its standard norm; 4. discursive formations are privileged where the language is spoken, for example, the literature of England. The author also argues that "The indica-tion that we are dealing with the national paradigm is the general, often *impli-cit*, approach to the national as something *natural*" (RISAGER, 2007, p. 191, author's emphasis).

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2   For instance, a language of proficiency.

Our interest in this subject is articulated with the review of the literature referred to herein, as well as some research activities we have been carrying out from the framework concerning interculturality. The present study, just as the research carried out by O'Dowd (2003), is centered on e-mail interaction. Hence, specifically prompted by the result that emerged in O'Dowd (2003), which also indicated the importance of the dialogic interaction in favor of intercultural awareness raising, and likewise by the concept of *national paradigm* (RISAGER, 2007), this study intends to understand how issues equated to nation[3] were negotiated and co-constructed dialogically in e-mail interactions. In line with this reasoning, Tella and Mononen--Aaltonen (1998) stress that dialogue, that is, an interaction based on a dialogical process, can allow comprehensive data arising from a reflective and critical exercise.

Therefore, the first section aims to present the theoretical framework that will support the development of this study and, more precisely, the analysis of data. In the second section, we will show the results of the interpretative analysis. We hope that this investigation constitutes a contribution to this emerging field.

TANDEM, TELECOLLABORATION AND INTERCULTURAL AWARENESS

It is well known that the use of digital technology resources in teaching a foreign language allows contact with people of different cultures and languages. In the words of Kern, Ware, and Warschauer (2004, p. 21) leaning a new language enables learners to "enter into a new realm of collaborative enquiry and construction of knowledge, viewing their expanding repertoire of identities and communication strategies as resources in the process".

Different telecollaboration systems have emerged due to the increasing interest in understanding how online interactions between participants actually occur. O'Dowd (2013, p. 1283) explains that online communication "led to

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3   Instead of *national paradigm*, as used by Risager (2007), in this study we will adopt the use of "issues *equated* to nation", for we deem that *paradigm*, clearly a rather loaded term, in this case regards as exclusively perspectives, views and values that are marked as models or standards. As we will see in the analyses, the cultural contents were perceived less than models or standards than as associated or equated to a national apparatus.

the emergence of more complex forms of exchange". Correspondingly, O'Dowd (2006, p. 134) suggests that on the basis that through telecollaboration projects learners may "reflect critically on their own culture through questions posed by their partners", the focus of research on online interactions can thus fall both in language development as well in intercultural awareness. By this same token, O'Dowd (2006, p. 86) remarks that:

> Apart from knowledge and interest in other cultures, effective intercultural interaction includes the skills of being able to discover and understand the symbolic meaning that is attributed to behaviour in different cultures. It also involves an awareness that one's own way of seeing the world is not *natural* or *normal*, but culturally determined.

Brammerts (1996) states that there are two guiding principles of interaction regarding the context of tandem learning: autonomy and reciprocity. For the author, *autonomy* contributes to the responsibility that learners engage in both for their own learning and for their partner's. Brammerts (2003, p. 29) conceives of *reciprocity* as a mutual support and interdependence between two learners who are grounded in equivalent commitment, provided that both of them achieve positive results in this partnership.

For Telles and Vassallo (2006) *tandem* is conceived of as a system of autonomous foreign language learning. For the same authors, in-tandem has three interaction modes. *Face-to-face* tandem interactions are constituted by physical contact by means of the use of notes and letters for instance. *E-tandem*, on the other hand, is related primarily with the use of e-mails and chats, and "is confined to reading and writing abilities and practices" (TELLES; VASSALLO, 2006, p. 197). *Teletandem*, in turn, is characterized by interactions between language learners in which different electronic devices are part of the process, eg. internet, e-mail, Skype, among others. In this investigation, we are employing the definition of e-tandem (TELLES; VASSALLO, 2006), inasmuch as the two e-mails partners embraced the purpose of communicating via e-mail.

Even though referring to classroom practice, Kramsch (1996) explains that unlike the view that assumes language and culture as two "worlds" or realities completely different from one another, the notion of culture and language should *engage* learners in the activities proposed. In other words, this line of thinking meets Liddicoat and Scarino (2013) and Kramsch (1993),

who assert that language learners should profit from cultural moments in which questioning, reflection and exploration between the boundaries of the *self* and the *other* might is properly exploited, avoiding the creation and maintenance of probable stereotypes. By the same token, also in line with Kramsch (1993), the teaching of culture, and by extension the interaction of individuals in telecollaborative spaces, can be characterized as the ability to see the world through the eyes of other people, without the individuals "losing sight" of themselves.

In this study, we adopted the definition of *culture* by Kramsch (1993, p. 1), for whom

> [...] culture is not an independent aspect of language learning or teaching, it is a feature of language, it is always in the background, right from day one, ready to unsettle the good language learners' proficiency when they expect it least, making evident the limitations of their hard won communicative competence, challenging their ability to make sense of the world around them.

Again, although the author is addressing the classroom context, we suggest that this notion of culture can also integrate virtual spaces, seeing that, irrespectively to one context in particular, Kramsch (1993) understands language and culture as a dialogic process, materialized by the inextricable association between language and culture.

Among many scholars who advocate the inclusion of an intercultural approach, given the express possibility of dealing with intercultural issues in telecollaborative spaces, we should mention Baker (2012), for whom the main objective of this approach is the raising of intercultural awareness, a concept that is of paramount importance in this study. For him, this approach is composed of different types of awareness, such as an awareness of the role of cultural contexts in communication, including the individuals themselves, that is: "the fluidity of cultural frames of reference in which the line between 'own' and 'other' cultures is broken down" (BAKER, 2012, p. 5). From this angle, Kramsch (1993), as already explained, announces that the relationship established between language and culture is substantially dialectical, and that the complexity from this relationship cannot be regarded as language and culture dissociated. More precisely, Kramsch (1993) states that the intercultural awareness reflects the notion that individuals should appropriate in favor of gaining insight into both their own and the other culture.

Having contact with different cultural content is not confined merely to teaching and learning culture. Instead, a negotiation of aspects of various cultures is at play, in the sense that reflection, discussion and comparison are taken into consideration. According to Kramsch (1998), provided that the language/cultural content is negotiated in conformity with the needs and interests of the actors involved in the process of teaching and learning, a transition between different cultures might be enhanced.

It is crucial to consider that when people of different nationalities communicate, the tendency is to perceive the other as representative of a certain nationality. In this regard, Byram, Gribova and Starkey (2002, p. 9) suggest that the emphasis on national identity "reduces the individual from a complex human being to someone who is seen as representative of a country or 'culture'".

Brammerts (1996, p. 10) asserts that tandem communication takes place between people of different cultures and languages, and this may assist increasing intercultural learning. In turn, Belz (2002, p. 2-3) also argues that different systems of telecollaboration bring together the likelihood of dealing with issues about interculturality, and also "[...] to support social interaction, dialogue, debate, and intercultural exchange". Yet O'Dowd (2003) remarks that the contact of cultures, in this case touching internet encounters, does not ensure inevitably an in-depth intercultural understanding. On the subject of the theoretical background, we defend the thesis that is unfolded as the following questions: did the e-mail exchanges between the two partners generate intercultural awareness? In what way issues equated to nation – in this case respecting the countries Brazil and Italy – were negotiated and co-constructed dialogically in interactions via e-mail?

In the next section, we will describe the two e-mail partners. We will also elucidate how the e-mail communications actually occurred, followed by the analysis procedure of two of the cultural episodes that emerged during the interactions.

METHODOLOGY AND ANALYSIS

Before presenting and discussing the data collected in the light of the aforementioned literature, we shall introduce the e-mail partners. Giulia and

Carlos[4,5], interacted[6] via *e-mail*[7], completely independently, i.e. without connection to any language institution, for a five-month period of time. Carlos is Brazilian and an English teacher. His interest was to improve his language skills in Italian. Giulia is an Italian and her goal was to learn English. According to what the two e-mail partners themselves admitted, Giulia's proficiency in English is low, while Carlos has intermediate level of proficiency in Italian language. It is worth noting that English is Carlos' language of proficiency, while Italian is Giulia's mother tongue.

At first, the two e-mail partners exchanged letters during the same week. Then, due to an agreement between them, they decided to communicate only once a week. They met in *tandem exchange*[8], a website that enables the practice of languages through tandem. Afterwards the very first contact, mainly on the part of Giulia, the two e-mail partners decided to communicate solely through e-mail, as she confirmed her preference to express in writing, besides being uncomfortable and unconfident when she needs to communicate orally in English.

In this study, we are following the term used by Zhu[9] (2012), that is, although the author is referring to the classroom context, we will name *episodes* the moments when the two e-mail partners undertook explanation of cultural content and partook in the exploration of what can assign substance to such knowledge.

We will analyze two episodes, with the intention of filling the scope of this study, that is, to understand how issues associated with the nationality of the two e-mail partners were negotiated and co-constructed dialogically. We chose the two episodes in question precisely because they deal with issues involving culture as associated with a predominantly national perspective. As we will see, in addition to Brazil and Italy, there were also references to other locations,

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4   Fictitious names so as to safeguard the identity of the two e-mails partners.

5   One of the partners is also one of the authors of this study.

6   The first e-mail interaction took place on 7 October 2015, and the last one on 14 March 2016.

7   In analysis, rather than *e-mail*, we will use *letters* to refer to the e-mail interactions between Giulia and Carlos. That is because the two partners chose to name *letters* as regards their e-mail exchanges.

8   For more information on this website, access: <https://www.tandemexchange.com/quick-reply/smgVD-1q289NSixBu4IGX3bcvJhjeonaU>.

9   For the author, "[...] culture-related episodes are understood as moments when the spoken classroom discourse focuses on the collaborative construction of cultural understanding and cultural knowledge among the participants" (ZHU, 2012, p. 7).

for example, Latin America and Lisbon. However, the interactions revolved mostly around the nationality of each participant.

We must emphasize that we preserved the e-mail partners' original writings and therefore we did not proceed with any form of linguistic correction. Equally, in each of the letters, the e-mail partners expressed the same content in both the target language and the language they were helping the other to learn. Nevertheless, we will show Carlos's excerpts written in Italian and Giulia's in English.

Episode 1 – Latin music!

As it can be seen, Giulia's interest in Brazilian cultural contents featured the e-mail interactions. This is illustrated in the following excerpt of this episode:

a)   I like so much your latin music!!! I dance salsa, merengue, bachata…. but some years ago I met in Lisbona (Portugal) two Brazilian and I understood that I don't dance latin music, I move only my arms… kkkkkkkk! The latin music is yours instead of we have got pizza and pasta!!! Rsrsrsrs!!!

It is possible to notice that the content of this episode seems to evoke knowledge concerning Carlos' country. Despite the fact that Giulia is not referring solely to Brazil, she makes clear that "The latin music is yours instead of we have got pizza and pasta!!!". Therefore, we may suggest that Giulia relied on a generalized notion, implying that Carlos, being inhabitant of a Latin country, may conceivably be knowledgeable of the dances she mentioned. Putting it in another way, the widespread and preconceived notions may lead to eventual generation and maintenance of stereotypes (TAJFEL; TURNER, 1979; BYRAM; GRIBOVA; STARKEY, 2002; KUMARAVADIVELU, 2008).

In the next letter some musical genres that allegedly reflect the style that gives a prominent position to the culture of Carlos' country are cited. We can infer that Carlos, by realizing Giulia's predetermined conceptions concerning Latin American dances, sought to raise Giulia'a intercultural awareness (BAKER, 2012; KRAMSCH, 1993, 2005; BYRAM; GRIBKOVA; STARKEY, 2002; BYRAM, 1997):

b) *In realtà, "bachata", "merengue" e "salsa" sono provenienti da altre paesi dell'America latina, ma non in Brasile. Posso dirti che abbiamo alcuni generi musicali che sono influenziate da quelli che hai menzionato. I nostri generi musicali in Brasile sono molto diverse in termini di patrimoni, le origini e le influenze*[10].

In the following excerpt, taking into account Giulia's acknowledgment towards her declared difficulty to differentiate some special features regarding Latin music, it became clear that the discussion favored the construction and negotiation of meaning allied to a specific cultural aspect and within a national perspective:

c) It's difficult for me to know the difference of Latin music: Brazil, Cuba, Venezuela, Perù… For me it's easy to recognize Argentina music for the tango!!! Ahahahah!
I can identify a little the Peru music thank the "quena".

From this we can suggest that when Giulia explains that "It's difficult for me to know the difference of Latin music: Brazil, Cuba, Venezuela, Perù…", Carlos previously encouraged Giulia to reflect about the issue at play. Thus, and in conformity with Kramsch (1998), cultural contents can be characterized as being established during meaning negotiation, to the extent that reflection, discussion and comparison are of paramount importance.

Episode 2 – They break the rules!

The episode that follows also comprises the stage of interactions that Giulia showed interest in knowing cultural aspects of Carlos' country, as well as features that describe Brazil and Italy:

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[10] Translation of excerpt B: As a matter of fact, "bachata", "merengue" and "salsa" are from other Latin America countries, but not Brazil. What I can tell you is that we have some musical genres that are influenced by the ones you mentioned. Our musical genres in Brazil are really diverse in terms of heritages, origins and influences.

d) The principal characteristics of Brazil people (if it's possible, Brazil is very big). For example Italian people is very imaginative, exuberant, very gesticulates but they break the rules!

As we can see, Giulia admits an alleged difficulty by Carlos in describing cultural characteristics of a country of continental dimensions such as Brazil. Giulia conceives three generalizing qualities of Italians: imaginative, exuberant and gesticulative. Thus, one of the possible consequences similar to those ones Giulia referred to may be some presumptive interpretations on, for instance, people from a specific country and consequently their behaviors and particular features.

In the next excerpt, Carlos helped Giulia reflect on cultural information concerning Giulia's country that, in a first moment, seemed questionable to him:

e) *Puoi spiegare meglio quando dice che, a tuo parere, il popolo italiano "violano le regole"? Perché pensi così?. Pensi che tutti gli italiani hanno caratteristiche simili o identici quando si tratta di queste rappresentazioni italiane? Sono molto curioso di sapere questo srrssrsr*[11].

About similar situations, Agar (2006) suggests that "rich points" may engender intercultural awareness raising, because it is necessarily in these moments of "confusion" and contestation that opportunities for the exercise of comparison and reflection about the self and the other may surface.

We can observe that in the excerpt E Carlos is showing the intention of drawing Giulia's attention to the presumptive "violation of the rules" by the Italian people. This, in line with Byram, Gribkova e Starkey (2002), can provide what they call *critical cultural awareness*, that is, the indispensable ability to understand how products, practices and cultural values of each person partake in how they perceive others.

In subsequent letters, the impossibility of pursuing the negotiation of meanings vis-à-vis the aforementioned cultural aspect, as well as the opportu-

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[11] Translation of excerpt E: Can you explain better when you say that, in your opinion, Italian people "break the rules"? Why do you think so? Do you think that all the Italian people have similar or identical features/characteristics when it comes to these Italian representations? I am very curious to know that rsrsrsrs.

nity to the raising of intercultural awareness, is evinced. Giulia sent Carlos a link on the television program Pechino Express[12], with the view to having him watch and then understand with further examination her opinion towards the comment in question on the Italians. She explains that some competitors had to reach the city of São Paulo exclusively by the means of transportation hitch-hiking. What happened is that one of the Italian participants did not have the full amount of money to pay the taxi driver:

f) I sow in Europe countries that Italian people don't respect the comply with the rows of people, the traffic lights, don't pay the taxes, the rules in generally. Instead of I saw that France, Spain, English, Portugal people respect the rules.
You immediately recognize an Italian abroad.
I think this but there are some exceptions, luckily!
The Italian boy in the video lost the game of pechino express because many times and in San Paolo he was too crafty and incorrect!

Byram (2011) subsidies our discussion of this finding, for whom one of the ways for the development of intercultural competence is through the deconstruction of information that people have and, at first glance, are deemed to be "easy" to understood or "obvious". For these reasons, people may lack a thorough examination of such assumptions. However, Carlos and Giulia did not mention the issue referred to in the Excerpt F, what could have possibly led the e-mail partners to raise their intercultural awareness.

The analysis of data from the two episodes above demonstrates that during the e-mail interactions between Giulia and Carlos, at least by one of the participants and to some extent, there were opportunities for the two e-mail partners to actively examine products, practices and perspectives of the other culture (BYRAM, 1997; BYRAM; GRIBKOVA; STARKEY, 2002; COUNCIL OF EUROPE, 2001). In a similar vein, as already stated by O'Dowd (2006, p. 134), the e-mail interactions, to some extent, prompted Giulia and Carlos to "reflect critically on their own culture through questions posed by their partners".

In line with Kramsch (1993, 1998), it is valuable to state that the cultural contents were discussed on the basis of a social construction perspective, that

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[12] It refers to a Dutch reality show. For further information, access: <http://www.pechinoexpress.rai.it/dl/portali/site/page/Page-c51bf367-13df-4906-9f89-c86114768dae.html>.

is, the culture as a direct result of perceptions between the individual and the others – or the self and the others. Subsequently, we will move on to the final considerations of this study.

SOME FINAL CONSIDERATIONS

The objective pursued in this study was to understand how issues associated with a national perspective were negotiated and constructed in e-mail interactions between two partners for five months. For this purpose, two episodes were analyzed, namely one on Latin dance and the other related to the assumption by one of the two e-mail partners that the Italian people do not follow the national laws.

We can see that reflection – to some extent – and negotiation of meanings were recurrent as regard the issues discussed in the two episodes. Bearing in mind the perspective of language as social practice, Kramsch (1993) argues that the connection between language and culture cannot be viewed merely as a transmissive character, but rather must be constructed through dialogue between people in various interactions, including, we can say, in telecollaborative spaces. Therefore, we agree that what Liddicoat et al. (2003, p. 43) further clarify may be applicable to telecollaborative projects:

> Intercultural language learning involves developing with learners an understanding of their own language(s) and culture(s) in relation to an additional language and culture. It is a dialogue that allows for reaching a common ground for negotiation to take place, and where variable points of view are recognised, mediated and accepted.

In this line of thinking, Kramsch (1993) states that a reflection that incorporates both the individual's own culture as well as the target culture is essential. That argument is echoed in the words of Byram (2011, p. 13), for whom intercultural competence entails "[…] a matter of constant awareness of the mutual relationship between people of another country and ourselves as speakers of our language and inhabitants of our country". The author goes further and claims that "[…] how 'we' observe 'them' and how 'they' observe 'us' – and vice versa" (BYRAM, 2011, p. 13) may serve to illustrate this complex mutual relationship.

We may state that the interactions between the two e-mail partners arose from a view of culture as a national apparatus. However, we cannot ignore the expressed interest, at least by one of the e-mail partners, in knowing cultural aspects that identify with a view essentially national. Nonetheless, the results of this study show that there were moments devoted to the negotiations and co-construction of meanings, at least with respect to one of the two e-mail partners and to a certain extent, in order to raise intercultural awareness of the other partner and so contribute to the deconstruction of notions reduced to stereotypical forms. In this regard, Risager (2007, p. 195) asserts that aspects grounded on national frameworks can be taken as an opportunity for their consequent and subsequent overcoming, that is, the author reflects on the following questions: "[...] what features must be preserved from the national paradigm, and what must – or can – be discarded and transcended?".

This question reiterates the understanding that methodologies constructed around the relationship language/culture adopt systems and categories that members of a given culture develop to qualify themselves. As they are generally produced empirically, these categories can become systematized in the school context as well as in online environments, resulting in a universalizing description (BYRAM, 1997). When this occurs, the school context may be consisted of universals – knowledge considered to be universal and dominant –, contrary to the fact that the classroom, as well as online encounters, is full of cultural diversity, and its interactants are endowed with multiple identities (LUNA, 2016).

The discussion of the data allows us therefore to state that the cultural diversity also manifests itself in the exercise of the learner of a language. When in direct contact, such as the telecollaborative interaction, individuals reveal themselves initially by their own social status and identity, and they are seen by their interlocutors from this perspective. As interactions proceed, the prospect for a discovery of new types of statutes and more identity fluidity is triggered. These monopoly changes are typical of teaching and learning situations marked by learners as speakers and intercultural intermediaries, interactants who can raise intercultural awareness in face-to-face or virtual relationship with other people.

Thus, in consistence with what has been said throughout this study, how cultural moments in telecollaborative projects inserted in the school context, in

consideration of features such as questioning, reflection and exploration between the boundaries of the *self* and the *other,* could be suitably facilitated and presented to participants in order to inhibit the creation and maintenance of stereotypes? We are convinced that these aspects can be explored in future research.

Negociação de assuntos culturais associada com nação em interações por *e-mail*

Resumo

Os chamados sistemas de telecolaboração vêm sendo usados para o ensino de línguas e, em teoria, para a troca e co-construção de significados. Baseado na literatura correspondente e nos dados derivados de um *corpus* de interações por *e-mails* entre um aprendente brasileiro de italiano e uma italiana aprendente de inglês, o objetivo desse estudo foi compreender como assuntos associados a uma perspectiva nacional foram trocados e co-construídos dialogicamente em interações por *e-mail*. A discussão dos resultados leva o artigo para considerações finais que tangenciam a dimensão da sala de aula.

Palavras-chave

Telecolaboração. Consciência intercultural. Interações por *e-mail*.

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