

**Acquiring Intercultural Awareness  
in a Virtual World:  
An Analysis of Intercultural Interactions between  
Dutch and Finnish High School Students**

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## Abstract

This study presents the results of a case study that attempts to investigate how intercultural awareness may be gained from intercultural interactions with peers during culture-related episodes that occurred throughout virtual world-mediated telecollaboration. Through a case study of Finnish and Dutch high school students who performed collaborative tasks in the virtual world (VW) *OpenSim*, this study explored the intercultural learning opportunities, the students' participation and engagement with each other, and the impact of the VW on the intercultural learning of the students. Following Jauregi et al.'s (2011) framework for task-based intercultural communicative language teaching, the tasks were designed by Bastian and Reinhardt (2016) with the aim to foster the students' intercultural awareness and competence, and thereby create opportunities for the students to compare, contrast and reflect on their respective cultures. The results of the qualitative interaction analysis show that the tasks allowed for various moments of intercultural learning: the students became critically aware of their cultural norms and how they may differ across cultures, reflected on cultural stereotypes, and showed aspects of all five of Byram's (1997) *savoirs* of intercultural communicative competence (ICC). However, the students were seen to have difficulties explaining cultural phenomena and differences in-depth, and required teacher mediation for the progression of the majority of the discussions. This could be the result of the students' inexperience with explaining and reflecting on culture. The analysis also demonstrated that the Dutch students tended to be more assertive in their engagement with the topics of discussion, whereas the Finnish were quieter and seemed to have more difficulties following and contributing to the discussion. A reason for this could be the differences in age, English levels, and communication styles between the Dutch and Finnish students (Bastian & Reinhardt, 2016). To benefit intercultural learning, it is important to include preparation and follow-up tasks to allow for the students to participate in collaborative tasks without teacher mediation and to allow for the reflection on differences in communication styles to create awareness and understanding among the students. Finally, the students expressed that they enjoyed working together in the VW because of its immersive nature and the sense of anonymity due to the absence of webcams, indicated by the side-sequences that enriched the authentic social interactions. However, the students indicated that the medium Skype also would have been suitable for the completion of the tasks. This suggests that the tasks could benefit from a more immersive task design that would allow students to interact with their environment and avatars to a greater extent.

# Table of Contents

Abstract	2
Table of Contents	3
1. Introduction	5
2. Theoretical Framework	7
2.1 Intercultural Communicative Competence	7
2.1.1 Intercultural Awareness and Foreign Language Education	8
2.2 Telecollaboration: Virtual Worlds and ICC Development	9
2.2.1 Intercultural Interactions in OpenSim	11
2.3 Conclusion	12
3. Methodology	14
3.1 Participants	14
3.2 Procedures	14
3.3 Tasks	15
3.4 Corpus and Multimodal Transcription	19
3.5 Interaction Analysis	21
3.6 Conclusion	22
4. Results	23
4.1 Intercultural Awareness: Learning and Reflection	23
4.2 Student Engagement: Assertiveness and Curiosity	33
4.3 Impacts of OpenSim	39
4.4 Conclusion	43
5. Discussion	44
5.1 Authentic Interaction and Intercultural Learning	44
5.2 Participation and Engagement	45
5.3 Engagement in a Virtual World	46
5.4 Conclusion	47
6. Conclusion	48
6.1 Research Questions	48
6.2 Limitations	49
6.3 Further Research	50
References	51
Appendix I: Task 1 Template	56
Appendix II: Task 2 Template	60
Appendix III: Transcription Key	64
Appendix IV: Raw Transcript Recording Group 1 Task 1	66

Appendix V: Raw Transcript Recording Group 2 Task 1	90
Appendix VI: Raw Transcript Recording Group 1 Task 2	118
Appendix VII: Raw Transcript Recording Group 2 Task 2	140

# 1. Introduction

In the context of foreign language teaching and learning, a key goal has become to create intercultural speakers who can mediate between languages and cultures (Byram & Golubeva, 2020; Porto et al., 2017). For language learners to become these intercultural speakers, it is no longer seen as sufficient to be fluent in a second language: one must also invest in developing their intercultural communicative competence (ICC) (Byram, 1997; Byram & Golubeva, 2020). With the steady progression of global technological advancements, the potential of using computer-mediated communication (CMC) in education to benefit the development of students' ICCs has not been left unrecognised: multiple scholars have demonstrated how computer-assisted language learning (CALL) and telecollaboration allow students to deepen their understanding of the target language and culture (see, for example, the systematic overviews of Avgousti, 2018 and Chen et al., 2021). In response to the growing interest in telecollaboration, innovative frameworks for foreign language teaching and learning were designed (e.g., Jauregi et al., 2011), making telecollaboration known for “being able to engage students in meaningful communication through the use of internet tools whilst carrying out tasks or projects with students from other countries” (van der Kroon et al., 2015). These frameworks were innovative in the sense that they emphasised the importance of intercultural awareness, which is seen as essential for ICC development (Byram, 1997; Canto et al., 2014; Jauregi et al., 2011).

Following these frameworks, various studies demonstrated how creating opportunities for comparison and contrast of the students' respective cultures during telecollaboration were beneficial to the students' intercultural learning, as this stimulated the students' critical awareness of not only their partners' but also their own culture (e.g., Canto et al., 2014; Eren, 2021). However, though many forms of telecollaboration have been analysed to determine their potential for educational settings, the majority of these studies investigated intercultural exchanges between native speakers (NS) and non-native speakers (NNS), with an almost exclusive focus on the usage of telecollaboration within university contexts (Avgousti, 2018). Furthermore, although virtual worlds (VW) have been recognised for, among others, their user immersion and engagement, thus far very limited empirical studies have focused on the usage of VW-mediated telecollaboration for the development of students' ICCs (Avgousti, 2018; Jauregi-Ondarra et al., 2022). Therefore, it is worthwhile to explore how intercultural interactions during VW-mediated telecollaboration may also be beneficial for students in secondary education to acquire intercultural awareness and develop their ICCs.

To this end, the present study aims to study the impact of VW-mediated intercultural encounters with peers on the ICCs of Dutch and Finnish high school students. Specifically, I will complement the study of Bastian and Reinhardt (2016), who investigated the influence of performing collaborative tasks in the virtual world of *OpenSim* on the English speaking and discussion skills of Dutch and Finnish students. Where Bastian and Reinhardt (2016) acknowledge the potential influence of intercultural interaction on the development of the ICCs of the students, the actual cultural dimension of the intercultural exchanges between the students has yet to be analysed. This leaves room for the exploration of how these interactions may have influenced the intercultural awareness of the participating students, contributing to the development of their ICCs.

This exploration will be done by analysing and interpreting the students' interactions during culture-related episodes (CRE), which are "any segment of a dialogue (...) in which students focus on any interest, explanation or inquisitiveness about their own or their partner's culture" (Zakir et al., 2016, p. 1). Following Zakir et al.'s (2016) approach, the concept of culture will be perceived as described by Levy (2007), who states that "culture is both a manifestation of a group, or a community, and of an individual's experience within it, or apart from it. As a group, members engage with one another in a shared social space" (Levy, 2007, p. 105 as cited in Zakir et al., 2016, p. 3). In the context of telecollaboration, this shared social space can be physical as well as virtual (Levy, 2007; Zakir et al., 2016). Through analysing these CREs, this study seeks to contribute to the scarcity in the research mentioned previously (Avgousti, 2018; Jauregi-Ondarra et al., 2022).

This study is structured as follows: In the next chapter, the theoretical framework on which this study relies will be discussed. In the third chapter, I will provide the methodology of this study. The fourth chapter will present the findings of the interaction analysis, and the fifth chapter will discuss these findings in relation to the theories and literature discussed in the second chapter. Finally, in the sixth chapter, I will answer the research questions while considering pedagogical implications and suggestions, discuss the limitations of this study, and make suggestions for further research.

## 2. Theoretical Framework

In this chapter, I will provide the theoretical framework of this study. Firstly, the concept of intercultural communicative competence (ICC) will be further discussed within the context of foreign language teaching and learning. Secondly, the literature on telecollaboration will be considered in relation to its potential for intercultural learning, paying special attention to the benefits of VW-mediated telecollaboration.

### 2.1 Intercultural Communicative Competence

It has become widely recognised that, for foreign language teaching, knowledge of the culture is just as vital for a good understanding of the target language as the traditionally valued language aspects such as grammar and vocabulary (e.g., Byram & Golubeva, 2020; Canto et al., 2014; Zakir et al., 2016). This is exemplified in the emphasis that has been put on the relation between language and culture in national language teaching policies, such as in the Companion Volume of the Common European Framework of Reference for Languages (CEFR) (Council of Europe, 2020; Zakir et al., 2016). It can be argued that this recognition of the relation between language and culture in foreign language education was influenced by Byram's (1997) leading framework of intercultural communicative competence (ICC). This original framework of ICC can be divided into four main competencies: linguistic competence, sociolinguistic competence, discourse competence, and intercultural competence (IC) (Spencer-Oatey & Franklin, 2009). Since its initial introduction, Byram's (1997) framework has sparked many discussions on the definitions, relevance, and possible assessments of IC (see, for example, the works of Deardorff, 2009 and Spencer-Oatey & Franklin, 2009). Grounded in Byram's (1997) framework, in this study ICC will be defined as "the complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself" (Fantini, 2009 as cited in Eren, 2021, p. 2-3), with IC referring to "effective and appropriate behaviour and communication in intercultural situations" (Deardorff, 2011, p. 38). Byram (1997) further defines ICC in terms of five objectives, also called the five *savoirs* of ICC, which are:

1. "*Attitudes* of curiosity, and openness, readiness to suspend disbelief about other cultures, and beliefs about one's own.
2. *Knowledge* of social groups and their products and practices in one's own and one's interlocutor's country, and of the general processes of societal and individual interaction.

3. *Skills of interpreting and relating* to interpret a document or event from another culture, to explain it, and relate it to documents from one's own.
4. *Skills of discovery and interaction* 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.
5. *Critical cultural awareness/political education* to evaluate critically and on the basis of explicit criteria perspectives, practices, and products in one's own and other cultures and countries" (Byram, 1997 as cited in Jauregi et al., 2011, p. 79–80).

Following this framework, an intercultural speaker should thus be able to be a mediator between distinct languages and cultures, being both communicative in foreign languages, “with emphasis on the ability to use a language not only with correct application of knowledge of its grammar but also in socially appropriate ways”, and being competent in the five *savoirs* of ICC as described above (Byram & Golubeva, 2020, p. 71). This ability to mediate between two different languages and cultures does not entail that one is merely switching between the two. Rather, the intercultural speaker can judge the situation from a third perspective (Byram & Golubeva, 2020).

### **2.1.1 Intercultural Awareness and Foreign Language Education**

As stated by Byram (2008) himself: the road towards the development of ICC is “long and strenuous” (p. 83). Developing one’s ICC is a complex task and is neither a linear nor a quick process. The complexity of ICC and its practical difficulties formed an initial hinder to the direct application of ICC development in foreign language teaching since foreign language teachers do not always have the freedom to change their teaching methods, as they frequently have to follow national educational standards and didactic objectives (see, for example, Borghetti, 2011; Karabinar & Guler, 2013; Simons & Krolls, 2011). Furthermore, the lack of clear guidelines and teaching modules formed another obstruction in the implementation of ICC development in traditional classroom settings (Borghetti, 2011; Karabinar & Guler, 2013). Consequently, various large-scale projects, such as the NIFLAR (Networked Interaction in Foreign Language Acquisition and Research) project (Jauregi et al., 2011), the TILA (Telecollaboration for Intercultural Language Acquisition) project (TILA, 2015), the Erasmus+ TeCoLa project (Jauregi & Melchor-Couto, 2017), and the Euroversity project (Motteram et al., 2014), were funded by the European Commission, providing useful frameworks and modules for those practitioners who wish to implement intercultural learning in their teaching (Jauregi-Ondarra et al., 2022). Most of these frameworks make use of the technological opportunities and focus on CMC and telecollaboration to establish intercultural



exchanges between students with various linguistic and cultural backgrounds. These projects also tend to include Byram's (1997) framework of ICC in their learning objectives and design principles (e.g., Jauregi et al., 2011; TeCoLa, 2019). Specifically, the creators of the frameworks are seen to emphasise the cruciality of including intercultural awareness in the design of collaborative tasks and learning objectives (e.g., Canto & Jauregi, 2017; Jauregi et al., 2011; TILA, 2015).

Though rarely specifically defined, the concept of intercultural awareness is seen to be built forth on Byram's (1997) fifth *savoir*: critical cultural awareness (see, for example, Baker, 2011, 2015; Eren, 2021; Kusumaningputri & Widodo, 2017). In this sense, critical intercultural awareness expands the original understanding of critical cultural awareness and involves the "critical understanding, analysis, evaluation, and interpretation of sociocultural realities" (Kusumaningputri & Widodo, 2017, p. 49). In the aforementioned projects, the concept of intercultural awareness can also be understood in terms of intercultural contrast and similarities, as these kinds of interactions elicit a need for the students to understand and evaluate their points of view and culture with respect to those of their partners' from a third perspective (Jauregi et al., 2011).

## **2.2 Telecollaboration: Virtual Worlds and ICC Development**

In many ways, telecollaboration has arguably become a necessity for foreign language education for the promotion of learners' language skills as well as ICCs (Avgousti, 2018; González-Lloret, 2021; Guth & Helm, 2010). This is because telecollaboration provides a form of cultural learning that is difficult to replicate with traditional teaching methods and textbooks (Avgousti, 2018; O'Dowd, 2011). Various studies have demonstrated the potential of telecollaboration for ICC development by studying and analysing different telecollaboration modes and design principles (see, for example, the systematic overview of Avgousti, 2018). An example of a recent study that investigated in which ways telecollaboration can be beneficial for the development of the participants' ICC was conducted by Eren (2021), who demonstrated how telecollaboration sessions focussed on intercultural topics and diversity contributed to the critical intercultural awareness development of 50 pre-service English teachers. However, as also briefly mentioned in the introduction, it is noteworthy that the majority of the studies on telecollaboration and ICC development focussed on exchanges between NSs and NNSs, and were conducted in university contexts (Avgousti, 2018).

Furthermore, VWs are one of the least explored telecollaboration modes in the context of foreign language education and ICC development (Avgousti, 2018; Jauregi-Ondarra et al., 2022). A VW can best be described as an online environment, frequently in

3D, in which individuals can interact with their surroundings and other individuals while adopting the appearance of a virtual avatar (Jauregi-Ondarra et al., 2022). Depending on the settings of the VW, individuals can modify their avatars to represent an image to their liking. In these VWs, students can communicate with each other through both synchronous text and voice chat, making it a multimodal experience. Since the students can create and embody their avatars and explore the VW together with other students, the scenarios created and simulated during these telecollaboration sessions have the potential of creating almost real-life spaces for communication, which is seen as crucial for effective language learning and teaching (Jauregi-Ondarra et al., 2022; Kruk, 2019). The effectiveness of interaction between learners in VWs has further been demonstrated by Wang et al.'s (2019) meta-analysis of 13 primary studies on the effects of interactions in VW-mediated telecollaboration, concluding that VWs used for educational purposes are expected to enhance learners' communication skills as well their linguistic competences.

Though there are many benefits to using VWs for educational purposes, it is important to acknowledge its limitations. Although some of the VWs can implement non-verbal elements such as making avatars replicate body movements, in general, there are technological limitations that make it difficult for the individuals to express their, for example, intuitive facial expressions, hindering the interactions that occur within VWs to become completely like real life face-to-face interactions (Jauregi-Ondarra et al., 2022; Tan et al., 2016). However, it has also been argued that this absence of videos or other forms of direct exposure of the learners' faces in VWs allows for visual anonymity, which is said to influence the participation and motivation of students in a positive manner: this sense of anonymity may reduce foreign language anxiety (FLA), making students feel less insecure while interacting in the target language (Jauregi-Ondarra et al., 2022; Keipi et al., 2014). For example, in their preliminary research, Grant et al. (2013) compared learners' FLA in the classroom as well as in a VW environment, concluding that, the VW was experienced as less stressful by the students than the classroom.

The benefits of VW-mediated telecollaboration for the ICC development of foreign language learners were further demonstrated by the studies of Canto et al. (2014) and Canto and Jauregi-Ondarra (2017), who investigated the video- and VW-mediated telecollaboration sessions between 41 university students of Spanish and 14 native Spanish speakers. The tasks for these studies were designed following Jauregi et al.'s (2011) framework for task-based intercultural communicative language teaching. The results show how these tasks promoted intercultural negotiation of meaning among the participants, which benefits intercultural awareness and learning in foreign language teaching (Canto et al., 2014). Furthermore, the researchers demonstrated how the VW-

mediated environment had a positive effect on the students' communicative competencies (Canto & Jauregi-Ondarra, 2017). This is expected to be the result of the opportunities to engage in communicative practices that are close to real-life interactions in the VW (Canto & Jauregi-Ondarra, 2017).

Similar results were delivered by the study of Machado et al. (2016), who demonstrated how 82 Brazilian and Portuguese master students assessed themselves as improved after VW-mediated telecollaboration regarding various ICC skills and competencies, such as respect, openness, curiosity, understanding of other's world-views, withholding judgement, and tolerance. Likewise, Hasler's (2012) analysis of the subjective reports of 86 first-year university students working together in intercultural teams in a VW also indicated a rise in the participants' intercultural awareness. Although these studies contributed to the largely unexplored benefits of VW-mediated telecollaboration, all the studies were held within a university context, which is an area that has been explored relatively the most (Avgousti, 2018; Jauregi-Ondarra, 2022).

### **2.2.1 Intercultural Interactions in *OpenSim***

In this study, I will attempt to investigate how intercultural awareness may be gained through intercultural interactions in VW-mediated telecollaboration, which was organised and designed by Bastian and Reinhardt (2016). As their study was envisioned by the TILA project, two of the main aims of their study were to enrich and innovate language teaching programs at secondary schools, and to study the possible added value of telecollaboration to language teaching (Bastian & Reinhardt, 2016; TILA, 2015). To this end, Bastian and Reinhardt (2016) designed and tested five collaborative tasks within the VW *OpenSim*. These tasks were designed following Jauregi et al.'s (2011) framework for intercultural communicative language teaching, which is aimed at "maximising authentic social interaction, and intercultural awareness, while exploiting the benefits of the virtual environment used" (Bastian & Reinhardt, 2016, p. 13). The tasks aimed, therefore, at developing both the students' English communicative and discussion skills, as well as the students' ICCs, through creating opportunities for comparison and contrast of the students' cultures as this should allow for the students to develop their intercultural awareness (Bastian & Reinhardt, 2016; Canto et al., 2014; Jauregi et al., 2011).

In their results, Bastian and Reinhardt (2016) demonstrated mixed findings on the reported experiences and ICC development of the participants. For example, where the Dutch participants' confidence in speaking English was reported to be increased in the course of the telecollaboration sessions, those of the Finnish participants decreased.

Similarly, concerning their ICCs, the Finnish and Dutch participants assessed themselves as improved in some ways but worsened in others. For example, both groups indicated that they felt like they were less comfortable with “cultural differences that emerge in social situations” than before the telecollaboration sessions, but also indicated that they felt like their “ability to determine what other people from other cultures are feeling” has improved (Bastian & Reinhardt, 2016, p. 56). The discrepancy in development was related by Bastian and Reinhardt (2016) to the disparity in age and English level between the Dutch and Finnish students, the Dutch being older and more advanced than the Finnish. Furthermore, the differences in Finnish and Dutch communication styles were also considered to be relevant, as the Dutch students commented on the long silences and lack of initiative from the Finnish students in their interviews (Bastian & Reinhardt, 2016). Stereotypically, the Dutch communication style can be considered to be direct and, therefore, contrasts strongly with the Finnish communication style, which is known for its long pauses and silences (Bastian & Reinhardt, 2016; Sajavaara & Lehtonen, 1997). All of these differences could have contributed to the Finnish students feeling overwhelmed by the Dutch as they were considered to be more assertive, direct, and more advanced in their English communication skills, while the Dutch students at the same time felt like the Finnish were not contributing to and slowing down the conversations, potentially leading to negative feelings towards their sense of ICC development (Bastian & Reinhardt, 2016).

The results of Bastian and Reinhardt (2016) furthermore indicated that the students enjoyed using the *VW OpenSim* during the five tasks, as it allowed for opportunities that would not have been possible with other forms of telecollaboration, such as Skype. Especially the Dutch students commented positively on their experiences with *OpenSim* throughout the tasks, whereas some Finnish students indicated that they believed that Skype would also have been a good medium for language learning (Bastian & Reinhardt, 2016). Finally, the questionnaires also demonstrated how the students appreciated the absence of webcams during the tasks, indicating that they felt more at ease communicating when they could not be seen by the others (Bastian & Reinhardt, 2016).

## **2.3 Conclusion**

In this chapter, I have provided an overview of the relevant theories and literature that has shaped and inspired the current study. As a means to contribute to the research mentioned previously, this study attempts to investigate how intercultural awareness may be gained from interactions that elicit cultural comparison and contrast with peers

that occurred throughout VW-mediated telecollaboration. As the participants of Bastian & Reinhardt (2016) assessed their intercultural growth themselves through a pre- and post-questionnaire, it will be interesting to analyse their intercultural interactions during these telecollaboration sessions to determine learning opportunities for the students' intercultural awareness and ICC of which the students themselves might not have been directly aware. Furthermore, as the communication styles of the participants were considered to be an influence on the experiences of the participants, the engagement and participation of the students will also be considered during the analysis. Finally, as the students appreciated the VW *OpenSim* during their tasks, I will also investigate how *OpenSim* might have impacted the intercultural learning of the students. Therefore, the main question and subquestions this study thus aims to answer are:

*RQ: How do Dutch and Finnish high school students, using English as a lingua franca, engage in culture-related episodes to develop their intercultural awareness and ICCs in the online virtual world OpenSim?*

*SQ1: What learning opportunities emerge during culture-related episodes that contribute to the intercultural awareness and ICCs of the students?*

*SQ2: To what extent do the students engage with the other party during these culture-related episodes?*

*SQ3: In what ways does the virtual world OpenSim have an impact on the experiences and intercultural learning of the students?*

In the next chapter, I will provide the methods used to collect and analyse the data of this study.

### 3. Methodology

In this chapter, I will explain the context and the methods used to collect and analyse the data of this case study. The study's participants, procedures, tasks, corpus, and the details of the qualitative interaction analysis will be presented.

#### 3.1 Participants

For their experiment, Bastian & Reinhardt (2016) collaborated with two high schools, one in the Netherlands and one in Finland. Initially, 12 Dutch students (4 male and 8 female) and 6 Finnish students (all female) participated in the experiment. All the participants will in this study be referred to as they were named in the study of Bastian and Reinhardt (2016): EL1–12 for the Dutch students, and FN1–6 for the Finnish students. The participants were selected based on their approximate age (15–18), enthusiasm to participate, and English level (B1/B2), which was determined by their English teachers (Bastian & Reinhardt, 2016). The overall age of the participants was 15,9, with the Dutch participants being older (average age 16,3) than the Finnish (average age 15,3).

The participants were distributed into three groups. Both Group 1 and Group 2 consisted of three Dutch and three Finnish students. Group 3 consisted of the remaining Dutch students, making this group a control group since the aspect of international interaction would be missing. An overview of the distribution of the participants is presented in Table 1. Since this study investigates intercultural interactions in international telecollaboration, this study will only focus on Group 1 and Group 2.

Table 1

*Distribution of the Participants (as presented in Bastian & Reinhardt, 2016, p. 19)*

Task Group	FN students	EL students	EL students
Group 1	FN1, FN2, FN3	EL3, EL7, EL12	
Group 2	FN4, FN5, FN6	EL4, EL5, EL10	
Group 3			EL1, EL2, EL8, EL9, EL11

#### 3.2 Procedures

The interactions took place in the VW *OpenSim* on an island called *Chatterdale*. The island of *Chatterdale* was designed with a British theme in mind and contained different locations, such as a campsite, a church, a graveyard, and a courthouse. For the exchanges, 5 tasks were developed. They were preceded by a tutorial session (Task 0), where the students were introduced to the island, and informed how to navigate and

communicate in the VW. The students were also shown how they could change the appearances of their avatars to create an avatar to their liking.

Each collaborative task was planned to be conducted during separate weekly sessions. Originally, the intention was to let all the students participate during school time at school in presence of their teachers. This was the case for the tutorial and the first interaction task. However, due to technical difficulties for both Group 1 and Group 2 during Task 1, it was decided to reschedule the task and to meet with the participants after school time from home. The Dutch students were able to participate from their personal computers, whereas the Finnish students borrowed equipment from their school. The second attempt at Task 1 went well and the decision was made to continue the remaining sessions from home. These sessions were planned in consultation with the students of each respective group through WhatsApp communication.

### **3.3 Tasks**

In line with the principles of Jauregi et al.'s (2011) framework for intercultural communicative language teaching, Bastian and Reinhardt (2016) designed each task to have a clearly defined communicative outcome. For the first and second tasks, this outcome was connected to incorporating culture-related topics into the discussions, allowing for the participants to discuss cultural differences and similarities. Therefore, due to its high potential for impact on the participants' intercultural awareness, the main focus of this study will be on these two tasks. Due to the scope and time limitations of the current study, the other tasks will not be included in the analysis. The templates of Tasks 1 and 2 as designed by Bastian and Reinhardt (2016) are presented in the appendixes of this study.

For Task 1, the Finnish and Dutch participants met for the first time in *OpenSim*. The task aimed to engage the participants in discussions about culture and cultural stereotypes, with as main learning objective to stimulate the participants' intercultural awareness. At the start of the session, the participants were guided by the researchers to an outside theatre, where the participants could click on a large screen within the VW that would play an introduction video that explained Task 1. After the explanation, the participants were led toward a nearby campsite and were asked to take place around the campfire on wooden logs and chairs. This campsite environment was mainly used for group discussions. A screenshot of this environment is presented in Figure 1.

At the start of Task 1, the students were first distributed in three groups of two, consisting of one Dutch and one Finnish student. Each duo was then assigned a specific culture to discuss: the Finnish, Dutch or British culture. As the VW *OpenSim* is designed

to not hear other avatars' audio if there is enough distance between the avatars, the duos were guided to different areas to start their discussions. In these duos, the participants were supposed to find out as much as possible about their respective culture. On the occasions that the participants were observed to be stuck in their conversation, one of the researchers would help to keep the conversation going. A screenshot of a duo that were discussing the Finnish culture is presented in Figure 2. After a couple of minutes, the participants were reunited at the campfire to discuss their findings with the group. During this group discussion, the students were asked to share what they had learned, comment on the findings and observations of the other students, discuss whether their observations could be considered to be stereotypes or not, and reflect on the reason why.

For Task 2, the main learning objective was to stimulate the students' ICCs through group discussions about traditions and customs. First, the participants were again directed towards the outside theatre to watch the introduction video of Task 2 before they were guided to a new location in *Chatterdale*: the church. For this task, the researchers adapted their avatars' clothes, changing them to the outfits of a clerk and priest. The participants were asked to take a seat in the pews of the church and to participate in group discussions about wedding traditions. A screenshot of this environment is presented in Figure 3.

For the second half of Task 2, the participants were guided outside by the researchers in front of the church where a graveyard was created, and were instructed to take place on the ground next to the graveyard. A screenshot of this scenario is presented in Figure 4. During this second half, the participants had the freedom to discuss any tradition or custom that they considered to be interesting. The task ended with the researchers asking for direct feedback on how the participants thought the task went and how they considered *OpenSim* to be an added factor to their experiences.



Figure 1

*Environment OpenSim: Group Discussion Task 1 Campsite*



Figure 2

*Environment OpenSim: Duo Discussion Task 1*



Figure 3

*Environment OpenSim: Group Discussion Task 2 Church*



Figure 4

*Environment OpenSim: Group Discussion Task 2 Graveyard*



### 3.4 Corpus and Multimodal Transcription

The sessions of Task 1 and Task 2 were recorded through the avatar of one of the researchers, in the transcript presented as T2 (Teacher 2). The recordings captured the entirety of T2's screen, and, therefore, only recorded the instances where T2's avatar was present in the VW or when T2 used his camera to manually zoom in on duos, which was possible without moving his avatar. Since both researchers had the role of teachers during the sessions, during Task 1 T1 (Teacher 1) and T2 were frequently moving between the three duos to see if they needed any guidance. Unfortunately, this meant that the recordings of Task 1 only contained fragments of the discussions between the duos about cultures. The group discussions of Tasks 1 and 2 were recorded in their entirety, as all the participants were together and stationary seated.

The corpus of this study consists of the recordings of Task 1 and Task 2 of Group 1 and Group 2. An overview of the corpus including the length of the recordings in minutes is presented in Table 2. Since both groups had to reschedule Task 1 due to issues with the equipment and a failing internet connection, there were a total of four recordings of both groups performing Task 1. The rescheduled session of Group 1 restarted from the beginning of the task, whereas the one of Group 2 continued from where they had stopped during the first session. The first recording of Group 1 was not included in the corpus as the task was not realised due to technical difficulties. For Task 2, both sessions were completed without any major interruptions. For Group 1, the only inconvenience was that the three Finnish students had to share a laptop, and were, therefore, all three represented by the avatar FN3, making it difficult to recognise which Finnish participant was speaking. By listening carefully to the Finnish participants' voices it was tried to distinguish between the participants, giving them the names FN3A, FN3B, and FN3C in the transcription. The difference in length of the recordings of Task 2 is the result of initial issues in Group 2 whereby some of the participants had difficulties watching the instruction video before the start of the task.

Table 2

*Corpus Recordings Task 1 and Taks 2*

	<b>Task 1</b>	<b>Task 1 Rescheduled</b>	<b>Task 2</b>
<b>Group 1</b>	Excluded	54:06 min.	37:32 min.
<b>Group 2</b>	33:31 min.	35:10 min.	46:27 min.

The selected recordings of Task 1 and Task 2 were watched in their entirety, and culture-related episodes were identified and transcribed using ELAN 6.3, a free-to-use software that is suitable for multimodal transcription. Since *OpenSim* is a multimodal

environment, all the relevant aspects of the interactions must be adequately represented in the transcription for in-depth analysis. First, the recordings' .mp4 and corresponding .wav files were uploaded in the program ELAN 6.3, allowing for easy segmentation of the relevant audios with accurate timestamps. Once the recordings were transcribed within the software, the transcription lines with the accompanied turns and timestamps were extracted and manually entered into a multimodal transcript, following Helm and Dooly's (2017) transcript of multimodal data.

An example of a piece of transcription is presented down below in Table 3. As a majority of the data from the recordings were from group discussions whereby the participants' avatars were stationary, few notes on the videos were made. Similarly, as the dominant mode of communication was voice chat, the column of 'Text chat' was also frequently left empty. Therefore, the columns of 'Text chat' and 'Notes on video' will only be presented in the excerpts of the transcripts if they contain relevant information. The key used for the transcripts presented within the study and the raw transcripts per group and task can be found in Appendixes III to VII. Since the environment in which the participants interact is key to the interactions, the interactions discussed in the results chapter will be accompanied by contextual descriptions, screenshots, and excerpts of the transcriptions where necessary.

Table 3

*Example of Multimodal Transcription*

Turn	Time	Speaker	Audio	Text chat	Notes on video
344	00:42:47.367 - 00:42:53.505	T1	<i>Uhm</i> we we'd just like to ask you for a little revie- ((SEES QUESTION IN CHAT)) yes ask something yes yes.	FN6: Can I still ask something?	
345	00:42:54.686 - 00:43:06.711	FN6	Yeah do you celebrate Easter?, #for we have that (..) people dress like (..) witches and go to (..) houses to have candy.		
346	00:43:09.512	T1	During Easter?.		
347	- 00:43:10.723	EL4	Well the young kids-		
348	00:43:11.337 - 00:43:11.826	FN6	Yeah.		

Table 3

*Example of Multimodal Transcription*

Turn	Time	Speaker	Audio	Text chat	Notes on video
349	00:43:12.380 - 00:43:22.756	EL4	The younger: kids go <i>uhh</i> egg searching (.) and they search for chocolate eggs, and I guess (..) well I celebrated Easter by having a big dinner with my family.		

### 3.5 Interaction Analysis

Since transcribing the entirety of the recordings is a laborious process, the decision was made to only transcribe moments of interaction that can be defined as culture-related episodes (CRE). A CRE is a discourse construct that was introduced and studied by Zhu (2012), and further discussed and analysed by Zakir et al. (2016). CREs have been defined as “any segment of a dialogue (...) in which students focus on any interest, explanation or inquisitiveness about their own or their partner’s culture” (Zakir et al., 2016, p. 1). Both Tasks 1 and 2 have stimulating the students’ intercultural awareness and ICCs as their main learning objectives, allowing for the presence of many CREs during the tasks. Within these CREs, the instances that were (1) indicative of intercultural learning and reflection, (2) demonstrative of student participation and engagement, and (3) indicative of the environment of *OpenSim* impacting the interactions between the participants, were selected for qualitative in-depth interaction analysis.

(1) The instances examined here follow Jauregi et al. ’s (2011) and Canto et al.’s (2014) principles for collaborative task design, who argue that intercultural awareness plays a crucial role in the development of learners’ ICC and should be stimulated by creating opportunities of comparison and contrast between the students’ cultures during telecollaboration sessions. This should allow for the discovery of cultural information gaps, which are likely to stimulate the students’ awareness of and reflection on both their own culture as well as that of their partners (Canto et al., 2014; Canto & Jauregi, 2017). Instances in which the participants discuss stereotypes and stereotypical situations were also analysed since discussions about stereotypes also should allow for intercultural awareness and reflection (Canto et al., 2014; Eren, 2021).

(2) For these instances, how the participants were seen to participate in the discussions and engage with their partners about cultural differences and similarities

were considered. Participation and engagement with each other in this sense were recognised by the initiation of topics, asking open-ended questions, elaborating and clarifying meaning, and any other form of active involvement of the other party (Canto et al., 2014). Furthermore, for this dimension, I will take Byram's (1997) five *savoirs* of ICC into account, specifically paying attention to the *savoirs* of attitudes of curiosity and openness, and the skills of discovery and interaction.

(3) Since the tasks as designed by Bastian and Reinhardt (2016) should allow for maximisation of intercultural awareness while “exploiting the benefits of the virtual environment used” (p. 13), I will consider in which ways the VW *OpenSim* is a contributive factor to the intercultural learning experiences and opportunities of the participants. For this dimension, the multimodal transcription as introduced by Helm and Dooly (2017) becomes highly valuable, as it allows to include the aspect of the environment into the interactions between the participants.

### **3.6 Conclusion**

In this chapter, I have provided the research context of this case study based on Bastian and Reinhardt's (2016) study and presented the corpus and the focus of the qualitative interaction analysis. The findings of the analysis of the data will be presented in the next chapter.

## 4. Results

In this chapter, I will discuss my findings according to the three categories: (1) interactions that elicit intercultural learning and reflection, (2) interactions that demonstrate student participation and engagement, and (3) interactions impacted by *OpenSim*. The findings will be presented with contextual descriptions, excerpts of the transcriptions, and screenshots when relevant.

### 4.1 Intercultural Awareness: Learning and Reflection

The qualitative analysis of the CREs reveals many learning opportunities for the participants' intercultural awareness during both tasks. Specifically, the following categories of learning opportunities were observed: explaining one's own culture, reflecting on daily habits and cultural customs, discussing cultural stereotypes, involving a third culture, and discussing traditions and holidays. The interactions that demonstrate these learning opportunities will in this section be presented according to these observed categories in chronological order, starting with the duo discussions of Task 1 and ending with the second half of the group discussions of Task 2.

First, I present an excerpt of the discussion of the Finnish culture between FN1 and EL3 that demonstrates the participants explaining their culture and learning how to approach their culture from a third perspective. Part of the conversation is presented in Table 4. Initially, after EL3 shares with FN1 that he knows nothing about Finland except for saunas, FN1 shares that Santa Claus comes from Finland. Before she elaborates, she checks with EL3 whether he already knows about this, checking for any information gaps. His response initiates laughter from FN1, and EL3 motivates FN1 to share the story of Santa Claus with him. FN1 is perceived to struggle to go in-depth with her explanation of this cultural narrative and states multiple times throughout their conversation that she finds it difficult to talk about the Finnish language and culture, as she is Finnish herself and it is so normal to her. After summarising what he learned and FN1 confirms that he understood her correctly, EL3 prompts FN1 to continue sharing by asking her an open question about what she considers to be different between the Dutch and Finnish cultures. It stays quiet for a while, EL3 breaking the silence by asking her if she doesn't know. FN1 admits again that she finds it difficult as she is also unfamiliar with the Netherlands. To keep the discussion going, EL3 starts to question FN1 to learn to which extent FN1 is familiar with the Netherlands, asking her if she knows a city, or where it is on the map. To fill the gaps in cultural knowledge, EL3 then starts to give her some information about the Netherlands, like how it is always raining and the Dutch society is quite multicultural. Although the rest of the interaction is missing due to T2's avatar

leaving the scene, instances later on in the recordings demonstrate that EL3's sharing of his knowledge about the Dutch culture elicited a comparison of cultures between the two, as EL3 later states that he finds it surprising that the Finnish culture is not as multicultural as the Netherlands, referring back to it multiple times throughout Task 1. This interaction demonstrates how both FN1 and EL3 initially had little knowledge of the culture of the other, and how this interaction elicited intercultural awareness through discovering and solving these cultural information gaps. In this sense, the participants' *savoirs* of knowledge on both their own as the other's culture as well as their skills of discovery and interaction are seen to be stimulated.

Table 4

*Task 1 Group 1: Duo FN1 and EL3 Discussing Finnish Culture*

Turn	Time	Speaker	Audio
37	00:10:52.918 - 00:10:57.568	FN1	So:: the Santa Claus is from Finland (.) did you know that?.
38	00:10:58.353 - 00:10:59.353	EL3	No I did not.
39	00:11:00.024 - 00:11:00.560	FN1	(Hx)@@@
40	00:11:00.560 - 00:11:01.432	EL3	Tell me the story.
41	00:11:03.268 - 00:11:20.010	FN1	<i>Uh</i> so there (H) (..) (SIGHS) Santa Claus just lives in ## @@ @is @on @land (.) land kind of (.) just (.) above our city. I don't know how to say it but kind of?.
42	00:11:26.036 - 00:11:26.280	EL3	So he lives above your city (.) that's where Santa Claus comes from every year.
43	00:11:26.280 - 00:11:28.494	FN1	Yeah, yeah.
44	00:11:29.512 - 00:11:34.505	EL3	Alright (.) something else (.) like food or (..) a holiday?.
45	00:11:37.379 - 00:11:44.359	FN1	I don't know what to tell about @@ @because @it is so normal to us but (H) <i>hmm</i>
46	00:11:46.278 - 00:12:09.194	EL3	What do you think you have in Finland and not that's that we do not have in the Netherlands. (6.0) You don't know?.
47	00:12:09.194 - 00:12:16.556	FN1	(Hx) No I have no idea (.) cus I (..) don't know anything about Netherlands.



Table 4

*Task 1 Group 1: Duo FN1 and EL3 Discussing Finnish Culture*

Turn	Time	Speaker	Audio
48	00:12:16.556 - 00:12:18.048	EL3	You know nothing?.
49	00:12:18.048 - 00:12:20.333	FN1	Yeah I have never been there.

The recognition that it can be challenging to explain one's own culture from a third perspective is also confirmed by EL10. EL10's stated acknowledgement of this is presented in Table 5. In this excerpt, T2 has moved away from the duo that discusses the Finnish culture at the campsite toward EL10 and FN6 who are standing on a nearby road discussing the Dutch culture. Since the participants are not speaking when T2 arrives, he inquires how the task is going for them. FN6's short response initiates laughter from both of the participants, and EL10 states she believes it to be quite challenging to share things about her own culture, indicating that the discussion actually might not have been going that well. Unfortunately, due to a failing internet connection on the side of EL10, the discussion ends shortly after this interaction. However, so far, the first half of Task 1 manifested itself in the form of sharing and acquiring knowledge, discovering cultural information gaps, and comparing and contrasting the cultures. These interactions allowed the participants to become aware of how little they are aware of both their own and the other's culture, stimulating the participants' intercultural awareness and ICCs.

Table 5

*Task 1 Group 2: Duo FN6 and EL10 Discussing Dutch Culture*

Turn	Time	Speaker	Audio
39	00:16:57.582 - 00:16:59.250	T2	Hi guys how ist going with you?.
40	00:17:01.743 - 00:17:02.089	FN6	Fi:ne.
41	00:17:02.969 - 00:17:03.643	EL10	@@@
42	00:17:04.002 - 00:17:05.064	FN6	(Hx) @ (H)
43	00:17:05.369 - 00:17:08.833	EL10	It's a bit difficult to talk about your culture but.
44	00:17:09.091 - 00:17:21.609	T2	Yeah so what you can do is pretend that <i>uhm</i> (..) <i>uh</i> FN6 wants to be Dutch. So just (..) tell her everything that she needs to know to be Dutch (..) what's the most important thing.

Task 1 further allowed the participants to consider their daily life and routines, an instance demonstrated in Table 6, presenting an excerpt of a group discussion about dinner habits. The discussion is started by EL12, who shares he believes that the eating time in the Netherlands is probably different from the Finnish culture. The Finnish participants confirm that they indeed do not tend to eat around that time and elaborate that they also do not eat together as a family like Dutch families tend to do, which was earlier mentioned by EL3. Both parties are seen to consider it strange that the other culture has different daily habits, EL7 and FN1 calling this difference ‘weird’ on several occasions. T1 further guides the discussion by asking the participants why these differences might be there, but neither the Dutch nor Finnish participants can give a clear answer why: the Finnish participants consider themselves too busy, whereas the Dutch participants joke about the reasons but are also unable to give a clear reason. This interaction demonstrates how Task 1 created opportunities for the participants to become aware of their daily habits, and reflect on how these can be different for others from another culture, stimulating the participants’ knowledge of social groups and their cultural products and practices. Furthermore, as the participants are seen to have difficulties with explaining and reflecting on these cultural practices, this excerpt also demonstrates how these interactions stimulate the participants’ ability to judge their daily habits from a third perspective and elicit intercultural awareness.

Table 6:

*Task 1 Group 1: Group Discussion Daily Habits and Cultural Customs*

Turn	Time	Speaker	Audio
180	00:25:38.141 - 00:25:51.740	FN1	It #sounds so weird to us to that somebody eats with their family at the same ti- tim- same at the same time every day (H) (..) cus I don't know barely anyone in Finland that they eating with their family (Hx)
181	00:25:46.069 - 00:25:55.985	T1	Yes?. (..) So what do you guys think about this?.
182	00:25:57.394 - 00:26:04.118	EL7	I think it's weird because we're (..) like used to eating with the family at the table and stuff (..) every night.
183	00:26:04.866 - 00:26:07.447	EL12	Yeah it's it's a good time for catching up.
184	00:26:09.672 - 00:26:16.233	T1	Yeah so yeah that's a (..) that's a good reason you just mentioned catching up. (..) Is that the reason why?, it is done in the Netherlands?.
185	00:26:20.322 - 00:26:25.487	EL12	I think the children are just too lazy to prepare their own food.

Table 6:

*Task 1 Group 1: Group Discussion Daily Habits and Cultural Customs*

Turn	Time	Speaker	Audio
186	00:26:25.487 - 00:26:28.051	T1	@Alright.
187	00:26:28.051 - 00:26:31.400	EL7	No I don't think that's entirely true ##
188	00:26:35.429 - 00:26:45.751	T1	And and why don't the Finnish (.) Finnish <i>uhh</i> people according to the three Finnish ladies here (..) why why don't they eat with the family?, (..) what what reason do they have?.
189	00:26:46.598 - 00:26:48.451	FN1	We don't have ti:me I think.
190	00:26:48.886 - 00:26:49.736	FN2	Ye:ah.
191	00:26:50.304 -	FN3	In our family everyone is-
192	00:26:52.539	FN2	Everyone is go:ing-
193	00:26:52.539 - 00:26:54.957	FN3	Just (.) do what they @want.
194	00:26:54.957 - 00:26:56.646	FN1	@Yeah (H) (Hx)
195	00:26:56.646 - 00:27:05.635	FN2	@Yeah and (.) everyone is going different places different ti:me so (..) it is not possible always.
196	00:27:06.781 - 00:27:11.453	FN1	Yeah we just don't have time (..) (Hx) we're too busy.
197	00:27:11.458 - 00:27:16.148	T1	So do you (.) do you prefer the Finnish way or does the Dutch way sound nice as well?.
198	00:27:17.864 - 00:27:24.088	FN1	Yeah: it sounds nice but still weird to @me: (.) cus I would never have time.

T1 finalises the group discussions of Task 1 by asking the participants to reflect on cultural stereotypes, and if they think stereotypes contain truth and usefulness. In both groups, the participants are seen to consider the majority of their findings to be based on some form of truth, but they also recognise that not every person of every culture behaves or looks that stereotypical way. An instance of this reflection is presented in Table 7, where EL3 uses his knowledge of multiculturalism to dismantle the stereotype that all Dutch people are blonde with blue eyes. Interestingly, his contribution to the discussion ends with him stating that he believes the Netherlands to be more

multicultural than other countries, which might be the result of his earlier discussion with FN1 when he learned that FN1 believes Finland is not as multicultural as the Netherlands. Furthermore, although the participants consider stereotypes to be useful to, for example, be able to recognise and categorise different groups of people, they also state that stereotypes should not be taken ‘all that serious’, as presented in the excerpts of Tables 8 and 9. The group discussions of Task 1 are thus seen to elicit reflection on the truthfulness and generalisability of cultural stereotypes among the participants, contributing to their skills of interpreting and relating as they are seen to identify stereotypes and explain how they are incorrect. These reflections also demonstrate the participants’ willingness to question presuppositions and stereotypes.

Table 7

*Task 1 Group 1: Group Discussion on Truthfulness Stereotypes*

Turn	Time	Speaker	Audio
382	00:38:53.867 - 00:39:11.893	EL3	But, if you say (.) the stereotype of someone in the Netherlands is (.) blonde with blue eyes: (..) in:: the Netherlands you have a lot of people from different (..) ethnici (..)
383	00:39:12.011 - 00:39:13.459	T2	Ethnicity yeah: very good.
384		EL3	How do you call it?.
385	00:39:13.459 - 00:39:21.884	EL3	Ethnicity thank you. (..) So: the stereotype (.) is not really: (..) right in the Netherlands.
386	00:39:24.623 - 00:39:26.617	T1	Does that go for each country you think?.
387	00:39:28.048 - 00:39:35.780	EL3	I don't think so I think (.) th the Netherlands are very multicultural (..) more than most country.

Table 8

*Task 1 Group 1: Group Discussion on Usefulness Stereotypes*

Turn	Time	Speaker	Audio
321	00:34:22.765 - 00:34:32.282	T1	Yeah so (..) as a conclusion could you (.) could you guys talk about if you think stereotypes have a purpose?, in the world:.
322	00:34:36.082 - 00:34:51.548	EL3	I think it does. (.) If (.) you see: a certain person (.) if you think of a country (..) and (.) that's how you keep countries (..) apart (..) in your mind.
323	00:34:51.548 - 00:34:59.611	EL12	Yeah it's (.) it's an easy way to separate countries (.) by: just (..) generalising everyone (.) of one country.

Table 8

*Task 1 Group 1: Group Discussion on Usefulness Stereotypes*

Turn	Time	Speaker	Audio
324	00:34:59.611 - 00:35:01.463	T1	So does everyone agree?.
325	00:35:00.692 - 00:35:11.386	EL7	I think (..) I think it's like sketches of an image of a country or people in a country (.) that isn't entirely true?, (.) so you just have false information I guess.
326	00:35:17.489 - 00:35:37.841	EL3	I think that stereotypes: (.) are not useful because (..) only a few people in (.) in that country will be like that (.) like (.) in the Netherlands, everybody thinks we're stoned but (.) not everybody is stoned all the time so: that's kind of negative about the Netherlands.
327	00:35:37.351 - 00:35:39.324	EL12	Just 99% of the population.

Table 9

*Task 1 Group 2: Group Discussion on Usefulness Stereotypes*

Turn	Time	Speaker	Audio
353	00:24:56.649 - 00:25:01.725	EL4	It's easier to-, yeah it's easier to visualise how the people are there.
354		EL10	To imagine it.
355		EL5	Yeah indeed.
356	00:25:02.442 -	EL10	Yeah.
357	00:25:03.359	EL5	Yeah exactly.
358	00:25:04.297 - 00:25:11.007	EL10	But of course everyone is different so:: (.) people in one culture are different from each other as well so.
359	00:25:11.980 - 00:25:14.270	EL4	Yeah:: you're not supposed to take it all that serious.

Moreover, on multiple occasions, the participants are also seen to compare their knowledge and expectations in relation to a third culture. For example, during a lively discussion about wedding traditions, EL5 and EL12 are seen to reflect on their understanding and expectations of what a traditional wedding should look like. As is presented in Table 10, they consider how their expectations might be influenced by media and films, connecting their knowledge to the American culture. This involvement of a third culture also seems to establish a sense of common ground between the Finnish and Dutch participants, as both parties are seen to distance themselves from traditional American weddings and find similarities between their expectations and wishes. This

involvement of a third culture to explain and reflect on beliefs and knowledge is indicative of the participants being able to place events in context, contributing to their critical cultural awareness.

Table 10

*Task 2 Group 1: Referring to a Third Culture*

Turn	Time	Speaker	Audio
46	00:15:51.000 - 00:15:55.841	EL5	I don't know if we do that here in the Netherlands. (.) I've never: (.) been to a wedding where they did.
47	00:15:56.822 - 00:16:05.309	EL12	Yeah it's (.) it's just a general thing that (.) usually happens in weddings from movies that I've seen?, @so. That's basically where I get all my knowledge from.
48	00:16:06.580 - 00:16:10.150	EL3	Yeah maybe they do that in America a lot (.) I don't know.
49	00:16:11.029 - 00:16:24.463	FN3C	Yeah in Finland we keep our weddings pretty simple (..) because (.) we are not so #open (..) #national and (..) @I @don't @know (H)
50	00:16:25.970 - 00:16:30.691	EL12	Yeah (.) I: think we keep it pretty simple too wouldn't you agree EL3?.
51	00:16:33.028 - 00:16:42.154	EL3	Ye:s we're not like (.) throw very big weddings I think it's mostly for (..) only close friends and family.
52	00:16:43.511 - 00:16:45.411	FN3A	Ye:s kind of same in Finland too.

During the second half of Task 2, the participants are further seen to discover differences and similarities in how they celebrate national holidays, such as Midsummer and Easter. In both groups, the Dutch participants learn about the Finnish holiday Midsummer, of which Group 1's conversation is presented in Table 11. In this excerpt, the Finnish participants are seen to enthusiastically share their holiday Midsummer: accompanied by laughter, they share how they light up bonfires, eat a lot, and swim and party every year. FN3C inquires if the Dutch participants have a similar holiday, but EL12's response indicates that he misunderstood the concept of Midsummer as he refers to it as a longer period. FN3A and FN3C notice this misunderstanding and further clarify the concept of Midsummer by giving more information.

Regarding the holiday of Easter, the participants learn that content-wise they celebrate the holiday differently, but EL12 learns that it is not limited to the Netherlands to have multiple days off for Easter as he originally thought. His comment on his belief that it's special to have two days of Easter elicits an interesting discussion in which the participants are observed to fill in the gaps of knowledge of how the holiday Easter looks

like by asking clarifying questions and also comparing again with a third culture to explain themselves better. In this way, EL12 involves America to further clarify his original point in turn 316 of Table 12, and FN3B asks for more detail to consider in which ways their experiences of Easter are similar or not in turn 317. Eventually, the participants learn that they do celebrate Easter on the same days, and the Dutch participants are unlucky that their school does not give them the same days off as the Finnish participants. The instances of Midsummer and Easter are demonstrative of how the participants learn to identify and estimate misunderstandings within a particular situation, and to decide upon appropriate means to resolve the misunderstanding without disrupting the conversation, fostering Byram's (1997) fourth *savoir* of discovery and interaction.

Table 11

*Task 2 Group 1: Discussion National Holidays*

Turn	Time	Speaker	Audio
193	00:25:41.734 - 00:25:51.375	FN3A	We celebrate midsummer (.) we have like (.) like we light up bon fires a:nd (.) eat much ((ALL THE FINNISH STUDENTS LAUGH)) and (H) (..)
194	00:25:51.946 - 00:25:55.357	FN3B	Yea:h and swim and (.) party a lot (.) every year.
195	00:25:55.580 - 00:26:00.798	FN3C	Do you, do something like (.) this (.) in Netherlands (.) in midsummer.
196	00:26:01.488 - 00:26:10.864	EL12	I don't think we do, I think midsummer for us is just <i>uh</i> (.) time to be alone or be at work if you do have work then (..) but (.) maybe EL3 knows more?.
197	00:26:12.162 - 00:26:17.460	FN3B	In here nobody is at work in midsummer, it's like (.) a holiday for everyone.
198	00:26:17.490 -	FN3A	Yes.
199	00:26:18.245	FN3C	Yes.
200	00:26:18.576 - 00:26:22.711	FN3A	A:nd we don't mean the whole (.) @season @midsummer but (.)
201	00:26:22.926 - 00:26:27.534	FN3C	It's like <i>uh</i> I think it's twenty-fifth (.) day of <i>uh</i> June.

Table 12

## Task 2 Group 1: Discussion National Holidays 2

Turn	Time	Speaker	Audio
312	00:30:51.922 - 00:30:58.272	EL12	(H) <i>Uhh</i> yeah actually what I've noticed with other countries is that (.) we have two days of Easter.
313	00:31:00.247 - 00:31:01.075	FN3A	We have too.
314	00:31:01.714 - 00:31:05.775	FN3C	Yes we have (..) now, now we're on a holiday.
315	00:31:05.932 - 00:31:12.425	FN3B	Yes we have like four days holiday (..) right now (.) next time we go to school is like (.) on Tuesday.
316	00:31:14.583 - 00:31:17.105	EL12	Yeah we go to school on Tuesday too but (H) (..) what I meant is that, for instance in America we or they only have one day of Easter (..) <i>uh</i> and we have (.) two days of the actual (.) <i>uh</i> (.) yeah <i>uh</i> holiday or the actual special occasion called Easter.
317	00:31:34.585 - 00:31:36.695	FN3B	Are they Monday and (.) to Friday?
318	00:31:38.963 - 00:31:46.880	EL12	Okay (.) <i>uh</i> (..) I don't know actually (..) I think, one of them is Sunday.
319	00:31:48.431 -	EL3	Yes for us it's Sunday.
320	00:31:50.632	FN3A	@@
321	00:31:50.817 - 00:31:54.947	EL3	The first (.) that's the first day and Monday is the second day.
322	00:31:56.529 - 00:31:59.373	FN3B	So: do you have the school go to school tomorrow.
323	00:32:01.150 - 00:32:04.747	EL3	Ye:s we do (.) but it's also <i>uh</i> (.) most schools (.) do not have lessons tomorrow (..) it's Good Friday.
324	00:32:09.195 - 00:32:10.338	EL12	Yeah that (..) ours is-
325	00:32:10.338 - 00:32:18.173	FN3B	Cus we don't have to go to school (..) tomorrow or (.) on Monday (.) we have day off (..) because of the Easter.
326	00:32:19.760 - 00:32:21.661	EL3	On Monday we have a day off as well.
327	00:32:22.880 - 00:32:28.340	EL12	Yeah we we should have Monday and Friday off but our school just doesn't #want us to go be gone on Friday.



The analysis of both tasks thus demonstrates how the intercultural awareness and ICCs of the participants are fostered through authentic interactions. The participants are seen to have open and curious attitudes, as they are interested in the others' experiences of their daily lives and cultural customs, and ready to learn about any differences. Furthermore, the knowledge of the participants is seen to be stimulated, as they learn to explain and reflect on both their own and the others' cultures. The participants' skills of interpreting and relating, and of discovery and interaction can be seen to be fostered through their discovery and clarification of cultural information gaps, and the comparison and contrast of their findings. These interactions can also be said to contribute to the participants' critical cultural awareness, as they are made aware of their own perspectives and values, and confronted with differences in cultural practices.

#### **4.2 Student Engagement: Assertiveness and Curiosity**

The CREs analysed and discussed in the previous section also demonstrated various forms of participation and engagement of the participants. For example, in the discussion about Easter, they were seen to actively engage with each other, asking each other clarifying questions and further elaborating on previous comments to establish mutual understanding. The analysis of the participants' involvement with each other during the CREs also allowed for the following three observations: the importance of teacher mediation, the relative dominance of the Dutch participants' voices, and the surface-level discussions of culture. These observations will be discussed chronologically.

Especially during the first task, T1 is seen to play a vital role as a mediator to keep the discussion between the Dutch and Finnish participants going, and to ascertain that all participants have the opportunity to contribute. Noteworthy, the majority of the discussions during Task 1 of both groups seem to be guided by T1, who regularly asks open questions to which the participants do not immediately reply, and require extra encouragement from T1 before a participant responds, as presented in Table 13. In this instance, T1 encourages the students to compare the findings they shared about each respective culture and to start the discussion about any differences or similarities. However, none of the participants seem comfortable with taking the first turn, resulting in a long silence that gets commented on by EL4. T1 then resorts to actively involving one of the participants to progress the discussion, a measure he frequently has to resort to during Task 1.

Table 13

## Task 1 Group 2: Teacher Mediation

Turn	Time	Speaker	Audio
96	00:09:52.848 - 00:10:00.184	T1	Yeah (.) yeah that's about it. (..) Does anyone see any similarities or differences with their cultures the one they had to discuss. (7.5) None?.
97	00:10:08.818 - 00:10:09.943	EL4	Silence.
98	00:10:11.930 - 00:10:14.863	T1	If you know some EL5 you can you can say them as well.
99	00:10:16.009 - 00:10:40.037	EL5	Well (..) <i>uhm</i> (..) yeah I think (.) we all have (.) different <i>uh</i> eating habits?, (.) like (.) some people (.) <i>uh</i> well (.) at least the British people have their breakfast (..) we have our <i>uh</i> dinner at six and usually three (.) light breakfast (.) so I think that's a difference in the Dutch and English culture?.

On multiple occasions throughout Task 1, the Dutch participants are seen to dominate the discussions, resulting in T1 actively having to involve the Finnish participants to ascertain that they also have a chance to contribute to the conversation. Two of these instances are exemplified in Tables 14 and 15. The excerpt of Table 14 presents a moment after the Dutch participants of Group 1 discussed their opinions on the truthfulness of stereotypes, taking quick turns one after another and being the first to respond to T1's open questions. When the Finnish participants are included in the discussion by T1, they state that they feel like they cannot contribute anything because everything has already been said by the Dutch.

In addition, in Table 15, the Finnish participants of Group 2 are seen to have difficulties following the discussion. During this discussion, the Dutch participants were also seen to actively engage with each other about the topic of stereotypes, immediately responding to T1's open question, whereas the Finnish participants did not join the group discussion until T1 prompted them to. In Table 15, the Dutch participants are seen to give room for the Finnish to join the discussion, as indicated by EL4 in turn 326. However, the Finnish participants seem to not recognise this request for their contribution, and once T1 asks them directly for a response, FN5's answer to T1 indicated that she could not follow the discussion. The rest of this interaction proceeds with long silences and little input from the Finnish participants even when they are asked direct questions, where FN5 stays silent for almost 10 seconds in turn 336 before she asks T1 to repeat his question.

Table 14

## Task 1 Group 1: Involving the Finnish Students

Turn	Time	Speaker	Audio
336	00:35:45.458 - 00:35:50.219	T1	And do do the Finnish girls agree as well?, cus it's a very good discussion amongst the Dutch.
337	00:35:53.427 - 00:36:01.333	FN1	I think that I agree with them because they are (..) just @saying @all the things that I was thinking #also.
338	00:36:02.358 - 00:36:05.924	FN2	Yeah (.) I:: share the same.

Table 15

## Task 1 Group 2: Involving the Finnish Students

Turn	Time	Speaker	Audio
324	00:22:25.414 - 00:22:31.848	T1	So so you do: think <i>uhhh</i> all stereotypes or most stereotypes contain truths.
325	00:22:32.340 - 00:22:32.700	EL5	Yes.
326	00:22:33.160 - 00:22:36.453	EL4	Well at least in the Dutch culture. (.) I'm not sure about the Finnish.
327	00:22:36.270 - 00:22:36.453	EL10	Yeah.
328	00:22:43.466 - 00:22:45.501	T1	How about Finnish culture?, girls?.
329	00:22:50.856 - 00:22:51.818	FN5	What about it.
330	00:22:52.600 - 00:23:11.349	T1	Did you did you hear cu- cus you have to try and keep up with the conversation cus <i>uhh</i> it was just mentioned that that that Dutch stereotypes do contain a core of truth (.) <i>uhh</i> that they are true to some extent (.) <i>uh</i> do you agree with that this is the same with <i>uhh</i> the Finnish stereotypes?, we just discussed?.
331	00:23:11.966 -	FN5	Yeah:.
332	00:23:13.218	FN6	Yeah.
333	00:23:14.482 - 00:23:28.941	T1	So what is true then?. (12.2) Girls?.
334	00:23:34.536 - 00:23:35.627	FN5	I'm not sure.

Table 15

*Task 1 Group 2: Involving the Finnish Students*

Turn	Time	Speaker	Audio
335	00:23:36.202 - 00:23:46.871	T1	Okay then then we we'll go on because what what purpose do you think stereotypes have in the world. (..) Finnish ladies I want you to talk for a bit now please.
336	00:23:49.244 - 00:24:01.109	FN5	<i>Uh</i> (9.5) can you repeat that.
337	00:24:01.537 - 00:24:07.156	T1	Yeah yeah what what is the purpose the goal: why do people use stereotypes.
338	00:24:09.999 - 00:24:22.642	FN5	<i>Uh</i> well (..) <i>uh</i> I think that it helps to (..) get to know other cultures if you hear some stereotypes.

The relatively shortage in responses of the Finnish participants in comparison to the Dutch was especially noticeable in Group 2. However, there were also moments in which the Finnish participants of Group 2 were seen to try and engage more with the others. A moment of FN6's contribution during the group discussion of Task 1 is presented in Table 16. In this instance, EL10 asked the Finnish participants a direct question, to which FN6 answered and then carried on the conversation while adding new topics for discussion. FN6's introduction of the topic of alcohol instigated a flow of responses and laughter among the participants. These instances demonstrate that the Finnish participants were willing to contribute when given a chance, but seemed to have a relatively hard time following the discussions, answering open questions of T1, and interrupting the quickly alternating turns of the Dutch participants.

Table 16

*Task 1 Group 2: Finnish Contribution to Group Discussion*

Turn	Time	Speaker	Audio
267	00:19:41.153 - 00:19:45.486	EL10	And how far do you live (..) from your school (..) is it far?.
268	00:19:47.351 -	FN5	No:.
269	00:19:49.306	FN6	Well the
270	00:19:49.735 - 00:20:01.607	FN6	closest (..) school to me is like (..) 500 meters maybe (..) so: my school is (..) like 5 (..) kilometers (..) far.
271	00:20:00.613 - 00:20:01.607	EL10	Okay.

Table 16

*Task 1 Group 2: Finnish Contribution to Group Discussion*

Turn	Time	Speaker	Audio
272	00:20:10.156 - 00:20:15.855	FN6	A:nd (..) I think Finnish people (..) drink a lot (..) @alcohol.
273	00:20:16.483 - 00:20:17.336	FN5	Yeah really #a #lot.
274	00:20:17.644 - 00:20:18.379	T2	@Ahh.
275	00:20:18.551 -	EL10	@Really?. @@@
276	00:20:21.073	FN6	Yeah.
277	00:20:21.558 - 00:20:23.415	EL5	And (..) what kind of alcohol?.
278	00:20:25.501 - 00:20:26.212	FN5	@Boo:ze.
279	00:20:26.699 -	FN6	@Everything.
280	00:20:28.938	FN5	@
281	00:20:33.609 - 00:20:35.030	T1	What what kind of @booze?.
282	00:20:35.897 - 00:20:36.335	EL5	(Hx) @@
283	00:20:36.710 - 00:20:37.522	FN5	@@@
284	00:20:39.525 - 00:20:40.301	T1	All booze?.
285	00:20:41.435 - 00:20:42.943	FN5	Yeah:. All.
286	00:20:43.909 - 00:20:45.709	T1	As long as it has alcohol.
287	00:20:46.708 -	EL5	@@@
288	00:20:49.047	FN5	Yeah that's the most important thing.

At the start of Task 2, T1 announces to both groups that he will not intervene and mediate anymore during the group discussions, and that the participants thus need to guide each other to keep the discussions going. For Group 1 this goes well: both the Dutch and Finnish participants contribute to the discussions and keep the conversations going by initiating topics, asking each other questions, and responding directly to open questions. Two of these instances are presented in Tables 11 and 12 of the previous

section. For Group 1, T1 does not need to intervene as the participants keep the conversation going through this active involvement of one another. Interestingly, this is the group that has all three of the Finnish participants sharing one laptop, increasing the sense of anonymity of the Finnish participants as it is not clear who of them is speaking.

However, in Group 2 the Dutch participants are seen to continue monopolising the group discussions, forcing the teachers to interrupt the Dutch participants on multiple occasions to ascertain that the Finnish also can contribute to the discussion. Two instances of this are demonstrated in Tables 17 and 18. As presented in Table 18, this time T2 also requests the Dutch participants to be more considerate of the Finnish participants, asking them to engage more with them during the discussions. This direction seems to help since during the second half of Task 2 the Dutch participants are seen to actively involve the Finnish participants, leading to more interaction between the two parties.

Table 17

*Task 2 Group 2: Teacher Intervention*

Turn	Time	Speaker	Audio
60	00:23:23.443 - 00:23:24.937	EL10	Well that's cu:te.
61	00:23:27.003 - 00:23:28.962	EL5	Yeah it was it was a little bit awkward.
62	00:23:30.462 - 00:23:44.888	EL4	Although I do understand why people: (..) would want to get married I personally (.) don't want to get married because I think it's:: (.) kind of a waste of money if you truly love someone you shouldn't have to prove it (.) but that's just my opinion.
63	00:23:49.427 - 00:23:57.184	T1	Any anything from the from the Finnish <i>uh</i> participants cus you can ask or mention what you know about Finnish traditions with weddings?.
64	00:23:58.094 - 00:24:00.807	FN5	<i>Ah</i> well I think they're kind of the same.
65	00:24:01.875 - 00:24:14.241	FN4	Yeah:: (..) sitting in the chu:rch it's kind of bo:ring (..) but (.) the party after the (..) ceremony is (..) fun, I don't know.
66	00:24:16.893 - 00:24:19.759	FN6	Yeah: I've never been to a wedding (..) but, I just know that they have (..) drinking @games (Hx)
67	00:24:25.114 - 00:24:26.143	FN4	@
68	00:24:27.821 - 00:24:29.839	FN6	###

Table 18

Task 2 Group 2: Teacher Interruption and Direction

Turn	Time	Speaker	Audio
133	00:28:01.490 - 00:28:03.697	T2	So you guys <i>uhm</i> I'm so- sorry to interrupt but <i>uhm</i> (..) what do the Finnish girls again <i>uh</i> think about this because I'm only hearing the Dutch guys really (..) <i>uhmm</i> (.) maybe you could give the <i>uh</i> Finnish girls an opportunity to speak as well maybe ask them some <i>uh</i> (..) something about their experiences or something like that to get them to speak.

Overall, the participants were seen to be curious and open toward each other through the two tasks, which can be said to be a to be expected result as they volunteered to participate in this experiment, indicating a natural curiosity and enthusiasm to learn more about the other participants. Furthermore, although T1’s mediation was necessary during the group discussions of Task 1 and in the first half of Task 2 for the participants of Group 2, this readiness to engage with and learn from one another is indicated by their active involvement as they asked each other open-ended questions, and elaborated and clarified meanings to establish mutual understanding.

### 4.3 Impacts of *OpenSim*

Since this study focussed on analysing the interactions between the participants within CREs, the majority of the analysed data comes from instances in which the participants are stationary seated. As the moments that the participants move through the VW *OpenSim* are frequently not part of the task assignments itself but meant as a way to move from one element of the task to another, the participants are often not engaging with each other in meaningful ways about culture during these moments. Therefore, in the analysed CREs, no relevant instances in which the VW *OpenSim* could be seen to directly impact the interactions between the participants were identified.

Although not directly present in CREs, for Task 2, the relevance of the virtual environment was most evident in relation to the start of the discussions about weddings in a church, where T1 and T2 changed the avatars’ clothing to that of a priest and clerk to match the scene. After the first half of the discussion, the participants were guided outside of the church to a graveyard to start a discussion about any other tradition or custom, like that of funerals. Since the participants found it difficult to talk about funerals, both groups were seen to quickly switch to other topics such as national holidays.

At the end of both tasks, T2 asked the participants' opinions on the usage of the VW as a means to complete their tasks. At the end of Task 1, the participants of Group 2 responded enthusiastically. However, at the end of Task 2, EL4 replied somewhat halfheartedly that for this task it was 'at least better than Skype', the reason being that *OpenSim* created a more immersive experience for him and made him forget that he is watching a screen. EL5 agreed with EL4, and also added that he appreciated the fact that people cannot see his face. This conversation is presented in Table 19. When Group 1 is asked the same question at the end of Task 2, EL12 and EL3 state that they appreciate *OpenSim* for its environment in relation to the tasks, but feel like using Skype for these kinds of discussions would have worked just as well. The Finnish participants agree with them, with FN3B stating that she believes both of the environments would have been good. This conversation is presented in Table 20.

Table 19

*Task 2 Group 2: Better than Skype*

Turn	Time	Speaker	Audio
374	00:45:34.388 - 00:45:34.388	T1	Yeah good input thanks very much and <i>uhm</i> did you think that <i>OpenSim</i> actually added something to the <i>uh</i> discussion?
375	00:45:44.208 - 00:45:48.600	EL4	Well at least it's more com comfortable (BLEH) comfortable than Skype.
376	00:45:51.054 - 00:45:55.895	EL5	Yeah (.) I I definitely agree with you on that one.
377	00:45:57.441 - 00:45:59.957	EL4	It kind of takes away the feeling that you're talking to a screen.
378	00:46:01.579 - 00:46:09.474	EL5	Yeah exactly and (.) knowing people (.) <i>uhh</i> don't see your fa:ce is really helpful at least.

Table 20

*Task 2 Group 1: Both of Them are Good*

Turn	Time	Speaker	Audio
355	00:36:25.098 - 00:36:46.677	EL12	<i>Uhh</i> (..) for decoration purposes and for staying (..) <i>uhh</i> well for (..) just liking to talk (..) and just being in the environment that its about (..) yes, but (..) it could also have been on Skype (.) in my opinion.
356	00:36:47.180 - 00:36:54.406	T2	Yeah (..) Yeah that's what I wanted to know do you do you all agree could this also have been on Skype and would it have been <i>uhh</i> the same?



Table 20

*Task 2 Group 1: Both of Them are Good*

Turn	Time	Speaker	Audio
357	00:36:56.565 - 00:37:10.562	EL3	Of course the church and the (.) <i>uh</i> gravestones (..) gives <i>uh</i> a image with the discussion (..) but (.) on Skype it would also work (.) I think.
358	00:37:11.901 - 00:37:13.363	FN3A	Yeah: I think so too.
359	00:37:14.155 - 00:37:14.978	FN3B	Me too.
360	00:37:15.230 - 00:37:16.280	FN3C	I think both of them are good.

In other ways, *OpenSim* allowed for opportunities for the participants to engage spontaneously with one another as a result of the VW, creating valuable side-sequences. For example, at the start of Task 1, T1 and T2 guided the duo FN1 and EL3 to an area away from the campsite and instructed them to take a seat on two chairs that were facing each other. Their path towards the chairs was accompanied by laughter from T2, as his avatar was pushed forward by EL3's avatar when he made his way to the chairs. A screenshot of this moment is presented in Figure 5. Similar funny and spontaneous interactions were possible due to the environment of *OpenSim*, contributing to creating a friendly and informal environment. For instance, when EL4 and FN4 were walking toward their chairs together to talk about the Finnish culture, FN4 attempted to sit down on one of the chairs but instead ended up sitting on the ground. This action was accompanied by his laughter and the comment 'aaaand I missed'. A screenshot of the scenario is visible in Figure 6. These instances were also made possible because the avatars' appearances could be changed by the participants. For example, in Group 1, some participants had put funny hats on their avatars, and EL3 dressed his avatar to wear an axe, which contributed to spontaneous interactions and jokes during the instances of informal conversations outside of the tasks. A screenshot of the participants gathered around the campfire with an axe is presented in Figure 7.

These side-sequences that occurred as a result of the environment of *OpenSim* are an added value to performing telecollaboration through a VW, as they allow for close to real-life interactions and offer opportunities of authentic social interactions outside of the traditional classroom. Furthermore, the through these side-sequences the VW is seen to contribute to a relaxed and informal atmosphere, which adds to the interactions and relations established between the participants.

Figure 5

*Pushing Around: Impact OpenSim*

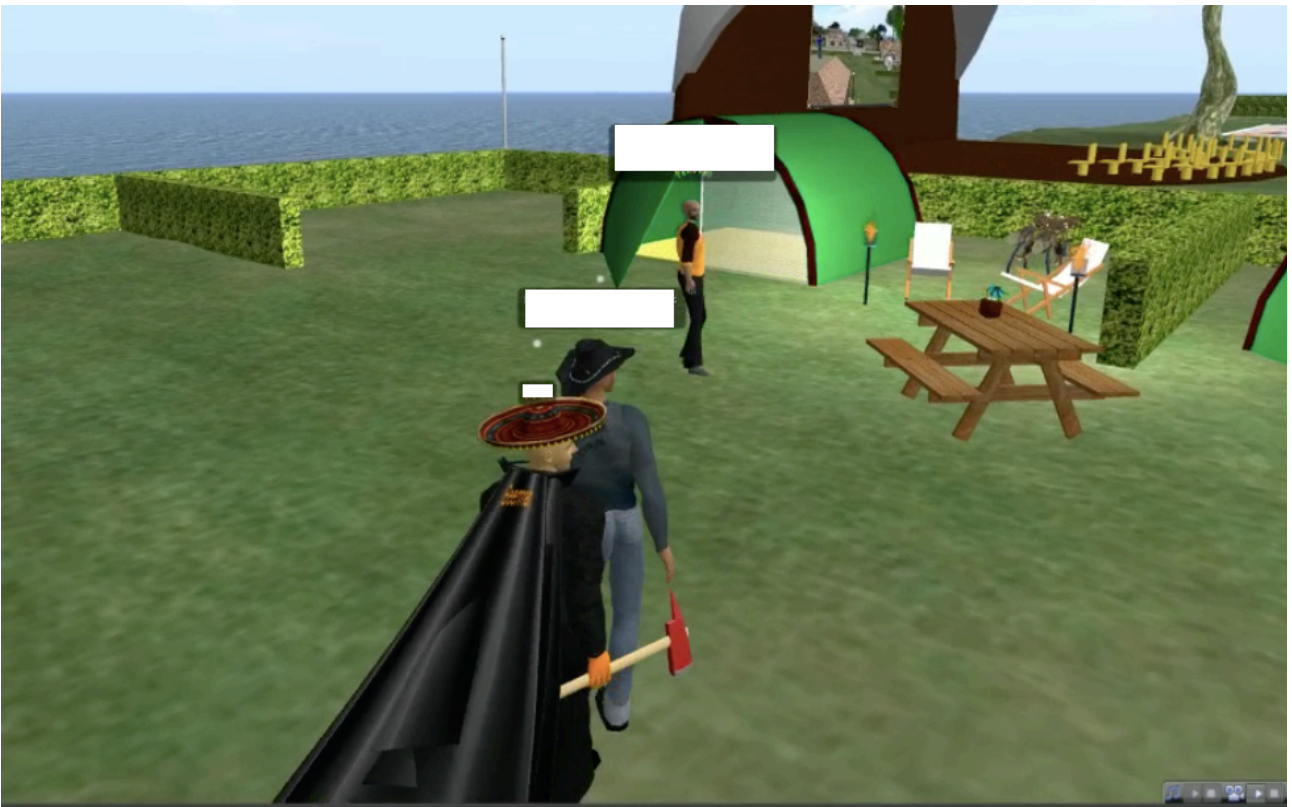


Figure 6

*Sitting Down: Impact OpenSim*



Figure 7

*Funny Hats and an Axe: Impact OpenSim*



#### 4.4 Conclusion

In this chapter, I have presented the findings from the interaction analysis of the CREs that occurred during the VW-mediated telecollaboration sessions between Finnish and Dutch high school students. In the next chapter, I will discuss these findings in relation to the theories and priorly discussed literature.

## 5. Discussion

This study so far has investigated how the acquirement of intercultural awareness and ICC can be stimulated through task-based VW-mediated telecollaboration. I analysed two tasks designed by Bastian and Reinhardt (2016), the concrete data being five recordings of telecollaboration sessions between Finnish and Dutch high school students. In this chapter, I will discuss the findings that were presented in the previous chapter in relation to the theories and literature discussed in chapter two.

### 5.1 Authentic Interaction and Intercultural Learning

The findings that came forward from my interactive analysis demonstrate that the two tasks are filled with learning opportunities for the participants' intercultural awareness. These learning opportunities were mostly planned as they were part of the original task design, but the participants were seen to have a lot of freedom in discovering which aspects of culture were relevant and interesting to them during both the duo and group discussions, leading to authentic interactions. In this way, the participants were made aware of various cultural norms that are present in their daily lives, such as daily habits, traditions, and national holidays. Through the comparison, contrast, and reflection on both cultures, the participants were seen to discover how to approach their cultures from a third perspective, which is essential for one to become an intercultural speaker (Byram, 1997; Byram & Golubeva, 2020). This exploration was especially noticeable in how the participants tried to explain their cultures to the other party. Similarly, as they actively had to compare and reflect on any possible differences and similarities between the cultures, the participants were made more aware of the everyday customs of both cultures, and how these may differ or be the same.

Furthermore, similar to the findings of Canto & Jauregi-Ondarra (2017), during the telecollaboration sessions all five *savoirs* of Byram's (1997) ICC came forward: the participants showed *attitudes* that were open and curious toward the experiences and opinions of one another, they gained *knowledge* about their social practices as well as that of the others, analysing and reflecting on their cultures from a third perspective, they explored how to *interpret* and *interact* with events from both cultures and relate to it while dismantling stereotypes, they *discovered* and acquired new knowledge of cultural practices under the constraints of real-time interaction, and they became more *critically aware* of their own as well as the others' culture.

These findings thus confirm how the tasks as designed by Bastian and Reinhardt (2016) following Jauregi et al.'s (2011) framework for task-based intercultural

communicative language teaching allow for participants' to gain intercultural awareness and develop their ICCs through authentic social interaction. Furthermore, these findings confirm Canto et al.'s (2014) expectations on how tasks that are designed to elicit the sharing of information on everyday cultural customs and create opportunities for the comparison and contrast of these beliefs and habits, elicit intercultural awareness and reflection among the participating students on both cultures.

## **5.2 Participation and Engagement**

During the tasks, the participants were seen to actively have to resolve cultural information gaps, which happened through asking clarifying questions, summarising, giving examples, and involving a third culture to contrast with. Their participation and engagement were further demonstrated by their active involvement: both the Finnish and Dutch participants were seen to frequently initiate new topics of discussion, elaborate on new information, and ask the others open questions. These interactions thereby demonstrated the participants' curiosity and willingness to learn and share information about both their cultures.

Initially, the results of Bastian and Reinhardt (2016) revealed that the participants felt negative about the intercultural exchanges in some ways. For example, the Dutch participants felt negative about the lack of initiative and contribution from the Finnish participants, whereas the Finnish felt like the Dutch participants spoke a lot and fast, making the Finnish participants feel intimidated. These instances of long silences from the Finnish participants and rapid discussions between the Dutch participants were both frequently observed. Though these negative feelings can be seen as a disadvantage of the telecollaboration experiences, it arguably also is an indirect learning opportunity for the participants, as they were confronted with different communication styles that they had to get used to and learn to accommodate for successful communication and collaboration. This learning opportunity is demonstrated by the Dutch participants of Group 2, who were seen to dominate the discussions the most. Under the guidance of the teachers, by the end of Task 2, they were seen to be more considerate in involving the Finnish participants in their discussions by asking them more direct questions.

The teacher thus played an important role during the discussions as a mediator for the high school students, which signals an interesting difference considering telecollaboration with university students, who often collaborate without the active intervention of a teacher (e.g., Eren, 2021; Zakir et al., 2016). This experiment thus indicates that, for younger students, the mediation of a teacher might be of importance for the successful execution of collaborative tasks in VWs whereas for older and more experienced students this might not be necessary.

At the same time, these findings imply that for high school students to be able to complete similar collaborative tasks independently without teacher mediation, more preparation before telecollaboration is required. During this preparation, the teacher can familiarise the students with the communicative and intercultural goals of the VW-mediated collaborative tasks, and help the students acquire the required knowledge and skills for them to complete the tasks without active teacher mediation. This preparation is also beneficial for the students' engagement, as it will allow the students to adapt the task to their individual wishes and needs (Gijsen, 2021; Gijsen et al., forthcoming). Similarly, concluding telecollaboration with follow-up tasks that allow for the students to reflect on what they have learned or what challenges they encountered would also be beneficial to the intercultural learning experiences of the students (Gijsen et al., forthcoming). In this specific case, such a follow-up task could help the participants gain a better understanding of the differences in communication styles of the Finnish and Dutch students.

### **5.3 Engagement in a Virtual World**

Although the findings in my analysis of CREs did thus not present any direct impact of *OpenSim* on the intercultural learning of the participants, the VW was appreciated by the participants as made clear by their direct feedback during the telecollaboration sessions. Furthermore, the VW was observed to contribute to a pleasant atmosphere and thereby allowed for informal side-sequences. These side-sequences generated by the VW environment enriched the social interactions and contributed to a relaxed atmosphere, making the exchanges even more authentic, as authentic social communication is always situated and context-dependent. Furthermore, the participants confirmed that they felt more comfortable interacting with one another without being directly seen on a video, supporting Grant et al.'s (2013) and Keipi et al.'s (2014) claims that performing tasks in VWs can reduce students' FLA. However, the participants did indicate that Skype might also have been a sufficient medium as the VW did not seem to contribute directly to the goal of the tasks. These findings, therefore, suggest that these tasks do not exploit the virtual environment as Jauregi et al.'s (2011) design principles recommend, and both tasks could thus benefit from more direct interaction with *OpenSim* and its environment for it to become a clear beneficial element to also the intercultural learning of the participants. For example, in Canto and Jauregi-Ondarra's (2017) study, the participants had to role-play going on holiday together to Spain and visit various locations in VW *SecondLife*, which lead to diverse spontaneous interactions, including jokes and laughter whilst the participants interacted with the objects in their environment and dressed their

avatars. The tasks as designed by Bastian & Reinhardt (2016) could thus benefit from an even more immersive and interactive implementation of *OpenSim* as provided in the study of Canto and Jauregi-Ondarra (2017).

#### **5.4 Conclusion**

In this chapter, I have discussed the findings in relation to the theories and prior literature on the acquisition of intercultural awareness and IC. In the next chapter, I will answer the research questions, consider the limitations of this study, and finalise my thoughts and suggestions for further research and possibilities for task-based VW-mediated telecollaboration for secondary education.

## 6. Conclusion

### 6.1 Research Questions

The main research question of this study was: “*How do Dutch and Finnish high school students, using English as a lingua franca, engage in culture-related episodes to develop their intercultural awareness and ICCs in the online virtual world OpenSim?*” This question was answered based on three subquestions, which will be discussed briefly and then answered.

The first subquestion, “*What learning opportunities emerge during culture-related episodes that contribute to the intercultural awareness and ICCs of the students?*”, was designed to uncover in which ways the participants unknowingly might have been acquiring intercultural awareness and ICC as the participants themselves assessed themselves unimproved in some regards during the self-assessment post-questionnaire of Bastian and Reinhardt (2016). The findings indeed demonstrate that many and various learning opportunities emerged during the CREs that were triggered by the design of the tasks: their intercultural awareness was fostered in many instances in which the participants were stimulated to explain their own culture, reflect on daily habits, cultural customs, discuss cultural stereotypes, involve a third culture, and discuss traditions and holidays. These findings confirm that collaborative tasks that depart from cultural information gaps and create opportunities for comparison and contrast foster intercultural awareness and ICC development (Canto et al., 2014; Canto & Jauregi-Ondarra, 2017; Eren, 2021; Jauregi et al., 2011).

The second subquestion, “*To what extent do the students engage with the other party during these culture-related episodes?*”, was designed to gain insight into the intercultural interactions between the Dutch and Finnish students. The analysis of the tasks showed a generally curious and open attitude of the participants, demonstrated in the way they asked questions and compared their findings with each other. It was also absorbed that the teacher played an important role during the discussions as a mediator, and it is to be expected that without his presence the participants would not have been able to complete the tasks to the same extent. Furthermore, the findings demonstrate differences between the participation of the Dutch and Finnish students of Group 2. The post-interviews of Bastian & Reinhardt (2016) with the Finnish participants show that they felt intimidated by the Dutch participants, which could be a result of the differences in age and English level. However, the different communication styles that are typically associated with the Dutch and Finnish cultures could also have influenced the participation and engagement of the participants (Bastian & Reinhardt, 2016). For these



reasons, for future telecollaboration sessions among high school students, the inclusion of preparation and follow-up tasks could be beneficial to ascertain more independency during collaborative tasks and to allow for the students to reflect on why certain communicative challenges might have occurred.

The final subquestion, “*In what ways does the virtual world OpenSim have an impact on the experiences and intercultural learning of the students?*”, was designed to explore in which ways the tasks as designed by Bastian and Reinhardt (2016) fully exploit the virtual environment to contribute to intercultural learning. The findings demonstrate that the participants enjoyed *OpenSim*, and the side-sequences that were made possible due to the immersive nature of the VW contribute to the enrichment of the authentic social interactions. However, to improve the active immersion during the tasks, the tasks should be redesigned to allow for more direct interactions with the avatars and objects within the VW, and for the exploration of the world together, as, for example, was done by Canto and Jauregi-Ondarra (2017).

In answer to the main question, the participants were thus seen to actively engage with each other during the tasks, leading to many learning opportunities for reflection on both their own and the others’ cultures, contributing to the participants’ intercultural awareness and ICCs. The participants were mostly guided by the teacher, but also showed plenty of moments of initiative and curiosity towards the other party. The exchanges were frequently accompanied by laughter and jokes, indicating an informal and open atmosphere.

## **6.2 Limitations**

In this section, I will describe and reflect on the limitations of this study. First of all, it was a limitation that I could not easily resort to the participants of this study for further following up research, e.g. in-depth interviews, as the data of a prior study was used. Similarly, as this case study involved groups of six participants that split up into duos during the first half of Task 1, it was impossible to record all the duos’ interactions simultaneously, leading to fragments missing of interesting interactions that thus could not be analysed. The presence of six participants made the analysis of their interactions and turn-taking during the group discussions also more challenging, as prior studies mostly focussed on the analysis of smaller groups of two to three participants (e.g., Canto et al., 2014; Canto & Jauregi-Ondarra, 2017; Zakir et al., 2016). Furthermore, although this case study was relatively larger in size than prior studies, the case study was still small-sized and observed the participants in a short period. To fully comprehend the potential of VW-mediated telecollaboration for the intercultural awareness and IC of high school

students, it is necessary to also consider the effects of their participation over a longer time.

Since this study's method was a qualitative interaction analysis, I cannot generalise conclusions. Rather, I aim at contributing to the literature for further research and possible implementations in educational settings, and to, specifically, acquire a deeper understanding of interaction processes in VW-mediated telecollaboration. As prior literature almost exclusively focussed on telecollaboration in university contexts and the development of linguistic competencies, the findings of this study can be seen as a valuable contribution to the field of foreign language teaching and learning and ICC development.

### **6.3 Further Research**

Through this study, various areas that could benefit from additional research became evident. Firstly, there is a need for more longitudinal studies on the effect of telecollaboration on the development of high school students' intercultural awareness and ICCs. Secondly, since this field of ICC and VW-mediated telecollaboration is still largely unexplored, research that takes into account different task designs, group formats, tools, and the addition of a control group would all be contributive to the current literature. For these studies, to ascertain a good connection between students with different linguistic and cultural backgrounds, it is important to design tasks that also consider and acknowledge the differences in communication styles and the difficulties in interactions that may occur due to these differences. Similarly, the presence and involvement of the teacher during telecollaboration should be explored to consider the best approach for high school students' intercultural learning. For this reason, the telecollaboration tasks should be accompanied by preparation and follow-up tasks to allow for student independence and autonomy, and the reflection on challenges that occurred during the telecollaboration.

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## Appendix I: Task 1 Template

This template follows the description as provided by Bastian and Reinhardt (2016) who originally designed this task.

“Summary:

- 5/10 min preparatory phase

In this phase the students are gathered in the viewing theatre in Chatterdale, once all the students are present the main Task is introduced and an instruction video is shown. The video gives an example of how the main Task should be performed. The vocabulary and structure sheet provided at the end of the former session is addressed again in order to provide help for the participants. (...)

- 30/40 min main phase,

The group is split into three groups of two and each group is asked to portray a different nationality. For instance, 2 French, 2 German and 2 Dutch tourists all on vacation in Chatterdale ( in the NL-EU group, only two students will pretend to be of a different nationality than their own). The two instructors play a Chatterdale local checking up on the tourists and an American inhabitant of Chatterdale, they both provide input to spark a lasting discussion about cultural-backgrounds and differences. Each pair (NL-NL = One German pair, one French, one Dutch. NL-EU = One French pair, one Dutch and one Finnish) shortly discusses how they would like to present themselves and what they know/think is important about the culture they are representing.

Questions given to the students (in print just before the assignment) to aid the conversation:

*Discuss how you want to introduce your culture? Discuss with your partner for about 5/10 minutes:* How are you going to present your culture? What is important? What do you know? Etc...

*Now ask the other pairs for some personal information, think about your own introduction as well. 5/10 minutes:* Who are you? Where are you from? Why have you come to Chatterdale? Etc...

*Now you ask the group about their opinions. 10/15 minutes:*

What do you think of Chatterdale and the UK in general?



Do you like it? Why/Why not?

Is it comparable to your homeland? Are there many cultural differences?

What did you think of the UK before you came here?

Any stereotypes? And are they confirmed?

How about your fellow travellers?

Do you know anything about their homeland/culture?

Are there any stereotypes regarding your homeland? If so, are they true? Why/why not?

Do you think some stereotypes are justified? Or are all stereotypes false? If so, why are they still used?

Etc...

- 5-10 min post phase

All students are gathered to discuss the usefulness of the main-Task performed. The Berkley University sheet on how to communicate respectfully is provided to help the students prepare for the upcoming Task.” (Bastian & Reinhardt, 2016, p. 76–77).

Table 21

*Task description as presented in Bastian & Reinhardt, 2016, p. 77–78*

Title of TILA Task	Campsite
Partner team (schools and teachers)	(...)
Thematic description	Conversing with different nationalities on the local campsite
Target language	English
CEF level	B2/C1

<p>Learning objectives (linguistic, communicative, and intercultural) See the CEF and ICC “can do” statements”</p>	<p>Communicative and intercultural: Becoming more culturally aware and learning not to thin in stereotypes.</p> <p><b>CEF B2</b>  CAN keep up a conversation on a fairly wide range of topics, e.g. personal and professional experiences, events currently in the news.  CAN handle most of the requirements of entertaining or being entertained.  IS LIKELY to appear awkward when talking about complex or sensitive issues.  CAN express opinions on abstract/cultural matters, and defend them.</p> <p><b>CEF C1</b>  CAN keep up conversations of a casual nature for an extended period of time and discuss abstract/ cultural topics with a good degree of fluency and range of expression.  CAN participate in casual conversations with appropriacy and good understanding of humour, irony and implicit cultural references.  CAN pick up nuances of meaning/opinion.  (ALTE, 49, 63)</p>
<p>Description of blended learning approach</p>	<p>None. Use of Youtube in Opensim to show example videos, apart from that, everything is within the virtual world of OpenSim</p>
<p>Task outcome(s) (products produced by students)</p>	<p>A successful interactive conversation with various nationalities conversing about cultural differences</p>
<p>Technical specifications (tools that will be used)</p>	<p>OpenSim (all three phases take place in the virtual environment of OpenSim)</p>

Table 22

*Preparatory Phase description as presented in Bastian & Reinhardt, 2016, p. 78*

<p>Description of subTask(s)</p>	<p>introduction</p>
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Learning objective(s)	Learning to use appropriate vocabulary in discussions.
Environment and tools (classroom, homework, forum etc).	In OpenSim viewing theatre, Chatterdale (Receiving useful chunk via e-mail or Skype beforehand)
Form of interaction (pair work, small groups, teacher centred)	Teacher centred
Expected outcome(s)	Understanding of the main task

Table 23

*Main Phase description as presented in Bastian & Reinhardt, 2016, p. 78–79*

Description of	Intercultural conversation
Learning objective(s)	Learning to use appropriate vocabulary in discussions. Becoming more culturally aware and learning not to think in stereotypes
Environment and tools: synchronous (e.g. Opensim, BigBlueButton) or asynchronous (e.g. forum)	Synchronous: OpenSim
Form and organisation of telecollaborative interaction: Number and size of telecollaboration groups; other participant roles	6 students in total 2/3 teachers
Expected outcome(s)	A completed group discussion between several fake and real nationalities.

Table 24

*Post Phase description as presented in Bastian & Reinhardt, 2016, p. 79*

Description of post Task	Evaluation
Learning objective(s)	Learning to critically think in order to develop and alter one's own opinion
Environment and tools (classroom, homework, forum etc).	OpenSim
Form of interaction (pair work, small groups, teacher centred)	Small group of 4
Expected outcome(s)	Discussion of the usefulness of intercultural conversations in OpenSim and a short summary of the opinions of all participants.

## Appendix II: Task 2 Template

This template follows the description as provided by Bastian and Reinhardt (2016) who originally designed this task.

“Summary:

- 5/10 min preparatory phase

In this phase the students are gathered in the viewing theatre in Chatterdale, once all the students are present the main Task is introduced and an instruction video is shown. The video gives an example of how the main Task should be performed. The Berkeley University sheet on how to communicate respectfully provided at the end of the former session is addressed again in order to provide help for the participants. (...)

- 30/40 min main phase

All students gather in the church where one or two teachers are playing vicars/priests who ask the students about their opinions on traditions such as weddings/funerals (religion). The teachers try to spark a discussion among the students, and should only give discussion topics and assist where needed. The role of the teachers is to lead the discussion, and not to participate.

*In the church you discuss wedding traditions. 5/10 minutes:*

Do you know any traditions for weddings?

Do these differ in different countries?

Do you know some examples of wedding traditions that were typically Dutch/Finnish?

What are your opinions about such traditions? Should they be kept or renounced? Why?

*In the graveyard you discuss other traditions. 15/20 minutes:*

Do you know any funeral traditions?

Do these differ in different countries?

Do you know any examples of funerals that are traditionally Dutch/Finnish? Discuss with peers.

What are your opinions about such traditions? Should they be kept or renounced? Why?

What other traditions are important in your homeland?

- 5/10 min post phase

All students are gathered to discuss the usefulness of the main-Task performed. No vocabulary sheet is needed for the following Task” (Bastian & Reinhardt, 2016, p. 79–80).

Table 25

*Task description as presented in Bastian & Reinhardt, 2016, p. 81*

Title of TILA Task	Church
Partner team (schools and teachers)	(...)
Thematic description	Conversing within the Church about traditions (weddings/funerals).
Target language	English
CEF level	B2/C1
Learning objectives (linguistic, communicative, and intercultural) See the CEF and ICC “can do” statements”	<p>Communicative and intercultural: Becoming more adapt at communicating respectfully.</p> <p><b>CEF B2</b>            CAN present her/his own opinion, and justify opinions.            CAN distinguish main themes from irrelevancies and asides.</p> <p><b>CEF C1</b>            CAN follow the development of a discussion -            CAN follow up questions by probing for more detail.            CAN reformulate questions if misunderstood.            CAN make critical remarks / express disagreement without causing offence.            (ALTE, 88)</p>
Description of blended learning approach	None. Use of Youtube in Opensim to show example videos, apart from that, everything is within the virtual world of OpenSim
Task outcome(s) (products produced by students)	A successful interactive conversation with various nationalities conversing about Faith and religion.
Technical specifications (tools that will be used)	OpenSim (all three phases take place in the virtual environment of OpenSim)

Table 26

*Preparatory Phase description as presented in Bastian & Reinhardt, 2016, p. 81*

Description of subTask(s)	Introduction
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Learning objective(s)	Learning to use appropriate vocabulary and style to us win discussions about semi-controversial topics.
Environment and tools (classroom, homework, forum etc).	In OpenSim viewing theatre, Chatterdale (Receiving useful chunk via e-mail or Skype beforehand)
Form of interaction (pair work, small groups, teacher centred)	Teacher centred
Expected outcome(s)	Given example, developing understanding of the main Task

Table 27

*Main Phase description as presented in Bastian & Reinhardt, 2016, p. 81–82*

Description of	Church conversation about traditions (weddings/ funerals).
Learning objective(s)	Learning to use appropriate vocabulary in discussions about a semi-controversial topic. Becoming more adapt at communicating respectfully.
Environment and tools: synchronous (e.g. Opensim, BigBlueButton) or asynchronous (e.g. forum)	Synchronous: OpenSim
Form and organisation of telecollaborative interaction: Number and size of telecollaboration groups; other participant roles	6 students in total 2/3 teachers
Expected outcome(s)	Discussion completed: a successful conversation/ discussion about traditions. Students are aware of different opinions regarding traditions (and intercultural differences)

Table 28

*Post Phase description as presented in Bastian & Reinhardt, 2016, p. 82*

Description of post Task	Evaluation
Learning objective(s)	Learning to critically think in order to develop and alter one's own opinion
Environment and tools (classroom, homework, forum etc).	OpenSim

Form of interaction (pair work, small groups, teacher centred)	All participants
Expected outcome(s)	Discussion of the usefulness of conversations about traditions within OpenSim and a short summary of the opinions of all the participants.

## Appendix III: Transcription Key

The transcription key used for the transcription of the in-text cited examples. This key is not applied to the raw transcriptions in the following Appendixes. This key followed Du Bois' (2006) *Transcription Symbols by Delicacy: Levels 1–4*, which is accessible for free through his website *Transcription in Action*.

Table 29

### *Transcription key*

<b>Symbol</b>	<b>Definition and use</b>
<b>00:00:000 -</b>	Timestamp, beginning and ending of a turn
<b>00:00:000</b>	Merged cells, indicating overlap within the timestamp of the former turn
<b>Word word</b>	Space before and after marks a word
<b><u>Capital Initial</u></b>	Sentence start, capitalise for beginning of new discourse "sentence"
(.)	A micropause – a pause of no significant length, <2 milliseconds
(..)	Pause, untimed – 0.2 seconds or more
(1.2)	Pause, timed – pause duration in seconds and tenths of seconds
:	Long/prosodic lengthening, indicating a stretched sound
<i>um, uhm, mm</i>	Marginal words, (quasi-standard orthography)
@	Laugh, one per pulse or particle of laughter
@you're @kidding	Laughing word, marks laughter during word
<@>words<@>	Laughing words, marks laughter during words (for 7+ words)
#you're #kidding	Uncertain, transcribed words are uncertain
##	Unintelligible, one symbol per syllable
(COUGH)	vocalism, various notations
(Hx)	Exhale, audible exhalation
(H)	Breath (in), audible inhalation
<b>Wor-</b>	Truncated/cut-off word, aborting projected word (dash at the end of word)
.	Terminative, intonation morpheme signalling finality (period)
,	Continuative, intonation morpheme signalling continuation (comma)
?	Appeal, combines with final/continuing: ?. ?,
<b>((WORDS))</b>	Comment, analyst comment on any topic
<L2> words </L2>	Code-switch, switching between languages



Table 29

*Transcription key*

<b>Symbol</b>	<b>Definition and use</b>
<L2=Spanish>	Code-switch (specified), switching between languages

## Appendix IV: Raw Transcript Recording Group 1 Task 1

Turn	Time	Speaker	Audio	Notes on video
1	00:07:57.663 - 00:08:01.308	T1	so then FN1 and EL3 can stand up.	The avatars of FN1 and EL3 jump up from their laying and sitting positions around the campfire
2	00:08:03.080 - 00:08:07.182	T1	right, both of you, good. And then you can move over here	T1's avatar walks away from the campfire while speaking
3	00:08:07.857 - 00:08:10.751	T1	to the, eh, chairs, where you can sit down	T1's avatar stands in front of a camping site a little removed from the campfire where the students are gathered. The campsite is decorated with two tents, a picnic table and two camp chairs
4	00:08:11.787 - 00:08:16.342	T1	eh, in the chair if you press eh the right mouse button, and then, eh, and then sit down	FN1 and EL3 move towards the camping place. As EL3 is walking towards the camping place, he pushes forward the avatar of T2, who gets dragged a long a little bit before he moves his avatar out of the way
5		T2	not me, you [laughs]	
6	00:08:20.797 - 00:08:22.107	T1	and then just wait	

Turn	Time	Speaker	Audio	Notes on video
7	00:08:23.408 - 00:08:28.178	T1	yeah on the chair and then just wait until the rest is gone and then you can start discussing	EL3 sits his avatar down on the ground in front of the chair, gets up again and moves closer to the chair trying to make his avatar sit on it. FN1 moves next to him trying to do the same
8	00:08:29.133 - 00:08:34.583	T1	so, the next group, would be FN2 and EL7.	T1 and T2 walk back to the campfire addressing the remaining students
9	00:08:35.508 - 00:08:37.414	T1	so if you two could stand up	EL7 stands up right away, FN2 remains seated
10	00:08:38.220 - 00:08:39.684	FN2	okay	
11	00:08:40.593 - 00:08:42.774	T1	it is in the bottom of your screen somewhere	
12	00:08:46.682 - 00:08:49.107	FN2	how can I, stand up?	
13	00:08:49.107 - 00:08:55.628	T1	it is, it is in the bottom of your screen it says get up. stand up, get up.	
14	00:08:55.628 -	FN3	oh yeah	FN2 manages her avatar to stand up
15	00:08:57.453	T1	yeah you did!	
16	00:08:57.453 - 00:09:10.555	T1	very well. Okay you guys can come with me cus you will be standing somewhere on the road so you can't hear the rest but hopefully you can hear it each other. And both of you are going to discuss Dutch culture.	T2 walks away from the campfire in the opposite direction from the camping site, EL7 and FN2 follow
17	00:09:12.074 - 00:09:13.130	FN3	okay	

Turn	Time	Speaker	Audio	Notes on video
18	00:09:13.130 - 00:09:13.735	T1	so follow me	T1 guides EL7 and FN2 to a roundabout, getting to a halt in the middle of the street.
19	00:09:24.549 - 00:09:29.574	FN1	so we just need to, discuss about, Finnish culture	T2 walks towards FL3 and FN1, whose avatars are seated in two camp chairs facing each other
20	00:09:30.580 - 00:09:32.270	EL4	I think so.	
21	00:09:32.270 - 00:09:41.694	T2	exactly, you can imagine, as EL3 wanting to become a Finnish person, so he just needs to find out as much about Finnish culture as possible.	
22	00:09:42.184 - 00:09:43.040	T2	that might help.	
23	00:09:43.040 - 00:09:44.508	FN1	alright [laughs]	
24	00:09:44.744 - 00:09:48.348	FN1	how much do you know about Finland? Or Finnish culture?	
25	00:09:49.493 - 00:09:51.899	EL3	nothing but the saunas	T2 walks away from the camping site to FN3 who has remained behind
26	00:09:52.555 - 00:09:55.528	FN1	[laughs] well..	
27	00:09:56.281 - 00:09:57.854	FN3	eh, alright	
28	00:10:00.073 - 00:10:01.849	EL3	name some things	
29	00:10:07.786 - 00:10:13.800	T2	Could you come with me please FN3, so we can get out of range of the others for a second.	T2 guides FN3 to inside a building, T1 joins them and asks
30	00:10:15.435 - 00:10:16.310	T2	so we don't hear them	T2 to go back to the other students.

Turn	Time	Speaker	Audio	Notes on video
31	00:10:16.310 - 00:10:18.330	FN3	we just need to wait a second	
32	00:10:18.330 - 00:10:44.141	T2	yeah exactly. I think you and EL12 I think it was, you can sit inside this little building, you can actually sit on the table. if you left click on the perfect area, eh. it's got sit written over it, basically. You can sit over here and we just have to wait for a second, sorry about that.	
33	00:10:45.855 - 00:10:48.286	T1	you can, you can eh film the others	
34	00:10:52.348 - 00:10:52.918	FN1	yeah	T2's avatars flies back through the air to join and observe EL3 and FN1's discussion
35	00:10:52.918 - 00:10:57.568	FN1	so the Santa Claus is from Finland. did you know that?	
36	00:10:58.353 - 00:10:59.353	EL3	no, I did not	
37	00:11:00.024 - 00:11:00.560	FN1	[laughs]	
38	00:11:00.560 - 00:11:01.432	EL3	tell me the story	
39	00:11:03.268 - 00:11:20.010	FN1	eh, so there [sighs], Santa Claus just lives in [laughs] is on land, land kind of, just, above our city. I don't know how to say it but kind of	
40	00:11:26.036 - 00:11:26.280	EL3	so, he lives above your city, that's where Santa Claus comes from every year	
41	00:11:26.280 - 00:11:28.494	FN1	yeah. yeah.	
42	00:11:29.512 - 00:11:30.241	EL3	alright	
43	00:11:30.241 - 00:11:34.505	EL3	something else, like food or, a holiday?	
44	00:11:37.379 - 00:11:44.359	FN1	I don't know what to tell about [laughs] because it is so normal to us, but, hmm	

Turn	Time	Speaker	Audio	Notes on video
45	00:11:46.278 - 00:12:09.194	EL3	what do you think you have in Finland and not that's, that we do not have in the Netherlands. you don't know?	In the right corner a message box pops up that states "EL12 is Offline"
46	00:12:09.194 - 00:12:16.556	FN1	eh no I have no idea, cus I, don't know anything about Netherlands	
47	00:12:16.556 - 00:12:18.048	EL3	you know nothing?	
48	00:12:18.048 - 00:12:20.333	FN1	yeah, I have never been there	
49	00:12:21.446 - 00:12:24.048	EL3	you know like, do you know a city?	
50	00:12:25.182 - 00:12:26.439	FN1	no [laughs]	
51	00:12:26.439 - 00:12:27.697	EL3	no, nothing?	
52	00:12:28.126 - 00:12:33.340	FN1	I only [laughs] yeah, I just, I know nothing about Netherlands	
53	00:12:34.682 - 00:12:37.638	EL3	alright, do you know where, where it is on the map?	
54	00:12:37.638 - 00:12:39.653	FN1	yeah, sure.	
55	00:12:39.653 - 00:12:45.458	EL3	yeah, alright it is, the weather is always bad, it is always raining	
56	00:12:46.681 - 00:12:50.500	FN1	[laughs] great	
57	00:12:50.500 - 00:13:01.464	EL3	we are very multicultural, so, we have people from every where over the world, every..	T2's avatar flies away to the roundabout where EL7 and FN2 are talking, the audio of EL3 talking becomes lower and disappears when T2's avatar is out of reach
58	00:13:01.464 - 00:13:03.298	EL7	*inaudible*	

Turn	Time	Speaker	Audio	Notes on video
59	00:13:03.298 - 00:13:04.078	FN2	okay	
60	00:13:06.120 - 00:13:07.055	EL7	hi T2	
61	00:13:07.059 - 00:13:07.922	T2	hi guys, how is it going	
62	00:13:09.701 - 00:13:17.871	EL7	well, I kind of introduced her to the Dutch culture, and now I'm looking up some on the internet because I don't really know much more to say	EL12 moves in the background towards the building where T1 and FN3 are
63	00:13:17.871 - 00:13:27.819	T2	ah, okay. what might help is eh, if you pretend she wants to be Dutch, and you just eh, let her know anything that is the most important	
64	00:13:30.141 - 00:13:31.712	EL7	okay thank you	
65	00:13:31.712 - 00:13:32.865	T2	No problem [laughs]	
66	00:13:51.989 - 00:13:52.854	EL12	yes I can	T2 flew from the group EL7 and FN2 to the middle of the area back to inside the building where EL12, FN3 and T1 are gathered
67	00:13:52.854 - 00:14:06.954	T1	good. cus I was just talking to FN3 about eh, the UK and England, and she didn't really know that much about it, but she mentioned a few things. Maybe you can take over and eh discuss a bit? for a few minutes?	
68	00:14:06.954 - 00:14:07.242	EL12	yeah sure	

Turn	Time	Speaker	Audio	Notes on video
69	00:14:07.242 - 00:14:14.167	T1	have to represent the British culture with the two of you so think about what is really British culture wise and why.	T2 walks back outside of the building and flies to the camping area where FN1 and EL3 are talking
70	00:14:14.167 - 00:14:17.015	FN1	they are like English and Swedish	
71	00:14:17.876 - 00:14:24.181	EL3	they are not similar. They, Finnish doesn't, isn't like Swedish they're different, very different	
72	00:14:24.181 - 00:14:33.961	FN1	no, it isn't. yeah, they are totally different. everybody thinks that Swedish and Finnish are almost the same but they are not.	
73	00:14:33.961 - 00:14:37.177	EL3	what are the main differences?	
74	00:14:37.968 - 00:14:39.090	FN1	sorry?	
75	00:14:39.090 - 00:14:41.589	EL3	what are the main differences?	
76	00:14:42.690 - 00:15:00.486	FN1	hmm, it's hard to say cus I'm the Finnish but, it doesn't sound like the same. at all, for me, and. yeah, we don't have at all the same words.	
77	00:15:01.987 - 00:15:29.838	EL3	alright, so for me it's very strange to hear that in Finland there are only Finnish people and Swedish people, because if I, if I go to a city in the Netherlands you see a lot of dark people with a brown skin, which I think in Finland, as you just told me, you do not see people with a dark skin, is it?	
78	00:15:30.720 - 00:15:36.903	FN1	yeah, we see like a couple of people with dark skin, cus...	T2 flies away and lands on the road removed from all the students, the camera zooms in on EL7 and FN2 who are talking with T1



Turn	Time	Speaker	Audio	Notes on video
79	00:15:38.851 - 00:15:45.692	EL7	well, I'm not sure if she got everything, because she couldn't hear me right, I guess	
80	00:15:46.275 - 00:15:55.863	T1	can you hear us when we're talking or is it too, too crackly? can you hear.	
81	00:15:55.863 - 00:15:57.787	FN2	yes I can hear now	
82	00:15:57.787 - 00:16:07.026	T1	alright. good. Oh I hear some feedback, do you have the push to talk, eh eh, function on or not	The camera moves back to T2's avatar and T2 flies towards the building where FN3 and EL12 are talking
83	00:16:11.583 - 00:16:12.647	EL12	come up with anything [laughs]	
84	00:16:14.545 - 00:16:21.211	FN3	Don't worried, I'm not better. But, we can always try	
85	00:16:21.211 - 00:16:23.012	T2	Hey guys, how is it going?	
86	00:16:24.180 - 00:16:27.516	EL12	well, we don't know a lot about England [laughs] so	
87	00:16:28.338 - 00:16:29.393	FN3	it's kind of hard	
88	00:16:29.393 - 00:16:41.009	T2	yeah, I understand. you might know eh, something from England, for example, any sports that they play in England a lot?	
89	00:16:41.009 - 00:16:42.595	EL12	well, there is cricket	
90	00:16:46.312 - 00:16:51.885	FN3	I think that they football sucks [laughs] I'm not even sure about it	
91	00:16:53.895 - 00:17:00.990	EL12	yeah they do differ football from soccer. well, football from football really	
92	00:17:07.486 - 00:17:11.358	T2	so, do you know anything about what they drink for example?	
93	00:17:13.115 - 00:17:17.902	FN3	tea, I, I think. tea is their, their drink	

Turn	Time	Speaker	Audio	Notes on video
94	00:17:21.094 - 00:17:31.666	EL12	I really don't know anything about the English. I do know that they have the Oxford University but.	
95	00:17:31.666 - 00:17:37.000	T2	yeah that is something [laughs], they have a Cambridge course maybe	
96	00:17:38.454 - 00:17:45.568	EL12	yeah Oxford and Cambridge, which are arguably the most important universities in the world	
97		FN3	yes i've heard about them	
98	00:17:49.289 - 00:17:51.798	T2	alright guys, so let's go back to the others actually	T2, FN3 and EL12 move back to the campsite where the other students are also gathering
	Interval			
99	00:21:05.571 - 00:21:08.085	T1	so who represented Finland guys?	All the avatars are seated around the campfire. The avatars of EL12 and FN3 are seen as clouds, their avatars have not loaded correctly.
100	00:21:13.792 - 00:21:14.796	T1	can you hear me?	
101	00:21:16.374 - 00:21:18.071	EL7	I can hear you	
102	00:21:18.071 -	EL12	I can	
103	00:21:20.686	FN1	I can hear you too now	
104	00:21:21.248 - 00:21:28.658	T1	alright if the others hear me as well, I was asking who represented Finland and could they speak up and mention what Finland is about	
105	00:21:34.897 - 00:21:37.227	FN1	we did, with my partner	

Turn	Time	Speaker	Audio	Notes on video
106	00:21:37.227 - 00:21:40.368	T1	okay good, why did you not start talking then	
107	00:21:40.918 - 00:21:44.044	FN1	sorry [laughs] I didn't understand	
108	00:21:45.150 - 00:21:50.272	T1	sorry for that. Could you say what you talked about, what did you talk about with your partner	
109	00:21:50.933 - 00:22:04.537	FN1	we talked about sauna and how we don't have a lot of people with dark skin. and.. we talked about Santa Claus, and.. yeah.	
110	00:22:05.443 - 00:22:09.393	T1	so Finland is represented, EL3, could you also add something?	
111	00:22:10.672 - 00:22:11.947	EL3	about Finland?	
112	00:22:11.947 - 00:22:14.894	T1	yeah. is everything mentioned that you discussed?	
113	00:22:16.089 - 00:22:32.901	EL3	eh, they, don't do a lot of things with the family together like, in the Netherlands we eat at with all of the family, most of the family, most of us do. But in Finland they do not. They eat by their, by themselves	
114	00:22:33.466 - 00:22:48.576	T1	right, so, so that's already one difference between Finland and the Netherlands then. ah, I think this is a good bridge to move on to the representers of the Dutch culture. could you mention some, some more stuff that's maybe different from the Finnish summary you just heard	
115	00:22:51.026 - 00:22:52.170	EL3	me?	
116	00:22:53.417 - 00:22:55.929	T1	no, who represented the Dutch culture.	
117	00:22:57.060 - 00:23:11.878	EL7	well, ehm they are quiet a lot. while Dutch *inaudible* such as, ehm stampot and stroopwafels	

Turn	Time	Speaker	Audio	Notes on video
118	00:23:11.878 - 00:23:14.685	T1	right, so Dutch foods you mean right?	
119	00:23:14.685 - 00:23:24.704	EL7	yes. and, ehm, there are a lot of bikes. like everyone rides a bike, the city it is very crowded	
120	00:23:24.704 - 00:23:29.696	T1	right. so how is that in Finland then?	
121	00:23:30.889 - 00:23:32.863	EL7	I don't know	
122	00:23:35.327 - 00:23:41.215	FN2	I think in Finland we use a lot of. bikes too.	
123	00:23:41.215 - 00:23:42.869	T1	alright	
124	00:23:44.782 - 00:24:04.740	FN1	not in every city, in our city where we live, we use a lot of bicycles but not everywhere in Finland. because I have just moved and the place where I lived before we didn't use bikes at all almost. we were just walking around.	
125	00:24:06.969 - 00:24:16.391	T1	and how about the final piece of the puzzle, the UK culture. do you know anything about bikes in the UK, did you talk about cycling around the UK	
126	00:24:17.360 - 00:24:19.849	FN3	no we didn't we don't know about that	
127	00:24:20.773 - 00:24:25.072	EL12	no, we didn't but I can imagine that, they use bikes a lot there too	
128	00:24:25.072 - 00:24:27.894	T1	yeah? Why?	
129	00:24:27.894 - 00:24:34.440	EL12	because it is a pretty big country and you need to get around from city to city. Eventually, you have to go to university too	
130	00:24:36.773 - 00:24:38.284	T2	yeah good point	

Turn	Time	Speaker	Audio	Notes on video
131	00:24:38.284 - 00:24:54.741	T1	yeah, very good point. eh, so there were eh a few differences mentioned. Can we think of more differences between either one of these three cultures? it is up to you guys.	
132	00:24:55.561 - 00:25:04.280	EL12	the fact that eh, as a Dutch person we always have a standard time of eating at six or five or something	
133	00:25:06.974 - 00:25:09.668	T1	yeah, and that's a difference with the other cultures?	
134	00:25:10.547 - 00:25:16.659	EL12	I think so, not a lot of people have that. I don't know if the English have it but, from what I know the Finnish don't	
135	00:25:17.886 -	FN1	no we don't have that.	
136	00:25:19.829	FN3	no we don't	
137	00:25:20.419 - 00:25:27.961	T1	right. so, so is that you think a cultural stereotype then, that Dutch people always eat around six?	
138	00:25:29.074 - 00:25:35.784	EL7	I think it is a stereotype yes because not everyone eats at six o'clock sharp or whatever time it is	
139	00:25:35.784 - 00:25:36.310	T1	right	
140	00:25:38.141 - 00:25:51.740	FN1	it sounds so weird to us to that someone eats with their family at the same time everyday, cus I don't know barely anyone in Finland that they are eating with their family	
141	00:25:46.069 - 00:25:55.985	T1	yes? so what do you guys think about this?	
142	00:25:57.394 - 00:26:04.118	EL7	I think it's weird because we're used to eating with the family at the table and stuff, every night	
143	00:26:04.866 - 00:26:07.447	EL12	yeah, it's a good time for catching up.	

Turn	Time	Speaker	Audio	Notes on video
144	00:26:09.672 - 00:26:16.233	T1	yeah so, yeah that's a, that's a good reason you just mentioned: catching up. Is that the reason why it is done in the Netherlands?	
145	00:26:20.322 - 00:26:25.487	EL12	I think the children are just too lazy to prepare their own food	
146	00:26:25.487 - 00:26:28.051	T1	alright	
147	00:26:28.051 - 00:26:31.400	EL7	no, I don't think that's entirely true *inaudible*	
148	00:26:35.429 - 00:26:45.751	T1	and, and why don't the Finnish, Finnish people eh according to the three Finnish ladies here, why, why don't they eat with the family. What, what reason do they have?	
149	00:26:46.598 - 00:26:48.451	FN1	we don't have time I think	
150	00:26:48.886 - 00:26:49.736	FN2	yeah	
151	00:26:50.304 -	FN3	in our family everyone is	
152	00:26:52.539	FN2	everyone is going	
153	00:26:52.539 - 00:26:54.957	FN3	just do what they want	
154	00:26:54.957 - 00:26:56.646	FN1	yeah [laughs]	
155	00:26:56.646 - 00:27:05.635	FN2	yeah [laughs] and everyone is going different places different time so it is not possible always	
156	00:27:06.781 - 00:27:11.453	FN1	yeah we just don't have time we're too busy	
157	00:27:11.458 - 00:27:16.148	T1	so do you, do you prefer the Finnish way or does the Dutch way sound nice as well?	
158	00:27:17.864 - 00:27:24.088	FN1	yeah it sounds nice but still weird to me cus I would never have time	
159	00:27:22.339 - 00:27:22.560	FN2	yeah	

Turn	Time	Speaker	Audio	Notes on video
160	00:27:24.088 - 00:27:25.319	FN3	yes I agree	
161	00:27:25.319 - 00:27:29.744	T2	do you think it would be awkward, to eat with together with your family	
162		FN2	I agree too	
163	00:27:28.806 - 00:27:31.580	FN1	no. no of course not	
164	00:27:30.412 -	FN3	no	
165	00:27:31.064	FN2	no	
166	00:27:31.966 - 00:27:32.571	FN3	no	
167	00:27:34.877 - 00:27:38.530	T2	I think it can be awkward in the Netherlands, to be honest, sometimes [laughs]	
168	00:27:38.530 - 00:27:39.063	T1	[laughs] yeah	
169	00:27:39.836 - 00:27:42.644	EL7, FN3 EL12	*start speaking at the same time, inaudible*	
170	00:27:44.190 - 00:28:00.056	T1	and, and how about breakfast, I'm wondering, cus I, I do know that in the UK you have got this English breakfast which is really eh this typical thing. Do, do the Netherlands or the Finnish culture have any typical breakfast?	
171	00:28:01.517 - 00:28:03.024	FN3	In Finland no	
172	00:28:02.044 - 00:28:18.842	EL7	*inaudible* I never really eat breakfast with my family only on like easter or with Christmas on other holidays, but not every day because we have got to leave the house at different times and it's not possible to all eat breakfast together	
173	00:28:25.976 - 00:28:34.145	T1	right, and how about the Finnish? Guys, I don't have to say anything something every time in between you can also say something yourself.	

Turn	Time	Speaker	Audio	Notes on video
174	00:28:38.519 - 00:28:42.769	FN3	well we don't together in Finland	
175	00:28:39.221 - 00:28:47.936	FN2	well it's kind of the same thing in Finland. we don't breakfast together	
176	00:28:46.099 - 00:28:50.228	FN1	yeah I don't think we. no we don't	
177	00:28:49.358 - 00:28:50.010	FN3	*inaudible*	
178	00:28:50.722 - 00:29:04.767	FN1	we don't eat together. only when we go to a restaurant or something. at home I don't eat with my family like ever, I think	
179	00:29:04.773 - 00:29:07.869	T1	right, but no specific breakfast	
180	00:29:05.270 - 00:29:05.959	FN3	[laughs] yes	
181	00:29:07.869 - 00:29:28.683	T1	breakfast cultures, as in, for instance, in the Netherlands we use eh, eh, chocolate, we eat chocolate on bread, but not like spreadable, but sprinkle chocolates, it's called Hagelslag in Dutch and that's something which I'm not sure if they have it in Finland for instance, it's just one of those things	
182	00:29:29.038 - 00:29:31.348	FN3	no we don't have anything like that	
183	00:29:31.348 - 00:29:34.198	FN1	i've never heard	
184	00:29:35.823 - 00:29:37.486	EL12	it's very special	
185	00:29:35.836 - 00:29:36.748	FN1	sounds weird	
186	00:29:40.422 - 00:29:43.070	T1	would you like to try it, does it sound good?	
187	00:29:41.006 - 00:29:46.933	FN1	so I don't know	
188	00:29:46.933 - 00:29:48.731	FN3	oh yes, we could	



Turn	Time	Speaker	Audio	Notes on video
189	00:29:50.424 - 00:29:52.663	EL7	it's pretty good to be honest [laughs]	
190	00:29:52.663 - 00:29:54.504	T2	I mean it's chocolate guys, come on [laughs]	
191	00:29:55.203 - 00:29:57.616	EL12	yeah everyone loves chocolate	
192	00:29:59.812 - 00:30:18.156	T1	so as a, as a final thing I would like to know what, what stereotypes do you think eh come forward eh out of your specific cultures, so the Finnish, Dutch or English, the one you've been talking about. As in, what do you know in terms of eh stereotypes	
193	00:30:18.778 - 00:30:21.567	FN3	English people drink lots of tea	
194	00:30:21.567 - 00:30:23.243	FN1	we think in Finland	
195	00:30:22.422 - 00:30:24.115	T1	yeah, right yeah	
196	00:30:24.115 - 00:30:24.779	FN1	is it right	
197	00:30:24.779 - 00:30:26.549	EL12	they are usually posh	
198	00:30:27.629 - 00:30:32.809	T1	posh, yes, very very posh. anything else?	
199	00:30:38.542 - 00:30:41.348	EL12	well the Dutch usually come over as greedy	
200	00:30:42.154 - 00:30:48.594	EL7	and like, that they only only want things for free and only go for the sales and stuff	
201	00:30:50.801 - 00:30:54.495		*multiple speakers at the same time, inaudible*	
202	00:30:54.495 - 00:30:58.478	EL7	or just they, because we have legalised weed we are stoned all the time.	
203		T2	yeah	

Turn	Time	Speaker	Audio	Notes on video
204	00:30:59.737 - 00:31:02.889	T1	all the time	
205	00:31:02.889 - 00:31:07.384	EL7	or the stereotype that Dutch people all are tall with blonde hair and blue eyes	
206	00:31:09.756 - 00:31:15.295	T1	so how is that in Finland because we heard lots of Dutch stereotypes, do you have any Finnish stereotypes?	
207	00:31:17.157 - 00:31:25.190	FN1	everybody thinks that eh, every Finnish people love sauna, and it's not like that	
208	00:31:25.190 - 00:31:30.661	FN3	and everybody thinks it's snowing in Finland all the time but it's really not	
209	00:31:29.663 - 00:31:35.243	FN1	yeah [laughs] and that we have penguins and [laughs]	
210	00:31:35.243 - 00:31:36.309	FN3	pole bears	
211	00:31:36.309 - 00:31:37.486	FN1	yeah [laughs]	
212	00:31:37.486 - 00:31:38.108	T1	you don't	
213	00:31:38.108 - 00:31:39.729	FN1	no [laughs]	
214	00:31:39.729 - 00:31:40.875	T2	culture shock	
215	00:31:40.203 - 00:31:40.705	T1	what?!	
216	00:31:42.161 - 00:31:42.986	FN3	yes	
217	00:31:42.986 - 00:31:43.453	FN3	[laughs]	
218	00:31:43.453 - 00:31:45.492	FN1	kidding me right?	
219	00:31:46.497 - 00:31:52.885	T1	but do you, do you think these, these stereotypes are based on truth? Because that is interesting	
220	00:31:54.842 - 00:31:57.143	FN1	we don't have penguins here	

Turn	Time	Speaker	Audio	Notes on video
221	00:31:57.897 - 00:32:01.237	FN1, FN2, FN3	*FN1, FN2 and FN3 talk and laugh at the same time, inaudible*	
222	00:32:01.237 - 00:32:02.860	T1	so that's a lie then right?	
223	00:32:02.860 - 00:32:03.337	FN3	yes	
224	00:32:03.484 -	FN2	yes	
225	00:32:04.119	FN1	yeah	
226	00:32:04.905 - 00:32:06.520	T1	and the, the sauna bit	
227	00:32:08.614 - 00:32:13.005	FN2	well many people like sauna so it's kind of true. but not all	
228	00:32:13.930 - 00:32:14.650	FN2	yeah	
229	00:32:15.879 - 00:32:20.321	T1	but you, you have sauna because it's cold there right? I think that's that's a reason	
230	00:32:21.909 - 00:32:22.973	FN1, FN2, FN3	yes	
231	00:32:22.973 - 00:32:24.862	FN3	it's cold but it's not always cold	
232	00:32:25.679 - 00:32:26.930	T1	right	
233	00:32:26.930 - 00:32:29.701	EL12	yeah but I think you guys also invented the sauna right?	
234	00:32:30.864 - 00:32:31.841	FN2	yes	
235	00:32:34.444 - 00:32:44.876	T1	sounds like a good reason, yeah. and how about some some of the Dutch stereotypes you, you mentioned. Did the Finnish students did you know about these Dutch stereotypes?	
236	00:32:45.743 - 00:32:46.303	FN1	no	

Turn	Time	Speaker	Audio	Notes on video
237	00:32:46.897 - 00:32:47.636	FN2	no	
238	00:32:48.625 - 00:32:52.892	FN2	I didn't really know, anything about Dutch culture	
239	00:32:52.892 - 00:32:53.853	T1	right	
240	00:32:53.853 - 00:32:55.058	FN1	me neither	
241	00:32:55.617 - 00:32:59.410	EL7	I didn't really know anything about the Finnish culture either so	
242	00:33:01.542 - 00:33:03.730	EL12	yeah it's, it's a nice way to learn	
243	00:33:06.709 - 00:33:12.456	T1	so, so but do you think that the Dutch, Dutch stereotypes are based on truth or not?	
244	00:33:17.845 - 00:33:28.826	EL12	I don't know really, because a lot of us do go for sales, because we just want the cheapest possible, so in a way we're kind of greedy, I'm not sure	
245	00:33:29.700 - 00:33:33.947	T1	EL3, what do you think? Because you've been very quiet and you love laying down	
246	00:33:35.343 - 00:33:37.975	T2	with an axe [laughs]	
247	00:33:40.836 - 00:33:42.669	T1	EL3, are you still here?	
248	00:33:44.157 - 00:33:49.695	EL3	oh yes, what, what was the question?	
249	00:33:50.136 - 00:33:55.838	EL7	[laughs] were you even paying attention or what?	
250	00:33:55.838 - 00:33:56.298	T2	yeah that's a good question where you paying attention?	
251	00:33:56.298 - 00:33:59.630	EL3	distracted by my father	
252	00:33:59.630 - 00:34:04.966	T1	try, try to pay attention EL3. Do you think the Dutch stereotypes are based on truth?	

Turn	Time	Speaker	Audio	Notes on video
253	00:34:06.518 - 00:34:18.766	EL3	eh, of course, eh, there, there is a truth but, but not everybody is like that, that's why it's a stereotype, I think	
254	00:34:18.766 - 00:34:20.554	EL3	a lot of people are like that	
255	00:34:22.765 - 00:34:32.282	T1	yeah, as a conclusion could you guys talk about if you think stereotypes have a purpose? in the world?	
256	00:34:36.082 - 00:34:51.548	EL3	I think it does if you see a certain person, if you think of a country, and that's how you keep countries apart in your mind	
257	00:34:51.548 - 00:34:59.611	EL12	yeah it's an easy way to separate countries by just generalising everyone of one country	
258	00:34:59.611 - 00:35:01.463	T1	so does everyone agree?	
259	00:35:00.692 - 00:35:11.386	EL7	I think, I think it's like sketches of an image of a country or people in a country that isn't entirely true, so you just have false information I guess	
260	00:35:17.489 - 00:35:31.351	EL3	I think that stereotypes are not useful because, only a few people in, in that country will be like that like, in the Netherlands, everybody thinks we're stoned but	
261	00:35:31.351 - 00:35:37.841	EL3	not everybody is stoned all the time so, so that's kind of negative about the Netherlands	
262		EL12	just 99%	
263	00:35:37.841 - 00:35:39.324	EL12	of the population	
264	00:35:40.016 - 00:35:50.219	T1	yeah only 99% true. and do the Finnish girls agree as well? Cus it's a very good discussion amongst the Dutch	
265	00:35:53.427 - 00:36:01.333	FN1	I think I agree with them because they are just saying all the things that I was thinking of so	

Turn	Time	Speaker	Audio	Notes on video
267	00:36:02.358 - 00:36:05.924	FN2	yeah, I share the same	
268	00:36:08.395 - 00:36:14.190	T1	so negative stereotypes, then don't really have a good function	
269	00:36:16.110 - 00:36:17.969	EL3	no they do not	
270	00:36:16.647 - 00:36:17.487	FN3	yeah	
271	00:36:24.539 - 00:36:46.123	T1	right, so, so then we came to the conclusion, which I think you all agree with, please say if you don't, stereotypes do have a function as in keeping the world apart, making it easier to actually place everyone in, in a separate box if you wanna say it that way. Eh, but, we all know they aren't really real	
272	00:36:46.723 - 00:36:47.447	FN3	yes	
273	00:36:47.447 - 00:36:49.810	EL3	yes, and ehh	
274	00:36:48.755 - 00:36:49.744	FN1	yeah I agree	
275	00:36:50.554 - 00:36:52.075	EL3	you can place	
276	00:36:53.223 - 00:36:55.607	EL3	eh, more countries in one box	
277	00:36:56.062 - 00:36:56.822	T1	yeah	
278	00:36:56.822 - 00:37:02.980	EL3	like you say, like for me stereotype Finnish is the same as a stereotype Swedish	
279	00:37:03.669 - 00:37:04.497	T1	yeah right	
280	00:37:05.348 - 00:37:11.038	EL3	that's what I, I, I see, I don't know if it's true [laughs]	
281	00:37:11.038 - 00:37:12.009	T1	what do the Finnish think about this?	

Turn	Time	Speaker	Audio	Notes on video
282	00:37:12.009 - 00:37:13.181	EL3	I've got an axe	
283	00:37:14.726 - 00:37:15.386	T1	that's true	
284	00:37:15.386 - 00:37:16.880	EL12	I see what you did there	
285	00:37:21.637 - 00:37:23.990	T1	girls do you wanna react to this statement?	
286	00:37:27.446 - 00:37:40.019	FN2	what? from Finnish opinion the Swedish culture is ehm, very different than ours	
287	00:37:43.717 - 00:37:47.836	FN3	FN1's microphone isn't working, by the way	
288	00:37:49.977 - 00:37:55.001	EL3	but do you, do, Finnish and Swedish people look similar, or not?	
289	00:37:57.851 - 00:38:03.670	FN3	I think Swedish people are prettier than Finnish	
290	00:38:03.670 - 00:38:04.569	FN1	can you hear me?	
291	00:38:05.116 - 00:38:06.404	Everyone	yes	
292	00:38:06.404 - 00:38:07.801	FN1	yes! [laughs]	
293	00:38:12.251 - 00:38:35.665	FN1	so I think that, ehh, Swedish and Finnish people actually look almost the same cus we are like blonde and yeah it's a stereotype that all the Swedish and Finnish people are blonde and long and with the blue eyes I have *inaudible*	
294	00:38:34.513 - 00:38:36.670	EL7	same goes for I think	
295	00:38:39.821 - 00:38:44.939	EL12	well that's at least one thing we all agree on [laughs] something	

Turn	Time	Speaker	Audio	Notes on video
296	00:38:53.867 - 00:39:21.884	EL3	but, if you say the stereotype of someone in the Netherlands is blonde with blue eyes in the Netherlands you have a lot of people from different ethnicity how do you call it? ethnicity thank you so the stereotype is not really right in the Netherlands	
297	00:39:24.623 - 00:39:26.617	T1	does that go for each country you think?	
298	00:39:28.048 - 00:39:35.780	EL3	I don't think so, I think the Netherlands are very multicultural more than most country	
299	00:39:40.209 - 00:39:54.680	FN1	I think that eh, the stereotype with Finnish and Swedish people, is actually quite right, cus we have lots of blondes and long people here but not with the blue eyes	
300	00:40:00.252 - 00:40:05.558	EL12	yeah here it is definitely not true because we have a lot of people that are not blonde	
301	00:40:10.778 - 00:40:16.140	T1	but we are very very tall right? that's one of the stereotypes that's absolutely true	
302	00:40:16.678 - 00:40:18.382	EL12	yeah that's true	
303	00:40:17.163 - 00:40:17.646	EL3	yeah	
304	00:40:18.382 - 00:40:22.157	EL7	well, I'm only 1.60 so, I think I'm not Dutch then	
305	00:40:22.157 - 00:40:28.409	EL12	well except for girls, usually the guys are extremely tall, and the girls are not that tall	
306	00:40:29.236 - 00:40:32.016	FN1	what do you mean if you say you are all tall?	
307	00:40:32.016 - 00:40:34.588	T2	like the top three of all countries in the world	
308	00:40:36.243 - 00:40:41.428	FN1	how long is tall for you? like if you say you are really tall	
309	00:40:41.948 - 00:40:56.920	EL12	well.. most of the guys around are age around 16-17 eh, they are at one meter and 85 centimeters, that's me at least, and a bit lower	



Turn	Time	Speaker	Audio	Notes on video
310	00:40:56.920 - 00:40:58.737	T1	yeah that's average	
311	00:41:01.606 - 00:41:02.848	FN1	how about the girls?	
312	00:41:05.681 - 00:41:12.894	EL12	well, as EL7 said, eh about 160 usually but they can also, well they differ a lot	
313	00:41:13.414 - 00:41:21.085	EL7	I think girls are like a lot smaller here than the guys in average	
314	00:41:22.694 - 00:41:30.510	EL3	how is that in Finland? Is it also that the guys are longer and the girls are way smaller?	
315	00:41:32.376 - 00:41:38.464	FN3	Yes I think it's quite same in Finland than in Netherlands	
316	00:41:40.115 - 00:41:59.797	FN1	I just feel like I'm the tallest everywhere [laughs] and I'm like one meter and eh 70 centimeters and I just feel so tall everywhere where I go, and eh the boys are almost the same height as I am	
317	00:42:00.583 - 00:42:02.378	T2	do you wear high heels?	
318	00:42:03.993 - 00:42:07.211	FN1	yeah, but not at school	
319	00:42:07.211 - 00:42:11.944	T2	okay	
320	00:42:11.944 - 00:42:21.014	EL3	so the boys in Finland are not that tall, let's say you're 1 meter and 70 centimeters and the boys are as tall as you are	
321	00:42:33.451 - 00:43:13.627	T1	yeah right, guys, I think we've talked about enough about cultures, good discussion about a few things, it's really nice about everyone has said somethings (...) [T1 ends the class]	

## Appendix V: Raw Transcript Recording Group 2 Task 1

Turn	Time	Speaker	Audio	Notes on video
1	00:12:54.844 - 00:12:59.663	T2	alright guys so, you'll be discussing eh the Finnish culture	T2 stands in front of FN4 and EL4 who have sat down in the camping chairs across from each other
2	00:12:59.755 - 00:13:03.377	T2	so obviously only one of you knows about the Finnish culture so	
3	00:13:03.450 - 00:13:06.278	T2	it's basically a question and answer round	T2 walks up and down positioning himself next to FN4 and EL4
4		FN4	Yes	
5	00:13:07.622 - 00:13:08.391	FN4	okay	
6	00:13:10.275 - 00:13:10.996	EL4	alright	
7	00:13:12.029 - 00:13:13.505	EL4	eh well tell me something	
8	00:13:14.067 - 00:13:20.226	EL4	alright tell me something about the Finnish culture because I'm an absolute blank slate I don't know anything about the Finnish	T2's avatar sits down on top of the picnic table next to FN4 and EL4 on top of a coconut drink
9	00:13:21.350 - 00:13:31.054	FN4	okay, well, well well well, ehm, hmm, I don't actually know what to tell you but	T2 adjusts the camera and zooms in on FN4 and EL4 talking
10	00:13:31.902 - 00:13:44.858	FN4	ehm, eh, ehm ehm, in Finland we have, ehmm, s-some different food than	
11	00:13:45.346 - 00:13:56.246	FN4	is in somewhere else and and we have Salmiaki and Lakrichi, and well	
12	00:13:57.164 - 00:13:59.330	FN4	yeah, I don't know	
13	00:13:59.387 - 00:14:02.914	EL4	al, alright could you describe some of that food?	
14	00:14:03.438 - 00:14:04.199	EL4	what is it like?	

Turn	Time	Speaker	Audio	Notes on video
15	00:14:04.902 - 00:14:26.210	FN4	ehm not well, well Salmiaki is like this, black salty hmm, candy which is good, but some of the ehm other people from other countries don't like it but in Finland we like it	
16	00:14:26.899 - 00:14:28.606	EL4	sounds a bit like liquorice	
17	00:14:29.131 - 00:14:34.868	FN4	yeah it is a bit like that but it is, but it tastes more salty than that	
18	00:14:36.896 - 00:14:37.545	EL4	ah alright	
19	00:14:40.477 - 00:14:43.800	EL4	are there any stereotypes or something, of the Finnish culture	
20	00:14:45.311 - 00:14:47.061	FN4	what? I didn't hear	
21	00:14:47.988 - 00:14:51.915	EL4	oh ehm, are there any stereotypes, in Finland	
22	00:14:53.027 - 00:14:55.214	FN4	hmmm no..	
23	00:14:55.413 - 00:14:58.920	FN4	I think not, no	
24	00:15:00.429 - 00:15:01.741	FN4	[laughs]	
25	00:15:05.744 - 00:15:07.411	EL4	okay ehm	
26	00:15:07.726 - 00:15:09.045	EL4	do you have anything else to tell me	
27	00:15:11.434 - 00:15:32.750	FN4	well, in Finland we have long winters and short summers, and, eh winters are in here kind, kind of cold and well summers are, bit cold too bit sometimes it's hot too [laughs]	
28	00:15:34.534 - 00:15:38.566	EL4	yeah in the Netherlands we have a lot of rain, and rain, and rain, a lot of rain	
29	00:15:38.566 - 00:15:39.094	FN4	yeah [laughs]	

Turn	Time	Speaker	Audio	Notes on video
30	00:15:39.348 - 00:15:40.150	FN4	FN: yeah	
31	00:15:46.182 - 00:15:49.585	T2	alright, good job so far ehm, so ehm	
32	00:15:50.136 - 00:16:06.977	T2	FN4 if you could tell eh, was it EL4 I think so, yeah EL4, could you tell him anything he need, or well, the most important things that he should know if he wants to be a Finnish person, so what does that mean to be Finnish (interruption: yes and [laughs])	
33	00:16:08.109 - 00:16:15.338	FN4	okay, well you have to, have a good sense of humour in here and	
34	00:16:16.011 - 00:16:18.693	FN4	hmm, you	
35	00:16:18.989 - 00:16:28.027	FN4	in Finland, people are not that social, and well, you don't have to be social in here	
36	00:16:28.906 - 00:16:40.322	FN4	people will be, eh, will ehm, what is the right, word, hmm, think that it's weird that if someone who didn't	
37	00:16:44.008 - 00:16:45.084	FN4	kind of	T2 moves his camera around the area zooming in on FN6 and EL10 who are standing on a roundabout
38	00:16:46.854 - 00:16:52.326	FN4	ehmm hm hm hm, you have to have a lot of clothes	T2 flies from his position on the picnic table to the roundabout where FN6 and EL10 are standing
39	00:16:57.582 - 00:16:59.250	T2	hi guys how is it going with you	
40	00:17:01.743 - 00:17:02.089	FN6	fine	
41	00:17:02.969 - 17.03.643	EL10	[laughs]	

Turn	Time	Speaker	Audio	Notes on video
42	00:17:04.002 - 00:17:05.064	FN6	[laughs]	
43	00:17:05.369 - 00:17:08.833	EL10	it's a bit difficult to talk about your culture but	
44	00:17:09.091 - 00:17:12.736	T2	yeah so what you can do is pretend that hem	
45	00:17:13.287 - 00:17:15.972	T2	eh, FN6 wants to be Dutch so just	
46	00:17:16.362 - 00:17:19.119	T2	tell her everything that she needs to know to be Dutch	
47	00:17:20.194 - 00:17:21.609	T2	what's the most important thing	
48	00:17:23.590 - 00:17:27.651	EL10	ehm, well, when you're Dutch as I told you	
49	00:17:34.496 - 00:17:36.117	T2	I can't hear you anymore	
50	Interval			The Dutch students experience internet connection difficulties so have logged out. T2 has gathered the Finnish students FN4 and FN6 around the campfire and they have sat down. T1 is standing to the side of the campfire.
51	00:20:40.988 - 00:20:45.271	T2	okay, FN6 what did you learn about Dutch culture so far	
52	00:20:45.480 - 00:20:50.991	FN6	ehm, they, eat at five o'clock	
53	00:20:52.722 -	FN4	[laughs]	
54	00:20:56.628	FN6	[laughs]	
55	00:21:00.556 - 00:21:01.943	T2	is that all?	
56	00:21:02.342 - 00:21:08.090	FN6	what else, something about their school system and	

Turn	Time	Speaker	Audio	Notes on video
57	00:21:08.821 - 00:21:10.154	FN6	ehh	
58	00:21:12.712 - 00:21:15.352	FN6	they don't use dresses	
59	00:21:15.929 - 00:21:17.728	T2	they don't wear dresses?	
60	00:21:18.882 - 00:21:20.838	FN6	yeah	
61	00:21:21.708 - 00:21:23.720	T2	do you wear dresses a lot in Finland?	
62	00:21:24.877 - 00:21:25.966	FN6	no [laughs]	
63	00:21:27.155 - 00:21:28.880	T2	okay, so we have that in common then	
64	00:21:33.052 - 00:21:35.387	FN6	FN4, what did you say about Finland	
65	00:21:36.760 - 00:21:37.455	FN4	what?	
66	00:21:37.754 - 00:21:39.593	FN6	what did you told about Finland	
67	00:21:43.281 - 00:21:49.227	FN4	well everything what I know, I don't know, something [laughs]	
68	00:21:56.141 - 00:22:04.190	T2	so yes the school systems are very different, that's definitely, true, so what do you think is different in the Dutch school system?	
69	00:22:06.339 - 00:22:08.526	FN6	well, they go to school	
70	00:22:09.386 - 00:22:17.803	FN6	when they're four, I think it was like that, and we go to school when we're six or seven yeah	
71	00:22:20.811 - 00:22:22.379	T2	that's a huge difference	
72	00:22:23.272 - 00:22:23.984	FN6	yeah	

Turn	Time	Speaker	Audio	Textchat	Notes on video
1	00:02:20.047 - 00:02:38.524	T1	okay guys, ehm what we do with the part that we didn't do last time because we didn't have time, the first part of the actual task, as you have on your handout as well, do you have your handout with you somewhere?		All the students and instructors are gathered around the campfire, either sitting or laying on the logs.
2	00:02:40.436 -	EL5	no I don't		
3	00:02:42.051	EL10	laughs		
4	00:02:42.399 - 00:02:46.270	T1	well okay, then I'll just communicate it with you		
5	00:02:46.458 - 00:02:51.052	T1	that is fine because this is the first time that we try it from home so that's a bit different		
6	00:02:51.099 - 00:02:58.825	T1	eh for next time try to have eh your hand-out with you cus it can be very useful in guiding you through what we're trying to do		
7	00:02:59.765 - 00:03:18.775	T1	ehm, so the first step is going to be that you will be split up in pairs (...)		
8	00:03:18.985 - 00:03:20.170	EL5	yes we did		
9	00:03:20.170 - 00:03:20.893	EL10	yes		
10	00:03:22.589 - 00:03:25.680	EL5	our internet connection at school failed so		
11	00:03:25.680 - 00:03:26.590	T1	right yeah		
12	00:03:26.841 - 00:03:28.618	T1	yeah but we tried right		
13	00:03:28.955 -	EL5	we tried		
14	00:03:29.668	EL4	yeah		
15	00:03:29.985 - 00:03:35.741	T1	then I think we might skip it in total, eh do you agree		
16	00:03:37.313 - 00:03:38.954	T2	yeah I think so [laughs]		

Turn	Time	Speaker	Audio	Textchat	Notes on video
17	00:03:39.314 - 00:03:49.030	T1	cus it might give us eh lots more eh of technical problems and troubles which we don't need right now		
18	00:03:49.506 - 00:03:50.620	T2	yes sounds good		
19	00:03:50.620 - 00:04:02.136	T1	so I think, I think last time some people tried talking about eh Dutch culture, eh Finnish culture, and eh British culture, UK culture		
22	00:04:02.823 - 00:04:04.650	EL4	yeah seems about right		
23	00:04:04.987 - 00:04:15.958	T1	yeah good, so what we'll do now, is eh, you guys get get some time, do you remember each of you what you talked about which culture?		
25	00:04:21.443 - 00:04:22.195	EL10	eh I think I talked about the Dutch culture		
26	00:04:21.443 - 00:04:22.195	T1	okay		
27	00:04:23.389 - 00:04:26.310	T1	and EL5 and I talked about the UK, right?		
28	00:04:26.906 - 00:04:27.681	EL5	yes we did		
29	00:04:28.446 - 00:04:31.783	T1	and does anyone still remember if they talked about Finnish culture?		
30	00:04:31.884 - 00:04:35.587	EL4	yeah, me, well I asked questions about the Finnish culture		
31	00:04:36.118 - 00:04:40.157	T1	right, good, eh so if everyone knows what they eh what they		
32	00:04:40.509 - 00:04:45.458	T1	what they should represent yeah do the Finnish ladies know what they talked about last time?		
33	00:04:46.433 -	FN5	eh I wasn't there		
34	00:04:48.279	FN6	yeah		



Turn	Time	Speaker	Audio	Textchat	Notes on video
35	00:04:48.830 - 00:04:55.668	T1	oh you weren't well than you can be a Finnish expert as well, and the other Finnish lady what did you, what did you talk about?		
36	00:04:56.781 - 00:04:58.565	FN6	about Dutch culture		
37	00:04:58.773 - 00:05:26.125	T1	Dutch culture, perfect, because then, then it fits, so we've got two Dutch experts, two, two Finnish experts and two UK experts, so I would like to ask eh first of all the Dutch experts to tell us what Dutch culture is about, what you discussed with the two of you what you still remember and what was important or if it was very difficult to talk about the country		
38	00:05:27.514 - 00:05:51.108	EL10	eh we didn't talk about a lot I guess, but ehm I told that we, ehm don't eat anything, warm for lunch so no, no warm meal, eh and we eat around, our supper we eat around five o'clock s-six o'clock and that's about it I guess what I told		
39	00:05:51.509 - 00:05:55.574	EL10	but I know a lot more, I guess		
40	00:05:58.458 - 00:06:19.071	EL10	we have, ehm, a multicultural society, we have a lot of cultures in Holland, and, yeah ehm, we go by bike, eh a lot, we go to our work by bike, to school, eh to friends, ehm		
44	00:06:19.423 - 00:06:33.644	EL10	so it is one of our main transport, eh, way to transport, and, ehm, I think that we're one of the main countries that exports flowers		
48	00:06:33.911 - 00:06:38.762	EL10	tulips and other flowers, ehm yeah		

Turn	Time	Speaker	Audio	Textchat	Notes on video
50	00:06:39.192 - 00:06:41.961	T1	[laughs] FN6 do you have anything to add?		
51	00:06:42.814 - 00:06:43.619	FN6	eh		
52	00:06:44.145 - 00:06:45.505	FN6	we talked about		
53	00:06:46.222 - 00:06:50.799	FN6	that you go to school from your fourth I think		
54	00:06:51.073 - 00:06:53.521	EL10	yeah, that was primary school		
55	00:06:54.168 - 00:06:54.808	FN6	yeah		
56	00:06:56.646 - 00:06:57.729	T1	right		
57	00:06:59.206 - 00:07:01.778	FN6	I can't remember anything else actually		
58	00:07:01.861 - 00:07:09.683	T1	well that's fine, there's already been, you mentioned a lot, so so that's great, your group at least mentioned a lot		
59	00:07:10.190 - 00:07:18.072	T1	so I, I would like for the, for the Finnish experts to to tell us what they talked about last time and what you remember		
60	00:07:19.227 - 00:07:25.562	EL4	alright eh, she didn't tell me very much, apart from the fact that the winters are very long		
62	00:07:26.090 - 00:07:30.655	EL4	and, the people aren't very social [laughs] that's pretty much all she told me		
64	00:07:32.923 - 00:07:39.616	T1	right so, so what can the other actual Finnish students, ehm, add to this		
67	00:07:45.931 - 00:07:46.707	T1	FN5?		
68	00:07:48.821 - 00:07:49.476	FN5	yeah?		

Turn	Time	Speaker	Audio	Textchat	Notes on video
69	00:07:49.859 - 00:07:53.426	T1	what can you add to, to what EL4 just said?		
70	00:07:54.538 - 00:07:55.456	FN5	ehh		
71	00:07:58.007 - 00:08:01.134	T1	maybe EL4 can repeat if if you hadn't didn't hear it		
72	00:08:03.365 - 00:08:05.139	EL4	ehm let's see		
73	00:08:07.281 - 00:08:13.124	EL4	ehm, what I said that the winters are very long and people weren't very social [laughs]		
74	00:08:13.716 - 00:08:14.687	T1	oh wow		
75	00:08:14.844 - 00:08:16.225	EL4	that was all she said to me [laughs]		
76	00:08:18.896 - 00:08:20.920	FN5	well, we like hockey here		
77	00:08:22.100 - 00:08:22.647	EL4	alright		
78	00:08:23.510 - 00:08:25.406	T1	that is something positive yay		
79	00:08:25.727 -	EL4	[laughs]		
80	00:08:28.155	FN5	and we drink a lot of coffee		
81	00:08:29.584 - 00:08:30.209	T1	aha		
82	00:08:32.822 - 00:08:33.808	T1	anything else?		
83	00:08:38.652 - 00:08:42.880	FN5	eh we go to school when we're six years old, I think		
84		T1	ahh		
85	00:08:43.095 - 00:08:45.861	T1	right so that's already a difference we got there right		
86	00:08:46.386 - 00:08:46.858	FN5	yeah		
87	00:08:48.004 - 00:08:51.681	T1	between the, the Finnish and the Dutch culture, interesting		

Turn	Time	Speaker	Audio	Textchat	Notes on video
88	00:08:52.965 - 00:09:08.740	T1	so if you have anything to add or think of anything else please just just start talking say oh oh I know something else cus we try to find as much oh of every culture we can think of and then we'll try to see if we can find differences or similarities		
89	00:09:09.747 - 00:09:15.214	T1	so EL5 what do you remember about the UK we talked about very briefly		
90	00:09:15.631 - 00:09:29.211	EL5	ehm, well I thought the people were very polite and friendly, and they always eat breakfast, a really heavy breakfast and I think they sort of skip lunch		
91	00:09:30.279 - 00:09:36.604	EL5	and, eh, they also drink a lot of tea usually with milk and sometimes sugar		
92	00:09:38.109 - 00:09:38.670	EL5	and		
93	00:09:40.403 - 00:09:47.487	EL5	I also think, eh, the Queen is quite important to British people		
94	00:09:48.899 -	T1	yeah		
95	00:09:51.938	EL5	I think that's all we discussed		
96	00:09:52.848 - 00:10:00.184	T1	yeah, yeah that's about it, does anyone see any similarities or differences with their cultures the one they had to discuss?		
98	00:10:07.672 - 00:10:08.381	T1	no?		
99	00:10:08.818 - 00:10:09.943	EL4	silence		
100	00:10:11.930 - 00:10:14.863	T1	if you know some EL5 you can you can say them as well		
101	00:10:16.009 - 00:10:16.663	EL5	well		
102	00:10:17.719 - 00:10:18.416	EL5	ehm		

Turn	Time	Speaker	Audio	Textchat	Notes on video
103	00:10:20.871 - 00:10:40.037	EL5	yeah I think we all have different eh eating habits, like some people, eh well at least the British people have their breakfast we have our dinner at six and usually three light breakfast so I think that's a difference in the Dutch and English culture.		
104	00:10:40.850 - 00:10:41.647	T1	right		
105	00:10:44.820 - 00:10:45.870	T1	anyone else		
106	00:10:49.322 - 00:10:52.602	EL4	well eh, *inaudible*		
107	00:10:53.300 - 00:10:54.722	EL4	but that's about it I guess		
108	00:10:56.719 - 00:10:57.692	EL4	all I can think of		
109	00:10:58.103 - 00:10:58.716	T1	right		
110	00:10:59.906 - 00:11:17.794	T1	so, there were a few things mentioned, if you can't think of anything, you can always ask each other about, eh the cultures they talked about, because we have three Dutch and two Finnish students, so if you think it's interesting to know anything from each other please ask away		
113	00:11:17.969 - 00:11:28.148	EL5	Well, I played a game and there was a, a question, and I learned that, eh, foreign students can go to		
115	00:11:30.072 - 00:11:34.884	EL5	to college in Finland for free, and I was wondering if that's true		
116	00:11:36.289 - 00:11:37.668	FN6	yeah it's true		
117	00:11:40.128 - 00:11:41.151	EL5	that's pretty cool		

Turn	Time	Speaker	Audio	Textchat	Notes on video
118	00:11:41.789 - 00:11:42.815	EL4	yeah that's really great		
119	00:11:43.206 - 00:11:44.829	EL4	we just have to pay for our college		
120	00:11:45.990 - 00:11:48.335	EL5	yeah and it's usually quite expensive		
121	00:11:49.261 - 00:11:49.889	EL10	yeah		
122	00:11:50.980 - 00:11:53.509	EL4	well at least not as expensive as in America		
123	00:11:53.856 - 00:11:55.014	EL4	that's really really bad		
124	00:11:55.546 - 00:11:58.328	EL5	yeah, America is overpriced		
126	00:12:02.424 -	EL10	and I wonder		
127	00:12:03.967	T1	*inaudible*		
128	00:12:04.192 -	EL10	oh [laughs]		
129	00:12:06.264	T1	no continue, continue		
130	00:12:06.614 - 00:12:14.417	EL10	I wonder whether it rains a lot in Finland as well, because in the Netherlands it rains, a lot [laughs]		
132	00:12:15.545 - 00:12:20.006	FN5	well right now it rains a lot but not usually so much I think		
133	00:12:20.669 - 00:12:21.631	EL10	okay		
134	00:12:22.640 - 00:12:27.146	FN6	quite average, not much or less		
136	00:12:28.321 -	T1	right		
137	00:12:29.149	EL10	well then		
138	00:12:29.890 - 00:12:34.125	T1	so, so would that be a stereotype then of the Netherlands that it rains a lot here?		
139	00:12:34.757 - 00:12:35.485	EL5	yeah		
140	00:12:35.530 - 00:12:37.130	EL10	I guess it is yeah		

Turn	Time	Speaker	Audio	Textchat	Notes on video
141	00:12:37.887 - 00:12:39.546	EL5	and we have a lot of bad weather		
142	00:12:40.500 - 00:12:41.177	EL4	yeah		
143	00:12:41.759 - 00:12:44.316	EL5	like rain and a lot wind and		
144	00:12:44.316 -	EL10	wind		
145	00:12:45.399	EL5	It's usually		
146	00:12:46.345 - 00:12:47.950	EL4	although it's not that bad		
147	00:12:48.187 - 00:12:49.158	EL4	the last few months		
148	00:12:50.000 - 00:12:54.493	EL4	it hasn't rained in quite some time and if it rains its just a little		
149	00:12:55.930 - 00:13:05.781	EL5	but its like we don't have really winter usually it's just pretty cold and grey we have (interruption EL4 laughing) we have like a six month autumn		
150	00:13:06.394 -	EL4	[laughs] perfect		
151	00:13:08.698	EL10	yeah		
152	00:13:09.163 - 00:13:11.934	EL10	but we don't really have a lot of snow here		
153	00:13:12.807 - 00:13:16.194	EL5	no, and our summers aren't great as well		
154	00:13:17.668 - 00:13:23.768	EL5	well sometimes it is but usually it is just around 20 to 25 degrees with a little bit of sun		
155	00:13:24.612 - 00:13:26.203	EL5	so we have kind of a boring		
156	00:13:26.886 - 00:13:27.608	EL5	weather here		
157	00:13:28.102 - 00:13:30.290	EL4	and it's also really humid, in the summer		
158	00:13:31.176 - 00:13:33.761	EL5	yeah indeed, with a lot of thunder storms		

Turn	Time	Speaker	Audio	Textchat	Notes on video
159	00:13:39.769 - 00:13:40.935	T1	how is it in Finland?		
160	00:13:45.552 - 00:13:51.050	FN6	well we still have quite a lot of snow now, and ehm		
161	00:13:51.732 - 00:13:52.507	T1	now?		
162	00:13:53.173 - 00:13:54.797	FN6	yeah now, yeah		
163	00:13:57.361 -	T1	what		
164	00:13:58.469	FN6	and ehm		
165	00:14:01.784 - 00:14:03.664	FN6	well our summers are		
166	00:14:04.832 - 00:14:05.621	FN6	warm		
167	00:14:06.083 - 00:14:07.600	FN6	and, sunny [laughs]		
168	00:14:12.917 - 00:14:16.306	T1	so, so what would the Finnish stereotype for weather be		
169	00:14:18.056 - 00:14:18.760	FN6	well		
170	00:14:19.225 - 00:14:22.261	FN5	long winter and short summer I guess		
171	00:14:23.873 - 00:14:24.410	T1	right		
172	00:14:25.760 - 00:14:27.121	T2	maybe that it's always snowing		
173	00:14:27.382 - 00:14:28.622	T2	cus there's always snow		
174	00:14:34.301 - 00:14:35.795	T1	are there any other eh		
175	00:14:36.171 - 00:14:48.618	T1	any other eh Finnish stereotypes you can maybe think of apart from the weather, having a long winter and a short summer, is there anything else which is typical Finnish or stereotypical Finnish		



Turn	Time	Speaker	Audio	Textchat	Notes on video
176	00:14:50.064 - 00:14:52.049	FN5	well it depends on year		
177	00:14:52.767 - 00:14:53.999	FN5	it's always different		
178	00:14:55.326 - 00:14:56.053	T1	oh		
179	00:14:57.763 - 00:15:00.294	FN6	we don't have, polar bears		
180	00:15:01.144 - 00:15:02.906	FN6	some people might think that		
181	00:15:04.252 - 00:15:05.531	T1	could, could you repeat that?		
182	00:15:06.455 - 00:15:08.367	FN6	we don't have polar bears		
183	00:15:10.514 - 00:15:12.359	T2	no polar bears I think I heard		
184	00:15:13.862 -	FN6	yes		
185	00:15:15.824	EL5	yeah I heard the same		
186	00:15:16.866 - 00:15:17.581	EL4	jep		
187	00:15:17.985 - 00:15:20.888	T1	but do other people think there are polar bears then?		
188	00:15:21.809 - 00:15:26.796	FN6	yeah I'm, actually met some Americans who, thought that we had them		
189	00:15:27.572 - 00:15:28.318	T2	[laughs]		
190	00:15:28.318 - 00:15:28.676	T1	yeah		
191	00:15:29.330 - 00:15:29.960	EL4	really [laughs]		
192	00:15:30.033 - 00:15:37.654	T1	it's a very question to to to think what you guys know about each other so, what what do the Dutch students know or what did they know about Finland?		

Turn	Time	Speaker	Audio	Textchat	Notes on video
193	00:15:39.588 - 00:15:43.700	EL10	well I thought they were all blonde		
194	00:15:44.632 - 00:15:47.458	EL5	yeah indeed I actually think		
195	00:15:47.900 - 00:15:56.403	EL5	at least that's in my mind that every, eh like that all Finnish people are skinny with blonde hair and blue eyes		
196	00:15:56.964 - 00:15:58.180	EL10	and light skin		
197	00:15:58.590 - 00:16:00.534	FN6	I think that might be Swedish		
198	00:16:05.313 - 00:16:14.980	EL5	and my dad also told me that there are many more women in Finland than men and it's about three women to one man or something		
199	00:16:20.757 - 00:16:22.278	T1	are these true Finnish		
200	00:16:22.629 - 00:16:23.783	T1	true yeah		
201	00:16:27.201 - 00:16:28.277	T1	Finnish experts?		
202	00:16:31.123 -	FN5	I couldn't hear that		
203	00:16:32.658	FN6	no		
204	00:16:34.540 - 00:16:37.639	T1	did you, did you hear what the other students say?		
205	00:16:38.166 - 00:16:38.759	FN5	no		
206	00:16:40.982 - 00:16:49.867	T1	they, they mentioned that all all Finnish people are skinny and blonde and blue haired and that there are more women than men in Finland		
207	00:16:51.766 -	FN5	I don't know		
208	00:16:53.471	T1	I'm sorry, blue haired		

Turn	Time	Speaker	Audio	Textchat	Notes on video
209	00:16:53.903 - 00:16:58.337	T1	I mentioned blonde and blue eyes, sorry sorry my bad [other students laughing]		
210	00:16:58.627 - 00:17:00.188	T1	they're not smurfes over there		
211	00:17:02.745 - 00:17:03.544	FN5	well		
212	00:17:03.550 - 00:17:04.145	FN5	I don't		
213	00:17:04.964 - 00:17:06.585	FN5	actually know there are		
214	00:17:06.829 - 00:17:09.201	FN5	not, I don't know		
215	00:17:11.653 - 00:17:14.564	FN6	we have more like light brown hair		
216	00:17:15.314 - 00:17:18.221	FN6	and many people have green eyes but		
217	00:17:18.924 - 00:17:19.744	FN6	yeah		
218	00:17:21.626 - 00:17:23.264	FN6	there are some people who are		
219	00:17:23.628 - 00:17:26.195	FN6	skinny and blonde and have blue eyes		
220	00:17:27.594 - 00:17:29.829	FN6	like FN student in the other group		
221	00:17:34.181 - 00:17:36.157	T1	and are there more women in Finland?		
222	00:17:38.203 -	FN5	maybe I don't know		
223	00:17:40.527	FN6	no I don't think so		
224	00:17:41.655 - 00:17:42.612	FN6	maybe		
225	00:17:43.192 - 00:17:45.232	FN6	men aren't so social		
226	00:17:46.446 - 00:17:49.004	T1	[laughs] the men just stay inside		
227	00:17:49.567 -	FN6	yeah		
228	00:17:51.544	EL10	[laughs]		

Turn	Time	Speaker	Audio	Textchat	Notes on video
229	00:17:53.594 - 00:17:56.877	T1	and, you you mentioned something about Finland		
230	00:18:03.429 - 00:18:07.123	T1	FN6, you you mentioned oh sorry something about Sweden I meant		
231	00:18:08.426 - 00:18:15.306	FN6	oh no that was just that Swedish people are more like blonde and blue hair		
232	00:18:17.148 - 00:18:17.564	FN6	yeah		
233	00:18:20.043 - 00:18:21.492	T1	so, so that's eh eh		
234	00:18:22.395 - 00:18:24.093	T1	a Swedish stereotype then		
235	00:18:24.628 -	FN6	yeah maybe		
236	00:18:26.526	FN5	yes [laughs]		
237	00:18:27.085 -	T1	but you are different?		
238	00:18:28.280	EL5	Yeah		
239	00:18:29.998 -	FN6	yes		
240	00:18:30.608	FN5	yes		
241	00:18:32.083 - 00:18:37.922	T1	in what way, can you describe the most stereotype, or stereotypical Finnish person		
242	00:18:39.769 - 00:18:40.924	FN5	brown hair		
243	00:18:42.440 - 00:18:43.100	FN5	eh		
244	00:18:45.134 - 00:18:47.033	FN5	maybe brown or green eyes		
245	00:18:49.556 -	FN5	I don't know *inaudible*		
246	00:18:51.751	FN6	*inaudible*		
247		T1	and what does he or she do		
248	00:18:52.424 - 00:18:58.350	T1	yeah but then if you don't know what their appearance looks like then talk about something else, what do they do on a day or		
249	00:18:58.699 -	T1	how do they transport themselves		

Turn	Time	Speaker	Audio	Textchat	Notes on video
250	00:19:00.750	FN6	well we have		
251	00:19:01.638 - 00:19:02.359	FN6	really		
252	00:19:02.717 - 00:19:03.270	FN6	like		
253	00:19:03.701 - 00:19:04.939	FN6	skiing and		
254	00:19:08.554 - 00:19:11.750	FN6	we don't cycle that much		
255	00:19:12.370 - 00:19:13.178	FN6	and eh		
256	00:19:14.256 - 00:19:15.483	FN5	we go by bus		
257	00:19:16.834 - 00:19:17.844	FN6	or car		
258	00:19:20.555 -	FN6	and eh		
259	00:19:21.230	T1	right		
260	00:19:24.464 - 00:19:26.954	EL4	so how does that work, if you're going to school		
261	00:19:27.379 - 00:19:30.493	EL4	eh does the bus pick you up or do you have to go somewhere		
262	00:19:31.571 - 00:19:32.927	FN5	we have to go somewhere		
263	00:19:34.285 - 00:19:37.972	EL4	alright so you go to a bus station or something and then the bus picks you up		
264	00:19:38.588 -	FN5	yeah		
265	00:19:39.458	FN6	yeah		
266	00:19:40.125 - 00:19:40.456	EL4	ah		
267	00:19:41.153 - 00:19:42.966	EL10	and how far do you live		
268	00:19:43.160 - 00:19:44.259	EL10	from your school		
269	00:19:44.451 - 00:19:45.486	EL10	is it far?		

Turn	Time	Speaker	Audio	Textchat	Notes on video
270	00:19:47.351 -	FN5	no		
271	00:19:49.306	FN6	well the		
272	00:19:49.735 - 00:19:50.123	FN6	closest		
273	00:19:50.594 - 00:19:54.217	FN6	school to me is like 500 meters maybe		
274	00:19:54.488 - 00:19:56.588	FN6	so my school is		
275	00:19:57.248 - 00:19:59.759	FN6	like 5 kilometers		
276	00:20:00.613 -	FN6	far		
277	00:20:01.607	EL10	Okay		
278	00:20:10.156 - 00:20:11.003	FN6	and		
279	00:20:11.543 - 00:20:14.178	FN6	I think Finnish people drink a lot		
280	00:20:14.979 - 00:20:15.855	FN6	alcohol [laughs]		
281	00:20:16.483 - 00:20:17.336	FN5	yeah really		
282	00:20:17.644 - 00:20:18.379	T2	aha		
283	00:20:18.551 -	EL10	really [laughs]		
284	00:20:21.073	FN6	yeah		
285	00:20:21.558 - 00:20:23.415	EL5	and, what kind of alcohol?		
286	00:20:25.501 - 00:20:26.212	FN5	booze		
287	00:20:26.699 -	FN6	everything		
288	00:20:28.938	FN5	[laughs]		
289	00:20:33.609 - 00:20:35.030	T1	what, what kind of booze?		
290	00:20:35.897 - 00:20:36.335	EL5	[laughs]		
291	00:20:36.710 - 00:20:37.522	FN5	[laughs]		

Turn	Time	Speaker	Audio	Textchat	Notes on video
292	00:20:39.525 - 00:20:40.301	T1	all booze?		
293	00:20:41.435 - 00:20:42.943	FN5	yeah, all		
294	00:20:43.909 - 00:20:45.709	T1	as long as it has alcohol		
295	00:20:46.708 -	EL5	[laughs]		
296	00:20:49.047	FN5	yeah that's the most important thing		
297	00:20:49.690 - 00:20:51.385	EL10	but eh		
298	00:20:52.540 - 00:20:56.028	EL10	with which age can, eh are you allowed to drink?		
299	00:20:57.431 - 00:20:58.123	FN6	18		
300	00:20:58.976 - 00:20:59.668	EL10	18		
301	00:21:00.087 - 00:21:02.128	EL10	like in the Netherlands, okay		
302	00:21:04.971 - 00:21:10.552	T2	so what would be a typical Finnish eh drink, what would they drink the most often?		
303	00:21:14.241 - 00:21:15.068	FN5	I don't know		
304	00:21:16.937 - 00:21:18.910	FN6	*name of drink*		
305	00:21:20.701 - 00:21:21.370	T1	what?		
306	00:21:21.784 -	FN6	it's a Finnish drink		
307	00:21:23.724	EL10	the what?		
308	00:21:24.004 -	FN6	called *name of drink*		
309	00:21:27.329	T1	alright that's the name yeah		
310	00:21:27.941 -	FN6	yeah		
311	00:21:28.781	T1	I figured		

Turn	Time	Speaker	Audio	Textchat	Notes on video
312	00:21:30.607 - 00:21:46.041	T1	so, do do you think that these stereotypes that we just discussed, that the the Finnish drink a lot, Dutch cycle all the time, Dutch are tall by the way didn't hear that one I always think that's very interesting, do you think these stereotypes are true		
313	00:21:48.571 - 00:21:50.866	EL10	ehm not all of them I guess,		
314	00:21:51.325 - 00:21:52.873	EL4	yeah most of them, are		
315	00:21:53.459 - 00:21:55.698	EL4	well, they at least have a core of truth		
316	00:21:57.172 - 00:21:57.685	EL10	yeah		
317	00:22:02.657 - 00:22:07.940	EL4	because, well, most of the most of the Dutch people are kind of tall		
318	00:22:08.365 - 00:22:10.490	EL4	and sure we're a little greedy		
319	00:22:11.663 -	EL4	but it's more *inaudible*		
320	00:22:14.514	EL10	and we, we ride by bike a lot		
321	00:22:14.881 -	EL4	yeah		
322	00:22:18.784	EL5	yeah we do, we cycle a lot and we are indeed eh		
323	00:22:19.045 - 00:22:19.766	EL5	pretty tall		
324	00:22:25.414 - 00:22:31.848	T1	so, so you do think eh all stereotypes or most stereotypes contain truths		
325	00:22:32.340 - 00:22:32.700	EL5	yeah		
326	00:22:33.160 - 00:22:34.615	EL4	well at least in the Dutch culture		
327	00:22:34.870 -	EL4	I'm not sure about the Finnish		
328	00:22:36.453	EL10	yeah		
329	00:22:43.466 - 00:22:45.501	T1	how about Finnish culture, girls?		



Turn	Time	Speaker	Audio	Textchat	Notes on video
330	00:22:50.856 - 00:22:51.818	FN5	what about it		
331	00:22:52.600 - 00:23:11.349	T1	did you did you hear cus you have to try and keep up with the conversation cus eh it was just mentioned that that that Dutch stereotypes do contain a core of truth, eh that they are true to some extent, eh do you agree with that eh it's the same with the Finnish stereotypes we just discussed?		
332	00:23:11.966 -	FN5	yeah		
333	00:23:13.218	FN6	yeah		
334	00:23:14.482 - 00:23:15.580	T1	so what is true then		
335	00:23:27.802 - 00:23:28.941	T1	girls?		
336	00:23:34.536 - 00:23:35.627	FN5	I'm not sure		
337	00:23:36.202 - 00:23:43.099	T1	okay then then we we'll go on because what what purpose do you think stereotypes have in the world?		
338	00:23:43.709 - 00:23:46.871	T1	Finnish ladies I want you to talk for a bit now please		
339	00:23:49.244 - 00:23:50.025	FN5	eh		
340	00:23:59.592 - 00:24:01.109	FN5	can you repeat that		
341	00:24:01.537 - 00:24:07.156	T1	yeah, yeah what is the purpose, the goal, why do people use stereotypes		
342	00:24:09.999 - 00:24:11.118	FN5	eh well		
343	00:24:12.904 - 00:24:16.420	FN5	eh I think that it helps to		
344	00:24:18.654 - 00:24:22.642	FN5	get to know other cultures if you hear some stereotypes		

Turn	Time	Speaker	Audio	Textchat	Notes on video
345	00:24:27.615 - 00:24:28.547	T1	does everyone agree		
346	00:24:31.504 - 00:24:32.173	EL5	yeah and		
347	00:24:32.405 -	EL5	I also think it's		
348	00:24:34.415	EL10	yeah		
349	00:24:34.721 - 00:24:37.099	EL5	sort of an easy way, to		
350	00:24:37.449 - 00:24:47.511	EL5	kind of like identify people from other countries, like when someone talks about a Chinese person we all see tiny people with black hair and		
351	00:24:48.094 - 00:24:53.690	EL5	eh really, little eyes so I think, yeah it helps you		
352	00:24:54.649 - 00:24:56.116	EL5	kind of yeah identify		
353	00:24:56.649 - 00:25:01.725	EL4	it's easier to, yeah it's easier to visualise how the people are there		
354		EL10	to imagine it		
355		EL5	yeah indeed		
356	00:25:02.442 -	EL10	yeah		
357	00:25:03.359	EL5	yeah exactly		
358	00:25:04.297 - 00:25:06.898	EL10	but of course everyone is different so		
359	00:25:07.317 - 00:25:11.007	EL10	people in one culture are different from each other as well so		
360	00:25:11.980 - 00:25:14.270	EL4	yeah you're not supposed to take it all that serious		
361	00:25:15.804 - 00:25:16.216	T1	right		
362	00:25:17.151 - 00:25:19.079	T1	do you agree Finnish ladies		
363	00:25:19.585 - 00:25:20.249	FN5	yes		
364	00:25:29.743 - 00:25:31.522	T1	FN6 do you agree as well		

Turn	Time	Speaker	Audio	Textchat	Notes on video
365	00:25:35.613 - 00:25:37.621	T1	FN6 can you hear me?		
366	00:25:42.879 - 00:25:43.759	T1	FN6?		
367	00:25:47.229 - 00:25:47.807	EL4	ohoh		
368	00:25:48.748 - 00:25:50.389	T2	we lost FN6, what happened		
369	0:25:54.866 -	FN5	I think her microphone		
370	00:25:56.925	T1	FN6 are you still here		
371	00:25:57.869 - 00:25:58.613	FN5	broke		
372	00:25:59.187 -	T1	oh		
373	00:26:00.073	T2	oh		
374	00:26:00.748 - 00:26:01.312	T2	that's not good		
375	00:26:01.945 - 00:26:03.433	FN5	mustn't take long		
376	00:26:05.256 - 00:26:06.070	FN5	[laughs]		
377	00:26:06.070 - 00:26:06.909	EL10	[laughs]		
378	00:26:13.941 - 00:26:16.895	T1	I just typed something see if she can see that	T2: FN6, can you hear us?	
379	00:26:18.328 - 00:26:23.787	T1	yes, could you, could you then respond by typing if you can't talk?	FN6: yes	
380	00:26:35.207 - 00:26:43.033	T1	okay, it might be a bit difficult for her I guess to respond well at least she's lying down very relaxed		
381	00:26:43.264 - 00:26:47.925	T1	oh she can fix it okay good	FN6: sure I think I can fix this	
382	00:26:49.855 - 00:26:51.572	T1	but we're yeah we're almost done		

Turn	Time	Speaker	Audio	Textchat	Notes on video
383	00:26:51.861 - 00:26:57.677	T1	eh, the, the final thing I wanted to know so we'll wait for FN6 as well eh when she's done	FN6: just a minute	
384	00:26:57.944 - 00:26:58.635	T1	eh		
385	00:26:58.895 - 00:27:03.373	T1	so, you you guys do all agree and I want to know if you do	EL5: omfg hoorde jullie me lachen??? <i>(omfg did you guys hear me laugh???)</i>	
386	00:27:04.605 - 00:27:05.408	T1	[laughs]		
387	00:27:05.530 - 00:27:08.620	T1	no Dutch in the in the in the thing down there	T2: English :p	
388	00:27:08.620 - 00:27:09.602	T1	ehm		
389	00:27:09.960 - 00:27:14.774	T1	I want to know if you all agree that Dutch stereo or stereotypes in general		
390	00:27:15.023 - 00:27:21.209	T1	ehm have a core of truth and are useful in a way but aren't always true, right?	EL5: I'm sorry	
391				T2: ;)	
392				EL5: accident	
393	00:27:21.550 - 00:27:22.264	FN5	yes		
394	00:27:24.780 - 00:27:25.664	T1	do you all agree?		
395	00:27:26.908 - 00:27:27.240	EL4	yeah		
396	00:27:27.240 - 00:27:28.253	EL10	I do [laughs]		
397	00:27:28.749 - 00:27:29.684	EL5	yes I do		

Turn	Time	Speaker	Audio	Textchat	Notes on video
398	00:27:34.300 - 00:27:35.952	T1	and FN6 as well?		
399	00:27:36.647 - 00:27:39.057	T1	if you do, please type yes	FN6: yes	
400	00:27:40.870 - 00:27:41.343	T1	yay		
401	00:27:41.791 - 00:27:42.335	T1	alright		
402	00:27:42.722 - 00:27:50.151	T1	that's great, ehm so that was kind of the the the final point eh of this discussion		
403	00:27:51.087 - 00:28:21.139	T1	for next time, I want to address that we are here but we are here more to guide you then to actually participate in the discussion, so next time there'll be hopefully three Finnish students and three Dutch students, and it's kind of up to you to ask things you think are interesting and to participate in the conversation (...)		
404	00:28:21.475 - 00:28:23.777	T1	that makes it more interesting for all of you		
405	00:28:24.711 - 00:28:25.573	FN5	yes		
406	00:28:26.391 - 00:28:27.204	T1	yeah right		
407	00:28:27.901 - 00:28:31.614	T1	[closing the meeting]		

## Appendix VI: Raw Transcript Recording Group 1 Task 2

Turn	Time	Speaker	Audio	Notes on video
	00:13:27.520 - 00:13:36.024	T1	so the first question is and I'll just throw it into the group and whoever picks it up just can can eh can start the discussion	T1 and T2 have dressed their avatars in robes and priest like clothing and stand in front of the other students in a building that represents a church. T1 and T2 stand on the altar, and the students have taken place on the benches facing the altar. FN3's avatar did not load so is displayed as a floating cloud. FN3 is used by the three Finnish students at the same time since they have to share a laptop.
1	00:13:38.843 - 00:13:43.509	T1	and that is, do you do you know any traditions for weddings?	
2	00:13:46.671 - 00:13:56.337	EL12	one of the worldwide traditions that I know is, eh eh the groom usually doesn't see the bride's dress before the wedding day	
3	00:13:58.471 - 00:14:01.802	FN3A	and only the bride can wear a white dress	
4	00:14:03.079 - 00:14:03.446	EL12	yes	
5	00:14:04.211 - 00:14:07.420	FN3B	and we have to have like something old and something new	
6	00:14:07.600 - 00:14:09.994	FN3C	and something blue and something borrowed	
7	00:14:11.435 - 00:14:13.916	EL12	that, I don't think that's anything we have here	
8	00:14:15.405 - 00:14:16.032	FN3C	oh	

Turn	Time	Speaker	Audio	Notes on video
9	00:14:16.945 - 00:14:17.351	EL12	[laughs]	
10	00:14:17.849 -	EL12	I don't know a lot	
11	00:14:21.031	FN3C	I'm not sure how they really	
12	00:14:21.731 - 00:14:23.683	FN3C	does that in Finland but	
13	00:14:24.550 - 00:14:25.792	FN3C	I've heard that	
14	00:14:27.712 - 00:14:29.371	EL12	yeah, I don't know a lot about	
15	00:14:29.827 - 00:14:32.374	EL12	eh, weddings because I've never been to one	
16	00:14:32.827 - 00:14:35.330	EL12	or I have but I was too little to remember it	
17	00:14:36.417 -	EL12	but, I know the cliché things like	
18	00:14:39.168	FN3?	yes	
19	00:14:39.495 - 00:14:42.063	EL12	eh, throwing the flowers over your right shoulder	
20	00:14:42.236 - 00:14:42.910	EL12	when the	
21	00:14:43.105 - 00:14:44.095	EL12	eh weddings is	
22	00:14:44.307 - 00:14:45.281	EL12	practically done	
23	00:14:47.011 - 00:14:47.581	FN3C	yes	
24	00:14:48.161 - 00:14:49.016	FN3C	kind of same	
25	00:14:50.069 - 00:14:50.656	FN3C	with me	
26	00:14:51.112 - 00:14:52.059	FN3C	I haven't been	
27	00:14:52.412 - 00:14:55.176	FN3C	in many weddings like maybe once	
28	00:14:55.944 - 00:14:57.170	FN3C	but that's all	

Turn	Time	Speaker	Audio	Notes on video
29	00:14:57.492 - 00:15:00.060	FN3A	I was in a wedding a little while ago	
30	00:15:00.766 - 00:15:01.611	FN3B	I was too	
31	00:15:03.865 -	EL12	and how was that then	
32	00:15:05.648	FN3B	and then we have the	
33	00:15:06.298 - 00:15:07.931	FN3B	and the bride comes with	
34	00:15:08.389 - 00:15:11.830	FN3B	her father to the isle, I think	
35	00:15:14.158 -	EL12	yeah I've	
36	00:15:15.168	EL3	yeah that's true	
37	00:15:18.388 - 00:15:23.974	EL3	and they throw leaves of roses over the newly married couple	
38	00:15:25.652 - 00:15:26.660	EL12	yeah either	
39	00:15:26.841 - 00:15:27.339	EL12	eh	
40	00:15:27.844 - 00:15:30.034	EL12	rose leaves or rice	
41	00:15:30.297 - 00:15:32.739	EL12	that happens in some countries but I don't know if we do that	
42	00:15:34.343 - 00:15:36.680	EL3	I think they do I've been to eh	
43	00:15:37.306 - 00:15:41.870	EL3	a wedding and they threw rose leaves over the couple	
44	00:15:46.158 - 00:15:50.444	EL5	but about eh throwing the flowers over the right shoulders	
45	00:15:51.000 - 00:15:55.841	EL5	I don't know if we do that here in the Netherlands, I've never been to a wedding where they did	
46	00:15:56.822 - 00:15:59.047	EL12	yeah it's it's just a general thing that	
47	00:15:59.562 - 00:16:05.309	EL12	usually happens in weddings from movies that I've seen, so [laughs] that's basically where I get all my knowledge from	



Turn	Time	Speaker	Audio	Notes on video
48	00:16:06.580 - 00:16:10.150	EL3	yeah maybe they do that in America a lot, I don't know	
49	00:16:11.029 - 00:16:14.194	FN3C	yeah in Finland we keep our weddings pretty simple	
50	00:16:14.619 - 00:16:15.778	FN3C	because	
51	00:16:16.543 - 00:16:17.101	FN3A	no	
52	00:16:17.607 - 00:16:19.777	FN3C	we are not so open	
53	00:16:21.134 - 00:16:22.392	FN3C	national and	
54	00:16:23.375 - 00:16:24.463	FN3C	I don't know [laughs]	
55	00:16:25.970 - 00:16:26.408	EL12	yeah	
56	00:16:26.909 - 00:16:30.691	EL12	I think we keep it pretty simple too, wouldn't you agree EL3	
57	00:16:33.028 - 00:16:34.561	EL3	yes we're not like	
58	00:16:35.101 - 00:16:39.297	EL3	throw very big weddings I think it's mostly for	
59	00:16:40.480 - 00:16:42.154	EL3	only close friends and family	
60	00:16:43.511 - 00:16:45.411	FN3A	yes kind of same in Finland too	
61	00:16:47.245 - 00:16:50.013	EL12	yeah as, as mentioned in the video though	
62	00:16:50.299 - 00:16:51.781	EL12	eh in the Netherlands	
63	00:16:52.781 - 00:16:58.582	EL12	some people don't even marry because they think it's just enough to be with each other eh, how's that over there?	
64	00:17:00.874 - 00:17:01.747	FN3A	well, in Finland	

Turn	Time	Speaker	Audio	Notes on video
65	00:17:02.612 - 00:17:05.050	FN3A	most of the people get married	
66	00:17:05.508 - 00:17:07.108	FN3B	yes I think so too	
67	00:17:08.534 - 00:17:09.543	FN3C	well I think	
68	00:17:10.124 - 00:17:11.909	FN3C	many couples get married	
69	00:17:15.295 - 00:17:16.275	EL12	yeah that	
70	00:17:16.614 - 00:17:21.060	EL12	there aren't a lot of couples that I've know that haven't married or at least planned to marry	
71	00:17:21.720 - 00:17:23.800	EL12	but there are in some regions	
72	00:17:27.334 - 00:17:37.367	FN3B	I know many couples that are not in marriage and they're not going cus they don't think it's important, cus they just think eh that's it enough to be with each other	
73	00:17:40.845 - 00:17:44.100	FN3A	and one thing I remember	
74	00:17:44.942 - 00:17:47.612	FN3A	bride's friends are on the *inaudible*	
75	00:17:48.630 - 00:17:49.406	FN3A	and	
76	00:17:51.097 - 00:17:52.621	FN3A	groom's on the right	
77	00:17:52.843 - 00:17:53.860	FN3A	in the church	
78	00:17:55.416 - 00:17:57.739	FN3C	[laughs] yes, yes that's true	
79	00:17:58.688 - 00:18:00.031	EL12	I don't know if that's here but	
80	00:18:00.449 - 00:18:01.555	EL12	eh, do you guys have	

Turn	Time	Speaker	Audio	Notes on video
81	00:18:01.912 - 00:18:03.274	EL12	bridesmaids too?	
82	00:18:04.073 - 00:18:04.320	FN3B	yes	
83	00:18:04.320 - 00:18:04.913	FN3A	yes	
84	00:18:05.312 - 00:18:06.150	FN3C	yes, we do	
85	00:18:06.218 - 00:18:08.035	FN3A	well that what I said	
86	00:18:08.221 - 00:18:12.814	FN3A	many people don't really do that in Finland	
87	00:18:13.028 - 00:18:13.975	FN3A	it's	
88	00:18:14.273 - 00:18:16.514	FN3A	still some kind of tradition	
89	00:18:17.759 - 00:18:19.923	EL12	yeah I think most traditions have	
90	00:18:20.172 - 00:18:21.129	EL12	literally just	
91	00:18:22.042 - 00:18:24.489	EL12	kind of worn out there welcome	
92	00:18:25.941 - 00:18:26.442	FN3A	yeah	
93	00:18:28.250 - 00:18:42.572	T1	so just short short interruption, what what are your opinions on these traditions, cus I've heard a few but I think you might all agree on if you'd wed yourself or not cus that's interesting	
94	00:18:45.214 - 00:18:47.520	EL12	eh I think I would because	
95	00:18:48.911 - 00:18:52.835	EL12	well, for one it would be a tradition and	
96	00:18:54.091 - 00:18:55.436	EL12	yeah, I think I just	

Turn	Time	Speaker	Audio	Notes on video
97	00:18:56.197 - 00:18:59.156	EL12	I'd just like it, there's no real reason why I would but	
98	00:19:00.233 - 00:19:00.687	EL12	maybe	
99	00:19:04.425 - 00:19:07.111	FN3A	I wasn't sure what the question was [laughs]	
100	00:19:08.003 - 00:19:11.093	FN3B	yeah we didn't hear the question could you say it again	
101	00:19:11.530 - 00:19:33.801	T1	yeah, yeah obviously good of you to ask. I was asking if you would wed yourself, (...)	
102	00:19:34.552 - 00:19:36.340	FN3B	I think it has value	
103	00:19:36.627 - 00:19:38.907	FN3B	value for me cus in our family	
104	00:19:39.257 - 00:19:42.481	FN3B	the traditions are quite like similar	
105	00:19:42.744 - 00:19:43.570	FN3B	in every	
106	00:19:44.138 - 00:19:46.727	FN3B	couple, and I think that traditions are	
107	00:19:47.507 - 00:19:48.135	FN3B	good [laughs]	
108	00:19:49.465 - 00:19:55.054	FN3A	I think I would have some traditions because they're kind of fun	
109	00:19:56.315 - 00:19:58.175	FN3C	I agree with FN3A but	
110	00:19:58.474 - 00:20:05.230	FN3C	I think I would like to have bigger weddings than normally in Finland people do	
111	00:20:05.414 - 00:20:07.766	FN3A	yeah I agree I would like to too [laughs]	
112	00:20:08.623 - 00:20:12.063	FN3B	I just like the little weddings like my mom did	
113	00:20:12.607 - 00:20:14.509	FN3B	she had like just a a little	

Turn	Time	Speaker	Audio	Notes on video
114	00:20:15.075 - 00:20:17.050	FN3B	wedding with couple friends	
115	00:20:18.379 - 00:20:29.019	EL12	yeah I would do something like that too, the main point for me is just getting that promise held up by something official, something that you can't say everyone has	
116	00:20:30.155 - 00:20:30.558	FN3B	yeah	
117	00:20:31.259 - 00:20:34.504	EL3	I agree with EL12 it's like, it's	
118	00:20:35.136 - 00:20:36.525	EL3	for me it would be	
119	00:20:37.167 - 00:20:42.236	EL3	about that promise it's eh, it's a promise that the love is real	
120	00:20:48.045 - 00:21:09.564	T1	okay thanks, thanks guys good discussion (...)	
121	Interval			The students and instructors have moved outside of the church to a place that resembles a graveyard with some graveyard stones next to the church
122	00:21:45.971 - 00:22:07.432	T1	but yeah it might have been that other people got cremated or whatever, which another interesting eh little bridge to get here to the next topic, cus burrials or cremetions might be an interesting tradition to talk about because that might differ in different cultures	
123	00:22:10.168 - 00:22:10.711	EL12	I	EL12, EL3 and FN3 are standing in front of the graveyard stones as they are talking
124	00:22:10.964 - 00:22:16.034	EL12		

Turn	Time	Speaker	Audio	Notes on video
125	00:22:16.480 - 00:22:19.498	EL12	want to buried, want to be in a cemetery or	
126	00:22:20.166 - 00:22:25.178	EL12	and a lot of people want to have their ashes spread or be cremated so	
127	00:22:25.556 - 00:22:27.415	EL12	I think it's just personal preference here	
128	00:22:28.941 - 00:22:31.239	EL3	yes it is, in the Netherlands	
129	00:22:31.660 - 00:22:34.601	EL3	everybody, it's not like everybody	
130	00:22:34.880 - 00:22:37.317	EL3	wants to be cremated or	
131	00:22:38.173 - 00:22:39.135	EL3	wants to	
132	00:22:40.053 - 00:22:41.472	EL3	lay in the cemetery	
133	00:22:42.450 - 00:22:43.824	EL12	no I myself	
134	00:22:44.055 - 00:22:44.656	EL12	would	
135	00:22:45.676 - 00:22:47.511	EL12	I guess be cremated because	
136	00:22:47.735 - 00:22:49.586	EL12	people that truly love you can have	
137	00:22:50.350 - 00:22:51.389	EL12	you still with them	
138	00:22:51.584 - 00:22:53.525	EL12	if they need it, or else you'd just	
139	00:22:53.759 - 00:22:56.607	EL12	go waste, waste space in the bottom of the earth [laughs]	
140	00:23:00.775 - 00:23:03.150	FN3A	well I don't know much about Finland's	
141	00:23:03.953 - 00:23:06.066	FN3A	funeral so this is kind of hard one	
142	00:23:07.402 - 00:23:09.891	FN3B	for me also cus I don't neither know	

Turn	Time	Speaker	Audio	Notes on video
143	00:23:10.995 - 00:23:12.184	FN3B	I know only that	
144	00:23:12.560 - 00:23:13.575	FN3B	that we just	
145	00:23:13.964 - 00:23:15.213	FN3B	say goodbye to the	
146	00:23:16.068 - 00:23:16.880	FN3B	body [laughs]	
147	00:23:18.019 - 00:23:18.648	FN3C	[laugh]	
148	00:23:20.634 - 00:23:21.223	FN3A	and	
149	00:23:22.020 - 00:23:23.980	FN3A	I don't think it's	
150	00:23:25.243 - 00:23:26.151	FN3A	wait a second [laughs]	
151	00:23:28.272 - 00:23:30.540	FN3A	when at the funeral we have	
152	00:23:30.912 - 00:23:31.358	FN3A	eh	
153	00:23:32.430 - 00:23:33.911	FN3A	what is it in English	
154	00:23:35.935 - 00:23:36.616	FN3C	memorial	
155	00:23:37.093 - 00:23:38.002	FN3A	memorial	
156	00:23:38.277 - 00:23:39.904	FN3A	when we have	
157	00:23:40.975 - 00:23:44.350	FN3A	coffee and cake and read *inaudible*	
158	00:23:44.778 - 00:23:45.712	FN3A	I don't think	
159	00:23:46.364 - 00:23:48.205	FN3A	that's done in every country	
160	00:23:49.454 - 00:23:51.122	EL3	we do that here as well	
161	00:23:51.943 -	EL12	yeah I eh	

Turn	Time	Speaker	Audio	Notes on video
162	00:23:52.887	FN3A	Okay	
163	00:23:53.504 - 00:23:57.057	EL12	I haven't been to any funeral but I think we do that here that too	
164	00:24:00.736 - 00:24:09.684	T1	if you, if you think that funerals are kind of a boring tradition to talk about you can just swich and talk think of another one you think is more interesting	
165	00:24:09.859 - 00:24:13.678	T1	and compare if you agree with that tradition even or if you	
166	00:24:13.988 - 00:24:17.730	T1	would like to have that tradition or or if you have that tradition	
167	00:24:18.126 - 00:24:21.575	T1	so maybe compare some traditions and if you agree or don't	
168	00:24:23.065 -	EL3	well	
169	00:24:24.105	FN3A	do you have any	
170	00:24:24.932 - 00:24:26.800	FN3A	traditions on summer	
171	00:24:27.583 - 00:24:30.562	EL3	we have Kingsday or Queensday	
172	00:24:31.269 - 00:24:34.361	EL3	it's the birthday of the King or Queen	
173	00:24:35.169 - 00:24:38.326	EL3	that's currently our King or Queen	
174	00:24:40.542 - 00:24:43.983	EL12	yeah for us it's our King now because we do have a King	
175	00:24:44.780 - 00:24:46.23	EL12	and we also have	
176	00:24:46.966 - 00:24:54.017	EL12	a holiday that's called sinterklaas and I don't know if EL3 actually wants to get into that because it's a controversial eh well	
177	00:24:54.359 - 00:24:56.936	EL12	controversial subject but	
178	00:25:06.204 - 00:25:08.418	EL3	do you celebrate the	



Turn	Time	Speaker	Audio	Notes on video
179	00:25:09.512 - 00:25:12.523	EL3	birthday or of the King or Queen in Finland?	
180	00:25:13.927 - 00:25:18.240	FN3B	no we don't have, we don't have King or Queen	
181	00:25:18.240 - 00:25:19.267	FN3A	a president	
182	00:25:20.519 - 00:25:22.240	EL3	that explains [laughs]	
183	00:25:22.458 - 00:25:23.311	FN3B	yes [laugh]	
184	00:25:24.948 - 00:25:26.975	EL12	well is there no presidentsday?	
185	00:25:28.124 - 00:25:29.226	FN3A	eh, is it?	
186	00:25:29.433 - 00:25:30.376	FN3B	no	
187	00:25:31.515 - 00:25:32.154	FN3A	but we	
188	00:25:32.565 - 00:25:34.160	FN3A	have independence day [laughs]	
189	00:25:34.290 - 00:25:37.049	FN3A	but I think almost everyone has it?	
190	00:25:38.325 - 00:25:38.772	FN3C	yeah	
191	00:25:40.819 - 00:25:41.294	FN3A	and	
192	00:25:41.734 - 00:25:44.679	FN3A	we celebrate midsummer, we have like	
193	00:25:45.548 - 00:25:48.393	FN3A	like we light up bon fires and	
194	00:25:49.040 - 00:25:51.375	FN3A	eat much [Finnish students laugh] and	
195	00:25:51.946 - 00:25:55.357	FN3B	yeah and swim and party a lot every year	
196	00:25:55.580 - 00:25:57.159	FN3C	do you, do something like	

Turn	Time	Speaker	Audio	Notes on video
197	00:25:57.611 - 00:25:58.092	FN3C	this	
198	00:25:58.830 - 00:25:59.689	FN3C	in Netherlands	
199	00:26:00.127 - 00:26:00.798	FN3C	in midsummer	
200	00:26:01.488 - 00:26:08.365	EL12	I don't think we do, I think midsummer for us is just eh, time to be alone or to be at work if you do have work then	
201	00:26:09.040 - 00:26:10.864	EL12	but, maybe EL3 knows more	
202	00:26:12.162 - 00:26:14.934	FN3B	in here nobody is at work in midsummer, it's like	
203	00:26:15.484 - 00:26:17.460	FN3B	a holiday for everyone	
204	00:26:17.490 -	FN3A	yes	
205	00:26:18.245	FN3C	yes	
206	00:26:18.576 - 00:26:20.763	FN3A	and we don't mean the whole	
207	00:26:21.213 - 00:26:22.711	FN3A	season midsummer but	
208	00:26:22.926 - 00:26:25.790	FN3C	it's like eh I think it's twenty-fifth	
209	00:26:26.016 -	FN3C	day of eh June	
210	00:26:27.534	FN3A	yeah	
211	00:26:27.764 - 00:26:28.716	FN3A	it's ehm	
212	00:26:30.290 - 00:26:31.174	FN3A	well yeah for me	
213	00:26:31.682 - 00:26:32.843	FN3A	there's no	
214	00:26:33.425 - 00:26:33.992	FN3A	eh	
215	00:26:34.338 - 00:26:37.273	FN3A	certain word for it in English so it's	

Turn	Time	Speaker	Audio	Notes on video
216	00:26:37.495 - 00:26:38.925	FN3A	kind of hard to explain	
217	00:26:40.367 - 00:26:44.551	EL12	yeah I, I think I get what you mean though but I don't think we have it here	
218	00:26:45.333 -	EL12	what do you think here	
219	00:26:46.510	EL3	no do we not	
220	00:26:46.510 - 00:26:48.759	EL3	I don't think so	
221	00:26:49.244 - 00:26:53.156	EL3	we just have our holidays and not really	
222	00:26:53.541 - 00:26:54.821	EL3	like a tradition and	
223	00:26:57.800 - 00:26:58.620	FN3A	okay	
224	00:27:03.820 - 00:27:07.477	FN3C	and what about the first of May	
225	00:27:08.071 - 00:27:08.859	FN3C	do you have	
226	00:27:09.191 - 00:27:09.910	FN3C	that party	
227	00:27:10.171 - 00:27:10.938	FN3C	in Netherlands	
228	00:27:13.046 - 00:27:13.535	EL12	eh	
229	00:27:14.063 - 00:27:14.665	EL12	I'm not	
230	00:27:15.145 - 00:27:18.705	EL12	too good at the small parties so I don't know maybe EL3 knows more	
231	00:27:19.960 - 00:27:20.225	FN3C	okay	
232	00:27:20.384 - 00:27:22.770	EL3	ehm the first of May I have no idea	
233	00:27:23.599 -	EL3	I don't think so	
234	00:27:24.040	FN3A, B and C	[laugh]	

Turn	Time	Speaker	Audio	Notes on video
235	00:27:24.040 - 00:27:24.938	EL12	I don't think we do	
236	00:27:27.084 - 00:27:27.834	FN3C	okay	
237	00:27:28.161 - 00:27:31.826	T2	yeah we do actually, we do have liberation day, bevrijdings dag jongens	
238	00:27:33.820 -	EL12	oh yeah [laughs]	
239	00:27:34.931	FN3C	Okay	
240	00:27:35.541 - 00:27:36.589	EL3	isn't that on	
241	00:27:36.856 - 00:27:37.505	EL3	the fifth	
242	00:27:43.186 - 00:27:45.525	T1	oh that might be, that's a that's a	
243	00:27:45.809 - 00:27:47.030	T1	that's a good one	
244	00:27:47.750 - 00:27:49.425	EL12	[laughs] nice comeback EL3	
245	00:27:50.033 - 00:27:50.766	FN3A,B and C	[laugh]	
246	00:27:51.627 - 00:27:54.993	EL3	I'm pretty sure, it's on the fifth	
247	00:27:55.237 - 00:27:56.481	T2	I think so [laughs]	
248	00:27:56.768 - 00:27:58.215	T2	yeah I'm wrong actually	
249	00:27:58.220 - 00:27:59.604	T2	okay, good job	
250	00:28:02.827 - 00:28:08.379	T1	could you could you maybe describe the first of May what kind of holiday that is	
251	00:28:09.895 - 00:28:18.084	FN3C	eh well we have it because it's working peoples and university students party and	
252	00:28:18.883 - 00:28:19.778	FN3C	what we do again	

Turn	Time	Speaker	Audio	Notes on video
253	00:28:19.984 - 00:28:22.276	FN3C	first of May, we just party [laughs]	
254	00:28:22.350 - 00:28:23.094	FN3B	yeah [laughs]	
255	00:28:23.151 - 00:28:24.140	FN3B	it's just	
256	00:28:24.280 - 00:28:25.380	FN3B	big party	
257	00:28:25.616 - 00:28:26.353	FN3A, B and C	[laugh]	
258	00:28:26.518 - 00:28:27.102	FN3C	Yes	
259	00:28:28.906 - 00:28:33.459	EL12	so from what I've, from what I've gathered Finnish people do like to party	
260	00:28:33.986 - 00:28:36.103	FN3C	yes I think that's true	
261	00:28:39.728 - 00:28:45.640	FN3B	one of the stereotypes of ours that's actually, actually true, is that, Finnish people do	
262	00:28:45.680 - 00:28:46.193	FN3A	drink a lot	
263	00:28:46.240 - 00:28:47.907	FN3B	yeah [laughs] we drink a lot	
264	00:28:50.056 - 00:28:54.238	EL12	well here that differs because we are as I said last time	
265	00:28:54.793 - 00:29:02.740	EL12	a multicultural, land so, the traditions differ too actually, eh there's a lot of people that have other traditions then	
266	00:29:03.440 - 00:29:06.470	EL12	we do, because, we are, like	
267	00:29:07.120 - 00:29:08.607	EL12	true Dutch people	
268	00:29:09.506 - 00:29:13.627	EL12	not to say that the others aren't but the other people may originate from other roots	

Turn	Time	Speaker	Audio	Notes on video
269	00:29:15.970 - 00:29:16.610	FN3A	okay	
270	00:29:19.106 - 00:29:20.706	FN3C	what do you do in Halloween	
271	00:29:22.206 - 00:29:22.812	EL12	eh	
272	00:29:24.208 - 00:29:34.857	EL12	me myself I I don't do a lot on eh during Halloween, eh there's one part of the country that's very famous for trick and treating I think	
273	00:29:35.043 - 00:29:38.276	EL12	the place I'm at no one really does anything for Halloween	
274	00:29:38.670 - 00:29:39.309	EL12	at least	
275	00:29:39.520 - 00:29:40.628	EL12	from what I know	
276	00:29:41.761 - 00:29:44.227	FN3C	yes it's kind of same in Finland	
277	00:29:45.015 - 00:29:46.516	FN3C	it's not a big party in here	
278	00:29:46.937 - 00:29:52.470	FN3B	and no one does the trick and treating thing I think I never heard that someone has done it	
279	00:29:52.996 - 00:29:53.683	FN3C	yes	
280	00:29:54.533 - 00:29:55.771	EL12	yeah neither have I	
281	00:29:56.087 - 00:29:56.992	EL12	how about you EL3	
282	00:29:58.171 - 00:29:59.652	EL3	where where I live	
283	00:29:59.816 - 00:30:02.279	EL3	eh young people go trick and treating	
284	00:30:05.374 - 00:30:06.513	EL12	yeah, so that's	
285	00:30:07.036 - 00:30:07.563	EL12	very	

Turn	Time	Speaker	Audio	Notes on video
286	00:30:07.789 - 00:30:08.515	EL12	regional	
287	00:30:10.170 - 00:30:11.400	EL3	yeah you have like	
288	00:30:11.687 - 00:30:12.997	EL3	eh a tour	
289	00:30:13.921 - 00:30:14.864	EL3	around	
290	00:30:15.374 - 00:30:16.533	EL3	the village	
291	00:30:18.881 - 00:30:21.486	EL3	where you can trick and treat at all the houses	
292	00:30:23.798 - 00:30:24.725	FN3A	how about Easter	
293	00:30:26.690 - 00:30:28.477	EL12	eh we do have Easter but	
294	00:30:29.471 - 00:30:32.476	EL12	we don't really have a tradition, we do have eh	
295	00:30:33.409 - 00:30:36.606	EL12	a meal usually either at morning or during dinner	
296	00:30:38.357 - 00:30:38.757	EL12	but	
297	00:30:40.095 - 00:30:41.793	EL12	yeah little kids go	
298	00:30:43.047 - 00:30:44.354	EL12	hunting for eggs but	
299	00:30:44.699 - 00:30:47.837	EL12	that's basically all I've ever done I might just have a boring life but	
300	00:30:48.699 - 00:30:49.620	FN3A, B and C	[laugh]	
301	00:30:50.038 - 00:30:51.182	FN3C	Do you have the day offs	
302	00:30:51.922 -00:30:58.272	EL12	eh yeah actually what I've noticed with other countries is that, we have two days of Easter	
303	00:31:00.247 - 00:31:01.075	FN3A	we have too	

Turn	Time	Speaker	Audio	Notes on video
304	00:31:01.714 - 00:31:03.273	FN3C	yes, we have	
305	00:31:03.993 - 00:31:05.775	FN3C	now, now we're on a holiday	
306	00:31:05.932 - 00:31:07.970	FN3B	yes we have like four days holiday	
307	00:31:08.129 - 00:31:08.743	FN3B	right now	
308	00:31:09.121 - 00:31:12.425	FN3B	next time we go to school is like, on Tuesday	
309	00:31:14.583 - 00:31:17.105	EL12	yeah we go to school on Tuesday too but	
310	00:31:17.837 - 00:31:24.142	EL12	what I meant is that, for instance in America we or they only have one day of Easter	
311	00:31:25.017 - 00:31:33.315	EL12	eh and we have, two days of the actual, eh, yeah eh holiday or the actual special occasion called Easter	
312	00:31:34.585 - 00:31:36.695	FN3B	are they Monday and, to Friday?	
313	00:31:38.963 - 00:31:39.469	EL12	okay	
314	00:31:40.921 - 00:31:42.006	EL12	eh	
315	00:31:42.678 - 00:31:43.568	EL12	I don't know actually	
316	00:31:44.972 - 00:31:46.880	EL12	I think, one of them is Sunday	
317	00:31:48.431 -	EL3	yes for is it's Sunday	
318	00:31:50.632	FN3A	[laughs]	
319	00:31:50.817 - 00:31:54.947	EL3	the first, that's the first day and Monday is the second day	
320	00:31:56.529 - 00:31:59.373	FN3B	so do you have the school go to school tomorrow	
321	00:32:01.150 - 00:32:04.747	EL3	yes we do, but it's also eh	



Turn	Time	Speaker	Audio	Notes on video
322	00:32:05.237 - 00:32:08.690	EL3	most schools, do not have lessons tomorrow	
323	00:32:09.195 -	EL3	it's good Friday	
324	00:32:10.338	EL12	yeah that	
325	00:32:10.899 -	EL12	ours is	
326	00:32:12.705	FN3B	cus we don't have to go to school	
327	00:32:13.245 - 00:32:16.042	FN3B	tomorrow or, on Monday, we have day off	
328	00:32:17.079 - 00:32:18.173	FN3B	because of the Easter	
329	00:32:19.760 - 00:32:21.661	EL3	on Monday we have a day off as well	
330	00:32:22.880 - 00:32:28.340	EL12	yeah we we should have Monday and Friday off but our school just doesn't want us to go be gone on Friday	
331	00:32:31.112 - 00:32:37.600	T2	so what holiday is that guys that is tomorrow that you don't get free for [laughs] in the Netherlands apparently	
332	00:32:40.680 - 00:32:41.835	EL3	good Friday?	
333	00:32:45.034 - 00:32:47.650	EL12	yeah that's basically the only name for good Friday	
334	00:32:48.331 - 00:32:49.023	EL3	yeah	
335	00:32:55.734 - 00:32:57.340	T1	did someone go to the bathroom	
336	00:32:57.340 - 00:32:59.745	FN3B	FN3? is gone for just a second	
337	00:33:00.389 - 00:33:01.600	T1	yeah that's what I figured	
338	00:33:05.395 - 00:33:34.201	T1	well it was a good discussion so far you actually kept it going by yourselves so that's great (...)	

Turn	Time	Speaker	Audio	Notes on video
339	00:33:44.865 - 00:33:57.864	T1	yeah I will just repeat my question, are there any traditions you know eh it doesn't matter what it is that you kind of don't agree with for whatever reason and that you want to share with us if there's nothing that is fine as well	
340	00:34:03.600 - 00:34:07.465	EL12	I don't really disagree with any traditions because	
341	00:34:07.763 - 00:34:10.309	EL12	usually it kind of leads to our	
342	00:34:11.379 - 00:34:13.524	EL12	schooldays being either shorter or	
343	00:34:13.857 - 00:34:16.073	EL12	non-existing at all so [laughs]	
344	00:34:17.595 - 00:34:18.396	T1	good reason	
345	00:34:19.099 - 00:34:19.524	EL12	[laughs]	
346	00:34:21.621 - 00:34:23.268	FN3A	yeah I think so too	
347	00:34:45.216 - 00:34:47.590	T1	so did everyone agree with EL12	
348	00:34:48.942 -	EL3	jep	
349	00:34:50.277	FN3C	yes	
350	00:34:51.210 - 00:34:51.742	T1	okay	
351	00:34:52.130 - 00:35:15.701	T1	then I eh think we call it a day timewise, so thanks very much (...)	
352				
353	00:34:48.942 - 00:34:49.800	T1	And did you think OpenSim was useful for this?	
354	00:36:23.111 - 00:36:23.631	FN3A	Yes.	

Turn	Time	Speaker	Audio	Notes on video
355	00:36:25.098 - 00:36:46.677	EL12	Uhh for decoration purposes and for staying eh well for just liking to talk and just being in the environment that its about, yes but it could also have been on skype in my opinion	
356	00:36:47.180 - 00:36:54.406	T2	Yeah (..) Yeah that's what I wanted to know do you all agree could this also have been on skype and would it have been ehh the same?	
357	00:36:56.565 - 00:37:10.562	EL3	Of course the church and the uh gravestones gives eh a image with the discussion but on skype it would also work I think	
358	00:37:11.901 - 00:37:13.363	FN3A	Yeah I think so too	
359	00:37:14.155 - 00:37:14.978	FN3B	Me too.	
360	00:37:15.230 - 00:37:16.280	FN3C	I think both of them are good.	
361				
362				
363				

## Appendix VII: Raw Transcript Recording Group 2 Task 2

Turn	Time	Speaker	Audio	Textchat	Notes on video
1	00:19:32.011 - 00:19:35.381	T1	in the little movie clip we showed you ehm		The students and instructors are in a church. The students have taken a place on the benches in front of the altar, facing T1 and T2 who are on the altar in priest costumes. FN4 had difficulties navigating her avatar so she is standing next to the benches.
2	00:19:35.586 - 00:19:57.895	T1	eh so I'd like to ask you and this is a discussion that mostly will be among the sixs of you so we won't be saying that much so hopefully you can just guide each other through discussion and discuss what you think about wedding traditions and if these differ in different countries or not, and if you agree with them and that kind of stuff		
3	00:20:02.373 - 00:20:03.281	T1	is this clear enough?		
4	00:20:04.336 -	FN5	yeah		
5	00:20:05.158	FN6	yeah		
6	00:20:05.460 -	EL10	yes		
7	00:20:07.340	EL5	yes it is		
8		FN4	yeah		

Turn	Time	Speaker	Audio	Textchat	Notes on video
9	00:20:07.340 - 00:20:12.813	T1	okay then eh some someone can start with their experiences with weddings maybe		
10	00:20:19.789 - 00:20:22.897	T1	does does anyone of you have any experiences?		
11	00:20:24.771 -	EL4	ehm no		
12	00:20:25.913	EL5	yes		
13	00:20:26.444 -	FN6	no		
14	00:20:27.414	EL5	I have		
15	00:20:27.877 - 00:20:31.325	EL5	been to a wedding I think twice		
16	00:20:34.755 - 00:20:35.955	EL5	and that's		
17	00:20:36.510 - 00:20:38.866	EL10	yeah how was it, what was it like		
18	00:20:39.706 - 00:20:40.236	EL5	well		
19	00:20:40.866 - 00:20:42.074	EL5	we have the		
20	00:20:42.583 - 00:20:43.188	EL5	ehm		
21	00:20:43.885 - 00:20:47.854	EL5	the first part where the man and woman or		
22	00:20:48.368 - 00:20:51.025	EL5	in my case man and woman are saying ehm		
23	00:20:51.539 - 00:20:52.993	EL5	the arguing eh		
24	00:20:54.144 - 00:21:09.241	EL5	the formal part of saying yes and then kissing each other and giving the rings [static noise coming from EL10's avatar] and ehm ehm that is in my opinion pretty boring you're just sitting there and		
25	00:21:09.430 - 00:21:12.230	EL10	[loud static noise comes from EL10's avatar]		
26	00:21:12.380 - 00:21:13.330	EL4	ehhh [laughs]		

Turn	Time	Speaker	Audio	Textchat	Notes on video
27	00:21:13.338 - 00:21:14.534	T1	I don't know what's going on [laughs]		
28	00:21:15.653 - 00:21:17.932	EL5	[laughs]		
29	00:21:15.653 - 00:21:17.932	EL10	[laughs]		
30	00:21:18.661 - 00:21:20.705	EL10	I don't know what's happening		
31	00:21:21.141 - 00:21:27.580	T1	can you can you use the push to talk button and shut off your microphone in between saying things		
32		EL10	[laughs] yeah		
33	00:21:29.775 - 00:21:31.246	EL10	yeah I will do that [laughs]		
34	00:21:31.814 - 00:21:32.446	T1	okay		
35	00:21:33.553 - 00:21:40.347	EL5	so we have the formal part which is in my opinion a little bit boring because you're just sitting there and watching two people		
36	00:21:40.906 - 00:21:43.485	EL5	eh standing in front of each other saying		
37	00:21:44.815 - 00:21:45.349	EL5	stuff		
38	00:21:46.435 - 00:21:48.574	EL5	and then ehh		
39	00:21:49.083 - 00:21:57.984	EL5	after that usually there is a party and then there is a lot of food and drinks and music and people dancing and that's really fun		
40	00:21:58.428 - 00:21:59.021	EL5	and		
41	00:21:59.305 - 00:22:03.144	EL5	they usually, the parties last quite long, until		
42	00:22:03.771 - 00:22:04.434	EL5	somewhere		

Turn	Time	Speaker	Audio	Textchat	Notes on video
43	00:22:05.558 - 00:22:10.361	EL5	deep eh deep in the night and I think that's really fun so		
44	00:22:14.358 - 00:22:21.900	EL10	well you think that vows are pretty boring but I think that's that's part of the wedding that's		
45	00:22:22.090 - 00:22:30.045	EL10	I think necessary to make it eh party eh to make it a wedding and not only a big party		
46	00:22:30.859 - 00:22:36.265	EL5	yeah I understand it's necessary it's only a little bit boring to watch in my opinion		
47	00:22:38.103 - 00:22:41.010	EL10	yeah but you can make it as fun as you want		
48	00:22:42.816 -	EL5	well		
49	00:22:43.800	EL4	well I do understand		
50	00:22:44.471 - 00:22:45.016	EL4	oh sorry		
51	00:22:45.362 - 00:22:45.723	EL4	go ahead		
52	00:22:45.723 - 00:22:55.612	EL5	well when I had my first wedding I was about eight and my mom and stepdad got married and I was the person who had to give them the rings and that was pretty fun because		
53	00:22:56.105 - 00:23:01.607	EL5	I didn't know what to do so I just gave my mom and stepdad the rings at the same time and		
54	00:23:02.418 - 00:23:06.765	EL5	I stood there awkwardly laughing and I didn't know I was supposed to give		
55	00:23:07.248 - 00:23:11.061	EL5	eh my stepdad a ring first so he could put it on my moms finger		
56	00:23:11.424 - 00:23:14.975	EL5	and then give her a ring so he could so she could put it on his finger		

Turn	Time	Speaker	Audio	Textchat	Notes on video
57	00:23:15.730 - 00:23:18.365	EL5	and I didn't know that so I just gave the rings to them and		
58	00:23:18.955 - 00:23:21.032	EL5	was like so here you go and		
59	00:23:21.524 - 00:23:22.234	EL5	that's my job		
60	00:23:23.443 - 00:23:24.937	EL10	well that's cute		
61	00:23:27.003 - 00:23:28.962	EL5	yeah it was it was a little bit awkward		
62	00:23:30.462 - 00:23:35.575	EL4	although I do understand why people would want to get married I personally don't want to get married		
63	00:23:36.048 - 00:23:38.963	EL4	because I think it's kind of a waste of money		
64	00:23:39.335 - 00:23:41.546	EL4	if you truly love someone you shouldn't have to prove it		
65	00:23:43.757 - 00:23:44.888	EL4	but that's just my opinion		
66	00:23:49.427 - 00:23:57.184	T1	any anything from the Finnish participants cus you could ask or mention what you know about Finnish traditions with weddings		
67	00:23:58.094 - 00:24:00.807	FN5	ah well I think they're kind of the same		
68	00:24:01.875 - 00:24:02.530	FN4	yeah		
69	00:24:04.041 - 00:24:10.601	FN4	sitting in the church it's kind of boring, but, the party after the		
70	00:24:11.358 - 00:24:14.241	FN4	ceremony is, fun I don't know		
71	00:24:16.893 - 00:24:19.759	FN6	yeah I've never been to a wedding		
72	00:24:20.150 - 00:24:22.511	FN6	but I just know that they have		



Turn	Time	Speaker	Audio	Textchat	Notes on video
73	00:24:23.359 - 00:24:24.832	FN6	drinking games		
74	00:24:25.114 - 00:24:26.143	FN4	[laughs]		
75	00:24:27.821 - 00:24:29.839	FN6	*inaudible*		
76	00:24:30.373 - 00:24:36.681	EL10	so so the cere ceremony is in a church or, every time or is that just		
77	00:24:38.081 -	EL10	does it depend on		
78	00:24:39.697	FN6	eh it could be		
79	00:24:42.887 - 00:24:44.240	FN6	it could be outside		
80	00:24:44.761 - 00:24:45.288	FN6	too		
81	00:24:45.826 - 00:24:48.143	FN5	I'm not sure I've never been in a wedding		
82	00:24:50.104 - 00:24:55.663	FN4	I have been when I was like, six years old so I don't remember much about it		
83	00:25:01.302 - 00:25:07.427	T1	so would you all like to get married yourself EL4 already explained that he wouldn't like to and how about the rest		
84	00:25:09.001 - 00:25:11.353	FN4	yeah I would like to get married		
85	00:25:11.812 - 00:25:13.682	EL10	yeah me too, I think it's		
86	00:25:14.313 - 00:25:17.642	EL10	ehm, it's not nece so..		
87	00:25:18.775 - 00:25:20.216	EL10	if you rather		
88	00:25:21.413 - 00:25:22.942	EL10	*inaudible*		
89	00:25:26.276 - 00:25:27.625	EL10	yeah maybe it's		

Turn	Time	Speaker	Audio	Textchat	Notes on video
90	00:25:29.534 - 00:25:31.188	T2	we can't really hear you there EL10		
91	00:25:31.488 - 00:25:37.122	T2	it might be the connection but otherwise you're not really holding the button right? I'm not sure		
92	00:25:38.990 - 00:25:40.177	EL10	can you hear me now?		
93	00:25:40.440 -	T2	yes		
94	00:25:41.355	EL4	yes		
95	00:25:41.754 - 00:25:42.150	EL5	yeah		
96	00:25:42.150 - 00:25:42.841	EL10	okay		
97	00:25:43.375 - 00:25:51.176	EL10	well I I think it's it's, a traditional thing but I think it's. a tradition that I would like to		
98	00:25:51.871 - 00:25:53.678	EL10	do myself as well		
99	00:25:56.387 - 00:25:59.172	EL5	well I don't really know if I want to get married		
100	00:25:59.847 - 00:26:00.894	EL5	but, like		
101	00:26:01.573 - 00:26:13.030	EL5	it seems fun but also extremely expensive and I would much rather for example spend it on a super nice holiday with the person I'm, going to marry		
102	00:26:13.543 - 00:26:16.837	EL5	and not spend it on a big party and ceremony		
103	00:26:17.725 - 00:26:18.160	EL4	yeah exactly		
104	00:26:18.167 - 00:26:18.751	EL10	yeah but a		
105	00:26:19.043 - 00:26:21.679	EL10	yeah but but a wedding		

Turn	Time	Speaker	Audio	Textchat	Notes on video
106	00:26:22.060 - 00:26:28.754	EL10	well you can marry someone without a big huge wedding you can just have a ceremony and then		
107	00:26:29.321 - 00:26:34.862	EL10	have a dinner with family or not at all just, bond with somebody		
108	00:26:35.318 -	EL10	or ehm		
109	00:26:36.516	EL5	yeah I know		
110	00:26:38.008 -	EL10	just make it official		
111	00:26:40.020	EL5	I know but then I then		
112	00:26:40.931 - 00:26:44.268	EL5	yeah but then I still have to buy crazy expensive rings and		
113	00:26:44.853 - 00:26:50.176	EL5	and eh an official person who has to to marry us so		
114	00:26:51.129 -	EL5	I don't know if, if I want to do that		
115	00:26:55.680	EL10	but that, that's nothing I mean you can, the rings		
116	00:26:55.826 - 00:27:03.787	EL10	I think the rings you can make it as expensive as you want you can buy cheap rings or expensive ones and yeah well		
117	00:27:04.354 - 00:27:07.555	EL10	I don't think it costs a lot of money to		
118	00:27:08.032 - 00:27:10.906	EL10	eh hire a person who can marry you		
119	00:27:11.709 - 00:27:12.508	EL10	so		
120	00:27:12.558 - 00:27:15.809	EL4	but that's kind of impersonal if you ask me		
121	00:27:16.881 - 00:27:17.536	EL4	there you are		
122	00:27:17.536 - 00:27:17.964	EL10	what		
123	00:27:17.992 - 00:27:21.890	EL4	big a party with all your friends and family and some guy you've never met		

Turn	Time	Speaker	Audio	Textchat	Notes on video
124	00:27:23.218 - 00:27:23.752	EL4	I don't get it		
125	00:27:23.752 - 00:27:41.410	EL10	yeah but you you can eh what they do nowadays they ehm ask a friend and ehm or a family a relative or someone they really know well and ehm they can they can *inaudible*		
126	00:27:41.578 - 00:27:44.851	EL10	and they can marry you as well so I think		
127	00:27:45.099 - 00:27:47.330	EL10	that's a fun part I don't know if it's		
128	00:27:47.483 - 00:27:50.157	EL10	possible in the Netherlands but I know it's ehm		
129	00:27:50.661 - 00:27:52.746	EL10	in America I guess I don't know		
130	00:27:53.952 - 00:27:54.541	EL4	that's great		
131	00:27:55.536 - 00:27:58.584	EL10	yeah that would be fun, that would be fun I guess		
132	00:28:01.027 - 00:28:01.490	EL4	yeah		
133	00:28:01.490 - 00:28:03.697	T2	so you guys ehm I'm sorry to interrupt but ehm		
134	00:28:04.199 - 00:28:09.349	T2	what do the Finnish girls again think about this because I'm only hearing the Dutch guys really		
135	00:28:09.687 - 00:28:15.515	T2	ehm maybe you could give the eh Finnish girls an opportunity to speak as well maybe ask them some eh		
136	00:28:16.032 - 00:28:19.064	T2	something about their experiences or something like that to get them to speak		
137	00:28:22.571 - 00:28:23.251	FN4	hmm		

Turn	Time	Speaker	Audio	Textchat	Notes on video
138	00:28:24.307 - 00:28:26.849	FN4	well what I think I think that		
139	00:28:27.875 - 00:28:35.637	FN4	eh for myself when I get older and if I find find someone who I want to marry then I want to		
140	00:28:36.165 - 00:28:42.154	FN4	make a huge wedding because I like parties and stuff and of course it		
141	00:28:42.488 - 00:28:51.933	FN4	will be expensive but well I can pay it myself and of course my parents will pay and		
142	00:28:52.255 - 00:28:58.139	FN4	maybe my husband's parents so it wouldn't be that expensive then so		
143	00:28:59.315 - 00:29:00.633	FN6	*inaudible*		
144	00:29:06.542 - 00:29:15.001	EL10	and would you want it to be a traditional wedding? so a church with eh a long ceremony or just		
145	00:29:15.306 - 00:29:18.619	EL10	a party to spend some time with your family		
146	00:29:20.385 - 00:29:20.973	FN4	well		
147	00:29:21.357 - 00:29:32.978	FN4	well I think the church includes with the party so first of course the church church thing and after that the party that would be perfect		
148	00:29:34.185 - 00:29:34.722	EL10	okay		
149	00:29:36.104 - 00:29:43.649	T1	okay so so thanks for participating but now we will move on the second part of the ehm		

Turn	Time	Speaker	Audio	Textchat	Notes on video
150	00:29:44.202 - 00:29:52.683	T1	of the ehm task for today, for which we will move outside and discuss some traditions some other traditions next to marriage		The students start getting up from the benches and head outside of the church.
151	00:29:52.979 - 00:30:05.346	T1	so eh if you can get up (...)		
152	Interval				T1 and T2 and the other students move outside the church to a area that resembles a graveyard. The students are instructed to sit behind the graveyard on the ground. T1 and T2 keep standing. FN4 has difficulties navigating her avatar so she moves slower.
153	00:31:11.705 - 00:31:22.108	T1	if you know other interesting traditions that are very typical to either Dutch or Finnish culture or or things that are just interesting to talk about		FN4's avatar walks to the area where the other students have taken a seat on the ground.
154	00:31:22.463 - 00:31:23.346	T1	and I would like to		
155	00:31:23.587 - 00:31:29.340	T1	hear if you agree or disagree with these traditions as well that's very interesting		
156	00:31:49.847 - 00:31:50.912	T1	alright go ahead guys		
157	00:31:51.233 - 00:31:53.539	T1	it's just the six of you try to make it work		

Turn	Time	Speaker	Audio	Textchat	Notes on video
158	00:31:55.412 - 00:32:02.226	EL5	well we as Dutch people we have our our weird December tradition called Sinterklaas		FN4 makes her avatar sit down next to the other students.
159	00:32:02.615 - 00:32:04.888	EL5	which is sort of like Christmas but then		
160	00:32:05.753 - 00:32:08.352	EL5	eh a little bit different and Dutch		
161	00:32:08.897 - 00:32:11.316	EL5	and in my opinion a little bit weird		
162	00:32:12.161 - 00:32:12.530	EL4	yeah		
163	00:32:12.530 - 00:32:13.152	EL5	and I		
164	00:32:13.503 - 00:32:15.239	EL5	and I think that's something		
165	00:32:15.581 - 00:32:20.796	EL5	typically Dutch because I don't know and I don't think many other countries		
166	00:32:21.479 - 00:32:22.841	EL5	also celebrate it		
167	00:32:25.146 - 00:32:25.498	EL5	right?		
168	00:32:26.252 - 00:32:27.917	EL10	maybe you can explain what it		
169	00:32:28.551 - 00:32:29.233	EL10	what it is		
170	00:32:30.112 - 00:32:30.228	EL4	yeah		
171	00:32:30.440 - 00:32:41.561	EL5	yeah, well, eh somewhere in November usually eh I don't know, mid November, Sinterklaas comes from Spain with, ehm		
172	00:32:42.012 - 00:32:43.701	EL5	on a boat, with his		
173	00:32:44.772 - 00:32:45.240	EL5	ehh what		

Turn	Time	Speaker	Audio	Textchat	Notes on video
174	00:32:45.467 -	EL5	what do they call it in English		
175	00:32:46.840	EL4	*inaudible*		
176	00:32:47.763 - 00:32:48.450	EL4	helpers I guess?		
177	00:32:49.111 - 00:32:50.601	EL5	yeah with his helpers		
178	00:32:51.763 - 00:32:53.712	EL5	black Petes I guess		
179	00:32:54.396 -	EL5	and ehm		
180	00:32:55.568	FN5	[laughs]		
181	00:32:56.707 - 00:33:02.782	EL5	and they stay here until the fifth of December, and then it's Sinterklaas his birthday		
182	00:33:03.277 - 00:33:03.882	EL5	aand		
183	00:33:04.486 - 00:33:09.575	EL5	then on the fifth of December it's gifts night and every eh		
184	00:33:10.452 - 00:33:15.004	EL5	and all of the children in the Netherlands they get gifts from Sinterklaas		
185	00:33:16.124 - 00:33:18.689	EL5	because of his birthday, so it's sort of like		
186	00:33:19.229 - 00:33:21.686	EL5	Christmas but then a little earlier and		
187	00:33:22.616 - 00:33:23.109	EL5	ehh		
188	00:33:24.816 - 00:33:27.983	EL5	yeah some people would also say it's a bit racist		
189	00:33:29.851 - 00:33:38.796	EL10	yeah because the helpers are black and eh well the story behind the colour of the helpers is that they go through the		
190	00:33:39.670 - 00:33:41.367	EL10	what do you call that		
191	00:33:41.693 - 00:33:42.912	T1	chimney?		



Turn	Time	Speaker	Audio	Textchat	Notes on video
192	00:33:43.614 - 00:33:44.086	EL10	yeah		
193	00:33:44.326 - 00:33:45.633	EL10	eh via the chimney		
194	00:33:47.123 - 00:33:52.567	EL10	because of that, but a lot of people that's racism and, yeah		
195	00:33:53.538 - 00:33:53.949	EL5	yeah		
196	00:33:54.219 - 00:33:55.902	EL4	it's a huge discussion in the Netherlands		
197		EL5	most, well		
198	00:33:56.808 - 00:34:01.947	EL5	yeah some people say that the the black petes are actually slaves and		
199	00:34:02.262 - 00:34:04.504	EL5	Sinterklaas is the, the slave		
200	00:34:05.292 - 00:34:07.735	EL5	master or wha whatever it's called		
201	00:34:08.230 - 00:34:08.622	EL5	and		
202	00:34:09.720 - 00:34:10.769	EL5	that's indeed		
203	00:34:11.187 - 00:34:15.727	EL5	that indeed has been a really big thing the past two years so		
204	00:34:18.839 - 00:34:20.622	EL4	yeah it's kind of weird tradition		
205	00:34:22.132 - 00:34:22.470	EL4	but yeah		
206	00:34:22.549 - 00:34:23.308	EL10	and do you		
207	00:34:23.986 - 00:34:34.100	EL10	and eh do you have any traditions in Finland? that are maybe, typical Finnish or, a little weird		
208	00:34:35.939 - 00:34:38.152	FN5	ehm it doesn't come to mind now		
209	00:34:38.924 - 00:34:41.029	FN6	maybe the midsummer		

Turn	Time	Speaker	Audio	Textchat	Notes on video
210	00:34:42.391 - 00:34:43.149	FN6	celebration		
211	00:34:51.670 - 00:34:53.534	FN5	yeah in midsummer we		
212	00:34:54.664 - 00:34:56.946	FN5	set up a big fire [laughs]		
213	00:34:59.051 - 00:34:59.826	EL10	and why?		
214	00:35:01.435 - 00:35:02.470	FN5	I'm not sure		
215	00:35:02.744 - 00:35:03.534	FN6	I know		
216	00:35:04.422 - 00:35:06.885	FN6	we are celebrating, cus		
217	00:35:07.388 - 00:35:12.910	FN6	well on that day the sun doesn't set at all and		
218	00:35:14.387 - 00:35:16.818	FN6	I don't know [laughs] why we celebrate it		
219	00:35:17.823 -	FN4	yeah		
220	00:35:18.270	EL10	so		
221	00:35:18.303 - 00:35:22.249	EL10	so the sun, the sun doesn't set at all you say		
222	00:35:22.906 - 00:35:23.312	FN6	yeah		
223	00:35:24.373 - 00:35:26.368	EL10	so that's kind of special yeah		
224	00:35:28.020 - 00:35:28.857	FN4	yeah and		
225	00:35:29.245 - 00:35:34.416	FN4	people get drunk usually on that day because well they wanna		
226	00:35:36.233 - 00:35:36.933	FN4	well		
227	00:35:38.109 - 00:35:39.700	FN4	[laughs] I don't know		

Turn	Time	Speaker	Audio	Textchat	Notes on video
228	00:35:42.777 - 00:35:50.866	EL5	and, and what do you think of our Dutch Sinterklaas tradition because I know it might sound, it might sound a bit weird		
229	00:35:51.512 - 00:35:52.591	EL5	if you're not Dutch		
230	00:35:54.838 -	FN5	I think it sounds funny		
231	00:35:57.030	FN6	yeah it sounds quite		
232	00:35:57.030 - 00:35:58.173	FN6	weird [laughs]		
233	00:36:01.803 - 00:36:03.878	FN5	do you spend Christmas at all		
234	00:36:05.833 - 00:36:06.775	EL5	eh well		
235	00:36:07.610 - 00:36:17.646	EL5	some people do, and some people don't because we also have Sinterklaas, but usually when children eh know the Sinterklaas thing is fake		
236	00:36:18.367 - 00:36:20.021	EL5	some parents ehm		
237	00:36:21.284 - 00:36:21.665	EL5	they		
238	00:36:22.331 - 00:36:29.069	EL5	yeah some parents then switch to Christmas and give Christmas presents instead of the Sinterklaas presents		
239	00:36:29.424 - 00:36:32.289	EL10	yeah Sinterklaas is really for children		
240	00:36:32.482 - 00:36:35.324	EL10	more than for adults or for everyone else		
241	00:36:35.563 - 00:36:36.540	EL10	and Christmas is just		
242	00:36:36.798 - 00:36:40.455	EL10	for everyone I guess, for every age, category		
243	00:36:41.442 - 00:36:42.157	EL4	yeah, indeed		

Turn	Time	Speaker	Audio	Textchat	Notes on video
244	00:36:43.514 - 00:36:46.666	EL5	yeah Sinterklaas is usually for children		
245	00:36:47.333 - 00:36:49.780	EL5	until the age of like seven or eight		
246	00:36:50.331 - 00:36:51.552	EL5	sometimes nine but		
247	00:36:52.673 - 00:36:59.766	EL5	then, you'll eventually find out that Sinterklaas is fake and everything was a big lie		
248	00:37:00.780 - 00:37:02.293	EL4	yeah your whole life is a lie		
249	00:37:02.661 -	EL4	you hate your parents		
250	00:37:03.622	EL5	[laugh]		
251	00:37:04.326 - 00:37:06.279	EL5	[laughs] exact exactly		
252	00:37:12.990 - 00:37:14.440	FN4	okay		
253	00:37:16.598 - 00:37:31.831	EL10	and do you guys have any traditionals eh at high school when you finish high school the last year do you have any, typical traditions like prom in in the United States do you have anything or no		
254	00:37:34.748 - 00:37:37.853	FN5	eh we have this thing that we		
255	00:37:38.796 - 00:37:45.698	FN5	eh drive with, trucks in the city and, throw candies at the people		
256	00:37:46.519 - 00:37:53.026	FN4	and every [clears throat] one wears these, weird outfits and		
257	00:37:53.700 - 00:37:55.441	FN4	yeah throw candies		
258	00:37:55.690 -	FN4	to people		
259	00:37:57.811	FN6	yeah		
260	00:37:59.272 - 00:38:01.486	EL5	that sounds like a lot of fun actually		

Turn	Time	Speaker	Audio	Textchat	Notes on video
261	00:38:01.631 - 00:38:07.417	EL10	yeah be because in Holland we don't really have anything a little party and that's all		
262	00:38:08.430 - 00:38:08.836	FN5	oh		
263	00:38:08.836 -	EL5	we don't even have		
264	00:38:09.995	EL4	well some schools do		
265	00:38:11.368 - 00:38:14.430	EL4	but we don't because our school is boring		
266	00:38:16.226 -	EL10	[laughs] no it's a small school so		
267	00:38:19.314	FN4	okay		
268	00:38:20.300 - 00:38:23.797	EL5	yeah but, at least something would be really nice		
269	00:38:24.629 - 00:38:28.416	EL5	no it's better than nothing but, we get nothing		
270	00:38:29.051 - 00:38:30.563	EL10	yeah exactly		
271	00:38:31.420 - 00:38:31.962	FN4	[laughs]		
272	00:38:36.532 - 00:38:47.948	T1	so any other interesting traditions you might want to discuss for instance Halloween was mentioned in the introduction movie, do you do you do you guys celebrate Halloween?		
273	00:38:49.762 -	FN5	in Finland we don't		
274	00:38:51.997	EL10	well		
275	00:38:53.322 - 00:38:54.230	EL10	no and in		
276	00:38:55.590 - 00:38:58.608	EL5	no we don't really celebrate Halloween here either		
277	00:38:59.813 - 00:39:08.506	EL10	no it's it's really yeah teenagers wanna celebrate it but we don't really have the opportunity to I guess		
278	00:39:09.207 - 00:39:11.101	EL10	not really a lot of options		

Turn	Time	Speaker	Audio	Textchat	Notes on video
279	00:39:12.100 - 00:39:17.667	EL5	and ehm usually the children they do some trick and, trick		
280	00:39:18.206 - 00:39:22.115	EL5	or treat, I get, yeah I trick or treat, but		
281		EL4	trick or treat		
282	00:39:23.657 - 00:39:29.623	EL5	even that isn't a really a big thing because last year at Halloween zero people came to my house to		
283	00:39:29.839 - 00:39:31.772	EL5	aks ask for candy or		
284	00:39:32.136 - 00:39:34.046	EL5	otherwise they'd shoot me, so		
285	00:39:35.522 - 00:39:36.534	EL10	[laughs]		
286	00:39:37.583 - 00:39:38.502	EL10	hm yeah		
287	00:39:41.201 - 00:39:43.057	EL4	yeah every time you get a lot of candy		
288	00:39:43.829 - 00:39:48.081	EL4	nobody shows up and when you get no candy everyone shows up every time		
289	00:39:48.682 - 00:39:49.856	EL5	yeah exactly		
290	00:39:56.574 -	T1	okay I		
291	00:39:57.718	EL10	And do you do		
292	00:39:58.242 - 00:39:59.665	T1	yeah yeah ask your question		
293	00:40:00.414 - 00:40:09.807	EL10	eh do you have a lot of eh like parties, ehm outside of school so with friends, or, yeah		
294	00:40:10.241 - 00:40:11.686	EL10	big parties		
295	00:40:13.271 - 00:40:18.760	FN4	well, in Finland teenagers drink a lot I think		

Turn	Time	Speaker	Audio	Textchat	Notes on video
296	00:40:19.335 - 00:40:30.315	FN4	and yeah, yeah we have a lot of parties whenever someone, organise something, then everyone from the city goes to it I think		
297	00:40:31.073 - 00:40:33.390	FN6	not everyone, a lot [laughs]		
298	00:40:33.819 -	FN5	[laughs]		
299	00:40:35.515	FN4	[laughs] not everyone		
300	00:40:36.450 - 00:40:37.905	FN4	almost everyone		
301	00:40:38.811 - 00:40:45.141	EL10	so there are like, so there are like huge parties, eh that somebody		
302	00:40:45.670 - 00:40:47.449	EL10	organises and and		
303	00:40:47.940 - 00:40:49.209	EL10	a lot of people come		
304	00:40:50.191 - 00:40:50.771	FN5	yeah		
305	00:40:51.434 - 00:40:58.315	FN4	yeah usually people sell tickets to the, there and they get the money and		
306	00:40:58.900 - 00:40:59.580	FN4	yeah		
307	00:41:01.464 - 00:41:02.892	EL5	it sounds like a lot of fun		
308	00:41:03.276 - 00:41:04.458	EL10	yeah sounds like a fun		
309	00:41:05.227 - 00:41:09.400	EL5	it's sort of like a mini festival ish thing		
310		EL4	yeah		
311	00:41:10.613 - 00:41:11.519	FN4	yeah		
312	00:41:13.247 - 00:41:14.596	EL4	is it profitable?		
313	00:41:15.581 - 00:41:16.674	EL4	do they make money of of it?		

Turn	Time	Speaker	Audio	Textchat	Notes on video
314	00:41:19.959 - 00:41:20.534	FN4	[laughs]		
315	00:41:25.768 - 00:41:27.352	T1	maybe repeat your question?		
316	00:41:28.606 - 00:41:36.190	EL4	is it profitable, do the people do it because they need extra money or do they do it because they just want to throw a party and want to minimalise the costs		
317	00:41:37.595 - 00:41:39.274	FN5	I think both		
318	00:41:40.814 - 00:41:41.527	FN6	yeah		
319	00:41:42.311 - 00:41:44.901	FN5	they make really good out of it so		
320	00:41:47.536 - 00:41:49.198	EL4	yeah it's kind of a win win situation		
321		FN5	That's good too		
322	00:41:49.948 - 00:41:50.440	FN4	yeah		
323	00:41:51.218 - 00:41:53.829	EL5	it sounds like something we should, eh		
324	00:41:54.249 -	EL5	do here as well I mean		
325	00:41:56.740	FN4	yeah absolutely		
326	00:41:56.740 -	FN4	absolutely		
327	00:41:57.793	EL5	we could have		
328		T1	I agree		
329	00:41:57.960 - 00:41:58.242	EL4	yes		
330	00:41:58.242 - 00:41:59.493	EL5	great parties		
331	00:42:00.406 - 00:42:07.365	T1	I think T2 and I are going to skip eh this the rest of this research and just throw parties for the rest of our future		
332	00:42:08.093 -	EL10	woah		



Turn	Time	Speaker	Audio	Textchat	Notes on video
333	00:42:09.851	EL4	jaa		
334	00:42:10.148 - 00:42:11.180	T1	and just make money		
335	00:42:11.380 - 00:42:11.850	EL5	awesome		
336	00:42:12.513 - 00:42:13.235	T1	[laughs]		
337	00:42:13.882 - 00:42:29.478	T1	but eh on that note we we'll finish this final discussion, very well done in the end guys you actually started asking each other some questions and actually answering as well because that is what makes a discussion obviously more interesting		
338	00:42:29.700 - 00:42:31.053	T1	for you guys as well		
339	00:42:31.250 - 00:42:36.008	T1	so for future discussions try to ask each other questions		
340	00:42:36.318 - 00:42:41.141	T1	that is more interesting than just waiting for me or T2 to say something		
341	00:42:41.442 - 00:42:42.331	T1	cus that might		
342	00:42:42.660 - 00:42:43.995	T1	actually be more boring		
343	00:42:44.444 - 00:42:46.991	T1	but eh well done eh especially in the end		
344	00:42:47.367 - 00:42:53.505	T1	ehm we we'd just like to ask you for a little review, [sees the question in the chat] yes ask something yes yes	FN6: Can I still ask something ?	
345	00:42:54.686 - 00:42:57.594	FN6	yeah do you celebrate Easter?		
346	00:42:57.800 - 00:42:59.237	FN6	for we have the		

Turn	Time	Speaker	Audio	Textchat	Notes on video
347	00:42:59.781 - 00:43:01.271	FN6	before *inaudible*		
348	00:43:01.513 - 00:43:03.550	FN6	we just then go to		
349	00:43:04.479 - 00:43:06.711	FN6	houses to have candy		
350	00:43:09.512 -	T1	during Easter?		
351	00:43:10.723	EL4	well the younger kids		
352	00:43:11.337 - 00:43:11.826	FN6	yeah		
353	00:43:12.380 - 00:43:15.625	EL4	the younger kids go eh egg searching		
354	00:43:16.327 - 00:43:18.709	EL4	and they search for chocolate eggs, and I guess		
355	00:43:19.106 - 00:43:22.756	EL4	well I celebrated Easter by having a big dinner with my family		
356	00:43:23.268 - 00:43:24.197	EL4	I don't know about the rest		
357	00:43:24.974 - 00:43:28.432	EL5	yeah and and christian people go to church I believe		
358	00:43:30.130 - 00:43:30.541	EL5	right?		
359	00:43:32.260 - 00:43:32.843	EL4	not sure		
360	00:43:35.403 - 00:43:36.559	EL10	I think so yeah		
361	00:43:38.620 - 00:43:39.643	T1	I think so too		
362	00:43:40.162 -	EL4	it could be		
363	00:43:42.959		[Finnish students laugh]		
364	00:43:43.241 - 00:43:44.755		[Finnish students laugh]		
365	00:43:45.107 - 00:43:46.768	T1	girls what's going on		
366	00:43:49.854 - 00:43:52.369		[Finnish students laugh]		

Turn	Time	Speaker	Audio	Textchat	Notes on video
367	00:43:52.958 - 00:43:54.050	FN4	nothing [laughs]		
368	00:43:54.580 - 00:44:09.621	T1	okay if nothing then then please just focus on what we're doing here, because it's very good that questions are asked but eh, if you if you are getting distracted too much you should maybe eh		
369	00:44:09.931 - 00:44:13.449	T1	we're almost done here, very very good question eh		
370	00:44:14.262 - 00:44:16.402	T1	oh god I forgot the name of FN6		
371	00:44:17.014 -	T1	FN6 yes obviously		
372	00:44:19.036	FN6	yeah		
373	00:44:22.977 - 00:44:37.716	T1	so thanks very much for asking that question		
Inter val					
374	00:45:34.388 - 00:45:34.388	T1	Yeah good input thanks very much and uhm did you think that OpenSim actually added something to the uh discussion?		
375	00:45:44.208 - 00:45:48.600	EL4	Well at least it's more #comfortable (BLEH) comfortable than Skype		
376	00:45:51.054 - 00:45:55.895	EL5	Yeah (.) I, I definitely agree with you on that one		
377	00:45:57.441 - 00:45:59.957	EL4	It kind of takes away the feeling that you're talking to a screen.		
378	00:46:01.579 - 00:46:09.474	EL5	Yeah exactly and (.) knowing people (.) <i>uhh</i> don't see your face is really helpful at least		
379	00:46:13.418 - 00:46:14.462	T1	Does everyone agree?		
380					