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UNIVERSITY OF SOUTHAMPTON

Faculty of Humanities

School of Modern Languages

**Investigating Perceptions of Master's Students on
English-as-a-medium-of-instruction Programmes in
East Asia**

by Robert Drummond Baird

Thesis for the degree of Doctor of Philosophy

December, 2013

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UNIVERSITY OF SOUTHAMPTON

ABSTRACT

FACULTY OF HUMANITIES

SCHOOL OF MODERN LANGUAGES

Doctor of Philosophy

INVESTIGATING PERCEPTIONS OF MASTER'S STUDENTS ON ENGLISH-AS-A-MEDIUM-OF-INSTRUCTION PROGRAMMES IN EAST ASIA

By Robert Baird

This PhD thesis is an investigation into the positionings, voices and experiences of students who use English for their postgraduate studies in the fields of business and English language teaching, in particular relation to their writing practices. Positioning this research as informing the English as a Lingua Franca (ELF) and Global Englishes fields of enquiry, emergentism, complexity theory, performativity and integrationism are drawn on in order to assist with the interpretation and characterisation of the accounts of English offered by participants in the study, and to help understand what 'language' *is* in relation to ELF research. Further to these conceptual aims, English-as-a-medium-of-instruction programmes are investigated and discussed in order to understand how recent shifts in higher education are impacting on the lives and educations of students studying in the medium of English. The students' accounts of their experiences offer insights into how aspects of educational and ecological practices impact on the linguistic realities of those studying on EMI programmes in these regions.

Utilising semi-structured interviews and notes from the field, the findings indicate a high degree of diversity among student 'communities', with various backgrounds, orientations, experiences and future trajectories making variation an inherent characteristic of these groups and classrooms. The diversity found among and between contexts emphasises the primacy of temporal dimensions of language practices, as opposed to rigid geographical, disciplinary or cultural borders. Also, instances of students' communicative engagements formed important parts of their conceptualisations of English (and language), but did not appear to align with current native / non-native dichotomies that are often prioritised in the field, as these linguistic landscapes are clearly more complex than can be accounted for by simple dichotomies.

Regarding writing, the findings suggest that the proliferation of static notions of ‘academic style’ and ‘formal register’ as *a priori* properties of English academic writing can create a feeling of distance from the meaning making practices of formal written English. This, exacerbated by reported vocabulary shortages and a perceived need to repeatedly duplicate the same forms and structures in academic essays, presents a barrier to understanding what ‘academic writing’ does, who does it, and why they do it. It also seems evident that basing normative judgements of students’ writing on intrinsically sociocultural constructs of communication, which register, formality and aspects of structure inherently are, reifies aspects of writing that are more fluid in nature, thereby reinforcing a cognitive gap between how language works and how students are taught to communicate. This also presupposes a reader, or superaddressee, who is ‘western’, or, at least, who is an advocate of ‘western’ writing cultures. Such reifications could result from direct instruction or students’ own reactions to feedback (or, more likely, a combination of both), but either way they reinforce ideas of expertise and asymmetry between teachers and students, and between experts and novices, which results in feelings of frustration among some students.

The findings support current moves in the field towards more critical and holistic forms of instruction and assessment that treat written language as a socially negotiated meaning making process, rather than as an endlessly reproduced body of pre-ordained parts that form a coherent static system of reference. Similarly, this research maintains that approaches to enquiry in Global Englishes and ELF can benefit from descriptivist engagement with people’s motivations, experiences, ideas and communicative behaviours when attempting to account for global linguacultural landscapes. Finally, it is proposed that those involved in EMI programmes might address potential issues in their contexts, particularly upon reflection on intersections between language and content, where uncritical treatment of language can result in difficulties for content instruction and assessment, and issues to student experience more generally.

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DECLARATION OF AUTHORSHIP

I *Robert Baird* declare that the thesis entitled '*Investigating Practices and Perceptions of Master's Students on English-as-a-medium-of-instruction Programmes in East Asia*' and the work presented in the thesis are both my own, and have been generated by me as the result of my own original research. I confirm that:

- this work was done wholly or mainly while in candidature for a research degree at this University;
- where any part of this thesis has previously been submitted for a degree or any other qualification at this University or any other institution, this has been clearly stated;
- where I have consulted the published work of others, this is always clearly attributed;
- where I have quoted from the work of others, the source is always given. With the exception of such quotations, this thesis is entirely my own work;
- I have acknowledged all main sources of help;
- where the thesis is based on work done by myself jointly with others, I have made clear exactly what was done by others and what I have contributed myself;
- none of this work has been published before submission, **or** [delete as appropriate] parts of this work have been published as: [please list references]

Signed: *Robert Drummond Baird*

Date: February 7th, 2013

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List of Abbreviations

CLIL: Content and Language Integrated Learning

EAP: English for Academic Purposes

EFL: English as a Foreign Language

EIL: English as an International Language

ELF: English as a Lingua Franca

EMI: English as a medium of instruction

ENL: English as a native language

ESP: English for Specific Purposes

L1: First language

L2: Second language

NS: Native Speaker

NNS: Non-native speaker

SLA: Second Language Acquisition

1. Introduction

1.1 Defining Points and Caveats

I begin this thesis with some important grounding points, and with a personal pronoun that is regularly discouraged in English for Academic Purposes (EAP) instruction. Firstly, it should be noted that, in the title, ‘in East Asia’ means *geographically situated in*, and certainly not *representative of*. In fact, I would not claim it representative of the nations, China, Thailand or Taiwan, or even for the universities visited, as should be clear from my treatment of data and conclusions. A second clarification is that the term ‘practices’ mentioned repeatedly primarily refers to writing practices and wider aspects of students’ ecologies. A decision was made to limit the focus due to the amount of reporting that qualitative research entails, and so accounts of writing practices and practices perceived in wider social spaces are the main foci of this thesis, despite other data on classroom practice and social observation having been collected. Other practices and other perceptions that were observed or elicited in the study could answer many research questions in depth, and perhaps show the importance and depth of qualitative research (as well as its awkward fit with generic doctoral report writing at times). Writing was chosen as a dominant focus due to its centrality to English as a medium of instruction (EMI), or English as a medium of education (EME), practices, and therefore academic success. It is also under-researched these settings, where data-driven discussions of spoken English are more readily available.

Although ecological approaches are not discussed at length in this thesis directly, it is worth mentioning some ideas that align with elements of this research in shifting away from framing perceptions in terms of much scholarship on language attitudes (see 2.1.1). Language attitude researchers tend to place value on their research based on the term itself, ‘attitude’, being commonly understood by lay folk and scholars alike, and because understanding ‘attitudes’ can lead to understanding the embedded ideas of groups of people in society, giving an idea of how groups of people think. Conversely, along with the perspectives advocated in this theoretical framework, ecological approaches emphasise the context in terms of the actions and interconnected realities that constitute

the ecology. Accompanying the metalanguage of ecology come useful ideas, such as Gibson's (1986: 182) notion of affordance, which draws focus upon what is offered to the individual through aspects of the ecology, how the individual engages with aspects of the environment and how aspects of the environment engage with people. Affordance involves positive and negative factors, which are not easily classified or mutually exclusive, but which are typically described in terms of learning, comfort and learning, as well as contrary threats and dangers. By prioritising environmental interplay, and by placing the actor as among and a part various ecological actions, the research focus, explanations and methodologies seek contextual understanding of the dynamic processes of contextualisation, and the many factors with which, through which and in relation to which people construct their life-worlds.

Another point that should be noted from the outset is that, being bodies of work that are developed by those who are still developing their ideas, PhD theses embody journeys and processes, and that is how this thesis should be read. The work has evolved during the process of reading, meeting, engaging, reconsidering, negotiating and coping with limitations, which are discussed in more detail in chapter 6. Certain fields that this research informs have seen a number of shifts in reported purposes and in re-stated agendas. The issues I began with, the locations I first planned to research and the methodologies employed have experienced change for various reasons. Some data has been cut from this thesis due to the practical limitations that come with the stipulated length of a PhD thesis, meaning that South Korea was removed as a research site. This was a decision based on the different demographics and situations of those encountered compared with the other countries, which made reporting a longer, but no less relevant or interesting, process.

EMI was an interesting 'phenomenon' to study at the proposal stage of this project. It has been an uphill struggle to complete research in the East Asian settings chosen, as what can constitute an 'EMI course' includes vastly diverse and problematic aspects for research and theorisation. The motivation and forces behind the introduction of EMI programmes are often political and economic, but the programmes themselves, and the individuals instructing on and leading EMI programmes, need to make pragmatic choices about the role of the E, English, in the I, instruction. Unlike content and language integrated learning (CLIL), EMI often has a content focus that exceeds the linguistic. As such, students on CLIL courses might expect explicit language instruction and support,

whereas on EMI programmes, students are often expected simply to be completing an academic course of study in English, albeit with language support often in place. Therefore, EMI is hard to define for the purposes of generalisation. What is more, the *instruction* part of EMI is very often not the central focus of pedagogy, as instruction was frequently found to be a minor part of the language with which students engage in their studies, and was therefore hardly the most central element of EMI practices, as instruction primarily refers to the practices of teachers in classroom settings. Concerns over English have to go far beyond this, as the implementation of English as a medium of instruction seems to be more centrally embedded in the ideas of English as the medium of assessment and future academic output.

Due to the difficulties in classifying EMI, I have prioritised three criteria for the purposes of this study, to make the project empirically grounded; however, I caution against discussion of EMI as ‘a thing’ across contexts, as, in a less qualitative study, a great number of issues could be expected to make results problematic or even invalid. Many East Asian university contexts are investing in English as the medium of instruction without much of an international student presence, and without a great deal of linguistic diversity among the student population. I had the opportunity to observe lecturers and talk to faculty and students, and it is clear that English is used and written, but that it is not always utilised in classes where another language is available to most of the students. Therefore, I try to avoid characterising or reifying EMI as a stable entity, as its practices obviously differ greatly according to context. The criteria by which I identify these settings as EMI are: 1) international students can apply for the courses with little or no knowledge of any other language than English, 2) course materials are provided in English, and 3) assessments are in English. Due to the instability of the notion of EMI, the focus on writing practices and perceptions is one of the few stable ‘entities’ that can be coherently researched across settings.

It is important to note that research within universities, in which reputations and judgements of professional action are important, requires anonymity to be upheld. Although ethnography and grounded research approaches have influenced the thinking behind setting seeking understanding and reporting findings, aspects of ‘open research’ have to remain closed. No identifying information is provided about the university settings, as it could be harmful to those who helped with this study if people could infer which university and department the study takes place in. The people who gave me

permission to observe, discuss, engage and interview students did so out of a genuine interest in the findings and any suggestions made from them. Their positivity might not be shared by managers and stake-holders, however, so all information is withheld in this study, except for the fact that these universities are considered to be in the top five percentile for each country, and the absolute top and most elite university in each country was avoided, as the attached social prestige was a factor that could influence the findings.

Another point of note is that this study was originally proposed with notions of mixed-methodologies and triangulation, which I have since come to consider fraught with problems for enquiries of this nature. Changing plans took time and many negotiations, but eventually the changes were in place to get access to the answers I thought useful, and the questions I wanted to ask in and of the field. There is a necessary trade-off with any PhD thesis that comes between 'what might have been' and what is produced as the result of the developmental process. One aspect of this study that has remained unchanged is that at no point have I entertained the notion of 'generalisability' in this study across the East Asia region, but instead, as stated above, emphasise the limitations of much apparently generalisable research on language.

Finally, some terminological points that evade discussion elsewhere in this thesis due to space constraints will be set out. Firstly, the term 'ecology' is used loosely to refer to the totality of social arrangements and engagements, and the placement of the human being, and any aspect of their social activity, in systems of actions, information, perceptions and locales. Using the term ecology emphasises aspects of the human, the language and the activities that transcend the common locus of linguistic enquiry and explanation, which tends to be on form, location and group. The application of this term has been most influenced by van Lier (2004), and comes with the awareness (see Pennycook, 2010) that it is not an organic ecology in a literal sense.

A term that will be avoided, or, if used, it will be used in the most general of senses, is 'attitudes'. The terms 'positioning' and 'idea' are preferred, as language attitudes, in my view, have become obfuscated by prevailing discourses of psychology adopted within sociolinguistics. Garrett (2010) states that 'language attitudes' is a metaphorical notion that is defined and redefined in linguistic enquiry due to its largely undefinable nature. This thesis draws on notions of performativity, emergentism and integrationism to understand language in social performance. Understanding this makes the problem of

defining ‘attitude’ secondary to the problem of defining the ‘language’ or ‘aspect’ of language to which one might ‘possess’ an attitude. Attitude, in psychology, entails a level of stability, and separates this cognitive orientation from the wider ecology and acts of contextualisation in which judgements take place. To have a stable attitude would seem to necessitate a stable object. Language, from the perspective developed here, is realised and then re-realised in and through human communication. It is integrated with numerous actions and stimuli, which involve various time scales in their interpretation, perception and production. *Positioning*, which is chosen instead of attitude, emphasises the positioning of self through identification processes, in actual performed, and therefore contextualised, interaction. Temporality and dynamism are necessarily emphasised.

Another term that is problematic, but is not avoided for that reason, is culture. In a previous draft of this thesis, culture occupied a large section. Due to space constraints, it now is used, but far less space is dedicated to its awkward definition. Culture is complex and adaptive, and is a metaphor which, in actuality, changes dramatically in its referent each time it is used. Eagleton states that ‘culture’ “... is said to be one of the two or three most complex words in the English language, and term which is sometimes considered to be its opposite – nature – is commonly awarded the accolade of being the most complex of all” (2000: 1). There are so many words that can refer to similarities between people that one can be lost when looking for definable notions. Any word that we use to distinguish people and practices are destined to bend under the pressure of scrutiny applied to their ideological and conceptual roots, because the word for a collective will always contain, and often mask, diversity. For this thesis, I will adopt an idea of culture as a word attempting to approximate the idea of shared knowledge (Riley, 2007) and mutually understood propositions (Sealey and Carter, 2004).

1.2 The Starting Points

There are numerous points of departure for any piece of research, or indeed any organised thinking about language and society. These include developing a conceptual framework of the subject matter, contextualising the project, identifying gaps in theory and research in the area, and critically outlining the extent that new contributions can and should be made to current understandings. This chapter outlines these points of departure, offering first a brief grounding in the conceptual orientation of the project, as this is an area which necessarily bares a considerable influence on all areas of the investigation and of the

impact that this research can make. Although the thesis skeleton is set out to enforce separation of theory, purpose, approach and findings, and of notions of wide and narrow, I have come to find that such separations, particularly between ‘methodology’, ‘reason’ and ‘conceptualisation’, can segregate ideas that should not be so easily divided, and downplay aspects of thinking that inform enquiry. I therefore attempt to separate sections for convenience, but have purposely prioritised somewhat theoretical accounts in certain areas where overviews are encouraged, as I hope it is clear that the deeper thinking can problematise the accepted narratives of certain areas, and engage in a more worthwhile way with the field.

As the central focus to any project in the broad area of Applied Linguistics should be part-linguistic in nature, this first section (1.2) addresses considerations of how ‘language’ and ‘linguistics’ can be ‘applied’ in applied linguistic research of this type. Related to this, the section that follows (1.3) offers an overview of the central foci of the study itself. The following two sections (1.4 & 1.5) chart aspects of the enquiry that become immediately foregrounded, namely the contexts and roles of English under investigation. The final parts of this introductory section (1.6 & 1.7) give a brief overview of the study and map out the chapters that follow.

With some central components of the conceptual framework briefly illustrated, in order to be developed further in chapters two and three, the next section outlines some areas of enquiry to which this study contributes empirically, conceptually and methodologically. It should be stated from the outset that the key areas of focus are English as a lingua franca and Global Englishes, specifically as regards to offering a framework for the investigation of situated international English use, such as that performed in English-as-a-medium-of-instruction (EMI) higher education settings and that which will be performed by the English users in their respective futures. With English as a lingua franca and Global Englishes being in their relative infancy, their previous applications and current debates that are central to them are considered in chapters two and three, as is the emergence of English in East Asian higher education, along with the discourses and conceptual tools used to research this area.

1.2.1 Approach to Studying ‘Language’

The various fields that co-constitute applied linguistics have been developed over centuries by scholars from various paradigms and sub-disciplines, and have been applied

and advanced by professionals from various fields as well as policy makers. The goals of enquiries have been endless, but have generally shared the ethos that improving our understanding of language will improve our broad management of it, and issues that relate to it, in society. This open invitation to engage with linguistic theory has been taken by those working with ideas from semantics to critical theory, and from psychology to sociology. We have now reached a stage at which we can both appreciate the centrality of language to most studies of society and psychology. Moreover, we can appreciate what we mean by 'the centrality of language'. Perhaps the greatest advance of recent years is our growing appreciation of what constitutes and influences language in society.

The idea of language has moved beyond cognitively filed and utilised words and structures with finite social meanings attached. Semantics, psycholinguistics and sociolinguistics have all, in their own ways, been at the forefront of emphasising the social, ephemeral and contextual nature of human semiotic engagement, of which language is a major part (Hymes, 1974; Gee, 2008; Harris, 1981; Love, 2009; Pennycook, 2007; van Lier, 2004). Signs have become seen as integrated, a part of the human experience, the human environment and the human condition. We use signs to create new meanings in new ways, always while identifying ourselves in relation to our self-concepts, our social environment and our communicational goals. Language is rarely seen as an acontextual object we pick up in forms that are intended to represent an objective reality. Rather we create our understanding of the world and our engagement with it through our language performances.

Some interesting developments have arisen in relation to these realisations, which, as will be discussed in chapters 2 and 3, have actually been around for a quite a long time.

Firstly, greater attention has been given to how our communicative acts and social meanings are influenced and guided by discourses and/or practices, including the role of organisations, institutions and other such political actors. Also, linguistic and societal variation and change are shown greater appreciation as an inevitable part of emergent human interrelationships and networks. Many researchers, as discussed (primarily) in chapter 2, have endeavoured to deconstruct social constructs and describe them for what they are, rather than treating languages, identities, nations and practices as static social objects or truths. Drawing on these scholars, this study puts people at the centre of social meaning, and treats social semiotics, and all that accompanies it, as non-totalising.

performative and negotiated to various degrees and with various meanings in processes of contextualisation.

1.2.2 Applied Linguistics as Interdisciplinary

Many theorists are drawing lines between the social and cultural aspects of language, to the point that studying performed language is a matter that goes beyond any traditional notions of linguistics alone (Coupland, et al., 2001; Pennycook, 2010 Sealey and Carter, 2004). It becomes a part of social studies, social semantics and cultural studies. Applied linguistics is still largely defined in the words of Christopher Brumfit: “The theoretical and empirical investigation of real-world problems in which language is a central issue” (1995:27), although it has now expanded to take on wider fields of enquiry, with problem solving being mostly in the areas of language teaching. In the framework of this study, which sees applied linguistics as inherently linked to other social studies, it is necessary to explain what being *a study within applied linguistics* means. This will be achieved in the short sections below by addressing Brumfit’s definition above, and the meanings within it, in order to position this research. It is imperative for fields that lack a clear object of study (which clearly identifies itself to the researcher) to consider very carefully how to theorise and account for objects, phenomena, problems and approaches in order to avoid distorting results or even invalidating the entire project. Languages, I argue with more depth in chapter 2, are such phenomena, which means theoretical reflection and positioning is requisite to their study.

1.2.2.1 The Theoretical and Empirical Investigation...

This aspect of Brumfit’s famous definition is clearly set out as a starting point. Investigations that are empirical must also be theoretical, just as theorisations must be justifiable through evidence based research. Evidence should be representative of something, so this ‘something’ needs to be well considered from the beginning. Roy Harris begins a Preface:

The history of modern linguistics is not the history of new discoveries about previously unknown languages of the world. It is the history of conflicting views as to how we should set about the analysis of language (1988: ix).

Harris’s contention, from an integrationist perspective, is that the field of linguistics has uncritically accepted and, worse, actively pursued the false assumption that meaning

making is achieved through objective languages, made up of acontextual words that are encoded into fixed patterns. Also, caught up in this myth (see Harris, 1981), is the idea that the reference for understanding language is physical space rather than time. Such concerns will be discussed more in chapter 2, but here it is enough to say that the empirical and the theoretical have to relate to something, and that something is still not clear in linguistics, and when it is clear, it is often made clear through scientific methods rather than by genuine elucidation. As Seargeant states:

To become an object of scientific investigation it is necessary that that object be delimited and have boundaries imposed upon it, but with such regulation comes the danger of partialism, of ignoring the holistic picture (albeit out of practical necessity) in favour of something more manageable. The result is an object of study refracted by different disciplines, each of which attempts to animate an isolated feature while (temporarily) numbing the rest of the organism. A consequence of this is that the disciplinary nomenclature can become a determining factor in the way that language is perceived and, to an extent, analysed, as the attempt is often to coerce all results of language behaviour into an explanation rooted in one relatively acute perspective (Seargeant, 2010b: 1/2).

Seargeant's point is that in order to identify language as an object of study, one has to delimit what is meant by language by specifying what is language not. Doing so engenders the danger of, in the process of isolating linguistic variables, completely misrepresenting and reifying what language actually is. With a fluid notion like language, ways of talking about it within disciplines can go beyond defining what is of interest to the field, and instead rhetorically construct a reified object of enquiry, which has little or no resemblance to its actual realisations in the outside world.

Therefore, without close scrutiny of what is and is not included in the study, what is triangulated, and who is grouped and categorised in the process, the concepts of triangulation, empiricism and theory become less useful or even misleading. This will be discussed more in chapters 2 and 3, but is an important part of placing this study in the field.

1.2.2.2 Real World Problems in which Language is the Central Issue

Recognising the *worlds* in which we engage, present and create is important to realise in any research, as is the realisation that the real world is performed and complex. As alluded to above, researchers need to recognise what they bring to research in terms of ideology, perspectives, frameworks and stereotypes, while also being prepared to engage critically and openly with constructs and ideas that exist in the ‘worlds’ they investigate. Above all, the real world *problem* is always contextual, always realised in different ways by different people, and is typically perceived as problematic, or not, by different people for very different reasons. Chapter 2 gives an overview of how some have framed aspects of English in the world, and how different frameworks have succeeded in enhancing our understanding, but have failed in certain ways to advance our thinking about language and communication. Often, it is the case that problems and worlds are similarly articulated but treated very differently, showing a consensus on signifiers that are seen as important (‘power’, ‘discourse’, ‘ideology’, ‘globalisation’) but many divides in approaches and emphases. Ironically, these different ways of using terms and perceiving problems display the fundamental nature of the language under investigation: that signs do not carry independent meanings alone, and are contextually realised and interpreted.

Following this point, the *centrality* of language, in the above quote, needs to be treated on two levels. Firstly, there is the aforementioned centrality of language in human interaction, but also multiple social factors, and non-linguistic and pre-linguistic actions that make language a situationally integrated activity. Conceptualising language and the social world in this way affects our research design, our area of interest, our consideration of desired results and our positioning of language as the central, but never the only, issue. For example, much applied linguistics research has related to language education (see Cook and Li Wei, 2009), although this association may be overstated at times. From the view of language taken in this thesis, the classroom is a rich social space, or ecology, filled with potential for communicative episodes of various kinds. The act of gaining ‘language’ becomes far deeper, more intricate and more complicated, and yet it becomes more inclusive and realistic. I refer to Lacan in chapter 2 in differentiating language and speech, with the former possessed by machines, and the latter embodying mankind’s ability to *make meaning*. Similarly, Harris refers to the potential of integrationism to offer a theoretical framework to move towards teaching language over languages (in the subject forms they often come packaged in), towards recognising differences between

talking and speaking, and towards the rejection of texts as rule based raw language materials (Harris, 2009: 45).

I place this study within the field of applied linguistics, recognising applied linguistics as incorporating, by definition, a remit to consider language wisely and to examine language as it exists in the semiotic realisations of the worlds we study, along with the identities we perform and lives we lead in relation to these worlds. It is my view that fields of enquiry should consider how their work could be useful to theories, which are always abstracted and often simplified ideas, as well how theories can be useful to their work. It is in this idiom that my study aims to contribute to and expand ELF and Global Englishes, rather than adopt them, their frameworks and their nomenclature. It is an aim of this study to treat terminology and constructs critically, as the metaphors and orientations that they are, with deep reflection on their meanings and applications within an open framework and descriptive enquiry. By taking this approach, this theory is well-placed to offer insights to the application of terms such as ‘accommodation’, ‘identity’, ‘context’, ‘culture’ and ‘community’, thereby being informative to various fields, frameworks and ideas, but uncritically adopting none.

Therefore, my intention is to engage with people’s linguistic realities in order to build a conceptual, methodological and pragmatic research agenda that can be more inclusive and realistic than many have the luxury to be. By not framing this study exclusively *within* a particular research framework, for example ELF, World Englishes, Critical Discourse Analysis or English for Academic Purposes, this study enjoys a level of conceptual freedom that can inform all these areas. The central concern at the beginning of this project is that studies of applied linguistics, which has social *practice* and *performance* at its core, as does English *as a lingua franca* (see Seidlhofer, 2011), can have a tendency to treat language as an object of study when it is not able to be limited as such. This is a false starting point for many projects, as I will explain in coming chapters, due to the fact that the characteristics of language use do not allow ‘its’ use to be treated as an independent object of study, or ownership or meaning (cf. Harris, 1996; 1997; Pennycook, 2010; Seargeant, 2008; 2010b; van Lier, 2004).

1.2.3 What, then must we do?

This title is in reference to Brumfit's (2006) chapter (of the same name), which proposed the need to recognise dominant theories and macro-concerns, but not to produce sweeping conclusions that reduce people's lives and decisions to such factors as geographic location and economic status (which can be reduced to the manipulated versus the manipulated). Brumfit suggested the need for scholars to listen more to people's voices and understand decisions and motivations that people make in their lives and in specific contexts, which can be easily overlooked in macro-discussions of power, language varieties and discourses. This sentiment is shared by Riley (2007), who illustrates the field's tendency to objectify learners and users of language, and summarise what language means to them, without considering the role language plays in their lives and social identifications. The word 'individual' is not to say that English, educational practices or other languages are free from sociocultural histories, but that historicity and the meanings held for various people with different backgrounds, experiences and social roles cannot be neatly reduced to universal determiners of cause/effect, stimulus/response or freedom/constraint in people's lives. In the deconstruction of language as an *a priori* object of study, it is essential to be open to the notion that the use of language carries with it personal and cultural timelines that are carried and made relevant in various ways.

By recognizing the inherent relationship between time and language, it is clear that language is never static, never immobile, but at the same time not impartial or emergent from natural and free beginnings. For instance, when Shohamy states that "[w]hile language is dynamic, personal, free and energetic, with no defined boundaries, there have always been those who want to control it in order to promote political, social, economic and personal ideologies" (2006: xv), she emphasises the unbounded and vibrant nature of language, but her juxtaposition presents more of a simplified dialectic than I propose here, with intentionality stressed and other social processes deemphasized. Chapter 2 covers my concerns over such projections in more detail, but here it is worth mentioning that part of the free and dynamic nature of language she mentions is the signification of social meanings in interaction, of which social indexing is an essential and integrated part. There is a tendency to frame language users as victims and the powerful as people who actively *want* (Shohamy's wording) to limit their freedoms; however, such a starting point assumes roles and actions that do not respect the range of human behaviours, the complexities of human societies or the full nature of language and systematic linguistic

dominance. This is not to say that there are not those who wish to interject in language education and govern certain uses of language, but that the complex roles of language in our social lives should not get lost in (socio)linguists' descriptions.

Moving with a notion of the complexity of language and the irreducibility of human experiences with it, this study investigates language users at the centre of a growing phenomenon associated with the growing spread of English around the globe, namely English as a medium of instruction (EMI). This research investigates how the expanding role of EMI in higher education, in conjunction with the global spread of English, is impacting on the lives, experiences and academic development of postgraduate (MA/MBA) students studying in expanding circle East Asian settings. Questions raised are intended to enhance our understanding in the field, and reach beneath certain assertions and generalizations that are propagated in many scholars' accounts of English. The study therefore adds to our empirical awareness of how EMI is considered by those studying on EMI programmes, how language is used, appropriated and integrated into the lives, ideas and experiences of postgraduate EMI students, and where uncertainty lies in terms of how institutions, teachers and linguists are meeting and failing to meet and account for the needs, aspirations and desires of learners. This overview establishes the place of this research in the field and the justifications for the approach. It then sets out the research aims followed by the methods employed to achieve them.

1.3 The Objective of the Study

Higher education institutions around the world are embroiled in a competitive struggle for students, status and stature. In East Asia, there have been important shifts in the way higher education is perceived, financed, marketed and packaged, spurred by changing strategies to meet new times (see Enders, deWeert, 2009; Maringe and Foskett, 2010; Mok and Chang, 2008; Suwanwela, 2006). These changes have shared impacts around the globe, but the agendas and debates around policies, purposes and media are not as new as we might think, with responses from reformists and protectionists and pragmatists and idealists (see Graham, 2002; Mauranen, 2007 for some aspects of the many issues surrounding higher education, global trends and change). English as a medium of instruction (EMI) in higher education is a growing global phenomenon which is being discussed in relation to globalised markets, discourses, and cultures, as well as the

internationalization of education, knowledge and academia. The growing preference for English in higher education settings raises questions of status, elitism and cultural imperialism, while also posing challenges to subject and English language teaching (ELT) pedagogies.

Central to all these issues is the effect of this aspect of language spread on the academic, national and linguacultural identities of those teaching and studying in such contexts. Identity is increasingly acknowledged as central to language use, and language use to expressions of identity (Bucholz and Hall, 2010; Jenkins, 2007; Joseph, 2004; Norton, 2000; Omoniyi and White, 2006; Riley, 2007). This has brought about challenges to static, pre-determined ideas of language and identity, which have become reconceptualised as pluralistic, complex and dynamic interplays with wider societal influences and individual choices. Identity is often assigned and reified in face to face speech, as articulated sounds, along with movements and mutual engagement, can make identity more vivid and identifiable. In fact, identity is integral to all human communication, which is why writing in the academe is a necessary part of a growing research agenda that is needed to foreground an area of linguistics that is too often absent from debates and issues surrounding institutional English proliferation around the world.

Although writing and speaking are very different actions, which take different places and roles in social meaning making (Harris, 2000), they have often been confused as forms of the same thing. Basing knowledge of language on written data, and assuming the same properties of spoken and written language, has, according to Linell (2005), been a barrier to our understanding of what language is and how it works. In order to inform the field of ELF research and Global Englishes, while also offering insights to under-researched areas of perceptions and experiences of writing processes and environments, this study will transcend the writing itself, thereby avoiding forms of text analysis, and instead elicit the voices of student-writers, who are in an ideal position to inform us of their perceptions of writing in English, of their encounters with assessment practices and various aspects of pedagogy, and relevant aspects of ecologies and trajectories, which have improved or stalled their progress, inspired or decreased their motivation levels, or made them feel that using English in university is an enhancement to their abilities or an obstacle to their education (not that these are binary in nature). As stated previously, engagement with writing is a consistent and high-impact aspect of EMI courses, and so it should have greater prominence in the body of EMI research in applied linguistics, and research

findings that tap into students' experiences and perspectives should be considered at levels of national educational policy and institutional course-design.

In light of the complex flows of language and culture in social practices, which influence each other to the point that they are co-constitutive of each other in a state of continual emergence, a focus on identity is essential in research of this nature, as identity is integral to all linguistic operations, functions, evolutions and futures (Joseph, 2004). Despite growing emphases on identity in the field, few studies have focused on identity, positionings and reported experience in the wake of current language education policy/practice shifts in 'global' higher education. This research hopes to contribute towards filling this gap, by looking at areas similar to those investigated linguistically, but with a focus on identity and positioning in relation to language, trajectories and practices.

Current trends in the influence of English, widely deemed the global lingua franca, on higher education systems throughout the world serve to highlight the extent to which aspects of globalisation are influencing nations and supranational bodies, such as the European Union and ASEAN, despite anxious conflict within them (Coleman, 2005; House, 2003; Kirkpatrick, 2007; 2010). English has been a /the working language of ASEAN due to its apparent convenience and the problems with proposing alternatives (Okudaira, 1999; Kirkpatrick, 2010). Further to ASEAN proliferation and new targets on English use and infrastructure, international academic bodies and institutions are foregrounding English as their medium of publication, promotion and dissemination. It is essential to understand how current influences and policy changes are impacting on and perceived by those who are deeply involved and who are preparing for engagement with these educational and trade discourses: students. As the effects of the internationalization of higher education are creating incentives for institutions to turn to English for disseminating research, gaining international status and attracting international students, more research is needed on the implications of adopting English as a medium of instruction within these settings.

This study investigates the experiences, identity positions, beliefs and positionings of postgraduate students who use English in 'expanding circle' East Asian settings, where English is the medium, or at least the primary medium, through which their education and assessment takes place. It investigates the abilities of these language users to develop and project their academic selves, or self-concepts (see Liu, 2010; Skaalvik and Skaalvik,

2002), through English writing and their perceptions and accounts of the process of doing so, and having to do so, in these settings. Writing is chosen as a central focus due to its centrality to academic practice and achievement, and due to the fact that it remains under-researched in relation to both English as a lingua franca and sociolinguistic research, where attitudes to accent and pragmatics are more commonly studied. It also explores the ways in which EMI is implemented in these settings, as perceived by these students. By doing so, it intends to give insights into: the voices of students who are reportedly entering global academic communities of practice; different ways in which the task of teaching and learning through English is approached on individual, institutional and pedagogical levels; the implications of such an identity-orientated approach for researching the impacts of English spread; and pedagogical, linguistic and policy related issues and implications uncovered in the findings.

1.4 English in Contexts

This is an introductory overview of some aspects of ‘English in Contexts’, but this is discussed in far more detail in chapters 2 and 3, as ‘context’ is an elusive term in need of consideration, but is taken here to mean social spaces and their continual (re-)creation through acts of contextualisation. This section also covers, very briefly, some aspects of literature in the area that have, in my view, become basic background knowledge, and so do not need to be specified in a thesis, particularly concerning the well-established ideas of World Englishes and the diaspora of English. If focus on interesting debates around these conceptualisations in order to place my research.

1.4.1 English in Spaces

English is now used around the world, and has been for a long time. Kachru (1986) proposed his three concentric circle model, consisting of the inner circle, ‘native speaker’ countries, the outer circle, endonormative English speaking countries with institutionalised varieties, and the expanding circle, which are traditionally English learning countries, where the language has not achieved variety status by the abstract criteria proposed by various scholars (implicit criticism is of the endeavour of categorizing in detail, not the overall picture they paint). Debating whether scholars should refer to *a country’s* use of a language as institutionalized or not, a variety or not, is futile for researchers of language, identification and communication, as countries do not

speak languages, people speak languages. Languages do not really vary by place, they vary by speakers, and therefore by time and purposes (Harris, 1987). Further to this, languages do not have ‘origins’ from which they emanate, per se, but instead are meshed with practices in which people engage and the people they engage with (Pennycook, 2010).

Regardless of the issues with centralising the three circle model beyond its original illustration, one can say that the proliferated use of English across spaces and domains has become a political concern and has spawned a number of research agendas. Many apprehensions have been voiced over the political force of English as a tool of imperialism (Phillipson, 1992; 2010) or a facet of global Empire (Edge, 2006) (see chapter 3). The categorisation of users of English and the directions of its spread also have a long history in linguistics, as do debates over its ownership, over users’ language rights and its forms. These will be highlighted briefly below, but it is the nature of ‘spread’, and how this spread is reported and conceived, that is of particular interest to linguists with holistic agendas, who see language as a local practice (Pennycook, 2010) and as an integrated, contextual performance (Harris, 2010; van Lier, 2004).

Any research focussing on English or English users must be carried out with awareness of the changing roles, uses and possibilities that accompany the world’s lingua franca. English can be seen as advantageous for many learning it around the world through its centrality to market and social practices and discourses in an age of globalisation. Further to such surface observations, English can also be conceived of as an extension of Western power, which manifests itself in the forms of the lingua-cultural and symbolic residue of widespread British colonialism, in North American imperialism, or in a new age of global hegemony. In order to develop a clear picture of the effects and potential of such language spread, all the above concerns should be considered, while also taking into account various other factors and locations, which do not need listing again, that may influence language use, users, stakeholders and policy makers. The researcher’s role is a balancing act between challenging certain groups’ restricted access to, or exclusion from, particular discourses or textual productions that utilise or require utilisation of particular language forms, while at the same time recognising the subjective realities of users: their motivations, goals, rights and life choices. The discussion below covers prominent issues in the spread of English that are of interest to this study, and then considers some key aspects of fields of research activity that this thesis informs.

1.4.2 Theorising English Spread and Ownership

Widdowson (1994; 2003) is perhaps the most cited scholar to have problematised the notions of native speaker ownership of English and language spread. To the lay person, the distinction between a language being distributed globally and spreading around the world might seem arbitrary. What Widdowson began, however, was to be more than a decade's debate over the exact nature of language spread and language change. The essence of his argument was performance and function, and, more specifically, the nature of language, or virtual language, as he described it for the purposes of this debate. The metaphor of language distribution, Widdowson argued, has connotations of an object travelling and being left in locations to be picked up and used by others. This view is unsuited to language in general, let alone an international language used in and across such diverse areas as English has been over recent decades.

Brumfit summarised function-based criticisms of early conceptualisations of language distribution with the statement "... whenever there is social differentiation, language will reflect it" (2001: 9). Functionality and context changes language use, or, rather, they (not taken separately) are constitutive of language use. Function is the underlying point that makes Widdowson's distinction between spread and distribution important. Although this distinction had great impact on the field, debates have now arisen over how we conceptualise 'spread', especially what it is that facilitates the spread, what it is that is spreading, and what the nature of the spaces experiencing language spread is. This will be returned to in chapter two, along with other notions that form the foundation of these debates. Next, Widdowson's second point about ownership is also immediate relevance to the initial framing of the thesis.

It seems difficult to position a thesis in relation to debates over English as an International Language, ELF or World Englishes without addressing the politics of language ownership. Although ideas of imperialism and empire are addressed briefly below, the actual notion of ownership is another point that requires expansion. 'Own' and 'possess' are common words in English, but are typically attached to objects and commodities. Just as the object of study in linguistics is difficult to capture (as discussed in 1.2 and Baird, 2012), so too is the nature of language ownership. In common societal uses of the word 'own', it is not feasible to suggest that somebody or something owns a language style, a communicative intention or a linguistic resource. In ownership debates, one of the few

authors to try to explain what is meant by this ownership was Brumfit, who famously stated that:

...the English language no longer belongs numerically to speakers of English as a mother tongue, or first language. The ownership (by which I mean the power to adapt and change) of any language in effect rests with the people who use it... Statistically, native speakers are in the minority for language use, and thus in practice for language change, for language maintenance, and for the ideologies and beliefs associated with the language... (Brumfit, 2001: 116)

This statement has been used by some scholars as a declaration of the shift that is occurring and the implications for areas of applied linguistics, especially ELT, that accompany it (see Seidlhofer 2003). What often evades comment is the limitation Brumfit puts in parenthesis after his use of 'ownership', but even with this his assertions are not unproblematic. Firstly, from the perspectives adopted by this study, a language cannot 'belong numerically' to anybody, and the 'power to adapt and change' a language is tremendously complex, above all because language change goes beyond power, intention and number of speakers (see Larsen-Freeman, 2011), as Brumfit's previous quote suggested. This will be discussed further in chapter two, with the suggestion that the application of concepts that identify many social aspects of language might be helpful in overcoming misconceptions over language and ownership.

1.5 The Roles of English

English is widely studied in relation to the numerous linguacultural voices with various purposes, in various contexts and by various means. The ways in which different language use is perceived differently in terms of social value, status and identification is of central concern to applied linguistics. It has been argued that systematic features and forms of English use in the expanding circle have failed to gain acceptance in the same way that outer circle varieties have (Jenkins, 2009). These issues have been linked with language attitudes and perceptions of linguistic ownership (Jenkins, 2007; Modiano, 2007; Seidlhofer, 2011). Recent approaches that recognise English (and language) ownership and variation in the expanding circle are gaining more support than ever within the field of linguistics (e.g. Bolton, 2003; Jenkins, 2000, 2007; Joseph, 2004; Lee, 2007;

Modiano, 2003; Seidlhofer, 2001). It appears increasingly clear that the use of English in higher education, and ‘internationalising’ policies such as the Bologna Process (Ljosland, 2005; Bologna Process Stocktaking, 2007) and China’s adoption of English as *the* foreign language (Crystal, 2008), will be a catalysts for the further acceleration of English in the expanding circle across the globe. ELF research displays what linguists have known for a long time, in that when the users and uses of a language change, the language changes with them (Brumfit, 2001). These new linguistic forms and functions are reflective of new social formations, new users who enact new identities, which “get negotiated on new grounds as well” (Mauranen, 2009: 3).

On the above grounds, this research seeks to investigate English users’ positionings, opinions, expectations, needs and identity constructions in relation to personal and wider societal needs, pressures and norms, in answer to calls for more empirical research on ELF (House, 2002) with qualitative (Seidlhofer, 2009; Smit, 2010) and identity (Jenkins, 2007) foci. Far from looking at the users’ accounts in isolation, it is important to explore the contexts that influence these students’ views, choices and ideas. In this process, it is important not to reduce language users or learners to passive articles of enquiry, instead treating them as active agents with their own thinking, agendas and motivations (Brumfit, 2006). Language users make active choices based on various knowledge and life experiences; the job of the researcher is to listen to their voices. On the other hand, as Mauranen states, “in order to make choices, it is also necessary to possess the requisite skills for making them” (1993: 263). If we expand ‘skills’ to encompass awareness, knowledge and ability, then the question of how choices and ideas become self-justified and possibly regularised opens an important avenue of enquiry within the field.

1.6 The Study

1.6.1 The Research Questions

The overarching research question is: 1. To what extent do roles and experiences of ‘English’ in EMI settings and local ecologies impact on the perceptions of and identification with English writing?

This crucially involves finding out whether and in what ways they position their academic performances in relation to normative aspects of English teaching and assessment

discourses, and identify themselves through their actions and positioning, as prospective members of a discipline or academic/professional field. It also involves asking to what extent they adapt the language to suit their contexts, or whether they try to adhere fully to a pedagogical or ideologically imposed construct or set of discursive norms.

There are a number of subsidiary issues which need to be investigated in order to answer the principal research question. These are:

2. How do students reflect on ways in which English benefits or disadvantages them in terms of educational performance through writing?
3. How do the students' previous experiences as language users and learners influence their ideas and utilisations of English for their academic subject?
4. How do the students' educational experiences with English relate to their wider social perceptions and relations within the university, the nation, the supranational and the global?

1.6.2 Methodology

The research focuses on three expanding circle East Asian regions: Mainland China, Taiwan and Thailand. All these countries have traditionally been considered locations where English is learnt as a foreign language and are now countries in which EMI is a growing phenomenon, at least for some subjects at university level (in some universities). There are major differences between these regions in terms of language, culture and resources; however, their differences are important to address through research and can help address the research questions. The sample consists of MA and MBA students in ELT (each course had a different name, and so will be simplified to MA ELT for ease) and various business (including various units around core subjects), whose course is taught using English, and who are from an East Asian country. Being postgraduate students, the participants are likely to be relatively successful within the educational system, and their previous experiences at undergraduate level should ensure that they have had enough experience within higher education upon which to reflect.

The study was conducted using a combination of qualitative analytic and research tools. The research began by seeking settings that were in any way equivalent, so embodying some degree of typicality for EMI programmes in the region. Search tools and university guides and documents were consulted, and then networks made, plan Bs and Cs put into action, and then the field work was conducted by compiling field notes from observations in the settings, including conversations, lecture and seminar observations and other experiences. These involved people such as faculty, students, English teachers and stakeholders. Semi-structured interviews with students (audio recorded with additional interview notes) were conducted using the mind mapping of concepts to help retain topic focus and see what has and has not been covered, while allowing fluidity in structure and flow. This meant keeping working from a map of (possible) concepts to cover, in linked format but in no pre-ordained order, so that all interviews could be directed at areas that would answer the research questions, while remaining co-constructed to some extent. Due to the nature of qualitative data, which takes a tremendous number of words to present and analyse, results are drawn from interview data, with insights from field notes supporting and adding depth to the observations from the interviews. There was not space to report field notes with the depth and insight they require alongside the interviews, and as the study prioritises the voices of students, the interviews were chosen the main research tool, as students' first-hand accounts offer the clearest answers to the research questions.

1.6.3 Final Comments and Orientation

The findings of this study have implications for the higher education systems of many countries especially, but not exclusively, in the expanding circle. These implications include considerations for the evolving area of English for academic (and specific) purposes, developing discussions of internationalisation, insights for the implementation of EMI in subject areas and empirical data showing the users' perceptions of ELF, English ownership and positioning within global academic (English) discourses. Most importantly, gaps in our understanding of identities and 'attitudes' affected by accelerated globalisation are apparent and ready to be researched. This research will be produced at a time when both discussions of these issues are becoming increasingly relevant, and the implementation of educational change is becoming more widespread. It is therefore hoped

that the results of the research will add much needed empirical evidence and perspective to current debates in and beyond applied linguistics.

As Widdowson states, in reference to building bridges between theory and ELT practice (cf. Hüttner et al., 2012), "... building bridges do not, of course, diminish gaps. They are a way of crossing from one side to the other. The gap is still there and the difference remains" (Widdowson, 2012a: 3). Widdowson rejects the practice / theory distinction, as he sees theory and practice as inherently interlinked, albeit identifiably different in nature, as the pedagogy itself relies on our conceptualisations, theories and our socially accepted ways of *doing* and *reproducing* our knowledge (Widdowson, 1990; 2003; 2012a). In this way, he sees education as praxis, not as the practice side of a practice vs. theory polemic. Whilst this point might seem an abstract distinction in relation to the task of aligning research and theoretical stances from 'outside' the classroom with practices and viewpoints 'inside', it raises some important distinctions that need to be considered before suggesting implications and educational purposes of research. In one sense, Widdowson emphasises the dualities that exist in our lives, and that our practices are already based on complex understandings of social phenomena. Much as, as section 2, the signified is never truly embodied within the signifier, so too the practice and theory divide has to be considered as never divided, but never unified. Theory can never be realised in ideal practices, due to its very different nature, but at the same time theory can never be free from theory, as thought has been central in the establishment of organised social behaviour, and is something you cannot remove from people's actions.

This presents a need to understand people's notions of, and positionings towards particular phenomena, especially in emerging educational settings where language and practices are changing in various ways and for various reasons (see chapter 3). People come to linguistic encounters with ideas of language, they enter education with pre-existing knowledge, and they negotiate within and beyond discourse communities and communities of practice (see Wenger, 1998) with various memberships and identities, spanning various timescales, activities and experiences. Therefore, to study the use of language, the roles and effects of pedagogy, and the implications of emergent language practices, the people must be studied, not as vacuous vessels within a vacuum (to exaggerate the framing of students as passive subjects under overarching discourses), or as mere agents of empire (as teachers and policy makers could be perceived in some theories of linguistic imperialism), but as individuals whose concepts, identities and

activities help form the social setting and contextualise social meanings, through language performances that are related to their agency, knowledge and various discourses / practices. Such a starting point to considering implications does not ignore power relations, but situates them within local activities and practices, thereby recognising agency alongside various realisations of social power and the signifiers through which power can be perceived to operate.

On an operational level, this study sees performance as central to language, practices as central to performances, and meaning as variously and inherently embodied within all of these, and ultimately central to the emergence of language forms and functions.

Therefore, to gain insights into what is happening in EMI and ELF contexts, to make relevant claims for university subject lecturers, English teachers and policy makers to consider, and to add to people's understandings of performative aspects of language, this study prioritises understanding of categories, communities and other constructs as convenient fictions for those involved as well as for researchers. Comparison between or characterisation of particular groups could only be approached in a qualitative study such as this as illustrative of actual aspects of data that emerge, and after a period of getting close to the data (Holliday, 2007), meaning treating the data openly, without preconceived ideas of groupings, communities or norms. This is especially important in a study that, like many applied linguistic studies, is actually researching what could readily be termed locations, institutions or macro-practices, but certainly not cohesive contexts, cultures or communities.

1.7 Structure of the Thesis

This thesis is divided into six chapters. Chapter 2 offers justifications for and an outline of a theoretical framework for the ELF field of enquiry in order to show more consideration for the treatment of 'English' and communication in reports, definitions and justifications. After proposing the framework, aspects of ELF are analysed in order to get to the heart of some central issues to the field. There is a proposed disparity between aspects of ELF in theory and the ways in which 'it' is framed as many different, and often problematic phenomena. Chapter 3 then covers aspects of the conceptualisations of English use and spread that become inherently relevant when researching writing among students within institutional settings. These aspects include conceptualisations of identity, power, English as a lingua franca and recontextualisation (note that the work and ideas of English as a

lingua franca researchers is taken more positively and constructively in chapter 3, as that is the field of enquiry to which this research contributes directly and with which this study is in strongest dialogue; however, chapter 2's critique, in my view, is a necessary part of opening space for new voices and contending with aspects of rhetoric that go unquestioned otherwise). Chapter 4 then presents the methodological approach to the study, detailing what was done, how the study was conducted and why these tools, methods and approaches were chosen. Chapter 5 presents and briefly discusses the results of the study, first looking at aspects of local ecology that influence conceptions of and positionings in relation to English, then the second half of the chapter looks specifically at students' perceptions and reported practices of writing in English. This is then concluded in chapter 6, which is a discussion and conclusion chapter, and this gives an overview and discussion of findings, and offers suggestions for further research along with caveats and implications.

2. Contextualisation: Approaching a Complex Object of Study

2.1 Theoretical Orientations

As has been established in chapter 1, aspects of the social and institutional influences in our lives are, in part, affected by ways of knowing, which are influenced by research activities and the forms of knowledge *authenticated* through them. It should be mentioned clearly from the outset that ways of conceptualising aspects of day-to-day life are not to be considered the same as the acts themselves, just as the link between academic research and the practices academics seek to inform is far from linear or directly causal.

Particularly with regard to the study of language, much has to be done to bring together research and rhetoric that carries value in academic communities and the concepts and practices deemed realistic and useful in areas such as classroom education, parenting and policy making. It is my intention over the next two chapters to give an outline of issues, and approaches to issues, that relate most saliently to Global Englishes and the study of English as a lingua franca. The primary aim is to suggest theoretical approaches to sociolinguistic phenomena which can enhance current understandings, and to identify areas where revisions to modernist, reductive frameworks could be set aside in favour of more holistic starting points, with the goal of facilitating a more realistic, albeit complex, picture of the roles language plays in our lives.

The title for this chapter represents the most important theoretical starting points for this area of enquiry, namely that the complex and emergent nature of language requires non-linear frameworks to render the task of conceptualising and investigating linguistic phenomena more realistic and grounded. Three central features of this approach are the emphases on the primacy of contextualisation, the interconnectedness of factors (as mutually constitutive and co-dependent, not as reducible or separable) and the locus of linguistic knowledge in performance and time. *Contextualisation* is of paramount importance because language, the interpretation of linguistic signs, happens in the processes of 'context'. The approach taken to 'context' here is one of context-as-situated-action (Ivanič, 2006), which means we co-create as we perform our identities, relationships and social spaces. Human beings continually contextualise as we perform our social worlds, and language is central, but not exclusive, to these processes. People

draw on experience of the linguistic and non-linguistic, and on the inherent flexible and negotiated nature of human semantics (see Harris, 1997; Pennycook, 2010). It is also important to note that inherent in this notion is not only the view that social spaces do not objectively carry static rules and meanings outside human meaning making activities, but that language can, in relation to other multimodal factors, transmit and index social meaning through its performance (Duranti, 1997; Garfinkel, 1967; Ochs, 1996). Through the primacy of contextualisation, as meanings take shape in situated practice, we can see the constitutive role of numerous *inseparable* and *interrelated* factors, and see the locus of social knowledge as *performance* and *perception* across *space* and *time*.

Epistemological discussions relevant to this position have been taking place for centuries. Hume (1740) stated that previous linear thinking between cause and effect, within society and the sciences, was flawed. His deduction was that because effects are known *a posteriori* (i.e. after having been caused), and are therefore known only by human experience, their causes cannot be understood *a priori* (i.e. known beyond reference to that experience). This drew attention to the human observer's role in how we see the world: our sensory perceptions. These ideas were taken on by Kant (2007 [1781]) who distinguished types of 'phenomena' and our intuitive ways of experiencing them, some of which, the empirical, only existed in experience, while the others existed in beyond human experience. This, in turn, led to radical shifts in epistemology. I will cut an unnecessarily long historical account of these aspects of knowledge down to the important distinction that arose between *a posteriori* knowing, which entails gaining knowledge and understanding after something has occurred, and *a priori* knowledge, by which people presume to know something before, or without, encountering it. In relation to language, its constant state of emergence and inherent diversity make it not easily amenable to *a priori* knowledge production, and so discussions of language need to be careful not to implicitly assume what we do not know without observations. This leads to the following considerations of language below, ending with the relevance of performativity (2.2.3) and integrationism (2.2.4) to discussions of ELF, points which are clarified in 2.3.1, 2.3.2 and 2.3.3 in direct relation to claims that, according to this theoretical framework, can and cannot be made in relation to ELF research, and goals that can and cannot be set.

2.1.1 Perception and Positioning

It is important to remember in research that words are words and what we are describing can never be captured with them. Some words, however, are accompanied by their historical uses and understandings within discourses and practices, and others are more open to interpretation and varied treatment. As stated in chapter 1, the notion of ‘attitudes’, though adopted as an early focus in this study, is not pursued within this investigation, and therefore should not receive much space in relation to concepts that are used. Although the general principle of attitudes, especially within folk linguistics, is engaging with important aspects of how people think and react to stimuli around them, it suffers from issues related to its varied treatment as a concept, and its methods and associations that transfer treatments of certain concepts within particular fields to completely different concepts in very different fields. As such, it was my view that approaching attitudes in this study required engagement with too many metaphors and practices that conflict with this study’s framework.

Attitudes, and attitude research is defined, applied and conducted in numerous ways. Cargile et al. (1994) state that the investigation of *language attitudes* fundamentally involve understanding “people’s processing of, and disposition towards, various situated language and communicative behaviours and the subsequent treatment extended to the users of such forms” (1994: 211). I chose this as it is an open definition, one that attracted me to focus on attitudes in this thesis upon its commencement. The fundamental issue that became apparent when trying to marry the framework and approach being taken here and the antecedents of attitude research, and concepts that accompany studies. I would not be the first to criticise matched guise techniques, for example, in their attempt to measure people’s reactions to real linguistic stimuli. These real stimuli tend to come in the form of decontextualized recorded samples of speech, which listeners must then judge according to various measurement scales. Such research serves as an example of how, if ordained by research conventions, a research field can continue in a similar direction, adding new terms and measurements, despite wider shifts in thinking (which often inspire language attitude researchers to begin their projects). The fact that the researcher’s focus is given as the object of study, and the pre-framed responses the measure, serve to show how empiricism is sometimes misguided.

For this project, empiricism is seen as what is observed. Perhaps the most important part of what makes something empirical, therefore, comes at the beginning of a project when the focus is decided and the nature of observation is accounted for, not in how the often unmeasurable will be measured or how the orthodox, pre-formed methods will be vigilantly applied to new questions and new data. This is not a criticism of all work in attitudes and language attitudes at all, but it does raise questions of the ambiguous and problematic nature of studying constructs that: pre-frame the people (measuring *who* has the attitude), which often involves cultural, demographic or geographical groups who might share an attitude; pre-frame the idea of measuring complex behaviours and perceptions as the remit of cognitive science (measuring who has the *attitude* to what), which often draws focus to cognitive frameworks and quantitative reductionism, and precludes study into processes, complexities or reason; and pre-frame the construct (measuring who has the attitude to *what*), as the nature of language and language performance is complex, so what people are displaying their attitude towards remains unclear unless critically investigated.

With much the same problem as accommodation (2.3.4), when a definition is expanded to cover the vast areas that its original limited remit obscured, the value of the term has to be questioned. Competing definitions over accommodation would seem to offer misunderstanding in its use when using the word ‘accommodation’, if the meaning is ‘any form of cooperation or alignment by any communicative or symbolic meaning’, as some CAT definitions can be summarised as. Similarly, ‘attitude’ began, and exists, as a narrow concept of measurable frameworks of positive and negative programmed judgements in the brain. Some theorists’ definitions, particularly in language attitudes research, take a far more open and behavioural direction; however, what many of them are attempting is to create a static picture of processes and dispositions of people to other people, which are often measured by researchers’ pre-decided notions of which group’s attitudes will be measured, and which group’s features (such as ‘accent’) will be discussed free from situated language use.

This study, as stated, is not using ‘attitude’ as a notion in order to avoid these trappings. Research into attitudes, as briefly outlined above, is often ambiguous in its constructs and often reifies the people with attitudes, the ‘attitudes’ (which are often relational and draw on a complex myriad of factors, such as experiences, interaction, values, perceptions) and the stimuli to which one has an attitude (which involve the aforementioned myriad

factors). It also places the centre of linguistic understanding on geography (as language attitudes are normally measured between geographical areas) and individual cognition, rather than in contextualisation and integration, which form parts of this study's framework, and which place emphasis on activity, identification and interconnectedness. Emphasising the relational, changeable, unfixated, experiential and phenomenological in a holistic manner seemed to push me out of alignment with attitudes research, so the notion was dropped in favour of the more qualitatively inviting 'perceptions' and 'positioning'.

'Perception' is used to emphasise the phenomenological nature of 'things' and our view and knowledge of them, as its definition is broad and related to how we see and understand sensory input. It is through experience that we engage with knowing and understanding the world around us, and we draw on various aspects of ourselves, our lives and our social networked activities. Perception places the perceived not as a solid object, but as an impression, which makes the notion of perception more open to interpretation of degree and scale. It also creates more flexibility in the treatment of what is actually being perceived. For example, a language attitudes survey might measure attitudes to an accent, but a qualitative enquiry into perception can investigate what is perceived and marked, how real, meaningful or substantial it is to the person, and various other factors, such as what contributed to this perception or whether there was any collaborative construction of these ideas whether among the perceiver and the perceived, the perceiver and other perceivers or the perceiver and wider discourses and influences. With perception, there is flexibility to focus on perceptions that we carry with us and use (the focus of most attitudes research), perceptions that emerge through in interactions, and perceptions of the nature of our own perceptions and how they align with the worlds with which we engage. This, as a starting point offers a level of depth that I thought of as positive for this framework.

Although I prefer the word perception to attitude for research of this nature, I also urge myself not to be consigned only with a particular term. When 'opinion', 'idea', 'belief' or 'notion' seem better or complimentary terms for what describing participants' statements, I will use such terminology freely in order to build a picture of how they perceive, think of and engage with aspects of their lives. It is important for research into people to be interested in the people as well as the constructed framework and temptations to build rigid explanations and insights (Smith et al., 2009; Atkinson et al., 2003). One of those terms, 'belief', falls into a similar category as attitude, in that it might be used

appropriately by some, and in terms of researching the ways in which ideas and views have hierarchies, or at least different natures, it can be useful, but there are issues to its meaningful application to a study such as this. Many studies that focus on attitudes make room for beliefs too, as something that is more fundamental to a person's outlook than an attitude or opinion. This is fine, but when interpreting interview data, it is potentially problematic to set out with the goal of categorising people's positions, ideas and views, as to do so not only requires knowledge that they are there and identifiable, but also that they are able to be seen in the data. In data from interactive interviews, I do not seek to impose my impression of a thought hierarchy onto others, as I cannot be sure of the reasons an opinion was expressed, why it was said in a particular way or what it means to that person in another situation. Although this cannot be anticipated in a framework, it is possible that perceptions underlie or are influenced by participants' beliefs, in which case I will simply discuss such instances as they arise, avoiding streaming data on those terms, as it is not in the framework of this study (due to the level of interpretation involved in an interview situation and the omission of field notes from the main findings).

Another term that is used in this study is positioning. Positioning is related to processes of identification, which this framework proposes is at the heart of language use and essence. Although it arises in other literature (Bucholtz and Hall, 2010; Pennycook, 2010), I will define this word on my own terms to fit my intended use, and avoid cross-contamination with the research or theoretical ideas of others. As stated in the discussion above, we form perceptions of phenomena, practices, artefacts and other people, but also integrate aspects of these into our performances of identity and perceptions of self. In this process, we position ourselves as aligned, opposed, different, unconcerned, central, peripheral, etc. with various aspects of our social worlds. This is how identification takes place, and this is a major aspect of how and why language and communication exist in the way they do today. Therefore, to understand ELF, it is also helpful if we can be aware of different aspects of speakers' perceptions of language and aspects of themselves, their worlds, and their communicative engagements. Moreover, it is important to understand how people position themselves, their practices and their performances in relation to other people and discourses. This is also closely related to Butchotz and hall's (2010: 21ff) principles of identity, discussed in section 3.3.3 below. These principles include positionality (in relation to macro-categories), indexicality (with reference to social categories) and relationality (relations between ideas and people), including adequation (downplaying

difference and emphasising similarity) and distinction (downplaying similarity and emphasising difference). These ideas, and these terms, emphasise the interpersonal and performative ways in which we engage with the world and the constructs that we use to define various aspects of the world and ourselves, which is something that this research seeks to capture.

2.1.2 Defining and Operationalising ELF

Definitions of ELF are discussed in section 2.3.2 in relation to the many issues in accounting for ELF. The purpose of that discussion is to highlight the history and current issues in defining the area, which also bring up a number of epistemological and ontological considerations in approaching language, communication and descriptive research endeavours. In contrast, this section offers a clear definition, and an explanation as to how ELF as a concept, a field and a 'phenomenon' is used and justified in this research.

Briefly, section 2.3.2 highlights how ELF has been defined differently by scholars with different research foci. Examples include Smit (2010) who define ELF by including the location of speakers while looking at ELF in a particular higher education setting, Cogo and Dewey (2012) who define ELF research as the study of innovative uses of English as seen in corpus studies in a publication of their corpus findings of innovative features, and the VOICE research project, which posted an influential definition of ELF as an acquired language system. I tried to make clear my intention of highlighting the issue for the wider field of exclusionary definitions applied by individual research projects, not as a sign of disagreement with the scholars'/projects' work in general, which has made progress to our understanding of these areas. To show alignment, and my focus on understanding, not aggressive argumentation, I will include my own definition (proposed very boldly) of ELF as "The English used by speakers who do not share a first language" (Baird, 2010: 10). I would now readily disown this definition, which tried to remove negative connotations of a 'contact language' from Jenkins's (2007) definition, due to the unintentional focus it brought to English with "the English", making this a linguistic definition that would attract criticisms (in the same paper) about something that is functional having a definition that excludes performative aspects from the research endeavour.

The point is that language performance cannot be understood by looking at language only, due to the nature of language. Moreover, language practices cannot be defined contextually if studying wide and varied contexts and speakers, especially when peripheries, borders with other languages, inconstancy/constancy and requirement/choice are fundamentally important areas to explore in order to understand the practices in question. Therefore, understanding aspects of ELF require understanding English use, users and the various social elements that are integrated in such contextualised communication. It has to be open to all factors that can offer greater understanding of the use of English between people who do not share a first language. I made the mistake before of placing the focus on language only, so I was attracted by Mortensen's (2013) discussion of language scenario; however, the idea that this is moving the definition onto completely new ground is a false one, as when we accept what a lingua franca language scenario is, his definition actually looks very much like Jenkins's (2007) definition. I therefore return to my last attempt at removing 'contact language', which can become embroiled in debate over what is meant by 'a contact language' might mean in this regard. Therefore, the definition of ELF in this thesis is the use of English among people who do not share a first language. The follow-up definition is that the ELF field of enquiry investigates aspects of ELF language scenarios in order to enhance our understanding of and beyond them. This is still fraught with difficulty over what 'English' means, and why people using English who share a first language ought to be excluded, which are points I will elaborate on below.

Before discussing the boundaries and applications of ELF in this study, I will first propose why it is a useful notion, although this is also mentioned repeatedly in this thesis (but which will serve to counter any negativity perceived). ELF research has achieved a dramatic shifting perspectives and research interests towards performed language co-construction, political engagement and ontological reflection. The ELF body of literature has also embedded many ideas, norms, meaning and constructs in the communicative context rather than in objective abstractions. The impact of this field in a relatively short time has been dramatic. Although some areas suffer from rhetoric that stands in the way of open description of communication and culture, ELF research has the potential to enhance wider understanding of situated language use and processes of contextualisation and identification (which are not mutually exclusive). The reason for this is something that cannot be removed by definitions, which is why it has never been my intention to

change focus during times when my research was excluded by definitions of others, or when I thought that some ELF researchers were, at times, making problematic proposals, and that is the 'as a'. English 'as a' lingua franca foregrounds language function and use. For a project that places emphasis on the ways in which language, culture and identities are constituted, perceived and altered in performance, ELF is a positive development for linguistics and is a space for reflection on, consideration of and investigation into these areas.

Therefore, from the definition that open ELF research to understanding ELF scenarios, this entails understanding all that surrounds, affects and constrains users in these situations. The imperative to understand ELF better also entails understanding the effects of English practiced in certain situations for particular purposes on users, social formations, practices, and discourses. It is also a purpose of ELF research to inform such practice and those with a role in interest in them. Aspects of ELF practice have already gone into informing policy makers, language teacher educators and materials developers in ELT. This same focus on description and understanding can be applied to qualitative enquiry into EMI settings, but with some consideration.

Questions have often arisen over what happens when the speakers in a context change, so it might be an ELF language scenario one moment and an L2 interaction the next. This is where it is important to remember that ELF is a useful metaphor (see Widdowson 2012b), but not a 'thing' in itself. Again, this emphasises the difference between words and actual activities. ELF was considered useful because it described a 'new' field of enquiry that sought to describe something that did not fit within World Englishes frameworks and the enormity of the practices and situation it describes would go unnoticed if reduced to intercultural communication studies in different contexts. ELF was proposed to capture a dramatic trend in language use that was not being accounted for elsewhere, but it does not change the situations that have always existed in some areas. In other words, just as I argue ELF researchers should not adapt their definitions to make them fit their agendas, so, too, should researchers avoid not researching in areas with diversity in language practices.

A great deal of communication through English among people who do not share a first language takes place in areas where other languages and options are present. Most ELF speakers speak more than one language, so where numerous people come together, it is

quite reasonable to expect plenty of non-ELF with the ELF interaction. In the settings in this research, there were international students, but they were not always engaged in discussions or even present for some of the communication I observed. Understanding this is part of understanding the context in which ELF interactions commonly occur, which is a major part of ELF research. Understanding why some people choose not to interact in English with speakers of other languages in these settings is as much a part of understanding ELF as analysing corpus transcripts. Qualitative insights into the language scenario and what surrounds it, including the students and their views of their experiences, are a required part of ELF research, as research into features of speech and general attitude surveys far outweigh investigations into contexts in which ELF occurs.

Finally, EMI is an important growing area where language practices are changing as a result of global shifts in education, resources, symbolic capital and many other factors. Not all EMI settings are ELF settings, so ELF and EMI are not two sides of the same coin. That being said, understanding EMI settings where international students are present, and where students regularly engage in developing their knowledge, expertise and identities through dialogue with others in ELF language scenarios can enlighten us about various aspects of this growing area of activity and about the ideas and frameworks we currently have for understanding both linguistic and educational concerns. It is therefore not necessary for every interaction to be an ELF interaction, or to be concerned about what travels outside the remit of ELF research, because inclusive, open and descriptive research that looks at people who engage with English and other languages in these settings where English is used is important and relevant. This includes research into writing, as their engagement in EMI is predicated on their ability to pass tests, write assignments, and the other literacy practices that are relevant to professionals in business and English teaching. These form a major part of their contact with the English language, of their engagements with others (around instruction, feedback and discussion), and it also is a medium for identity construction and negotiations, just as speaking is. This makes the study of writing practices relevant to a study of ELF and EMI, as are interview responses that describe aspects of people's lives, salient experiences, ideational positioning and learning problems. Fundamentally, understanding these students' perspectives, experiences and perceptions is important in improving our understanding of ELF and EMI, but this is based on these contexts and users, and this time.

2.2 Language: The Elusive Object of Study

Nonlinearity means that the act of playing the game has a way of changing the rules.

(Gleick, 1987: 24)

A movement of critical analysis in which one tries to see how the different solutions to a problem have been constructed; but also how these different solutions result from a specific form of problematization.

(Foucault, 1997: 118-9)

This section offers an overview of central aspects of the ontology of language that have veered away from reductionist-influenced attempts to compile a universal science of language, and towards appreciating the indefinite and arbitrary ways in which people endow communicative acts with situational meaning, and the ways in which sound waves produced from the articulators, or the symbols written on a piece of paper or computer screen, integrate with so many other processes, systems and artefacts to allow us to impart meaning and perform our social roles while identifying ourselves (with and for others) in the process. The point that Gleick is making in the quotation above is that very often, when single factors converge in situated performance, understanding individual elements will not give you a clear picture of what is happening when dynamic factors interplay. Linearity is an aspect of linguistics that is increasingly dismissed as responsible for misleading explanations and hasty conclusions. Linearity can be more relevant in mathematical closed system theories, whereby statistics that are amenable to statistical data processing can be correlated and their relationships summarised. Pursuing models of linearity is no way to approach non-linear factors. Language acquisition, language change and language performance are such factors. Part of the scientific endeavour is often to isolate variables, discount factors from equations and calculate perfect correlations and causal elements. As dynamic systems are never fixed, never complete and always consist of both numerous factors and numerous relationships between factors, such linearity is misleading. The key areas that highlight the shift in approaches to language are explained in more detail in the

sections that follow: language as performed (2.2.1); language as performative (2.2.2); and language as emergent (2.2.3).

2.2.1 Language as Performed

Before considering performative aspects of language and social life, the emphasis on how language operated in contextual performances was a catalyst for many researchers to pursue alternative approaches to explaining linguistic phenomena to the positivist frameworks available. Accompanying this was a shift in focus from explaining overarching principles that could explain and guide all discussions of language to looking at sociocultural influences on language and how situated speech acts were realised in context.

The above statement from Gleik (1987), although describing a literal game of ice hockey (in relation to chaos theory), illustrates central considerations for approaching language that have created divides between fields and generations of thinkers. From Kant to Gadamer, notions of playing and games were drawn on in order to consider the interactive, organised and performed nature of language. The activity not only changes the rules, but also is constitutive of the rules, creates conditions for our engagement with one another and with the activities we perform. As D'Andrade interprets this analogy, games "make the most effective illustrations of constitutive rule systems, perhaps because the arbitrary nature of the games makes the separation between the physical events of the game and what these events count as apparent" (1984: 91). Wittgenstein's (see 1953) analogy of the language game is perhaps the most cited within linguistics, as it seemed to capture the potential of language, the nature of constraint and the constitutive qualities of practice. Behind his analogy lay central considerations of variability and possibility in performance, and how these related to goals, expectations and purpose. For Wittgenstein, language presented possibilities and choices, which people draw on and exploit in their performances for their own ends. Although Wittgenstein's approaches to language had a level of inconsistency over time (see Lawn, 2004), for the purposes of this thesis it is necessary simply to observe the implications of focusing on language as a part of contextually realised performances that the famous game metaphor engendered, and which becoming more widely realised. Another aspect of Wittgenstein's thinking that would influence contemporary thought is that it emphasised diversity and the nature of performed social discourses, forming the variously actualised 'rules of the game', as he

made a point of identifying the difficulties one encounters in attempting to account for the shared characteristics of ‘games’ and the seemingly infinite motivations people might have for and when engaging in them.

Foregrounding the situated *doing* of language, and all the sociocultural as well as cognitive implications that accompany it, has continued in the work of many thinkers who have further developed aspects of linguistic acquisition and performance that go beyond the idea of ‘picking up a language’. Such foregrounding is embodied in the notions of internalisation and accommodation (Vygotsky, 1978), virtual language (Seidlhofer, 2011; Widdowson, 1997), languaging (Rampton, 1995), cooperative endeavours (Garfinkle, 1972), and joint action (Clark, 1996), for example. Whilst these approaches constitute what is far from an exhaustive list, they show a range of work that has been influential across fields of linguistic ethnography, language education, TESOL, linguistic anthropology, and many wider areas. What ought to be of greatest interest to researchers today is the underlying thinking behind these treatments of the linguistic and the social.

What is central here, as developments that have been made to conceptualisations of language are considered, is that scholars have been grappling with the fact that language is performed. It began to be seen as something we use for a purpose, and the purpose affects our use of it. The field of linguistics has been dealing with this notion, just as many other fields of enquiry have had to adjust their approaches and theories to account for subjects of enquiry whose being is embodied in social performance. A central element of this practice turn has been to highlight the increasingly apparent relevance of the idea of performativity. Performativity allows us to question the nominalisations talking about languages, cultures or identities. It has allowed conceptual space for the deconstruction of many social constructs which were often taken as objects, but are now increasingly considered actions and/or metaphors rather than ‘things’ at all.

2.2.2 Language as Performative

Returning to the epigraph (2.2), Gleik (1987) evokes a consideration that has emerged in a range of disciplines that deal with complex phenomena: nonlinearity. It is perhaps an easy mistake to draw lines between phenomena that seem as though they lead into each other, but actually do not. Coupland (2007) highlights problems with linearity in various fields of linguistic enquiry and the misrepresentations that research founded on them

perpetuates. Firstly, he argues that in variationist sociolinguistic research, major studies have tended to render recorded language amenable to statistical models and explanations. Researchers taking such an approach have tended to assume the relevance of statistical models to explanations of language. Furthermore, conclusions based on these assumptions often make assumptions about direct explanatory or causal correlations between the forms produced and their social significance, when linguistic production and its associated social meaning have no such linear characteristics. Other notions often applied in sociolinguistic research that have a tendency to assume simple linearity and ignore complexity include prestige, register, class, culture, gender and other such social classifications and scales. Performativity is an idea that emphasises the various processes involved in such socially embedded constructs, and the semiotic means by which they are constructed, reconstructed and achieved.

Austin's speech act theory (1962/1975) is considered another starting point to the study of language which goes beyond logical positivism, direct meaning transmission and the truth value of lexical items. Austin drew attention to the functions performed through language that drew their meanings in social contexts, in performances and through users. He used the term performativity and advocated a more complex link between the utterance and the social meaning. By doing so, he also located meaning in the social context rather than in a closed system of symbols, thus making signified elements of signs contextually and interpersonally relative, and the signifiers contingent on their emergence in situated talk, rather than being pre-given meanings simply applied to contexts. We cannot be sure whether Austin intended to claim all that has been attributed to the impact of his coinage of performativity or speech acts, but it is clear that his theory popularised a closer link between linguistic symbols and their use, and introduced the idea of performativity, which would be central to paradigm shifts across fields years later when theorised by Judith Butler (1990).

An important effect of Butler being cited so widely as the initiator of the concept of performativity, in its more contemporary guise, is that it spurred interdisciplinarity and unified engagement with both the idea itself and the politically informed deconstruction entailed. Butler's (1990) initial central idea was about the performative nature of gender, proposing that feminism was playing into the hands of patriarchal systems of power by accepting and reinforcing rigid concepts of gender, forcing them into a dialectic, which served to freeze power relations and maintain the status quo rather than challenge the

false ontology that underlies their social roles. This is similar to Foucault's means of identifying the roots of power. He, like Butler, saw some level of asymmetry as part of any human society. His focus lay in identifying aspects of domination, particularly discursive categorisation, which, through institutional and organisational apparatus and practices, held some groups at a static disadvantage while privileging others (Foucault, 1972; 1980; 1988).

The significance of performativity as a concept is that it gives more weight and purpose to poststructuralist deconstructions of social categories, and assigns prominence to the fact that such social categories, such as our body types, ethnicity, and economic positioning, are variously realised and the physical and material signifiers of these constructs are fundamentally different in nature from the identities and discursively embedded social meanings that we perform and see/hear performed in relation to them. Language is clearly a fundamental aspect of this process, as these constructs are embedded within our institutionalised ontologies and wider societal epistemologies that support and uphold their reification and proliferation, not to mention their performance in various communicative acts, contexts and cultural texts. To reiterate, Butler's greatest objection was to the categorisations of social identities that were made static in people's minds. The best means by which to bridge this systematised social asymmetry was, as I interpret Butler to be saying, a type of political realism rather than poststructuralist deadening.

In fact, we perform into being the very social, discursively embedded semiological categories that are embodied in our systematic ways of knowing and living. The ways in which performance in social domains not only moulds and constructs social truths, but gives them their emergent, contextual and situated meaning is important for conceptualising both them and the language that is central to them. In that sense, language is one of the central, but not the only, aspect of producing the very constructs that influence its use. It paints a far more complex picture of language if we say that 'women have particular ways of using language', but 'the social idea of the female is multidimensional, and the dynamic meanings of being female are interwoven in and renegotiated in relation to heterochronic representations in social discourses and in contextually situated (and constituting) performance'. The latter is a view that many social researchers would not object to, but its representation in linguistic accounts is lost when the language is separated from the social acts performed through it. This, in turn,

necessarily breeds a level of abstraction from what is taking place in communicative practices. Whilst some abstraction is a natural part of researching and explaining social behaviour, abstraction that obscures foundational elements of the object of study needs to be carefully considered.

Performativity and emergence are useful concepts in the study of language, culture and society, though there are differences in their general application that have to be made explicit before these notions can be utilised in a unified framework. Firstly, emergence can have apolitical connotations, possibly due to its common use in discussions of biological evolutions. These connotations of the 'natural' need to be cast aside, as among the many aspects contributing to language practices are the many faces of politics, institutionalisation and social asymmetry. Power relations abound in our day-to-day activities, but need some consideration in relation to language. It is necessary, as many have discussed, to resist drawing a clear line between power, actions of language planning and their results in society. In complexity theory, parts of complex webs interplay, meaning that power, which is perceived and actualised in multiple forms, locations and practices, plays a role just as knowledge and ritual do. Indeed, again citing the usefulness of complexity theory in this regard, these factors would in fact be considered inseparable from the global picture of language production and conception, as they are interwoven on various timescales and through various means, which combine and influence behaviour and ideas in various ways and to various extents.

2.2.3 Language as Emergent and Complex

One shouldn't complicate things for the pleasure of complicating, but one should never simplify or pretend to be sure of such simplicity where there is none.

Derrida (1988: 119)

Fear of diversity appears to be far more common than fear of uniformity.

van Lier (2004: 51)

The above quotes summarise this section well. The first is Derrida's oft-quoted rejection of mankind's instinct to uphold the illusion of simple explanations and to work with constructs that establish a level of simplicity that simply is not in the nature of the phenomena being described. Here, Derrida does not advocate complicating because complication is possible, but advocates engaging with our realities with a sense of realism and criticality. Although the value of theoretical philosophising is sometimes questioned in relation to its actual usefulness, it is my view that, just as conceptual work can help medical practitioners to understand complex interplay in the human biological and emotional systems, conceptual understanding of language use can enhance our treatment of language from policy decisions to classroom activities.

In the second quotation, van Lier is highlighting an instinctive apprehension people tend to have when perceived social truths are brought into question and diversification is proposed. Examples of such anxieties are those in discourses of immigration, national identity and inter-racial mixing, which are far more prevalent than concerns over monoculturalism, nationalism or a shallow genetic pool. In many ways van Lier's words can extend from tendencies of general populations to the approaches and accepted practices of many academic disciplines and related discourses. Paradigm shifts towards uncertainty and open questions tend to be slow moving and somewhat marginalised by bold claims and asserted certainties. Indeed, embarking on a PhD study on practices, perceptions and identity with a chapter undoing many of the foundations in the (immediate) field of enquiry has to be attempted with caution, as the imperative to 'add knowledge to the academic community' is one more easily achieved when accepting simplified constructs than resisting them.

The notions of 'complexity' and 'emergence' do not set out a research agenda for approaching EMI, ELF or language practices. They are useful to draw on, as constellations of ideas and principles, to enhance our understanding and treatment of certain aspects of social phenomena, which have otherwise become embedded in other discourses and debates. It makes 'self' and 'other', along with various other performed constructs and perceptions, relative to one another and places them within contextualising performances and on different timescales (Kramsch, 2009: 247). Recognising the emergent nature of language creates open questions, so people have set out to engage with complexity and emergence in various ways, from computational structural models to classroom approaches. Therefore, by combining a toolkit that highlights practice,

performativity and integrationism, and which combines these with theorisations of language and culture as emergent and complex, this study can frame a theory of language with which to study ELF, albeit without proposing ELF as static for all. The nature of concerns over English in the world can also be grasped with more depth, allowing the design and positioning of research agendas which seek to understand how better to understand these shifts in language practice, and how to ask the right questions to the right people to begin to answer the questions to the right extent.

The relevance of the concept of emergentism has been more apparent in the last few decades, as it addresses the problems that positivist discourses have had in the application of reductive formulae, often in the form of cause and effect frameworks, which have tended to be perceived positively and then become applied to complex phenomena, i.e. beyond their remit. In linguistics, such complex phenomena include situated communicative behaviour, inherent variation and adaptation in language, and the interconnections between discourses, ideologies, identities and language. Sealey and Carter define an ‘emergent property’ (their scare quotes) as being “... generated from its constituent elements, but [not being] reducible to them” (Sealey and Carter, 2004: 12). Emergentism is thus a concept that can help us conceptualise how apparently organised, systematic and aggregate practices can be formed and maintained at the individual and interpersonal level (Miller and Page, 2007), while at the same time avoiding ideas of linear causality, explainability and totalisation, the latter being the idea that the ‘object’ reaches a destination, an end or a static state of ‘being’.

The investigation of such phenomena requires a shift from many of the delimited activities that are often institutionalised in academia into subjects, specialisms and foci. Transdisciplinarity therefore becomes an important tool to access the nature of the observable and the many factors involved. Aspects of the mind, the body, semiology, identification and contextualisation are relevant to, and constitutive of, human communication in situ, but language cannot be explained, predicted or rationalised by any one of these areas alone, or even by combining them as individual elements of the whole (cf. Devitt, 2006; Gell-Mann, 1994; Larsen-Freeman, 2010; Linell, 2009; Pennycook, 2010; Thibault, 2004; van Lier, 2004).

With the focus of this study being people's accounts of language practices and their approaches to language in EMI settings in East Asia, taking emergentism and performativity as central constructs helps address both the integrated but non-explanatory role of experience, positioning and identity, as well as the treatment of language as a social construct with many realisations, most obviously in relation to educational and personal discourses. It also recognises the 'context' as formed in the minds and actions of those contextualising their performances and relationships vis-à-vis the discourses prevalent of the locale. The most important part of embodying the complexity of language and society in this study is to treat none of the above mentioned aspects of contextualisation, identification and perceptions as separate entities. They connect in unpredictable ways to influence and co-construct each other on various timescales and in multiple ways, with many other factors involved.

To capture the difficulty of researching or explaining the nature of complex phenomena, Miller and Page state that "One *and* one may well make two, but to really understand two we must know both about the nature of "one" and the meaning of "and"" (Miller and Page, 2007: 4). This quote neatly summarises the benefits of considering complexity. Applying this to social settings, the implication is that 'things', for example meanings, behaviours and norms, do not exist in themselves, and are not created in the human mind, but instead are relational, existing in their actions and in their interactions; we perceive social phenomena as they are performed into being, thereby perceiving 'them' as parts of complex social systems, and not as things in and of themselves.

Goertzel raises another of complexity theory's important elements, which is useful for looking at ELF speech scenarios. He states that "Simple system science (reductionism) arrives at its findings by the same 'meta-method' – studying a complex phenomenon by: breaking it down to its component parts, studying the component parts, and using information about the component parts to obtain information about the whole" (1994: 263). This approach is untenable for research in linguistics, as there are few more complex phenomena than language with which we can engage, hence there still being no clear agreement of a definition of language between researchers across the field. The simple science meta-method referred to above can be perceived in some areas of ELF research. ELF data are

often reported as broken down into component parts, with little room for holism in studies of human communication. For instance, assigning intelligibility to particular articulated phonemes might be illustrative of something, but it will never explain or predict intelligibility among real actors in a communicative setting. The same can be said for locating ‘first culture’ identity in code-switching or locating ‘creativity’ in lexico-grammatical ‘difference’. This is not to say that these aspects of research offer no insights, but, complexity theory warns that predictive, explanatory or universal claims cannot be made about single aspects of a system, in this case language, and then spread to others. The reason is that the property lies not in the sounds or the structures, but in their integrated performance, which is why integrationism (2.2.4) is another area of interest to this study.

2.2.4 Language as Integrational

Integrationism (Harris, 1981; 1997; 2010) is distinct from other approaches highlighted here, but this section will be brief as, for the purposes of this study, aspects of integrationism carry similar connotations to those mentioned above, meaning that repeating these points would detract from valuable discussion elsewhere. Integrationism is fundamentally the idea that linguistic signs do not stand alone and are never re-used (semiotically), but are always recreated in the integrated semiotic practices of human communication, or more specifically, human action. Integrationists emphasise that time is the main ‘factor’ in language variation and change (Harris, 1987), as it is people’s integrated experiences and associated knowledge, habits and ways of seeing things that change. This point emphasises a secondary role for location or type of person in language production, even though they are often the central focus of research conceptualisation and design.

Integrationism also emphasises three scales of linguistic enquiry that cannot be separated, i.e. which are integrated. The first scale is the macrosocial, which emphasises that large-scale communicative patterns are pre-supposed and exemplified in communication (Harris, 1997: 305). The second scale is the biomechanical, meaning the aspects of language production that are down to physiological processes and over which we have little control. And the third scale is circumstantial, which is the integrated combination of the previous two scales in

interactional performance. The third scale is superordinate to the other two scales, which are realised in and for situated communication.

Therefore, integrationism prioritises contextualisation above everything else.

Without contextualisation, there is no sign and there is no meaning. Harris also goes beyond the normal confines of 'language' by including all that conveys meaning in the communicative process. Fundamentally, integrationism relies on all (relevant) action as part of the human experience and as part of the context of communication. It also incorporates theories of the mind into its principles. Therefore, it is not just language and communication that are integrated, but our understanding of the world that is constructed through mental representations that we form and integrate with other experiences and constructs, making new forms of knowledge. A final point of value to this research is the idea that, from the principles just mentioned, writing and speaking are in some way linked, but are in essence completely different acts, and different semiotic entities (Harris, 2000). This is important to consider and is an important part of the conceptual approach to this study, as the treatment of writing must be different from that of speaking, and it must be different on principled frameworks. Understanding how writing and speech have been treated in the field, and how false assumptions can be prevalent in teaching and assessment, can lead to important insights when looking at ideas and experiences of practice, and when looking at areas where misconceptions become apparent.

2.3 Rethinking English as a Lingua Franca

... of course the true meaning of a term is to be found by observing what a man does with it, not by what he says about it.

(Bridgeman, 1927: 37)

English as a lingua franca is a developing field of enquiry that has had a great influence on people's conceptualisations of English in the world, particularly regarding its future

direction and its global forms and functions. English as a lingua franca research has the potential to answer very simple questions about potential functions and limitations of research on functional language, if we only reflect on the realities of reporting and engaging with such wide language use (Baird, 2012). Despite this potential, there is still a great deal to address in the field. Although lots of publications have devoted space to debating the pros and cons of ELF, very little progress is being made in the field as a result. If anything, proponents are becoming more entrenched and have taken to answering each other rather than perform a function by increasing knowledge and understanding of English use around the world.

It is not my intention to criticise ELF for the purpose of ‘finding a gap’ for this thesis. Were that the case, I am aware that other frameworks could make much simpler fits, such as Global Englishes (Pennycook, 2007), English within a globalized context (Seargeant, 2008), lingua franca English (Canagarajah, 2007) or just doing away with such a pre-set framework and producing situated research into language practices. I have not done this because English as a lingua franca is, currently, in an ideal position inform about language practices, which can offer expansion of the theories and models it draws on, instead of simply employing ready-made packages that suit researchers’ agendas. The theories drawn upon in previous sections have presented language as social practice, as an open question, and as a complex, emergent and integrated part of human social life in many ways, but they lack a vehicle that can display, challenge and engage with wider discourses to the extent that ELF research is capable of doing. I see ELF as such a vehicle, such an open question, and such an area of rich communicative practices.

As mentioned, English as a lingua franca, as a concept, has been criticised a great deal for what is perceived as an active attempt to group people on political grounds, to establish categories based on ill-conceived foundations, to confuse language forms and communicative functions, and to draw on notions available in the field that do not necessarily apply to such phenomena. As well as these criticisms, others have tried to work more constructively with ELF research to point the way towards functional or practice perspectives (Friedrich and Matsuda, 2010; Park and Wee, 2011), although the these critiques are from scholars working outside the field, showing a lack of awareness about the wealth of research taking place, often reducing potentially reasonable arguments to critical remarks aimed at short extracts Jenkins’s and Seidlhofer’s earlier

papers, thus not keeping up with the shifting consensus among ELF scholars, or diversity among them.

Many criticisms have been ignored or rejected by ELF scholars, and not all for bad reasons, taking Sowden's (2012) rejection of ELF on the grounds of the placement of the 'E' as such an obscure example. Some more lucid criticisms, however, relate to aspects of ELF that have been perceived as out of alignment with other researchers in related areas, or even within the field (Baird, 2012; Kitazawa, 2012; Ferguson, 2012; Mortensen, 2010; 2013). Before discussing the virtues of English as a lingua franca as a still-developing field of enquiry, it is necessary to consider aspects of ELF that would need to be reconsidered in order to align with ideas put forward in this chapter's framework. Since I was inspired to contribute to the field with this thesis in 2008, something I still see great value in, I have been amazed at the extent to which reconsiderations are needed to bring it in line with its original descriptive and inquisitive potential.

Rather than thematically introduce modifications to the 'ELF framework' and propose yet another definition and purpose, I discuss, in depth, why proposals in the field are often either overtly or covertly influenced by false assumptions and problematic ideas, not about the value of the area, but about what is being investigated, its ontological foundations and the resulting methodological tools available to capture 'it'. Labouring over these points may seem beyond the remit of a thesis; however I believe that it is important to detail the ways in which defining ELF in a sentence has *failed* to result in a coherent agenda of enquiry among what seem ever more disparate researchers, despite ever-growing claims of an *ELF perspective* or *ELF paradigm*. This chapter is about establishing a way of thinking that can help define ELF through a principled approach to the subject matter, thereby letting the important parts of the definition reside in every word, rather than a select few. In order to illustrate areas in which I believe ELF research is erroneously upholding a mixture of modernist positivism and opportunism, and where open discussions of theories of language could provide assistance to researchers in the area, I focus on issues encountered in *describing*, *defining* and *characterising* ELF, and then on the uncritical application of theory, for which I use *accommodation* as an exemplar for how ELF research is failing to meet its potential status as an open field of enquiry. It should be noted that these criticisms do not apply to *all* researchers looking at ELF, or all the accounts of those mentioned, but it is more the case that the problems highlighted below remain relatively undiscussed, and discussion of them here displays

how this approach to ELF contributes to a shift in thinking that, I believe, is necessary to incorporate users and contexts into an appropriate research framework.

2.3.1 Describing ELF

Language is meaning-making activity that takes place in a complex network of complex systems that are interwoven amongst themselves as well as with all aspects of physical, social and symbolic worlds. It is not immune to social, political and economic influences, and it harbours misconceptions with the same ease as wisdoms.

(Van Lier, 2004: 53)

Following van Lier's quote above, having established the various realities of language, the various integrated relationships and experiences that make our knowledge, identities and relationships with the world and others, the obvious problem comes in accounting for language. There are many pit-falls ahead of scholars brought about by the complexity of language, and the fact that words do not carry exact, delimited referential meanings. As language is common to people's existences and realities, and is a primary locus of social action, linguists are pulled in two directions.

In one direction are the dual desires to *appeal* to a wide audience in order to influence policy and practices, and to make research and theory *accessible* to a wide audience. Potential influence on public conception has been at the heart of accounts of ELF from the beginning. Indeed, there are aspects of such an approach that carry admirable principles, as recognising that legitimate language is being marked as deficient in the process of being institutionally 'othered' comes with a responsibility to resist such exclusion. The epigraph in 2.4 can be taken two ways. One might be inspired by inciting change, perhaps citing Butler's position that:

It's not that everything is accomplished through language. No, it's not as if "I can say I'm free and then my performative utterance makes me free." No. But to make the demand on freedom is already to begin its exercise and then to ask for its legitimation is to also announce the gap between its exercise and its realization and to put both into public discourse in a way so that that gap is seen, so that that gap can mobilize (Butler and Spivak, 2007: 68).

Butler is saying here that words do not bring emancipatory shifts through their performances, but open discursive space that can increase visibility and begin processes of change. In this sense, ‘the true meaning of a term’ could mean its political meaning, its force.

The other direction that linguists are pulled is towards the need to be careful, conscientious and as accurate as possible with our accounts of people’s behaviours, natures and lives. In 2.4’s epigraph, Bridgeman (1946) was actually calling for a more careful lexicon, for the avoidance of generalisations and misconceptions that creep into everyday speech, but which cloud our vision of the world, leaving us unsure of the value of terminology. While his Habermasian idea of a language of logic might be flawed, it does raise the issue, in relation to ELF research, that our constructs are performed into being through our descriptions. In the same way as ‘mistakes’ or ‘errors’ of language users can be seen as phenomenological (Horner, 2011; Lees, 1989; Williams, 1981), i.e. only realised through contextualised judgements in relation to listeners or readers, so, too, must metalinguistic aspects of ELF be opened to critical scrutiny in terms what happens to our versions of realities and visions of users when we describe and define an ELF phenomenon in particular ways. Consideration must, therefore, be applied to how we group language varieties and their speakers, make causal or correlative links between particular phenomena, behaviour or constructs, and when we propose defining characteristics to the research endeavour and to those undertaking it. These areas need critical consideration, as some descriptions of ELF are often describing the fringes of people’s realities at best, or distorting reality at worst. This relates back to discussions of applied linguistics in chapter 1, and here the most pressing issue is the danger of moving away from the word ‘real’, and in effect from any real sense of language, in Brumfit’s definition of applied linguistics.

The first issue is taken with the pervasive collocation of ELF with “perspective”. This is evident in a number of commentaries on the area (examples include Cogo and Dewey, 2012; Dewey, 2012; Jenkins et al., 2011; Seidlhofer, 2011), with even critical commentaries adopting the same language (Sewell, 2009; 2012). There is a clear issue if a field of enquiry simultaneously adopts ‘a perspective’ that can be reified in an acronym. It is my position that ELF should be limited to being described as a field of enquiry, which offers recognition that the ‘phenomenon’ observed is defined and delimited by the researchers themselves, and has been defined and delimited very differently elsewhere

(Canagarajah, 2007; 2013; Pennycook, 2007; 2010; Seargeant, 2008). There are clear purposes for the studies that ELF researchers are conducting, and their potential is important, with *real-world* issues being of direct relevance. For example, the use of lingua franca, and non-standard language, is generally marginalised among dominant social discourses under false assumptions of ‘ideal’ language. Another benefit is that globalisation presents a cyclical requirement for new understandings of language to account for and inform new practices associated with it, and this requires research that positions itself outside traditional frameworks. The consequences of not having a clear understanding of language and not including certain people in dominant discourses and practices can have a very real effect on high-stakes areas of people’s lives and educations around the world.

Despite seeing ELF research as noble and essential, I see the importance of dividing my perspective, my definition and my duty as a researcher. In chapter 3’s epigraph I quoted Brumfit: “applied linguists have a major responsibility to correct and inform, to analyse and question... The temptation to leap in with answers to unanswerable questions is great because the rewards will be great. But so too will the damage...” (Brumfit, 1992: 124). As I state in the sections that follow, the use of language can affect conceptions, representations and conclusions. The use of ‘perspective’, and ‘orientation’, relate to Foucault’s thinking about domination. Intellectuals have, he argues, dominated in very similar ways: by proposing, limiting and casting boundaries on ways of thinking about the particular parts of our world (Foucault, 1988: 197). His antidote to this was to open up enquiry: to use different tools, to engage and, through doing so, create new possibilities. Battles for domination of ideas, even when arriving in the form of movements against perceived dominance, simply create other forms of dominance. In terms of ontologies of language, this can similarly be seen as oppositions to foundations resulting in new foundations, or paradigm shifts from one locus to another (Fabricio and Santos, 2006), when both might be equally opposed. In sum, a field of enquiry has questions, and these questions might presuppose (culturally entrenched and hard-to-define) positional engagement with the subject matter and certain knowledge, but it does not have views in and of itself. Marxism is a theory applied to many facets of the world. This might therefore have a perspective. Researchers working on the hadron collider at the European Organization for Nuclear Research (CERN) were unified by the shared goal of discovering the last piece of the Standard Model in physics (the Higgs Boson particle).

They shared an interest and goal, but not a ‘Higgs Boson’ perspective. This distinction needs to be considered in any field of *enquiry*, as such fields need to be open to various insights, perhaps from particular schools of thought, but they cannot become schools of thought without relinquishing their status as a descriptive field of enquiry.

Part of the purpose of addressing aspects of language that foreground ELF research is to move beyond another problematic description which makes implicit assumptions about the nature of ELF enquiry, and which often accompanies ‘ELF perspectives’. The common claim is that ELF is a ‘paradigm’. If ELF is not a theory, it certainly is not what Kuhn (1980), in his critique of science being culturally and temporally partial, described as the practices central to the definition of a (scientific) discipline. I will draw on the notion of paradigm to illustrate that the field of ELF research, if anything, is struggling between paradigms. I draw on a small proportion of the many ideas of sociocultural, integrational, practice-based, anthropological, ecological, performative and emergentist perspectives on language (above), which all could be said to problematize positivism, reductionism, prescriptivism and mythology, and which emphasise contextualisation, relativity, fuzzy boundaries, diversity and dynamic interplay. Perhaps these perspectives could display evidence of a paradigm shift, or at least recent growth in the popularity of a particular paradigm. If ELF is a field that centralises practice over normative models, perhaps we should endeavour to position ourselves in relation to these theories of language and social practice before claiming a status as a new paradigm. Below I show areas of ELF enquiry which, according to the paradigm with which this project aligns, show signs of a different, modernist, way of thinking.

2.3.2 Definitions and Identifications of ELF

An outline of my definition of ELF is in 2.1.2. This section discusses in more detail how defining English as a lingua franca has many revealing insights to offer, as it shows how concepts move, ideas change and focuses shift, all due to the elusive nature of the object of study, and the structured and pragmatic nature of research framing. ELF, as stated above, is a field of enquiry, as Cogo and Dewey’s (2012: 12) definition states. Their definition continues to state that “ELF can be described as the empirical study of innovative uses of English as attested in corpora of naturally occurring talk” (2012: 12f). One problem with ELF as a field of enquiry is its number of definitions, and the opaque reasons for continued redefining. Perhaps it would not be a problem if the thought

processes behind the definitions were more clearly foregrounded, but reasons and epistemological underpinnings are often hard to fathom. Despite devoting space to considering the subject matter, the above definition from Cogo and Dewey (2012) loses a level of empiricism by claiming that ELF is English used in contact language situations (which is open to observation and description) while simultaneously stating that the study of ELF is the study of *innovative uses of English*. How Cogo and Dewey's own work fits into their definition requires thought, as their article (Cogo and Dewey, 2006) is one of the first to highlight the communicative importance of 'code-switching' to ELF language scenarios (see Mortensen, 2013, for a discussion of ELF as a language scenario). By their own definition, to include the famous *fleur bleue or kitchig* examples of negotiated communicative success would seem to step beyond ELF's remit, despite the influence this research has had on the field.

Also, the definition of 'innovative', by the same account, is a problematic notion upon which to base a field of enquiry. Clearly, the code switching examples mentioned above were seen as innovative from a position of conventional pragmatics, but syntactically, the utterance "fleur bleue means ... you know when you have these pictures with little angels..." (2006: 67) is not strikingly innovative. The problem lies in the common demarcations of ELF research, as these 'innovations' will be judged, and dismissed, according to different interpretations, subjectivities and research interests within the field. Lexicogrammar might be of interest to some, pronunciation to others, but the important aspects of language could be consistently missed: the users, and the complexity and contextualisation involved in their meaning making, and the integrated forms of language that are tied up in the performance of language.

Seidlhofer (2011) (but by no means only Seidlhofer, also see Mauranen, 2012, for a thorough account of different elements of findings and research goals), has endeavoured to move ELF research away from this limiting view, preferring to talk of virtual language and potential descriptive depth, but issues clearly remain pervasive in some accounts. Seidlhofer is one of many beginning to deemphasise the centrality of corpora to ELF, which are no longer ordained with the same descriptive potential as was postulated at the beginning of the project (see also Jenkins et al., 2011). From the theoretical framework I present here, the act of decontextualising language, then labelling 'languages', and finally adding researcher-based labels of 'innovation' is misguided, but is symptomatic of the developing field and the circumstances in which it began. Issues arise from a conflation

of purpose, application and theory, with the former two numbing the latter. As Harris states, “applicability of a theory is no guarantee of its soundness” (1997: 303).

‘Innovative’ episodes, displayed in presentations and publications from ELF scholars, garner much attention and interest among scholars and students alike, but fields of enquiry cannot be founded upon such subjective notions, unless one submits to the idea that what people find *interesting* for a researcher to recite is actually the substance of the *language* being studied and used by those recorded.

The trap the researcher falls into here is one of labelling an approach descriptive, but then selecting, on the researchers and not the speakers’ terms, what is noteworthy and useful. ‘Innovative’ is also a loaded term, which is inherently positive and suggestive of success from the outset. Although no term is neutral, placing such gravity to value-laden terminology makes ELF research a loaded endeavour, which, far worse than just being illogical, actually misrepresents and hinders our knowledge of language and the situation researchers are describing. To emphasise the importance of this, and of the qualitative insights this thesis can add, we can think of what falls outside the apparent remit of ELF research in this definition. Apparently, describing intentions, contexts and roles that are central to language production is not ELF, just as enquiries into common language forms, stance marking, turn-taking, cooperation and hedging are only ELF if the results are deemed innovative, perhaps because they differ from a construct of native speaker English. Other issues aside, this proposition is problematic because native speakers’ English is also innovative, and is by no means different in form or motivation from ELF interactions. Therefore, this definition includes problematic notions which cannot be upheld within an open field of enquiry while also excluding too much scope and research activity from its remit, including most ELF research to date.

The aforementioned definition is highlighted as a problem that comes with the lack of theorisation of language among ELF researchers, perhaps due to the misapprehension that ELF is itself a research paradigm. As Cogo and Dewey state:

There are three principal levels on which we feel it is necessary to define ELF: first, we can identify ELF in terms of its settings, which we see as contexts in which English is used as the principal contact language; second, in terms of its function, which we see as a means of communication among different first language speakers in such settings; and finally, we can say that

ELF is a research paradigm which has recently emerged as a new field of enquiry in sociolinguistics (2012: 11f).

There are three issues that make this definition problematic. Firstly, ‘settings’ and ‘contexts’ are used interchangeably, both in this definition and the following explanation, which only addresses whether or not native speakers are allowed to be present in ‘ELF’. This under-theorises context and underestimates the centrality of contextualisation to ELF (and language more generally). There is a temporal element unanswered also, as ‘used as the principal contact language’ could mean ‘typically’ or ‘within any situation’, the former meaning fixed settings, prioritising place over relationships of speakers, and the latter meaning in performance, so a single interaction might slip into and out of ‘ELF settings’. The second part of the definition is made ambiguous by the ambiguities in the first definition, and the ambiguities in the words *function* and *means* of communication. Are paralinguistic behaviour and actions included in ‘ELF’? Does ELF research need to uphold the idea that language and speaking are the same (see Harris, 1981; 1997)? What about writing? Is communicating enough to be assigned the label the ‘function’? ‘Form and function’ is discussed in 2.4.3, in which I argue that a limited view of communicative functions has led to further misunderstandings and limitations in the field. The problem with this part of the definition is that it is, on the surface, a linguistic definition, but one that has failed to explicate the linguistic ‘object of study’ (see Baird, 2012; Mortensen, 2013). Finally, ELF is not a *research paradigm*, because it is a field of enquiry which needs to draw on existing knowledge for guidance, and ELF has not *emerged* but was created, in no small part by Hüllen (1982), Knapp (1985; 1987), Jenkins (2000) and Seidlhofer (2001), with the latter overtly proposing it as a field of enquiry.

A similar type of re-defining of ELF to that discussed above was undertaken by Smit, who, in her research on ELF in higher education, proposed that ELF should:

...refer to the use of English amongst multilingual interlocutors whose common language is English and who [usually] communicate in a country or area in which English is not used in daily life (Smit, 2005: 67; 2010: 68).

In much the same way that others have, Smit, while trying to draw an ELF definition away from form-focused trappings, confuses context and location. She sees location foregrounded in ELF, which is fundamentally defined as a language-practice enquiry. To focus on place is to fall into the trappings of limited variationist research and to

superimpose physical space onto what we are looking at, which is language and social spaces, which are contextualised through practice. Smit advocates the focus on countries and areas “in which English is not used in daily life” as useful in allowing “the complex understanding of culture... to make its mark” (2010:69). This is not helpful in understanding culture and context, but rather invites our misunderstanding of them. Integrationists might argue that it is mistaking the tennis court as the shared context in a tennis match (see Harris, 1997: 285), when in fact, there are many integrated factors in the performance that create the context, and make it similar yet different for both (sets of) players. Other questions begged of this definition are: Does English have to be the interlocutors’ *common* language? Does this suggest English needs to be the only choice or best choice rather than the language they choose? Also, what do we mean by “is not used in daily life”? Most ELF rhetoric suggests that English is commonly used in daily life, as might well be the case in a tourist and academic hub like Vienna, the site of Smit’s research. It seems paradoxical to separate ELF from EFL because ELF is used, as has been ELF’s central foundation, and then say it has to be in some way ‘out of the ordinary’ in the location. These may seem arcane and pedantic points, but the proposal of a definition *excludes* as much as it includes. In Smit’s case, her definition would ensure that the same group of speakers might be ‘speaking ELF’ in Helsinki, Vienna, Hong Kong and Istanbul, but not in Southampton. This clearly shifts the entire project from language and user to location. This is a warning that marking place in ELF definitions is to obscure differences between context and location in interpersonal interaction, which is where integrationism is of great value.

The next definition was criticised by Mortensen (2013), and created great debate in both ELF4 and ELF5 (conferences in Hong Kong, 2011, and Istanbul, 2012).

English as a lingua franca (ELF) constitutes an additionally acquired language system which serves as a common means of communication for speakers of different first languages (originally on the VOICE website, but used subsequently by others, including Jenkins et al., 2011: 283).

Debate around this definition centred on an apparent linguistic focus that Smit’s and Cogo & Dewey’s definitions are trying to move away from. Again, this emphasises the need to explicitly engage with wider linguistic theory, as this study sets out to do. Seidlhofer (2011), also in Cook and Seidlhofer (1995), explains that she thinks of

language as a complex adaptive system, but this ‘complex’ element is left unstated in the definition above, and immediately caused controversy, with Jenkins, et al. (2011: 283) and Jenkins (2012: 487) suggesting that this definition meant that ELF could, and would have to be, acquired by native speakers. The reason for the confusion does not lie with Jenkins, Cogo and/or Dewey, as “additionally acquired” does indeed suggest both that ‘it’ can be acquired and that the nature of the system is *not* dynamic, as one does not acquire a complex adaptive system (making it is a useful concept for ELF). But what this ‘English’ in ELF means when it is localised, contextualised and appropriated around the world is an open question, requiring various ideas, methods and approaches within the processes of investigation.

Put simply, the idea of ELF being acquired is a problematic one in relation to the ideas presented in this thesis. Claims to the contrary confuse basic principles of linguistic research with simplifications and metaphors used in layman’s abstractions. If ELF is ‘English’ (but not exclusively English) used by speakers who do not share a first language, to say it can be acquired is similar to saying that the language that took place on Smit’s tennis court (see above) could be acquired. ELF scholars certainly should not be suggesting ideas that formal linguists would find mythically rigid and generalised (the criticism typically goes the other way). Chomsky’s distinction between I-language and E-language clearly shows his long-held assumption that linguistic repertoire and competence has its place in the mind of the speaker (I-language), and not in the social formulations of entire languages (E-language) (see Hall, 2013; Isac and Reiss, 2008). From the framework considered here, I-language still works with metaphors of ‘mental repertoires’ and ‘stored language’, and denies the link between communication and language, which posit language in the head of the individual, rather than as performed between heads, between bodies, and within social contextualisations. Thus Chomsky isolates, albeit for empirical purposes, a language faculty from actual uses and associated practices, making his concept a little different in its purpose from what ELF could elucidate about language use today.

From here, English as a lingua franca, as a field, has to deal with the legacy of having been given a number of definitions, but having little theoretical grounding or reasonable consensus upon which to evaluate them. Therefore, this area needs to be debated, and the theoretical tools suggested in this thesis make this field more inclusive, engaging and valuable. Needless to say that any field that is unable to find an agreed definition with

which to guide their activities and rhetoric finds a great deal of confusion. In ELF literature, many proposals have appeared in one definition which are and gone from the next, without clear, principled discussion, with the exception of the inclusion versus exclusion of native speakers debate, which has received a great deal of attention and a majority consensus on their inclusion, although this meets further confusion when a lot of research projects systematically exclude them (to varying degrees). As systems of human communication are complex and adaptive, our attempts to capture and describe emergent linguistic and social phenomena will always be readapted to find a best match between theory and 'reality'.

This lack of clarity presents a number of problems for ELF research. Having discussed definitions, the most problematic points raised can be identified by reflecting on the idea that ELF is a heuristic, not a linguistic reality in itself, and that 'linguistic realities' are not only linguistic in nature, meaning that accounting for language does not account for reality. "Language", van Lier states, "... does not exist in a vacuum, and it is of dubious value to study it as a separate system. Whatever the value of such work may be in empirical terms..." (2004: 55). As Mortensen (2010) points out, there is nothing about English as lingua franca per se that ought to lead to immediate assumptions about its uniqueness as a language form. The spread of English as a virtual language offers a great deal of 'choice', which will be realised in various ways in accordance with the appropriateness of appropriations (Widdowson, 2012a) of language in processes of contextualisation. Now it is necessary to ensure that the ELF frameworks, terminologies and metaphors can capture this aspect of ELF. Before moving on, below is a summary of the main issues that prevail in defining ELF:

- 1) ELF definitions exclude as much as they include.
- 2) ELF should treat context as contextualised by speakers, and the nature of this creation is shared on one level, but is also individually relative to speakers (they share aspects of the context, but integrate unique aspects, with different histories, knowledge, interactional goals, etc.).
- 3) Considering the previous point, the nature and meaning of context should be considered *a posteriori* in ELF enquiry, not *a priori* locales proposed to be constitutive of ELF, which serve to remove an important level of enquiry.

- 4) The primacy of corpus data should not be included in a definition, nor should creativity, innovation or success. These are not single tenets that can build comprehensive understanding of language use, and they already exclude a great deal of ELF research that has already taken place, including that of the scholars who propose these terms.
- 5) It is important to remember that 'ELF' did not emerge, but has been identified and defined as an area of study, and that 'it', our object of study, could have been defined differently. Its observability comes in relation to the historical formulations of related research fields which has created the potential usefulness of this area of research (see Firth, 2009 for a discussion of the usefulness of ELF), and that is not to forget the support from publishers and the funding for research projects, particularly the corpora.
- 6) Regularity and systematicity are not constitutive of ELF enquiry, but might be of interest upon greater scrutiny.
- 7) The idea that ELF can, or ought to be, acquired by anybody conflicts with context-based and usage-based definitions of ELF, and also engenders reification of both 'native English' and 'ELF' as language systems or language forms. Metaphors of complex adaptive systems and virtual language can emphasise the unknown, unknowable and diverse elements of language, which make such proposals problematic.
- 8) The term 'ELF perspective' can be seen to exclude in a descriptive endeavour, just as definitions can (see discussion above). The term is typically used to state what people should think, and not what everybody actually does think.
- 9) ELF researchers' inability to disentangle their research from adjoining areas of enquiry makes the field too reliant on theories and approaches from outside to be described as a single paradigm. Such language serves to separate ELF researchers' activities artificially from wider theories, approaches and issues.
- 10) Levels of choice or intention, whether in the language forms observed or use of English, and are there to be researched across language scenarios, not assumed *a priori*.

2.3.3 Forms and Functions of ELF

Empirical findings based on a sample can only be generalised to populations that the sample is representative of.

(Fløttum, et al., 2006: 9)

There is the possibility of generalising from single-case analyses, but it involves generalising from to what is stylistically possible, rather than to ‘what people typically do’

(Coupland, 2007: 28)

Linguistic forms are rather vague entities to discuss, as are functions. Both are central to the history of language studies, but, when oversimplified, the mistreatment or misinterpretation of both can produce far-reaching misunderstandings. Forms are everything from phonemes to utterances, morphemes to sentences. As the imperative in our field is to understand social meaning making, it is very difficult, or impossible, to attach meaning to form objectively and across, or without, contexts. This presents issues for researchers to consider, if they are sympathetic to some of the theories discussed in 2.1, 2.2 and 2.3. The Fløttum, et al. quote is used above to make a double point about ELF research. Firstly, when large scale findings of linguistic forms are discussed among groups of users, we need to consider what they are, or appear to be, representative of. For a field looking at language use, there is a danger of reifying characteristics of ELF use by giving primacy to ‘ELF features’ identified in corpus studies rather than to the fluidity and meaning-making potential of language use. The second quote from Coupland, for me, states with greater clarity the role of ELF research: perceiving what is possible within particular settings and among particular language users, rather than seeing only what is typical. The ELF field of enquiry’s ambition and scope make it a great catalyst for awareness raising about language, and indeed the spread of global communication makes such awareness a pressing requirement in many areas of social life. This scope and ambition, however, comes with reality-checks, such as that there will never be an identifiable ELF variety used globally because there is and will always be variation in the use of English. That variation needs to be central to research endeavours, as this is the

only way in which ELF research can consider how spaces, contexts, communities, functions and forms factor into the use and ideas of English.

Here we can see something of a divide between defining and describing ELF. The ELF maxim of form following function (see Cogo, 2008) presents an open question rather than given answers. Cogo, in her response to Saraceni's (2008) call for clarification of ELF, makes the point that in Sociolinguistics we break the formalist/functionalist divide, and recognise their co-determinacy. It is taken in the same way in much ELF literature, with Jenkins (2012: 488ff) and Seidlhofer (2011) offering discussions and deconstructions of myths around the 'distinct' processes in ELF. What is important to emphasise, and which is missed in the descriptions and definitions of ELF, is the true complexity in questions of 'what functions is English forming for *these people* speaking in *this situation* at *this moment*?' and 'how and why are the forms integrated into the communication to meet their functions?' These questions have qualitative dimensions, and, again, cannot be assumed *a priori* or deduced objectively.

The area of business English as a lingua franca (BELF) is at times guilty of publishing assumptions that bypass these important questions, and instead take them as answered, while also taking 'business', with all the roles, media and language it entails, as 'the function'. Here, 'shared function' becomes relative to the stereotype of a 'business person' doing 'business', with rare attention to contextualisation or acknowledgement of different goals, functions and histories among speakers and purposes (see Ehrenreich, 2009, for an example of an ethnographic account of ELF in a business setting as an example of the level of exploration needed). If business, or a business meeting, is taken as the 'function' of the interaction, then (B)ELF will fail to capture the nature of form or function in the communications observed. It misses macro questions of what the situation (e.g. a meeting) means to the participants involved, as well as missing micro elements, such as emergent functions performed within the contextualisation of the meeting. Similarly, ELFA has raised interesting points in academic settings, but has, on the whole, been more specific and reserved in its claims and foci (see Bjorkman, 2008; Mauranen, 2012). This study is asking questions about contextual functions and users, rather than recording speech and making assumptions about *their* communicative functions and forms.

In discussions of form and function, then, ELF research can be seen to be making a contribution to wider fields with prioritising function and discussing the value of investigating the interrelatedness of form and function to our understanding of language within and beyond English's global uses. Some fields, though, such as BELF, can be seen as widening the idea of 'function', and 'context', to beyond that which can be useful to linguists. Widening the lens to researcher constructed macro fields of activity such as 'business' is problematic if taken with a priori assumptions that findings will be representative of this group of people or a type of communication, or can be differentiated from other (non-business) people or communication. This can serve as an example of the inherent legacy of variationism that ELF has inherited from now rather outdated areas of sociolinguistics. Variationist aspects of the form/function divide are discussed below, as it is perhaps the most evident area of pervasive positivism in ELF research. In this regard, I postulate that the *form* of ELF research is often dictated by the *functions* expected of it by modernist areas of linguistics, rather than by sound judgement of language. Similar criticisms of the field of linguistics more widely have come from Roy Harris, mentioned above, but more recently Blommaert (2013), who traces a problematic historical link between Saussure's notion of langue, the system of signs, and the idea that studying langue is, in fact, studying language, and one cannot do the latter without prioritising the former. This established a disciplinary approach to language that focuses on form and postulates (or overlooks) reason and context, rather than one that incorporates accounts of linguistic forms into wider understandings of situated interpersonal semiotic activity. Perhaps the most contentious area of ELF's focus on form, even in relation to function, is a legacy of the discourses of structural measurement, in which variationism flourished.

Variationism is often criticised for its focus on macro trends, and for seeking to reduce explanations of social meanings *in situ* to *a priori* observations of common features of language. Variationist researchers, ironically, are accused of discounting and overlooking variation, making their findings fit into linear statistical models, with frequency and location tending to be exclusively treated as the main variables. Repetition and similarity in language use is taken to be 'the same' semantically in its contextual performance, with contextual factors outside of pre-defined social group being ignored, again, to fit statistical models (see Coupland, 2007; Eckert and Rickford, 2001). ELF researchers have to be very careful not to fall into the trappings of such methodologies. Despite reports of apparent 'shared non-nativeness', there is no discernible way of grouping either the

functions that people perform through English, the geographical areas these functions take place in or the speakers for whom English is a communicative medium. To account for variation in English on these terms would overlook too much complexity. Speakers may not share nativeness, for instance, but they do share many other things that might be problematic for variationist accounts of ELF, such as roles, experiences, perceptions, national identities, first languages, community memberships, educational backgrounds, economic statuses, responsibilities and occupations.

In the field, there are many applications of variationist ‘answers’. In academic circles, providing answers is generally regarded as more important than providing questions. Many fields are interested in which ‘forms’ teachers should be teaching and businesses should be training staff to use (the recent popularity of Globish, for instance, is symptomatic of this search for simple, usable answers). Many fields associated with teaching and assessment have often looked to statistically amenable, modernist paradigms for answers, so it is tempting to engage on that level to counteract native speaker ideologies and hegemonic practices. Submitting ELF accounts to answer such discourses, however, is problematic. A symptom of this action is the reified account of which many ELF researchers are guilty: the idea that ENL is not being distributed for ELF users to pick up and use (Jenkins et al., 2011; Seidlhofer, 2011). This seemingly obvious and reasonable statement hides a mischaracterisation of language, which presents the other side of an ideological, not linguistic, coin. Almost any linguist would readily point out that there is no ENL (except as a social and classroom construct) and there is no set of ‘ENL forms’ that have remained intact in ‘inner circle’ countries across users, locations and uses. In Harris’s account of orthodox linguistics in post-war Britain, he states that “...we were taught a linguistic orthodoxy which manifestly conflicted with our own linguistic experience... The conflict between what we were taught and what we could observe for ourselves was blatant and pervasive, even if it went apparently unnoticed by our teachers... At no level did one ever feel convinced that the orthodox story actually made explanatory sense of one’s own linguistic environment or the linguistic activities in which one was daily engaged” (Harris, 1997: 238). Harris is accounting for people’s experiences in Britain 70 years ago. This myth should not be reinstated by the focus of linguistics turning to its global uses. ELF research can add to knowledge of language and contribute to realistic accounts of communication, rather than promulgating the myths it ought to be breaking.

In the framework proposed here, part of the value of ELF research lies in its realistic treatment of language. In this treatment, it can provide answers about what people do, intend to do, value and project in their English communication. It can inform and be informed by users of language. Along with a deep understanding of the complexities of ‘form follows function’, ELF research can uphold the fundamental idea that many answers to understanding communication lie in communication (Garfinkel, 1967; Hymes, 1974). Perceptions of interlocutors is essential to this so as to avoid essentialising social space and social meaning, and reducing to form all that goes into creating and contextualising the forms that language takes. Part of the value, therefore, in the ELF framework is no different from other projects: investigating how speech forms become used communicatively as speech, through the integrated macrosocial, biomechanical and circumstantial scales (Harris, 1997: 305; 2010). Mauranen draws similar lines of analysis, which are stated as the macrosocial, the cognitive and the microsocial (2012: 15). Harris contends that by applying these scales the starting point for linguistic enquiry should begin with the circumstantial, which is the integrated integration of the macrosocial and biomechanical scales, i.e. where the latter find their creation and meaning.

ELF research has the potential to make communication the starting point in order to draw out the relevance of the (arguably) macrosocial *languages, discourses* and *memberships*, and the (equally arguably) biomechanical *competencies, ‘resources’* and *inclinations* through their emergent relevance in communicative acts. The field, however, soon neglects such potential when this is overlooked in definitions (see 2.3.2) and when focus on form and function becomes reduced to a search for ‘salient’ features in corpora (Cogo and Dewey, 2012; Jenkins et al., 2011) or a reification of ELF as a unique and ‘real’ language practice juxtaposed with EFL (a construct) and ENL (a construct). Therefore, instead of stating that ‘ELF is a function so *these* forms follow *it*’ we can investigate how various ‘forms’ function in communication for those using them and engaging with them in various ELF speech events. This is where the idea of contextualisation, recontextualisation, identification and integrationism are useful theoretical tools (Chapters 2 and 3).

To summarise the usefulness of this discussion for this study:

- 1) An ELF focus provides the opportunity to treat forms and functions on a different conceptual level compared with ‘traditional’ variationist linguistics.

- 2) In doing so, ELF can treat functions and contexts as both shared and individual, and as dynamic, emergent, social, temporal and personal. Communicative ‘functions’ are also multi-layered and integrated, so one utterance might have several intentions, numerous underlying influences, and be integrated with various other contextualised actions.
- 3) Forms, on the other hand, can be treated as semiotic *in their use*, i.e. they gain social meaning in their contextualisation (see Coupland, 2007). This means that the focus is on the social meaning of particular forms *in situ*, and not across users and contexts (unless justification is given for such generalization).
- 4) The above points are applicable across all language use, not just ELF. Therefore examples of idiosyncratic English, Spanish or Chinese in communicative instances, whether from lingua franca interactions or not, are a part of the paradigm with which ELF researchers should align themselves, and which allow us to operate beyond the foundations of a false dichotomy upon which ELF could often be argued to operate (such as in relation to the juxtaposition with ENL / EFL ‘codes’).
- 5) Form and function can be assessed across Harris’s integrated macrosocial, biomechanical and circumstantial scales, or Mauranen’s macrosocial, cognitive and the microsocial perspectives. The value of doing so is giving primacy to the circumstantial or microsocial, as it is on this level that the other aspects are performed and contextualised, and what is relevant in our enquiries becomes evident.
- 6) None of the above points leads to statistical, linear or *a priori* notions of form by word/sound type or function by material setting, although insights of frequency and/or settings may be of interest if approached holistically.
- 7) Repetition in form is not repetition in meaning. Repetition in *place and users* is not repetition in *function*. Differences from *standardised forms* are not deviations from ‘ENL’ or any other social group’s language practices.
- 8) Deviations are not ‘creative’ just as repetitions are not ‘conformist’ (Harris, 1981; 1997; Pennycook, 2010; Seidlhofer, 2011).

2.3.4 Accommodation and Cooperation in ELF

The main purposes why speakers would want to use convergent accommodation strategies are two: one is communicative efficiency, where one speaker would change their speech to converge more closely to that of the interlocutor, in order to be more intelligible. The second reason is to “maintain integrity, distance or identity” (Giles and Coupland 1991: 66).

(Cogo and Dewey, 2006: 70)

This study researches the ideas and experiences of students studying using English in their courses. The approach taken here allows the students' insights to inform discussions of them and the ELF scenarios in which they engage. This means that the starting point of this study is to investigate, without making unfounded assumptions, what the intentions of individuals are, how they perceive 'their' language/group and their relationship with 'it', as well as what they perceive as 'other' languages/groups and their relationship with them. To conduct such research and contribute to the ELF field of enquiry, it has become necessary to negotiate a space in the rhetoric and purpose of ELF research, as some treatment of 'perceptions' and 'intentions' seem to bypass qualitative insights to arrive at 'ELF findings'. One such area is accommodation, which is of direct relevance to this study, as the assumptions made about accommodation, and conclusions drawn, are examples where the aforementioned requirement for qualitative input is paramount, whether to support findings or to problematise and reassess the relevance of accommodation to the interactions observed. The adoption of accommodation theory, and the expansion of its original remit, is another area of ELF research, along with descriptions (2.3.1) definitions (2.3.2) and communities (2.3.5, below) that suffers from a lack of dialogue and alignment with the wider field of linguistics. Once again, it is my intention that by discussing issues in the treatment and definitions of accommodation, dialogue could be opened, research goals refined and clearer justifications made.

The first issue raised in the epigraph that is of direct relevance to qualitative enquiry, and ELF research more generally, is *intentionality*. In ELF rhetoric (in the non-derogatory sense of the word 'rhetoric'), from the perspective of a framework that incorporates complexity, many should-be-open questions are being prematurely answered at the description stage. This epigraph is not intended to present a simple misrepresentation of accommodation theory by individual scholars, in this case Cogo and Dewey (both of

whom I have learnt from and engaged with readily), as both Giles and Coupland, along with many other authors, have made assumptions about what speakers *want to* do by accommodating, which this example from Beebe and Giles presents:

People will *attempt* to converge linguistically toward the speech patterns *believed to be* characteristic of their recipients when they (a) *desire* their social approval and the perceived costs of so acting are proportionally lower than the rewards anticipated; and/or (b) *desire* a high level of communicational efficiency, and (c) social norms are not perceived to dictate alternative speech strategies (Giles 1973; Giles et al. 1973; Beebe 1981; Katz 1981; Thakerar et al. 1982; Beebe and Zuengler 1983.) (Beebe and Giles, 1984: 7, emphasis added).

In addition to “attempt to converge linguistically”, “desire approval” and “desire communicative efficiency” we can add “central to this framework is motivation to adjust or accommodate their speech styles”:

Central to this framework is the notion that during social interaction, participants are motivated to adjust (or *accommodate*) their speech styles as a means of gaining one or more of the following goals: evoking listeners' social approval, attaining communicational efficiency between interactants, and maintaining positive social identities (Ibid, emphasis as original).

The claim here is that accommodation theory rests on *intentional* employment of the aforementioned linguistic strategies to achieve particular ends, and not the intention of achieving the goals themselves. The level of metalinguistic awareness this requires of speakers is considerable, and one might argue that there is little point in proposing the theory if people have enough awareness to employ these linguistic strategies consciously in order to achieve their ends, i.e. we would already know what others do, what we do and why we both do it. Viewing this through the lens of complexity theory and integrationism, communication exists in dynamic interactions in which linguistic resources exist within and beyond minds; they are performed at a particular point in time in an interactive exchange within a semiologically rich environment, where meaning is interactively created and negotiated by people who apply different knowledge and behaviours derived from different experiences and backgrounds.

The phrase Cogo and Dewey use in the epigraph is “why speakers would *want to use convergent accommodation strategies*,” which suggests that the *language* is the choice and strategy of those using English in the settings they observed, not the wider intentions of achieving cooperation or aligning with an interlocutor. Instinctive questions seem to emerge from this assertion, but such questions, as in other areas of ELF research, do not come. Considering these questions can inform researchers and research directions in much the same way as not considering them can harm our understanding of what is, in fact, happening. Accommodation theory has changed a great deal, as noted in Jenkins (2000, chapter 7), from basic alterations in speech (Giles, 1973) to include a much wider range of relevant communicative behaviours, including clothing and hairstyle (Giles and Ogay, 2007). It is generally divided into three ‘strategies’: convergence (changing one’s communicative style to be more like the interlocutor’s), divergence (altering one’s speech style away from the interlocutor’s) and maintenance (maintaining one’s own speech style). These changes and the way it has been adopted in ELF research are discussed below.

The suggestion that ELF speakers *want* to switch their styles to show accommodation *rather than* wishing to use ENL is common in ELF accounts of accommodation. These juxtaposed elements of intentionality and language constructs emerge in reports of ELF even when they are not an actual research finding. When comparing, for instance, Mauranen’s (2007) account of discursive moves in ELFA discourse with the wider reporting of it, Mauranen’s descriptive findings find a rhetorical extension, namely that speakers adapt their speech “rather than moulding it to resemble the native speaker ideal” (Cogo, 2009: 257). Mauranen’s account gave no description of choices, or what this “native speaker ideal” actually is, or for whom it is an ideal. Perhaps this conflict with Mauranen’s account arises because Mauranen did not describe these instances as accommodation. As is discussed below, accommodation lends itself to focusing on, and possibly assuming, change, groups and linear action. What becomes added here is the suggestion that ‘different’ speech styles are adjustments, or proactive resistance, to a norm. Again, the question of what this norm might be is one unaddressed in its treatment. The frequency of Mauranen’s corpus findings suggests, rather strongly, that the features identified as accommodation by Cogo are common within the ELFA corpus. If it is not shifting, it is, by definition, not accommodation; rather, it is simply being accommodative (if the word is to be used) or is iterated linguistic alignment (in which accommodation

could have been a productive part). There could be a conflation of the word accommodation in social psychology and the more general implied meaning that something cooperative is occurring. Therefore, talk of individually motivated ‘acts of successful accommodation’ could, instead, be useful communicative behaviours that coincidentally achieve goals of increasing levels of attractiveness, intelligibility, and interpersonal involvement (see Giles, Mulac, Bradac, & Johnson, 1987), as accommodation is not the only way of achieving them.

Taking an example of an actual usage that was in question above can illustrate issues with the ENL construct employed. The discussion was of a pattern in ELFA spoken data, namely:

[1] noun phrase + [2] coreferential subject pronoun, for example:

[1] *PhDs and children* [2] *they aren't good for one's posture.*

This form is at best *untypical* among native speakers' speech, as it can be noted that with punctuation it suddenly resembles more of a ‘native speaker ideal’:

[1] *PhDs and children.* [2] ***They** aren't good for one's health.*

[1] *PhDs and children:* [2] *they aren't good for one's health.*

[1] *PhDs and children;* [2] *they aren't good for one's health.*

Mauranen is stating that this syntactic formation is a very common, and for various reasons is likely to emerge as a more common, feature of speech in the ELFA corpus. This observation, when reported and brought into alignment with ELF rhetoric (which, in turn, is influenced by the institutionalised treatment of language and culture in wider disciplines), develops something against which it is measured, reifying an idea of a ‘native speaker ideal’. This, as shown above, is not really resisting usages in native speaker communities, and needs to be established as a constructed ideal in ELT (the focus of such resistance to ENL), if such extensions are required and possible. It is also worth noting the accompanying problem that these examples are isolating syntax, when we can clearly establish that the *way* it is said would affect whether it might be deemed ‘native-speaker-like’ or not. The same can be said for accents, phonemes and any other single components of speech, which cannot be abstracted from the communication and the speakers in order to identify alignment and effect.

What counts as accommodation is further complicated by other examples reported from Mauranen (2007: 247ff) of apparent instances of ‘ELF accommodation’ that diverge from ‘native speaker ideals’. These are ‘discourse reflexivity’ and ‘self-rephrasing’, which Mauranen explicitly states are inherent in accounts of ‘native speaker’ English and are not easily compared to the ELFA corpus for practical reasons, although some comparisons of frequency and points of occurrence were made with a US corpus.

What has happened in the reporting of the above findings is an example of an issue that is far wider reaching, and which hampers qualitative research in the field. The re-reporting of findings has a tendency to align with purposes that were not inherent from the outset, and which at times were not in line with the actual data being analysed. In this case, linguistic research has been given a narrative to make it fit an ideological agenda to support a move away from a native speaker ideal in ELT, which is not an unreasonable goal. The native speaker ideal, in this case, is not firmly established as such. We are simply describing what people in one ELF corpus, from particular ELF settings, do in higher frequency than speakers in another (native) corpus/setting. The same could be said for Cogo and Dewey’s (2012) notion of ‘receptive accommodation’, which is reported as being almost any act of sympathetic and understanding listening. Again this is claimed to be part of emerging ELF pragmatics, but it resembles almost all cooperative speech, in and between most languages and social groups. It therefore does not belong with a definition of ELF that prioritises innovation, and it cannot be said to be different from other (non-ELF) speakers. Its value lies in seeing what happens in ELF scenarios, and going beyond this with an urge to claim originality could be harmful to potentially beneficial research directions. Far from discounting ELF research, this simply underlines the need for ELF researchers, operating in a field of enquiry that is free from exclusive political and educational motives, to take significant steps towards generating greater realism when accounting for communicative behaviour. Such steps require rigorous evaluation, theorisation and discussion within the field, rather than from outside only, as the for-or-against dichotomy which has been formed is not helpful in developing a comprehensive, rational field. The ideas presented in this section could form part of the beginning of such a rigorous engagement with accommodation, as this study can offer insights into people’s perceptions of their behaviours and experiences regarding cooperation, similarities, differences and social positionings.

In order to consider where accommodation might be helpful to ELF research, we must consider it as a theory more generally, beginning with the abovementioned prioritisation of intention and agency. Intention and agency are central considerations in avoiding essentialist categorisations of language, but the *biomechanical* scale of linguistic enquiry has to recognise a level at which acts of communication “typically involve mechanisms operating in part at least below the level of conscious awareness (however this is defined) of the individuals involved, and exploit physical processes beyond their understanding” (Harris, 1997: 305). Lee et al. (2009) draw neurological parallels between acquiring and using language and other skills and behaviours humans acquire without conscious awareness. We have long known about how internalisation of motor-skills works, at least to the extent that positive experiences are affirmed by neurochemical reactions, creating an internal physiological reaction to external stimuli (positive actions and perceptions). This is how we process walking, kicking a ball and typing. Were our minds focused on each button pushed, or each muscle moved, we would not be able to achieve these simple acts. Likewise, communicative goals are not simply achieved by the strategy of altering the pace of one’s voice to match that of one’s interlocutor, as that is a natural psychological process of synchronisation, or coordination (Richardson et al., 2008), which makes the achievement of communicative strategies possible.

The point is that lack of consideration of what is happening in human interactions, in ELF interactions and in general communication more widely, has created a situation in which significant questions have been answered within researchers’ descriptions without asking the questions that should be necessary to establish such depictions. Necessary considerations might include: what the speakers’ intentions in these situations are; how speakers’ intentions relate to any ‘strategy’ employed; what the nature of these strategies or intentions is; whether intentions, strategies and perceptions are emergent and performed *in situ* with other aspects of contextualisation or accompany macrosocial practices and discourses; how accommodation differs across groupings, situations and combinations of speakers; how these linguistic strategies link to other strategies in interaction; what is instinctive, subconscious, or just not considered in interactional behaviour; and given the previous answers, how these could be discussed as strategy-types or common desires. Again, these are questions that ELF research can investigate, the first goal of which might be to evaluate their usefulness and illustrative power.

Another issue recurrent throughout this section is *change*. Accommodation suggests change, as speakers are said to shift their speech patterns in relation to their interlocutor(s). Cogo states that speakers “change their speech to converge more closely with that of an interlocutor” (2006: 70). This is not change in terms of fluidity, dynamism or emergence, but change from one type of speech to another. For this to be applicable to interlocutors in ELF speech events, a researcher needs to be able to identify a speech style they are shifting from and identify a speech style they are accommodating towards, or they need to change the definition of accommodation to better suit ELF settings. None of these have been adequately addressed, and most ELF research is conducted with minimal knowledge of who the observed speakers are or what experience they have had with English. Any such research must struggle to account for accommodation, and need the benefit of qualitative insights in order to address such matters. This research seeks to follow other ELF researchers (Baker, 2011; Ehrenreich, 2009; Smit, 2010) by trying to develop knowledge and understanding of their lives before interpreting the implications of their language or ideas (in this case the latter).

Whilst, in relation to the conception of language proposed here, there are aspects to the above conceptualisations of accommodation that need consideration, it must also be noted that accommodation is receiving different treatment among scholars in the ELF field. Mauranen (2012), for instance, discusses accommodation without inferring intention or strategic language deployment. Also, one of the origins of the application of accommodation to ELF, Firth (1996), was also specific about what seemed intentional, as a finding, not as an assumption. Jenkins (2000) also proposed accommodation as a potential tool in looking beyond ‘good’ and ‘bad’ pronunciation, with the accompanying assumptions of intelligibility according to accent. Her account of accommodation shifted focus to the communicative processing of forms rather than language forms in isolation. Indeed, Cogo and Dewey’s (2007; 2012) builds on this by showing how communication in English can be cooperative in ELF encounters. Despite the positive aspects of these shifts, further focus must be placed on evaluating the usefulness of accommodation, and the deeper assumptions that accompany it as an explanation for behaviour and forms. For this purpose, consideration of its conception and a key aspect of its foundation, ‘strategies’, is examined below.

As mentioned above, accommodation theory began with Giles (1973), and it has developed from speech accommodation theory (SAT) to communication accommodation

theory (CAT), with the latter including more aspects of communication (Giles and Ogay, 2007). Of relevance to ELF enquiry is the assertion that non-native speakers find it harder to accommodate due to restricted resources, which is an idea that is alive among accommodation theorists (see Beebe and Giles, 1984; Thakerar, Giles and Cheshire, 1982, for an account that has not changed a great deal over the years). Rather than simply adopting accommodation frameworks, this could be an area in which ELF research could offer insights and expansion, as the ways this is done within contextualised communication could enlighten how resources of accommodation are negotiated and realised. Even though accommodation was seen a step towards recognising the individual at a time of sweeping categorisations of group behaviour in social research, ELF opens up the social dynamic upon which certain assumptions uncomfortably rest, especially in relation to the inadequacy in many areas of linguistics in accounting for who individuals might be and how theories of communicative behaviour aim for universal applicability and remain holistic. It is evident, for instance, that phonological accommodation is more socially anticipatable in a hypothetical chance meeting between in which a person with a 'Southampton accent' meets somebody with a 'Bristol accent' (with the speakers expected to be geographically, culturally and phonetically 'close'), than if somebody with a 'Chinese accent' accommodates to somebody with a 'Spanish accent', even if they had the ability (scare quotes mark the way such speech is often sweepingly categorised in accommodation and attitudinal research, based on social perceptions of how people speak with little degree of interest in the aspects that might be included in perceptions of 'accent' or what might influence one person's classification of another's speech-style in communicative settings).

ELF research can open new areas of enquiry, where linguistic 'abilities' can be reconceptualised, and speakers' personalities, potential memberships and experiences can be given greater treatment than in research involving speakers who are already identified as belonging to a social and linguistic grouping. Among other aspects of accommodation theory to which ELF research could contribute are questions of identification and social expectations. These could be researched, potentially, in ELF interactions with a focus on accommodation, in the sense that people will accommodate differently because the people, settings and research focus are necessarily different from much of the accommodation research to date. An ELF contribution to CAT might evaluate how motivations and attempted strategies translate into performance among people who do not

share a first language, and how much (un)successful performance is (un)intentional. With the premise that communication involves contextual identification processes that affect behaviour with and without conscious intention, ELF research can continue its constructive work in treating language as more than just language, as I argue it does by prioritising use and function in its name (See Seidlhofer, 2011). Through such ELF enquiries, the usefulness of accommodation becomes clearer and more limited, and the insights that ELF research might offer into accommodation can be more easily identified.

Another area in which ELF research could provide insights, as alluded to above, is the fact that little has been done to redress the mainstream assertion that non-native speakers find it harder to accommodate with fewer resources, perhaps due to the conflicting goals that are foregrounded in psycholinguistics and ELF that restrict cross-fertilisation. Instead of stating that ELF speakers accommodate, as all speakers accommodate, discussion could be expanded on accounts of the realities of speakers, from their and others' perspectives, seeing how different resources, and lacks in resources, are managed. This is by no means limited to ELF settings, but can be done in relation to any communicative activity. Certain acts in speech relate to how skilled a speaker is, how familiar they are with the speech event, language situation, literacy practices, literacy event, or any other aspects of the setting and purpose. This could also include adaptations introduced by accommodation theorists in the initial shift from SAT to CAT, in the observation that subjective and psychological accommodation (cf. Thakerar, Giles and Cheshire, 1982) would need to be accounted for, which addresses accommodative intentions not being realised by recipients as intended by the accommodator, or behaviours being misinterpreted. It is established that ELF interactions often involve a certain aspects of cooperation, but our understanding of communicative needs and the many ways they are met can be more easily brought about with qualitative insights into the settings, the contexts, the ideas, the intentions, the perceptions and the histories of those interacting. Understanding this can do more than account for ELF data and make general recommendations for teachers; it can add something to the findings of accommodation research, which tend to hold *a priori* assumptions about non-native speakers and accommodation that are rather sweeping and problematic in the face of early data collected in ELF scenarios. Not only can this can be challenged linguistically and situationally, as it clearly submits too much to macrosocial assumptions that do not reflect

the global realities of language use, but it can also offer details and agendas which draw attention away from dichotomies and towards holistic descriptions of practices.

Moving towards the notion of *strategies*, the aforementioned issue of linearity and intentionality arises across accommodation research, with accommodation theory covering three strategies: convergence, divergence and maintenance. It might be ironic for research with this theoretical framework to turn to a dictionary for a static definition of 'strategy' at this point, so I consulted numerous discussions around the notion, finding Pressley and Hilden (2006) the broadest. Some comprehensive conceptualisations of 'strategies' have been undertaken in the field of psychology, whereas it is a term often used but seldom defined in linguistics, which could be considered an oversight considering the highlighted issues with accommodation in ELF research.

Pressley and Wiley discuss strategies in relation to child psychology, which, one would assume, would have to take the widest possible definition of strategy to make findings amenable to children, whose strategic awareness and ability is often opaque to observers. The authors discuss a duality in psychology, with a common definition being the same as the "layman's", namely that a strategy can be "a general plan or set of plans to achieve something" (Sinclair, 2001: 1540, cited in Pressley and Wiley, 2006: 512). Some conflict was found, however, when 'strategies' were seen to rely little on conscious awareness and careful planning when dealing with familiar experiences, i.e. they were more automated and required less effort. The following definition is included to be inclusive of automated action but to maintain the idea of a strategy:

A strategy is composed of cognitive operations over and above the processes that are natural consequences of carrying out the task, ranging from one such operation to a sequence of interdependent operations. Strategies achieve cognitive processes (e.g. comprehending, memorizing) and are potentially conscious and controllable activities (Forrest-Pressley, Elliot-Faust and Miller, 1985: 4, cited in Pressley and Wiley, 2006: 512).

Evaluating this definition leads to two implications for theorising accommodation strategies. Firstly, suggesting that identification processes and interactional alignment are over and above the 'natural consequences of carrying out the task' in human communication is contentious in a framework that centralises complexity and performativity. Identification is an ever-present aspect of language performance, so on

one level, it is hard to conceptualise the ‘natural’ performance of language of not accounting for that, and accommodation going somehow beyond that. On the other side of this rather perplexing coin, if the cognitive task is producing uneven vibrations from our vocal tracts (described by Love, 2009), then we can accept that all communication, or even productions of inner-language when thinking, are strategic, because the cognitive operations go beyond the ‘natural’ task of producing sound in isolation. The second question, related to the metaphor of complexity, is whether we can call aligning with an interlocutor a cognitive process. It is absolutely essential not to overlook the mind as an essential part of language, but it is not the whole. The resources acquired to achieve success are learned through engagement with people and various social practices, and are achieved through bodily processes which engender variation and repetition, re-affirming and re-negotiating the meanings and identities we perform. This can be seen as a *complex*, not exclusively *cognitive*, process.

In summary, this research proposes that following areas ought to be addressed in the employment of accommodation frameworks for ELF, and wider, research:

1. In considering Harris’s integrated scales of language use (the macrosocial, biomechanical and circumstantial) as a heuristic, it is clear that accommodation research, despite seeming to emphasise individual actions in communicative settings, has hitherto engaged almost exclusively with the macrosocial scale by assuming strategic employment of linguistic resources according to speaker types. Inclusion of the circumstantial scale requires deeper knowledge of what comprises the communicative situation and insights into people’s goals and how they achieve them through various means, whereas simultaneously including the biomechanical scale would differentiate between coordination (Richardson et al., 2008), or unconscious, automated orientations, and the conscious alignment of performances/behaviour that researchers of accommodation often intuit.
2. ELF research could expand the concept of accommodation across all three scales to see how various alignments occur within communicative contextualisations, but this potential is, to date, absent from ELF researchers’ employment of accommodation frameworks. Qualitative research can add insights to gaps in our understanding of the situational and how perceptions on the macrosocial scale affect interaction.

3. The concept of accommodation, as previously described in literature, seems to rest on ideas of sociocultural groupings and roles (accommodating ‘up’ or ‘towards’ a linguacultural construct), the nature of which cannot be assumed across ELF settings (if at all). Registers and prestige need to be considered more as fluid socially performed constructs, in and beyond ELF settings. ELF research can include both intercultural and multilingual language scenarios and wide varieties of settings, which can offer a great deal of insight into theories of communication.
4. The line between being *explicit*, being *cooperative*, finding *alignment* and *accommodation* is theoretically unclear in ELF research. Researchers therefore need to go beyond characterisations of ELF as successful and cooperative and towards enhancing knowledge about the ways communication takes place, including goal establishment and execution.
5. The assumption that accommodation involves *changing* one’s communicative behaviour to match another person’s is something that requires a considerable amount of conceptualisation for ELF settings, as it requires identify what styles have changed from and to. The same distinctions need to be made in terms of divergence, as there would be great conceptual difficulty in labelling a Vietnamese English speaker’s communicative behaviour as divergent for not adopting particular speech patterns during an interaction with a German L1 interlocutor. The fact that language users have not been analysed in terms of maintenance and divergence, with even code switching labelled convergent behaviour, shows a theory that has only been, and perhaps can only be, applied partially, to seek examples of convergence. Therefore, the finding that ELF speakers are convergent is hardly surprising, especially as the majority of functional human interaction has examples of convergence. This makes the point below important, and emphasizes a need for qualitative research in the area.
6. The juxtaposition of native speakers and ENL with the accommodation strategies of ELF speakers needs to be dealt with in more depth. Research has shown that native speakers accommodate; in fact, the entire accommodation framework is arguably ill-equipped to deal with ELF accommodation due to its roots in somewhat fixed communities (e.g. among British interview, healthcare and classroom settings). Native speakers are often also described in ELF literature as incompetent accommodators (‘foreigner talk’ being referred to from the ‘70s) and

as monolingual, with ENL being reified as a fixed code. This is not in keeping with the realities of the English language (Canagarajah, 2013), globalisation or ELF scenarios that involve native speakers. Instead it reifies another construct in direct contradiction to accommodation theorists' wider claims that native speakers have more resources with which to accommodate. Both claims make overgeneralisations, and so whilst it is important for ELF research to refute notions of native speakers' communicative power, equally sweeping claims to the contrary should be avoided.

7. By suggesting that 'self-repetition', 'subject negotiation' and 'discourse reflexivity' are accommodation strategies, which Mauranen (2007; 2012) does not state, the proposal is that the speakers are *changing* their communicative practices. The only aspect of this marked as 'different', however, is the difference from native speaker norms. This suggests that ELF research is stuck in an ideological battle that ELF's own rhetoric opposes, in that native speaker English is both rejected as point of reference and is the yardstick against which change is measured.
8. Considering the meanings and discussing the implications of certain vocabulary (e.g. 'strategies') and methodologies (e.g. corpora) should enhance ELF researchers' engagement with theoretical frameworks such as CAT, and should help to ensure that inappropriate aspects are drawn out and reconceptualised to meet the realities of the language users we investigate.
9. Accommodation is not just about language because language use is not just about language. This is acknowledged by CAT theorists, but holistic appreciation of the continual integration of semantic elements within the performed context is still far from prevalent. With its focus on functional communication, ELF research can go beyond any single focus on language, in order to develop this area of accommodation research. Thus, in the process of expanding conceptualisations of language, ELF research can develop the ideas used to investigate it.
10. There is a discrepancy between reports in the ELF field. Emphasis on ELF going against ideal ENL forms and innovative can be seen to conflict with accounts that do not claim unique qualities for ELF speech events, except, perhaps, in frequency of certain patterns. Although it is expected that researchers will not always align and that fields should remain open to different approaches and views, these conflicts are rarely drawn out in discussion.

2.3.5 Communities and Constellations of ELF

A final point to consider in relation to ELF research is the notion of community. This section does not require as much detail or summary as other section, but brief discussion is merited as it also exemplifies some potential hazards for theorising the area for this research. The key aspects of the notion of ‘ELF communities’ is very simple: a community is based on inclusion and exclusion. Therefore, as ELF scholars, we have to decide, if the word community is applicable, how it is applicable, where, who is excluded and why they are excluded.

A slight lack of consideration about this is apparent in calls for the relevance of ‘communities of practice’ *for ELF* (Dewey, 2009; Seidlhofer, 2011). Firstly, it should be noted that the justification for going beyond speech community is justified by the qualities of a community of practice, in that the community is characterised by mutual engagement, shared repertoires and joint enterprise (Wenger, 1998). These seem like communication based, open notions with which to engage, and which can explain aspects of natural language that ELF embodies. However, again, this assumes and *a priori* practices, memberships and sharing. So the first problem is that the descriptive endeavour in ELF is bypassed again in favour of explanation. There are also other issues with this notion though. The word ‘repertoire’, now common place in ELF, is criticised elsewhere for the same *a priori* approach to explaining language, in that repertoire is more often used to describe what people can do rather than what people have done (Devitt, 2006). The use of ‘repertoire’ to describe ELF users membership is to go against language-as-performance ideas, as talking of people’s repertoire prior to performance is to limit language to a form of overt knowledge, rather than situated, dynamic performance. The use of shared repertoires also comes dangerously close to the idea of ELF-as-variety, because presumably they share a repertoire that a group of native speakers, or second language speakers from the same L1, do not share.

Wenger (1998) talks of shared repertoires in far wider terms: shared practices, experiences, assumptions, processes and duties. He identifies these elements because communities of practice are fundamentally focused on the community and the practice, not on the macro-shared language practices or choices of the speakers. These cannot be used to describe ELF, nor can the idea of assuming repertoires or competencies. In Wenger’s sense, ELF could not be distinguished from ‘native speaker’ or ‘second

language' users' communities. Again, communities of practice are based on practice, not on language group (although he does not preclude other communities from existing within and beyond communities of practice, or of constellations of practices existing beyond community-of-practice level). To talk of ability to do something as repertoire before performance is to assume the very things ELF research needs to investigate further. To find instances of 'shared non-nativeness' might be an interesting starting point, but it does not end in assumptions of repertoires or cooperation among all users, nor does it exclude non-natives who do not perceive a shared non-nativeness, or native speakers who share a communicative goal. In summary, to define ELF speakers into communities of practice is to go back to the linguistic dark ages to use demography to categorise community and the nature of practice. No community, except a speech community, is defined by the language of the speakers. That is what the concept of communities of practice tried to escape. Wenger (1998) (and Lave and Wenger, 1991) explains that part of the function of the concept is to both escape reification, by situating labels of community in solid practices that can be identified rather than labelled, and also work with reification, by observing how labels and notions work in the locality.

Another claim is that ELF could potentially reconceptualise communities of practice to make it fit the ELF scenarios. There is, in my view, no need to reconceptualise community of practice to make it fit ELF. ELF researchers, if anything, need to deconstruct and appropriate discourses of 'communities' to fight for rhetorical space for thought that is free from such constraints (as modernist thinking is embedded within discourses and requires such groupings and language to validate academic enquiries and descriptions). We need a notion of 'practice' because its focus is language, and language cannot be judged or explained without practice and the social alignments, loyalties and mechanisms invoked. This happens fluidly, based on experiences and exposure. The ELF framework has to accommodate a large percentage of the world's population. How can we do so if the following statements are made, and then quoted in support of the statement?

A very clear tendency emerging from empirical ELF work is that successful ELF communicators avoid, consciously or unconsciously, precisely these native-speaker 'shibboleths' that indicate membership of a very specific, confined native-speaker community, and of which some accomplished *EFL*

learners exhibit impressive mastery. (Seidlhofer, 2005: 71, cited in Jenkins, 2007: 13).

How people categorise *themselves* is of interest, particularly in how such categorisation is performed in interaction and affects choices and behaviour, but to submit the entire research area to an emic categorisation is to take things too far. Jenks states that “researchers use one of two approaches in the study of social categories: deductive and inductive” (2012: 2). The deductive, Jenks argues, is positivistic in that categorises participants prior to research, whereas the inductive accounts for *which* social categories are made relevant to participants in communication. This is, in my view, a problematic recommendation to make for ELF research too, rather than a solution to the assumed-community problem. It is certainly plausible to suggest that ELF scholars have not avoided deductive categorisations, and some ELF rhetoric could elicit criticism in this regard; however Jenks’s answer falls into the same trap of the categorical tail wagging the performance dog, i.e. that he still gives primacy to categorisation over performance, rather than suggesting an open research agenda to find its relevance *in situ*. Taking Jenks’s advice would have similar repercussions to others mentioned in this section (2.4), namely that it would begin by pre-answering questions that should be open.

Social categorisations of various types can exist in ELF interactions, and those categorisations bare relevance and meaning in practice. Whether deductive or inductive, research can produce interesting findings about how aspects of gender, culture and positioning are negotiated and given situational relevance in intercultural settings. Asking to first establish an ‘ELF category with which people identify’ would be necessarily far-fetched and would misinterpret the field. Jenks is making recommendations under the assumption that ELF researchers are researching social categories, therefore suggesting the exclusion of those who do not describe themselves as members of an ‘ELF group’. The issue here is that he is taking ELF as it is presented in some accounts, as highlighted with accommodation (2.4.4), as speakers who converge ‘towards ELF’ and ‘away from ENL’ intentionally. If we take such claims seriously, Jenks’s article raises many truisms; however, I can see no empirical, theoretical or sensible justifications for such claims, and rather posit ELF as a category created by researchers to describe the growing use of English among certain speakers and in certain activities. The fundamental part of that outlook is that it requires no prior groupings; it allows us to look at salient constructs,

practices and groupings inductively, but only as constructs and not as reified entities in themselves.

This study will seek to investigate the possibility to using the term community among the students I observe, but it will not prioritise a construct before seeing if it exists. Critical theory and sociology has, for many decades, been highlighting the ease with which we can group people and characterise them into communities. Researchers need to be careful not to use the notion of community of practice as a loose way of being essentialist, and rather use it when applicable, if applicable (see Ehrenreich, 2009). The Brumfit (1992) epigraph of chapter 6 is an important reference point here, warning applied linguists to be cautious about the effects of racing to conclusions too quickly. As he said, the rewards are great, but the results can be disastrous. I therefore remain faithful to Seidlhofer's (2001) call for ELF research to have a descriptive agenda, not a sweeping one.

2.4 Applying English as a Lingua Franca

This chapter has outlined a theoretical framework that embodies aspects of emergentism, integrationism and performativity, and then applies the insights from these areas into an approach to ELF that is more attuned with the descriptive project that was originally proposed by ELF researchers. Most importantly, this framework emphasises that the locus of language is in the performance, which embodies the engagement of the mind and body with complex systems of social semiotic signifiers and a constant engagement with interpersonal relationships in practices. I have argued that the most pressing challenges facing the field of linguistics, and applied linguistics research in particular, is the need to confront complexities in the identification, characterisation and explanations of phenomena, problems, speakers, groups, roles, relationships and forms. This necessitates a detachment from inherited tools and approaches that originated in more modernist and reductive paradigms, and the reconceptualisation of a Global Englishes toolkit that can be useful in understanding the realities of language as communication, not *in* communication, of individuals membershiping, not just performing *as* members/groups, and of language as a means of identification in emergent networks, not foreclosing on tenuous correlations between language acts/features and pre-set identity categories.

Chapters 1 and 2 have given an overview of some frameworks that are commonly used in the field to understand and explain language spread and change. They have also outlined

the need to expand these frameworks to adequately account for some realities of language that can go overlooked in research projects and wide theories and problems with current frameworks for understanding ELF and Global Englishes. The next chapter takes these theoretical starting points and addresses some areas of the contextual practices, 'cultures' and performances that the study encounters and studies. As this research is studying student experience and positionings in a particular time and space, the notions of perceptions, identities, discourses and contextualisation are discussed in relation to the intended usefulness of the findings and the broader purposes behind the thesis.

3. English, Identity and Recontextualisation

... There is always the reality that language cannot be controlled. Language, like life, is bigger than any one of us.

(Shohamy, 2006: 167)

Knowledge cannot be dissociated from knowers, and they are subject to pressures and influences which are certainly not limited to purely theoretical considerations.

(Riley, 2007: 6)

3.1 Introduction

The previous chapters set out the orientation towards the study (Chapter 1) and then the epistemological thinking behind engagement with linguistics, ontological positioning of the ‘framed’ aspects of linguistic enquiry (2.1/2.2), and then engage with ideas that allowed a level of convergence between macro and micro aspects of linguistic description and limitations (2.3), which was followed by the reassessment of the roles and functions of the ELF field of enquiry in order to align with the goals and purposes of this research project (2.4). This chapter moves on from this framework as I consider concepts and research that is relevant to the study of academic contexts generally, in English as a medium of instruction more specifically, and in postgraduate study in the subjects and locations that form the focus of my study. It begins by discussing the widespread definitions of ‘communities’, as it is presumed that the language users with whom I come into contact use English in relation to particular community practices. The notion of ‘communities’ engenders practices and positionings that I can expect students to be engaged, which leads on to discussions of identity, power, culture, learning practices and recontextualisation. The next section considers English as a medium of instruction in terms of definitions, trends, purposes and issues. The issues discussed include questions and possibilities brought about by considering academic tribes and territories, levels of choice, practices, regional variation and practices that can be expected to intersect and integrate with language. The final section considers the centrality of ideas of and beliefs

about language in relation to the questions posed within this project and literature in the field more widely. Consideration is given to conceptualisation of positioning, and what, in language research, is relevant to considerations of positioning, in order to justify the importance of user-centred research within the fields of ELF and sociolinguistics.

3.2 Background / Contextualisation

Any research focussing on English or English users must be carried out with awareness of the changing roles, uses and possibilities that accompany the world's lingua franca.

English can be seen as advantageous for many learning it around the world through its centrality to market and social practices and discourses in an age of globalisation. Further to such surface observations, English can also be conceived of as an extension of Western power, which manifests itself in the forms of the lingua-cultural and symbolic residue of widespread British colonialism, in North American imperialism or in a new age of global hegemony. In order to develop a clear picture of the effects and potential of such language spread, all the above considerations must be deliberated over, while also taking into account various sites, identities, cultures, time scales, histories, contexts, emotions, goals and purposes that may influence language use, users, stakeholders and policy makers. The researcher's role is a balancing act between challenging certain groups' restricted access to, or outright exclusion from, particular discourses or textual productions using English, while at the same time recognising the subjective realities of users: their motivations, their goals, their language rights and their life choices. This chapter will begin by discussing prominent issues in the spread of English. Some key concepts which previous research in the field offers to current debates over the spread of English in academic settings are then explained. These include contributions from the fields of rhetoric and discourse analysis, followed by conceptual tools that are central to this study, including contrastive/intercultural rhetoric, identity and voice.

3.2.1 English as an Oppressive Language

Some theorists see the status and spread of English as detrimental to any hope of a communicatively equal world. These scholars highlight the economic, linguistic and cultural imperialism that accompany, and have accompanied, the spread of such a powerful language, along with the advantages that it brings to its inner circle 'owners' (Kumaravadivelu, 2006; Phillipson, 2003). Although the ability of a nation-state to maintain cultural domination of a language that is used primarily beyond its borders is

questioned across the field (Fabrício and Santos, 2006; Jenkins, 2007; Matsuda, 2006a; Seidlhofer, 2001; Widdowson, 1994; 2003), assumptions that a language is able to transcend its origins and become disassociated with its 'native lands' are seen as a dangerous myth (Pennycook, 1998; 2001; Phillipson, 2007).

The association between a language and a 'native land' involves more than state ownership; it conjures images of the lingua-culture espoused by the (often manipulated and distorted) mental construct of the 'native land', which inevitably leads to disadvantages for users who have to adapt their communicative norms and culture to fit wider social and institutional images and expectations of the dominant groups' norms. Such associations with 'native lands' bring notions of 'native ownership', which label those considered to be native speakers as experts and authorities on the language, even though the term NS tends to be employed in relation to political borders and/or ethnicity rather than any linguistic definition. Natural advantages for NSs and NS countries, whose culture and linguistic norms are always central to the language and its discourses, are clear. Such associations are emphasised when among the perceived 'owners' of English are Britain, a former colonial power whose role in the worldwide spread of English cannot be understated, and America, which has been labelled the pioneer of global capitalism and the perpetuator of Western imperialism disguised as modernism (see Kumaravadivelu, 2006; 2007). Theorists who criticise the central role of English in high-stakes global contexts from a 'linguicism' perspective (Pennycook, 2001) argue for the need for an increased respect for and preservation of widespread multilingualism and a protection of local languages from the destructive power of English. This resistance to dominant international languages and appreciation of local languages would need to occur in the spheres of the local and international, as well as on various social levels and in various social contexts. Due to the embedded nature of English and its many stakeholders, a solution to its dominance seems unlikely. Despite the unlikelihood of implementable solutions to the issues raised above, such vocal opposition to 'English as a world language', as it was previously conceived, makes important points about how the spread of English can also spread inequalities, disadvantages, imperialism and diminish communicative power.

3.2.2 English as a Language of Empire

It is inevitable that the way in which one views globalisation affects one's perception of the role of English within its processes. Along with those who see globalisation as the global spread of Americanism and capitalism (e.g. Phillipson, 1992), there are those who question such interpretations as oversimplified (Fairclough, 2006), deterministic (Brumfit, 2006) and unaware of the historic shift to a newer stage of globalisation (Dewey, 2007; Kumaravadivelu, 2008) or the 'scapes' and transitions which transform and embody discourses of globalisation (Appadurai, 1996).

A popular view among WE scholars is that although ideology is rife within the rise of globalisation, these processes are not dictated by the actions or plans of one nation or group; instead, it is argued that an emergent global hegemony promotes and rewards dominant values, and therefore dominant groups whose values are, naturally, dominant. This is proposed to exist within and between societies at the expense of any divergent (often local) values or ideas. Hegemony, as embodied in the writings of Gramsci and many theorists since, sees power as operating most effectively through aspects of social life that are habitual and assumed, and therefore go unquestioned and unchallenged. In such a way, the uses of English and associated discourses may embody social values, norms, goals, statuses and hierarchies which perform a potentially oppressive function unchallenged and unnoticed.

One conception of hegemonic ideology underlying processes of globalisation has been termed 'Empire' (Edge, 2006; Hart and Negri, 2000). This describes the new global age of asymmetrical power relations that follows colonialism and imperialism, which emanated from the power base of nation states. Empire is a singular ruling ethos embodied within the unbounded guises and practices of the globalised world. As English is the language of globalisation, it is also the language of Empire. In certain ways, this resembles previous deterministic arguments against an internationally utilised English per se; however many argue instead for the need to recognise the reality of the linguistic landscape and the potential for English and English discourses to be more open and inclusive to new users. For example, support has risen for critical approaches to discourse and pedagogy, which serve to make users aware of hegemonic values and practices that affect them while they participate in global discourses, and how they can potentially adapt and empower themselves in various contexts. Such affirmative action, it is proposed, will

empower learners by developing their voices and enabling them to resist overarching relationships of power that are inherent in discourses using English (Benesch, 2001a; Pennycook, 2008). In this way, English use is not deterministically seen as an oppressive force in and of itself; rather it is acknowledged that it is also the way in which English is used, valued, promoted, taught and judged that are important.

3.2.3 English as a Lingua Franca

Other conceptions of the current 'spread' of English see the necessity to go beyond notions of imperialism or new Empires alone, and highlight a need which developed, through diverse factors in the globalised age, for a communicative tool to serve as a medium of communication between national and cultural boundaries. In this sense, historical and present day power relations, the already proliferated role of English across continents and the perceived adaptability, flexibility and pragmatic 'neutrality' (see David and Govindasamy, 2007; Gill, 2004; Annamalai, 2004) meant that it was a language that was "in the right place at the right time" and with the right characteristics to take its place as the primary medium of globalisation (see Crystal, 2003: 78; Fairclough, 2006; Kumaravadivelu, 2008 for discussion). Opinion differs as to the extent to which the above factors interrelate and affect the impact of English in different roles and contexts; however many perceive that theoretical condemnation confined to the 'power of English' is inadequate, reductive and oversimplified at best (Fairclough, 2006; Brutt-Griffler, 2002), and potentially patronising, dehumanising, deterministic and subversive at worst (Brumfit, 2006: 42; Holliday, 2009).

According to these theorists, the work of many critical theorists has a tendency to negate the views, motivations and life-worlds of the non-native English language user (ibid.). Theoretical precepts of pity and emancipation of weak communities can be evocative of illicitly exclusionary discourses of imperialism (Holliday, 2009). Current attention to the complex nature and roles of language in philosophy, social science and applied linguistics highlights that, as researchers of English(es) in the world, our accounts cannot ignore the individual and societal meanings, performances, adaptations, attitudes, voices, identities and struggles that resonate within the language as it evolves (Brumfit, 2001; 2006; Jenkins, 2007; Pennycook, 2007; Widdowson, 1994).

The need to reconceptualise how we know and treat 'English' as it is used internationally has been recognised due to the exponential rise in its use, uses and users around the

world. This has brought about the reassessment and re-evaluation of the roles, importance and nature of standards (Seidlhofer, 2001), goals (Jenkins, 2006b), intelligibility (Cogo and Dewey, 2006; Jenkins, 2000; 2007; Kirkpatrick, 2007), competency (Canagarajah, 2006; 2007; Leung, 2005), identity (Canagarajah, 2003; Jenkins, 2007; 2009), pronunciation (Jenkins, 2000; 2005), lexicogrammar (Seidlhofer, 2004), pragmatics (Cogo and Dewey, 2006); academic writing (Benesch, 2001a; Canagarajah, 2002a); globalisation (Dewey, 2007); language varieties (Jenkins, 2006a; Modiano, 2007), assessment (Canagarajah, 2006; 2007; Jenkins, 2006b) and many other areas associated with this shift in the central assumptions of language and language learning.

This substantial response has come as a result of English becoming used across wider contexts and media than any language in history (Dewey, 2007), and the number of users of English in the outer and expanding circles (NNSs) outnumbering those in the inner circle (NSs) (see Graddol, 1997; 2006; Crystal, 2003; Kachru, 1988). Even though English is used by more non-native speakers than native speakers, it is still native varieties of English that dominate English language teaching pedagogy, academic discourses and testing norms (Jenkins, 2006a). In response to this demographic shift, scholars have come to recognise legitimate local varieties that possess their own normative features and have particular roles within the nation-state. They propose that these varieties, having been adapted and developed through local use, are languages in their own right, and deserve equal status alongside inner circle English varieties, especially in local/regional contexts. A great deal has been achieved in identifying and codifying outer circle varieties; however the term ‘variety’ has been more controversial when applied beyond these categorised post-colonial regions, that is to say variations that are emerging (as opposed to emergent) within the expanding circle, between established varieties, and between circles.

Today some recognise a number of limitations involved in applying ‘accepted’ definitions of a ‘variety’, and of globalisation for that matter, that do not take into account the hybridity, range or fluidity of the English language vis-à-vis ideas, culture and identification in the age of transformationalist globalisation (see Dewey, 2007; Modiano, 2007; Pennycook, 2003; 2007). These ideas have met resistance in the field primarily due to the following factors: the lack of perceived stability of linguistic features or regional/ethnic/political grouping that fit traditional definitions of variety (Pennycook, 2003); the perception that English, as it is used in many lingua franca contexts, is a

“language for communication” rather than “language for identification” (House, 2003: 556) or a “culture language” (Jameson, 1988: 59); and also the lack of desire for some users, particularly in Europe, to have a ‘local’ variety of English (Mollin, 2007). These factors have helped keep the status quo within ELT, retaining ENL as the de facto pedagogical goal and ensuring associated EFL predispositions remain dominant. Whilst many theorists argue for more contextually sensitive pedagogy (Brumfit, 2001; Edge, 2006; McKay and Bokhorst-Heng, 2008; Sharifian, 2008), there has been a recent conceptual shift, calling for a reconceptualisation of the language, along with its relationship with other languages and lingua-cultures within its various domains of use and among its multilingual users, in its international performance as a global language (Pennycook, 2007) and a lingua franca (Seidlhofer, 2001; 2009; Jenkins, 2007; 2009).

The demographic shift in users of English is central to the above mentioned theories, which see conceptions of English ownership and rigid models of ‘correctness’ based on high status or idealised forms of any particular variety as out of touch with wider developments in our understanding of language. The fluidity, changeability and adaptability of lingua-cultural contact in English have transformed the language and the way the language is used. Shifts which see English being used in wider contexts and for more purposes than any language hitherto (Dewey, 2007) have brought about a need to re-assess English in this diverse and rapidly evolving climate. ELF researchers argue that this conceptualisation of the world’s lingua franca must make allowances for the multiple identities present in the language; this includes local identities that are brought into contact with each other and with wider discourses of globalisation, as well as the increasingly complex and potentially hybrid identity projections available and present in English today.

Care needs to be taken when working within emerging fields of research and when discussing research in terms of paradigm shifts, as new fields are often discussed by scholars in relation to reality rather than in relation to previous knowledge forms and opinions from which they emanate. This is particularly true of positions which oppose previous positions perceived of as rigid, structuralist and foundationalist. Researchers, as Fabrício and Santos (2006) point out, need to be aware that processes of re-framing, relocating and re-conceptualising embody movement “from one locus to another” (2006: 65). As they quite rightly point out, in the current epoch, this movement is not to an established territory, but rather it is a territory that “has to be crafted by those involved

(ibid).” In this field, the above statements echo Brumfit’s (2001; 2006) commitment to the empowerment of the language user, whose choice to use, learn or teach a language cannot be explained, evaluated or problematised meaningfully without their qualitative input. Not to do so would be to construct an incomplete portrait of the lived reality of people without input from those living and performing in that reality.

The inevitable result of a language growing far beyond its national borders (though languages do not actually have national borders) and being so central to the lives of such linguaculturally diverse speakers is appropriation and change. Linguists perceived language changes and varieties long before ELF was conceptualised; however they have failed to account for convergences and co-constructed norms which take place among speakers of ELF. As these conceptual gaps became apparent, ELF researchers’ observations fed a growing recognition of the importance of accommodation and performative factors in linguistics more generally, and have been consolidated by corpora of spoken English such as VOICE, recording various instances of lingua franca communication, and ELFA, recording lingua franca interactions in academic settings (see Mauranen and Ranta, 2008; Ranta, 2009).

Common elements of ELF speakers’ performances are now being uncovered in order to give empirical support for the reconceptualisation of English as it is used by multilingual second language users around the world. The achievement of ELF research in displaying international English interaction as successfully performed and appropriated, and divergent from NS/inner circle norms, has resulted in calls for a reassessment of principles central to ELT pedagogy, of which communicative competence (Alptekin, 2002; Canagarajah, 2007; Leung, 2005) is a key example, with the aim of making pedagogy, along with our understanding of users and uses of English, better reflect performative realities rather than pre-set language models. With this reconceptualisation of English comes a reconceptualisation of the goals, norms, models and other conceptual tools that are associated with English study and use. Perhaps more importantly comes a reconceptualisation of ‘appropriateness’ and ‘acceptability’, both in terms of the language use itself, which is finding new domains of appropriateness and acceptability while simultaneously widening established domains, and pedagogical practice, which now finds itself embroiled in debates over language ownership, ethical practice, exclusion and ethnocentrism in its practice.

2.3 Epistemology and Agency in Academic Discourses

Epistemologically, this study is closely aligned with the idea that considerations of truth, meaning, standards and norms are “intelligible and debateable only within the precincts of the contexts and situations or paradigms or communities that give them their local knowledge or shape” (Fish, 1989: 344). To whatever degree such claims are expressed or rejected, the role of discourses and social practice in constituting and sustaining norms through which knowledge may be communicated, debated and re-affirmed is now generally accepted (Barnett, 1997; van Leeuwen, 2008), and the lack of direct referential inference between language, perception, and real objects make assessments of reality through language, and in socially organised activities, hard to imagine. The emergence and locus of language within communicative practices has led to a perceived need to unweave essentialism from dominant paradigms that have reified an object of study (Harris, 1981; Pennycook, 2010; Seargeant, 2008; 2010a; 2010b; van Lier, 2004).

Furthermore, the strong bonds and convergences between language and culture, which justified the coinage of the concept of ‘linguacultures’ (see Risager, 2006 for an account of the emergence of the term), have also been seen as having strong constitutive effects on epistemologies, with knowledge construction being seen as socially constructed and culturally saturated in nature (Jones and Ventola, 2010; Xi-Shu, 2005). At the same time, participating in what appears to be socially accepted behaviour can be seen as reinforcing power relations (Canagarajah, 2002b; Foucault, 1980). In the study of language and discourses, the act of participation, contrary to aspects Foucault’s approach, is often seen as potentially transformative of dominant norms, ways of knowing and social order (Eagleton, 1983; 2009), albeit within the framework of particular discourses (Barnett, 1997).

It must be remembered that social discourses are interconnected, and the meaning of a text is relative to surrounding discourses and our understanding of them as participants and as observers, as members of discourse communities and as non-members, and as readers and as writers (Widdowson, 2004). It is also necessary to consider that discourses, and discourse community members, consciously or unwittingly, have the power to restrict or deny the contributions of certain groups who are subject to a process of ‘othering’, and to maintain hierarchies which serve to advantage the dominant groups (Fairclough, 1995).

The covert nature of such processes has been seen from the substantial debate surrounding language in higher education, which has long been discussed as a tool of discrimination which operates in opposition to the proclaimed aims of liberal education, and serves to disadvantage women, the state educated and second language users. The fields of rhetoric and discourse analysis have been arenas from which have come vast improvements to our understanding of such issues, and discussions of potential solutions to problems raised.

Whilst the social need for language conventions is taken into account alongside the human tendency to use relatively 'fixed' or at least 'systematic' language norms within, for instance, communities of practice, the set, monocultural ways that theorists have conceptualised the application and functions of rhetoric, and therefore rhetorical differences within academic discourses, have often hindered the acceptance of more inclusive practice with regard to the internationalisation of English, particularly with regard to the emergence of English as an 'academic lingua franca'.

3.2.4 Academic Discourses in English

'Academic rhetoric', as it is conceptualised for the purposes of this study, reflects the ways in which language functions to represent knowledge in the academe. 'Function' and 'represent' are two key terms that are often overlooked in discussions of language and discourses, and are inextricably linked with later discussions of recent developments of language theory itself. A key issue that linguists consider when looking at English in higher education is that, despite academic English having been heralded as the language of logic, science and knowledge, the language used in academic discourses embodies neither 'the truth' nor the only possible way of communicating knowledge (Lillis and Curry, 2010; Shi-xu, 2005). Instead, 'academic language' is a socially accepted medium of knowledge-telling and knowledge-contesting, as well as a carrier of associated identities and legitimating practices. Of course, it must be repeated that 'academic discourse' is not a monolithic entity, and even individual disciplines, while they can be seen to have similar internal drives, are practiced through a range of textual and behavioural forms and require a range of literacy skills (Bazerman, 2004; Hyland, 2009).

Also, disciplines and their discourses are not static, rigid or unchanging, nor are the students seen as powerless and voiceless; however there are set forms in which negotiation, resistance and change can be, and are, embodied. Therefore, the acceptance

of discursive adaptation inevitably takes time and comes through what are often resisted forms of argumentation, disputation and authorial positioning. Also, even though they are no longer seen as unchangeable or adaptable, social actors and discourse forces play a role in shaping the norms of discourses and the identity orientations of their users (Bernstein, 1999).

This study will also be constructed with an awareness of the role of the researcher's cultural background and the context of academic study within a western higher education institution will affect the outcome and interpretation of results. Researchers could be misguided into thinking that their research is value-free and independent of discourses that govern knowledge, understanding, explanation and methodology (Coffey, 1999). The tendency for academic research to conform to western ideological stances such as emancipation (the West emancipating the 'other') and the denial of 'essentialist' characteristics (denying identities of others) have come under recent criticism. Much of this has been directed at research in the field of World Englishes, where it has been argued that such practices act as a barrier to particular non-western world views. Even papers that are critical in this way show how difficult it is to avoid, for example, an emancipatory guiding ethic in their work. Holliday (2008), for example, accuses ELF researchers of following such a Western ideology in their use of their terms NS and NNS. He argues that this framing perpetuates a NS/NNS dichotomy, which in turn disadvantages NNSs. The motivation for reviewing such terminology still lies in the emancipation of speakers and the breaking down of oppressive linguistic categories, so it is clearly difficult to avoid framing a 'problem' without slipping into what could be described as a Western / liberal outlook.

The ELF paradigm has opened a frame of reference to analyse individuals' realities in such a conceptual framework. Language becomes reconceptualised as fluid, adaptable and performed rather than static, owned and conforming to standardised forms or models. In this way, changing/changeable norms, cultural contact and the English users who are subject to and agents of global (or glocal) lingua-cultural flows become the focus of what is studied, not in an attempt to re-define and constrict the language to accepted varieties, models and usages, but to find how the language continues to evolve, and how meanings and identities are constructed, negotiated, restricted and authenticated within equally unfixed and changeable contexts of English use.

3.3 Identity

Identity is a diverse concept that underpins work and practices in many disciplines, and with many purposes. Its bond with language is clear and has been long established. Work in the field of applied linguistics has shown how language is a key semiotic mode by which identity is not only displayed, but constructed, accepted, resisted, negotiated and aligned. The term ‘identity’ can be seen as a misleading noun which in fact signifies complex and ongoing processes of identification in which people engage on a daily basis (Ivanič, 1998; Joseph, 2004; Riley, 2007). In this sense, it is not what identity *is* that is of primary concern, but rather how it is assigned and performed that is of interest to researchers (Machin and van Leeuwen, 2008). This interactive and dynamic process entails conflict, negotiation and reconfiguration of identities rooted in social action and communication, which, in turn, are embedded within and partially constitutive of the ‘contexts’ in which they take place (Riley, 2007). The term context has also become reconceptualised as our understanding of human interaction develops. Rather than being seen as a location which contains certain norms and expectations, ‘context’ is now recognised by many theorists as a constantly changing dynamic that involves place (and social expectations that accompany particular locations), interlocutors (including those actively engaged, actively listening as well as potential observers etc. as well as relationships of power/status between them), time (both in that the duration of speech events affects interaction potential and that over time changes such as communicative expectations, power relations and potential for identity constructions occur on various time scales) rather than location which contains certain norms and expectations (Ivanič, 2006; Wortham, 2006).

The relevance of identity research for L2 users of English has changed greatly over the years and spanned many areas, from being seen as an essential aspect of effective learning (Pierce, 1995) and communication (Ivanič, 1992; Joseph, 2004) to encompassing issues of human rights and inequality (Jenkins, 2007; Modiano, 2007; Phillipson, 2006, 2008a). Failure to account for the role of identity when looking at the use or users of English, which has been dubbed the language of globalisation and which carries with it so many voices and cultures, is becoming recognised as limited (Jenkins, 2007; Joseph, 2004; Riley, 2007). Joseph calls for a “rehumanising” of linguistics, which would recognise identity as central to the functions of language, or as a function in itself, the distinction between which is immaterial (Joseph, 2004). Discussion of the full range of

theories on identity, identity construction and identity representation is beyond the scope of this thesis. Focus will be on key texts of particular relevance to this study and to advances in the related field.

3.3.1 Individual to Societal Identity

Identity as a concept has its origins in western thought, growing from an essentialist model of the self, which perceived each human as having a tangible, continuous soul. This is argued to have grown through an ideology of individualism to evoke the identity of the West, or of western people, to be construed in opposition to collectivist, savage or monolithic cultures, who, through a process of ‘othering’, were denied identities (Skeggs, 2008). In this sense, an identity was seen as a positive construct: an earned individualism. These notions were prevalent in many areas of thought, from religion to philosophy, colonialism to the sciences.

This concept of the religious self or the individual static identity evolved, perpetuated by postmodernist ideas of the late twentieth century (Foucault, 1984), and began to see the self and identity as subject to and embedded within social relations. In the midst of an era in which thinkers had begun to question religious determinism and scientific truth, and in which theories of human agency amidst complex power relations were being developed, the social constructionist conception of identity was born. This model saw identity as:

- relative to and enacted within the social situation / interaction
- subject to group identities and ‘membershopping’ rather than individually formed
- socially negotiated
- embedded within discourse (de Fina et al, 2006; Riley, 2007).

The works of Foucault (1972; 1980) and a plethora of poststructuralist and postmodernist of his time, along with advances from later writers such as Fairclough (1989; 1995), Wodak et al. (2009) and Ivanič (1992; 1998), have served to highlight the particular role of discourse in identity construction, emphasising how identities, embedded within defined narratives, are subject to social power relations. Postmodernists and other conflict theorists have argued that by controlling the social roles, stances, rhetorical styles or discourse structures (modal, intertextual, lexical, ideational and textual functions), powerful groups, and institutions acting on their behalf, are able to mould the identities,

practices and perceptions of others, covertly influencing opinion and forcing them to take their place within (or to be completely excluded from) the social hierarchy (see Butler, 2005; Canagarajah, 2002b; Mayr, 2008 for different explorations of these ideas).

3.3.2 Societal to Socially Negotiated Identity

The somewhat deterministic view that identity is formed by power relations has been a popular one within many fields; however current theorists emphasise a need for caution so as to avoid reducing identity construction to social power relations alone (De Fina, et al, 2006; Riley, 2007). Instead, a return to seeing the potential agency of individuals is preferred, albeit an agency which is constrained by the norms and restrictions of discourses, institutions and social settings in which identity constructions, or the processes of 'identification', take place.

The social constructionist approach exposed social factors that have changed fundamental thought and practice in fields that consider identity today. From the recognition of social aspects of identity came the gradual realisation that identity does not conform solely to pre-set social categories; instead it is enacted and negotiated with the potential for multiple identities, identity rejection, and identity changes on various levels over various timescales (Joseph, 2004; Pierce, 1995; Riley, 2007; Wortham, 2006). Over recent years, intricate theories of identity have built upon one another, making it difficult to see where development of social constructionist thought ends and new schools of thought emerge. Recognising the way in which identity constructions operate over time, as locally situated options emerge (Wortham, 2006) and values become entrenched or rejected (Bernstein, 1999) is essential to research in the area.

Recent reconceptualisations of identity have met with processes of globalisation to make theorising ways in which individuals are seen to frame their identity more complex. Theoretical positions which recognise both individual agency and the dominant role of discourses now must contend with a multiplicity of discourses which can be embedded within or transcend the perceived local culture, but which can be configured and interpreted in different ways by different people, at different times. People can act out local or ethnic identities through contorting global or national discourses and visa versa, or alternatively lay equal claim to multiple identities through global cultural contacts. Whilst identity has been seen as a process that consolidates groups and identifies 'others', the role of identities in modern societies offers a more complex picture. Fluid, eclectic

transcultural flows, which permeate what were formerly regarded as geographically fixed cultures, offer a far greater range of options and semiotic means through which individuals may identify themselves in relation to others (Fairclough, 2006; Kumaravadivelu, 2008; Pennycook, 2007).

Furthermore, the variable identities which people construct are recognised as being relative to the 'context', which is no longer seen as a static noun referring to the place and position that accompanies or contains actions and identities, and is instead seen as a process of contextualisation, which comprises the whole evolving environment, including the interlocutors involved, potential onlookers, subject matter, communicative functions, location, behavioural expectations and power relations that surround social acts (Ivanič, 2006). Butler (2005) draws on seminal ideas from fields of philosophical thought to highlight further the need for consistently accounting for context when analysing people. This includes examination of factors which influence the construction and constitution of 'the self', and therein the 'I' or the 'we' to which people refer. Personal pronoun use has also been scrutinised in the field of linguistics, in which Ivanič (2002), for example, problematizes the restrictions on first person pronouns in L2 academic writing as being culturally loaded and misleading.

The need to establish identity as a function of language, or at the heart of the functions of language, has also been contested over recent years. Language is a key semiological tool which is used to indicate, create, negotiate, reject, connect with and conform to identities. As Joseph (2004: 224) states: "...any study of language needs to take consideration of identity if it is to be full and rich and meaningful, because identity is itself at the very heart of what language is about, how it operates, why and how it came into existence and evolved as it did, how it is learned and how it is used, every day, by every user, every time it is used." Identity is now acknowledged as central to language use, and language use to expressions of identity (Jenkins, 2007; Joseph, 2004; Norton, 2000; Omoniyi and White, 2006; Riley, 2007).

Systematic attempts to manipulate or reject people's language practices in favour of conforming to institutionally preferred standards, models and norms may be subjugating certain language users, causing conflict or denying identity constructions, and therefore devaluing educational experiences and excluding voices. The history of studies into the construction and projection of identity is rooted largely in the field of philosophy. Over

the last decade in particular, it has become a consistent dynamic of theoretical developments within various areas of applied linguistics, and is now seen as a key consideration in second language acquisition and production. Many authors argue that these ideas should inform policy and practice in all fields of language learning and use, opening our minds beyond enlightenment ideas of the science of language, and recognise human performance in social truth making (Bazerman, 2004; Joseph, 2004; Shi-xu, 2005).

Theorists are now adding to the complexity of what is such a varied and abstract concept, and one which is asked to bear a “heavy theoretical burden” (Lemke, 2008). Among his calls are the need for scale-differentiated concepts of identity, that is, we need the ability to differentiate between short timescales of situated activity to longer scales that span lifetimes and institutions (2008: 18), as well as account for identities that have always been the same interaction between the individual and positional (2008: 27). A final point that has been raised by recent scholarship is that identity is many things. By that, I mean that it is acted and felt, performed instantaneously and extended through physical embodiment or material extension, embodies aspects of the pre-defined and aspects of creative potential (Butler, 2005; Kress, 2010; Iedema and Caldas-Coulthard, 2008).

3.3.3 Principles of Identity and Superaddressees

Two important sets of concepts are central to this study in relation to identifying how identity works in complex ways amidst complex performances. For this purpose I draw on the principles of identity proposed by Bucholz and Hall (2010). The first principle is that identity is *emergent*, which, in the same way as language is described in 2.2.3, means that it is inherently and constitutively linked to sociocultural performance. The second principle is that identities are *positional*, and so are performed in relation to macrolevel categories, local cultural positions and individual roles in interaction (Ibid: 21). The third principle is that identities are *indexical*, meaning that identification emerges in relation to direct or implicit reference to social categories or local emergent positionings. The fourth principle is *relationality*, which emphasises how relationships are formed in relation to “often overlapping, complementary relations, including similarity/difference, genuineness/artifice and authority/delegitimacy” (Ibid: 23). Involved in relationality is also *adequation*, where differences are downplayed and similarities foregrounded, and *distinction*, which suppresses similarities that might “undermine the construction of

difference” (Ibid: 24). These principles are helpful for analysis, although it should be emphasised that these occur simultaneously and become are not always possible to perceive.

Another useful notion for this study is Bakhtin’s (1986) notion of ‘superaddressee’, which was further expanded upon by Blommaert (2010). Superaddressee describes the constructed listener or reader in the psyche speakers, the listener that goes beyond the person with whom a person is actually communicating. For example, one might not consider the preferences, needs and tastes of the physical interlocutor, but might adhere to the imagined norms associated with a person or the activities of certain people, often associated with normativity and status. Thus, one could be socially conditioned to customise one’s communicative behaviours towards an anticipated listener rather than to the actual interlocutor. Whilst this concept has been mostly described in relation to spoken interlocutors, I find it more useful to consider in relation to writing practices, especially for those in this study. The ‘addressee’ or reader they perceive could be an interesting sign of their positionings, their assumptions about their academic community, and *might* be telling of whether writing in English is liminal, local or foreign to them. This is particularly salient as the physical reader is not (or is rarely) present at the time of writing, so there is more space for the imagined effects of and conceptual work that goes into the writing process.

3.4 Non-Native Speakers to Multilingual Users in Academic Contexts

Many advances made elsewhere in Applied Linguistics and ELT have met resistance from those working in the field of English for academic purposes (EAP). EAP has failed to find interdisciplinary consensus on standards and approaches towards L2 English speakers in higher education, particularly with regard to the growth of English use throughout the world serving to enhance the ‘value’ of education in English and the importance of English for publication. A central reason for this is the fragmented nature of EAP, with theorists conceptualising its central purposes and future directions in different ways in different subject areas.

There can be argued to be deceptive connotations of the singular and overarching term EAP, when, in fact, EAP includes subject specific discourses which differ radically. Within these fields, how useful the general notions of “academic English” or “academic purposes” are to second language users has been discussed (see Hyland, 2009). Each

assumption held within the terms ‘English’, ‘Academic’ and ‘Purposes’ must be thoroughly analysed and problematised. Is English, the world’s lingua franca, a monolithic and easily definable language-code? Has it changed, and if so, in what ways? How do these changes resonate in academic contexts? What is the effect of attempts to maintain the status quo in terms of norms, standards and pedagogy, despite both these academic and wider changes taking place in the uses, meanings and forms being realised through English? Furthermore, questions need to be asked about academic English and, within the remit of EAP, specifically what the purposes are. As Benesch questions, “... if academic English is not monolithic, whose gets taught? ...and what are the purposes? Are students’ purposes congruent with those of academic institutions? If not, how can the relationships between these be theorised (2001: xvii)?” By “whose English”, Benesch questions which subject, discipline or genre gets taught; however, with growing understanding of the nature of ELF and English varieties throughout the world, “whose English” could equally refer to whose variety, dialect or idiolect, and therefore whose sociocultural world, is being accepted and whose is being rejected.

With growing understanding of the nature of English being used in the world today, which is being revealed by research in ELF, WEs and EIL, further questions need to be asked: “Whose English variety is taught”; “Whose (and who) is excluded?”; “Who is privileged”; “What are the effects of this exclusion?”; and “Whose interests does this serve?”. Benesch’s second question, in the quote above, is one of great importance. We should remain aware that academic English, as when any language is in use, serves many different purposes, and these purposes are equally present in processes of preparation, instruction and assessment at university level. Supporters of critical EAP point out that serving different purposes means serving different people, different agendas and different ideologies. This is why it is vital to ensure that students’ purposes, needs and rights remain central to the informed agendas of researchers, policy makers and practitioners in the field (see Benesch, 2001a for discussion of needs and rights analysis within EAP).

3.4.1 L2 Users of ‘Academic English’

EAP can appear misleadingly removed from ESP, the latter of which is seen by many as central to preparing students for entering subject specific discourse communities. English for Specific Purposes generally identifies the requirement to learn the norms and knowledge telling practices of respective disciplines and the activities associated with

their membership and place in the discourse community. Support for EAP utilising subject-specific training is drawn from the most influential philosophy behind developments in ELT to date, that of pragmatics. Pragmatics, in this sense, refers to the idea that ‘truths’ or ‘meanings’ are held in and relative to action at a particular point in time, and therefore looks at developing pedagogical practice and producing language research that is constructive to students’ learning and development in a particular context and at a particular point of time.

The pragmatic approach, which has also been dubbed ‘vulgar pragmatism’ (Cherryholmes, 1998; Pennycook, 1997), has been condemned by critical theorists, who reveal how such an approach ignores and conceals asymmetrical power relationships within society and education systems. Such theorists have claim that informed teaching should empower all students rather than simply training them to conform to current norms and practices. Such pragmatism is seen to be particularly problematic when applied to the English language, with its NNS user base outnumbering its NSs. Critical pedagogy has its roots in postmodern and Marxist thought, the first of which seeks to highlight the epistemological relativity of certain truth claims, with the latter critiquing the relationship between language, knowledge and power. Both schools of thought serve to raise particular awareness of the roles of institutions in creating, endorsing, mediating, handling and enforcing social knowledge and informing social action to be taken from it. Universities are at the top of the institutional hierarchy in many ways, with roles in producing knowledge, informing wider practice, endorsing discursive constructs, training, educating, acculturating and much more, but with the added need to obtain various forms of funding from governments, students and industries (see Graham, 2002 for a historical account of these debates and their current forms). Associations of neutrality and professionalism that accompany the pragmatic stance give the misleading impression, Pennycook argues, that this is an “ethically viable” foundation (Pennycook, 1997: 257).

Considering the role of English in universities, a pragmatic viewpoint sees the advantages brought to students through English, and, perhaps more importantly, what is denied to them if teachers and institutions resist developing the skills required by examinations and industry due to their own political standing. Although this position is often criticised as being harmful to multilingualism and linguistic pluralism, as the ‘flavour of the day’ tends to become preferred by those hoping not to be left behind, it is a position taken by Draper (2012a; 2012b) in relation to certain issues facing minority groups in Thailand. He

argues that in Thailand, multilingualism does not follow the positive picture of coexistence that some accounts suggest. Instead, minority groups face a significant reduction in their life-chances due to systematic institutional and occupational values placed on Thai. He perceives that English actually offers these groups a more even playing field, as, if their education receives investment, minority language groups can gain greater respect by being able to access university courses and contribute to global industries through English in a way they cannot through Thai. This opens up these debates to further research into just how pragmatic English is perceived to be in people's experiences, as well as how restrictive and limiting it has been in the lives of people who have now made this 'pragmatic' decision to study using English. The advantage of qualitative research such as this is that the qualities of these notions, which often become reified as they are debated, can be opened up to new insights from those through and around whose experiences these notions are realised.

As mentioned above, universities have many roles to perform, with educating being just one. It is of concern to the humanities how these roles impact on students and wider society, and it is of concern to applied linguists how language, in its many guises and wider connections, is perceived, restricted, treated and used in this process. As such, one distinction that is central to critical pedagogy is between 'knowledge telling' and 'knowledge transforming'. As opposed to knowledge telling, which describes how truth can be presented, theorised and critiqued within a particular discourse community, knowledge transforming embodies the idea that discourse communities are composed of human members with agreed and negotiated norms, and therefore individuals have a degree of transformative agency to add their own voices and influence to the constant development of shared meaning production (see Benesch, 2001a). Conversely, the institutional denial of a knowledge transforming role for groups within its community can be interpreted as the oppressive denial of voice and influence, and in the case of second language users, as a form of linguistic discrimination. These arguments have been on a rather overarching level, between those who criticise anglo-, Euro- and/or ethno-centrism across the academe, and those who defend against the superficial politicisation of academic endeavours. From a more holistic standpoint, it is important to consider how various activities, structures and ideas converge to bring various outcomes. For instance, a strong possibility to consider in this field is that the fast shift in the population seeking to publish in English has rendered previously effective systems insufficient. This is why

studying EMI settings is of great importance, and why the results of this study of student views and experiences need to be juxtaposed with views and narratives at other levels and perspectives, in order to paint a fuller picture of the complexities of what is happening, rather than assuming that disadvantage and oppression are the result of the simple dominance of ‘those in power’ over ‘those without power’.

A notion that creates space between the determinism of critical theory and the pragmatism that forms much of its target is recontextualisation. Recontextualisation was a term used by Bernstein (1990) that described how the process of teaching, in education systems, is far removed from the actual processes of knowledge production. Subject matter and knowing become contextually redefined, given new (social) purposes, and therefore need to be abstracted from misleading associations with the act of educating and being educated. When the context and action change, so too do the purposes, effects, agendas, norms, regulations, expectations and audience. Others have called for greater recognition of the ‘artificiality’ or constructed nature of the classroom (Bernard-Donals and Glejzer, 1998; Bernstein, 1990), which is a locale of socialisation, manipulation and control at the same time as being a site of learning. Whilst it is imperative to avoid seeing the role of L2 EMI university students as being to conform and learn while making negligible contribution to the discourse community, it is also important to recognise that pedagogy serves a different set of purposes to that of publishing or the production of knowledge, and the students have a different role to that of a policy advisor or scholar. This emphasises the fact that social structures have different roles for different people, and people’s roles within them vary greatly. Therefore, when researching academic institutions, it is good to be aware of discourses, rhetoric, communities and conventions, but it is equally important to realise that a focus on practice and complexity, which recontextualisation can be useful in prioritising, means looking beyond at and beyond these elements, and seeing how different people interact within the educational and discursive practices and constructs around them.

It may seem that trends in higher education go against wider trends in areas of ELT and applied linguistics. There are a number of factors that have allowed the university sector to become internationalised to the extent that it has, and English as a medium of instruction in universities to thrive across the globe without norms and expectations being reconceptualised in the same way that English has more widely. Firstly, the status of academic English not only makes it powerful and lucrative to established academics, but

also beneficial to those who master it, which in turn offers incentives to students to take on agreeable values and practice. Another key factor is the centrality of the judgement of writing to academic discourses, and therein the difficulty faced by outsiders in influencing or challenging community norms in 'free' or 'natural' practice. Testing practices are powerful ideological tools (Shohamy, 1998), and the high stakes tests that surround university entrance and university success have their place in moulding ideas of and approaches to language as well as pedagogical choices for most L2 students long before they enter higher education.

Assessment is not only an influence on pedagogy; it is also reflective of epistemological and ontological foundations and assumptions that exist beyond assessment bodies. As a precursor for making claims of what needs to be changed, it is vital that researchers account for these underlying assumptions and their effect on ideas, identities and social practice on both micro and macro levels. Often the justification and yardstick for testing models are, like pedagogical models, derived from pragmatism. These are seen to uphold alleged inequalities that exist in the daily practices of higher education institutions, particularly academic publishing and teaching (Canagarajah, 2002b; Kumaravadivelu, 2006; Lillis and Curry, 2010; Nunn and Adamson, 2007). Clearly, enforcing the status quo is problematic, as languages change and adapt as new users make use of language in changing contexts (Brumfit, 2001), identities accommodate and converge in performance (Iedema and Caldas-Coulthard, 2008) and research in the field of WEs is uncovering dramatic changes to what is now conventionally accepted as the globally diverse English language. Research within the ELF framework has led to a reassessment of the epistemological underpinnings of the language itself and therefore everything that goes with it, particularly ELT pedagogy (see Seidlhofer, 2011 for an overview).

The road towards EAP pedagogical reforms has become embroiled in political debate. Recognition of the political nature of composition has not in itself been able to inspire agreed improvements to pedagogy. Those sceptical of critical theory have questioned the politicization of the English language classroom, and have, for the most part, emphasised their pragmatic responsibility to the students. There are concerns that raising awareness of political conflicts within academic discourses may in turn politicize the classroom overtly, putting teachers in an ideologically problematic role (Santos, 2001). For political reasons, Santos argues, emphasis ought to at least begin with the observable benefits of striving to enter the community, rather than negotiating or resisting it. Each of these

arguments, and each of the theorists mentioned in this debate, operate in different contexts, with different ideas of what resistance and conforming might mean for students there.

It is over-simplistic to highlight a simple dichotomy between the critical and pragmatic camps, as teachers may practice, and approaches may embody, elements of both (see Benesch, 2001a). A division within the critical camp comes with the role of English itself. Some see the use of English outside its 'native' borders as an extension of colonisation which ought to be met with concern (Phillipson, 2006). Others (Jenkins 2006; 2009, Seidlhofer 2001; 2004; Widdowson, 1994) simultaneously shine a critical light on various misconceptions in the field, cemented by codification, pedagogy, policy, and various other practices serving to uphold and sustain asymmetrical power relations, and open discussions towards pragmatically addressing the ways in which people are using English today, why they are using it, and associated areas such as identification, cultural contact and motivation contained within and enacted through the language as it is used.

3.4.2 The Internationalisation of English in Academic Settings

When assessing the development of EMI in higher education around the world, it is important to look at internationalising developments in academic settings that have developed over recent years. The fact that the emergence of EMI in universities has not developed suddenly out of a simple perceived need for English instruction is essential to analysing its impetus and effects, along with acknowledgement of the fact that it does not exist in isolation from wider university practices either in the countries in which it is practiced or the inner circle academic communities, or, for that matter, wider language practices in which community members are engaged.

Around the world, academic discourse is well guarded from varieties of English which deviate 'too far' from NS codified usage. The U.S. higher education is in a similar position, as Matsuda (2006: 648) describes:

...the growing presence of international students did not lead to a fundamental reconsideration of the dominant image of students in the composition classroom. It was not because the separate placement practices were able to eliminate language differences. For a number of reasons, none of these programs was able to contain language differences completely: Because

language learning is a time consuming process, because students often come with a wide range of English language proficiency levels, and because developing placement procedures that can account for language differences is not an easy task.

An aspect of what Matsuda addresses here is echoed by developments in the field of academic literacies, which have pointed out that, contrary to many teachers' conceptions of students' difficulties with textual organisation or grammatical competence, many second language writers struggle with a "cultural shift", as they try to align their culture and social literacies with new ways of knowing and behaving that can reduce them to the positions of pretenders or beginners in the new discourse community (Hyland, 2009:43; Gee, 1996).

Other critical theorists feel that, in fact, it is the short-sightedness of native speakers and the central western discourses which claim authentic rights over knowledge which is hindering the advancement of these students and the emancipation of knowledge (Canagarajah, 2002b). Knowledge, like writing, is entrenched in social and power relations (ibid., Foucault, 1972; Grabe and Kaplan, 1996); therefore pre-conceived notions of central "truths", and the acceptable presentation thereof, need to be identified as culturally defined and as relative to the discourses and contexts in which they are found (Foucault, 1972, 1984; Wenger, 1998; Canagarajah, 2002a; 2002b). These advances have enlightened practices in education and language learning, particularly in the increasingly globalized learning environment in which students find their different ways of thinking, ways of knowing and ways of presenting ideas coming into direct contact with one another. How these ideas are received, and how they perceive them to be received, bears great influence on their identity constructions and their engagement with the various processes involved in their engagement in university practices. The communication and transmission of knowledge is not a neutral, cognitive act; rather, it is a factor that will affect a student's feeling of acceptance, belonging and worth.

Research has been plentiful on trends in the expanding circle's preference for English medium education, with English seemingly a worldwide, though often conflicted, choice for parents and many policy makers (Chang, 2006; Erling et al, b.2007; Joseph, 2004; Kilickaya, 2006; Petzold et al, 2000; Sing, 2007). This has been conceived of, on the one hand, as a threat to multilingualism (Phillipson, 2006), and on the other hand, as a

pragmatic opportunity to share cultures and benefit from global discourses and, in the case of China, ‘open up’ (Lo Bianco, 2009).

Researching English orientations and performances in academic settings brings into question many trends that are currently accepted with regard to the way that ‘academic English’ is conceptualized, taught and assessed. A common narrative in the field is that high status, or social capital (Bourdieu, 1985), is assigned to texts and uses that conform to standardized American or British norms, with incentives embedded within institutional language practices for students to adhere to these varieties of English, rather than adapt the language to suit their own means. That said, such practices and attitudes are slowly being problematised within the field, with ELF, New Literacy Studies, Critical Discourse Analysis, Critical Pedagogy, World Englishes and Contrastive Rhetoric (now termed ‘Intercultural Rhetoric’ to emphasise fluidity and dynamism within the notion of culture and the act of producing rhetoric) exploring ways in which culturally loaded and monolithic preconceptions of language standards can be overcome, and new voices can establish themselves within dominant discourses. What is left, however, are many questions over how students can develop the ability to adapt language to suit their goals, and how rigid their targets actually are, or could potentially be, when the veil of standardization and the rigidity of EAP models are dropped.

The justifications for such resistance to standard language ideology in academia are rooted in some key concepts. Firstly, there is growing, and longstanding, recognition of the importance of language, contexts, agency and culture in knowledge construction, learning and presentation of ‘truths’ (see Bazerman, 1988; 2004; Canagarajah, 2002a; Fairclough, 1995; Fish, 1989; Foucault, 1972; 1980; Kubota and Lehner, 2004; Shi-Xu, 2005). Growing critical understanding of the role of academic discourses and their underlying epistemologies is serving to: increase recognition that knowledge is culturally saturated and socially performed; bring the ideas of universal rhetorical/textual logic and culture-free truth-judgments into question; and reveal inequalities and exclusion in social policies and institutional and discourse practices. In response, many scholars attempt to learn from previous misconceptions and build on recent developments, foreseeing potential benefits of shared linguistic, intercultural and epistemological awareness, on a global level, in future international academic exchanges (Hellstén and Reid, 2008; Friedrich, 2008; Leask, 2008; Rastall, 2009). Before considering such advancements, the

widespread proliferation and exploitation of the term ‘international’ needs to be considered and problematised.

‘International’ is a word that is often taken beyond its definitions and becomes employed instead as a “sliding signifier” to mean English medium, and when taken together, “‘English’ and ‘international’ then constitute an important indexical cluster used to signify ‘high quality’” (Lillis and Curry, 2010: 6). This links importantly to Bernstein’s (1990) theory of recontextualisation in education, and particularly the way his theory has been utilized in critical discourse analysis to analyse the ways in which discourses recontextualise social practices (van Leeuwen, 2008). These theorists model the ways that social and textual practices are relocated, appropriated, changed, refocused, and related to other discourses in the move away from the contexts in which they were (perceived to be) produced (Bernstein, 1990: 184; van Leeuwen vii) (see chapter 3). It is essential to note that ‘the context in which they were produced’ is a problematic notion, as the nature of discourse, practices and processes on either end of recontextualisation process are not so neat as to be able to have a clearly definable and delimited origin or a passive receiver (see Pennycook, 2010). In global higher education, for instance, the ways in which aspects of what is called ‘western’ practice are incorporated into wider practices is diverse and non-linear, with some universities having close affiliates in inner circle countries, and others cautiously adopting elements of ‘global’ practices that are perceived to be successful or attractive.

Important in the theory of recontextualisation is not simply the fact that social practices are recontextualised, but the accompanying questions that accompany it: By whom? For what purposes? With what effects? At what times? How could it have been recontextualised differently? And why was it not recontextualised differently?

Documenting answers and perceptions of these answers in the social practice, which this research intends to do, is also important, as recontextualisation is recursive; “it can happen over and over again, removing us further and further from the starting point of the chain of recontextualisations” (van Leeuwen, 2008: 13). This cyclical process makes recontextualised practices opaque, as they become part of the social habitus. Studying a field such as EMI and ELF is of importance now within the field, as it is possible to gain closer understanding of the nature of this ‘chain of recontextualisations’, and to deconstruct the abovementioned ideas of clear starting points and end-points that have location at their heart. Critical insights can be gained that can break down ‘discourses’

and 'practices' from outside the 'local' and gain insights into what is actually perceived to be travelling, what is perceived to be received and the many other elements that might shed light on the nature of relocalisation and recontextualisation of social, linguistic and educational practices and constructs. As these are not mutually exclusive or easily definable elements, how they converge and become separated in people's experiences and ideas can be a great source of understanding in this area.

The ways in which discourses recontextualise social practices have implications for the way in which English is used, perceived and appropriated in university settings. This is because embedded perceptions, roles and uses of English become embedded within discourses of academia, and therefore affect people's social engagement, identities and performances. A final point that is of central concern to linguists and educationalists is that if discourse practices adopt, for example, 'standard American English' as the rigid linguistic model, which would likely be practiced alongside the institutional perceptions of American classroom culture as the behavioural model, this could disempower and critically disadvantage certain actors in those settings. The direct concern of many scholars is that this advantage could increasingly apply to English NS students and to those who adopt the behaviours that are perceived to be preferred in inner circle universities. Although Bernstein and van Leeuwen's ideas are deterministic to a degree, recontextualisation is conceptualized in this research as a pluralistic process because practices, epistemologies, cultures and languages are being recontextualised into the local setting under the power of recontextualisers, but aspects of the same local features are also being recontextualised into the new discourse.

These recontextualising processes can involve various adaptations such as deletions (taking away certain practices and norms that existed in the original social action/context), additions (actions, forms and norms added to the discourse), rearrangements (of orders/systems) and substitutions (substituting elements of the actual social action for semiotic elements, resulting in new meanings) (van Leeuwen, 2008). These operate alongside possible effects on the social actors themselves, including exclusions, new role allocations, enforced eligibility conditions and reactions, and on the purposes, legitimations and evaluations of practices (ibid). It is important to look at the issues raised above in different expanding circle contexts, as political, linguistic and cultural factors are expected to alter the recontextualisation practices and resultant performances and perceptions in higher education. This unlocks a wealth of further

questions to be investigated in English medium education. As EMI is closely associated with the rhetoric of internationalization and the often on idealised notions of the West (Hellstén and Reid, 2008; Lillis and Curry, 2010), and as recontextualisation processes are opaque and often become habitual to the participants of the recontextualisation practices (Bernstein, 1990; van Leeuwen, 2008), it is essential to document these significant linguistic and educational shifts in light of students', teachers' and policy makers' perceptions of cultures, locales, foci, purposes, appropriations, timescales and changes.

Three further theoretical advances that have served to reconceptualise the positions of NNS in NS dominated academic discourses are explored in the following sections: contrastive rhetoric, 'voice', and theories of strategic identity construction in higher educational settings. Although these fields have each contributed to understandings of L2 English learning and use, they should not be taken as entirely separate from one another or disproportionately responsible for current theoretical developments. Advances within a range of fields have been responsible for developing critical awareness of learner differences, linguistic inequalities and the role of power in language.

3.4.3 Key Concepts: Contrastive Rhetoric and Intercultural Rhetoric

The advent of contrastive rhetoric opened a new era in applied linguistics and translation studies through linking culture, rhetoric and purposes of language production. This has inspired further developments in the field, in emergent areas such as identity, ethnicity, gender and resistance. Contrastive rhetoric was first addressed with the publication of Robert Kaplan's "Doodles" article (1966). Although this has been criticised for drastically oversimplifying the discourse patterns of various languages and seeing speakers of other languages as "culturally lacking" (Kubota and Lehner, 2004: 7), it brought the premise of observing different meaning making norms and potentials of lingua-cultural rhetorical patterns. It also recognised, albeit with a sense of self-superiority, that forms of English rhetoric are as culturally defined as the rhetorical patterns identified in other languages. Over the years, contrastive rhetoric has drawn attention to a variety of differences between and similarities in how languages, as well as communities of practice (Wenger, 1998) or discourse communities (Swales, 1990), have their own rhetorical norms, power relations and levels of acceptability, which serve a variety of social functions (Connor, 2002). The latter factors have been particularly

manifest in critical contrastive rhetoric, which seeks to understand norms, rules and practices as related to power relations (Fairclough, 1995; Kubota and Lehner, 2004). Although much of the expression of these points seem to conflict with the framework emphasised in the previous chapter, much important work has been done in moving away from essentialising one language's rhetorical norms vs. the other's, and actually considering the propositions that are shared between people who are so linguaculturally connected as to align their rhetoric with one another to a large extent.

A recent trend has been to move away from proposing a deterministic relationship between culture, L1 and writing. Instead, focus has been moving towards the ways in which these factors contribute to and relate with a writer's construction of voice, identity and agency (Ivanič and Camps, 2001; Kubota and Lehner, 2004). A key outcome of work in this field has been the realization that functions of language, whether written or spoken, can serve to offer membership and in-group status to those who 'belong' as competent members of the community, to allow those who choose not to be members of certain groups to position themselves accordingly, and also to sanction the exclusion of those whose language ability, choice or variety does not match the dominant groups' norms of practice. This idea recognises that there are many functions that language serves within or around the more traditionally defined functions of language. These functions include the continual construction of identities in relation to contexts (purposes, memberships, etc.) and levels of agency, resistance, negotiation and exclusion that are enacted therein.

Connor (2011) proposed re-naming contrastive rhetoric 'intercultural rhetoric' in order to move away from problematic associations of the word 'contrastive', and the necessary reifications and associations of finite 'things' that one should be able to compare. I agree with Connor's proposal, but altering the framing of this thesis seemed unnecessary, as the terms can be used synonymously, taking Connors criticisms as a move in a more holistic direction for a field to which she contributed a great deal. Contrastive rhetoric is of particular relevance when researching the experiences of NNS students using EMI in the higher education systems of expanding circle countries, especially as ENL has not been overtly reconceptualised as a pedagogical goal, despite being problematised by many theorists (Jenkins, 2007; Kirkpatrick, 2007; Seidlhofer, 2001). There are, however, oppositions to proposals that there should be any such reconceptualisation. Traditionally, expanding circle countries have been seen as not using English as a language of identity (House, 2003; Jameson, 1998) or core institutional purpose (Kachru, 1985; Mollin, 2007).

Rather, English was seen as a subsidiary language which serves pragmatic purposes in business and public relations, and an educational purpose only in that the language is learnt as a school subject. Reasons given, particularly in Europe, for the distance of English from identity and power relations have been the strength of the first languages and their capacity to fulfil academic, business and identification functions.

L2 users bring different linguistic and discursive knowledge with them, and are therefore unlikely to share English lingua-cultural norms with those whose norms currently dominate academic practices and gatekeeping functions. If language is seen as fluid and as a medium for identities, beliefs and norms, it is problematic when 'peripheral' voices and norms are perceived to be excluded from central discourses. Although some researchers have questioned the desire in expanding circle countries to 'adapt', 'change' or 'appropriate' English (Mollin, 2007), the idea of L2 users not expressing identity in English, whether in writing or speaking, is becoming unpopular (Ivanič, 1998; Ivanič and Camps, 2001; Jenkins, 2009; Joseph, 2004; Riley, 2007). Disagreement now often centres around juxtaposing the need to train L2 writers' voices to succeed in and keep a degree of stability in subject-specific discourses and the central principle of higher education to mould independent academic identities and be open to criticism and change; thus a distinction is established between 'training', 'teaching' and 'accepting', and between 'reproducing' and 'adapting' (see Barnett, 1997; Benesch, 2001b, Brumfit, 2001, Santos, 2001).

A concept that is central to the aforementioned elements of writing pedagogy in higher education is criticality. Criticality is an expectation championed by many universities, and has become closely linked with discussions of English and the West. It is justified both as reflective of the ability to contribute to knowledge in subject areas and as central to the role of the university in wider society, including that of producing socially responsible and engaged citizens (Barnett, 1997). The requirements and emphasis placed on criticality have created difficulties for many international students entering inner circle universities, as they, particularly Asian students, are often labelled 'uncritical'. Research has shown that this perception is not due to a lack of reading or engagement with literature, but is instead reflective of different cultural norms for engaging with knowledge and theories and theorists (Belcher, 1995). Problems befalling theories dealing with issues of L2 students' performance is not made any easier by the difficulty of differentiating between linguistic and subject knowledge, subjective voice and formulaic

language, and, in many cases, between intended and unintended effects of textual choices (see Hüttner, 2007).

Linguistic change brings resistance, as it is argued to express what “community provides and stabilizes” (Eckford-Prossor and Clifford, 1998: 133). Linguistic change is therefore seen to be indicative of societal change, and such change can be particularly resisted when emanating from new users in established, high status discourses, as is the case with the demographic shift in users of academic English. There have been debates over the role and standards of clarity, specificity, criticality and logic in academic English writing for decades. As stated previously, these arguments have had their antagonists, primarily stemming from postmodernist thought. More recently, inspired by advances made through contrastive rhetoric, research has begun to question assumptions about the uniformity, logic and impartiality of academic English. In her research, Patricia Friedrich claimed that the writing of bilingual users of English was underappreciated by monolingual native readers, which served to distance the two and strengthen perceptions of “otherness” (2008). In her research, a course aimed at understanding cross-cultural differences in language use was able to raise awareness of language differences and even make the native speakers feel that they had lacked the knowledge and insight to be able to appreciate the messages of the bilingual writers. Friedrich proposes that such courses of action should be implemented in British higher education and at other educational levels in which native and L2 users of English are brought into contact, so as to lessen the perceived distance between them caused by language norms and attitudes (Friedrich, 2008: 190). Evidently, more needs to be done to understand and appreciate the contributions of L2 English users as members of the academic community in inner circle countries. Other research has echoed an underlying lack of understanding, appreciation and tolerance of user variations in university discourses.

Despite calls for recognition and acceptance of diversity from contrastive rhetoric and postmodernist theory, academic writing remains a frontier in which standards and issues of correctness are defended with vigour. The safeguarding of institutional hierarchies, discourse community statuses, knowledge-telling conventions and pragmatic goals can impede the inclusion of certain identity constructions, the effect of agency and the appreciation of voice in approaches to pedagogy and assessment (see Benesch, 2001a, Ivanič and Camps, 2001; Johns, 1994; 1995; Rhedding-Jones, 2002; Warriner, 2007). Confusion over the implications of new approaches and potential changes within genres

and discourse communities, particularly in pedagogical contexts, comes from uncertainty over the extent to which they can ever truly be realised and a lack of metaknowledge relating to the complex juxtapositions of acceptability, variation, adaptation, rules and discourse stability (Ramanathan and Kaplan, 2000). As there is little perceived interaction in writing, with no paralinguistic or prosodic features recognisable as clear identity markers, identity has not traditionally been seen as an important factor in the academic composition process. Writing that fails to conform to the prescribed norms of central (native) discourse communities is therefore considered to be inappropriate and deficient, with deviations attributed to L1 interference or lack of English ability.

Conflicting voices over the last decade have begun to emphasise that all language is a personal and social embodiment of the self or identity, and that academic writing embodies identities in complex ways, reflectively forcing students to express themselves with consideration of what they want to write, who they are writing it for and how they want to present their accounts. Writers have choices in identity construction which can go beyond their nationality, social position and ethnicity, and can be embodied in their choices of presentation, syntactic and stylistic features, ideas and identity positioning strategies (Canagarajah, 2002b, 2004, Ivanič and Camps, 2001; Moya, 2002). These authors argue that L2 English users are constantly negotiating self representation, and that their writing carries identity markers which are just as vivid and legitimate as in speech. This negotiation of identity is always there, whether the writer is conscious of it or not, and thus, whether intentional or not. Therefore just as “...self representation is an integral element of all human activity; negotiation of identity is an integral part of any act of writing” (Ivanič and Camps, 2001: 4).

3.4.4 Key Concept: Voice in Writing

The concept of voice in writing is one which has been gaining ground in recent years. Yancey describes it as a metaphor that has been used in various, often contradictory, ways to describe the relationships between the act of writing, the writer and the text, the writer's presence in the text and the reader (1994). Theorists advocating expressive voice approaches to writing pedagogy highlight how imprinting ‘the self’ in writing (Graves, 1983) and beginning the composition process by accepting oneself (Elbow, 1986) empowers authors and encourages effective and authentic writing (Hashimoto, 1987; Rider, 1990). Criticisms to these ideas have been articulated and will be discussed below.

Clear drawbacks include the multiple conceptions of 'voice', and the fact that voices can be multiple, changing over time, with experience and genre, and even within texts.

Theorists disagree over the extent to which a writer's voice (or voices) is an ever-present aspect of all texts, and the extent to which this is predefined by concepts of good writing and logical writer positioning in a given discourse community. Resistance to these approaches have brought with them a great deal of insight into the potential uses and limitations of both voice and identity approaches to writing. Advocates of an expressive approach argue that encouraging and allowing peripheral writers to use their own voice both improves the validity of their writing and inform the wider discourse community of new ways of knowing and being (Yancey, 1994). Such ideas are clearly romanticised, as writers performing within overt discourse constraints, such as students in higher education, need to experiment with different strategies for constructing voice, whether they know it or not, in order to learn what is acceptable and appropriate for their readers, who, in turn, are passing summative judgments according to their own ideas of subject-matter appropriateness. That said, the question of who decides levels of appropriateness and acceptability is raised by critical theorists. As Yancey (1994) argues, it is always more difficult for writers to appropriate genres and express their voice in writing when composing in a language which is "already populated with and by meaning, another meaning (Yancey, 1994: xii)."

One of the clearest models of voice in academic writing is presented by Ivanič and Camps (2001). Their study adapts Halliday's macrofunctions of language to specify three types of positioning which a writer takes to construct their voice when composing. First they observe 'ideational positioning' which is the "writers way of representing the world" (2001, p.4). The second type, 'interpersonal positioning', refers to how a writer relates with a reader, for example, the degree of authoritativeness that is shown. The third position is termed 'textual positioning'. This refers to how linking, thematic information and guidance for the reader turn meaning into text (Ibid.). Ideational positioning is marked by writers' views of knowledge making, their stances towards topics and different interests, objects of study and methodology. Examples may come from the chosen verb type and tense, reference to human agents or nominal processes, lexical choices and syntactic choices. In their interpersonal positioning, a writer may show different power relations with the reader, and different levels of assurance and authority. This can be seen through the writer's use of the first person (also see Ivanič, 1992 for discussion of this

misunderstood feature of writing), modality and evaluation. Finally textual positioning can be observed through the textual construction in what the authors describe as “authorial presence” (2001: 11). This is evident through the length of noun phrases, the choice of mono-syllabic or multi-syllabic words, linking devices and how information is presented in ‘semiotic modes’.

It was the intention of Ivanič and Camps to offer qualitative insights into students’ writing in order to triangulate their claims. Arguably, without this insight, it falls into the trap of being an interesting idea, but one which cannot model or represent any choices that were made. Many other researchers, however, have studied voice in writing, and some, such as Tang and John (1999), have studied the negotiation of self that L2 learners experience when they meet an academic context. They, in agreement with the tenor of Ivanič’s and Camp’s study, highlight the need for a critical pedagogy which will amplify students’ awareness of their output when they write, and emancipate them from the manipulation that they may experience in the strict margins of a given genre (1999). This study can offer elements of much needed qualitative enquiry into this area, although the most effective contributions to voice research would come from a study that incorporated textual and qualitative enquiry, as the starting points of models and theories are less pronounced when those studied are there to be asked. This is in contrast to many textual and critical discourse analyses, which build theories for the reason that the original author is not approachable, accessible or might not give an accurate account of their intentions. Such concerns do not exist to the same extent in this field, as students’ voices are there to be heard and the diversity of their language practices is there to be studied, which is perhaps why some aspects of ELF do not align well with more established models in neighbouring fields. This could also be why many of the notions used in this study are seen as emergent fields or partial theories, because when the dynamic and ephemeral aspects of language, culture and social life are embraced, grand narratives, discrete concepts and final explanations become more complicated.

Nevertheless, the problems associated with distinguishing the voice of a writer are clear in the literature from both sides of the debate. Applying an illustrative model to such subjective observations is always going to be notionally fragile, especially when observing L2 writing. Many object to the ground-breaking tone of claims made over the usefulness of voice (Atkinson, 2001; Stapleton, 2002) and identity (Brubaker and Cooper, 2000) in reaching any real understanding in applied linguistics. In much the same way as

descriptions, communities and features of ELF described in chapter 2, they argue that accounts reify and then become overreliant on these metaphors, making findings misleading and overstated. Stapleton also argues that advocates of a voice approach to L2 composition have overemphasized the pedagogical implications of such an approach to such a degree that ideas, argumentation and content of students' writing are being overlooked as educators are being distracted by discussions of learner identity (2002). He also rejects discourses and students' voices being discussed as though they are static and constant entities. In fact, current understandings recognise that discourses are constantly evolving and context-derived, and that students may use and continually adapt multiple voices both between and within different genres. Atkinson also points to weaknesses in the applicability of theories of voice to L2 writing. He argues that, in reality, the actual freedom and persona afforded to L2 writers within native academic settings is limited (Atkinson, 2001). This brings into question the conceptually blurred distinctions between personal voice and strong literary voice in writing: voice in good writing strategy as opposed to voice as a representation of self (Ibid.).

The interpretations of some of the students' writing in Ivanič and Camps' (2001) study have also been brought into question, with the 'voice' assertions placed on some lexical and syntactic choices argued to be better explained as a logical choice within the genre (Atkinson, 2001, Stapleton, 2002) and a learned cultural awareness within the discourse (Hyland, 2001). Language proficiency may also serve to make the explanations that the authors give here problematic. If the choice of, say, textual positioning is limited by the writer's L2 ability or lack of contact with discourse forms, how this could be seen as a transparent view of their identity choice or 'self' can be brought into question and criticised for being somewhat deterministic. This is made more difficult when distinguishing between whose norms, and therefore whose self, one is analysing. Conceptual models of NS writing cannot be utilised effectively when researching NNS writing, as is illustrated by contrastive rhetoric. Such models must have clear justifications and carefully formulated theoretical foundations to avoid overtones which go against current trends in sociolinguistics. Hirvela and Belcher (2001) develop these considerations, arguing that L2 learners bring many aspects of voice which are overlooked or dismissed by both teachers and researchers alike. This, again, underlines the need for qualitative and holistic treatment of students and their communicative activities, as the prioritisation or measurement of preconceived notions have little room

for manoeuvre in an open enquiry, even if they are worthy of consideration and discussion from the outset.

Thus, the concepts of voice and identity are problematised due to uncertainty over the abilities of L2 writers' to clearly represent 'themselves' in academic contexts and over the appropriateness of doing so. Ivanič and Camps respond to such doubts by asserting that the choices which a writer makes, with whichever resources they have, will undoubtedly illustrate their voices beyond the confines of a culturally deterministic explanation (2001). The insights brought about through the concept of voice allow for a greater recognition of the human and social nature of writing. These can now be seen as defining factors in written communication, which was not acknowledged as strongly in product or process models of writing, which both to some degree divided the writer from their social situation, cultural background and communicative agency (Canagarajah, 2004). The argument, however, inevitably returns to Atkinson's (2001) position, questioning just how much of the writer's voice it is possible to analyse in academic writing, and how useful it is to use 'voice' as a description for all of what these writers are actually doing.

Another reason for continued debate in this area lies in the various influences on students' constructions of voice, with little apparent incentive for any divergence from NS norms producing little consideration of any such variation. The dichotomy between the stability of set conventions in academic writing and the ideology and asymmetry in academic discourses creates difficulties for theory, policy and practice. Disagreements are amplified by the spread of EMI courses in universities around the world, as they become further influenced by local, national, international and institutional factors. These are further examples of globalisation involving recontextualisation, mentioned at the beginning of this chapter, which sees social and educational practices being displaced, and enacted in different contexts for different purposes, by different social actors, and with different effects. I reiterate that whilst analysing 'academic English' in general terms can be important in understanding the English experienced on EMI university courses, it cannot uncover potential differences in norms, identities, purposes and meanings that arise when 'academic English' moves into different countries, localities and institutions.

Voice is criticised for more than just its opaque representation in academic text. Atkinson, for example, argues that the concept of voice is inseparable with Western conceptions of individualism which may not apply directly to L2 learners from other backgrounds

(Atkinson, 1999). Contrastingly, Matsuda (2001) criticises assumptions of voice being a Western aspect of writing, and descriptions of writers from 'collectivist cultures' as being prone to difficulties communicating their voice in writing. He argues that such ideas are empirically unsupported, generalised and speculative. His research found that Japanese L1 students found different, culturally specific ways to identify themselves in the writing process. Problems faced by readers perceiving the students' positioning arose from the writers' lack of knowledge about NS writing strategies and from readers who do not share the students' L1 communicative norms (ibid.).

In conclusion to this section, theories on 'voice' in writing present an insightful, contemporary and thorough exploration of L2 academic composition. The extent to which approaches to teaching and judging writing in academic settings ought to be more aware of students' voices and identities in their use of structure, lexis and authorial positioning is brought into question, along with the ability of teaching professionals and discourse community members to perceive and assess the writing of students of L1 cultural backgrounds of which they are unfamiliar. A caveat which must be accounted for in this study is the role that competence and discourse conventions have in allowing for (critical) identity and voice construction. A postgraduate writer's ability to construct language, from lexical choice through to syntactic and textual structure, could be considerable and will clearly indicate aspects of the writer's personality and positioning, from innate values to their relationships with the reader, the content and the discourse conventions. The extent to which this is realised by the L2 authors themselves is in need of investigation. Analysis of this area must include qualitative insights, and cover not only what student writers do, but their underlying ideas and reasoning, which influence their identification and positioning within the discourse.

3.4.5 Key Concepts: Identity Construction Strategies

Whilst identity constructions have been a strong and in many ways successful focus of researchers in terms of educational attainment, some voices object to the degree of postmodern relativity in the treatment of culture and identity. Skeggs (2008) raises issues about the availability of identity, pointing out the centrality of western discourses in the history of identity as a concept and related studies. She argues that etymologically, it grew from colonialist discourses authorising the privileged. Clearly, the treatment of not only identity, but the discourse of identity itself is of central concern to research in the

field. Phan (2008) and Bhabha (1994) highlight the understated relevance of local and national identities which are missing from the dominant understanding of identity constructions in western literature. Phan warns that overlooking some of the more stable aspects of identity, such as national and cultural features that are seen central to particular groups and societies, would be to overlook many non-western philosophies and beliefs. This is important when considering subjective responses because identities become more complex and elaborate in relation to a person's linguistic knowledge. She argues that just as international identities are prominent in research in English, researchers must also be aware of local, ethnic and/or national identities which remain salient and performed by second language users (2008).

In his sample of university level L2 writers, Canagarajah (2004) identifies a number of different but potentially overlapping identity positions taken by the authors. He used the term 'strategies' to describe these, but this must be taken with the same degree of caution as with accommodation research (2.3.4), as the word strategy suggests a level of intentionality and requires the possibility of considering the act described as the strategy separate from the 'goal' or wider construct to which it works. Again, in discussions of identity construction strategies, we have to be careful in discerning the nature of what is described. This is where flexible research structures and qualitative insights are essential, as these are necessary for observing what is intended, considered and conceptualised, both as an act and as a goal. The term will be adopted in Canagarajah's way, but with caveats over its use and the connotations behind it. These 'strategies' for constructing identities come in relation to the writers' position within the academic institution, their previous language experience, their perceptions of power relations on various levels and their individual motivations and goals. Although these strategies are described separately below, I reiterate that they may or may not be represented independently of one another, and that a writer, according to Canagarajah, may alternate between different positions depending on various contextual factors.

Firstly, *Avoidance* is when a writer decides to make a one-sided passive move towards the dominant discourse norms without criticality aroused from previous and potentially conflicting experience and knowledge (Canagarajah, 2004: 274). Rather than being informed by their previous knowledge and experience, many writers use an avoidance strategy to try and learn the new structures, rules and roles put forward by institutions and teachers as the *sine qua non*, thus relegating past language and cultural input as

interference. Canagarajah (2004: 273) describes how writers can see this as beneficial in EFL programmes, particularly those in which progress is measured through summative assessment. Other writers also point out that adhering to native speaker rules and norms, though problematic, is often seen by L2 students as the prerequisite for final assessment product (Shohamy, 2001; Warriner, 2007; Widdowson, 2003). This is seen to be the case in western liberal education, which generally upholds a “multiculturalist discourse”, which sees itself as working with other cultures towards the same goals. The West also has, Canagarajah argues, one of the only education systems to treat composition as a professional activity (Canagarajah, 2004: 273). These discourses of multiculturalism and the professional treatment of composition are worthy of critical evaluation both in more established contexts such as the US, which Canagarajah’s study focused on, and in emerging contexts, where notions of West and East become blurred, and recontextualisation of institutionalised discourses can shed light on how transcultural flows operate in different contexts, building a bridge between determinism of reified metaphors, locations and relationships.

The second strategy identified by Canagarajah is *Transposition*, which is when a writer confronts tensions brought forth by linguistic and cultural difference, and is able to negotiate a “critically informed subjectivity” in their academic voice (2004: 275). This is more often, but not exclusively, recognised in advanced writers who have obtained and developed competence to such a degree that they feel that they are able and free to critically exert their own voice, based on their cultural backgrounds and knowledge, within what is a traditionally a discourse defined by those of other linguacultural backgrounds. This potential is not often recognised by students who try to conform to prescribed models in order to succeed in their studies and, more importantly, their assessments. This idea is linked to Kramsch and Lam’s (1999) ‘third positions’ (see Bhabha, 1994 for cultural ‘third spaces’), in which writing is seen as offering NNSs the potential to use another language on their own terms, in their own space and for their own means (Canagarajah, 2004). This strategy is seen as the ideal by critical theorists who argue that the positions that students are asked to take to meet academic standards are steeped in political and cultural bias; thus students should be encouraged to work within a politically neutral third space, aspiring a meta-narrative understanding of discourse (Benesch, 2001; Bhabha, 1994; Grego and Thompson, 2008). Although it seems that this is regarded as an ideal strategy for many, a critical distance needs to be restated for the

exploratory purposes of this study between linguacultural realities and the usefulness of these metaphors, as it is too easy to reify and assign value to all three 'cultural spaces', as many scholars who use such terms attest. From the framework described here, students' positioning (identification with/against and perceptions of belonging or being peripheral) in relation to perceived spaces and practices is of great interest, but notions of such cultures and spaces cannot be taken literally, as they are experientially known and are performed into being, hence the need for deconstruction and qualitative approaches.

Another strategy, *Accommodation*, describes cases in which exposure to particular rhetorical, ideational and positional norms influences the characteristics of the language user, who, in turn, begins to shape and conform to this social identity (Canagarajah, 2004: 278). Short of being linguistically deterministic, this exemplifies the influence that the cultural norms associated with a language can have on individuals' ways of perceiving and approaching aspects of the world, which can affect national and ethnic identities dramatically. Accommodation would normally be a product of immersion in particular communities, and would normally only occur among those without major ethnic, linguistic or cultural barriers to assimilation and who have a high level investment in the dominant identity constructs. Those with apparent differences in these areas would be more likely to encounter conflict and resistance from the wider community and perhaps from their own ethnic, linguistic, political and cultural groups and backgrounds (Canagarajah, 2004). As stated earlier, although strategies of accommodation may meet resistance, and peripheral identity constructions, and textual manifestations thereof, can be rejected by central gatekeepers and discourse community members, central identities may be equally rejected or adapted according to the peripheral beliefs and characteristics of users (Le Ha, 2008).

Opposition is a position taken by those exerting an L1 or vernacular voice in their writing to highlight conflict between requirements of institutions and their own backgrounds. Whilst writing may involve a certain degree of negotiation and interaction with other norms, a vernacular style is often adapted by those wishing to exert strong ethnolinguistic identity and direct opposition within their writing (Canagarajah, 2004: 280). Opposition is seen as an unlikely road for a Masters level student to take due to the investment they have made in the language and the consequences of such direct confrontation. As stated above, aspects of opposition may creep into students work, representing areas of contention even though the students adopt another strategy for the majority of their

writing. Perhaps opposition is the most problematic ‘strategy’ to judge, as it is very difficult to distinguish between intentional actions to retain one’s voice, and simply having a vernacular style. One aspect to come out of some ELF research is that, despite adapting language in novel ways in interaction, many interview participants have stated that they have certain lacks in their range of language and ability to manipulate and identify styles (see Jenkins, 2007). Whilst this is rightly reported in relation to its problematic entanglements with the elusive goal of ‘native speaker English’, it is also worth noting the common issue that many reportedly face, which is that manipulation of style is not something with which many L2 interview participants report feeling comfortable. Again, qualitative enquiry is the only approach that can judge their ‘opposition’ strategies, because it can access the intentions of students when writing, and the reasons for their choices.

Appropriation involves a writer using knowledge of the conventional norms of a particular discourse community to exert a resistant or dissimilar identity within it, as opposed to transposition (the first strategy mentioned above), which involves writers presenting identities informed by their knowledge of different discourse communities. Writers may quote abundantly from sources which engage with and showcase their own cultural and/or ideological values, while providing critical narratives and analyses which adhere to the norms of ‘Western academia’. In doing so, they can be seen as masterfully taking over the genre for their own agendas (Canagarajah, 2004: 281). The extent to which students are permitted to adopt acts associated with this identity construction strategy, and what such acts might be, is of interest within EMI pedagogy, as these are contexts in which there is such access to resources in other languages and from various sources.

It is important to recognize that actions related to the above strategies will elicit different responses from readers and judges, and therefore have varying degrees of (perceived) acceptability in the institutional setting. The reader/listener reactions to non-native students’ identities will be context specific, and issues become reciprocally blurred where there is an assessor/assessed relationship involved in the language production. Also, previous training and experience will play a major role in the construction of voice and of the positioning of the self in student life and academic discourse, as this is not only where students engage with acceptability and constraint, but also where they develop ideas of what the rules, communities and purposes actually are and how they might relate to them.

This will be particularly the case in the decision to resist or conform to prescribed norms of English. Such experiences will include the formal language training, which might have had a role in moulding the students' initial concepts of acceptability and communicative functions of language, as well as wider social training from their L1 culture which also bear heavily on the way in which an L2 user deems it acceptable to write, argue, conform, resist and adapt in a formal setting.

3.5 Identity: Implications for Researching EMI in Higher Education

With the recognition that English is being used successfully and systematically among non-native users, it is important to problematise acculturative practices and rhetoric, especially in high status domains. This is due to the nature of social practices, in that they are 'regulated' - through the influence traditions, prescriptions, role models, resources, technologies, experts and such (van Leeuwen, 2008: 7) - and therefore produced and maintained to different degrees by different agents. The challenge for researchers is to recognize these issues without overlooking the users and learners of the language (Brumfit, 2006), as it is their views, choices, motivations and identities that mould the way in which the language is spread and adapted to their changing social worlds (Benesch, 2001; Brumfit, 2001; Lillis and Curry, 2010; Shi-Xu, 2005).

Recent research in World Englishes, Applied Linguistics and TESOL advocates a shift away from deficit descriptions of L2 writing. Such perceptions were formerly how L2 language 'deviations' (now more commonly termed variations) were understood, as the function of theory was primarily to inform ELT pedagogy with the goal of 'fixing' these 'problems'. For these reasons, such perceptions can be observed to some degree in the work of most linguists in the last century, with one example being Silva's identification of the prominent differences between L2 and L1 writing as deficient planning, transcribing, reviewing, fluency, accuracy, quality and structure (1993: 657). Concepts such as interlanguage, L2 cultural interference and fossilisation are now recognised by critical researchers as perpetuating 'pure language' and NS ideologies, and are problematised in favour of the acceptance of emergent World English varieties. This has been facilitated through a paradigmatic shift in our knowledge of what a language is, and therein what it is not, and our deeper understanding the social functions that languages perform. Such understanding has inspired more inclusive approaches to language variation (Jenkins, 2000; 2007; Seidlhofer, 2001; Widdowson, 1994), increased

awareness of the skills of bilingual and multilingual speakers (see Li Wei, 2000; Romain, 1994), and has shown a critical light on the ideological relationships between language, language policy and various social power relations (Joseph, 2006; Shohamy, 2006; Tollefson and Tsui, 2004a).

Advances in postmodern and critical theory, as well as ethnolinguistic, anthropological and sociolinguistic approaches, have challenged perceptions of the inferiority of non-native English and problematised conceptions of ownership of the shared linguistic elements of globalisation. Acknowledging the multitude of identities, cultures, and goals that all speakers of English bring to the language in various contexts justifies seeing pervasive deviation from NS norms not as 'learner English' or interlanguage, but as authentic variations by 'co-owners' of the world's lingua franca (Jenkins, 2006a, 2007; Seidlhofer, 2001; 2009). These and many other theorists and researchers have drawn attention to issues of identity, language shifts and power relations in order to highlight areas of NNS struggle which still transpire within the expanding institutional and social utilization of English. These approaches have proliferated over recent years; their roots, however, lie in the groundwork put in place by twentieth century philosophers who questioned epistemology of post-enlightenment thought, as discussed in chapter 2.

One of the major challenges to grand narratives came with the advent of postmodernism, but the ideas available in the 'postmodern toolkit' are varied and occasionally conflicting. For instance, Foucault's conception of classifications and power sees social categories, and therefore an individual's socially embodied 'self', as developed under overarching discourse conventions over epochs (1972; 1980). Whilst the widespread value and influence of the work of Foucault and other postmodernist philosophers cannot be understated, his ideas of power have come to be seen as oversimplified. Today, most theorists recognise a greater role for agency (Ivanič, 2006) and the importance of performance (Eagleton, 1983; Pennycook, 2003; 2007; van Leeuwen, 2008) in developing situated meanings and relationships. This takes place over various time scales and amid various ideological influences. These factors are constantly negotiated in social practice and interaction, and have potential to empower, transform or conflict with identity constructions and the context in which they take shape (Ivanič, 2006; Pierce, 1995; Wortham, 2006). Developing alongside these theoretical advances is the recognised need for researchers to avoid assumptions of the effects of discourses, policies and cultural contact, and instead look for the complex, multilayered and subjective ways in which

meaning making takes place, conflicts and accommodation are enacted and identities are constructed (Holliday, 2009). Therefore, whilst ideology and power relations can be assumed to be central concerns for researchers focussing on the role of English in worldwide higher education, the implications for and effects upon the individuals receiving instruction in English cannot be reduced to assumption, speculation or generalisation.

Research into identity has informed advances in a number of areas relevant to EMI, from classroom pedagogy to language spread. These studies have uncovered a number of considerations to be taken to future research on identity in education. Pierce (1995) highlights how learners' identity constructions can change over time, as they can take on the role of speaker and empowered language user. The issue of time in the construction of academic identity and context is discussed by Wortham (2006). He finds that historical (mostly traditional) and local (including contextually derived) identity positions are performatively constructed, deconstructed and reconstructed in the ever-evolving context. Wortham's research shows how identity constructions take place through the use of various semiotic resources and on several timescales, and how social identities and roles can be assigned and enacted within a classroom environment. In an 'international' educational context, where students from around the world are studying in a language that is being employed for educational purposes and with which students' experiences can be anticipated to be varied, discovering just what these historical identity positions might be, and what students draw on for Wortham's emergent, contextually derived positions, is of great value to the field. As with many other areas, such discoveries require flexibility in framework to the point that much that is to be discovered in this area will be outside the scope of this research and its methods, though insights can be elicited from students' accounts of their lives, opinions and experiences.

Identity claims and labels are based on both wider societal models of identities, which consist primarily of stereotyping (for example race or gender), as well as locally formed models performed and negotiated through classroom interaction (also see Kumaravadivelu, 2008 for his account of customary stereotyping in current language education practices). Changes in global (virtual) landscapes, language use, intercultural awareness and pre-conceived social categories interrelate and influence the enactment and construction of identities. Therefore, wider changes in English use and perceptions of the place and positioning of L2 speakers within traditionally NS discourses and institutions

will influence English usage and identities therein. Also evident from the abovementioned researchers is the potential for negotiation and adaptation of restrictive discourse practices. The usages that have been observed in the VOICE (Breiteneder, 2009) and ELFA (Mauranen, 2006) corpora show that ELF users in the expanding circle can communicate successfully in intercultural communicative interactions so as to reduce misunderstandings (House, 2002; Kaur, 2009), enhance clarity (Björkman, 2008) and create a cultural position of transposition, or a cultural third space/place between cultures (Meierkord, 2002). With the recontextualisation of academic English discourses, emerging in the form of EMI and internationalisation, there is the potential for both new levels of understanding and inclusion on the part of institutions as well as new levels of appropriation and transposition among English users, using English in potentially familiar, local and diverse contexts. While one side of recontextualisation emphasises critical theory, the fact that these are sites where ELF will be the 'medium' of a significant amount of the interactions taking place, makes them sites of potential empowerment, appropriation and change. Conversely, it is also worth pointing out the role that universities also have in upholding elements of elitism, tradition and social differentiation.

Current trends in the influence of English on higher education systems throughout the world serve to highlight the extent to which aspects of globalisation are influencing nations and supranational bodies, such as the European Union and ASEAN, despite anxious conflict within them (House, 2003; Kirkpatrick, 2007; 2010). It is essential to understand how current influences and policy changes are impacting on and perceived by those most deeply involved: the students. As the effects of the internationalization of higher education are creating incentives for institutions to turn to English for disseminating research, gaining international status and attracting international students, more research is needed on the implications of adopting English as a medium of instruction. The next chapter outlines the methodology that this research has used to try to contribute insights into this area.

4 Methodology

This section outlines the methodological approaches undertaken for this research in order to explore the research questions in chapter 1 in light of the contextual and theoretical stances highlighted in chapters 2 and 3. A key theme following from the previous chapters is that the methodology reflects the desire to explore rather than group, box compare or frame prematurely, though aspects of these are necessary to produce a study that is effective. This study is intended to offer awareness from those in EMI contexts for future research, displaying what issues people perceive, what can be seen in their accounts that might be informed by wider theory and practice and what issues are faced in relation to cultural, linguistic and educational shifts of which they are a part. Accounts in academic fields are engaged strongly with EMI, ELF and many related discussions; however, there are far more accounts that start with a priori assumptions or agendas than there are accounts that are designed to listen, consider, reflect and represent perceptions of students in these situations. Therefore, the same approach to language is carried into consideration of nationhood, culture and discourse, in that they are performed and contain elements that are shared, elements that are part of a macro-social level of understanding and elements that are experienced and practiced very differently by different individuals. Before studies embark on comparisons across nations, and reification of 'EMI' and/or 'ELF' as objects of study, first studies need to capture the range of experiences, perceptions and ideas that constitute much of such 'objects'.

4.1 Introduction

This section begins with a brief summary of the research tools used for this study for the sake of clarity (the stages overlap):

- Consideration of epistemological and ontological questions about language and constructs that form the purpose and means of describing and analysing phenomena.
- Analysis of literature on institutional locations (publications, prospectuses, websites)

- Correspondence and networking (gathering further data on sites and seeking assistance)
- Field notes (contextual and personalised observations and reflections formulated on-site: class observations, interview notes, conversations, student / staff interactions, and behaviours or events related to the research)
- Semi-structured interviews (Conversational style interviews, average approximately 50 minutes)
- Analysis of field notes and interview data. Identification of emergent themes.

In this research, a great attention has been paid to avoiding pre-framed problems and questions that have become questionable, and often untenable, in sociolinguistics research today. As chapters 1, 2 and 3 emphasised, often at great length, reductive assumptions of people and their linguistic practices need to be deconstructed before holistic enquiry can begin and voices can be heard. This study seeks to begin to develop opportunities to develop insights to see what is missed by studies that have been preoccupied by nominalisation, particularly of languages, when assigning features to groups. The effects of such studies, and their resulting accounts, is a tendency to reify both language and the meaning making behaviours of those observed, without recognising the performative, integrated and complex nature of human culture, knowledge and semiotics. From this it was important for the study to avoid pre-framing the enquiry with research questions or methods that were too closed, and which, though seemingly reliable and targeted, would not reflect the nature of the opinions people hold. It was therefore decided that the study should be guided by theories that prioritise people's insights and which do not impinge on the qualitative nature of the enquiry itself.

An alternative, but still problematic, tendency in the field is for ethnographic- or social semiotic- oriented accounts to emphasise meaning making being in relation to power relations and asymmetrical symbolic exchange, which, by association, often places the site of meaning making outside the minds and direct experiences of people themselves. Embodied in each chapter of this thesis is the position that languaging, cultural alignments and contextualisation occur as and in relation to integrated knowledge and

complex social systems. It does not, however, situate the performance entirely beyond the speakers, instead with minds and semiotic systems being completely intertwined. Indeed, it is hoped that this study can show avenues for future research into accommodation theory by highlighting some ways in which different people construct the goals and norms of superaddressees and/or themselves and 'others' goals and norms. By questioning the idea that ELF language scenarios can systematically embody constructs or knowledge of the norms and habits of others, which is inherent in *somebody* accommodating to *others*, we can begin to question what perceptions of others, what constructs and what perceived shared indices can be inferred among participants. This can serve a starting point for accommodation research, and many other theoretical areas of language use, as part of a re-evaluation of the usefulness of current tools for ELF research. Such starting points require engaging with people's conscious perceptions and positionings, to complement and act as a starting point for other forms of research.

Considering the goals of this research, ethnography is not rejected, but is not the only approach that guides this research, as some aspects of this study require direct engagement with particular issues and ideas, which involves direct questioning of people in these contexts in relation to these questions. This is a task that requires particular, pragmatic tools for its completion, as Saldaña (2009) emphasises each qualitative project should, and as such I explore people's lives and local constructs where possible, but the contribution of this study lies in accessing students' ideas of particular points that are currently debated and observed elsewhere in linguistics, education and social science research, making this study's alignment with the open remit of ethnography questionable, just as entirely open questions about people's lives who study in these contexts (strict ethnography) might not align with the goals of this research. It is also important to note the rejection of interviews by some ethnographers (see Blommaert and Dong, 2010), not only to position this study in relation to ethnography carefully, as discussed below, but also to ensure that interview responses are not taken as 'the truth' of people's relationships, conceptual or otherwise, with the outside world, but rather as an indicator of how people felt inclined to answer particular questions, on a particular topic, with a particular interviewer and in a particular context. Such responses can be insightful and can inform future research, but they do not paint an accurate picture, and is therefore merely an indicator, of a reality which is itself temporal and dynamic.

From the perspective developed here, it seems hard to imagine how one could research the effects of language on people's lives without directly asking them. Harris's (1997: 237) statement that a linguist is no greater authority on language than a bus-conductor, although provocative, raises the point that it is these people's lives, choices and actions that are being discussed and interpreted, and to do so without directly asking them seems to be elevating the role of the researcher beyond people's accounts of their own lives and practices. Whilst ethnographic approaches and stances, which have a tendency to reject interviews as an ethnographic research tool, have influenced this study (Blommaert, 2008; Lillis and Curry, 2010), a full ethnographic approach was not taken here due to some inherent mismatches which exist in relation to the purposes of this enquiry and those of typical ethnographic accounts. One such aspect, for example, is power, with many ethnographic approaches having a tendency to focus on perceived power relations in semiotic interactions, defining power into the very tools of enquiry (Kress, 2012: 369f) which is generally interpreted from the perspective of the researchers. Although the importance of power and the value that the work of Rampton (1995) and others have given to linguistics cannot be underemphasised, in this study I perceive a problem with obscuring the voices of those being researched while they are studied, the rejection of the method of asking those involved directly and the reduction of any insights gained to relationships of power (that is, I perceive problems for studies such as this).

Through this study, I seek to contribute to the field through the simple acts of listening to the voices of those under discussion and asking for their views of their experiences, goals and reasons, without overtly reducing anything to 'pragmatism', 'internationalisation' or 'imperialism', as these terms are multifarious and often only serve as a starting point. Having argued that English as a lingua franca can embody a new field of open enquiry and discussion over the best terms, metaphors and methodologies with which to engage with global English practice, this study sought to follow other qualitative researchers (Ehrenreich, 2009; Smit, 2010) in the endeavour to understand language, power and people in the precincts in which English practices emerge, and to begin to understand the language by enquiring about the nature of the contexts and the people who create them.

The processes of conducting fieldwork, analysing various forms of data and considering theoretical frameworks are far from linear and unproblematic to a reflective researcher. The processes undertaken in designing and conducting this study reflect the ways in which researchers and participants approach and conceptualise issues frames of reference

that inevitably differ, according to their experiences, processes and interests. The methodology used, like many other aspects of this thesis, has been the result of a developmental process, and has made use of an adapted toolkit for this field research, rather than applying a pre-constructed approach. The priority was at all times capturing lives and voices with a degree of understanding and criticality in order to inform those with vested interests in the educational or linguistic aspects of these people's lives.

4.2 Changes to the Project

The approaches taken to researching people's positioning in relation to English as their medium of instruction and writing changed according to continual reflection on the purposes and contexts of the study and the nature of the phenomena being studied. Due to limitations on the kind of access I could get to students and their work, I had to shift attention from text analysis and interviews to studying perceptions of identity and positioning in the writing processes they engage with. I shifted the study's focus to prioritise emic accounts, affect and opinions of students, deemphasising the analysis of physical texts they produced. This may have been a positive development, as the writing forms produced for the students' courses differed greatly, and so would have been very difficult to study. For example, MBA students were often required to produce summaries of lectures, development diaries and summaries of reading, as well as more 'traditional' assignments. As a note for future text-analysis research in this area, it is worth noting that dissertation writing would contain the level of alignment and engagement with wider academic practices and publication, which would be more amenable to systematic enquiry into 'EMI writing', but only with incorporated awareness of context-, topic- and genre-based differences in goals, styles and expectations.

It was also originally intended that 'data' would be 'triangulated', at least until, upon various epistemological reconceptualisations, these empiricist metaphors that denote a triangulated 'object of study' or a neat 'dataset' were put aside in favour of looking for fluidity, dynamism and personal explanations of the perceptions, perspectives and orientations of people I met while conducting fieldwork. Questionnaires were originally proposed to foreground the interview and fieldwork; however the act of asking pre-framed questions through the en masse distribution of questionnaires was not in the exploratory spirit of this enquiry, and the pilot study clearly showed that more was obscured than revealed by such methods in relation to these questions. It also showed

how long it can take people to complete the qualitative elements of a questionnaire, which would pose unnecessary problems for the wider project in this study.

4.3 Orientation to Research

The approach to this study is qualitative in nature, as a researcher who seeks to gain insights into deep rooted opinions, identities, positioning and perceptions needs an approach that is able to deal with complexities of social worlds, is person-centred and has transformative potential for the inquiry and inquirer (Richards, 2003: 8-9). Quantitative approaches to questions of this nature are often inappropriate when seeking to elicit such reflective insights of language users. It is in the best interests of this study to avoid, for example, statistically testing a pre-set hypothesis in such an under-researched and dynamic context, as such approaches can disguise and distort the epistemological source of the knowledge being sought and allow researchers to frame categories which may or may not reflect language users' actual experiences or opinions (see Warren and Karner, 2005). This research seeks input that is more open, allowing the participants to discuss and frame issues that they see as relevant more on their own terms. This is also an effective way of researching areas that the participants may or may not have considered before, and thus need to be considered in a different light from researching notions of which they are certainly aware. Allowing the interviewee to frame and co-construct both the terminology and the content of what is discussed is important for this study, and justifies having an open, qualitative approach

As advocated by Riley (2007) and Pavlenko and Blackledge (2004), my approach follows a broadly (see above) ethnographic constructionist approach, which is integrated with poststructuralist themes of overarching power relations and positioning, but does not reduce findings or give undue explanatory power, to them. It therefore recognizes reality and contexts as fluid, diverse, changeable and subjective, but also accounts for the issues that are central to current debates in this social arena and that influence people's experiences. The approach remains open to input from participants and observations in the field, while at the same time remaining aware that choices, actions, perceptions and opinions can be representative of interrelationships between agency and knowledge on the one hand, and social conditioning and influence on the other. In this study, it is not the task of the researcher to judge activities or responses according to pre-set notions of quality; rather it is my job to balance a respect for the life-worlds of the participants,

while also using analytic skills and awareness to reflect critically on what is said or observed and to guide the inquiry towards practical ends. As such, there is a need for investigations into the spread of EMI to highlight important ways in which identity can be shaped, manipulated, influenced and perceived according to various social and individual factors, while fundamentally attempting to avoid deterministic and researcher-centred findings. That said, reflexivity is an important factor in qualitative inquiry, and is addressed below. Qualitative researchers' interpretive role in the processes of inquiry means that vigilant standards of transparency and precision are required during the stages of explanation, design, transcription and analysis. Offering readers and research participants accurate and well justified accounts of what was observed/said and how it was analysed can answer questions of reliability (would another researcher come to similar conclusions?) and influence (has the interview, for example, been influenced by the interviewer's gender, age or social position?) (Säljö, 1997).

With the incorporation of constructionist and poststructuralist themes, the perceived pre-set biases, political over-generalizations and author-centred conclusions of traditional top-down explanations of language and identity are avoided (see Riley, 2007), enabling research to account for the social negotiation, confrontation and reconfigurations that are made, relative to the social context. That said, it is impossible for a study to capture, or even define, 'identity' in its entirety (see Lemke, 2008, and chapters 2 and 3). As discussed in previous chapters, identity is itself a multifaceted construct, used, conceptualised and performed very differently in different academic fields, in different activities and through different social contexts. Researchers have to be aware of the different aspects or representations of identities that are able to be observed or elicited within certain forms of inquiry and analysis, and which are not. As well as the need to avoid over-generalisations on the one hand and messy data on the other (Dörnyei, 2007), researchers need to be aware of their effect on the identities of those studied and their role in the framing, interpretation and definition of data. This cannot be overcome, but establishes a clear need for researcher reflexivity and self-awareness (Jenkins, 2013).

4.4 The Role of the Researcher

It should be acknowledged that the role, identity and agenda of the investigator have a bearing on the data one finds, particularly in ethnographically orientated research (see Coffey, 1999; Grant and Fine, 1992; Jenkins, 2013; Riley, 2007; Schilling-Estes, 2004).

Knowing this presents a number of challenges to researchers, as the way in which one deals with one's own subjectivity affects the validity and ethical foundations upon which research activities are based, as well as the impact and force of the findings. As Joseph (2004) suggests, research needs to avoid both reductive overgeneralisations and unproductive complexity. As such, the research must have an agenda, albeit one that recognises its own human limitations and orientations. Every attempt was made in this research to ensure that insights are given on the participants' own terms, and controversial or pre-framed terminology was avoided where possible. The construction of the interview questions allowed for open interpretation by those being studied, and if influenced (elicited or prompted) questions or responses occurred, they were accounted for transparently. As previously stated, the researcher's agenda must be open to scrutiny, with the analysis and interpretation of questions and responses held accountable through detailed evidence, hence the inclusion of extensive interview transcriptions in the appendices.

Potential variation in responses and issues are considered possible and equally worthy of inclusion in the study. Therefore interview data are presented in full to see aspects of the conversational context in which utterances occur. This is not coupled with pre-conceived analysis of spoken discourse including prosodic features, because initial attempts to apply aspects of conversation or discourse analysis proved inappropriate for these L2 speakers in this project. The relevance of particular aspects of prosody could not be assumed systematically among this sample, and some foci of these paradigms seemed narrowing for a study such as this, although they might produce interesting avenues for studies of a slightly different nature. Nevertheless, the way in which something is said needs to be analysed alongside what was said, when, and in response to what, which involves repeated listening to the recordings and revisiting the research notes. The key points thus far, to summarise, are that this research avoids pre-conceived ideas or intentions of fact-finding across contexts, and rather adopts an approach which involves retaining a close proximity to the interviewees, to their interviews and to the ideas which continually arise in the data. The researcher's role in this is central, as representing such data involves an open and cooperative relationship with people, with data and contexts.

4.5 Researching Identity and Academic Positioning

The theories of identity which help guide this study have been outlined in previous chapters; however, the way in which these are expected to be encountered and analysed requires further reflection here. An important aspect of the construct is time. de Fina et al. (2006), Ivanič (1998, 2006) and Wortham (2006) all see time as a key aspect of identity formations in different ways. Theorists have focused on timescales as highly influential in the development of discourse awareness in writing, the assimilation or adaptation to cultural norms, and the development contextually emerging identity options. Wortham (2006: 20) points out that:

...in some cases, decades-old racial and gender stereotypes will be applied to individuals without much local inflection, while in others, weeks-long local models will emerge and change several times, transforming the impact of decades-long stereotypes. The most productive configuration of timescales for analysis will differ from case to case and must be determined for each setting and each phenomenon of interest.

In this research, time is an issue that cannot be addressed in 'real-time'. That is, to account for students' identity constructions and formations as they are performed and perceived over a period of time, a longitudinal in-depth case study approach would be needed, involving extensive access to students and a reduced scope for both sample and areas covered. This, however, is not to say that the issue of time should be ignored in shorter scale research. Although specific data cannot be elicited observing processes of behavioural and perceptual change, interviews can elicit perceptions and accounts of change and development, which reveal aspects of participants' perceptions of their experiences in EMI higher education and how they perceive positions that they have taken, perceptions and ideas they have formed and changes they have made. It is necessary to look at reports of 'time' on various scales, and to conceptualise reports as in the midst of shifts and changes over numerous timescales and locales. This is in line with interpretive phenomenological analysts, who emphasise the importance of accessing perception in understanding the creation of meaning in people's experiences and surroundings (see Smith, et al., 2009).

Recognising 'local' or 'glocal' (see previous chapters) identity formations which can evolve over time within an educational context is another essential part of academic

identity research. In Wortham's observations, for example, he found that local identity 'models' take time to evolve, with traditional models being relied upon at the beginning of the year until more robust local, adapted and individualised models were developed, having been influenced by students' participation and identification within particular events (2006: 18). Other research can also highlight potential cultural issues that may be encountered by students entering EMI courses in domains of higher education. Fong (2007), for example, highlights the degree of acculturation that Asian students have to go through when in western higher education for the first time. Such research can present interesting grounds for (indirect) comparison of student experiences of Asian students in Asian EMI settings, among those studying abroad and those in their own countries. These issues of time and university experience present a certain dilemma over whether or not to include students who have studied for different durations, or whether or not to focus on students who have studied for an equal length of time, in order to reduce variables.

As stated previously, the purpose of this research is not to uncover simple cause and effect relationships or describe stable realities; instead, its purpose is to consider intricate relationships, feelings and outlooks, and analyse these in relation to wider theory, knowledge and unfolding global phenomena. Approaching such research requires a qualitative, ethnographically informed approach, which is taken in the form of semi-structured interviews, contextual research (investigating relevant literature, course details and institutional information) and field notes (including classroom observations, conversations, networking and identification of influential social/institutional factors through engagement with them). This is complemented with analysis informed by relevant theories and approaches from applied linguistics and related fields, which form a toolkit for approaching the area. This is an often understated part of the research process in accounts of studies, but one to which I hope this thesis can contribute some insight and debate.

A study of this nature has to consider the depth of data sought alongside the number of participants required. Some researchers have taken anthropological and longitudinal approaches to institution-based ELF research, employing a detailed analysis of language, behaviour, personal accounts and observations within the direct context which they are performed (Ehrenreich, 2009; Smit, 2010). Such longitudinal analyses would prove to be effective ways of analysing identity positioning alongside language use in an EMI classroom; however it would produce context-rich data which would lack the wider focus

of this study and the inclusion of users in different settings, making it limited when reporting educational and research implications of the findings beyond the research site. The possibility of conducting a wide reaching survey has already been problematised due to the nature of data sought and the pre-framed structure of the research tools. This issue goes beyond criticisms of quantitative methods in identity and attitudinal research, as qualitative approaches also need to be aware of the dangers of generalising, framing and cultural bias (Grant and Fine, 1992; Phan, 2008; Shi-Xu, 2005). With such considerations in mind, I endeavour to remain open to multiple voices and cultures in the study, while also establishing, adapting to and reflecting upon potential limitations and predispositions from the outset.

With an abstract concept like identity, and the phenomenological nature of perception and experience, researchers must make it clear which aspects of their subject-matter they identify are made visible and which are not. Most active identity constructions in academic settings lie in socially situated performances. These performances are inaccessible directly through interviews; however these methods, and the analysis of them, can offer an important link to participants' lived experiences and retrospective views of the social situations in which key identification processes have taken/are taking place, and allow them further insights from a narrative and evaluative position. This gives the participants the credit for being able to reflect on their own experiences and consider their own ideas in relation to their surroundings, rather than placing such interpretation solely in the hands of the researcher. When focusing on personal accounts, although insights offered by participants cannot be reported as contextual identity performance (in EMI settings), the significance and interpretation of certain events and topics allows access to aspects identification in narratives and reported positioning, which can be equally insightful. I hope that these findings can be revisited and expanded upon, as happens with most valuable research, by other researchers and theorists, using different means or conceptual rigour, as fields of enquiry develop.

4.6 Practical and Ethical Considerations

There are many empirical and ethical standards that need to be upheld in research projects, especially those involving human participants. Ethical practice involves handling personal data appropriately, making research intentions clear, acquiring informed consent from participants, constructing an appropriate research framework,

conforming to institutional codes of conduct, representing participants fairly, utilising contextually appropriate methodology, preparing for possible issues, dealing sensitively with issues that emerge during the research process and producing reliable findings. This section therefore deals with ethics, modelling and effective practice together, because well-considered and representative research is central to ethical research.

For this research, as mentioned in 1.1, particular ethical care and sensitivity has to be applied, as the people who were cooperative in my research, faculty, English teachers, managers, members of international offices, etc. all have a great deal to lose if certain practices or criticisms are made evident. Again, for this reason, universities, locations and individuals are kept completely confidential, which was an agreement sought by the universities in Korea (which I cut from the study), Thailand and China, with only the Taiwanese university not stating a requirement for anonymity, but I will keep it anonymous, as some students are very forthright with their criticisms.

4.6.1 Elicitation and Treatment of Data

The data sought in this research project was varied, and therefore many considerations had to be taken into account before, during and after the research was carried out. As stated above, this project approaches the research questions in a qualitative manner; however the data collection involved various aspects including analysing literature, gathering contextual information, recording field notes, networking and pre-fieldwork correspondence and conducting semi-structured interviews.

The treatment and interpretation of data in this study is intended to be conducted in a manner that meets the ethical considerations in Kvale's 'seven stages of research' (1996: 111):

1. *Thematizing*
2. *Designing*
3. *Interview Situation*
4. *Transcription*
5. *Analysis*
6. *Verification*

7. Reporting

Ethical considerations begin long before field data can be gathered. For fair practice to be achieved, the approach must be *thematized* appropriately. This requires taking the interests of the research participants into account with equal weight to the research goals and the data sought. This stage of research therefore involves thinking about the benefits or consequences for the participants taking part in the study, making sure that they are adequately informed about what the research process involves, whose interests it serves, where they can get more information, what they can do if they have concerns about the research and what happened to the information after the study. The participants in this research were made aware of the purposes of this study through a participation information sheet and, as the interviews were intended to elicit opinions and experiences that were centred on their educational experiences, no ill effects were considered likely from their taking part, unless an unforeseeable personal issue arose. Having said that, there are particular behavioural traits and conversational subjects that could be sensitive or inappropriate in certain contexts; therefore learning more about these issues was an important part of the research process. These sensitive issues could not, however, be completely avoided in my conversational interviews and contextual observations.

With regard to the *design* stage, informed consent was sought from each participant. This was achieved firstly through offering the aforementioned participant information sheets before participants' involvement could begin. These took the institutionally recommended form of questions (as headings) and answers (brief explanations), and contained information about the purposes of the study, the requirements put upon participants, the handling and dissemination of data, procedures in the event of an ethical issue, where to find more information, the contact details of the researcher, the email address of an ethics representative at the University of Southampton, the ethics approval number, and an explanation of the voluntary and anonymous nature of the research. These were distributed through email wherever possible, in order to cut back on environmental waste. They were always given in good time before data collection began, with paper copies available to ensure that the information had been read and understood. Consent forms were always handed to people before data was collected. Participants were asked to agree with statements by ticking boxes. These statements stated that they had read and been given information about the study, understood that they were undertaking the research voluntarily, could withdraw their participation if they desired, knew how to withdraw in

such a case, knew that they were going to be recorded and knew how the recording would be used.

Both the consent forms and information sheet were given institutional approval from the University of Southampton's Research Governance Office and were piloted among international students from the countries being studied. The pilot was conducted in order to check intelligibility issues and to receive recommendations about the communicative effectiveness of the forms' content. Piloting these forms proved to be an important part of the research process, as, despite best efforts to use easily understandable language to convey the content appropriately (also using guides provided by the University of Southampton), many found the first version of the participant information sheet hard to understand without a dictionary, and reported taking a long time to read for detail. Such issues had to be addressed, as it was not assumed that participants would spend long periods of time reading the forms.

Care must also be taken in designing interviews. Concerns for systematicity, attention to detail, appropriateness of methods, standards of execution and accuracy are all of as much concern to qualitative research as they are to quantitative (Dörnyei, 2007; Kvale, 1996; Richards, 2003). Conversational or semi-structured interviews need to be planned, piloted and practiced in order to work with a variety of personalities and cultures. The role of the researcher (discussed below) must be considered along with the interview situation and the interaction patterns between interlocutors (participant and interviewer). In order to maintain a flowing conversation and also cover the desired topics, the type of prompt is important. I decided to use a mind map (see Appendix I), as this is a fluid way of linking key topics and various topical offshoots/connections that had been developed from intuition, pilot interviews and previous experience, but which would not be ordered in the form of a list, therefore allowing the conversation to drift around key subject areas, and occasional tangents, rather than following the interviewer's pre-constructed order. This proved to be a helpful aid in achieving a conversational interview, as the topic options were at hand immediately with links proving easy to commit to memory. This marries different benefits of mapping while making notes, according to Buzan (2010), firstly in that constructing mind maps can aid memory, which in this case aids remembering both the points to cover, which aids logical flow, and the interview details themselves. Regarding the latter point, because each map is unique, it is easier to recall information from them. When notes from the interviews were transferred to the more substantial

research notes, normally in the same evening as the interview, I did find that I could recall details from the interview with reference to the mind map (although, as with any form of recall, it is hard to remember what went unremembered). Another advantage of mind maps is that they can engender collaboration, as mind-maps have the flexibility to travel from central (though not necessarily central) points of reference, and display cooperative engagement. Not all interviewees engaged with my notes, as I had not told them that they would be collaborative in any way, but those who observed the way that their accounts were forming a map of ideas sometimes engages with the overall narrative with enthusiasm, and referred back to points that they had made before, which was particularly evident in the case of TWT1, who had studied concept mapping on her course and was interested in incorporating it into her teaching (from line 298).

The pilot also helped me realise that a level of asymmetry, or perhaps different roles between the interviewee and interviewer, were evident in the interactions. This is quite natural, as my purpose, namely exploring the experiences and opinions of the participants, was understood from the beginning. As such, the goal of producing 'natural conversations' could be argued to be unrealistic. Instead, a comfortable interview environment relied upon previous interaction between the researcher and participant, which often involved information exchange, talking about my experiences in the country so far and discussing our backgrounds. Although meeting the interviewees before the interview was helpful in making the interviews more interactive, informal and natural, sometimes minor anxiety and interesting points for the study were expressed outside the interview situation.

The design of the interview process had a profound effect on the *interview situation*. For interview data to be reliable and ethical, it is important that participants are made to feel at ease, with a cooperative environment forged. In ensuring this, the location and interaction must be fitting to achieve the goals of the research design. In the interview situations of this research, every effort was made to put participants at ease, attempting to ensure, where possible, that natural responses were elicited and genuine relationships forged, despite the fact that I was overtly audio recording the interview. The majority of those chosen to undertake interviews were those who had expressed an interest in the general theme of the project, as well as their pleasure or empathy in helping a fellow student's research, which helped promote a productive and cooperative environment. The fact that this is PhD research seemed to help forge relationships and bonds quickly, as

status did not appear to arise as an issue, and people recognised the routinely academic nature of the study. In all interviews, previous informal interaction had taken place between myself and the interviewee, which gave personal knowledge to ensure a sensitive and appropriate interview, allowed the participant to gain some insight into the study purposes and my interests, allowed for interactional practice and interpersonal bonding on both sides, and also put the participants at ease as they could familiarise themselves with my accent, sense of humour and other factors which may otherwise have been unfamiliar. This stage on knowing the participants also allowed me to perceive potential difficulties in interviews, and recognise people who might find it hard to contribute to this study due to linguistic constraints. This might seem to be a deficit judgement, but some students struggled to interact and were a little stressed at the thought of doing so. I sometimes had that in mind at the beginning of interviews, realising that if the conversation did not go well, that I could switch to easier topics and get insights for notes rather than actual interview analysis (which requires a certain level of input from both sides in this kind of study).

Importantly, the research process was seen as a constant learning opportunity, as it allowed for practice communicating with and learning from those whom I was there to research. Such opportunities and insights were invaluable, and, along with other contextual field notes, enriched the data collection process. Alongside the positive effects that contextual relationships provided, it was also seen as likely, due to the relatively short time available to form such relationships, that a sense of interpersonal cooperation and communicative familiarity might not be achieved at all times. When I considered this a factor, I noted potential areas in which roles, stress or self-image (Kvale, 1996: 111) may have affected identity construction and behaviour, or co-constructed misrepresentative interaction patterns. This was noted after, and if possible before, interviews, and was taken into account when considering which interviews to be prepared to simplify (during the interview) and which interviews to use during the analysis phase. Interview situations that presented undue stress on the speaker due to linguistic issues were not used in the study, even if some points were made that were of interest. This decision was so that the interview situations compared were similar in nature, relating back to the designing and thematizing phases. Notes made in interviews that were used influenced my decisions of what to report in the findings and how to report it, as they

could have an effect on content and on the level of truth an interviewee wished to give in relation to a particular question.

In terms of locations of research, sites were chosen that were neutral, suitable and relaxed, the importance of which is highlighted by Cohen et al. (2007). Locations thought to be ethically questionable or impractical were avoided, although background noise was sometimes an issue that was unavoidable. I considered personal spaces not to be acceptable sites for interviews (mine or theirs), with public and/or institutional locations preferred. I spent time with students and staff in classrooms, offices, coffee shops, restaurants, libraries, parks and sites of local interest. I prioritised convenience and comfort over consistency when considering the location of interviews, which was necessary due to my role in the universities (as a visitor I was unable to reserve classrooms or spaces for privacy) and due to the diversity of places visited (such as Thailand's business school with silent, air conditioned rooms, compared with the applied linguistics centre of the same university, for which I used benches outside their classroom). Any contextual factors that could have affected the interview discourse were noted in the field notes and then in the transcript margins. Friendliness and professionalism were my main goals, so, for instance, when somebody sat with the participant I was interviewing and started talking to us, I continued the interview in the same conversational style, noting what had occurred and its potential impact on the utterances of the interviewee, in this case THT1 (see line 626).

In the *transcription* phase, every effort was initially made to transcribe talk in an accurate way, reflecting what was said, as well as the way in which was said. After transcribing a number of interviews in that way, however, I realised that the speech was not represented well in detailed transcription, and features which I might be able to interpret as meaning something particular among speakers of English in Britain, either from theory or previous experience, were not equally represented on paper among these interviewees. It is important to recognise that transcription, however detailed, can never represent speech as it occurs; something is always missing or softened in the transcription (Dörnyei, 2007). This relates to Harris's (2010) position that speech is treated as faithfully 'represented' by sequences of written forms, which are then seen to carry meaning for the purposes of linguistic analysis. No attention is paid to features of speech which cannot be captured at all in writing, given that the two types of linguistic sign are intrinsically different. This is

his view of writing and speech more generally, but it certainly applied to these transcriptions.

Harris's criticism is, from an integrationist perspective, evidence of a problem within linguistics that has been inherent in the workings of many of its subdisciplines: The idea that writing can represent speech, within which the assumption is that speech and writing are part of the same practice, when in fact they are a "different inventory of signs (ibid)". This relationship is also discussed by Bucholz's (2007) in relation to reporting data. For reasons of best representing the views and positions of participants, I have provided what the people said with a focus on recognition of meaning, but have not phonetically transcribed, which, from my perspective, obscured the opinions of the speakers. The original transcriptions, which displayed far more prosodic and interactional features of the speech seemed to detract from the meanings of the utterances as they would be expected to be read as visual signs, and made the written speech style very marked, occasionally misleading and often confusing. I have therefore transcribed what was said, but without attempting to represent speech styles, overlaps or features of speech that seriously detract from the expected written coherence of a sentence or utterance. That said, I have avoided taking liberties with this, and have not converted the language into my own expressions, or altered any utterances to meet standards of 'grammatical accuracy' or engaged in any other standardisation activities. To be clear, I have represented what they said, so the negotiation of meaning can be seen to a degree, but the words chosen are their own.

This is generally accepted in the field, although more detailed transcriptions tend to form the norm in ELF research literature, perhaps influenced by corpus research data-sets from VOICE, Cogo and Dewey, ELFA and other such sources. Breiteneder et al. (2006), on the other hand, argues that instead of trying to display the 'reality' of the speech moment, researchers must carefully evaluate what they are seeking to show and record relevant data in a way that is useful to both the researcher and the reader. Due to this consideration, the transcription conventions for this study include speech that shows particular emphasis, as well as added contextual information in the form of comments that is often missing from transcripts, although it is acknowledged that such choices to some extent only reflect a researcher-mediated reality (Miller and Crabtree, 1999).

As well as difficulties in interpreting meaning through the systematic analysis of prosodic features of speakers who use English as an additional language in interview situations, the

other issue in presenting the utterances of these speakers, as discussed above, is the way that written symbols (whether letters or transcription symbols) need to serve the purpose of representing their intended meaning of the speaker without distracting the reader or failing to meet expectations of readers, as opposed to listeners. In order to best represent these meanings, excessive repetitions, such as those that tend to occur when searching for words or content, or when making repeated attempts at pronunciation, were not transcribed unless deemed relevant in the interaction (again, this is where margin notes were helpful), and punctuation and symbols were kept to a minimum and made to resemble general conventions of writing, as too little and too much punctuation can cause difficulties for readers with particular expectations when reading. Although transcription emphasis was generally placed on making meaning clear, some features of speech were emphasised in the transcription conventions, in order to give readers an idea of what was happening during speech, as some aspects of written text give a feel for how things were said as well as what was said.

For the above reasons, the following simple *transcription conventions* were followed:

- Comma (,) means there is a short pause or change of flow, or where a comma would typically go.
- Full-stops (.) are used to show the ends of complete sentences.
- Dash (-) are used to show a pause of more than one second.
- Double dash (--) display a pause of three seconds or longer.
- Elements of speech or context that are noted for particular meanings, as well as the omission of names or institutions, were shown in brackets (()).
- Three dots (...) are used in-text to show where aspects of the transcript have been omitted for reasons of clarity (generally excessive repetition of words or false-start sentences, but these are included if they have a bearing on the interaction).
- Mandarin utterances were written in Romanised Pinyin (rather than Chinese characters).

In the original plan and pilot study, adapted VOICE transcription conventions were adapted, similar to the study on attitudes and identity conducted by Jenkins (2007);

however, it became progressively clear that clarity and familiarity could present an issue for readers, and that intelligibility of message was enhanced through more content-oriented script and familiar writing conventions, as can be seen in research within the fields of social science and cultural studies. Again, ‘language’, per se, was not the analytic focus of this study, nor was conversation analysis or interaction in situ, although all could bring beneficial insights to the data (see chapter 6). The focus of this study is participants’ accounts of language, which, I believe, were displayed and communicated far more effectively through the approach to transcription outlined above.

Another decision that was made in order to allow greater clarity of meaning was the omission of aspects of the full transcripts for *in-text reporting*. Omitting parts of talk allowed both for a clear message to be conveyed to the reader and for the reduction of words, which, for a study of this nature, is important in order to allow more space for analysis and interpretation. In order to counteract any lack of transparency in what was reported, the reader is referred to the full transcriptions in the appendices (Appendix IV). Partial transcription was avoided, as transcription is an important opportunity for researchers to (re)familiarise themselves with the participants and the data, and to avoid premature dismissal of any aspects of data that might, in hindsight, have proved of interest. It also exposes the interview discourse to readers’ interpretations and interests, the openness of which is in line with open enquiry. It is my hope that readers will check the appendix to observe how the utterances arose in the interview dialogue, as this can add insight to what is quoted directly in the results chapter, and is an important part of understanding the utterances in context. Anonymity is also important in the transcription phase, and codes have been given during the transcription phase:

CB1, CB2... = Business students in China

CT1, CT2... = MA ELT students in China

THT / THB = MA ELT / business students in Thailand

TWT / TWB = MA ELT / business students in Taiwan

Biographical information that is relevant to the study is included, but contextual clues about exact location and name have also been removed along with any sensitive information, such as talking about other people, course details or their current or previous educational institutions. The anonymity of the educational institutions in which research

took place has been protected within the reporting of this research, and protected at all phases of the research process.

In the *analysis* stage, which is described at the beginning of chapter 5, consideration was again placed on accurately portraying not only what was said, but what the subjects intended to say. A pivotal concern for this research was how to deal with possible discrepancies in subject specific knowledge displayed in responses to research of which English is the central concern. Specifically, differences in awareness and focus of Applied Linguistics students might be different from MBA students. Such differences, and differences in the way in which topics are discussed and the vocabulary used to discuss them, must be considered in the interviews and especially in the analysis stage. Ethical data gathering and analysis should be carried out with the intention of representing what the interviewees meant and believed, in a way which they would approve. *Verification* is linked to this, and reflects the need to report knowledge that is “as secured and verified as possible” (Kvale, 1996: 111). This means offering enough evidence to support all claims and giving a thorough account of the contextual surroundings of findings, including conflicting accounts wherever noteworthy. As mentioned previously, transcripts are provided for cross-referencing purposes, the availability of which is important due to the qualitative nature of the data and claims.

Finally, when *reporting* data, every care has been taken to preserve the confidentiality of all participants, and to present them and their words accurately and in a manner which reflects ethical research practice and data handling previously agreed between the participants/institutions and the researcher. This anonymity also covers teaching staff who are mentioned in the interviews; however their identities may be extrapolated by those who know the teaching structure at the university well. This is never completely unavoidable, especially as some institutional issues feed into the issues at hand in important ways. In this research, staff names have been removed, and as the institution and students remain anonymous, it is thought unlikely that readers outside those institutions, or inside the institutions unless they know of my presence there, could possibly deduce the identities of these people. In conversations with members of staff, mentions of particular students or other members of staff were planned to be treated carefully, as identities could potentially be inferred. This is not, however, a likely issue due to the minimal way in which these are reported, as I give primary focus to the interviews (originally the project was going to rely equally on both).

Overall, privacy and respect were central during all stages of the research process, from the framing of the problem (trying to accurately reflect contexts), sensitivity during the interviews (not asking questions on topics that might be too sensitive or problematic), the transparency of the research intentions (made clear for all involved), the interview setting (a non-threatening, neutral venue) and the dissemination of information (the ability to verify findings with individuals) (see Cohen et al., 2007; Dörnyei, 2007 for the importance of these aspects for ethical research).

4.6.2 The Participants

The sampling procedures for this project had to reflect the diverse locations in which it operated. Spanning two subject-areas, business (MBA) and Applied Linguistics/TESOL (MA), and three regions, Thailand, Mainland China and Taiwan, optimal desired input had to be weighed up against realistic considerations such as access, size and analysis. Due to the fact that selecting participants upon demographic features, for example age and gender, was difficult, it was immediately apparent that the research needed to be flexible. I therefore decided that the study had to be inclusive of willing students found at the designated research sites, within reason, who met the criteria set out below. In this sense the sampling was 'convenience sampling', although this is being a qualitative study with a clear framework, limited by location (chosen universities with a particular standing that have EMI courses with international students on them), course (EMI MBA and MA ELT-related courses), and number (so there is no intention of wide generalizability), so sampling was often left to others through their agreement to assist with the study, their interest in getting involved with my activities, and their willingness to have me watch, follow, interview and analyse their perceptions, practices and positioning. There were some difficulties, as mentioned, getting appropriate interviews from certain groups, which would have improved the study (more interview-ready business people in Thailand, for instance), but as the purpose of this study is to enquire about and explore aspects of students' perceptions and experiences, then the accounts of those in these locations and who were willing to help was welcomed, valued and contributed to the analysis if appropriate. The ways in which factors such as gender, nationality, first language, age and social background affect the histories, perspectives, behaviour and identities of people from different cultures in different ways is complex, and were all considered as points of interest in the interview and analysis stages, and not in sampling. As this is a qualitative

study which is exploring the area, variables are seen as enriching to the research, rather than being in need of pre-set or controls.

In order to retain focus in the study, students were approached, and accepted, who spoke English as an additional language, were in the second half of their course, which in full-time cases meant the second year, and were from an 'expanding circle' East Asian country. The latter ensured the regional and contextual focus, and was also appropriate due to the majority of students studying in the institutions being from such backgrounds; furthermore, students from other nations (Europe, Australasia and Africa) were often there as part of an exchange or as visiting scholars, and it was therefore presumed that they would have different purposes, goals and experiences from the full-time student body. The sample groups were chosen out of convenience and for their shared features (including similar knowledge, professions, academic experience, educational levels and time spent studying in the area). In the sense that it relied on the researcher selecting group features that are relevant for the research, known as purposive sampling or homogenous sampling (Cohen et al. 2007), it cannot claim to be representative of anybody else who studies in EMI higher education courses, and does not claim to be 'representative' of these 'groups'. Instead, it seeks to reveal the experiences and viewpoints that are relevant in the cases of each individual student in order to highlight potential future issues and directions of research, pedagogy and practice in the area.

The samples were taken from the same course units. Students in a chosen class were given information about the study and asked to take part at the same time. In order to get background information, access to students and permission to conduct the research, the lecturers and heads of department were approached first. In Thailand, the international office was also helpful in securing access to certain subjects and students. Approaching one class together allowed for fewer variables in terms of experiences and specialist interests of students. Contacting and speaking with lecturers of these units ensured that I could gain access to other staff, university buildings and facilities, and would be able to converse with them, adding their expertise and experience to my understanding of EMI, rather than allowing only insights from students. These insights are not reported overtly, but guide the project and enhanced understanding that go into my descriptions, interpretations and that influenced aspects of the interview interactions.

As the discourses and practices of different areas of ‘business’ differ from each other greatly in content and style, it was more effective for me to approach students who had selected similar units and had experienced the same instruction (within each institution). The exact content of courses differed across institutions, so no direct comparisons could be made between the educational experiences of students in each setting; however their responses were analysed with this in mind and differences were recorded through observations, field notes, discussions, enquiries and course documents. Also, as writing and ‘academic discourses’ were focal points in the interviews, students were not taken from units for which substantial writing was not a requirement, such as some economics units. This involved investigating course requirements, content and organisation before selecting students for research purposes.

Due to the importance of participants’ backgrounds when looking at identities, talk that was related to their backgrounds was encoded in the transcriptions, and noted in the field notes when information was gathered outside the interview. Factors that may be influential for certain individuals in the contexts that were under investigation, such as the experiences of particular ethnic groups in Thailand or of Mainland Chinese students in Taiwanese higher education (although this interview was not used due to perceived issues with the student’s level of openness and comfort in the interview situation), were cross-referenced with relevant literature giving a deeper understanding of what was said (and unsaid), as well as offering further insights into practical issues faced by such groups today.

4.6.3 The Research Settings

After deciding that four countries would produce the most data that could be dealt with in this research, and then reducing it to three when I realised they produced too much data to account for, the first choice I had to make was to decide upon which of the countries were to form the research sites. I decided that they should not use English as an institutionalised second language, and so they were in Kachru’s expanding circle; however each of Kachru’s three circles group together countries with vastly different features and infrastructures, and with very different higher education systems. I looked at relevant literature, and decided not to research in countries’ whose education systems were described as (seriously) underdeveloped (although most countries’ education systems are described as such by some), could not be found to be implementing EMI

beyond internationally owned affiliates or whose policies do not engage with the rhetoric of internationalisation. Due to my prior knowledge of Mandarin and Taiwan and China, and due to Mainland China's adoption of, and pivotal role in, the future of English, along with the level of investment that has gone into higher education in these regions, Taiwan and Mainland China were obvious choices. Similar developments in Thai higher education, and the implications of these developments, made Thailand an important addition to the enquiry. This was also a practical choice, as I had presented at universities and networked extensively during my first year, mainly due to a great interest in ELF and writing among many Thai researchers I met. Japan was also considered, as dramatic shifts are taking place, similar to Taiwan, in relation to EMI being encouraged in order to attract international students, influenced by the declining birth rate. Due to term dates and the amount of work that students and lecturers had to do before examinations at the times fieldwork could have taken place, it proved impossible to include Japan alongside China and Taiwan, which made the decision to focus on Thailand as the third region of the study easier.

Due to the open nature of the sampling process, it was important to choose research sites (universities) that were representative of the focus of the study, would be equally accessible for me and were part of the growing trend in English medium instruction within mainstream higher education, as is the focus of this study. This meant avoiding overseas institutions that are publicised as American, British or Australian campuses, as mentioned above. Even with overseas universities excluded, however, there were still vast differences to account for between private and state universities and between universities of different standings (discussed further in chapter 6). As stated in the previous chapter, these differences are evident in their motivations for implementing EMI, the instructional style, entry requirements and instructional norms. In order to contextualise the findings, I decided to interview students from both subjects in the same universities. This decision meant ensuring not only that the institutions were broadly of the same type, but that they offered similar MBA and MA ELT courses.

Although it is difficult to find exact matches when comparing universities in different countries, and claims of uniformity will naturally be misleading, finding similarities was an important part of this study. I decided that researching in institutions that were considered 'high quality' was important, as the motivation for introducing EMI concerned meeting educational needs further to any quick financial gains, as might be employed by

smaller and more business-oriented universities, or universities with immediate ambitions to grow in size and resources, accounts of which were expressed in chapter 3. 'Elite' universities, defined for this study as the very top ranked universities of each country, were also avoided, as the student populations that I observed in such institutions consisted of the highest achievers in the country, who were often from very wealthy backgrounds and in many cases had experienced overseas instruction. These are backgrounds that are not shared by the majority of the student population studying on EMI programmes in these countries, and so I decided to choose universities whose characteristics were similar, and considered those ranked between two (depending on the country) and ten to judge their suitability. It is important to note that choosing universities ranked third might not have produced similar standings, as each country had different numbers of universities that were considered 'elite'. Finding similarities among universities in the research was important when deciding which institutions to study, as choosing similarly ranked universities could not guarantee similar institutional or subject-practices, so ranking had to be considered alongside other factors. This was especially difficult because of the pragmatic nature of MA English teaching and MBA courses, for which experience counted as an entry factor for the student population as well as academic background. Other courses, such as engineering, mathematics and demography would value evidence of skills and previous knowledge more highly, especially at respected academic institutions. I decided upon the suitability of institutions involved by analysing institutional literature and reports on higher education in each region, as well as networking in the UK and gathering information on various sites before and upon arrival.

Many contacts were made in all three regions of my research through various networking activities, and some departments were contacted directly, after recommendations from those in my networks. When I had chosen the institutions for the research and their permission had been gained, I compiled as much information as could be obtained about courses and the context and made arrangements to meet staff and students upon arrival. While conducting the fieldwork, access to library facilities and departments were granted in each institution, so access to contextual information did not prove challenging. Also, assistance was offered to me, mostly through student volunteers and staff who were interested in the project. These people guided me around their campus, introduced me to facilities and procedures, and helped me get acquainted with campus life at the institution.

4.7 The Approach

The approach is outlined and then divided into four subsections. After a brief overview of the methodological approach, the first section describes the groundwork that went into the fieldwork. This includes correspondence, data gathering and design that I conducted before embarking on the fieldwork. The second section gives details of the interview process, the final section about field notes and gathering contextual insights. These feed into the data analysis section, which is at the beginning of chapter 5, and which details how research was analysed, before being reported after that in the chapter.

4.7.1 Overview

This research project uses various research methods to gain insight into students' experiences and views vis-à-vis the research questions. As highlighted by ethnographic researchers, it is initially important to gain knowledge about the field and the research sites and to become familiar with those whom I was researching. This meant making personal contact with many people at the universities, including members of staff and the student bodies. After this, unrecorded observations were made of classes where possible. These were done unofficially, as recorded behavioural data was less important to the study than gaining familiarity with students, procedures, expectations, behavioural traits and generally becoming known and trusted. Also, more scrutiny would have been given to a project using such invasive data of the institutional practices, and permission to research at some sites would have been doubtful, even with lecturers' permission. After becoming familiar with the students, staff and surroundings, interviews were carried out with students. When the student interviews were transcribed and analysed, correspondence was planned to be continued through emails where deemed necessary (for questions or clarifications). This was going to be a strand of the research results, as engaging students in discussion of my analysis reporting of their views and perceptions would have been a strong step towards a more open project (see Holliday, 2007; 2010). I was advised, however, to cut this stage from my research plan, as, at the stage of the upgrade, I might not have been able to allocate enough space to do students' views of findings justice.

4.7.2 Fieldwork: Laying the Foundations

Prior to beginning an inquiry of this nature, a lot of groundwork had to be done. The selection of sites and participants has been covered above, but there is more to the process of researching than finding people to answer questions. With qualitative data relying heavily on the free input of those under investigation, the relationships that the researcher forges (or does not forge) with those who influence the study are of crucial importance, as is his/her familiarity with the context (Dörnyei, 2007). Whilst prior knowledge and networking are significant in themselves, they prove mutually beneficial in that the relationships forged before and during fieldwork provide a useful means of gaining further knowledge and insights that are vital for the research to reflect the researched. For this reason I decided to spend just over one month in each location (in each university where possible, but finding appropriate courses sometimes meant that I had to visit a few institutions before deciding on one, which took time) to familiarise myself with the setting. This allowed time to visit institutions, network, and overcome any problems before conducting the interviews, which took a few days in most cases. Networking and initial contacts were important. Prior email communication also allowed me the opportunity to give presentations for faculty upon arrival, which helped publicise myself and the purpose of my research and proved productive in finding institutional assistance, as most managers were interested in assisting with developing understanding in this area. I also was a presenter at three applied linguistics related conferences during my time overseas, which, again, helped me to network and gain insight into university practices outside the institutions in my study.

Initial networking began when I knew what my project would entail, which was before it had even started. I met people at conferences and university events and expressed an interest in their practices, experiences and views within higher education. This was especially the case in Thailand in my first year of study (Thai TESOL Conference in Bangkok) and China and Taiwan during the trip (the Symposium on Second Language Writing and Asian EFL Journal Conference in Taichung, and the English Language Centre conference of Shantou University). Through these contacts, I was able to ensure a level of support upon arrival and contacts in the academic subjects I wanted to study. I also gained insightful advice from those with research experience in the region. I then investigated, with the help of some of those in the field, which locations would best suit my research goals. Through emails I became familiar with tutors and departments who

had agreed to assist me. I found that researching four regions of East Asia (according to my study at the time) reduced some practitioners' level of suspicion, with it being perceived as a wide ranging account of practices beyond their own. Some commented, after I became more familiar with them, that if I had been studying their institution in isolation, their help would have been less forthcoming due to fears over confidentiality and negative reports. Also, just using field notes to record classroom and contextual observations, and only using audio recording equipment within the interview situation itself, proved to be helpful in avoiding both suspicion and bureaucracy, which needed to be considered due to my status as an overseas researcher.

4.7.3 The Interviews

The interviews were designed to be focused while also allowing flexibility in content, as is appropriate for applied qualitative research (Kvale, 1996). As Dörnyei (2007) and Kvale (1996) point out, it is important for interviewers to have lists of topics that they intend to discuss. A list of topics was drawn up based on the literature, the research questions and the pilot study. These included overarching themes such as background, the classroom (subject and English language), English standards, epistemology and writing. As is explained in 4.6.1, these were arranged in the form of a mind-map. I considered that my interviews, which aimed to achieve a relaxed, co-constructed discourse, would not benefit from a list of pre-conceived questions or even key points that were set out in the order that I considered logical, as co-constructed conversations cannot follow a pre-set topic order set by one interlocutor. The lack of a pre-set (linear) list of questions also avoided unnatural pauses and awkward transitions while pondering over how a respondent's utterance might link with the next question or trying to remember which topics had already been covered through their answers. A necessary step to making this work was piloting. A number of trials were necessary so that ways in which topics might link could become clear, questions became more natural, effective and spontaneous, and the timing became appropriate for the content. Having the mind map for the pilots immediately helped me to remember themes and ease transitions. When fully rehearsed, topic and sub-topic prompts made it far easier to re-organise, adapt and paraphrase the interview content, while also building a more substantial picture of the whole interview structure. Perhaps the one negative point with using mind maps is that 'ideal wording' or 'best expressions' are not prioritised. This made the interviews natural and conversational, but some of the natural conversations did involve some effort on my part

in helping some participants to understand questions. Pre-trials of exact wording can avoid such issues, but would lose the flow of conversation to a question-and-answer structure.

The interviews were conducted in English. Although postgraduate students in EMI programmes within respected state universities were all thought to be proficient enough speakers of English to be able to participate comfortably in the interviews, attempts were made to make the language as clear and unambiguous as possible and to allow a relaxed and patient atmosphere. I decided not to include interviews in which a lack of English proficiency proved to be a major hindrance for the participants, which did not prove to be a common issue, and when minor issues with language arose (e.g. finding vocabulary) within the interviews, notes were made for the analysis stage and participants were invited to say what they wanted to in their first language to clarify the meaning of their utterance in English; what they said could then be translated at a later point. This offered a chance to verify what they had intended to say in English, and helped address an imbalance in the interviewer's language ability, as I am able to converse in (Mandarin) Chinese but not in Thai (although I also had to factor in the likelihood that my Chinese vocabulary might be wholly inadequate to operate in discussions on a certain level, so much of what people might say could prove beyond my understanding, even with negotiation of meaning). To be consistent, the same instructions were given before the interviews, but students in Mainland China and Taiwan were aware of my ability to speak Chinese, which may have affected the social conditions of the interview situation, as I may have been perceived as less of an outsider and as having prior knowledge when discussing first language norms/influence. Using languages other than English did not prove popular, as there were only two instances in which participants chose to clarify a point using their first language, and a couple of instances of translation requests (see CT2, 302-306). This was, however, more common in interviews that were cut due to language proficiency or interview conditions. Although this lost voices from the study, especially in Thailand, I made the decision to cut these due to the conditions of data elicitation being very different than in most other interview settings (with L1 monologues). These still provided input for my knowledge, if not findings for the study, and these cases emphasise that competence is an issue that carries weight for these individuals who were either too uncomfortable to be recorded for this study or who could not understand questions or produce meanings well enough to be included. There are clear advantages to interviewing

in the first language, but these issues might have remained uncovered had I done so, and some students wanted to take part in order to communicate in English, which many had little opportunity to do outside the classroom.

A further consideration for the interviews was the particular forms of discourse knowledge that the students brought to the interviews. Participants who have been English teachers and are one year through an MA ELT course were likely to bring understanding and uses of specialist terminology and complex ideas related to writing and speaking other languages, and associated topics. MBA students were less likely to have considered certain issues before or used associated terminology, but were more likely to be aware of the effects of English on operational and business communication. This underlined the importance of creating a neutral, co-constructed discourse, in which the points that the participants brought up could be elaborated upon on their own terms. For example, terms such as 'native speaker' may fit a de facto reality for some, and may be a point of contention for others who have read about it and take a critical stance to its use. Such terminology was avoided where possible, unless used by the interviewee to describe something the way they perceive it, in which case it was included as part of their conceptual reality. Prior knowledge and familiarity were certain to affect the responses to and framing of particular questions, so were noted and addressed in the analysis stage.

Most interviews lasted between 45 minutes and one hour, though some exceeded one hour and others were closer to 30 minutes. This variation was seen as representative of the openness and flexibility of the interviews, which was necessary in avoiding interview fatigue (see Cohen et al. 2007) and at the same time allowing participants to communicate all they have to say on the matter, without pursuing them to continue talking when they had said all they wished to say. Whilst the time considered necessary to complete the interviews was flexible, the suggested time was thought to be appropriate based on how busy many of the students were and how long it took to complete interviews in the pilot study.

The weaknesses of the semi-structured, flowing interview style is that the data are less uniform, and therefore more difficult to disseminate, correlate and juxtapose. Conclusions made from my methods are largely interpretive; however the process had the advantage of being able to access more open accounts from participants, and allowed me to treat the analysis of such data with the complexity required. I, as the interviewer, played a pivotal

role in the research process at all stages. This produced a constant need to be conscious of the data being sought along with recognising the numerous insights that are relevant to the research questions, and evaluating the effectiveness of the research questions. Free input was allowed and encouraged from each interviewee on the topic; however, not to an extent that diverted too heavily or systematically from the research goals. Whilst the interview style was intended to be relaxed and open for the interviewee, the conversation remained primarily focused on the task at hand. The fact that the interaction was based in an interview situation was not avoided; it was, however, made as easy as possible, as Kvale (1996) recommends.

4.7.4 Field Notes

The field notes formed an important part of my approach, offering insights into inaudible and contextual actions in interviews, as well as personal and contextual accounts of what was observed in classrooms and the general research process/sites. The focus on field notes and observation was originally planned to be far greater; however, I had to consider the size of project being created, and its goals, which made me prioritise the direct accounts of participants from their interviews, as is mentioned below. This method was prioritised because often research focuses on other methods such as questionnaires that can give a short account for interviews, whereas others approach their contexts ethnographically, often never asking those observed for their views on the subjects under discussion. Despite the focus on interviews, the field notes formed an important part of understanding and supporting this focus, by being aware of various perspectives and histories around the subjects being discussed, understanding the references they make to course and campus life (and having the interviewee know that I understand that, which is equally important in such interaction) and knowing where shared interests and differences lie (in that they knew who I was, where I was from, what I was doing and what my general interests were, which again was helpful to the interaction process).

When notes were made directly from a conversation, permission was granted to record minutes if available, or general notes were taken at a later point (unless confidentiality was requested). Such instances occurred regularly, as topics of conversation usually centred on my research and/or people's experiences with English and education. As mentioned above, the process of observing and gathering notes on contextual insights was an effective means of gaining access to areas that would not have been as easy to access

and interactions that would not have been so natural had I been using recording equipment or been less focussed in the approach. Field notes also proved to be a flexible tool, which was necessary in such a data-rich environment, with diverse forms of input to note, and contexts in which to note them. This, in turn, required an open and personal means of recording observations and considerations that occurred to me at various times. The field notes were not intended to be reported in their entirety, as such diverse observations had no one focus, and often linked to other areas such as interview interaction or statements in interviews. Instead, relevant notes gave more depth to the interviews and to new themes in the research literature. Using an open, note taking approach to gathering contextual and biographical information from participants also allowed for more ice breaking and trust building. This is important as ‘cold interviews’ have been argued to be ineffective at gathering genuine personal information, as posturing and avoidance are natural reactions when talking to a complete stranger in such circumstances (see Dörnyei, 2007).

Perhaps the four most important aspects of the field notes were: the observations of classroom interaction; gathering background information about and from interview participants; noting significant occurrences and unrecorded details during or directly after interviews; and recording communication with faculty members, administrators and language support specialists. Classroom observations offered chances to cross-reference accounts that students gave of the EMI classroom environment, such as the language used in class and the prevailing classroom culture, with observed practice. Although ‘how students behave’, ‘what kind of English is used’ or even ‘what students do in class’ is not the focus of this research, observing such contextual behaviour brought deeper insight to their accounts, which were the focus of the study, and allowed for deeper interpretations of what was said. I spoke to students who had agreed to take part in the study, with the intention of finding out about them and forming a cooperative relationship. This was met with enthusiasm, as most participants were curious about the interview process and the interviewer. Finding out about the student participants offered a chance to break the ice in a less formal environment than the interview situation, and to gather some important background information. Further conversations with teaching staff served to offer valuable insights into the perspectives of subject specialists on their classes, their students and their contextual constraints, all of which had significant bearings on the research

project. Notes taken during the interviews served to enrich the audio recordings by adding contextual factors and unspoken details.

The process of taking field notes kept me constantly engaged and in a state of constant inquiry, which in turn served as motivation to continually gather information which may have gone unnoticed had it not been an important part of my methodology. Although many observations were made that were outside the remit of the thesis, these were seen as learning opportunities and stimulated further thought rather than shifted the research design. As mentioned in chapter 6, these also opened my eyes to other areas of research and aspect of EMI that can be studied, particularly by looking at educators voices alongside students, as the lecturers and teaching staff I met were not always representative of the groups I had expected to find prior to my fieldwork.

5. Findings

This section begins with an outline of the data analysis procedures (5.1) that were followed in framing the findings presented in 5.2, 5.3 and the discussions in chapter 6. The findings are divided into the themes and frames which seemed most salient during analysis. As is stated below, this study was framed in relation to particular research questions, which guided the framing and research design, including the interview content and style. The salience of findings is related to the process of communicating aspects of the data in detail, representing responses on the students' terms in places (maintaining their meaning and related meanings) as well as extracting interpretive meanings to address researcher concerns. This is something that Atkinson, et al. (2013) argue that qualitative research needs to make room for, as the urge to reduce people's full accounts to targeted questions is something that has to be balanced, as researchers have to organise data and target discussion on particular areas, but they also have to represent that data transparently and openly, and, in qualitative enquiry, find interest not only in one aspect of social life, but incorporate insight from a range of areas that are represented in the data, which can then be analysed in a more targeted way with greater researcher imposed restriction. As data were organised in a process of initial (emergent and descriptive) coding, code refinement, categorisation and theme development and, finally, reflection, salient narratives and viewpoints are provided in 5.2 and 5.3 which are then addressed in direct relation to the research questions (which have guided the study and questions) chapter 6.

The interview data and notes from the field in many ways embody the complex and integrated nature of experience, positioning and language, as the themes are far from mutually exclusive, with many utterances and experiences simultaneously embodying numerous themes, as well as various points that go beyond the remit and reporting capacity of this thesis. The discussion and analysis presented below is therefore divided, but with substantial cross-referencing necessarily taking place. Again, this clear need for combining ideas, linking narratives and building understanding from theme to theme serves to show the relatively arbitrary ways in which researchers, through constructs, metaphors and language, try to account for interconnected, dynamic and co-dependent phenomena. It is therefore not suggested that any one area stands alone or separate from

another, but rather form complementary aspects to an interwoven picture of language practices, perceptions and positioning.

Interviews are presented here alongside accounts and observations from the field where insights seem necessary to understand interview data and where annotations on transcripts help to understand why a particular point was seen as relevant or related to the theme that it is reported in. For other points, as described in the data analysis overview (5.1), the field notes taken (and the experience of fieldwork more generally, during which I was permitted access to many aspects of the staff and students' lives) were constantly referred to in considering the points participants made in the interview settings, and evaluating their validity as extractable chunks, or their contributions to wider description, for analysis. The beneficial relationship between asking and observing was immediately clear to me; however the thesis presents little room for as much analysis as the data gathered deserve.

A further note should be mentioned, although mentioned elsewhere, that this is a qualitative study of an area (containing lots of areas), of groups (containing lots of groupings), similarities (containing lots of differences) and themes (containing lots of themes). Studies of this nature draw heavily on researcher input in order to present, group and analyse these individual accounts. I therefore reiterate that comparisons may arise within, between or around groups, but it is not the purpose of the study, and therefore it is not in the research design, to make such comparisons, and certainly not to generalise findings (although the usefulness of accounts to reflecting on the usefulness of theories, approaches and orientations can be more generalised). Also, extracts are taken that display central aspects of themes and to particular points that stand out in the presentation of the data. These themes are grouped in relation to the to the accounts given, and in consideration of the thesis as a whole, as the literature cited, issues raised, questions asked and contributions sought, which together guide the presentation of the data. This involves a close, critical relationship with all aspects of the study, and a responsibility to elicit 'the impact of English' through consideration, not reduction, of the input provided by the students; some narratives are presented to make the interpretations clear as to what 'the impact' and the 'the English' entail, and aspects of the lives that feel this effect. Before accounting for procedures and findings, a reminder of the research questions are presented below.

The main research question is:

1. To what extent do the roles and experiences of 'English' in EMI settings and outside ecologies impact on the perceptions of and identification with English writing?

Subsidiary questions:

2. How do students reflect on ways in which English benefits or disadvantages them in terms of educational performance through writing?
3. How do the students' previous experiences as language users and learners influence their ideas and utilisations of English for their academic subject?
4. How do the students' educational experiences with English relate to their wider social perceptions and relations within the university, the nation, the supranational and the global?

5.1 The Data Analysis Procedure

The above sections describe the general considerations that went into staging the research, including recording interviews and approaching the fieldwork ethically. This section gives detail of what was done in order to produce the findings and discussion. The data were analysed in an open way, to reflect the nature of the data and project, but to produce a coherent and cohesive project, the variety of data had to be systematically dealt with and reported. As Saldaña (2009) notes, "all research questions, methodologies, conceptual frameworks, and fieldwork parameters are context specific", and therefore require their own pragmatic design and procedure. In this exploratory, qualitative study, findings are not intended to be generalised to groups or regions, and meanings arising in interviews are, to a large extent, co-constructed, and therefore require particular methods in their analysis, and a great deal of researcher reflexivity (Jenkins, 2014). The need for openness became immediately apparent from the pilot study, and, since that point, the multiple stories, various potential interpretations and many different insights that could be offered from this study have at times been considered sources of difficulty, but always as having of tremendous potential and explanatory power. This section firstly covers the

treatment of data, which includes the coding and organisation of data, and the compilation and establishment of themes and insights. The second part of the section discusses the inclusion and exclusion of data, specifically how themes were treated, data filtered and whole findings moulded from the initial organisation of data. The final part of this section describes how data is reported. Specifically, it outlines how the findings that were arrived at were themselves organised, considered and transferred into a final outline of discussions, findings and conclusions.

5.1.1 The Initial Stage of Data Analysis

As mentioned above, coding is an essential element of interview data analysis, especially when there are a large number of interviews producing a large amount of data to organise and report. I read a great deal about different ways of dealing with qualitative data, attempting to heed warnings about researcher bias on one hand and reductionism on the other. Atkinson, et al. (2003) provided discussions that were particularly interesting in relation to representing people's views and ideas first before submitting to empirical orthodoxy. This, going along similar lines as Blommaert and Dong (2010), Holliday (2007) and Saldaña (2009), raised the need for flexibility, principle and careful consideration of representation and interpretation. Above all, these authors highlight the researcher's role in the research endeavour, and they present the research itself as a constant process from beginning to end. As recommended by all of these scholars, I took notes constantly, and processes continued for the most part of the process. Also, a high priority was maintaining a close proximity to the whole research endeavour, which meant getting close to the data, while retaining enough impartiality and organisation to make it a valid research project. This involved conducting myself with awareness of my own activity and targets, but also the research goal as a whole. This is similarly stated by Jenkins (2013), when she identifies the need for reflexivity when conducting co-constructed interviews.

Arising from the need for transparency and meticulous thoroughness, I kept a journal to record progress, thoughts and ideas as the project progressed. The journal was fed by notes taken prior to making written entries, which included notes after interviews, during fieldwork (such as during observations, conversations, reading, discussing), and considerations of literature and theory based on what was observed. This allowed ideas to remain fluid, and motives and influences to be explicit, as the roots of ideas could be

more easily found and linked to a particular place, answer or experience. This was necessary at later stages, but also formed an important part of the coding process.

It was immediately apparent that coding for interviews was going to take various forms, centred around initial coding and descriptive coding (Saldaña, 2009). These were necessary for a number of recurrent reasons in this project, that cover both logical actions based on the nature of the enquiry and data, and on the practicalities of analysing and reporting the data. Firstly, an important aspect of this study is that it is a qualitative enquiry, an exploration of an emergent field of research. The groups studied are not clear or uniform, just as the research questions are not founded on solid theoretical ground, meaning that concepts used in the analysis are not pre-decided. This is, or at least should be, the nature of qualitative research (Atkinson, et al., 2003; Holliday, 1994; 2007). As a result, it would be difficult to do anything other than to allow themes to emerge, codes to change and notes and reflection to guide judgements on patterns, groupings and organisation. This way, codes can deal with complexities and make the account more coherent, through dividing, grouping and juxtaposing data. This process of linking, organising and summarising is a process of condensing rather than reduction (Saldaña, 2009: 4), meaning that codes are not applied to qualitative data in order reduce full meanings into reduced codes, but rather to attempt to weave these meanings into a coherent whole that does not lose track of what it is actually representing, which is, in this case, the ideas, opinions and reported experiences of participants.

In order to ensure that data coding did not reduce the respondents' accounts to patterns and numbers, I remained close to the data from its collection to reporting. Initial codes came in the form of ideas, notes, quotes and impressions after the interviews, although how and when this was recorded was variable depending on the conditions of the interview. The coding process, therefore, commenced before the interview transcription phase had even begun (see Holliday, 2007; Richards, 2003). These notes and impressions helped to keep the study evolving, with possible patterns and ideas considered. This had an effect on interviews, as earlier interviews were done without as much reflection on what had been said before, and although I tried not to make any interview an experience different from another, this did have an impact on the treatment and reporting of data. After initial notes had been made, these were considered both in the developing notes on the project and during the transcription phase. Before transcribing an interview, I consulted notes made about the interview in question, and then tried to reflect on whether

similar points came to mind while transcribing, whether the initial idea had been accurate and whether anything else should be considered.

After the transcription phase, journal entries were made to summarise key initial thoughts that had arisen during this process, and notes were applied to transcripts. Both these processes (the journal updates and notes on transcripts) were actually constants during the analysis phase, as many meanings expressed by the students interviewed had great potential for interpretation. Due to this potential, initial codes were applied to the data with the assistance of margin notes in transcripts and more substantial notes in the research journal. These codes were applied in a way that allowed multiple codes to belong to a single utterance, as many statements could be interpreted along various lines and applied to various areas. Codes applying to different areas was not discouraged in the descriptive categories exclusively, but was much freer in the initial phase as I wanted to due to the potential directions of the findings.

The initial codes, of which there were 145 at a transitional point (I mention the transition because initial codes were constantly changing, and there was not a clear point at which initial codes merged into descriptive codes, as this process was ongoing and, at times, temporal), were sometimes split, sometimes merged, and sometimes given hierarchies. Again, this is where avoiding traps of reductionism was important, as, although a code is not a finding, it still groups data into similar categories, which is potentially problematic in a study that covers as many students and regions as this one does, especially if any of those categories come pre-decided (see Dey, 1993). These concerns aside, descriptive coding was chosen because I could not be sure which terms, codes, ideas or frames would represent what I was told, as is the case for research asking open questions. Descriptive codes allow researchers to approach data with a more open mind, look at what they are being told, not on their own terms and not always with a research question in their mind, but with open and honest attempts to represent what they are being told. Perhaps the most important aspect of moving from the initial codes to the descriptive codes were that the former were open to all possibilities of thematisation, simply trying to represent in all ways possible what was being said (where relevant: a degree of realism and prioritisation has to be kept even at initial stages), whereas the latter, the descriptive themes, had to represent what was being said in relation to the project and to the other data. It was here that the research questions were revisited, the theoretical framework consulted and the

field notes reviewed. This was an important phase to engage with openly, as it represented the movement from description to analysis.

Some evaluative comments are worth making here. Firstly, the line between the initial and descriptive coding does not really exist, as the initial codes were a form of descriptive coding, perhaps conducted with an intentional naivety of the wider goals of the coding and wider research goals (Kvale, 1996). The distinction simply signified to me the goal of working with manageable, organised data that arises from open minded engagement with the full ideas of others, which is in line with almost all the theorists named above and in the previous chapter, though it should be noted that Blommaert and Dong (2010) rejects even the use of interviews for the kind of project framed here. This disagreement is due to the inherent artificiality of the interview situation and the power relations in the project which, he believes, stand in the way of grounded, ethnographic description. Whilst some of these criticisms are conceded and are important to consider, and it would never be my intention to suggest that the findings of this study can reflect the exact actions and feelings of the individuals studied, the findings of this project are of value to the wider field, as they present the accounts of people who are involved in sweeping global changes to education and global discourses, but whose voices could be doing a lot more to guide research and action in this area. A final point to make clear in relation to the last criticism of Blommaert and Dong is that, although every attempt was made to reflect what was being said on the terms of the speaker, this was an interview situation, and, as such, many themes inevitably followed lines of enquiry in this study. This is not seen as inherently problematic, as it displays a level of honesty and directness that interview research (of particular kinds) can provide, without watching people and interpreting 'natural' behaviour. As this study is accessing views and ideas, participants' views on particular aspects of their English and EMI experience sometimes fell into researcher-centric coding (i.e. because they had similar reactions to a similar question), but this is left open to interpretation of the reader, who is able to see each transcript referred to in full, and make their own judgment about the accuracy and logic of reporting.

When organising the themes, NVivo 8.0 was initially used, but after experiencing difficulties with a corrupted file, and not seeing much difference for my own ends when I switched to other methods, I continued analysis using paper transcripts and multiple word files with highlighting, notes, codes and separate documents for copies and pasted extracts. There is debate to be had over the use of computer programs in coding data, with

some feeling that, despite many advantages, the process is fundamentally the same, and that systematic computational methods endorsed currently can detract from and alienate the subject matter by lending itself to numbing the data and dealing primarily with script rather than situated meaning (see Atkinson, et al., 2003; Saldaña, 2009), which is why some researchers have a preference for not using them for certain types of qualitative research. Dörnyei (2007: 242) also warns of the dangers of qualitative researchers losing their creative liberty in the face of constraints that tie them, also pointing out that qualitative research is “characterised by diversity” in terms of approaches, which requires a need to break from the positivistic reductionism that, Holliday (2007) warns, can consume narratives and data through the uncritical adoption on certain research methods and approaches.

The codes and the notes around them were continually considered, refined and broken down in order to provide a more usable framework for the study. At the beginning, the 145 codes were intended as a shorthand guide to content, rather than a usable construct. They therefore served as an open starting point. In order to achieve as open analysis as possible during the process of theme consolidation, two tools were particularly useful: the initial open coding during the initial phase, which could be referred back to after considering wider ideas and the research questions, and the use of field notes to assist with clarifying and explaining some aspects that emerged in the interviews. The former ensured that the first interviews to be analysed would not frame the analysis of later interviews by forming all the frames of reference. Therefore, themes were identified on their own terms as far as possible in each instance, before and during transcription, with the text highlighted and a code applied. These initial themes were then repeatedly juxtaposed in a gradual process of drawing out aspects of the data that were present and fitted together to describe the shared position or sentiment (or sentiments where there was a hierarchy of points), and which aligned and contrasted. After this process, the themes that had seemed to emerge were considered in relation to the research focus, the research questions and the research goals. When findings had been loosely categorised and their relationship to the research questions identified, interesting points were also recorded, including matters that necessarily impacted on the ideas of the project, or which had complicated initial ideas that had been considered. This extra input is one of the great benefits of qualitative research, and there was a great deal of scope to include more, were it not for space constraints.

The set of codes listed in Appendix III were not seen as totalising or all encompassing. There were points that fell outside the range of the most common codes that was of interest, but the codes were a useful way of controlling the data and seeing the limitations of what could be stated about these issues in an open study such as this. Although these codes were effective in grouping and targeting responses in relation to the research questions, it also has to be pointed out that this study involved field work that included classroom and lecture observations, meeting a variety of people and being assisted to great degrees to understand the lives of people where the research took place. Although such data could not be reported due to the sheer scale of doing so, these insights were invaluable to understanding what was said and how it was said. The point being that the data does not exist only in the interview, and at times could not be reported as such. I see no reason for this to be perceived as a weakness of this type of qualitative research, but rather as the nature of the data sought.

5.1.2 Considering, Justifying and Using Codes

It is important that efforts are made to analyse qualitative data in an open and informed way, but in a way which reflects the fact that what is being interpreted came from a particular form of data elicitation, with a particular agenda (overt and unnoticed), both of which (aspects of the research agenda and the contexts in which data were elicited) varied, which, though care is taken to reduce variability, is unavoidable in such research. With regard to interview data in this project, deciding on themes was difficult, as what was salient to different interviewees from different backgrounds and in different contexts varied to different extents. For this reason, trial and error was applied to themes, meaning that themes were applied and repeatedly changed and reidentified where necessary until I was satisfied with the level alignment, order and representativeness (i.e. that they actually represented the theme to which they were assigned). I also made an effort to code 'emergent' themes which arose from the data. A problem with the use of the term 'emergent' is that it could lead to oversights, overlooking the purposes for which research is framed and conducted, and the ways in which the research is influenced by the researcher. The conflict between the openness of the project and the need to close in on findings is discussed below, particularly in relation to the phase of preparing to report data.

My approach to analysis grew logically out of the data collection methods, namely conversational, semi-structured interviews and field observation among a relatively small number of respondents. I drew on notes and experiences to assist with my decisions over coding, and considerations over what was meant by references beyond the situation, for example, “the person earlier” in CT3’s interview, line 6, referred to another student on the programme. Then this same input went into my decisions of what to do with the coded extracts. I found the process of physically marking transcripts and copying and pasting points together in separate (themed) documents very helpful alongside the other forms of annotation and documentation. This is because working with the full transcripts allowed focus on the individual’s account in full, being able to reference what they said anywhere else in the interview quickly. This was helpful alongside having extracts, both soft copies copy/pasted together into themed documents and hard copies cut into sections, which allowed me to see codes together and to reorganise and juxtapose their exact points and meanings with others of a similar nature, forming a type of ‘tabletop categories’ process (physically ordering extracts, notes and codes), suggested by Saldaña (2009:188f) as being highly effective. Although this can be achieved qualitative analysis programs, Saldaña claims that it is a faster process without them.

Having themes in one document, for example, a document entitled “linguacultural background produces difference from others”, allows an idea of the numeracy of points that arose in interviews before being influenced prematurely by an automatic ‘count’ conducted by a program. This, in turn, allowed me to see exactly how points differ and/or are similar and avoids reductive reporting of the number of codes that are applied. When analysing using the aforementioned documents, along with the transcription notes, research notes and field notes, I was able to see levels of importance that different people placed on their utterances, the number of times they had approached or re-approached similar topics and how long it remained a general topic, while also avoiding immediate focus on neat, quotable data extracts. Moreover, it allowed me to consider the number of different factors that go into my (researcher imposed) themes, which, in this case, might mean seeing what ‘language background’ might mean in different cases, what perception of ‘others’ the participant was suggesting, and whether positional, indexical or relational aspects of identification were factors that could be differentiated.

An example of a benefit felt from this was a shifting theme and code that centred around ‘intelligibility’, as juxtaposing extracts, listening to the interviews and referring to notes

allowed me to perceive a clear difference between ‘exact’ meaning, which was referred to in terms of the students’ abilities as writers (often in frustration), ‘general meaning’, which was often in relation to misunderstanding of their writing by a reader (most often their teachers) and which arose less frequently, and accuracy, which most often related to rules they had been taught and feedback they had been given. This also allowed ‘hidden treasure’ to emerge (Saldaña, 2009:191). As categories can be mistaken for findings in themselves, it is possible to miss important findings when coded alongside other seemingly similar utterances. In fact, these within these grouped categories are potential insights with important implications for the field, which is why handling them in different ways and seeing (and hearing) them in different forms is important. Most importantly for the discussion here, the methods I used placed ‘salience’ into the hands of the researcher, the meanings and the research questions, rather than the numeracy of the researcher-imposed codes, which are useful for organisational purposes and not explanatory power, and to which qualitative research should not be reduced, as Atkinson, et al. (2003), Blommaert and Dong (2010), Holliday (2007) and Saldaña (2009) attest.

Another important aspect of all the above processes was revisiting the audio recordings alongside the notes to remind myself of how the participants spoke, who they were, and how we were interacting and co-constructing meaning at the time. This gave life to the transcripts during the analysis phase. After becoming extremely familiar with the data, including field notes and annotations, I reflected further on how to organise these codes, not just into findings, but into levels of salience, importance and ‘worth’. This was the hardest process, as it involved deciding which voices could represent general themes, and which had stated an interesting view, but one for which there simply was not space due to limited relevance across the dataset. A further point about the approach to analysis that I took was that it was easy to keep parts together without losing connections and other possibilities by segregating according to code only. For example, I kept a number of extracts in the themed documents that were related to the code assigned to the document, but were related. I highlighted them in red to show juxtaposition, and they served to offer counter points, alternative points, possible deviation from a simple course of the theme’s analysis or simply other points to consider. This also shed negative light on reporting something as a clear finding that might have been more ambiguous than first thought. For example, ‘way of thinking’ was important among many students; however the aforementioned approach to analysis allowed me to see that the way ‘way of thinking’

was applied to different subject matter meant that my initial interpretation had been inaccurate, and this notion had to be divided into cultural (expectations and appropriate propositions) and linguistic (grammar and style) meanings. Again, it is important to be aware of fuzzy boundaries, opposing views and other possible ways of interpreting utterances when a researcher is seeking to organise them systematically. I found this method an effective, yet time-consuming, way of achieving this.

A point often stressed by qualitative researchers, but which became starkly apparent in my analysis phase, is that codes are not findings, and they are not themes for the research in themselves (Holliday, 2007; Richards, 2003; Saldaña, 2009). Codes represent ways of describing and organising what was said, and in my data it seemed apparent that ‘what was being said’ and its relevance to the project were very different processes. Accounting for this gap involved a long stage of thematising the coded utterances into a report that reflected the content of the organised data, the research questions and the observations from the field. Sequence in talk had to be considered, as did the fact that some points that respondents made were of direct relevance to pedagogy, others to theory and others widely different, yet relevant, areas. To confuse the codes for the findings would be to prematurely arrive at a researcher-led conclusion, brought about by compartmentalising data in a reductive way. Instead, the codes first have to be analysed and interpreted in relation to the wider factors that can be observed (see Holliday, 2007), and an utterance had to be considered in relation to where it came in a sequence, what it was said in relation to (for instance, did it come from a direct question or was it arrived at from another topic) and many other factors that might add detail to and support for each coded extract. This process also assists greatly with the stages after coding. Even after codes had been assigned and integrated with one another, and points of reflection noted, there were some areas in which insights did not easily fit, or further information was necessarily disconnected from the idea of neat themes. For example, the aforementioned references that were made beyond the interview or to previous points discussed in the interview, which were sometimes less explicit than other times, were necessary to consider in interview analysis. The fact that some areas had already been discussed produced links and juxtapositions with other utterances in the same interview, and gave a different quality to utterances when analysing or interpreting particular points made by participants. Similarly, the fact that fieldwork involved correspondence with, mingling with and observations of students and faculty meant that a further dimension existed to

the interactional context and frames of reference in the interviews, and therefore some aspects of the data had to be considered with more reflection than simple theme allocation in the analysis and reporting phases.

This leads to a point that must be made clear in a study of this kind, namely that the nature of the data made certain methods used by less qualitative studies problematic. As stated previously, this study draws much inspiration from ethnography and the steps that ethnographers have made in enhancing our understanding of language, language research and wider sociocultural worlds. This field investigates people's actions and thoughts not to model or quantify, but to explore, consider and theorise. As such, this study used methods that are not overtly amenable to quantification, whether using quantitative methods per se or finding salient points through frequency. To reiterate, in the same way as many interpretive frameworks operate, salience does not rest in how many times a view was given or an utterance was made. In the framework of this study is the idea that words do not carry meanings without contextual performance, and that they cannot be assumed to have the same (de)contextualised meanings, and so it would be inappropriate for this study to take utterances that emerge in a conversational interview as having the same meaning and importance as other utterances in different interviews without scrutiny of their meaning to that person, in that time and in that place. Further to this issue of the quantification of co-constructed interview data, this study does not have enough participants to make the quantity of utterances a reliable single method for establishing the salience of a point being made. This study interprets the findings in a bottom-up way, and this cannot involve skimming the surface in order to compare number of codes between pre-defined groups. Although this may sound profoundly postmodern, in practice, some findings were common among many interview participants, especially when factoring in field observations and conversations. Also, some codes were easily evident and required very little deep consideration to see that certain views and experiences could be described in similar ways.

This rejection of the idea that analysis should rest solely on the quantity of codes and comparison of groups is not a sweeping criticism of all such practices, but is rather a practical choice in the context of this research, which focuses on 'different' locations, but does not do so in order to compare neat pictures across them. The sampling used does not require people to be of the nationalities of the nation being researched, so when comparing backgrounds of people in Thailand and China, I could be comparing people

with Chinese educational backgrounds with others from the same backgrounds. The purpose of the research is to explore the accounts of people studying in the areas in which fieldwork is conducted, which are reported as ‘an area’ in some research (East Asia), and which is reported as ‘a phenomenon’ in others (EMI and ELF). Exploring similarity and diversity is of interest, but it is not the purpose of visiting the three countries reported here. Similarly, the method of interview, being semi-structured and conversational, was not designed in order to count or compare responses. To be clear on this point, any research which does not ask the same questions to every participant cannot compare validly how many times anything was mentioned. For instance, some themes seemed to emerge as the research was developing, so I could have asked questions directly in that area to respondents, or I could have asked them about that outside the interview, as it could have been an area that I was interested in discovering more about, as happened with students’ different references to Confucianism in China. Because I was asking questions, and taking part in the discussions, it would be unproductive to report what respondents said as though they had occurred spontaneously, and as if the number of times anything was mentioned made it salient. A final point is that counting themes was not sufficient for this study, as the number of times a point was mentioned is fuzzy, and how it is mentioned is always different. Saying ‘almost every respondent stated that they had few strengths in writing’ was not an emergent theme that says anything quantifiable, only that participants are modest when directly asked the question ‘what are your strengths in writing?’. Instead, themes had to be investigated, analysed on the level of meaning and reported in a way that aligned with how data arose and meaning was co-constructed.

Making decisions about what to report and how is obviously difficult in a study that places such emphasis on the importance of holism and voice, as, due to space constraints, it becomes necessary to mention-in-passing or to ignore certain points raised by some participants that might offer useful insights. Again, the presence of the transcripts allows readers to gain insights into points that were raised beyond the discussion presented, and the findings that were chosen were those that offered insights into the points raised by many of these students. As such, priority was given to certain themes that allowed emphasis to be placed on salient points that provide insights for the research questions, which are aimed at prioritising students’ perceptions in relation to issues expressed in applied linguistics research, and which were identified as going beyond a very specific insight or occurrence related only to them. Personal insights were valuable when

considering the applicability of theory, as they expressed something important to consider, such as how diverse a particular ‘research population’ can be. For example, the theme of ‘background and location’ was given emphasis over the subtheme of ‘level of development’, the latter of which received short mention in the final discussion. Although ‘level of development’ was referred to by some with great emphasis, it was treated with a certain level of inconsistency (not in a negative way, but simply because its meaning and effects are complex), which in turn required further analysis, theorisation and discussion to understand. The superordinate theme in this case, ‘background and location’, was therefore seen as having potential to include mention of the finding of the importance of ‘development’ as a notion, and the potential diversity this has for different people according to background and geographical regions (even intranationally), while at the same time including other aspects of data that could present a fuller picture of the data as a whole.

The way this data was analysed and interpreted goes back to Holliday’s (2007) point about avoiding the trappings of positivistic methodologies for the sake of them, Saldaña’s (2009) discussion of the importance of the personal qualities, knowledge and activities of the qualitative researcher, including being organised, flexible, creative, ethical, and Dörnyei’s (2007) point about controlling the data but not being tied by quantitative methodologies. All these authors emphasise the need to be meticulous, and to treat data in an organised and ethical way, but this, in qualitative research, does not have to arise from positivistic frameworks or simple quantification of themes. Instead, it rests heavily on processes of interpretation and understanding, which, I hope, have allowed the organising and reporting of this data to move from numerous codes, to useable categories and down to major concepts. The analytic and interpretive frameworks have been applied in conjunction with the way the research was carried out, and the types of data that were incorporated in the study.

Fundamentally, this research was designed to answer research questions, and questions asked of students were asked for the purpose of informing research questions. I therefore decided to use descriptive coding and follow codes through to report the perceptions under investigation, drawing on points that add understanding to these contexts, these people and future research in the area. These descriptions are then reflected upon in relation to the specific research questions in chapter 6 in order to show how the study as a whole, and the findings and insights as a whole, served to answer the research questions.

5.2 Ecologies

This thesis foregrounds contextualisation in its treatment of language, and opposes accounts that position the setting or the macro-function as determining function and performances of the ‘speaking subject’ (Alcorn Jr., 1994; Lacan, 1988) (see chapter 2). Although such positions are criticised, this is not to say that the setting, and people’s perceptions of the setting, are unimportant. On the contrary, this ‘emergent’ theme is about *ecology*, by which I mean people’s perceptions of ‘local’ spaces (including global/transcultural flows), practices and prevailing ideologies that interact and intersect with their academic and language performances. Perceptions of locality are inherently and inevitably represented in people’s integrated communicative behaviour and actions, and are therefore central to contextualisation, recontextualisation and identification. As a starting point to addressing problems of generalisation proposed in chapters 1, 2 and 3, seeing how people identify, and engage with, local spaces and ideologies can enable us to identify their perceived realities rather than simply assign actions and ideas to spaces and actors. It also allows us to better interpret the constructs they draw on to perform identification, membership, accommodation and pragmatic exchanges. Therefore, ‘ecologies’ is a theme that is of use to represent a group of findings, and which is of relevance to the research questions of this project (discussed in chapter 6).

This section is divided into sub-section, the first of which focuses on contextual factors and judgments (5.2.1), which entail elements of the localities and spaces that have affected, and continue to affect, people’s positing and perceptions in relation to English and education through English on their EMI programmes. This includes perceived disadvantage in their backgrounds or spaces (5.2.1.1), aspects of their immediate surroundings that relate to their perceptions of English socially (5.2.2.2), and aspects of examination procedures (5.2.2.3) that relate to the ideas and experiences of English in terms of the participants and those around them. The next section presents findings in relation to communication networks and native speakers (5.2.2), as discussion of these in relation to ELF and recontextualisation of various discourses in EMI settings seems necessary to address from the participants’ accounts. This section is divided into three sub-sections again, namely ‘religion and engagement with others’ (5.2.2.1), which highlights initial language contacts and their impacts, ‘networks, culture and media’ (5.2.2.2), which reveals the various ways people network with English in their various

settings and the ways these are perceived culturally’, and ‘native speakers and the inner circle’, in which there is an inevitable engagement with participants’ ideas and experiences in relation to people, discourses and texts that are, or have been, a part of their linguacultural development and positioning.

5.2.1 Contextual factors and judgments

This section discusses aspects of the ecologies that people engage in, and how perceptions of themselves, the spaces they encounter and the practices in which they engage become relevant in their positioning towards English and their academic engagements. It begins with ‘comparative disadvantage’ (5.2.1.1), which looks at notions of development and ideas of their local spaces that are described as placing some participants on a difficult trajectory in relation to their current practices. The next section, ‘atmospheres of English’ (5.2.1.1), looks at how perceptions, treatment and wider engagement with English in particular spaces impact on their experiences, positioning and engagement with language. The final section in 5.2.1, ‘examinations’ (5.2.1.3), engages with perceptions of examinations, as this arose as an important influence on English education and development across the sites visited.

5.2.1.1 Comparative Disadvantage

A first noteworthy point to consider is that not all spaces are perceived equally, which was apparent in the interview data. National, regional and material differences are prevalent between nations, districts and even within cities. When speaking to people individually and in groups, it becomes immediately apparent that the material world, resources and opportunities did not befall people equally. People’s material conditions, labels and backgrounds had clear implications for their motivations, needs and their identification with others. This last point was particularly important to consider, as it can be tempting to assume material statuses should translate into social hierarchies in interaction, when in fact this was not exactly the case. As an observation to contextualise the findings in this section, in the interactions observed, identification with others intersects many factors, with the socioeconomic identifiers combining with various personal markers (such as gender, achievement, background region, experience, professional experience, personality, involvement), which show that ‘identification’ of

self and others presented below is not demonstrative of their interactions and relationships in the EMI setting.

In Thailand, two of the three the international MBA students had scholarships from neighbouring countries, which they perceived to be less developed than Thailand. THB2, for instance, is from Laos, and she perceives English as what they “really need” due to a lack of development there. She states that because many countries know English, due to its global status, it is “easy to use” (139-142). This perceived need comes from an apparent lack of linguistic currency of Lao, the official language of Laos. Similar feelings were felt by Thai students about Thai, in that nobody outside Thailand could speak it, but for students from Laos and Vietnam, this gap was apparently made far more vivid due to the comparative economic statuses of the countries, with the need for English related to their perceived need for external trade and internal social development. What is felt with this ‘need’ to learn English is an apparent lack of a sense of imposition from the students from Vietnam and Laos. “It’s better, useful” is stated after “it’s easy to use it” (147-149) in order to describe the opportunity provided by English. Being a scholarship student on an international programme contributes to THB2’s perception of English as a pragmatic opportunity, with little alternative other than Chinese, which she had considered learning while doing an English medium course in China (189-201), for communicating internationally. It is worth noting here, in order to emphasise interconnectedness and the need to avoid comparisons too readily, that when asked about perception of EMI, THB2 could draw on experiences in both Thailand and China, and despite being in Thailand, she has far greater experience of EMI in another location of this study. This is, again, important in emphasising the need for ground work before quantitative data can be sought, as members of the sample have shared experiences of studying, working and living abroad, and of being engaged in similar, or starkly different, activities.

Having problematized default comparisons between regions, insights can be developed by juxtaposing the opinions of some of the Taiwanese sample with some of those of Thailand presented above, in terms of the general need for English and its role. One similar aspect is the perceived need for English in society, which could be described as what some consider an island mentality in Taiwan (see TWT6 in 5.2.1.2 below) which meant that people were accustomed to looking outside for survival, which is similar to the accounts of THB2 and THB3. A general difference between accounts in the regions, which seemed to affect experiences in the university settings, is that Taiwan and China

have a national language that is fast increasing in global currency (Mandarin/Pu Tong Hua). It is important to note that ‘national language’ does not mean that other all groups in the country speak it as a first language, or even at all, a fact which affected one student’s educational experiences and positioning, as she did not share the L1 of others in her group (TWT4, see 5.2.2.1 and 5.2.2.3).

Accounts of this are presented in other sections, with international interactions being negotiated through English and Chinese in many cases due to international students seeking to learn and practice Mandarin while they are simultaneously trying to do the same with English. The strength of Chinese, and its growing status, did seem to remove a default assumption that English was the only language needed for their future lives, with even THB2 considering learning it as well as it is a popular language now (192-194). This strength of the L1 seemed to translate into less disadvantage in dealing with English in some areas, due to a critical distance kept between the social ‘need for English’ and their actual need for it, but also increased frustration on others, due to a feeling of the value of their first language conflicting with their need to accommodate their style and ‘way of thinking’ for markers (see 5.3.1 below).

One common conception among most people’s accounts of English, including THB2’s above, is that it *is* spoken around the world, which is only presented as a questionable assumption in relation to deficit perceptions of general English ability locally, and, as suggested in THT2’s (348-355) and TWB1’s (86-90) slightly negative accounts of English in Japan, in some areas of the globe. English is also assumed to be the most useful language of trade and travel, and it is the default language of opportunity when first languages do not match, which is a common point arising in themes below.

Going beyond the usefulness of *English*, THB2 states (311-318):

THB2: Because the my, my country is under the development or developing country. That means learn from Thai I think is important end, can help approve my knowledge... The theory can help, the theory from Europe and I think other countries can help them up.

This statement displays positioning in relation to her background, which, being a nation ‘under development’, is in need of input from outside, including knowledge from Thailand and Europe. This need is perceived along with the English language, which she perceives as a definite advantage for Laos (THB2, 204-221). So the status of her developing country makes her feel that Laos needs to benefit from a medium through

which to engage the world, which is currently English (as she states), and integrated knowledge and theory from more developed countries and regions, namely Thailand and Europe (the knowledge of which is apparently recontextualised in the Thai EMI course). It is interesting to note how the EMI course in Thailand is perceived to offer both knowledge from Thailand and 'English', international knowledge, showing the perceived benefits of the complimentary aspects of recontextualised discourse, as this student desired aspects of both the local and the 'global' through practices in the Thai university context. The ways that people valued the combination of global and local varied greatly though, as will arise repeatedly. This acceptance of knowledge was not as unproblematic for THB3, from Vietnam, who had similar ideas of a need to look outside Vietnam for knowledge and language, but found some conflict between his understanding of Vietnamese business values and what he was taught in Thailand (339-363):

THB3: ... I think the different is because in Vietnam when you the business, almost the businessman in Vietnam they just try to do the business by their EXPERIENCE not from, they, some people they don't have the knowledge, the theory... but in THAILAND the teacher teach us that you HAVE TO, your NEED to apply the theory in your business... I think they try teach us the theory is VERY important when trying to do business... but I think the experience is very IMPORTANT... Because the EXPERIENCE you, that is the knowledge you can learn, you can get from the real life... and - the theory, some theory can apply in my country or in my country or in China or in Laos. But the experience come from only in my country so I can understand how's my economy in my country, how is the currency, how is my competitor. So it's very important.

Here, he emphasises that although he appreciates the value of theory, the insistence placed upon it does not align with his experiences in and knowledge of Vietnam, where experience is highly valued. Further insight is given when he states (181-185):

THB3: ...the equivalent in this country is very different and I think this question ... when I come back... to Vietnam and... I can't know how to apply my theory in my country, yes.

Here, THB3 adds a reason why there might be a mismatch between what is taught and ways of doing things in Vietnam: because theories taught in Thailand do not necessarily apply to the Vietnamese business context, in terms of both economic situation and business culture (e.g. ways of performing and valuing economic activities of various kinds). It is worth noting the specificity to purpose and course, as this shows that applied subjects have postgraduates who are likely to have professional experience of operating with the subject-matter of the course (whether teaching or in business), and that conflict in knowledge and ideas could clash, as students generally desire useful and applicable

knowledge and skills for their future work. There is a dual perception among the funded scholarship students on the MBA course in Thailand that they need knowledge from more developed countries, but that the knowledge of that country is not quite enough for THB3 (above), who sees differences between how things work in Vietnamese practice and how they are said to work on the course.

For contextualisation, a related aspect was observed when engaging with fieldwork in Thailand. I noted that THB3 positions himself in relation to Thailand in a similar way to a Thai professor, in a lecture attended by all the business students interviewed in Thailand, who emphasised that Thai economic policies at times of global financial downturns could not resemble responses from countries like the UK or USA. The point he emphasised was that most luxury products in Thailand were produced and sold by companies outside of Thailand, which, in turn, had very little (complimentary) connection with Thailand's economy or economic interests. This meant that the kind of spending stimuli that would be proposed in Britain (referring to me) to keep the public spending money would only lose money for Thailand. This illustrates, along with the accounts of THB2 and other observed lectures and seminars, that EMI courses tend to include ideas and theory (in English) from global publications, but that the courses draw examples and ideas from the locality and the contextual interactions of those involved, in this case Thailand. There is an appreciation of this, but a feeling that some of the ideas presented to him on the course do not apply to THB3's future, whereas THB1, from China, who enrolled on the course in order to conduct business with Thailand in his future, perceives local knowledge, and language, as important. The different purposes with which people engage with the course, and the local and international discourses recontextualised in EMI settings, clearly need to be considered, as the usefulness of the global and the local vary in different accounts.

In terms of development, at times Chinese students also saw China's level of development as a salient factor to address when discussing English, knowledge and education. CT4 states (48-53):

CT4: ... I appreciated learning English. Because, I know learning English can help me to know more about the world, ESPECIALLY just like England, Britain and American? AMERICA... Yeah, most of developed countries, and I can learn more skills and knowledge from them.

This is predicated by a comment that (19-21):

CT4: I mean different country, different cities, different policies. In my English I have no chance to learn English in my primary school, so I have just the opportunity to start it in middle school, but in developed cities they have the chance to start earlier.

She, as with the accounts above, sees her country, China, as different from developed countries. In the second extract, she sees her city as different from developed cities. Again, this displays differences that ought to be expected when researching China, and should be considered when accounting for ‘Chinese’ people, as she sees development as a key issue, and one which marks her English. Later she states that she does not think that her perception of development means that China should follow British or American ways of using English (below), which shows the aforementioned strength of some students’ linguacultural roots in Chinese, as seen in some Chinese L1 students’ accounts of writing in 5.3 (64-80):

CT4: Well, I think it's actually, I think like, we should not speak it as a Britain or American. We have our own styles of speaking... Just as language process TOOLS, it's not such, SO IMPORTANT that focus behaviour like American or Britain just we have our own way, because I think that the accent of the talking is the things that you're talking about, not just the outside things... So, I think language may be related to each other, they have something in common, some common points of view. When you talk with foreigners or foreigners talk with you we can have some linked onus... And, I think that is the thing that we can talk more – maybe we can have some common interest to talk about.

The details of this will be discussed in the following paragraph, but in relation to the above discussion, it should be noted that this student communicates different views of development, privilege and status. In her statement above, although she does not think China should follow US or UK ways of using English, she does show a desire to learn skills and knowledge from other, developed, nations. This shows another association between nation, development and knowledge, and the complex, and simple, ways that intertwine. This simplicity is in some participants’ association between knowledge, academic practice and nations, showing that studying in English is directly associated with learning from developed countries. Perhaps it can be inferred that learning in their first languages would not entail these international flows, which might require enquiry in the field as to the extent to which ‘international knowledge’ is perceived to be delivered and deliverable in non-EMI education in these areas, and the reasons for deficit perceptions. The complex element displayed in the statement is how expertise, knowledge and ‘the international’ are seen to be transposed on a local level in these settings, which can be as a prioritisation of standard English (which she displays resistance to) or of the

imagined interlocutors of the area and activities, which she links to particular behaviour and engagement, but others link to observable features, often from their experiences (such as accounts of accent as a marker of identity and capital in Thailand, below).

The above interview extract from CT4, as well as offering insight into her perception of both language and what that language entails, justifies the decision to move this study away from the fuzziness of many (but not all) approaches to language attitudes, and emphasises what such research needs to account for in interpreting perceptions of language. She engages with the idea of Chinese people following other accent models in English, but then deconstructs the idea of accent, offering her own definition of both 'the object' and her opinion of it. In this case, she sees accent as closely related to purpose and behaviour, and her engagement with accent relates to commonalities in points of view. This is an activity based view, and if extending 'culture' beyond fixed categorisation, it aligns with Sealey and Carter's (2004) notion of culture as shared and understood propositions. In this sense, CT4's focus on 'shared onus' draws attention to her perception of the delivery of speech being based on people's cultural and intercultural alignment in engaging with meaning in a mutual way, applying the 'tool' of language in a shared direction, and this is where she locates her position on 'accent' perception and judgment. This immediately followed her account of development and the need to learn from other nations, which suggests that she engages with a perceived deficit associated with a background that makes her perceive the US and UK as more developed, but with a level of awareness that does not allow that deficit to affect her concepts of and engagement with language.

The notion of development and economic status was not just a recurring issue that arose in the data for people of particular countries, but also with reference to regions and cities within countries. 'Villages', 'the countryside', 'developing regions' and particular cities were all cited as central factors in some people's experiences, education and especially their English language background, and were seen to be correlational to facilities, standards and socioeconomic development in other regards. This provides warning for quantitative research seeking to provide general insights into practices here that the influence of perceived disadvantages, and advantages, in students' backgrounds exist on many levels across populations, and which are seen as influential in their educational backgrounds and relationships with English. In China, the development of different cities

and regions is marked in some students' perceptions of their backgrounds. On one level this is seen to relate to local policy (19-21):

CT4: I mean different country, different cities, different policies. In my English I have no chance to learn English in my primary school, so I have just the opportunity to start it in middle school, but in developed cities they have the chance to start earlier.

This was a common view among Chinese students from 'smaller' (in Chinese terms) cities, both in interviews and in wider discussions, who associated resources for learning English (prior to university) as largely being down to the region one grows up in. Shanghai, areas in and around Hong Kong, Beijing and some southeast coastal cities were often perceived as being areas that enjoy a better English environment, normally meaning that they have greater general competence in English, more foreign nationals, more proficient teachers, compulsory English (4-skill as opposed to reading) courses in schools starting at an earlier age, private language schools, English language entertainment and more importance placed on English among people generally. This notion of associating English competence and education with regional development had a clear impact on identification processes, with geographical lines drawn between CT4's background, above, and perceptions she has of people other areas who have had the opportunity to learn English from primary school. Language ability and education can present social divisions, but these divisions, which are a shared perception among some other students interviewed, is based on geography and development.

CT1 (44-61) has similar points to make about her background, with coming from a village apparently meaning that the quality of English education she received was not high:

CT1: And my experience is mainly maybe doing some exercises and it was such as oral English is less and because I come from a village and so when I began to learn English only the teacher teaches some basic knowledge... and maybe my university is not as common, so we have only have one year foreign teachers and the teacher pick us to do some things and I think I don't practice my English very much, so it is a little pity, I think you can feel that just now I cannot speak English fluently... I do not pay attention to oral English and mainly focus my attention and I do the exercise and pass the exam and got some certificate... different university have different atmosphere, and I think it depends on yourself mainly, so when I was in our state, my friend, we mainly do exercise and haven't atmosphere to speak English I think some school is not like this.

As mentioned above, many students perceive a direct link between the regions, villages and cities they grew up in and their current English ability and experience. It appears vital to note that the ‘global language’ is perceived in this way within different spaces.

Competitive examination systems that focus on score achievement (see 5.2.1.3), and lack of opportunities to use English in the locality (see 5.2.1.2), lead to some accounts that suggest a focus not on pragmatic notions of ‘using English’ when learning at a younger age, but instead of positioning themselves in relation to others through awareness of what English ability signals. CT1 perceives her background as accumulating disadvantages in her English development, as her village and then university had limited input except exercised. Note that her friend attended the same EMI course, and she refers to her own experience in relation to her friend’s, whose background aligns with her own.

By drawing on development and resources of a nation or region, which is a macrosocial category of social life, we see elements of positioning here (Bucholz and Hall, 2010), as identities of self and others were sometimes marked by perceptions of what underdevelopment and larger scale development meant for themselves and others. There is also an element of relationality here, particularly adequation, as other social differences and references are put aside to focus on one element – development/underdevelopment – in identifying their experiences with English. The usefulness of Bucholz and Hall’s principles of identity is apparent when analysing these accounts, as English can be seen to feed into local experience and become associated with regional identity markers of development in China. Even when not interacting, English is a construct, or artefact, the mutual engagement with which aligns and divides (in- and out-groups). These markers, as shown previously, were shared in some respects by the students from Laos and Vietnam, albeit on a national scale. Contrast these accounts with accounts of differentiation, as people who studied or worked abroad, or who have engaged with English use, have a tendency to see the associated awareness and abilities they have as marked in the EMI setting, in contrast with those who are aligned themselves with others through a lack of English input, and a wider lack of opportunity.

Moving beyond the notion of English education, CT1 also identifies what she perceives to be differences in cultural capital in different areas of China (295-311):

CT1: ... I can speak something because I have heard that in the North and South of Chinese is a little different, if you want to find a job in the south maybe it is like development, yes, so maybe the certificate is not very important, if the company want

to really employ you they will see your abilities, communicative abilities such as management, but in the north, such as in our home town ... If you have the master you needn't have an examination and you can become a civil servant of the town. And maybe if you want to come into the higher school and can be a teacher because your degree is a little harder than others. ... Just in our home town maybe, because my home town is a little, is not developed as other people. And BECAUSE many excellent people and to the big cities and many go abroad to development places, if you are excellent student and you want to stay in the town and do some contribution you have a better opportunity than others... but with the development of all places, maybe it will be not so obvious because nowadays there are so many masters, maybe the certificate will be worth less than before in the future.

Here CT1 identifies the perception that a far greater value is placed on a master's certificate in the less-developed north of China compared with the more-developed south. Apparently the level of development means that employers evaluate skills and personal qualities more in developed areas, but the certificate is enough to obtain a desirable civil service position in the north without much scrutiny, due to the few people with such qualifications seeking employment in there. This raises a point about mobility in China. We have seen the identification that some students have with the cities, towns and villages in which they were raised, which begs the question of whether they sought to return there, or whether they saw the EMI course as a means to move beyond these locations. When it arose in the interviews there were mixed reports from Chinese students, with some seeking the advantage that CT1 suggests above, in that their qualification has more value in their hometowns, due to the lack of English and qualified workforce there. Others remain flexible, while some opt for the for a perceived better life and opportunities brought through seeking out good occupational positions. This flexibility is also seen in relation to English, with CT4 relating the pragmatic choice to use English, and to not critically engage with its status (86-99):

CT4: ... we Chinese have improved a lot such as the Confucius school that in America... that is a presentation of our culture to the other countries, right? So, I am confident in my country that we can promote our country's own culture and values to all the world... I think maybe the TENDENCY maybe will be more focus on economic development, because I think the economy depends on a lot of things that will stand for a lot of things such as your status in the world... So, no matter what kind of language that could stand in the first, I think that is a significance of its economy and its government of how to promote its own countries.

Here, the participant who mentioned the need to learn from developed countries also communicates her view that economy "stands for your status in the world". She draws on how the Confucius School is growing in its outreach around the world and how China can promote itself around the world, but justifies her emphasis by stating the relationship

between national economy and status, regardless of which language “stand in the first”, or is considered the global language. This relates with the function of English, and the pragmatic justification for both adopting it as the medium of their education and keeping their own style in it, as she discusses above (previously in the section), and appears in other discussions of writing style (5.3.1).

A final overall observation to make is that in discussions of disadvantage, there tends to be a perception among participants that they can, or will, contribute an improvement in their country or region. This shows another point to consider in addressing perceptions and positioning in higher education settings, especially among those studying on courses or under conditions that are perceived have to a value, which is that the future might be perceived quite differently from the present and past. This is due to the nature of courses, in which one goes from a student being educated to a professional contributing to a field. On these EMI courses, it is common for students to feel that there is a role to go to, and pragmatic choices made now do not necessarily reflect on their futures. This is a point redressed in other sections, as students respond to the demands put upon them differently due to temporal considerations of whether the goal, particularly as relates to language, is a fixed goal or the means to a specific end (see 5.3.1 and 5.3.2). Whether the value of their master’s is becoming lower due to the increasing qualified people is perceived differently among participants, with those in China tending to anticipate greater competition and change in the near future (as CT1 states above, 295-311), whereas in Vietnam, THB3 (546-559) states that the value that an MBA carries in the job market of Vietnam is very high due to the comparatively low number of people who get the opportunity to complete such a course, particularly internationally. A number of points in relation to these areas will be discussed again as recurrent themes in people’s responses and positionings.

5.2.1.2 Atmospheres of English

‘Atmospheres’ of English is the title of this sub-section to reflect the perceived relevance of linguistic or cultural atmosphere in the participants’ localities in relation to their experiences and engagement with discourses around English. This has various implications for their studies and EMI education in the region, as will be explained below and discussed in chapter 6.

Before considering the local realities from the perspectives of students, it is first necessary to look at outside influences on them. To begin with a non-finding rather

than a finding, although ASEAN is mentioned a lot in literature and policy documents and was brought up in one observed lecture in Thailand, it was only mentioned as influential in one interview (126-127):

THT4: But as graduate student all ASEAN speak English, right, so they motivate us to speak English as well.

This should not be taken to mean that it was not important, but rather that it does not appear to be central to many initial responses to participants' uses and ideas of English when discussing its relevance to the world, their experiences, their studies and their futures. A reason behind this could be that, from the perspectives of many people interviewed, large portions of the globe already use English and these students, and their countries, are trying to benefit from that reality, as mentioned above, and as is apparent in many accounts. The relevance of English's status as the 'working language of ASEAN' appears to be obfuscated, at least in their accounts, by the wider roles of English. Again, it has been and will be noted that 'English atmosphere' and 'English speaking cultures' are images projected onto 'inner-circle' countries, but the location of English is seen to be global and strongly linked to international access and functions as well as having a strong connection to native speaker groupings. This duality is seen below.

In relation to English practices, students' perceptions of governments and local environments were clear themes in the interviews, with many reflecting critically on relationships between practices and perceptions, and between linguistic realities and public projections. For example, as mentioned briefly above, TWT6 characterises Taiwan's obsession with English (241-261):

TWT6: ... probably not the benefit, probably just because good advertisement @@@ because it's an island, so we, our parents our teacher taught us that, you really need to use an international language, so they say, international language is English, okay, to be able to get a better career or a better future, if you know this, the international language... So we take it as a very important things just like, as important as eating because we want to survive... In the future life... so probably that's why so many people want to learn English, but if you, if you step back to look at a lot of career, in Taiwan you don't really need the language, English and but for students, for students we all told students, we have been told to learn, study English hard... And if I become a teacher I told my student to have to study English hard too, so it's just the way how we've been told.

Again, there are a number of interesting points in this extract. She refers to part of the popularity of English in Taiwan as a "good advertisement". This reflects the incredible weight that the commercial sector has on ideas of English language education there, as

will be discussed in the perceptions and roles of cram schools below. The private English education market is perceived to be growing across the regions visited, which relates to an upcoming generation who, according to some accounts, will be far more competent than this generation of speakers, as exemplified by TWB5 (58-60) (also discussed below):

TWB5: Elder people cannot speak.

I: Right, right, right. And do you think the next generation after you will be improved or same level.

TWB5: Will be improved and more stronger than us.

This shows an element of the local ecology that is relevant to student experience of English in EMI, and affects various accounts. Learning English is often something that has increased as an activity, and which this generation have been exposed to far more than previous generations. This, combined with the perceived improvement to English education for younger generations, puts these students in an interesting position in relation to the language they are developing. TWB5, above, identifies with her generation as people in a particular transitional skills phase of English, advantaging in some ways from being skilled in a valued language in a way that their elders are not, but being pursued by a generation who will exceed their ability. In relation to EMI, there are feelings of relative disadvantage, as highlighted in the previous section (5.2.1.1), but many feel that they will return to developing or smaller areas and offer expertise and skills, whereas some in more established areas feel the pressure of competition within their environment, from the next generation, and from the increasing number of students with high education. None of these factors were listed by any one candidate together, but arose across accounts.

Another part of TWT6's preceding extract is the 'island mentality', with parents and teachers emphasising the importance of English, which she states is seen as being "as important as eating" for Taiwan's survival. The most interesting part of this extract is her critical stance in relations to such prophesising, which can be seen from her pointing out that, actually, a lot of careers in Taiwan do not require any English at all, except for certification. Again, many students show a level of distance from discourses related to English and English in their subjects, as they distinguish themselves from an elder generation who are perceived to have very different views, abilities and experiences from their own. Those seeking employment in areas where English is beneficial, often perceive that, currently, they are competing against those who are far less proficient than

themselves. Access to knowledge from 'outside' relate to this, as many others in the society do not have such opportunities. This temporary privileged position is where some draw critical ideas of the value of English socially, rather than ideas of English's importance. Again, having accessed postgraduate EMI courses, their outlook can benefit from critical distance, as few seem to be preparing themselves for immediate hardship, as their skills and qualifications are in relatively high demand, as mentioned above).

Having exposed the partly mythological nature of English promotion in Taiwan, TWT6 then states that, as a teacher, she will also tell her students that they need to study English, just as she was told. Her justification for this is simply that "it's just the way how we've been told". The distinction between the teller and the told appears to be interesting, as for her, the imagined value of English appears to be a part of the ritual, identity and practices in Taiwan, particularly among teachers. In terms of identity, this could be related to an indexical shift, which was a recurring theme in some teachers' accounts, as the position of this social category, 'teaching professional', comes with traits and expectations that many people have to incorporate into their perceptions and positioning. The role of teacher does not require this statement to be made to students, but, instead, it is observable that she now aligns with the idea of performing as a teacher in the same way that she experienced the discursive positioning of teachers in her past. This also shows elements of relationality, in that adequation is apparent in her suppression of differences between aspects of her perceptions of teachers' practices that do not align with her ideas and her professional practices, which include identification of herself within that role.

In a similar sentiment, TWB3 states (115-116):

TWB3: I think Taiwan will always follow the, trends, like, they do that, okay and we do that as well.

What is interesting is the perspective here. TWB3 makes an observation of Taiwan, but uses 'we' because she is partly reflecting on her own experiences as interconnected with national decisions. This might relate to the education and assessment orientations there (5.2.1.3), which sometimes have an impact on perceptions, due to the fact that many of the choices involved in learning English, such as going to cram schools, preparing for examinations and studying abroad, happened before they had a choice. Now, many of the accounts are retrospective, or, especially in the case of teachers, they turn the focus to the next generation and how they should engage with English. This overlaps with another

observable theme discussed later, which describes how those who can refer to experience *using* English place themselves in a relational position compared with those who learn English with no purpose, and who are sometimes perceived as scared and lacking the competence or need to speak English (see 5.2.2). This relationship identifies how passive some students feel, because their ability to study on an EMI course came partly from the way they were educated, and from the national obsession with English (and following trends, according to TWB3).

Another conception that arose in relation to ideas of local ecologies is that many people perceive a lack of English competence, or English use, around their general location or among particular demographics or spaces. For instance, THT3 states, in relation to people coming from abroad to study using English in Thailand, that she does not perceive English to be a commonly spoken language in Thailand (329-343):

THT3: Well for Thai people I mean, yeah, because if I were Thai and I met Thai friends I will speak Thai so we could not practice that much English. So, yeah, it could be a disadvantage... for example, if (people) are from Japan and come study English in Thai, yeah, because most of the Thai people doesn't speak English so they will be, that will not be so helpful... when I was working in my old job in the international school, well, not so many people does speak English, like, when they would like to talk to the teacher or to the head teacher... they would need me or some other colleague... to translate what they say.

Her perception of the usefulness of studying on an English medium course in Thailand and her experience translating for people wishing to speak with foreign teachers at her former international school both suggest that she perceives little English competence among the wider Thai population, and a lack of willingness of Thai students who can speak English to actually do so. This is sometimes related to identity positioning in terms of positionality and relationality, but it cannot be explained or assumed as such, as some interviewees, in Thailand especially, spoke of their tendency to speak their L1 whenever possible, even if it went against other goals and targets. The preference for Thai is supported by THT5, who, despite having lived in America for more than two decades, still “enjoys Thai” with her colleagues and classmates when the lessons end. Thus, she recommends going to an English speaking environment for the chance to improve English ability (560-587):

THT5: Well, environment. I mean, because if you are in the, target community or something like that, if you're in that really English speaking environment, gradually have tendency to improve your English faster and better... And you have you have to force yourself more, but in here well, after class you know we enjoy Thai...

She continues to discuss her teaching experiences upon returning to Thailand from America, clearly reflecting on a very different classroom atmosphere than she experienced and learnt at master's level in America:

THT5: I start teaching and we were, in English when I look at their face - and I try to give the context and everything. Okay, it's so hard, it's so hard especially when I have, when I start speaking test then they slip in Thai quite often. This means that no, nothing can force them as long as they're in Thailand. That's the only thing but if they were thrown into like, you know, English speaking community, they got to learn somehow, and besides other radio, other, TVs everything is in English... I think (their education would suffer) slightly at first, but if they have really strong intention, they will overcome it... Like myself.

She emphasises that they need to be pushed into an environment where everything is in English and there is no possibility to just "slip into Thai". Again, this is representative of a common view, in each country visited, that there is little English atmosphere in the countries or the classrooms, and that attempts to create such atmospheres often give way to pragmatic switches to the dominant language. Indeed, the difference between use and learning is emphasised by another Thai student who studied in America (80-81):

THT1: You know everyone in Thailand study English since kindergarten, most of us. But we didn't use it.

Aspects of personal trajectories are dealt with elsewhere, but here it should be pointed out that THT1's assertion that 'most of us' studied English since kindergarten was not supported by others, with only two other Thai students doing so. This shows the importance of research verifying what is said by participants, but also highlights an element of perception, in that her experiences learning English, and her awareness of others around her doing so, influence her view of English in Thailand, which is not the reality of even the English teachers here, most of whom started learning English later than THT1 asserts. Her point that English is learnt but not used is another important area, with 'using' English being seen as a landmark in many people's lives, and in perceptions of their English, and their identities, in relation to others. It is interesting to see some developments in Thai education, as perceived by THT2. She did her practicum on a bilingual EP programme, which she sees as a success (193-217):

THT2: ... nowadays, it's better for Thai education. You can hear that we have our, in the national, like bilingual and some EP programme, English programme. And most of the EP programme, it's a native speaker who will teach them. So, it's the best way that... The big school... they always have EP programme... So, in the EP programme, only 15 students per class. So, teacher can take care, can look after them, can ask them

anytime and they can ask the teacher anytime they want. But Thai... programme you know, 50 students per one teacher.

Clearly, she perceives an imbalance existing between the Thai Programme and the English Programme, which is apparently due to money and resources as much as anything else, as she continues:

THT2: ... it's very expensive... Thai programme for example, 20,000 I think... But EP programme, 70/80,000, you see? ... 60,000 difference, so ... parents cannot afford.

In Thailand, what might be perceived by some as an improvement in English education appears to THT2 to be a worrying development, with expensive English education becoming institutionalised as part of the practices of elites, as Draper (2012a; 2012b) argues when he positions himself against the neutral and overstated tones of English as a lingua franca accounts in the area, and of protectionist agendas in Thai education. It is an important aspect of the local ecology that the students learning through English medium instruction have to operate across and in proximity to practices that engender such debate, which makes their perceptions of English and the role of native speakers in Thai education a valuable insight in relation to this area. In her view, English is an equalising force, but in its most effective pedagogic form, in interactive small classes with a native speaker, it is out of the reach of most Thai parents, who have to settle for crowded classrooms. This student's concerns can be seen to be reflected among the interviewees of each country to some extent, with the dominance of private education and commercial language tests in Taiwan and the regional differences in facilitating English education that is reported by Chinese participants.

A frequent theme emerging from the interviews is the relationship that English education has with the private sector, especially with cram schools and other types of private language school playing an increasingly important role in English education in each setting. It is interesting, however, to note the stark differences between regions, as in China, private language schools are reported as a relatively new phenomenon, apparently more influential in early-years education and among those in developed cities. In Thailand, some teachers had worked or were currently working in cram schools during their studies, but often as receptionists or Thai teachers. Only in Taiwan were cram schools reported as having had a significant impact on this generation's (despite age gaps) English education. On the one hand, Taiwan's cram schools are reported to have both introduced these students to the fun and learnable nature of language from a young age, a

reported antidote to grammar translation that seems universally disliked in mainstream education. On the other hand, they are reported as sometimes embodying Taiwanese testing culture, whereby progress is constantly measured with the target of 100% at all times as TWT3 states (159-163):

TWT3: ... a specific feature to the Taiwanese students ... our parents, our teachers... want us to be perfect and to get good scores. So even though I got 90%, they would say, what's wrong with the 10%, so, 90% is really good but they were focused only the 10%... I think it is about, it is kind of relate to our educational background, our tradition but I believe nowadays some people they start to change their mind of this thought. But I also get different thought since I start to teach Chinese to a foreigner, to like the people from other countries.

This highlights an important aspect of many Taiwanese students' experiences with English, and with education more widely. As stated earlier, this generation of Taiwanese students, most of whom were aged between 20 and 40 (see Appendix II), often have a critical distance from the rhetoric and practices that they grew up with. TWT3 draws on her experiences teaching Chinese to 'foreigners', which allowed her to change her perspective, which she thinks is a changing "tradition". Framing her engagement with foreigners in contrast to tradition again shows the generational identification that is so strong in relation to English. It also shows the influence of foreigners in the context, who allow people to engage with different ideas and use language to formulate views of it, rather than being perpetuators of a single ideology outside the community of ELF speakers. Furthermore, who these people are needs to be considered. The people studying in EMI settings are people who might be, or have been, motivated by English language engagement or stimuli, and some of these participants actively sought it. This makes statistical relationships between numbers of speakers impossible to uphold as explanatory or predictive of behaviour, as the account of complexity in 2.2.3 states, as it is how people engage, rather than how many of something there is to engage with, that makes a difference in these accounts. 'Native English' is sometimes recommended in study sources by teachers, and often seen as the medium of textbooks (though seen as artificial), but is more often sought out by students and engaged with in various ways and for various purposes. It also shows the effects of educational institutions and parental pressure on her education and English to date. Between them, this extract shows both the importance of each aspect to the perceptions and positioning of these English users, but also show how partial her account would be if these themes were divided and categorised in relation to the research agenda only.

As stated, TWT3 (above) sees a potential shift away from such practices as a result of engaging with people and practices outside Taiwan. This ‘go and get’ idea was noted as a part of the interview interactions in each country, whether bringing greater expertise, changing styles or different ways of thinking from outside, often from travelling ideas, educators or citizens studying abroad (as was seen in the discussion of development above, and will emerge again repeatedly in accounts below). How this is perceived, and what it is perceived to be in relation to differs between individuals, often on political and ideological grounds.

Before moving on to discuss assessment in more detail, the role of cram schools will be discussed. As mentioned previously, the role of cram schools differs greatly, with some seeing their perpetuation of testing culture and others seeing their positive influence on English language learning. The following extract is of particular interest, as TWT5 (154-166) emphasises, from the perspective of an elementary school teacher, that cram schools are harmful to the perceptions and English development of her students:

TWT5: ... Even though I'm trying to convey that English is a language, use the language, but... every time they went to cram school, they need the scores, the cram school need the scores and so, they will push the students to assessment because they need the scores, maybe for GEPT, for some specific test. So, I'm trying hard but maybe later when they are in, later in their twenties they will understand it's a language but right now for elementary school students, I don't think they will understand... English is a language not a subject.... Because, you know the parents, their cram school teachers push them. It's a subject, get 100 scores. Yeah, so why I'm trying hard... I hope they will understand but there are too many pressures around them.

Here, TWT5 conveys her own realisation that English is a language and would be better appreciated by students as such, but finds herself powerless to compete with the higher stakes testing pressures placed on students by (and beyond) cram schools and condoned by parents. She sees her own development as somewhat different from those around her (see 5.2.2), which makes her want to bestow her insights upon her students. This foregrounds an essential issue for teacher education, and something that TWT5 has to address in her studies and professional life (which are difficult to separate for the teachers and business students): ideas of language do not always fit institutional (in this case classroom) constraints. TWT5 strives to make a difference in people's lives, but seems resigned to failure until the students grow to realise the nature of English, whereas TW3 (314-328), who saw her view of and relationship with English transform after going to

Canada to learn English, seems to feel the need to be pragmatic against her instincts and knowledge:

TWT3: Actually sometimes I use, I will use that the method that the teachers use in Canada and I think sometimes it fits but the point is it depends... Because like I... was a tutor of students who... prepared the test to get into the university and only thing I can do is grammar translation... And that is the, I think at least in my opinion that is the better thing to help her in a short time to improve her exam, to improve her English to get better score in the exam.

TWT3 also enjoys teaching elementary school students with fewer pressures, but clearly sees high stakes tests as based on grammar, and therefore she will use grammar translation with such students for their benefit, and put aside her preference. This relates to discussion of pragmatism in 3.4.1, and shows that, in situated practice, it is very difficult to simultaneously act in the interests of students and in the interest of best practice if the constraints and goals put on teachers do not reflect their idea of best practice. What is also evident is a conceptual disconnection between teachers' actions and their own processes of development, in that many insights that had made participants reflect on the 'real' communicative nature of English or the negative impacts of testing did not come from the classroom, but from the use of English in their lives. It is understandable, considering the fortune some people in this study perceive they have had on account of being good at English exams, that teachers would have to think hard about whether to prepare students to pass exams, as they have, or whether to try to import their 'real-life' experiences into the classroom. Further aspects of examinations and assessment are discussed below.

5.2.1.3 Examinations

It is perhaps unsurprising that tests play an important part of how language is perceived and valued by students on EMI university courses. They all had to show evidence of English proficiency to gain access to their courses, and, as will be seen below, many grew up perceiving English as a school subject in what some perceive to be cultures that emphasise examinations (as revealed in 5.2.1.2 above). Whilst this is frequently mentioned in the samples across regions and groups, it is not only perceived negatively. It seems that examinations provided affordances (Gibson, 1986) for some, who succeeded in English assessments and who therefore felt that they were given opportunities for further development and higher education access on account of their ability to succeed in examinations. Others, however, mention the pervasive nature of language assessments in

more negative terms, certainly in relation to English testing as a social trend (as opposed to a personal success).

The importance of tests in Taiwan is closely related to the prevalence and perceived benefits of English, as is emphasised by TWB6 (73-76):

TWB6: I guess in Taiwan learning English is very common, everyone can speak English. The benefits, you can, maybe, the benefit, you can talk with foreigners, or you can understand like, we can have more topic and talk with this foreigners and you get a higher job.

In relation to testing culture in Taiwan, as introduced above (5.2.1.2), this usefulness for employment is often seen as containing a level of mismatch, with English being perceived as a requirement to get jobs that actually have no need for English, as TWB5 emphasises (38-44):

TWB5: Useful for my job maybe I can, because we need to get some maybe TOEIC or GEPT when we graduate. Yeah, so less of job in Taiwan, if you want to get a job you need to have some certificates TOEIC, GEPT or else something like that.... It's not really related to the job but you need to have the certificate, yeah

This underlies a competitive element, in what is perceived to be an increasingly competitive job market for young graduates, which TWT2 (174-180) addresses clearly:

TWT2: In Taiwan, the, English is the high language ... because most Taiwanese think the, all can use English is better. So, I, think major English or you have better than other people English I think is the benefit and is easier to find a job... So, okay, find, easier to find a job... English is the major test in Taiwan for, like junior, senior, junior high school, go to senior high school, want to, they must learn English to pass the exam.

Here, TWT2 emphasises the use of English as a gatekeeper, which puts English majors as a competitive advantage compared to others, but also puts them under more pressure to be better than non-English majors. This is important both as a finding, and as another opportunity to recognise that the students being studied here are in a somewhat privileged position to be in a situation in which they can complete a postgraduate programme of study using English, which is seen as a socially and economically valued language. As TWT2 says, "English is the test for in Taiwan", so these students are succeeding to a degree to be engaging on the level they are, even if that level of success is not so simple to identify in practice (see 5.3.2). Not all are certain of their futures, but their accounts of the value of English as a gatekeeper is a clear indication to researchers that studying those

who are not pursuing studies in English, or who have a lower level of competence in English, might have very different views of its roles and functions in the local ecology.

This relates to Draper's (2012a) point that much applied linguistics research, because it focuses so much on English language education (see Cook and Li Wei, 2009), with elements such as teachers' identities, learning/teaching strategies and online benefits to learning drawing focus, it tends to capture the realities of a rather small and potentially elite minority in countries such as Thailand. Not all students were economically elite in this study, but their accounts reflect the fact that they are succeeding where others do not, and they are reaping certain benefits from their ability to study in English that others could not. One theme in the findings is that some students had negative perceptions of their writing and speaking abilities (or that is what they stated in the interviews, anyway), but negative perceptions of their ability in English examinations was something that barely arose, despite language testing being a topic that was mentioned frequently and crossed many areas (being assigned various sub-codes which, in turn, crossed into various themes). One point that is missed, however, in this portrayal of privileged students who have engaged successfully with assessment in English is that they are currently experiencing ongoing assessment of their ability to express their ideas, and expand their knowledge, on an academic level in English. This is where perceptions and positioning in relation to both academic and local discourses become of interest to ELF research, which seeks to understand English users and their positioning in relation to English. Here, we see multiple positions in relation to multiple activities, that relate with various perceptions in different ways, as will be addressed throughout the sections that follow.

An interesting account of Taiwan was given by TWT4, whose aboriginal background gives her distinctive insights to English and Taiwanese education. TWT4 is planning her master's thesis on the harmful effects of testing in Taiwan, and the need to alter practices there (529-559):

TWT4: I need to show my ideas, show my idea telling people that can we just give up test something like that. Yeah, that's what I want to say in my thesis... I mean, because in Taiwan I focus on high school students... they don't have voice in the classroom... because we don't need students' voice, we need their performance... Why is that? Because I think people, some people, I mean, Taiwanese students they can do very well on their test but they don't want to continue after school... But student who... didn't do very good on test, but they like it and they do, they will keep going learning after schools. Why is that? Why is that? When we come back to the school context what teacher do in the classroom? ... our English education focus on reading, but how we teach, we teach them memorize and test, memorize and test...

But if you, that student say something and let them feel confident they will like it. And when they like it they won't hate English at least. And some people would think, it is interesting, they probably would keep reading and keep learning, I think that's very important.

TWT4's assertion is that, as was her experience, Taiwanese students do not have a voice in the English classroom because the education system in Taiwan does not require them to have one. In her view, the students are simply expected to memorise and be tested. Her background allows her to emphasise relationality with the voiceless, outsiders and minorities, and her identity as a teacher foregrounds her feeling of closeness with students that she perceives as being excluded from the class, rather than TWT6's adoption of professional practices in which she struggles to see sense. Her own trajectory and experiences will be discussed in other sections, but here we can see how her background allows her to gain a critical awareness of what can go wrong, which also gives her an affection for students who do not enthusiastically pursue test results, but who try to engage with the language.

TWT3 (170-198) also reflects on her experiences, this time outside Taiwan, when she spent ten months in Somerset (UK) teaching Mandarin. She tutored a father and his daughter there, as well as working at a school, and was shocked to find that the girl, a teenager, was shy to speak due to her accent. "I thought western people are more outgoing or easy going", she states. This experience helped her to realise that being scared of talking is not only a Taiwanese trait resulting from testing culture and grammar translation:

TWT3: ... to be afraid of making mistake is not only for the Taiwanese students.

However, she adds that:

TWT3: Just for the Taiwanese student it's more serious like they are, they were afraid of be punishing or they were afraid of getting best scores... is more consequent that, like, if they don't get a good score they don't get to the good school or they would get punished by then their student, their teachers or parents. But for other, for the people from other countries I think they are also, they are also afraid of making mistakes but just for different reasons.

Therefore, after her experiences of people's similar reactions to learning and speaking languages, she still perceives the exceptional hold that examinations and parental expectation has in Taiwan, which she did not experience among UK parents or teachers. Her perception became one of similar notions, but, with a degree of certainty, she sees Taiwanese students' fears of making mistakes as firmly rational, due to the huge pressure

placed upon them and the dramatic consequences of not getting high scores in examinations. Therefore, she recognises common feelings of language anxiety, but legitimises Taiwanese students' fears in relation to the assessment culture there, both institutionally ("they don't get to the good school") and parentally ("they would get punished by their teachers or parents").

Having already mentioned a few people who are able to compare their experiences of learning, studying or working abroad with experiences in their current settings (with more mentioned below), one important observation is that Chinese students saw themselves as having few such luxuries, as THB1 (from China) states in answer to the question as to whether he has travelled anywhere except Thailand (35-40):

THB1: No. Because in China all the students want to exam into the university, so we - every person in the high -- in the high school, not the university in the high school they will have the higher place when they exam the university itself. A lot of people not have many time to travel another country, another place.

This was a view shared by those I met in China, who had worked very hard, and had rarely been outside China except on brief holidays (this was the majority account among people I met and spoke to about it, including at English Corner discussions which often drew focus to such areas because of my presence; it is not a statistical analysis of the student population at large). High school is identified as a high pressure, high stakes phase of the educational process which seems to have most influence on the teaching of English grammar, English-as-knowledge and English-as-subject. Many, if not most, students I came into contact with emphasised the influence of high school tests, both at entrance and upon exit. Examination fever was felt in each of these countries, with most people claiming to have been very bored and uninspired by English in their respective educational systems, as is seen in accounts of grammar translation and memorisation, although rote learning was appreciated by some in China (see, for instance, 5.2.2.2 and CB5, 263-265). Grammar training, in fact, seems to be a unifying trait for many in this study, and although I argued above that these students show a degree of success in reaching this point in their studies, this success is complex as passing tests was not always perceived as success, as CB5 states (179-182):

CB5: Maybe I – maybe, for MYSELF maybe I don't, I don't practise more. I always think, always think the examinations I, I take, I passed, so it's, okay, I GOT IT. My parents didn't speak English, they see my examinations paper, oh WOW, SO HIGH, okay. They, they tell me, okay, you can play so maybe it's this @@@

Here, she states that she thought she knew English well. She did what she had to do to pass exams and then felt convinced that she had done enough. Her parents did not speak English, and so could not judge her ability, and were apparently under the same impression that she was doing well. She now feels let down by the exam system, as she grew to realise that she, in fact, had so much more to achieve and find out about the language. The examinations led her to be able to access her course at a good university, but they did not endow her with the skills she would have liked, although she does, along with some other Chinese students, advocate the usefulness of rote learning. She would have aimed her learning towards greater ends though, had she been aware of the limited skills and knowledge that the examinations required. There are many aspects of language testing that can be discussed, with TWT2 (12-15) and CB1 (295-310) showing points that were relevant to many:

TWT2: Yes, when I enter the junior high school, I, I get English test high scores every test. So at that time I make my decision to study English... Yes @@@

CB1: Our, we use English - to, to pass exam @@@ This is our... motivation... But our... English is... often too bad @@@... Because in our examination we always write, not speak @ @ @

These two students are not alone in following a trajectory of studying English, or pursuing studies through English, *because* of the opportunities offered through the value placed on English in the education system, or perhaps more specifically, their ability to succeed in a system that values English. Some found inspiration and enjoyment in their subject after striving simply to get into a good university, see CB5 (21-23):

CB5: ... I chose the major because I don't like science and my maths is poor. So I had choose, I had to choose this to major. But... I began to see the magic... from the economic @ @ @

Others did not find such contentment with their subjects, and many found themselves in their 'community' through shared endeavours of a kind which had a starting point not often mentioned in ELF research. This starting point for many, particularly among the Chinese business students in the study, was said to be parental advice and high enough exam scores to access a good university. This, again, emphasises the importance of examinations and the certificating function of universities, which students often pursue because they are permitted to, rather than because it is their field, interest or desire to enter the field professionally.

This last point is also interesting when considering assessment and qualifications, and particularly so in China among the business students. There are differences among business participants in terms of what they want to do after their studies. For instance, some want to work in their field locally, some internationally, and some are thinking of different fields that a master's qualification can access. Adding to the point made above, these notable differences add to the difficulty of assigning master's students to a community of 'business people', including a community of practice, as, although they have common reading and tasks to do to pass the course, a community entails shared engagement and trajectories (Wenger, 1998). Although this study began with few assumptions that one group would be inherently different from another group, it is interesting to note one explanation given by CB3, which relates to the value placed on particular positions in Chinese traditional society (51-58). This introduces a trend in perceptions of employment prospects among business (and some teaching) students there:

CB3: I want to be a governor, government officer... Because I think this worker, it is the first the first in our land... You know, in our, our history we have government officer at the first and farmer at the second... industrial worker is three and business is four. In our history. So I think I will be government officer, I can help more people.

This could explain the choices of students studying business related master's courses in a strong university in the fastest growing national economy, but who aspire to be civil servants rather than corporate executives. This is also the case for CT1, who is studying on the Applied Linguistics course but who also is considering a career in the civil service. Again, this is interesting to compare with Thailand and Taiwan, where most of the training teachers were already teachers and planned to remain as such, whereas, in China, there was less clarity in some participants' career paths. An essential point to note is that university qualifications have value across fields and contexts. As a result, career options that are potentially available to students through these programmes are wider than the fields themselves, further complicating the notions of discourse communities or the pre-conceived idea that every student would be seeking entry to a professional community through their practices here. Some of the participants in this study were not.

Going back to the postgraduates studied here, there was another unifying feature for many members of the teaching community: an aversion to mathematics. If there was one thing that the emphasis on English examinations had done, it was to offer these students an opportunity to access prestigious postgraduate education without needing mathematics, which is another gatekeeper that can be sidestepped if pursuing English-related majors,

and which is the reason that some of these students pursued these programmes. This is shown by THT5 (183-195), who states:

THT5: ... I know I was gifted with language... not mathematics also.

Similarly, TWT1 places her English ability in juxtaposition to her mathematical ability (57):

TWT1: (I think my math is) very difficult, yeah, so English is a very easy for me.

CT1 summarises her motivation for studying on the Applied Linguistics MA programme at her university (35-42).

CT1: ... because maybe it is new language, so I have greater interest and because my math, my math is very bad, so but my English is well from beginning and so I can get higher mark in English paper and so it makes me pass the high school and university successfully because the math is not well, so the last mark, the whole mark is not very high so I come into common university, but because I want to try my best and coming to a famous university, maybe [name] University... but like I just said maths is very bad so always it is a bottleneck for me BUT my English make me come into university, another thing because after I into the university, I maybe I needn't study maths so I can develop myself in English. So I try my best, so I want to come into this university to further study.

These examples, particularly the latter, show that as well as being perceived by some as an ideologically loaded gatekeeping construct and ill-conceived pedagogical model, English does coexist with other gatekeepers, models and pedagogic pressures, and does at least offer affordances, and a way of escaping the perceived dominance of mathematics for these students, who feel they possess linguistic rather than mathematic aptitude. Although this may be read in other regions of the world as a simple 'language vs. numeracy' dichotomy to which we all can relate, the parental and societal investment in mathematics experienced by these students is staggering, and it seems ever-increasing in China with the explosion of private tuition and private schooling throughout the country, which is beginning to mirror what some Taiwanese students in this study experienced from an early age. Some of the students interviewed take their contempt for mathematics very seriously, as some of the Taiwanese students recalled spending hours each week after school studying maths from elementary school until senior high school in *anqingban* or *buxiban*, which are varieties of cram school.

Again, we can see that in the local ecologies in which these students operate and grew up, many saw affordances presented by language and language testing, because they were able to excel where others could not. The perception among some of these students is that

assessment is a barrier to educational progression that they, now studying in university through English, have passed. In a world where power is given to particular skills and knowledge, language offers them a way to pursue education and expand their horizons. For others, local language tests and testing culture are problematic, and test memorising rather than actual language ability, which has implications for practice in the classroom. Interestingly, for students who convey these perceptions, and for other students, both of these positions are negotiated, finding it hard to find space for a clear position due to the mixture of opportunity and oppression they bring. Weighing up the best practice for the next generation is hard, as 'traditional' testing is generally perceived as problematic, but the response of non-compliance is seen as a difficult step to take for teachers. This is not as easily divided as descriptions sometimes seem, as each account is slightly different, as these students have different backgrounds, different approaches to education and different outlooks, but it is illustrative of the complexity of an area of language policy and practice with which applied linguistics must engage.

5.2.2 Communication, Networks and Native Speakers

All of the sub-sections below relate, or come to relate, to issues of native speakers, engagement with native speakers, juxtapositions with native speakers and engagement with 'inner circle' media and texts. They cross a range of topics and experiences, but relate to students' experiences and perceptions that cannot be overlooked in this study. All these issues also offer substantial insights to ELF, showing how, from the framework presented in chapter 2, many aspects of the framing of ELF are problematic in explaining the experiences of these students (also expressed, theoretically, in chapter 2). Moreover, this section offers some insight into how the theoretical approach of this study can be more engaged with the global realities of some aspects of the ELF language scenario than speculative descriptions that arise from data in one setting, but are not universal. The reason this is so important to these students in EMI settings is the various contact that they have, and/or do not have, with texts, people and discourses. These have become part of their trajectories, adjusted their identity positionings and affected their perspectives of their studies, their English and the world around them. Thus, they are influential areas of their social, academic and personal lives, and are therefore essential for this research to explore.

This section begins with a surprising aspect of the data that serves to introduce the key theme, which revolves around aspects of language contact. The first sub-section shows how ‘religion and engagement with others’ (5.2.2.1) was a marked aspect in some students’ trajectories of English, as English clearly travels with certain discourses, that offer (surprising) opportunities for engagement and contact that would, perhaps, not have occurred otherwise. The second sub-section, ‘networks, culture and media’ (5.2.2.2), looks at how people, in participants’ experience and locality (which includes flows outside ‘the local’), engage with English, and incorporate texts and platforms into their practices. It also looks at the effects of their engagement on their perceptions and positioning in relation to wider discourses, speakers and linguacultures. The final sub-section, ‘native speakers and the inner circle’ (5.2.2.3), addresses the multiple ways that native speakers and inner circle texts are engaged with, conceptually and relationally, in experiences, positionings and perceptions of the participants.

5.2.2.1 Religion and engagement with ‘others’

Religion was not expected to be such a marked aspect of the linguistic landscape surrounding students here, and particularly not in the ways they mention. Again, I emphasise that this discussion will only be relevant to some accounts and not others in this study and in locations in East Asia more generally (where contact with religion in English would be circumstantial rather than experienced en masse), but what is of interest to a qualitative account is how this element, which arises in the data in relation to experiences and perceptions of English on a local and international level, has an impact on students’ views, ideas, relationships and awareness. The wider point is not one of religion at all, but rather one of how language contact and linguacultural engagement, sometimes in what might seem to be superficial and minor ways, can impact heavily on how students perceive English and engage with wider discourses of language and education, which will be explored further in the sections that follow.

Although there is an element of surprise that these feature so strongly in some participants’ accounts, it is perhaps not to be unexpected that contact with religions, particularly Christianity, would feature among the experiences of students who have engaged with various discourses of English in their environments. Some students have encountered missionaries, Christian schools/universities and other Christian institutions when travelling, online and/or in other situations in their countries. The effect of their

engagement with these elements is perhaps illustrative of the importance of how focusing on the local ecology can provide insights into influences on people's lives, and show that global discourses are sometimes diverse and operate on various local levels. It adds layers of complexity and explanation to how and why people identify with others, how we build ideas of language and linguacultural engagement, and how different people engage differently with people and constructs around them. Confucianism was included here, as some Chinese students, two raising this point in particular, identified with and were strongly guided by this philosophy, and used Confucian ideas to interpret and understand their experience, their ideas of culture and their relationship with others.

When TWB4 (187-207) states that, in her experience, Taiwanese students solve the problem of being too scared to speak by simply not speaking, she goes on to suggest possible ways of using English in the local environment:

TWB4: ... you don't just pick up someone on the street and just talk to them, but you can, or you can join some camp, like English camp... or you can go to church if you are religious, you can practice your English with them and you go through like a conversation class and force yourself to speak English all the time.

In many people's accounts, I was surprised at the awareness of and experiences with Christianity that these students had. I should, perhaps, prefix that comment with the personal account that I lived in Taiwan for more than four years, and I was not aware of the prevalence of Christianity on the level that these students were, as churches are rarely noticeable in cities, I have never seen an identifiable priest, and have never been approached by any religious groups other than Buddhist monks or Mormon missionaries while there. When asked about whether there was a link between Christianity and English in Taiwan, TWB4 answered (201-217):

TWB4: No, we speak Chinese and Taiwanese @@@ But I think... they'll have some English class like reading Bibles... Yeah, so you can still practice English.

These English conversation classes / Bible study groups were the experience of TWT5, who attended such a group on her island of Penghu (13-32):

TWT5: ... why I learnt English better than others or at least better than some of the people is because I met a foreigner during my senior high school life and it's a, he's a missionary... So I follow him, I study with him... I learnt English and learnt the pronunciation, the usage of the language... and then I found that well it's a language not a subject for me because for most of the students in Taiwan English is just a subject. It's a subject you don't want to use it. You just, you're learning because of the scores. But in my experience, it's a way to communicate... The, so later I learned, I

have more interested in English and then I majored in English during my college life and then right now, I'm major, I study English right now.

This experience clearly had a real impact on her perceptions of English and her identity in relation to other Taiwanese people, seeing herself as having better English than many others due to using it with a foreigner. Such themes are recurrent in the data (using English with foreigners in general, not only with missionaries), and whilst it can be seen to be entrenched in potential readings of native speaker ideology, with implicit claims of authenticity for the pronunciation and usages she learnt from the American missionary, it is common that 'real' communicative events, be it with non-natives or natives, sometimes have the effect of inspiring people to see language as going beyond a subject, and finding forms of identification through the language. A major finding among these participants is that using language seems to have a dramatic effect on perceptions of it. Interestingly, another famous ideologically entrenched viewpoint, that it is better to learn from a native speaker who cannot speak your first language, is upheld here, and is something TWT5 tries to implement in her classroom by refusing to explain or translate into Chinese, and instead just repeating. She states (56-69):

TWT5: Well, maybe he wants to preach, so he have a English group, English conversation group... Because his Chinese is really bad. So, you know, for a senior high school student, talking to a foreigner is quite a proud, you know, because I can use the language, because some of the, most of the students they dare not to even speak in English... And they will just, say hello and say good-bye and then really bye-bye, they don't want to talk to him because they are so afraid.

Again, her statement of indexical identification in relation to others' typical characteristics, which are affirmed by most of their actions, in this case being afraid and not daring to speak to the foreign missionary, affords her an identity as a language user apart from many in Taiwan. Identifications of this kind can be seen as valuable parts of a professional teacher's identity, as experience, competence (as was shown in the previous extract, in which she compares her ability favourably compared with others) and knowledge can be seen as central to successful teaching. It is also important to emphasise that this is an example of how fluid identities are, and how important time is to identity constructions. This is seen in this account as a person who was an outsider (the missionary) was seen to have the identity of 'other' (perhaps characterised by 'distinction', in Bucholz and Hall's (2010) principles) is incorporated into a practice which legitimises her English and is seen to improve her English ability and awareness, and, in this process, becomes a part of her own identity as somebody who uses language

with such ‘other’ people. This final point, that she is able to use English whereas others just learn it, has become part of her identification practices, as she finds ‘distinction’ from others who are still at her starting point years ago, when she felt proud of speaking to the ‘other’ person in English for the first time. The emotional and experiential connection with language is something that is clearly brought about through language, which links to the next account below.

TWT4 also had a similar experience with religious visitors from abroad. As mentioned briefly above, she identifies herself as Paiwan, an aboriginal tribe of Taiwan, and was raised in the countryside by her grandparents. In lines 5-15, and 17-31, she states that she did not perform well at school at all, always bored and uninspired by the test-oriented teaching and memorisation (mentioned in 5.2.1.3). She was, however, inspired by a teacher who did not force them to learn English, but found ways to encourage them. This teacher invited Christians to come to their school to teach conversation, and despite only visiting approximately ten times, despite currently being diametrically opposed to the suggestion that she should more native like, and despite every student in the room being very quiet, nervous and just listening most of the time, she had this to say (54-67):

TWT4: ... Before that we don't have any class focused on speaking and listening English... But, I think that was very, very good experience you found especially when you knew that you can say it, even it's one word you feel very happy to talk to foreigner... Yeah, you feel, hey, I can do it, so yeah it's very special experience for my classmates and me.

The presence of the visitors, in a far more subtle way than TWT5's Bible conversation group, had given her a feeling that she had spoken the language, which has obviously remained something of a landmark in her progression as a user of English, and one with critical awareness of the problems of normative standards and native speakerism.

A point to raise here is that the role of native speakers in the local ecology is not always one of norm-providers, and at times their status as ‘natives’ is not as marked as other statuses, such as ‘outsiders’, people who cannot speak the local language(s) or people with whom interlocutors will use (not practice) this language for the first time. Related to previous discussions of the tendencies of research fields related to ELF and EMI to assume, for empirical or rhetorical reasons, that certain shared experiences, demographics or characteristics will accompany given locations and practices, it is essential to understand that native speakers are part of the ecology of some areas, with different roles

to play and contact with others. This contact that respondents have had with native speakers and cultural texts from 'native speaker countries' is varied, and has enabled some to come to critical realisations about the nature of language that align very closely with English as a lingua franca accounts of both issues and virtues of intercultural communication and awareness. There are aspects of 'authenticity' that are present in TW5's account, but both she and TW4, who reports barely saying more than a word to the visitors to her school, came to realise that English is a language and not a subject. They locate the language within themselves and their lives, and see it as carrying their meanings, as was the same for people visiting Canada, Britain and America (5.2.2.3).

Religion, like any social construct, belief and institution, has history. In Thailand, two of the student teachers interviewed (THT2 and THT5) both reported being fortunate to have been able to access English through their religious schooling. As TH5 states 160-171):

THT5: I considered myself as lucky because I study English since I was elementary school, since I was elementary school. I was sent to catholic school, I spent 13 years in the catholic school, so the chance of studying English I had, you know, better chance than the other student at that time.

This was not a Christian speaker (which she stated, but I did not enquire about the religious affiliations of the students in this study), but was somebody who recognised a level of fortune in the opportunities afforded to her by learning English during school. Having also lived in America, she also perceives a difference in her experiences compared with her students and even her classmates. She, in the same way as TWT4 and TWT5 above, and others below, sees engagement with others as central to understanding another language. This feeds into all of these participants' identifications, as their experiences with others, and with using language, make them perceive themselves as relationally different from others in terms of English, because others often lack their experience and awareness. A final point should be mentioned about the words 'in terms of English', because English, integrated with the practices and experiences that foreground their use of it, is clearly of value to them, is valued by others, as a construct and performance that is given prominence in their settings and activities.

5.2.2.2 Networks, Culture and Media

The role, popularity and perceived importance of various forms of media among students made the media arise as a theme (which, as with all reported themes, involved various sub-themes) in the interviews. The Internet has made the world more interconnected, but

it has also apparently made VOA (Voice of America) and the BBC very popular learning tools among students from each country in this study. Various other forms of media are seen to enhance learning, connect with others and inspire interest in English. Movies are one such media text that CB5 (186-201) enjoys watching and feels can inspire children, as Chinese English education, for her, does not inspire interest in English.

CB5: Now, in China English is so prevelous, so popular. In the... ALL the parents... take the children go to the English school... I think HOW TO improve this education... And the best, important, the most important is... to inspire their interest to learn English. For example, English, English movie, BY the way, I watch the English movie to improve my English... So, many children didn't study English because the... Chinese education... examinations, they can, they can make the paper it proves them, they go to the university... but I think if we inspire their interest to learn English they will learn the English it's very magical language, they are beautiful.

The growth of early-years education mentioned previously is seen by CB5 as in need of improvement through inspiring the students through, among other things, English movies, which have clearly proved helpful to her own English development and interests. This might seem a basic observation, but it is interesting to note the different discourses and cultural texts that 'English' now involves and which are available for the consumption across local settings at all ages. Note that the discourse under discussion is still education, and movies are seen by CB5 as a viable way of breaking from issues of standardisation, testing and paper and inspiring students to engage with the language. Similarly, TWB5 states (401-415):

TWB5: ... I think the textbook just, they just told us some textbook knowledge but that's difference between when we talk to foreigner... so I think it's not really helpful when we need to talk to foreigner... So, I watch maybe movies, action movies or sci-fi or TV program to learn local style English... Yeah, so like Twilight... Vampire Diaries, like that... I like supernatural foreign TV programs.

TWB5 also perceives a lack of inspiration in educational practices that revolve around paper (as CB5 above). She has particular tastes in English language films, and this is not framed as being 'to improve her English' as with CB5, as in her account she expresses her taste in and preference for many forms of English-language entertainment and the activities with which she engages socially. With her friends, both on her course and in her wider social life, her enjoyment of English language cultural texts/artefacts, from film to music, form an important part of her identification. Interestingly, she states that she likes to learn the "local style English", which would be too hastily labelled native speaker ideology. As a lot of her friends are actually from the US, UK and South Africa, she

talked of her communicative needs being related to being herself with her friends in English, and not just aligning culturally with her idea of their national linguistic identity. As she says, the textbook academic English she has learnt from at university does not align with her desired social style as young person with an interest in travel, film and music, just as it does not align with the English she finds in film and song lyrics. Therefore, in a manner of speaking, the 'local style English' she refers to is actually in *her* locality, and much of this style is already in her communicative repertoire. I met her and took part in group interactions with her Taiwanese and 'foreign' friends, and the styles of speech were not easily identifiable as simply non-native and native, as there were lots of in-jokes and references to aspects of their shared interests and practices to which I was often oblivious.

This raises the common theme of complexity in linguistic landscapes, as her local interests and social relationships involve people, places and styles that are perhaps too readily labelled 'native', 'outside' or 'foreign', but she does not have a passive goal of accommodating to (see discussion of Canagarajah, 2004) or converging with these, but simply to operate comfortably in this environment. The wider point needs to be made that engaging with texts that seem 'foreign' in ways that seem 'different' from what is perceived as normal in a given location needs qualitative insight, as Canagarajah does state in relation to students rhetorical engagement in writing. In TWB5's media consumption and behaviour, consumption of 'native English media texts' forms part of her social and private life, which makes some overarching aspects of the medium (who is speaking in what style) obfuscated in her account compared to the ways in which the text itself fits with her social life. Although she is a Taiwanese student living in Taiwan, the ways in which she engages with language and her local environment need to be understood beyond broad categories, as her local space is linguistically diverse. Moreover, 'being herself around her friends' is performed and negotiated between texts and people of different backgrounds.

The important thing to take from these points is that each individual's ecology involves interaction with English in different ways, and native speakers, native speaker cultural texts or religions cannot be seen as 'owned' or even differentiated between EFL or ELF. These environments touch people in different ways, are engaged with, used, learnt and integrated into ways of knowing, behaving and identifying, that are 'Taiwanese', 'Thai'

and ‘Chinese’ as long as these people define themselves as such, but the language and cultural forms are also travelling from other spaces and places, are recontextualised, or relocalised, into the lives and ecology of a new locale. This qualitative research, with an extended gaze on particular aspects and narratives that relate to particular themes, has allowed insights that move beyond dichotomous thinking and towards seeing a complex environment not dissimilar from ‘native speaker environments’. Native speakers will be mentioned in greater detail below, but first there are other aspects of the media that are worth noting. This account, as above, is divided in places according to region, as media appears to be used in different ways in different places, although producing taxonomies of exactly what is and is not used by individuals in particular regions is not possible, except media platforms that are banned in China or are unavailable in one place rather than another.

Magazines, radio, Internet and television were all mentioned as media that both helped the Taiwanese students learn English, but which they also identified with, which assisted their connection with the language and which solidified and maintained relationships with others. Some met at coffee shops or houses to discuss global news, gossip and current affairs with friends (sometimes in English, sometimes not, but mostly from English language sources). TWT1 (21-26) states that she enjoys reading magazines that are designed for learners in Taiwan, namely “Let’s Go magazine or something A+ or CNN or BBC.” These apparently use authentic material to help learners of English, and which are produced for a Chinese speaking audience (Taiwan specifically, as they use traditional characters). Later in the interview (361-366), she states that in order to improve her “accuracy... and feel for the language” she reads these kinds of sources, along with newspapers. This idea aligns with TWT5 above. They are not necessarily consuming western products to be more western or to conform to a western identity, but have developed habits and hobbies, with surrounding practices (going out and discussing things with friends) that might have originally been intended to improve their English, but which have since become a part of their lives, their repertoires, their social alignments and their identities. Although they draw on ‘native speaker English texts’, what they get from them goes beyond the classroom world of academic English and into their daily lives and culture.

Moving from Taiwanese accounts of glocal media and cultural texts, CT4, who also engages with media in English, states (26-33):

CT4: ... I will mimic the pronunciation from videos that I download from the computer. So, I can correct the pronunciation... And then maybe I have got the accent of the pronunciation and I can speak it more fluently and more practically... Such as the BBC, VOA, that's the websites I'm into.

Her engagement seems more pragmatic and less personally involved than the participants above, as does the account of CT3 (13-23), who also listens to the BBC and VOA for pronunciation practice, but struggles to catch what is said, which is frustrating for her, and which contrasts with the pleasure that CT4, TWT1 and TWB5 take in their consumption of media. Chinese students in the study sometimes express pride in themselves (as a people rather than personally) on their diligence in their studies and their cultural difference from other nations, as will be discussed further below, but they also took great interest in engaging with cultures outside of China through English. As CT3 states as her purpose for her pronunciation training, and as CT2 states below (11-12):

CT2: ... I am interested in English and I am also interested in English cultures and the traditional you know, just like English people, their lives.

Accounts of participants' social use of English differed, with some reporting engagement with particular websites, including online television and radio stations, for pleasure and interest, whereas others seemed to have a pure English learning agenda in using similar platforms. Another factor that shows a complex linguistic landscape, in that people's location cannot be said to show their engagement with language, can be seen in relation to the perception of poor environments for English that are discussed in 5.2.1.1 and 5.2.1.2. Some, to engage with this point, are happier to be at the university rather than in their previous universities and hometown, where there are international teachers and students to converse with. Others do not typically converse with non-Chinese students, with some even seeing the role of their English in their lives as being primarily for reading and understanding, a view held more by business students than teachers, for the obvious reason that teachers will continue to use English in class, whereas many business students, as mentioned above, sought employment in the civil service, and few considered English being a major part of such a role. Again, the numbers in each sample and the nature of the data, which come from co-constructed interviews, do not allow 'differences' to be anything less than impressionistic and anecdotal, as future research might investigate differences that emerge here more extensively in order to offer insights into reasons and extent, or even to offer critique of claims or suggestions made by this study or its participants.

The account above is a pragmatic one, with some Chinese students stating that they will do what they can to improve their English in the short-term in order to reach their goals, but while also perceiving that they will not be required to travel or speak English to any high degree of competence in their (near) futures. This could not stand in stronger contrast with the business students in Thailand and Taiwan, although among the former, Thai business students did prove too shy and uncertain to want to be interviewed (or seemed to have difficulty expressing their ideas in the interview situation). These differences again bring into question the possibility of describing *a* community of practice that is inclusive of these individuals, due to the diversity between their practices, projections, ideas and experience. One example of a Chinese student who is frustrated by the lack of communication she engages in is CB5 (246-257):

CB5: ... my teacher tell me... you should... the BBC, practice, practice, more practice makes you, makes you perfect... It's the old saying... But, the third skills... saying... it's hard for us to find someone LIKE YOU. So I, for example, I say English to him, but, but he didn't say ANYTHING to ME, so for example I say English word to him, he say Chinese word to me.

Here, the student (discussing communication with international students at her university) can be seen to be engaging with foreigners, but she cannot practice English to the extent she would like. This is a problem reported by people in both Taiwan and China, with the roots of the issue lying in the current value of Mandarin. An increasing number of international students are attending universities in China, many with the intention of becoming competent in the Chinese language and being able to build knowledge of China. These students are often funded by their governments, sometimes in groups and often as part of agreements between universities. I met groups of Scandinavians who saw themselves as future collaborators with Chinese technological projects (working on fibre-optics), and they were trying to practice Chinese while there. They gave me a similar account as CB5's above, saying that people often tried to speak English to them, but that they would try to use Chinese instead. This was the case with many international students, who came from far and wide to learn Chinese, and yet were sometimes turned to as English interlocutors by Chinese students. There were some frustrations on each side, but for the main part relationships were sometimes strong and observably harmonious between home and international students, and the international medium of the universities visited in Taiwan and China was evident through Chinese and some English, which was not always ideal for Chinese students on EMI programmes.

Research into such interactions could be a separate study, as the wider university atmosphere influences the experiences of these students, and demographic shifts in the university population, and developments in related practices and behaviours, make this an evolving area of enquiry. For this study, it is important to raise the points that arose in interviews, that the demographics and interaction between them differed across contexts, and due to the increasing capital associated with Mandarin, a more international student base does not always mean an 'ELF situation', even if all students are able to speak English. Clearly, there are times when Mandarin is the medium of choice for international communication in these educational contexts. This, again, adds weight to calls for the need to understand that understanding English practice deeply, in many real-life contexts, requires understanding other language use too, as there are other choices present in what has been cited as one of the most growing areas of ELF: the globalisation of higher education. Some of the students interviewed in China were turning to the media, to rote learning and pronunciation practice, not only because it was their preferred medium of choice, but also because it was compensating for a lack of interaction in English with international students, despite the fact that they did have communicative contact with them.

The 'imposition' of English was another interesting point in relation to engagement with networked activity at the university. Each setting had different engagements in and through English with different levels of self- or institutional- organisation. The way Chinese students (in China) engaged with practicing English was diverse, both on a group level and an individual level. University students organised English corners themselves (CT4 organised the ones I attended, which CT3 mentions 13-23). They were open to anybody, from any subject, but were exclusively attended by Chinese students only. Students sent itineraries so that everybody could prepare topics (such as tourism, arts, activities and ethical issues) and pre-learn and review vocabulary and ideas, which most brought as print-outs to draw on in discussions. It should really be noted that my presence completely altered the activities, as it seemed one of the few times that somebody had arrived from outside China, so the topic seemed to shift very quickly from tourism and places of interest to perceptions of China in the world, Chinese perceptions of culture and other cultures, and my experiences being there. The English corners were attended by various students with different levels of competence in English, and were managed in an

impressively inclusive and cooperative manner, with the Applied Linguistics MA students taking control of interactions when necessary.

Interestingly, at some campuses, Taiwanese universities had similar activities, which were often given different names (e.g. English club and English discussion group). These activities were different in nature. They were typically organised by/with English language teaching staff, and seemed to centre on international members of staff and students choosing to sign up for optional topics at particular times (in groups). One institution made attendance at these sessions obligatory (at times), with others being optional. The use of English in these sessions was regulated by the staff and leaders, so the nature of the communication was very different. Whereas in China the English corners were student-managed and generally involved Chinese speakers, in Taiwan they involved a leader from another country, but being 'foreign' rather than a native speaker was central to this role. German, Polish, Singaporean and many other nationalities were leading discussions. What seemed apparent in the Taiwanese settings was that there was a difference in linguistic *competence* between the leaders and the student, which did not involve being *native*, and the different linguacultural backgrounds were clearly seen as enough to inspire communication and communicative practices.

As relates to media, it is worth noting that Taiwanese and Thai students often had ways of communicating with foreigners or engaging with others, perhaps because they have Facebook (which is banned in China) and the wider locations have large numbers of international visitors and workers each year. Chinese students seemed to feel that their English suffered more as a result of the distance from their language practices and their ideal situation, with CB2 stating (121-153):

CB2: Lose, yes, I think, you know, most people are in world speak English and most people in China are not good at English. It is, it is a barrier, it is a barrier when we, when we communicate, communicate it to, to foreigner like you and me. @ @ @

She also brings up a point that is raised a few times and seems to come from media images and discussions of China.

CB2: And another thing is that most foreigner people do not understand our Chinese people... and our Chinese culture. I think - I think most foreigner people are affected by their, they understand Chinese people and our country from the TV or internet. I think sometimes the media is not, is not... Objective... I think it - it will change. People - Chinese people are - we will have to, work hard to let foreigner understand us and when more foreign go to Chinese, to understand us then things will change... I think the media always, always affect, affected by their government.

A similar sentiment is offered by CB3 (103-111):

CB3: Media. I think the world, other countries do not understand the China very much... other countries have their many power.

Clearly, these students are aware of criticisms and fears of China that perpetuate the foreign media that many Chinese students use to practice pronunciation or learn about other cultures. A number of aspects of the media and subject-matter were received by Chinese students in different ways. CT4 (366-376) talks of her interest the work of Lakoff on elections, which looks at rhetorical positioning between Democrats and Republicans:

CT4: Actually, I find it difficult learning the theoretical knowledge, but it also very interesting... I find it very interesting that we can use cognitive English skills to analysis political and policies... I have read a book from George Lakoff... And he used his cognitive linguistic knowledge to analysis the political policies and then compare of the ELECTION of the president... I think that is very interesting. And that is such a good way to elect successfully.

Clearly, the way that studying Lakoff would be of interest to somebody who has not been outside China, which has a one party government, is different from the way one might engage in his work who is from a country that has election campaigns and debates. This student finds it challenging to engage with such ideas, but also finds it interesting to access theory in order to understand the election processes in America more effectively. This is an example of what I considered to be engagement with other cultures, people or areas that do not seem to integrate into the recipient's life and repertoires and lifestyle, but rather seem to be an act developing knowledge and awareness of how things work elsewhere. Here, this quote displays engagement with metaphorical and cognitive analysis of media campaigns during US elections, but other examples included consumption of film, internet information and reading in a different way from TWB5's media engagement, which centred on her immediate relationships and environment. This is not proposed as related to any nation, as people's patterns of positioning themselves in relation to media knowledge and texts were very different within nations, with social networks and person lifestyle seeming to be important in such engagement.

What is integrated and seen from a distance is highly interpretable, as can be highlighted by THT5's criticism of the assumption that 'western media' means 'western culture' (390-397). She states that her MA colleagues go online a lot and learn through the Internet and other media sources, but they only "scratch the surface of the culture" without really understanding it. Having lived for nearly 25 years in the US, she describes

how she thinks the other students simply pick up what is presented to them rather than gaining any understanding of the “real” culture. Her emphasis on the importance of understanding culture is clear, and her understanding of US culture seems relevant to recontextualised elements of discourses in the US that she encounters in Thailand (367-374), both in the classroom and outside, which is discussed below in relation to native speaker discourses (5.2.2.3). One element of contention is the dualities between travelling cultural propositions and norms, with THT5 seeming to value understanding other cultures when using English, and others, THT4, for instance, placing a strong value on Thai culture and a need to resist passive acceptance of other cultural elements accompanying English language teaching. In a discussion of the dominance of aspects western culture being prevalent in classroom materials, THT4 outlines her intention to preserve (not discard) Thai culture in her teaching, which goes against THT5’s ideas of knowing the ‘target culture’. She states (556-584):

THT4: Can - I think can be because if later in terms of later I am a teacher, I can bring the Thai culture in teaching rather than using their culture... But teach in English better so I need to provide a text by myself including the Thai culture. And for the teaching style the, I can maybe, like maybe raise up, raise the Thai way, Thai politeness or something that I teach.

She is obviously concerned with behaviour as much as understanding here, with a protective stance highlighting the differences of others. Perhaps THT5’s feeling of not being characteristically Thai, and therefore finding a kinship with aspects of a mobile identity that go against aspects of Thai politeness that might be expected in Thailand (105-115), but which THT4 sees as important, influence THT5’s discussion of the centrality and locale of culture in language teaching and materials used in the classroom. From this, she positions herself in a stronger position compared to her classmates due to her knowledge and understanding of media texts and teaching materials, clearly distinguishing herself from them on grounds of cultural knowledge, and possibly positionally as due to her age and life experience. She laments, yet sympathises, with Thai students’ inability to engage communicatively and openly and with deep understanding, but sees her experience as an advantage in the classroom for such a reason. It should be noted that she does not suggest a need to copy or accommodate to dominant cultures of English, always emphasising mutual understanding and creative empowerment over reproduction or conformity. Instead, she proposes a fundamental need to understand, not follow. This understanding, on one level, prioritises an understanding of cultural texts, western media and predominantly

US communicative norms, but, on other levels, it emphasises the construction of identification beyond these constructs.

THT4, on the other hand, foresees more problems with the prominence, and effects, of such texts being in the Thai classroom, instead proposing above to make her own locally sensitive texts in order to “raise up the Thai way”. This is a similar identity positioning, differentiating perceived differences of English sources and mannerisms that might influence students, and adequating herself with Thai cultural norms, which she values highly. She continues (595-611):

THT4: Is, and it is the responsibility of the teacher. They need to encourage them to act as the same as Thai even we use English as a way to communicate.

I: Yeah, and do you think that’s important?

THT4: I think it’s important because if the teacher didn’t motivate them to be to still be Thai they may I mean, they may act more like a westerner later, and later, and later if the teacher didn’t control them in the appropriate way. Because, I think the different thing between westerner and Thai is acting out sometime with, I didn’t mean that westerner is more aggressive or something, but I think they are more - they are there to speak up more.

This interchange around cultural forms and materials in the language classroom exemplifies the complexity of looking at language and culture. It is apparent that both THT5 and THT4 can perceive the recontextualisation of elements of cultural propositions, forms and behaviours from outside cultures entering Thai discourse, most prominently from the West. Their different ways of dealing with it seem rooted in self-concepts, perceptions of professional roles, personalities, motivations and experiences. This can be seen from THT5 distancing herself from a Thai stereotype that she perceives others to have (as she does herself), and THT4 emphasising the importance of Thai politeness and indirectness that she hopes to model for students, which can be seen as contingent on her motivation for learning and teaching English in the first place, which is to promote the interests of her country and benefit Thailand in the long-run (10-13). This goal is shared by THT5, but the final outcome she perceives is more in helping Thai students to speak up and gain understanding that can better themselves and enhance their awareness of language and culture, which, in turn, can empower them to construct their own voices in relation to those with whom they will communicate, albeit that those international interlocutors are apparently not only rooted in cultural forms beyond Thailand, but in western discourses.

Juxtaposing the views of THT4 and THT5 exemplifies debate elsewhere, but it is worth emphasising here that this debate is sparked over approaches and positioning that are held in relation to people's roles and approaches to others (particularly students) and to cultural texts with which they and others in their locality engage. Their positioning cannot be explained by or removed from their histories, trajectories, ideas of culture and communication, or their perceived professional roles, with THT5 emphasising a need to *learn* the culture and etiquette (427-429), whereas THT4 emphasises a need to *retain* and *protect* local culture and politeness conventions (see above). These positions are not static and need not be perceived as simply contradictory. Instead, the common desire among the majority of these students to understand other cultures, alongside the related desire to be understood well by others when communicating through English, finds complex juxtaposition with the final goal of having a culture and an individual outlook which can be communicated internationally, and through which one can engage with the wider world. These areas of thought arise repeatedly in the sections that follow.

As stated at the beginning of this section, the media, networked behaviour and culture are closely connected, and feed into desires to understand and desires to protect. They are also treated with similar perceptions of utility vs. authenticity, with some seeing their activities as pragmatic for language, others as out of interest in others, and others as a part of their life-worlds. Another interesting development of global media is the capacity of Facebook, and other social networking sites and tools, to establish and/or maintain global connections between people. An example from TWB5 (10-19) shows that she is able to stay in contact with people from Japan, America and Saudi Arabia, whom she met when studying in the USA. Again, this is a complex mixture of media and influences, which goes beyond global exchanges. She went to America and found the experience enlightening for her English, but at the same time found aspects of American speech more understandable and 'closer' to the English with which she is familiar in Taiwan. A number of Taiwanese interviewees made the point that the English spoken in Taiwan is influenced by American English. Although it seems logical to explain this in terms of the environment in Taiwan, for example the people who have taught there, the accents of Taiwanese teachers and the US being the destination of choice for the previous generation of Taiwanese workers and students, TWT2 actually attributes the high social value placed on standard American English to Hollywood movies (460-473). Movies and television

were clearly hugely influential, especially for this generation who have grown up with numerous cable television channels. This does not equate to a universally positive integration of American cinema there. The presence of these cultural texts can also highlight feelings of difference and alienation, as TW4 makes clear in her reference to HBO (a US TV channel, available in Taiwan) (227-243):

TWT4: Yeah. I remember because I was raised my, by my grandparents, right. So before I study in elementary I live in countryside in [place] and I spoke aboriginal language too. And when I moved to Tainan city, Tainan, right? ... My classmate didn't understand my joke. Aboriginals' joke is very different from Mandarin Chinese I guess or Taiwanese. They don't think that's funny but I think that's funny. The way we, my expression... Yeah. But they just feel, what's the, why? Yeah, they don't understand. It's same thing like when I watch HBO in Taiwan, yeah. And I don't know why people feel funny because sometimes the foreign movies they have the laughter... I couldn't understand why they laughed and I don't feel, you know, I don't have that feeling, so they are same thing... You cannot, is that expression or culture difference, maybe yeah.

Here, HBO was seen as embodying the same level of cultural difference that she felt when she moved to Tainan city with students who did not share her sense of humour. This shows that, as for CB2 and CB3, the presence of particular cultural texts and artefacts within their ecological surroundings do not mean that they will be utilised or responded to in the same way. Just as with constructs of national identity, religious affiliation, prestige, gender and socioeconomic status, the media and/or 'native speaker English' can be responded to and embodied in practices in various ways. This allows people to identify themselves through engagements with text in various ways: to show alignment with others, and perhaps to identify themselves as able speakers of an international language. In fact, many who enjoy aspects of English culture as a hobby or as a study tool do also state that the language is international and a tool for communicating with the rest of the world, showing potential for the consumption of English language artefacts for personal enjoyment, for skills development and as a cosmopolitan identity marker. Equally, speakers, as the examples from THT5, CT2, CT3 and TWT4 show, can identify themselves as being culturally different, knowing more or simply being wary of the cultural artefact of an identified other. The central point to establish here is that rhetorical discussions of the presence of language or texts from a particular linguaculture having any clear effects, as Pennycook warns, is missing a great deal of how human cultural practices work. Such effects are too complex to reduce to the text or language used, as explanations need to be placed in the use in order to enhance our understanding of what is actually happening.

Overall, responses to media again show that people respond to culture, texts and language forms differently, and identify with aspects of culture in various ways. This also seems to support the idea that language is about time rather than place, as people's different exposures, experiences and relationships with language and artefacts in their environment, which, in turn, also embodies various aspects of temporality, are as much a factor in the reception and positioning towards these practices and products of English as the 'location'. In other words, these artefacts are utilised and responded to in acts of identification, membership and othering within their processes of contextualisation, which takes place in heterochronic spatial relationships with others. It is also integrated with, and is in some way transformative of, the knowledge and positionings already familiarised in previous contextualised performances. Embodied within questions of the media, religion, atmosphere, level of development and examinations, references to native speakers and native speaker countries have been pervasive. In the next section, further aspects of the construct of the 'native speaker' are addressed.

5.2.2.3 'Native Speakers' and 'the Inner Circle'

It is essential to consider how the idea of the native speaker and native speaker English is embodied within the orientations, positionings and practices of these students, as it is perhaps the most prevalent construct present in English as a lingua franca research. ELF, in the same way as world Englishes, is often described and justified through its non-native qualities. ELF speakers, we are told, have a shared non-nativeness, display a greater ability to accommodate to one another, and for them successful communication hinges on their own pragmatic terms, not on native English. These positions are rather interpretive in nature, meaning that nativeness is taken as the central variable or construct where others are possible, as are various understandings of what nativeness might mean. Part of the advantage of qualitative research of this nature is to look beyond such inflexible constructs and pre-formed explanations, and investigate people's accounts of their own ideas and perceptions. Taking a performative and complexity oriented approach to language and communication, this account avoids dichotomising 'native' and 'non-native' into scales of ELFness, but rather takes both terms as embodying layers of rich social meaning that is not reducible to words alone, but require observation to understand.

In this process, the first thing that is immediately apparent from the accounts already mentioned, is that social interaction, cultural artefacts and communicative moments have

various meanings for different people in a range of situations. I have mentioned in 5.2 that some native speaker countries are associated with ‘development’ and ‘knowledge’, but that English is identified with the language that the world can speak (by many). Also, in 5.2.2.1 and 5.2.2.2, it is observable that engagements related to other countries and foreigners (which, as with Taiwanese English clubs, did not necessarily mean native speakers) were experienced as landmark moments in which people realised the communicative potential and personal nature of language in communicative acts. Also, native speaker texts are engaged with as ‘other’ or incorporated into the values and tastes of individuals and groupings in the locality (2.2.2.2).

In stark contrast to much ELF literature, many speakers who speak of being in contact with native speakers account for their interactions as based on understanding over accuracy, and on use over language learning. As TWT1 (541-546) states:

TWT1: In Taiwan their English is depend on grammar, grammar, grammar, grammar... But I think if I go abroad to other countries, maybe the people could communicate each other, maybe they do not depend on many sentence grammar. We can communicate each other what we want to appear that is very important.

In some contrast, TWT2 frames study abroad more pragmatically (536-554):

TWT2: I think it’s better to learn English in the natives... country. So is it nature what I want to go abroad... if a teacher go abroad for two years or three years to study English and when he came back Taiwan they have more advantages to find a job or, or enter a cram school... I think for speaking, listening, go abroad improve faster and better - maybe go abroad two years is learn faster in Chinese 10 years, I think.

The associated career aspects of studying abroad were echoed by others, but many, including TWT2 and THT1 state that it is highly beneficial to be get knowledge of the local education system and make connections with others in the area when considering where to study, with THT2 even finding a good job during the course. Value placed on studying in native speaker countries were not always career related though, and often reflected experiencing language use and identification through English, as TWT6 (277-287) attests:

TWT6: And because the experience in other country like English speaking country so I have to use a language then I feel it’s part of me now to speak English although still have a lot of room to improve but I can feel more comfortable than before, than yeah... I am not sure. But I think I’m not a confident girl, so sometimes I really will feel stress or frustrated to speak English or sometimes I feel I really stress out for my study.

TWT6 has communicated using English, and has done so in an “English speaking country”, but what she has gained is an identity with the language. Using English allowed her to appreciate it as a means of connecting herself to others, although this is something she does not feel she has completely mastered due to her personality, stating that she lacks confidence, and her studies, as academic/professional study requires different skills from interacting. Finally, studying in native speaker countries can be associated with methods and styles, as well as with cultural knowledge that is lacking in the local ecology. TWT states (140-151):

TWT3: ... because here the teachers they have different experience from like, I think many of them they study in United States or study in the UK. They also bring different teaching style to us so we got the chance to discuss different ways of teaching which also quite different from my experience in the high school. So I also think that is, it can help me to get idea to teach my students.

Similarly, THT5, who spent a long time in the USA and who is seen as a very knowledgeable and helpful person among classmates (as THT1 states in her interview), sees the advantage of her time abroad as only partially related to fluency or anything linguistic, but more related to knowledge (367-374):

THT5: ... I did not consider that myself just really fluent, or within NATIVE fluency, okay, just they thought okay, you are little more fluent, okay. And they said, okay you have advantage, but advantages in my side, I mean in my part I think I have advantages in the language and culture but not in the part of academic language, you know what I'm saying?... And I understand culture, yes, I understand what sometimes you know the underlying meaning when people going to talk, okay. That's, I think that's advantage.

THT5 is referring to one of the problems that many participants feel they lack. This is where ‘native’ English becomes difficult to define and delimit. The words of any language do not bare a direct referential relationship to objects and conditions beyond them, as the theoretical framework of this research presents in chapter 2. However, beyond this, to unfamiliar users of a language, words can be directly misleading or opaque. Some students in this study complain about being able to understand words and phrases at the sentence level but having no idea how these combine to produce a coherent meaning, or how to manipulate them to do so in writing. Most are aware that there are linguacultural meanings that underlie the sentences they read and write, but it is sometimes beyond their experience and understanding (explored in 5.3.2). In ELF language scenarios, as with almost *any* speech situation, such opaque language can be negotiated and made clear; however in writing, presentations and lectures, understanding

can be easily lost, and often new entrants to a discourse community or people newly exposed to particular genre conventions feel excluded from certain meaning-making practices. This will be returned to when looking at students' engagement with their writing and courses. As with the term international (chapter 3), the term 'native' is also a sliding signifier with different meanings and connotations. Below, CT4's use of 'native' could be synonymous for natural (204-222):

CT4: I think if they use international way it's a good opportunity for us to learn it more natively, yeah. Since we are in China, we have no such kind of opportunity to learn it just like in the foreign countries. But, the teacher provide such an opportunity for us... So, I think that is a new way of teaching and that is different from my undergraduate study, and I like that way.

Here, CT4 is referring to discussion and engagement in the seminars and lectures of her postgraduate programme. Compared to her undergraduate course, she feels that her English ability is enhanced 'natively', i.e. through communication rather than books. This was a common margin-note, and a common difficulty in coding data, as terms do not have fixed meanings, and participants tended to use expressions in various ways to describe what they were thinking, as stated with the phrase 'way of thinking' and 'foreign'. Investigating these differences was often enlightening, yet subjective in places, and uncovered differences in accounts as well as similarities in how people frame certain aspects of their environment.

This notion of native is taken in a different way when referring to accent. This is something of which THT5 is aware and critical in her when she states (455-473):

THT5: We do need native speaker, no matter what... Not just the accent or pronunciation but some culture that you can share with the students... Because not everyone can afford to go abroad but you might learn from the native... To listen to their story, experience or what they did, you know?

Again, she sees her experiences in the USA as putting her at a huge advantage in relation to the English language as it relates to culture and intercultural understanding, focusing on the USA because that is what she knows, but her first statement "not just for accent" relates to something very close to Thai many students hearts, which is evident in THT2's statement below (244-257):

I: (Do you) think there is an advantage or, I mean, like for you, you have

THT2: Accent... Accent. And parents... if their kids can absorb accent... even they didn't pronounce but listen everyday, everyday, everyday; you can absorb. But if Thai

accent is different, like me, I mean, our friends in TEFL, we can speak English, yes, but it's not the same accent like you do, like native speaker... So, parents would like to let student, like be familiar with the accent. And when student, their kids pronounce, teacher can correct it, NO you can say, THIS one, you have to say blah, blah, blah. But Thai teacher, ok, listen, ok, we understand. We understand what they're saying. So the accent is the same.

The primacy of accent is something that came up more in Thailand than other locations, although pronunciation practice did arise in Chinese students accounts too. In Thailand, accent is perceived as a marker of proficiency in English by some students, who feel that native speakers are needed to teach this skill that so many Thai teachers apparently lack. This deficit perception of Thai pronunciation differs from THT3's suggestion that (406-409):

THT3: Well, yeah, if, I mean for Thai students I mean, like when they are teaching English so they will know the problems that the student have, you know, but, I don't know maybe for example, like American teacher or the native speaker or teacher they will not know the problems.

Here, there is an appreciation of the knowledge and understanding of Thai English teachers, who are able to identify issues faced by Thai students more easily than native speakers. Accounts so far show that perception of native speakers include deficit perceptions of many Thai teachers, mainly focused around accent and cultural knowledge. This has another side, however, in that Thai teachers are perceived by some to be better influences on Thai students' culture and behaviour, and to have greater awareness of issues that Thai learners face.

THT2's assertion that native speakers would correct Thai pronunciation, whereas native speakers would correct it, contrasts with other characterisations of native speakers. For instance, TWB4's account suggests that (263-272):

TWB4: Actually, native English speaker, they are too generous, no matter you speak bad, they say wow, you speak really well and it's good, because once you hear the compliment, you go, I'm really good, so I have to speak more and you speak more and then you get better and then you become, you speak really well.

I: So you're saying that's a good thing?

TWB4: Yeah, that's a good thing... No one wants to know when you speak English and then someone tells you, wow, you got a weird accent. You feel like I'm not speaking English anymore. Of course you want to hear more like a positive feedbacks.

Here, she sees native speaker teachers as being more encouraging and accepting despite having native speaker accents. This shows a different classroom experience from THT2's

perception of native teachers. Based on TWB4's experience, native speakers are less concerned with accent, and will motivate students through positive feedback, which is more flexible than Taiwanese teachers, who are more concerned with accuracy. It is worth mentioning that this is not necessarily a difference in views, as THT2 is describing her perception of a lack of ability of Thai teachers to immediately correct accent. It could be insinuated that her view is that if they could do this, they should, based on her positive perception of native speakers' ability to do this in class. In contrast, TWB4 is stating a preference among native teachers not to focus on corrections, but the same preference that THT2 has for is described among Taiwanese teachers. TWB6 expands this flexibility to all foreigners (164-175):

TWB6: I think foreigners don't care about the grammar... So, and here in Taiwan teachers care about it very much, too much, but I find when I, when we talk with foreigners and you don't have to care about grammar so much... And just, the people understand what we're talking about, that's it.

Staying with Taiwanese participants, but going back to teachers, TWT3 sees a contrast between her perceptions of native and Taiwanese teachers (416-423):

TWT3: I think that the thing is, one thing that I feel is important in my learning experience is Taiwanese teachers they always hope students to get perfect. But the western teachers, even though... I think I speak broken English a lot, my English is poor. They always encourage the students or they always think that oh, as long as I understand what you mean, your English is good enough. But like a Taiwanese teachers they always hope you to, help, they help you to get 100% or to get perfect even though probably the teacher cannot speak English perfectly. But they were, they ask their students to do that.

Again, native teachers are seen as embodying the 'ELF orientation' to global English communication, at least receptively, which is often characterised in opposition to them. Below, my interaction with TWT4 shows (with her other utterances) her experience and perceptions of Taiwanese teachers and classmates being far more judgemental and assertive with their knowledge of English and insistence on correctness of forms than native speakers (397-417):

TWT4: It's very funny that why people laugh, I mean they're kind of, little things, why people laugh at that when. Oh, NATIVE SPEAKER... Native speakers will laugh at us too? I mean, to be honest, right, to be honest @@@. Yeah, I am just... my foreign friends even my university or friends, they didn't laugh at me when I say something wrong but TAIWANESE LAUGH AT ME.

I: ... like you say maybe it's a personality thing. And some people just aren't very nice @@@

TWT4: A lot in Taiwan.

Just as TWT5's experiences in America not doubt inform her judgements of useful cultural knowledge, TWT4's account, and her orientation to language and her students, is strongly embedded in her experiences as a cultural and linguistic 'outsider' in mainstream Taiwanese education, during which time she, and her English and Mandarin, were subjected to judgement and ridicule. Having experienced such othering, she now finds that she is comfortable with foreigners who do not judge her in the same way as Taiwanese people do or have done.

There are numerous other accounts of relationships with foreigners and perceived exertions of expert identities through teachers and classmates who exert their authority or knowledge by correcting and othering. Again, this is not a surprising finding, as, intuitively, and with reflection and reading, we could recognize that constructs and resources are used and drawn upon to enact identities and positionings in various ways, and that English and expertise would relate to domains and experiences. This is what can be seen in the results. As relates to accommodation, CT3 positively evaluates her experiences with Australian teachers accommodating *to* the students (27-36):

CT3: ... because foreign teacher, their English is very authentic, yes, and we can learn from them some real English maybe and they very understand us and so their speaking speed is not that fast... Slow down their speed... So we can catch them and that will be fine.

She continues (60-66):

CT3: They cared for our feeling and so they try to slow down their talk speed.

When undertaking the fieldwork, and when working in East Asia, it is immediately clear that one of the most uncertain words to interpret, being one that is always contextual in its reference, is 'foreign'. In each setting, the term foreign was taken differently, and sometimes there is clear uncertainty as to what a 'native speaker' is and whom people refer to when discussing 'foreigners' and their English. This came up in a few interviews, and common views are expressed well by CT3 (144-161):

CT3: ... According to my understanding I think the students from Europe – English isn't their mother tongue, they can talk it and they didn't need to know the rules of English, because they can talk it very well.

In this participant's perceptions, non-native Europeans can speak English well, and more naturally than Chinese people. This perceived lack of need to learn rules due to an ability

to speak well embodies potential aspects reported in ELF research, with ‘foreigners’ and their English valued regardless of their mother tongue; however it also comes with new ideological issues, with prestige assigned to regional and ethnic groups in different ways, and could relate to employment trends among certain ethnicities and nationalities. Such practices and perceptions can be seen as a shift towards inclusivity on one hand, or as shifting frames of exclusivity. In the university settings, some people socialise and identify strongly with international students, as TWT4 states in her discussion of Taiwanese students who mock her accent (above). Others, conversely, such as THT5, socialise with people from their own countries and L1, due to a feeling of comfort and enjoyment (5.2.1.2). In these international settings, while socialising, people hold various views of whose language is perceived as better and more natural, and whose, by association, is less so. This can be understood in further depth through additional research, but there are suggestions in this investigation that, if it is worth considering the hierarchical impact of native speakers in certain settings, then it might be worth investigating various speakers from different backgrounds as, linguistically, there is a perception present in this data that non-native speakers from other regions, Europe in this data, have linguistic advantages in English use over East Asian students. All these examples are interesting to ELF, particularly in reflecting on the foundations on which it rests as a field, and on some presumptions that have slipped into certain forms of rhetoric discussed in chapter 2. Another example related to this discussion when juxtaposed with the other examples, is also effective, not to offset or present the falsehood of any claims by ELF researchers, but to show the performed nature of language and the impossibility of predicting types of speakers as either successful or not. For this reason, CB4’s account is presented below (61-83):

CB4: ... four month ago a professor come to [name] to do some research in the auto industry and I have the, I have applied for the job to be the interpreter for him. So I don’t think I, I don’t think I performed very well, but, but that’s a big challenge and opportunity for me to, to learn from someone else and for myself.

I: Where was that person from?

CB4: He is from Mexico.

I: From Mexico, speaking in English?

CB4: Yeah, his, his English is very good I think @@@

I: And what problems did you have, you said you don’t think you performed very well, did you have any particular issues?

CB4: Because, because he has do the research in the auto industry, there are some professional and, professional words that I don't understand, just like CRV or the words like that, I don't quite understand and I, I continue asking, what is this, what is this to another interpreter from the company.

This episode shows an aspect of the reality of English in the world. The student met another non-native speaker, from Mexico, but had to rely on another translator to understand this visiting researcher. Some ELF research highlights negotiations, accommodation strategies, lexico-grammatical enablement, and various other ways that non-native speakers make it easier to communicate with each other (see chapter 3). I problematized the way that interesting findings have, in some accounts, become untenable caricatures of English users, who use language in social contextualisation, which, according to the framework presented in chapter 2, means that such generalisations cannot be made across such times, spaces and users. In this case, a simple social reality is played out. The visitor was an expert in a field that the student did not know well. The situation was one in which the student had a particular role to perform in the communication: to be a translator. The interaction obviously involved technical content, and was probably a formal setting, judging from the presence of two translators paid to assist the visitor, where time for building communicative repertoires and cooperative relationships was almost certainly slim. It is also likely that the perception of status in this situation was marked, as the student kept asking the translator from the company for meanings, and not the visiting researcher. In this situation, the student did not feel she performed well in the role, and her plans to become a translator, which she had recently begun to consider since a friend told her about the current demand and pay for them, suffered a blow, as she came to realise how difficult it is to translate. What is interesting for ELF research is not the fact that two non-native speakers who would be considered able speakers failed to communicate well, but the fact that communication is relative to social roles and integrational alignment, and in any case when any two interlocutors have different roles that affect interaction and do not align in terms of their experiences with meaning making in the language or knowledge of the subject-matter, problems will emerge. Similar experiences on a language exchange were experienced by TWB6 (180-211) in both English and Spanish.

The same initial problems have been reported elsewhere with native speakers, but the important part of some narratives here is time: they engaged with the meaning making process, reflected on their performances and ideas of language, and came to see

themselves differently as language users. In CB4's case, that did not happen, because she is not going to engage with the visitor's field in the same way, for example, as TWT5 engaged with her Bible study leader or TWT4 engaged with the feeling of communicating with somebody for the first time in English, but in another situation she might have, if she were personally and socially inclined. This is, for me, why native speakers are treated with ambiguity in ELF research, with an assumption that they will change the situation, or contaminate this cooperative reality that has been established among non-natives. The truth is that perceived hierarchies exist in these EMI settings, perceptions of other non-native speakers based on their English are clear here too, and they affect communication. Native speakers in the ecologies of these EMI students have been genuine interlocutors, which carries potential meaning and understanding from using language. For me, this showcases exactly why native speakers should not only be included in ELF research, as Jenkins (2007) upholds, but should be included more.

A final point to make in this section, which relates strongly to participants' experiences in their studies, is students' perceptions of their native and non-native instructors. As EMI, English as a medium of *instruction*, in, in part, defined by the word 'instruction', this area is important to consider in the students' perceptions of university practices. As stated above, perceptions that EMI opens university instruction to L2 educators is true to an extent (although teaching and lecturing staff in 'inner circle' countries also embody a level of linguistic and cultural diversity), but there are a vast range of instructors present, from a variety of backgrounds, and who have connections with local practices in different ways. How instructors are identified with over time can tell the research community a great deal about the effects of EMI in these students' experience, and can predict possible futures for these practices, perceptions and experiences. This study, however, does not offer a view, except anecdotally on occasion, of how relationships and perceptions develop over time, but it can present a picture of how students feel about their instructors from different backgrounds, all of whom engage with them in English.

A positive view of local instructors, who are by far the majority of instructors on these programmes (with outside instructors having a larger role in English support than in faculty), is that they are able to communicate effectively with students. CT3 states (51-54, then 75):

CT3: ...I think it is much better to talk with the Chinese, the Chinese who speak English very well, because they come from the same cultural background and their

way of thinking is the same... It's easier to talk to the people who come from the same culture background.

CT4 takes this further, by highlighting how Chinese teachers on her programme incorporate global styles and knowledge to create their own style which, for her, embodies the 'international' (308-334):

CT4: ... The teachers in my master's studies... they are more international. Most of teachers they have go abroad and they compared with the education between the countries difference, and maybe they have BALANCE their teaching styles and then – and then have their own styles... And that is @@@ maybe THAT is more international... maybe that is more international.

Here, she places 'international' beyond concepts of native speaker, community and globalisation of discourses. *International* is taken as a positive signifier that expresses the way the local teachers draw on their wide experiences and knowledge of the world to find a balance: a way of effectively engaging with the global to enhance performance within the local.

This perception of international lecturers is of great interest to ELF research for two reasons. Firstly, we see a marking of differentiation in the identities of local people who gained their expertise abroad, and who now operate in a linguacultural (third) space between their location of study and their locality. Although we cannot read too much into the difference perceived between these 'genuinely international' lecturers per se, as differentiation between students and lecturers is likely due to their respective statuses and roles, it is possible to notice that labels and perceptions are more dynamic than research frameworks often suggest. In research that groups nationalities and roles too simply, such positioning of local experts would go unnoticed, as would the perceptions of European non-native speakers' competence among mixed ethnic groups labelled 'ELF speakers'. Therefore, knowing that identification and differentiation has an impact on communication, it is clear to see that identifying factors that might mark differentiation among groups is important to understand and be aware of when studying groups' communication and behaviour. Secondly, we see in this student's perception a need to expand frames of reference in many ELF accounts, with dichotomous frameworks not capturing the nature of this social positioning. In some ways, authenticity has been gained by these teachers because they have travelled to, or come from, places with a high status, which the 'international lecturers' can understand and communicate to people on a local level. This is a point that might be perceived as problematic in many accounts, due to the

exonormative prestige evident in it. On the other hand, appropriation of global discourses is clear to this student among the international lecturers, as the discourses engaged with abroad are interpreted and re-styled for better local understanding.

An anecdotal example of such practice came when I observed a business lecturer telling students of what studying was like during his postgraduate studies in America, and then learning that communication, experience and engagement were vital, not just language and knowledge. This act saw him temporally transpose his perceptions of his younger self and his contextualisation practices as a student, and recount it in the form of a narrative that is recontextualised with a different purpose, from a different role (now professor, not student), and in a different space (with an American university now displaced and relevant to the East Asian context of a lecture). Seeing how such narratives and other practices become recontextualised and re-voiced over time, and how the students perceive something truly international in this recontextualised performance, brings fascinating insights for ELF research. Values, culture and language are all clearly interrelated, but we, as researchers, need to be extremely careful how we apply 'non-native' and what we assume it means in terms of a member of a community. As stated in the literature, ELF speakers have been reported to share non-nativeness, but, here, they are balancing the local and are recontextualising experiences abroad, which some students clearly appreciate greatly.

Another common theme related to perceptions of teaching staff is trust. In the accounts above, CT4 can be seen as trusting the knowledge and practices of her teachers, as could THT2, and many other students with professors who were considered experts in their field. The same, however, could not be said for English teachers. TWB2 highlights this issue (56-80):

TWB2: I think Taiwanese teacher... there's some advantage and disadvantage, because if they have to explain some grammar, the Taiwanese teacher are better to explain to us... sometimes I think foreign teachers' attitude is more free... and Taiwanese teachers are severe... And also... sometimes I will think Taiwanese teacher, I don't, I don't know if their teaching, the things is right or wrong, so sometimes I like foreign teacher because, that's their native language, so they must teach the right things.

Later, she reiterates her trust issue with Taiwanese teachers (138-141):

TWB2: I think I'm not good at writing because I don't know, teacher, the teacher say my logic is weird. So, I don't know but I think I, my writing is okay, but I don't what

she think because maybe she is Taiwanese so I don't know. Writing, you mean the good, the benefit of writing or

These doubts over her Taiwanese teachers' ability to comment accurately on her English form an important part of her nature. Although in the previous extract she held the problematic belief that native speakers "must teach the right things", she also shows that second-guessing is a part of how she engages with feedback, as she also displays questions as to whether a native speaker who majored in psychology was actually teaching with appropriate knowledge of their field and needs (266-271):

TWB2: You know, I think because I just mentioned my teacher teach me how to write research paper who was a foreigner and his major is not English teaching or the research paper thing. His major is psychology and he teach us, how to write research paper and sometimes I think he's not good at teaching that so I think a teacher, but he, he or she teach, he has like she or he has to know very much about the field, the thing they want to teach. So I think it's very important.

This shows that perceptions of teachers are not based on broad categories, although these categories are useful frames of reference. Instead, a number of aspects are drawn upon in order to assess the appropriateness and effectiveness of teaching staff. Interesting dynamics are here in the students' perceptions, as, above, with the international lecturers. TWB2's impression of this teachers' status as a native speaker is not enough to make him an expert in writing instruction or teaching. Other ideas clearly become juxtaposed in identification practices of others in a university environment. In this case, 'good teacher' and 'expert in the field' are requirements for the teacher to be positively evaluated in this scenario, which means that more general labels claim to be valued or not in other contexts bear less relevance in other settings, in this case the native speaker and the writing tutor. An example of a more positive perception includes accounts of native speakers who have been in the region and who know the culture (see THT2, 490-498).

THT2: But one thing, because, my teacher one of two of our native speaker, they stay in Thailand for a long time, I think almost 20 years. So they know culture. They know language, culture here. They know some Thai but they don't speak Thai. But after the class, sometimes they talk in Thai; they speak in Thai. But even in the class, even we say we don't understand, they still in English. But they know Thai culture. So I think it depends on the native speaker also. Even native speaker, have experiences in Thailand for a long time, they will understand more that, okay, Thai student love this, love this method.

This also breaks a stereotype, as with the accommodating native speakers mentioned elsewhere in this section, that native speakers are poor communicators who do not engage well in intercultural settings. Such accounts emphasise that although the focus of much

literature is the English language, with a strong focus on the native / non-native dichotomy, transcultural flows and geographical mobility go in different directions, with perceptions of native speakers and their practices also relating to them learning local languages, engaging with local cultural practices and potentially embodying dominant local values in their interactions. This is the same for all interactants, again questioning that there can be a community or a clear focus on ELF with a basis on such fault lines as the NS/NNS dichotomy, and all the limitations that come with closing off areas of enquiry to assumptions and caricatures.

5.3 Perceptions of Writing in University Settings

A fundamental part of the questions being asked in this thesis relate to whether the students studied, who use English for their studies in these East Asian settings, are able to adapt to various levels of university activity, especially as relates to writing. Involved in this are questions of discourse communities, disciplinary identities, academic practices and linguistic/communicative abilities across media. This section focuses on writing, due to its role as a major determiner of academic success, as well as a marker of membership and competence within communities.

It should be noted that these sections overlap due to the nature of the subject matter and the way that perception, practice, concepts and experiences are very closely interrelated in literacy practices. Elements of each theme are discussed in relation to different sub-sections of 5.3, which brought about my decision to highlight key findings and discussions in relation to each sub-section, but to draw readers' attention to the interrelated findings in the discussion that follows (in chapter 6). This is in keeping with the framework of this study, which emphasises the need for systematic research and description, but also a resistance to the urge to compartmentalise descriptions and make simple answers where they, in fact, interrelate. The relationships between these findings and the research questions are discussed in the next chapter, due to the intention to address ideas that, while related to the research questions, are framed from the students' perspectives, and then addressed in closer relation to the researcher's agenda in the discussion.

It should be noted that this section is more concise in places for two reasons. Firstly, elements of these themes, which are interwoven with other activities in students'

accounts, are addressed in areas of 5.2, and therefore there is no need to address overlapping themes anew. This allows these findings to attach to discussions already presented above, such as aspects of perceptions of language, identification with others, positioning in relation to aspects of the university context, personal experiences and perceptions of teaching staff. Secondly, it reflects a limitation to the research, presented in chapter 6, in that responses to direct questions of writing were sometimes more direct and less developed than accounts of language more generally. As no prompts or focal points (e.g. their writing, an article or a teaching resource) were used, a certain level of abstraction from practice seemed hard to engage with for some, creating answers, at times, which converged on very general points (failing to engage with the questions on the level that was intended, or referred back to aspects of language outside the writing process).

The first aspects addressed relate to style in writing, which engages with how students perceive style in their EMI setting (5.3.1.1), how students engage with the styles perceived to be expected in relation to their own language practices (5.3.1.2) and then how style conventions are perceived and engaged with more generally (5.3.1.3). As in many other sections, competence is perceived as a central area of concern that is difficult to compartmentalise into different themes. For this reason, competence (5.3.2) is foregrounded in relation to feedback (5.3.2.1), trajectories, which has a particular insight into the importance of time in relation to researching writing in such settings (5.3.2.2, and these are discussed in relation to perceptions of distance (5.3.2.3) and the usefulness of intelligibility (5.3.2.4) and register (5.3.6.3) in relation to perceived readers.

5.3.1 Aspects of Style in Writing

5.3.1.1 Perceptions of 'appropriate style'

An important place to begin, in the analysis of perceptions of writing, is style. Style embodies the perceived communicative and identificational aspects of writing, and moves away from any notion of fixed discourse conventions, and instead towards recognising writing, as speaking, as communicative and socially realised. As will be identified further below, an important aspect in the data and in looking at the data involves the recognition that writing is not *the same* as speaking, which makes understanding its differences essential for this study, but it is also treated as semantic and contextualised.

A statement common among these participants is that it is easier to write in their first language, although many do not know how to do so with their discipline's writing conventions, having never written in that style. As THB3 states (430-432):

THB3: No, I think no because if, in Vietnam I can say for example with the assignment that the teacher, the teacher give or give us and if it's in Vietnamese I think I can say more than in English, yes, because it's my language @@@

This exemplifies the seemingly obvious, that students would have more to say if drawing on the resources of their first language, but also highlights a difference, as having more to express and knowing how to express it are different, and perceptions relating to this difference can be seen below. As is highlighted in the themes arising from the interviews, and supported by field observations, 'style' can be associated with function and identity, with many students having complicated perceptions of and relationships with educators, class mates, and with the idea of different styles of writing.

An interesting starting point, when looking at writing is that when identifying 'academic writing', few identified their writing as 'academic', which was rarely a response elicited directly, and instead came in answer to a variety of questions. When further pressed to expand on this idea, not many could offer a clear explanation of what academic writing was, despite having stated that they are unable to produce it. Some did attempt to define academic writing, such as THT4 (276-283):

THT4: I think, the difference right? Academic is just well written in the excellent pattern or nice word... I think for me is that the pattern and the word choice is more academic, but for the normal one, actually is the same content but the word choice is easier to understand and the pattern is not mostly as academic... So, I think is the pattern and word choice for me.

Here, she intimates that academic writing is represented by 'excellent patterns' or 'nice words', but cannot specify justification or criteria outside that which she has been and is being taught. She continues (300-306):

THT4: My friend [name] find very different and difficult as well because they said something why you need to, sometime they - I have to same thing, not mean the same thing but that one is the simpler one and this one academic one, right. And they ask me why you need to choose that word to written in this one, I say that is the research paper that I need to submit to professor, it need to be more academic. But for you, you use as a conversational, as a conversation, no need to, you don't need to submit for any teacher so just use that the simplest one.

Here, she describes her friend asking her to account for why she chose the vocabulary she did, and her explanation was simply that she had to submit the paper to her professor, so the words needed to be more academic, which by her definition means nicer. She then

states that she uses different words when not submitting work. I chose this to raise here from among other statements, as it shows a common misunderstanding about the nature of academic language among many, particularly teachers, who have the added pressure of needing to understand and teach the skills and knowledge that they have mastered, much as CT4 saw her international Chinese lecturers doing when incorporating their knowledge from abroad into instruction in China (5.2.6). Perceptions of academic writing cannot be reduced to passive misconceptions in these accounts, as even those who show greater levels of criticality often fall into the same trap of thinking that there are nice words and normal words, but some go for the ‘normal’ because, as TWT4 says, life’s too short (219). Perhaps, then, style is simply more easily approached with a static idea of what readers will perceive as nice words as opposed to common/general ones, as actually achieving mastery of academic writing is perceived by some as on a par with achieving ‘native-like proficiency, a link TWT4 makes above, which is a target that is perpetually daunting for many. Pragmatic choices are made in relation to writing that affect the participants’ perceptions of style, and which overlap into various other sections below. What is also seen below, so will not be addressed here, is a similar level of pragmatism possibly being taken by teachers, who, as we have seen in accounts of ecology above, often struggle to bring the essence of wider discourses into English classrooms in these settings.

More criticality is sometimes apparent in relation to writing in these students’ first languages. For example, THT4 (243-266) describes academic writing in Thai as superficially over-stylistic and difficult to read. After commenting on reading her friend’s writing she concludes:

THT4: Yeah, maybe, maybe we add more many, many unnecessary word to make it more academic or something.

This is common, but by no means the norm. It seems much easier, however, to make judgements of what is and is not necessary, what does and does not need understanding, and also what questions do and do not need asking in relation to finding the purposes and natures of ‘academic writing’ in people’s first language than in these students’ institutional engagement with English. Again, reasons for this can be observed across themes in this section (5.3). As a result of this lack of questioning, which could also be an acceptance of the academic writing construct that seems self-evident from how it is treated, discussed and practiced, ‘academic English’ is a concept that is used often and

with great effect, but which is only understood as a construct and performance by few people. A key issue in my view is not that they need to know that rules do not matter and anything goes, but to understand academic writing beyond this static label which is hard to access for them due to its opacity when understood in this way, which becomes more evident through accounts of participants' perceptions. Even those teachers who try to adopt a more inclusive guide to essay writing by showing students previous essays, with the aim of helping them understand what to and what not to do, fall into the trap of making students leave with the idea of rules that are slightly more intricate than they had experienced in their high schools. An issue that remains, however is that the students are mostly left with an impression of a static, default 'academic writing' even when approaches that seem descriptive are taken, perhaps because, as Harris states, there is no such thing as a descriptive rule (2006: 16).

To engage with Canagarajah's (2002; 2004a) identity construction frameworks, few give accounts of appropriating the norms of the academic writing being recontextualised in their education systems, which, in turn, means that space for developing critical awareness is not being created, with most trying to learn, or oppose, a language-as-rules model of writing that some could teach in their futures. THB2 (387-456) and THB3 (334-349) both talk about the linguacultural influences (Lao and Vietnamese) on their English (although the term linguacultural arises in my analysis interpretation, not from their accounts), and the problems of translating and re-expressing ideas with limited resources. THB2 states, as many business students do, that being clear is of the highest importance, and this is why she would like to write in short sentences. THB3, on the other hand, desires more feedback on writing due to a lack of flexibility in his expression. Some feel a level of comfort in 'not being good writers', perhaps because their projected trajectories (in their perceived futures) do not require them to be academically proficient English writers. Those who are going to go on and teach academic writing, however, perceive a level of confusion and struggle to do so, which will be discussed further below.

5.3.1.2 Negotiations of style

As expected, aspects of 'style' were perceived very differently by students, and frequently related to a number of topics raised, from translation to grammar, feedback to register. Style is a ubiquitous term, and is present in different areas of the findings chapters, as can aspects of each sub-section. However, discussion of perceptions of style is a discussion of

two unstable, negotiated and contextual notions, which bring insights in various ways. In order to approach this area of style, 'style in translation' I will first foreground the discussion in culture. Culture underpins the first examples, but is not as simple as 'Chinese do this' or 'western do that' (although sometimes accounts were that simple). For example, the perceptions of what 'outside' influences are accepted in certain settings, and what exclusions of 'inside' culture and performance there were in English practices are important to look at when looking at writing perceptions of style and negotiation.

Some interesting points were raised by Chinese L1 writers, due to their perceptions of a Chinese way of thinking, which, as stated above, had many different connotations. TWT4, above, asked why she could not write in a more Chinese style, but that was not always the case. CB1 and CB2 (216-218 and 258-276 respectively) state that there are general perceptions among Chinese people, also referred to by others in the interviews, that they are perceived to lack invention, but embody humility and diligence. How such views are perpetuated is hard to perceive, but they seem to be shared among many people in the settings I visited in China, and seem to affect perceptions of themselves as writers and outside influence on their writing. As mentioned in 5.2.6, positive evaluations of 'international' Chinese professors, who have appropriated positive aspects of global practice to benefit performance in local settings, seems to be symptomatic of a level of acceptance of outside influence, with much perceived need for Chinese teachers to be "sent abroad" to learn how to teach more effectively. Interestingly, this is brought together by two students in relation to Confucian teachings about slow change and maintaining distance and distinction from other cultures, to the point that CB3 (150-203) states that he believes it is wrong that some people from other countries like Confucius as they have their own famous people. This cultural undercurrent could relate to some Chinese students' academic performances in complex ways, but was only overtly stated in interviews by two participants. This protectionism of what is Chinese and hesitation in adopting what is 'English' has obvious connotations for textual positioning through another language.

Some conflict was felt with aspects of writing that carry value and even beauty in Chinese, but which are seen as problematic in English. One such example was the use of synonyms, which they were told to insert if repeating words. This was something to which some Chinese interviewees spontaneously discussed upon mentioning writing, not

just because of the increased demand on lexis, but because of the fact that they know word repetition works in Chinese, and cannot perceive how it would universally 'not work' in English.

A central metaphor, which actually means lots of different things, is applied by some Chinese L1 speakers: 'way of thinking'. This was used by Chinese students to refer to differences between English and Chinese, and similarities between Chinese ways of expressing things. Among various references to this, some of which are grammatical, structural and meaning based, CT2 states the following (115-117):

CT2: Chinese way of thinking. The Chinese way of writing I would say is on the meaning but the English writing emphasise on the structure English. The structure is important in writing English.

Similarly, CT1 states (215-251):

CT1: our thinking, thought is the same, but maybe not native... I think even though we want to write the articles in maybe English style, but unconsciously we may make it also Chinese style, because when maybe when I write something the first reaction in my mind is Chinese, but then translate it into English but sometimes we may pay attention to the English style but maybe later - but at last I think it is also Chinese style... I don't know why, but maybe the first reaction is, maybe if you want to write English article, it's just a little translation, a feeling of translation, because you think about your opinion in Chinese... Maybe it is the same, if you are English, if you want to write some Chinese article, you want first maybe you think about English in then translate it into Chinese, because we started English from middle school and we have been affected by Chinese language, if we learn English from child, it may be not affected.

In the first extract, CT1 shows that, in her mind, Chinese is a more pragmatic language, which focuses on the meaning, as opposed to English which focuses on structure. What this demonstrates is the characterisation and othering that takes place, in which qualities are assigned to both Chinese and English based on her experience of having to focus so much on structure of propositions when, for her, Chinese is far less complicated and more direct. The idea that English is structured, made of grammar, rules of usage and extensive vocabulary is common, but causes particular issues when the perception is that they are doing something that is not done in English, rather than cannot be done. This is the space for conflict in style and difficulties, not when there are differences, but when there are differences being forced upon these students who value their way, even if it is in a different language.

With so many sweeping conclusions possible when ‘language’, ‘academic English’ and ‘ideal text’ are problematized by these students, it needs to be noted that some students are glad for the lack of confusion that comes with having an apparent default choice in style. As TWT5 (457-450) puts it, they are told to follow the American system because “all of our professors” do, “so naturally” they use that system. She states that if they had British professors, she would follow their way. This highlights an interesting point, in that the issue of academic style is of a different kind of interest to those who plan to pursue a career in academia or those who seek to teach academic writing in an international environment. To those who are using their academic writing style to submit their essays and then their master’s thesis, it seems to be of more pragmatic importance to adopt an avoidance strategy, rather than adopting an appropriation or transposition ‘strategy’. That said, resistance, is based on culture, as we saw above, but also based on ability, with many who say that they cannot write well seeing frustration and even futility in engaging with the norms their teachers ascribe.

A further example of stylistic relationships between the first and second language comes from THT3, whose account of her ideal writing style is ‘concise’ in a similar way to THB2. However, whereas THB2 ascribes his style to translation influence from Lao, THT3 (197-210) seems to be heavily influenced by a moment with her British head teacher, who commented that a letter she had written to parents was responded to with the instruction to “just make it short and clear. That’s all”. She seems to have taken that incident as the way to write, aiming to only include what is necessary and not include too much information or indirectness. It cannot be estimated whether the lesson she learnt was worthwhile or not, but it can be seen that her text’s trajectory went to her manager, who rejected its style, and now, in an academic context, she still maintains this reference point as a guide to her writing. Again, the concept of movements and textual trajectories of Blommaert (2008), along with notions of recontextualisation, are useful in seeing what happens to people and texts as a part of their literacy practices in the wider ecology, as the world outside shapes and affects institutional performances, goals and conceptions, as well as identification strategies. Before telling this story, THT3 makes a very quick point of answering a question about abilities (197-199):

I: ... do you feel equal to other people around the world using English in university, do you?

THT3: No. I think that the native speaker is better.

This might suggest a readiness to allow her high perception of native speakers to guide her general idea of writing, but, equally, her experience working under a native speaker who asserted how she should write contributed to her feeling that native speakers are more effective as English teachers in universities.

Another key area of confusion that seems to cause problems for most in speaking and writing is translation. Most expressed, in various ways, issues with thinking in one language and having to express in another. Obviously those who perceived themselves to have fewer resources considered themselves less able to cope with this issue, and saw their first language as interference, and their thinking in it as a sign of a lack of natural competence, often attributed to not learning English for long enough, or not having a high enough level of exposure to the language. Interestingly, the one person who should have had enough exposure and knowledge, THT5 (608-634), finds her academic skills to be lacking, as she has never been trained to write. This, again, emphasises differences between writing and speaking, both in terms of positionings entailed, and in terms of self-efficacy and self-concept that accompany a different activity. CB2 speaks on behalf of her Chinese classmates when she states (90-102):

CB2: ... when we write English, we, I think most of the Chinese people are like me. We think in Chinese, then we translate in English and we write it... I think it's obstruct to our, for us to learn English.

This obstruction was felt by many. THT1, who learnt English from six years old and did her master's in marketing in America, also suffers, albeit more occasionally than others (759-780):

THT1: ... if I have to write in Thai and in English... sometimes, I think the idea... will be the same... There might be something different in the sense of, that I don't really get it in English, you know. Sometimes, like I know this idea but it's in Thai, you know... Sometimes, I learn in English but then I, like analyse in Thai then the idea comes in Thai and have to translate it in English... Sometimes the idea comes in Thai and I cannot prevent that, you know. I cannot say no, don't come. @@@ Yeah, it just comes, right? And then I have to take that idea and translate it to English. Yeah, sometimes, OH NO, I don't know how to say this in English. And I don't think they understand this and how this works, exactly like I feel.

Again, there is naturally a level of discrepancy between one language and another, which is why THT1 feels when she moves away from the English books and formulates ideas in Thai that she is unable to express herself in English. Another point, mentioned below, is this notion of exactness and feeling. Language is heavily connected with emotion, and not

being able to express something can impact on participants' feelings, identities and senses of self. This is very difficult for some, leading to anxiety and frustration. TWT3 shares an account of her reading a translated book from English into Chinese, which seems to have affected her positioning in relation to the two languages and her readers (618-655):

TWT3: ... recently I studied education, philosophy of education. We use a book which is translating into Chinese... And... even though it is Chinese I found I can hardly understand some paragraph or some thought because the translator they, he translate the English sentence directly into Chinese... in Chinese we won't use that way, so, I, the first time I read it I thought how funny, but... I tried to translate into English and read it again, I thought, oh, I understand what he mean... but, I will say that when I read the book if I don't have the English background I think the book were difficult for me to understand... So I think... like Chinese is my mother tongue, if I read a book which is translate from English to Chinese I would expect that I see the, I've read the sentence in a Chinese style or in the Chinese pattern... even though I still can read it but you would feel... I will rather to read the English version than the Chinese version... So I think probably for the people who use to read English paper in that way they would expect, they would expect to read English paper in a western style... Not, not because the western style is better... just is the way that people read... in English paper... I would feel that it will be better.

Her experience of reading a Chinese book in the English style obstructed her comprehension, and although she had the ability to draw on both English and Chinese resources to understand, she draws a correlation to her writing in Chinese as well as her reading, suggesting that she would not like to read text presented in such a style, despite her background and first language. If writing in a style more familiar to her L1 practices, people who were unfamiliar with this style of writing would struggle to follow it, which would go against the purposes of writing. This raises an interesting aspect of writing style, perhaps one that emphasises a move away from 'accommodation' and towards 'cooperation', as this presents the student trying to write in a 'western style', as many others do, because that is what academic international readers are familiar with. Her experience, struggling to read Chinese texts that have been translated in such a way that they retain their original rhetorical patterns, has made her emphasise the point that expectation is an important part of communication. As with other students met during the fieldwork, she has a particular idea of an audience that is familiar with a style, however vaguely or loosely that style might be defined.

5.3.1.3 Style Conventions

Another interesting aspect of the students writing is 'convention'. I originally expected to find a number of aspects of convention that would not match wider ideals in predictable

ways, but many similarities were found. A lot of literature refers to East Asian students' issues with academic integrity and the particular citation styles of English academic writing. A surprising number of participants, in fact, saw very little difference in the rules or ways of referencing between their L1 academic writing and English (CT3 and TH1 offer the best examples). Numerous accounts of differences in behavioural expectations, language forms and classroom / lecture theatre practices were assigned to the level of education (postgraduate) and the level of university habits, rather than the language being used as the medium of instruction. Many students stated that referencing conventions, expectations in knowledge-telling and the nature of knowledge is the same, with the only differences being the expressions and format and, of course, language, of how these same meanings and conventions are applied. Examples are below (80-84):

TWB4: The way you structure for an article is basically the same.

She also connects the languages (91-94):

TWB4: ... I think if you want to write well in English you have to be also write well in Chinese, because the concept is basically the same, another part would be how many vocabularies you know and yeah, and about your idea in that, yeah, so, I'm not good at writing in Chinese. I'm not good at writing in English.

This is also the opinion of some Thai L1 student, such as THT4 (64-66):

THT4: I think it's the same it's not different because even though we write in Thai or in English it's the same pattern but it's just the language itself that's different.

TWB5 makes a similar link to the language requirements on academic users of language, rather than just academic users of English, by emphasising academic skills required in Chinese (267-271):

TWB5: ... people major in Chinese they'll need to learn more difficult Chinese, yeah, even we don't know that what kind of meaning like that, yeah, so like, ancient Chinese... @@@. Yeah. It's not used in when we talk, yeah.

Another area of convention arose in discussions of structure, which were sometimes the first aspect of writing participants referred to when asked an open question about their writing or teachers' comments. It seems quite safe to assume from these accounts that academic writing instruction revolves a lot around structure and norms. Many Applied Linguistics (and related) MA students seemed to have a very strong idea of what, for example, topic sentences are and how introductions ought to work in the academic writing they are asked to do. How they engage with these, however, is very different, with

aspects of people's anxieties, histories and goals reflected in some of their perceptions of writing. TWT4 makes an observation in this regard (614-619):

TWT4: I don't know why I just feel like because of this academic and this writing in English I think even my master program or university, I mean bachelor degree they should focus more on writing different kind of writing not just tell a student what is topic sentence. How to put on the sentence, put them together, make it a paragraph. I think we should focus more on WRITING yeah, especially my master program because they don't teach.

Her frustration with formulaic and structural instruction is clearly inhibiting to her. She sees writing is an act that is never conducted, or really engaged with, in her writing classes. She perceives the answers she is looking for to improve her ability to be in understanding different types of writing. Using the heuristic of the 'topic sentence', she can be seen to include this in her idea of seemingly tenuous aspects of writing that are of limited value to her understanding. Her exclamation "focus more on WRITING" displays a level of frustration at attention being given to the abstract formula behind the meaning, while she still lacks understanding of the nature and different types of writing.

A theme that is possible throughout many areas of the analysis, but for which this sample is too small and involved to get to the heart of, is people's different exposure to overt ideas of language, and their engagement with particular forms of metalanguage. In this case, differences between TWT4's account and TWB6's (below) cannot, of course, be reduced to their topics of study (as people in this sample have learnt about and engaged with language and business from various vantage points, even if not their current area of study), but TWT4's overt engagement with language, and her engagement with literature as her undergraduate focus, leave her with a critical stance, positioning herself as active in making recommendations and formulating her own approach to learning and teaching. She displays this in relation to her teaching, language and the MA course content. Compared with TWB6's account, she might *appear* to have established what seems to be an 'expert user' positioning in relation to English, but this would not quite be an appropriate interpretation, as a distinction has to be made that is important for ELF research.

This distinction, it seems, revolves around the way she has established herself as what could be termed an 'informed user/learner'. My use of 'informed' as a pre-modifier removes a level of passivity associated with the term 'learners' in ELF accounts (where 'user' is almost universally preferred in opposition to the framing of users and learners).

A key reality of universities, and of EMI settings by extension, is that students constantly engage in learning and development processes, and language is a part of these processes for all students in all languages. In the case of TWT4, as with some other teachers, her simultaneous engagement with language-as-a-subject and language-as-an-activity have allowed her to reflect critically on what she knows, what she does not know, and what she could know and learn more fully. Being a user of English in her subject has not transformed her from a learner into a user according to her own account, as some ELF rhetoric might place her as a default of proposed frameworks. The perceptions and positioning she signals indicate that she does not feel pacified by the learning process as a notion, but does not feel restrained as a user either. Instead, she finds that her engagement in processes of knowledge development, literacy activities and reflection provides a source of empowerment and critical engagement in her own learning and her perception of it. This does not come with a feeling of legitimacy for everything she does, despite stating that she does not see why she cannot use a Chinese style in her essay.

In contrast to this critical conception of topic sentences, TWB6 (244-259) shows a slightly different perception and positioning, which represents another way in which students engaged with writing processes more widely:

TWB6: When I learned about how to write a topic sentence and things like this, because the topic sentence is the most important part, how is that, the most, reader can read the first sentence and they can know about the article and, but sometimes will not and the teacher says, we, or the audience may know your contents on this sentence, my teacher say no... and so I was confusing of this, like topic sentence... I don't know how to write... I think writing to me is all the same @@@ because I don't like to write... So, it looks same.

In TWB6's case, although talking about thesis statements, she has not constructed an 'informed user/learner' position when referring to topic sentences, perhaps because she has not engaged with the learning process as much, either in relation to engagement with ideas of language and learning, or the practice of writing and reflecting. This is evident from her not knowing what the teacher would like her to do, despite having a general idea of what a thesis statement ("topic sentence") does. She confirms this by commenting that she does not know how to write, because it all seems the same to her. Her dislike for writing and her dismissal of writing style might display an ambivalence that arises from engaging with the constricting ideas of an activity, without having an interest in the process itself.

5.3.2 Aspects of Competence in Writing

5.3.2.1 'Desirable feedback'

Before addressing competence issues more directly, it is important to consider and analyse an important aspect of writing in the EMI university setting: feedback. There are many factors that affect writing and students' perceptions of it, but two clear points make 'competence' stand out as a major factor in how people relate to writing. Firstly, writing in university contexts is externally goal-driven, purposeful and in many ways pre-defined in terms of form and function. By this I mean not that writers have to produce exactly the same product, but departments in universities do define passing and failing by engagement with assessment procedures, and these have clear guidelines on what an essay is, what it should do, how long students should have to do it, the time they have to do it and what is appropriate and inappropriate in terms of aspects such as style, referencing and length. The second stand-out feature of writing in the university, as opposed to general language use, is that it is scrutinised and judged on various levels, and these judgments carry summative weight that can affect students' life chances in extreme cases, or affect their self-esteem and positioning in relation to their feelings of being a writer and a learner in the subject they are studying. Feedback can therefore provide an interesting starting point to discussions of writing competence, as it is a recurring theme in each section, but the focus here can highlight how feedback is perceived, affects and is desired by different students for different reasons.

This research had limited access to texts, writing processes or marking / feedback, but one observation is that these programmes are seen by some of these students as not providing language-level feedback for students' writing. From these accounts, there is a perceived opportunity to improve students' writing skills while also commenting on their knowledge and awareness in the subject. This is an area in which policy makers have to be careful, because encouraging teachers to give such feedback could result in lecturers becoming harbingers of standard language ideology and/or communicative restraint. Also, the benefits that some students feel at having their content judged in English *rather than* their grammar, which appears for some to be related to status and stage of study, could be lost. In order to engage with this, perceptions of students should be considered alongside aims and resources of courses, of which this study can only provide aspects of the former.

TWT3 (347-422) suggests that in her MA programme, teachers are aware that they should be at the level at which they can check their own grammar to the point that it is not a problem for the professor. Therefore “content” is the “priority”: the only priority. Again, the perceived understanding that the TWTs are beyond grammar correction is it is not shared throughout the group of teachers. Contrary to the view of her classmate, TWT4 questions why she has never experienced a ‘writing’ class, that focuses on the purposes and meaning production processes in writing. She feels very confused by her feedback, as she feels she has something important to say about dropping testing culture and emphasising encouragement and engagement through English. Her feedback is mostly related to understanding what she wants to say, understanding her meaning and grounding her arguments appropriately. She states that, in 10 years’ time (650-665):

TWT4: I hope we have more options. Just my idea okay, I think English is a language right, of course is a language but I think language have to related to local culture. I mean, this is Taiwan, right and Taiwanese English teaching then probably when we write academic writing we can have our own way too, because our Chinese writing we have certain way to write it like, it’s different from English writing way. English, in the first paragraph we have topic sentence and your ideas or idea or something like that... But we are different. Why can we write in our Chinese way, it’s clear because we have been taught, that kind of genres or text structure where it’s easier and is faster when we read that kind of text format, you know, so why can’t we write it - why can’t we say this is our academic writing? ... In English, okay, but I mean the words is English but the structure is Chinese why can’t we do that?

Note that despite her strong view that English is a language and should vary, and that they are Taiwanese so can, conceivably, vary it, she later confirms that she accepts corrections in feedback to her writing, but *certainly* not speaking, and she displayed a sense of lower self-efficacy in the former than the latter. She is sure of herself when speaking, having had a history of cultural differences, and having been the only Paiwan aborigine in educational contexts growing up; however, as many others in this study, she is unsure over whether the choices she makes are really as she would like to make them. Again, her rejection of corrections made of her spoken grammar and pronunciation, and her uncertainty about her writing, show the confusing force of the construct ‘English academic writing’, and its potential to subordinate and conform due to an uncertainty over whether ‘it’ can be treated like other language or not, possibly because the judgments made are ones that relate to logic, expression, formality and style, which are notions students can have engage with, but they can rarely know what the effect is on the reader. Having said that, both TW4 and TW3 demand reasoning and justification for corrections made of their work, clearly wanting access to these unknown areas (which recur in this

throughout these sections). Academic English is so elusive as a concept because the term seems to be drawn upon variously and intermittently, as a rule book, a thing, a style, and in many other guises, with general feedback of ‘lacking clarity’ or ‘being inaccurate’, seemingly adding further mystery to an already opaque term.

It is interesting to compare those from the same group, as it highlights the limitations of research into perceptions in that different accounts suggest the relative nature of interview data, especially related to perceptions, but it also highlights the qualities of it too, when considering that I am researching humans in an interactive and dynamic environment. In this environment, not only do reactions to stimuli differ, but also perceptions of the nature of the stimuli and its effects. Feedback seems to open doors to interpretation in ways that other areas do not, as it is clear to see the extent that feedback is personal in that it invades personal reflection space and is evaluated in relation to the goals and self-perceptions of the writer. These factors can be seen throughout this section on competence and in the previous section on style. To demonstrate how the perception of the feedback given differs, even with the same marker, TWT1’s reaction to her feedback is shown below, and it is clear that she is happy with the results of her feedback and the way she responded to it (460-482):

TWT1: For example, [name]’s assignment to us. She will write many, she will write many - feedback for us. For example, when I am in my first assignment I get very low score. She write a very, oh, this part is not, is wrong. This part of form is wrong, this not to depend on APA. The first time I was very, oh, to break my heart. But [name] tell us if you correct your wrong, maybe we will better than the first time... So when I first, when I second time to finish the [name]’s assignment for us I get 88, the score 88. The first time I get a low score while the second time, I get a, I get higher than the first time. I do it, I do that well, yeah. So I don’t think assignment, maybe sometimes the word is very, the word is very bad but it, but it, but the feedback is that the student better.

Here, it seems that this student responds well to being told what to do and receiving a higher mark as a result. What annoyed TWT4, and aspects of what TWT3 thought teachers took for granted, is what TWT1 responds positively to, motivated and affirmed by her marked improvement. The first interesting point is the aforementioned differences in perception among students, which seems to suggest a difference in both perception and teaching practice. It is clear that there is an element of difference between what was produced by these students to which the teacher responded; however it shows the aforementioned affective element perceptions of writing in these settings. The reason that this study could not have a textual analysis component is the same reason that these

students respond differently to feedback type, extent and reason. TWT1 gets her positive reinforcement from her scores, which could be analysed in various ways, whether she is excited at being accepted by conforming to discourse norms or if she is extrinsically motivated by the score. Either way, approaching writing in university has this opacity. We cannot see, or theorise fully, what made her praise the feedback so much, because it is it seems that positive feedback often produces positive feelings among students. The problem with all accounts of writing is that they come with a history of being scored, being analysed for mistakes or being praised for appearance and form. This makes writing take different signifiers, and makes textual positioning and voice hard to gauge among some participants, because each of their goals is to do well on the course, and everybody wants positive feedback for assignments, which cannot be too readily politicised before being acknowledged as an inherent part of university life.

Another observation is how perceptions can change when students' views of the reason for feedback, or lack of feedback, alter. In terms of how research of this nature can inform teaching practice, it seems that the function of the feedback is more important than what is said. Below, THB3 states that her comfort with receiving little feedback on language subsided when she read her classmate's paper, and found that she was left with the impression that none of the students can write with grammatical accuracy. She now wants confirmation, having seen that something in her friend's work is being overlooked by the teacher. This shows elements of positioning, as seeing the student's writing made her associate it with the possibility that her writing is similar, which made her shift her perspective to be anxious to know how to correct it. Before seeing correction from only her own point of view, I can imply that this urgency would not have been there (415-425).

THB3: No. It's not come true because I don't have the feedback from my teacher if I write something wrong or right – and my friends too

I: And you think that's a problem?

THB3: YEAH @@@ ... Because, you know, in my recent experience I saw some - I read the paper of my friend and I think very few people can write, you know, the right grammar.

Acknowledging that few people in her class can write makes her seek affirmation from the teacher so that she can improve her own writing where necessary. She does not refer to herself here as somebody who cannot write, with 'few people' rather than 'few of us', which might suggest that she has not quite decided how to perceive her writing accuracy,

which seems to have an impact on how she perceives herself in relation to her classmates. Again, this lack of knowledge as to whether she can write well or not relates to the common feeling among participants that they are not aware of what is possible or how what they do is perceived by others, with many recognising that their teachers comment selectively, sometimes commenting on the unnecessary, and sometimes not commenting on what they need to know. In a cyclical way this returns to the importance of feedback and assessment, as the way students know their writing in the academic domain is by critical feedback and scores. This clearly has a dramatic effect on how students perceive the quality of their writing, formulate their writing goals and relate their writing to their relational positions with others.

Overall, students' perceptions of feedback show an impact on their positioning in the group. Moreover, it is important to note that the reason for this is not simple, but is instead related to the nature of writing in the university, which is an unknown quantity to the students. Because writing is so judged it is a personal matter for students, in a positive and sometimes negative way. The judgements made can make the students reliant on teachers to know what they want to know (TWT4), what their focus should be and what they have moved past (TW3), what they need to do to convert their low score to a high one (TWT1), and how they should perceive their own ability relative to their classmates (THB3). The fact that there are different areas in which feedback can be given, such as content, style and accuracy, makes certain aspects carry different meanings, depending on the result and what the students feel they need. TWT4 does not feel she should receive a more culturally embracing response to her work, feeling she needs to improve her knowledge of writing. TWT3, who was of a more mature age than the others in the group, seems satisfied that her level of study should mean she does not require grammar feedback. This seems to be a confirmation of status, related to positioning. There are elements of these accounts that are similar in this regard, with both of them seeing language focus as against their position. TWT3, who does not perceive that her feedback focuses on grammar, is content in comparison with TWT4, who feels that the form focus is against what she is there to learn and develop. In another area, TWT1 perceives that thorough feedback has contributed to improving her writing, which was not judged well, whereas THB3 fears a lack of feedback on grammar, being now aware that the feedback is not always forthcoming in areas of 'need'. This links from an introduction of the

importance of feedback, to key issues in competence, which often arise in relation to feedback, beginning with trajectories and time below.

5.3.2.2 Writing trajectories: time, progress, and experience

The students in 5.3.1 are not alone in feeling that they have a ‘way of writing’ that is not their choice. A part of this conception is no doubt the educational and ecological settings that surround them at present and throughout their histories, but another aspect that has to be considered in the analysis of accounts of writing is *time*. When considered in relation to the theoretical framework, time is identified as the most important frame to consider language to operate in, but in a less abstract way, it related to specific accounts of writing in different ways. Some, such as THT4, below, feel a level of comfort and greater ability in the time they can take over the writing process as opposed to speaking. THT3 states that (325-335):

THT4: ... maybe, I tell them that maybe I better in writing because I have the time to rewrite it in better sentence but in speaking I don't have the time to correct it... I think every time I write I need to have the purpose in mind first and then I need to list down what is the information that require for that purpose for example the cost effect writing so I need to have the cost first and then the effect. So my, I think my stronger point is I have the pattern in my and the information that fit to that pattern. So I need to organize in order.

This view is shared, but the different contexts of writing in the university are highlighted by THT3, who distinguishes between writing for exams and writing assignments (447-455). She states that it is “completely different” to write under examination conditions, when she claims to just write whatever is in her head at that moment, and writing for assignments, when she has time to think, adjust and consult textbooks. It is important to emphasise the range of writing that students are engaged with in these EMI settings, showing that forms of ‘writing’, and ‘reading’ for that matter, involve a number of different skills, styles and distinguishable activities. Examples are alluded to (but unclearly) regarding strategies teachers use in the Thai MBA setting to deal with students who are developing their linguistic competence as well as subject knowledge, such as setting homework tasks of writing summaries of lectures and readings. This, according to teachers, was intended to check understanding and allow students to practice writing. Elsewhere, students gave presentations to others about literature in the field (for example in the Taiwanese teaching context), and were asked to produce reflective diaries of what they had read and how they were developing their knowledge and ideas in the field

(observed on the Thai, Chinese and Taiwanese MBA courses). With this range of literacy activities, ideas of academic writing need to be dealt with qualitatively, as the relationships between what is described and what the description actually refers to are intricate and varied, as are the potential aspects that participants might draw on in their accounts of writing.

The longevity of the students' written texts also brings with it anxieties and frustrations, as it can be scrutinised with greater focus, and because their mistakes and issues linger. Also, the participants who felt that they were reading a lot, and learning the skills and knowledge that are required to operate successfully in academic settings, felt that their writing was a part of their learning process, and therefore they perceived the text trajectory as problematic, and a source of anxiety, as they felt judged on something that was in a state of progression (examples of which follow below). The experience of academic reading and writing was new to many of these participants, so the learning curve was sharp, making assessment along the ascent stressful and confusing at times. Related to this, the idea of progression is another problematic one for considering ELF in settings where academic writing has such weight. Before presenting examples, for balance, a few students reported only reading and writing in English when necessary, prioritising meaning by reading in their first language whenever possible and being opposed to the idea that they are a trajectory of improvement (THT1, 829-834):

TH1: And you have to translate like someone, some technical terms, you understand like what they say. Even if it's in Thai, you still have to try to understand it. When it comes to English it was like, I just want to throw it away.

Reports of difficulties aside, as stated above, most participants were actively engaged in numerous literacy practices, involving reading, writing, meeting classmates and presenting. Many of the students in these settings were therefore acquiring aspects of style, vocabulary and grammar that were present in the reading; however many reported suffering from not knowing, noticing or being able to replicate what they read or what was required from their lecturers. Even TWT3, who was one of the more critically engaged students in the writing process, states that (701-729):

TWT3: I use the sentence too long... I learn from English papers... But... but then also some people told me that... people who use English... as their mother tongue they say it's better to use a short sentence to express yourself because it's... easier to understand. So sometimes I don't know which way is better... but I say that as long as people understand me... and as long as... it's acceptable to like academic writing or for the some kind of principle that people can, easier understand... I like people to tell

me what's wrong with my writing, like, people say your sentence is too long because I don't understand what it mean... Then I like to hear these kind of comment and it help me to read, to read my sentence or revise another way to help readers to understand my paper.

This emphasises that there is a lot to be confused about for students when they approach writing. Again, some native speakers are, apparently, advocating clear sentences, as was THT3's more direct experience below. This is dichotomous with TWT1's experience of reading papers in the field, which she sees as varying quite dramatically, with some finding opaque and complicated ways to say simple things, and others being very clear. She wants to produce writing that meets the two critical criteria of being easy to understand and being acceptable to 'academic writing'. For THT2 (535-544), academic writing is when she writes about something she "exactly" knows, which is why her academic writing is more 'academic' than before. Academic writing is "connected with knowledge" and knowing the "story". Although she seemed empowered by her knowledge of the subject, she also listed some rules at some length about avoiding sentences with 'that is' or 'there is', but while doing so declares that she doesn't "know why" twice, which could show an emphasis on learning and training over understanding. This difference between training and learning becomes a potential issue to address as each theme is examined, which again, leads to interesting insights when taking a fuller, reflective perspective of the findings in the discussion in chapter 6 (although it is always difficult to infer what tuition has been received from indirect accounts of it and observing aspects of practice).

Each student appears to suffer a level of confusion over writing, but CT2 presents an important aspect of this dynamic (100-105):

CT2: At beginning we learn English we almost write, wrote English in Chinese, wrote English you know. Wrote English but you know, after many years of an English learner, we are more familiar with the English style writing and so we are getting closer to the English style writing.

This is the most important, and complicating aspect of researching language, which is represented by this theme. Everybody has a different trajectory and timeline, and everybody's style and competencies are in flux, influenced, as we can see in these accounts, by stories, folk-wisdom, teachers, examinations, experiences, and any combination of these and innumerable other factors. Making pejorative judgements against people's language as 'non-native' is obviously problematic. However, as expressed in chapter 2, ELF researchers have now developed the tendency to label non-

native speakers' English as 'non-native', which is also problematic if taken to an extreme in terms of the accounts of these writers, who perceive elements of different conventions and styles converging with their own, whether through attempts at appropriation, transposition or accommodation (see 3.4.5). Many groupings, whether of academic writing forms or of groups of speakers based on culture or L1 are difficult starting points in these settings, both drawing on the ecological interplays in 5.2, and on the academic input and practices with which they engage.

ELF and global Englishes research, with the right theoretical insights and the right questions, could offer a high degree of insight into these practices and processes and what underlies them. Natural processes of language use are observable, some of which might be considered problematic, such as the assertive marking of identities of proficiency and the perceptions of native speakers as exuding accents to absorb at a high premium, and others of which could be perceived as more neutral human practices, such as developing various aspects of language, rhetoric and thinking through the reception and production of language, and learning to appreciate and position oneself in relation to the cultural texts with which one engages. The former can be informed by critical engagement and deconstructions of the principles upon which they are based. The latter, on the other hand, cannot simply be politicised, as occurs in some accounts of people's language practices without accounting for learners, as Brumfit (2006) highlights. Accounting for complexity in political accounts is where this research can add some insight for the ELF field of enquiry. These students position themselves in relation to and with the language. They do this through the practices in which they are engaged, and in relation to their life trajectories (past, present and future) and their perceptions of and experiences with the dynamic systems of culture and communication with which they engage. Differentiating between their engagements with practices is necessary, as is accounting for the creative processes of communicative alignment with iterative stylistic features of genres and discourse communities. This leads to another issue that relates to the literacy practices of students, particularly highlighting the difficulties that some participants face during the process of developing language through integrating all the input to which they are exposed in the university setting, which creates a sense of distance.

5.3.2.3 Distance from language

This section addresses issues students have appropriating, integrating and fully understanding the high-level, high-quantity, and highly demanding English to which they are exposed in these EMI settings. Competence is the largest ‘elephant in the room’ in accounts of ELF, but it is certainly time that it is addressed in ELF research, as like native speaker and inner circle contact, it clearly forms a significant role in their perceptions and positioning. CB5, for example, refers to the frustrating gap between her ability in Chinese and in English (159-169):

CB5: It's, it's a little difficult... Because, because I, I think it's my, it's my passion and little poison because the Chinese, it's for me familiar but English is blah blah blah so long. So I have no, I have a, I have a pressure. So I don't, I don't, I think I have enough time to this. But I think I can, I can take much time to say, I believe I can... But take a long time and a lot of effort... It's, for me the biggest is it's not familiar, it's so, so many words, I don't familiar, so many words, I said, it's words. So I didn't know how to touch

This is a particularly expressive way of bringing together many students' frustrations with English, particularly as related to writing. There is a perceived distance from the meaning, with time playing a key factor too, as was highlighted in the previous section, hence this general idea of English being their “passion” but with a little “poison”. The amount of English is something she cannot access easily, and the time frames in which to improve seem to demand an extremely high level of effort, as is a common feature of ELF researchers resistance to unrealistic targets placed on learners' and/or users' English. Looking at the literacy demands on students and how they engage with them provides useful insights for ELF research, which, with insights from the lives of users, can build a more holistic picture of how perceptions of language and positioning to English are related to the demands put on users when engaging with the language.

CB5 is taking on a large workload, feels distance from the language due to the number of words with which she is unfamiliar. Moreover, as suggested above, time is a key factor. As highlighted above, users of English have a trajectory. Their stories, competence and confidence are based in time. Whereas some participants have had experiences which enlightened them, and which improved their competence and confidence, this student seems to be nearer the beginning of such a trajectory, and, as such, she is surrounded by unfamiliar words with limited time to engage with them.

She continues (270-277):

CB5: I say something but I have no, no words. I, in my, in my brain, my mind I have some, I have a lot of word to say, I have a lot but I didn't say what I mean.

This frustration is shared by many, but key differences can be found between people who feel that they have engaged with English and have an understanding of the ways English is used to communicate, even if not an ability to do so, and those who do not. What needs to be understood is that users, and learners, can both be understood to be at various stages of 'language development' in traditional terms, but in this setting it becomes clear that perceptions of language competence are necessarily related to what they have to do, how much time they have to do it and how they are engaged with (e.g. motivated, criticised, pressured, entertained) in the process. Researching in a university setting brings these factors very much to light. CB5 is passionate about her English and is determined to develop, but is frustrated due to the level of activity and types of activities in which she is engaged. She is reading academic texts and has to learn the information and how to understand it better at the same time, and this time is extremely limited. She also has to appropriate these words, add them to her understanding and produce work that is controlling this vocabulary. This is why she feels a distance from the language, and she cannot "touch it". Whilst I adhere to ideas of consideration of identity in writing, openness in accepting forms of writing and negotiation between readers and writers in the international fields of activity, to suggest to CB5 that she is a competent user and not a learner and should feel empowered is to oversimplify her situation and the demands placed on her.

One of those demands was time. TWB1 also has an account of time, which is a perfect demonstration how the themes, codes and foci of this research consistently overlap. She states (269-278):

TWB1: For, recently I get less mistakes, but when I first to, start to learn English, oh, gosh, the score is bad and the whole content is just such a mess... Yeah, and the teachers just always find out you should read more to see others, to read more books and try to improve your grammar and to go somewhere to find foreigners to chat with... To improve your English but I found that I really do improve my English through talking with the foreigners... Talking to the foreigners, yeah.

This again shows that competence is a factor that relates to time, and feedback is an important part of the writing process, if just to be able to perceive their own competence in the activity they are engaging. Writing is a factor that relates to various aspects,

including the people and relationships around the writer (as 5.2 shows). TWB1 feels that she has transformed her writing ability from “whole content is such a mess” and feedback of “improve your grammar” to “really do improve my English by talking to the foreigners”. Again, this is an effective demonstration of how various themes that arose in the data intersect, to show how interrelated experience, environment, time, feedback and writing are important in understanding those who are often nominalised as static ‘ELF speakers’ or ‘non-native users’. Understanding the importance of trajectory and relationships can help build fuller pictures of how competence is a real issue for people.

Competence is a major factor in EMI students’ lives, and language and content intersect, as do feedback and reaction to feedback, trajectories, perceived readers and many other areas of this chapter. A number of distinctions have to be made, however, in what people feel they are competent in. Established above is the significant task that EMI education presents for many students, for instance in the sheer amount they have to read, the expectations on their writing, which is judged across accuracy, style, logic, structure, and various other assessment categories. Perhaps the point about the expectation on students’ writing is a noteworthy factor that reveals some interesting aspects of language that ELF research needs to consider. A first aspect is agency, as agency is often assigned in ELF research, with theorising of strategies and intentions, and inclusions and exclusions, but here we can see that people’s perceived choices and accounts of the motivations behind their practices are not always similar. Another consideration in relation to competence is that perceptions of competence tend to be relational. They relate to students’ engagement with responses to their writing and they receive and the goals that they are required to meet. Most importantly, however, they relate to the identities of the writer: what personal goals the writer forms, sets, targets and desires, and within those further questions of how the writers want to be read, feels comfortable being perceived and wants to signal particular meaning for particular purposes. These are the themes presented in the following sub-sections.

5.3.2.4 Intelligibility and perceived readers

In relation to competence, ‘intelligibility’ does not arise for the first time in this chapter. This theme expanded on below, and which goes beyond consideration of ‘their’ meaning only, although a few students do talk of simply wanting to express their point and nothing more. Based on findings from this sample, I propose that any approach ELF research in

relation to writing needs to consider going beyond notions of intelligibility, and taking desired positioning, outcomes and interlocutors into consideration, in order to reflect students' goals, desires and requirements in these settings. This will be expressed below, and is also evident in the accounts above, which clearly present people trying to identify themselves through English, to be precise, to freely express, but, much to their frustration, they struggle.

TWT3: So I think... like Chinese is my mother tongue, if I read a book which is translate from English to Chinese I would expect that I see the, I've read the sentence in a Chinese style or in the Chinese pattern... even though I still can read it but you would feel... I will rather to read the English version than the Chinese version... So I think probably for the people who use to read English paper in that way they would expect, they would expect to read English paper in a western style... Not, not because the western style is better... just is the way that people read... in English paper... I would feel that it will be better.

In this case, TWT3 (618-655) considers that “even though” the reader might be able to understand a text written in their language but in a different style, they would “rather” read it in a more familiar way. She turns the situation around to consider her expectations as a reader, and cannot imagine that anybody familiar with particular textual styles would want those expectations to be broken. She states that this is not a question of inferiority of one style over another, but is rather in line with the way people currently practice. Her reference to her own ideologies in Chinese makes such accounts problematic if called ‘native speaker ideology’ in relation to English, although it might be more palatable if this were seen as an ideology associated with the idea of native speakers expecting convergence more generally. If only related to English, it seems ludicrous to discard the experiences, knowledge and expectations that speakers already have in their daily lives through dialogic engagement in other languages and limit their views only to the politicisation of English. I agree with the calls of many academics that international research networks necessitate a move away from monocultural, normative dynamics with no reciprocity between reader and writer, but these students emphasise that, from many of their perspectives, their entry to the community requires awareness of their readers’ preferences. TWT3 does not want to create difficulties for her readers, to the point that she would like to accommodate them with her style (not in Canagarajah’s sense). This begins the discussion of perceptions of the reader and the writers’ purposes and orientations vis-à-vis intelligibility. I should add that although accounts of intelligibility are primarily in spoken data, the considered orientations of writers in this study should give a clear picture of their communicative orientations to others under these conditions

(in the EMI setting), although we cannot infer that accounts of writing mirror those of spoken interactions.

Regarding accommodation, this is worth noting that TWT3's idea of a reader, for whom she accommodates her style, is an international reader who does not share her first language. This might be seen as a type of accommodation, but is also a part of 'writing for an audience', which is another dynamic of 'competence in writing'. Also, it seems that most writers have the idea of an expert with particular expectations as their superaddressee, or their academic (imagined) interlocutor. Their accommodation is towards the construct of somebody who has those expectations and will find something resembling them troublesome. This hints at the logical extrapolation in chapter 2, that people accommodate to their perceptions of their interlocutor(s), which involves the formation of mental expectations of the acts, constructs and identifications deemed possible and appropriate. Students' orientations to writing often offer some measure of support to that inference, although it must be conceded that writing and speaking are very different actions, as is evidenced by TWT3's statement below, in which she objectifies "English writing" and "western style" as objective things that she needs to, and can, learn (1025-1027):

TWT3: But then, I think it's quite interesting that, because always if we want to write, at least for me, if I want to write English writing, I always think the western style is the model I need to learn.

The point is worth emphasising that very few people talked in terms of intelligibility only (not that it is my intention to make any quantitative claims). As stated many times throughout the thesis, identity involves presenting oneself in a particular way. In writing, identity is clearly marked, but marked within various domains of literacy practice, as stated in chapter 3. What this section presents is that explicitly and implicitly, these examples show tendencies to associate writing with a place or a person who forms the reader. In the example above, 'western style' is her preference, which is a preference which comes with added values below.

The following extract exemplifies a number of common themes around writing and identity perceptions (110-135):

CB4: I have a feeling that the person from English speaking countries, when they write papers, they always use long sentence and a lot of... conjunctive words... but our Chinese people always use short sentence... So if I write a paper in the Chinese

way, I may write a lot of sentences shortly and I think that's not a very good expression for... those people to understand my, understand my meaning... because the short sentences means that there are little connection between those sentences. But while I, I think there are connection between them... If I write a paper in English, I must change the way to let it be suitable for YOU to read. But I needn't change my way when I write a paper in Chinese. You have to learn Chinese to understand my paper.

This is an example of a student who feels a sense of awareness of the reader, but notice how there is no fault assigned. As opposed to other examples, in the same way as was seen in 5.3.1, differences are perceived between the underlying 'way of thinking' of Chinese and English. This way of framing suggests potential options in English, but options they choose not to take, as opposed to others who are forced to write in what they describe in deficit terms. The difference in this case from students who feel frustrated at being asked to change their Chinese style is that this extract shows that the option to accommodate to the reader is perceived as the considerate choice to make, although the choice to write in a Chinese style could still be a viable, preferable, but less cooperative move. This suggests that the writer has a perception of choice. A related point is expressed by CT4 (415-458):

CT4: Yes. I will pay some attention to the avoidance, such as the structure of the sentences that I'm not familiar with and I'm not get it, not so clearly, I will avoid use that... And I will another way to explain it. Maybe the way is easier, not so native, but I will choose that way... I think that is a kind of avoidance phenomenon... I think I lose something, because that is not my own way of thinking or expressing, that is I to, I mean - to build others' structures to be my own @@@ that is a little difficult. I mean to use other's structure or the patterns to be my way, that is a little difficult, but since we learning the language of others, we need have such kind of knowledge of other patterns that is we should learn... I think it needs to follow the English people's patterns and styles. And because we are learning language, we should learn from the patterns that they use to search the way of, the DEEP structure, the deep meaning of the pattern.

This brings up a similar point about having the choice, which she sometimes takes, to perform, in her words, an avoidance of unfamiliar sentences. She relates to a theme expressed in the section above, that she lacks the competence to make the language her own, and to build her meanings through others' structures. There is a distance from the language, or the meaning she wants to express and the person she wants to be in her writing. What is of interest in this section is that, as well as showing how themes overlap, this demonstrates the ways in which consideration of action, or the decision of whether to perform through another strategy or produce more complex and deeper structures, is made due to the perception of a reader who uses those structures and who is 'English'

(presumably a native English speaker). This opens up the possible inference that the EMI context actually contributes to these ideas of native writing and consideration for that particular audience, as universities operating around the world provide students with a great deal of complex, high-prestige and ‘standardised’ English texts to read each week. Other accounts show the struggle and distance people feel from their level of access to that English, and this account could be interpreted as suggesting that these complex structures that are often presented as western or English (as part of the recontextualising practices in higher education), and are therefore perceived as the ‘interlocutor’ of her writing. She, and some others accounted for here, perceive their reader as western, and as those responsible for the reading they are doing. This relates to an earlier point CB4 makes, that (94-101):

CB4: Because, you know, the structure of language varies from one language to another. So just like in, in Chinese we always studied from the, from the person and I think the order - the order of words are varies a lot. So it's very, it's very hard for us to change our way of thinking from, from Chinese way to English way... I think so, the editor maybe our teachers can see our papers and then he or she can, can exactly tell, this is, this is a paper from our Chinese student, not from English speaking country. And so I think it's, it's a sign.

Bringing the points that CB4 raises together, she actually highlights a number of aspects of writing that others in each setting mention. Firstly that they avoid structures that are distant or unfamiliar. They also perceive a difference in structure and thinking between English and their first language(s), and feel a need to follow English / academic / native speaker styles, but which they find it hard to access. She is also not alone in stating that she “builds others’ structures”, with others also commenting that they feel they are using others’ words to write in English, due to the academic expectations on their writing. She states that “we are learning the language of others”, and, as stated above, identifies these others as “English people”.

This is the feeling of many, not in the sense that English is physically owned by native speakers, as awareness of English as an internationally spoken language often overstates its actual status around the globe. She is actually expressing her feeling of being positioned outside the community of users, i.e. the English speakers, due to her marked “sign” of being able to be identified as a Chinese student, “not from an English speaking country”. She clearly finds such identification troubling, even though in the first extract she states making choices to avoid native structures with which she is unfamiliar and accept non-native marking. This emphasises the importance of qualitative insights into

such views, as taken in passing she could be seen to be making self-empowered choices, when in fact she is rather resigned to being marked as a Chinese writer, which is problematic for her. More importantly, after these views, she states a desire to change and engage with a more challenging form of writing that she does not feel is her own, just for the sake of her ‘English speaking’ readers.

CB4’s points relate to wider concerns that emphasise the importance of considering context and identity in such studies. The issue felt by many is the need to be understood *exactly*, and not generally understood, and the ability to communicate well, not to communicate well enough. Often the superaddressees, or perceived audience, were foreign or internationally educated experts, with whom these students wanted to engage on a similar level, not on a level of basic communicative intelligibility. This perception of a reader could be due to the amount of reading they have to do for their studies, which is their main engagement with English writers. Although that idea makes sense, there are other influences and factors that emerge with the presentation of data below, which bring into question that this perceived reader emerged only out of reciprocity. As CB4 states (249-262):

CB4: Write, writing in English, I mean, for myself I think the DIFFICULTY is the word, vocabulary. I always want to find word to express my feelings EXACTLY... Always I use some other, some other words to express my feelings and I, which I, I think is, which I don’t think is BEST... I think I can EXPRESS my, express my thinking, I don’t know very exactly, but I think it’s, it’s full, I can give all the information of my, of my meanings.

Here, the essential point to notice is that she feels confident in her ability to express her intended meaning and information, but she is frustrated by her perceived inability to give the *exact* meanings. She, like TWT4, has feelings to express, but is frustrated that the message is being received as marked and imprecise. This imprecision relates to the perceived purpose and perceived reader, and really emphasises how high demands are on EMI students who seek to fully engage with their subject and community, but with so many practices and texts that carry enough of their ‘otherness’ to form problems for these writers in judging cooperative engagement with a reader, and mastery of what a language when the burden of the sheer amount of vocabulary causes distress for some.

5.3.2.5 Register and perceived readers

The discussion of perceived readers leads to another major issue with a socially negotiated and deceptively fluid construct that is register. According to the approach to language that this thesis draws on, register is a part of social language, and embodies identification contextualised in relation to the macrosocial, the biomechanical and the circumstantial scales of integrated communication. What makes developing writing more complex in EMI settings, is that the register is not only related to writing. Register in writing reflects, in many ways, social registers developed between speakers of English over many centuries. Although writing is in many ways different from speaking as an act, it carries signifiers that mark particular meanings for particular people. This thesis began with the ecological environments of students due to the clear influence of surroundings, experience and time on perceptions and positions, and, in the vein, this final section in the findings focuses on something elusive in writing that is closely connected with complex socio-semantic environments and practices from speech and writing. In many of these settings, register appears to be a central barrier to writing for some people, as how writing should be received, which words are formal and academic and which forms are appropriate for an academic reader are all linguacultural notions. Successfully negotiating expectations of register requires great depth in linguistic knowledge to be able to vary one's stance and meaning (the *lingua*), and awareness of one's reader and how writing will be voiced in terms of their expectations of delivery (the *cultural*). What becomes clear in this section is that struggling with these issues can highlight that students are not always aware of *what* they are doing or *why*, in terms of judging written delivery, and they cannot always find the right questions to orient themselves to what they are actually engaging in. Reasons for this are also postulated below.

Instruction and training seem to have been high on the agenda for many of the participants in their ecologies than language education and communication (5.2), so it is perhaps of little surprise to see a lot of anxiety over relations with registers. As TWT5 states (474-512):

TWT5: ... And so probably my way is American way but I won't fix into that system, because I didn't, there are no rules in the system for us, no, no specific rule writing on the walls or in American system you need to follow, no just write... the biggest problem for us that is that, sometimes we can't convey our meanings or ideas, our ideas perfectly... Because the English is still different, another language for us. So our problem is not following which way... Our problem is that we cannot convey ourself... That's our problem.

She aligns with CT4 and CB3, mentioned in 5.3.2.4 above, in that she wants to write well and express precise meaning and exact feeling, and she too emphasises that “we cannot convey ourself”. Again, points overlap, but this is progressing towards the area of register in that she thinks her writing is American in style, but she lacks control and even knowledge of the rules of English systems, so she just writes. She continues (504-512):

TWT5: Maybe you have the problem because you know more about the language, yeah if you’re speaking Chinese first of all if you’re speaking Chinese we have different styles, then I can tell you that, oh, today I learn style A, but I want to write in style B, there will be no problem... I can create my own style in Chinese, because I know the language very, very well I can handle the language very well, I can use this way that way... But in English we can only use what we learned.

This limitation is stated very clearly, but far deeper implications are felt seconds later when she points out that (541-545) “if the teachers say that you need to follow this then we will follow that or I will have a lower score.” There are issues when the students are being asked to handle something that she says they do not understand and cannot “handle well”. Again, themes converge, as assessment and feedback also become central to writing experience, positioning and perception. Here, she is positioned as non-expert below the teacher, but is also subject to the teacher’s judgement, which presents, in this student’s perception, a proposition that she needs to follow or suffer summative consequences. A key aspect of the extract above is that she links the problem perceived by her teacher to styles in her first language, mentioning that she can create her own style, as she knows the language “very, very well and can handle the language very well”. Stating that she can create her own style (relating to style A and style B) suggests that this ‘knowledge’ component relates to knowing what the style means socially in order to be adapted or circumvented, and this ability to handle the language relates to the competence she has in terms of the capacity to deliver wide and varied meanings through a range of linguistic resources. Her statement that, in English, she cannot engage well with this style creation because she only knows what she has been taught is understandable for the competence and trajectory issues mentioned above, but it also begs the question of what has been taught, and is taught, to these students (which will, of course, not have a uniform and easily accessible answer, but will be addressed below).

TWT6 adds to this, stating (423-456):

TWT6: But, that’s the harder part for me too because I can’t tell which one is academic vocabulary use or which one is general... So in, recall back to my

experience probably because I, I get the language I really use the language in a very social situation, so I will say, I acquire the language in a very colloquial way, way. So I never know what's different between the writing and speaking part... It's my fault, I had, although I really interest in why they are different, but I don't really do some research, or I don't really study for the differences... If in the, in school of course it's important, because they want everything to be academic, but if, just for general writing, I don't know I think it's, it's one, another way of communicate, writing, so as long as people can understand, that's what I think.

She states that she has an issue in not knowing which vocabulary is for general and which is for academic use, and again she refers to the consequences assessment, as TWT6. This is interesting, as many students seem under the impression that only content is marked on the course. The two students above, and many others as relates to writing and feedback, also draw links between the consequences that certain features of writing might have to their success on the programme. This highlights an issue for content marking, which is the problem of separating 'language' and 'content' in an essay produced in language that embodies the content. TWT6 would have preferred it if teachers gave students the distinctions between formal and informal, high and low register, "straight away" (531-553). She thinks it would have been easier to integrate such awareness while learning, rather than suddenly be expected to categorise parts of her already-formed resources/repertoire. This raises another issue for policy makers and teachers, in that it might be helpful to students' academic success if they are made aware of such distinctions; however this welcomes more standard language ideology and standardised rule teaching, which would simply not match the myriad ways that language is used, with formality being a loose, contextually defined construct that can be diverted from as much as adhered to in the stylistic languaging of academics and non-academics alike. The potential problems of emphasising formality *against* the ways people typically use English in Taiwan is exemplified in TWB1's point (217-223):

TWB1: ... all the students are following the formal writing process and everyone just like writing the, some things we don't have our own style. We can't create something really new. We don't have the new ideas in our head, in our brain, yeah. So we are just writing those already someone had already written before. So, yeah, but formal way is still important like for the formal letter like business letter, yeah, that is still important. Yeah.

This idea of being told and following, to the detriment of developing one's own style was a common sentiment, alongside being unable to distinguish registers (see TWB5, 422-432). The idea of 'copying' and 'not having a style of our own' when writing are

common, and are in part symptomatic of entering new discourse communities and learning new criteria for appropriacy. Although aspects of this process should not be problematized on appearances only, for example by inferring that this is evidence of ‘native speakerism’, there are parts related to this account that seem to suggest operational failures. Writing pedagogy in many of the students’ histories involved form-focus and sentence-level construction, which seemed removed from acts of meaning making to them. This means that many people’s positioning to writing is confused, as they, perhaps rightly, feel that they are not proficient enough at communicating to perform well on paper as opposed to speaking (although there are, of course, exceptions, THT4, 325-335, for example). There is also an inherent assumption that writing is and will be judged on its grammar and appearance, whereas speaking can be judged as meaning focused. Again, this can be inferred to be part of the legacy of orientations to the written word from their backgrounds.

A critical issue, it seems, is that many EMI students are apparently working with reified available constructs by which their writing is thought to be judged, and with which some are being trained to recreate ‘genre forms’. More critically engaged approaches to writing, advocated by Canagarajah (2002a), Curry and Lillis (2010), Horner (2011), Horner and Lin (2012) and many others, would emphasise a need for students to understand the writing process in order to make informed choices about how they wish to engage their readers. Communication involves choice, and the struggle that many of these students appear to be undertaking is that they are being taught rules and meaning without reasons or understanding. Constructs of formality can only be understood through performance and engagement, and can only be useful as understood in the fuzzy, non-linear ways they are understood and engaged with in communication.

There is one final aspect of register, which I allude to above but which can be made clearer here, and that is that writing ‘formally’, and in the correct style and ‘academic’ register, seems to demand a foreign, or ‘cultural other’ superaddressee, as perceived I relation to the need to go beyond ‘intelligibility’ in the previous section. As TWB2 (235-243) states:

TWB2: ... we have to compose in English and that’s very difficult so I think it’s a disadvantage to write and also it depends on the reader, if the reader is foreigners we have to reach their needs... and how you make a sentence in... a very formal way is difficult because we are probably write informal.

It is common for students to feel the need to address the rigid needs of foreigners. This seems logical, as registers are sociocultural in nature, and do not belong as inherent properties of linguistic signs, therefore the requirement to ‘make writing more formal’ necessitates a reader, with a particular cultural orientation to formality, who will judge it as such. This, like vocabulary and the ability to express ‘exactly’, mentioned above, contribute to making some writers feel distant from the English they use. Register and vocabulary seem to be the two most marked creators of distance in the feelings of these students. Not understanding uses, functions and the dominant ‘cultures’ whose values are apparently foregrounded in English writing, is central to this distance. The culturally loaded aspect of instruction is perhaps best noted in TWT3’s statement below (579-615):

TWT3: Ah, writing. The one things I just suffer, uh-huh, yes... I’m writing my thesis... and my professor is really strict on the writing. He asks not only the grammar or vocabulary but also the way that western people will write, like, because he always told me why you write Taiwanese English? ...

I: So is your professor from Taiwan?

TWT3: Yes... But he study in, in States.

This example is not representative of the way writing was presented to all students in all contexts, but it shows that perhaps tutors who have studied abroad, as most have, share knowledge from other regions, but also transpose ideological aspects of language onto the students. Perhaps a marker of the lecturer’s competence and knowledge comes from experiences in the USA, as was seen with a Thai business professor who told his group of students that language was not central to what he gained in his experiences.

5.4 Conclusion

Reflection on students’ accounts, which were framed in relation to this study’s goals, has contributed insights that are directly relevant to our knowledge of English users in such settings. It has allowed reflection on the theories presented in the theoretical framework and accounts of the linguistic realities of these students, and has shown how various factors interrelate in a continual process of language development, performances and change, which are intimately related with participants’ continually shifting positionings and perspectives. This research explores, and as such it seeks to open a number of channels for further enquiry and produce findings and discussions with which people can engage as we look for ways to enhance understanding, improve engagement and increase the effectiveness of practices.

As stated above, there are many aspects of the ecologies and experiences of students that are relevant to understanding their positioning in relation to English and their studies. Key aspects of the way language is perceived and presented seem to cause conflict for some, but generalisations are always difficult across individuals, as these students show, which means that conclusions must be taken with care. Further discussion of the results and implications are offered in the concluding chapter, and discussions of how the presentation of findings directly answer the research questions are presented.

6. Discussion and Conclusion

[A]ppplied linguists have a major responsibility to correct and inform, to analyse and question, in short to problematize... But a degree of caution is also necessary. The temptation to leap in with answers to unanswerable questions is great because the rewards will be great. But so too will the damage to education.

(Brumfit, 1992: 124)

This research set out to find what effects the roles of English and students' experiences of language in their environments had on their educational experiences in their English-medium studies, with particular regard to their writing. It also sought to demonstrate the important role that qualitative research has in educational and ELF research, the latter of which has already benefitted from the insights of qualitative insights, in the work of Susan Ehrenreich and Will Baker, for instance. Therefore, a further contribution that this study makes to the field is to open spaces for debate, reflection and critical engagement with some notions, theories and metaphors that have been taken to be relevant to the ELF field of enquiry. The notions of 'community', 'accommodation' and the juxtaposition of forms and functions of ELF with and against ENL have been particularly questioned, and their relevance to the realities, linguistic or otherwise, of this sample are discussed.

As well as the reported interviews, this study utilised field notes, observations and engagement with a range of people in each setting, with fieldwork taking six months in total. These experiential insights were used to analyse, support and discuss what was said in interviews by students on master's courses in business/finance (MBA) and ELT related fields (TESOL or Applied Linguistics for Language Teaching).

6.1 Introduction to Findings

To begin this chapter, it is important to emphasise the importance of discussion in the results, and therefore in the conclusions made from them. The research conducted for this thesis was dialogic in nature, so it would be misrepresentative and ill-advised to make the complex seem simple, and the integrated seem distinct, just for the sake of opinion and

impact. No results in a study of this nature stand independently of their interpretation. As such, the thesis is concluded with a discussion of the findings of the research, as well as the implications, shortcomings, and possible directions of future research.

In the above epigraph, Brumfit makes a valuable point that researchers should always consider their role and the role of their ideas. His warning against over-stating answers and proposing high-impact solutions is in many ways embodied in the central motivations behind this study, as I perceived the need for a counter-voice, and a note of reason, to start (now 'continue', as others have perceived similar needs, see Jenks, 2012, and Mortensen, 2013) some reflective discussions of the ways in which admirable agendas, reasonable ideas and important objectives can become endowed with untenable juxtapositions, reifications and politicizations. The latter aspects of ELF rhetoric (again, rhetoric is meant in the sense of nomenclature and not in the pejorative sense) are potentially harmful to enquiry and can also embody a level of academic sectarianism by defining what can/cannot be brought to an open field of enquiry, and therefore who can and cannot contribute to it.

In the same way, it is important to take Brumfit's point in the other direction, recognising that standing back and describing the dynamic and integrated nature of language can be a very different endeavour from teaching, assessing and judging 'it' in different educational contexts and among different learners, which some of the teachers in this study made clear. Description involves seeing as much of the described entity as possible without changing it. Education, on the other hand, is in many ways an intervention. It is an attempt to change, guide, inspire, develop and teach people. Pedagogic processes are also endowed with the socially ordained power and function to judge, sort, empower, accredit, include and exclude people, and this ideological function is not something that results solely from institutional domination over knowledge making processes, meaning that positions popular in academic discourses are not necessarily going to have explanatory force when accounting for entire social processes.

One issue with researching EMI, and university education more generally, is that people attending universities do so, in part, for education's divisive function. They seek knowledge, but simultaneously seek the cultural capital that accompanies official sanctioning of such knowledge. It has always of upmost importance that ELF be considered a descriptive, albeit critically engaged, endeavour (Jenkins, 2007), and that

teachers are the ones who make ultimate decisions of best practice based on their situations and students. That said, educators can always benefit from perspectives and insights into the lives of their students and the effects of the practices and frameworks they place around students. Therefore, in this section, I try not to propose that teachers *do* anything in particular, but I hope to inspire and encourage their *engagement* with descriptions, concerns and suggestions.

This chapter presents the overall findings of the study. It was necessary for many of the findings to come together with discussion in order to represent the findings dialogically and in a clear way the shows my interpretations, considerations and recommendations for further research. Space is left here, however, to reflect on the project as a whole, on its engagement with the research questions and with its limitations and recommendations for further research. I hope this can be of use to other researchers approaching this area, particularly those embarking on similar PhD projects. With any conclusions of this nature, it is necessary to show my thoughts and ideas where they exist, and welcome discussion and debate over the implications I consider. I repeat that all findings and discussions are presented in dialogue and not as summative ideas for others to follow.

6.2 Overview

Some themes in this thesis are easily exemplified, while others are recurrent and omnipresent, such as time, trajectory, identity and experience. One aspect of this research that can be highlighted most prominently is diversity. By diversity, I mean differences in histories, upbringings, purposes, intentions, perspectives and the many other aspects of human life that we partly share but which partly differentiate us. Discussing aspects of ‘language’ brought out expected considerations of educational discourses, but also an array of interlinking discourses that relate to language, socialisation, identification and membership within and outside the institution. Juxtaposing areas such as the rhetoric and intentions of macro (national and international) and local policies, ways of theorising in academic fields and ways of reflecting in the local setting, and attempts at pedagogical management and the effects of such practices, for instance, call into question rigid rhetoric of ‘the local’ and ‘the global’, ‘the insiders’ and ‘the outsiders’, or ‘this type of English’ and ‘that type of English’. As a result, this study lends support to attempts to add both diversify and unity to current debates, by recognising diversity among speakers, within contextual practices and among commentators, and recognising unity in praxis.

What the results show is that discourses in which ‘language’ is embedded are far-reaching, and people’s practices, conceptualisations, identities, perceptions and experiences (none of which are mutually exclusive) are equally wide-ranging, making space for diverse voices which are relevant to various practices in different ways. Specifically, the theorising of practice and performance in this study sheds light on various areas of both language and social practice, which are the central concerns of teachers and students. Of course theory should not be the sole guide for teachers, but in teacher education, reflective practice, engagement with language, and knowledge about concepts, uses and discourses beyond the local are clearly relevant within the classroom ecology; they are not situated outside the classroom. This is particularly salient in the face of populist rhetoric of authentic domains and authorised voices, which tend to emphasise the necessity for ‘bottom-up’ emergence of practices and goals in education, although in dynamic systems theory, and in this study, the ‘bottom’, in terms of the ‘origin’ of language practice and ideas, is very hard to determine (although routinized ideas and policies are in place on a national and institutional level which do bear influence on practices, but not in linear lines of causality). This is where a holistic agenda is necessary to align theory with practice and practice with theory.

In the study of EMI, one unsurprising finding is that EMI is itself highly complex and can be considered in many ways emergent, as the language practices, resources and ethos are obviously policy driven, but also operate in complex ways at the levels of possibility and opportunity. For example, in Taiwan, opportunities to attract international students interplay with the ability to use both Mandarin and English for international and local students. From access I gained to different universities there, local students’ ability to learn and operate entirely in English is sometimes brought into question, especially in business. Conversely, an opportunity is perceived by international students who want to study in English while learning Chinese, the latter of which is perceived by many international students as offering considerable capital in the marketplace, largely because of the rise of China as an economic power. The Chinese written script, however, can take decades to master, making English the preferred choice as the medium of study due to many international students in East Asia having a higher command of English and familiarity with Latin-derived scripts. Therefore, some of these courses tend to use Chinese as a spoken language in the classroom, mixed with varying amounts of English (and possibly other languages incorporated for pragmatic reasons), with English

textbooks and assignments. Also, the availability and perceived capital of using an English language textbook is another factor in the choice of resources, with perceptions of authenticity, originality and prestige attached by both students and commercial influences. Very similar practices were seen in Taiwan and Mainland China, but the use of Thai seemed to be more split between being either a complete default for students' discussions (as some accounts suggest) or completely avoided (according to others). Regarding instruction, English was used almost exclusively by educators, with very occasional explanations for in Thai for Thai students, possibly because there was no assumption that international students could speak Thai. On the contrary, as Chinese is part of the attraction for international students, and was often already in their working repertoire, tutors in these areas seemed more willing to code-switch where possible.

6.3 Answering the Research Questions

This section focuses findings on the research question, as a directed summary, before considering different aspects of the study's value more widely. The main research question is presented below, with additional answers to the subsidiary questions given below (particularly points not answered in answers to the main question).

- 1. To what extent do the roles and experiences of 'English' in EMI settings and outside ecologies impact on the perceptions of and identification with English and English writing?*

Engaging the question

Accounts were given of various roles, experiences and influences of English, and how students came to identify with aspects of the language and the performances associated with it. This frequently involved a central role for English *use*, which opened the research to many insights from surroundings and study environments (where use of the language had been experienced). The extent of experience and the extent of roles is important too, both because different people have extensive experience with the language compared with others, but also essential to these findings is the realisation that extent is not everything, as some seemingly minor experiences have dramatic effects on people's perceptions and outlooks. Regarding writing, it is seen to be a practice that has foundations in wider language and social practices beyond it, and yet is also separated from other language by its nature and its functions, particularly in university contexts.

Some accounts highlighted a real confidence in using English, but a complete frustration with academic writing, and some displayed the opposite perceptions. The goals, functions and ‘seriousness’ of writing for the EMI courses were hard to identify with for some, but feelings of progress and gradual alignment along a trajectory were also perceived in some accounts. This overview that relates the key findings to the research questions also begins to answer the question of what in the EMI settings and wider ecologies relates to perceptions of and identifications with English generally, and, more specifically, English composition.

Who are the students?

When researching in EMI settings such as these, it is important to consider who is involved in the processes and investigation described. A picture of different personalities, histories and perspectives comes across in 5.2 and 5.3, but some unifying features among some students should be mentioned in relation to these research questions. Firstly, one point to make clear, as is stated in relation to ELF and EMI research more generally, is that these students are not a group except in their shared position and location in a given institution; rather, they have very mixed backgrounds, experiences and trajectories (especially when researching postgraduate students in professional subject areas). This means that findings are the result of exploring varied accounts and are not to be seen as representative of any groups or sub-groups in this study.

Another point that is necessary to mention is their status. These students are in a high-pressure educational environment (as many perceive), but they are in a transitional phase that is not moving in the same direction, despite studying the same subjects. This is due to the high value for many of the master’s qualification in their future, which is felt beyond their direct fields, with many considering employment in areas outside their direct educational or occupational experience. This has considerable impact on their perceptions, goals and positioning in relation to writing, as some are hoping to master the discourse and understand the writing process in order to enter the community and/or teach the process to others. In contrast, a more pragmatic approach to writing on their course is taken by some, often when they desire the qualification above entry to any community. Whatever the future is perceived to hold for these students, it is important to recognise that, although their positioning in relation to English and English writing was at times seen as difficult, it was generally perceived that their future held little (economic /

professional / social) difficulty for them. This suggests that the qualification, in these contexts, were highly valued, and therefore suggests that, as Draper (2012a; 2012b) argues, it is important to recognise that we are discussing a privileged minority and, in doing so, are overlooking certain voices that tend to be unnoticed in educational, and ELF-related, research. That being said, with this privilege comes struggle, as the students are being continually assessed before their privilege can truly be felt.

What is the role?

It is worth considering, when attempting to answer such research questions, what the 'roles' and 'experiences' are in the EMI settings and the local ecologies. These are abundant, and are experienced differently across people and contexts. English is related with various discourses, which operate in these settings in different ways, as mentioned above. Notable impact was felt by those studies in their localities by the media, religious missionaries, study-breaks, online engagement, texts, native and non-native teachers, cram schools and examinations. Perceptions of these varied in relation to the ways in which they were experienced and the level of interest and critical distance participants had in relation to them.

In the EMI setting, roles and experiences of English were also varied. There were situations for students to use English with one another, such as the in-group English corner in China and the wider engagement with international students in the region. There were also accounts of interactional engagement through English in the form of translating for an academic visitors or exchange students, of engagement with English support staff and many perceptions of other students in their groups. Various elements of in-group positioning seemed to be integral to the EMI experience for some, who felt, for instance, privileged or uncertain in relation to their engagement with others and in comparisons to their work. A major area of enquiry was writing, which typically related to areas of assessment, as a major activity, but some other activities were also mentioned, and observed in some situations in order to support and develop writing ability and check reception of key information from reading and lectures, such as reading diaries, lecture summaries and group presentations based on literature.

What can be said of the impact?

The extent to which English had an impact on perceptions and positioning of students was, at times, very clear. Experiences with English shifted perspectives on national discourses in relation to English and education in the setting, and allowed their local spaces to be inclusive of English discourses, entertainment, interests and texts. There was, also, resistance to change on account of English. For instance, despite seeing China as needing to learn from developed countries and needing to engage with English, some Chinese students strongly resisted the idea of Chinese people having to shift their ways of speaking in order to 'follow' British or American ways. This was professed in relation to the perceived strength of Mandarin as a source of capital, and the perception of mutual engagement in dialogue between cultures in English, which should, for some students across the regions studied, maintain their distinctiveness. For others, English was not seen as an imposition, and being able to engage with it was perceived positively because of the positive associations, and even need, associated with the language of global communication. This was particularly the case for students from Laos and Vietnam, which were countries perceived to need international engagement for development, and therefore seen as needing English. This necessity did not only relate to native speaker discourses through English though, as it also related to gaining knowledge from Thailand, where they were studying, which shows a dual reason to engage with EMI university courses (as was seen with international students valuing the rise of Mandarin).

It should be noted that this investigation is qualitative, and as such seeks insights into 'impact' on a personal level across individuals. This study emphasises the benefits of such accounts in understanding what 'impact' might mean, and I would recommend that future research could delve deeper into such matters on a more personal level, as there is a great deal of insight in seeing how even one person accounts for the various relationships, experiences, positionings and engagements through language that become incorporated into thinking patterns and social engagements. This research had little space for such engagement, but gained in seeing commonalities in how diverse 'impact' can be to different people in different situations, especially in relation to their trajectories (experiences of the past, engagements in the present and perceptions/intentions for the future). First hand accounts of micro-level perceptions are essential before building wider accounts; however, it is more common for the macro to precede the micro in research.

How is English experienced? Perceptions of and identifications with English

Experience, perceptions and identification came closely together for some in the local ecologies. A key finding, which can be a guiding focus for ELF research, is that language use and situations, as well as the individuals involved, were key to how experiences of language had an impact on the ideas of the participants. It was particularly apparent in this study that accounts of language contact and linguacultural engagement were seen to impact on perceptions of language and engagement with others. For instance, encounters with Christian missionaries affected two students' engagement and identification with the language, and positioning in relation to others in specific relation to ideas of English. Overcoming common local fears was a factor. One saw a process of transformation from being a scared outsider who had never used English becoming an interculturally aware language user, through engagement with a missionary who was an outsider with whom everybody around her was scared to engage. Through interactional engagement in English, her positioning changed in relation to him and to English, but most markedly in relation to other learners around her, as she could position herself against those who do not understand the communicative functions of language, and with others who can functionally use English and engage with others through it. The other case demonstrates the symbolic nature of these experiences, but their profound effect. Her class in the countryside was visited by missionaries when she was young. Significantly, she reports being almost unable to say anything, but the feeling of even saying a word to these visitors became a catalyst for her to go on to study English literature and then enrol on an MA TESOL course, through which she hopes to inspire others and emphasise the communicative nature of language. These two accounts show the importance of holistic, narrative enquiry in understanding people's motivations and orientations.

A key point in these narratives was that they did not involve the native / non-native dichotomies of some ELF rhetoric, but rather inspired cooperative engagement with the language, as some native English speaking teachers and friends have done. Also, inner circle cultural texts and media were experienced and integrated into some participants' localities, blurring the lines between what was 'outside' and 'within'. These were sometimes perceived as part of their lives, not foreign learning tools or impositions. This blurs the lines between the authentic and the invading linguacultural elements, as some engaged with these as a way of learning about western nations and cultures, and English, while others had grown up and engaged socially with friends around activities that

involved part of their linguistic and cultural experience. This shows a duality between different spaces, and actually supports a notion of transcultural flows for some, but this was not so clearly the case for others. A number of participants lamented the lack of engagement with English in their surroundings, which made their engagement with English far more educationally than socially pragmatic, with particular learning or experiential goals in mind when engaging with English cultural texts. This suggests that research needs to treat texts and practices with the complexity with which they appear in social life, and not as short cuts to overarching explanations, as engagement with these transcend demographics and locations.

Another aspect that affected people across localities was language assessment. This was perceived as both an affordance to some, related to the above point that these students were perceived to have already been successful in language tests in order to have gained access to the course. Interestingly, this formed a strong bond with English among some, as their ability, and the university's / nation's emphasis on English, had actually afforded them the opportunity to access this level of university education. Many felt that it was an affordance that allowed them to avoid falling at the hurdle of the other main testing focus across the regions that dominated university and high school entrance tests: maths. This related to their engagement with both English and writing at times, as they felt they had a fortunate opportunity that they otherwise would not have had. Testing was also seen in relation to national obsessions, with some being able to distance themselves from the testing obsession through their experiences with English and their generational awareness of misconceptions of 'traditional' approaches to testing. This critical space was often afforded from direct experiences from using English, such as travel or those mentioned above.

How is Writing Experienced? Perceptions of and Identification with Writing

There are a number of problems with accounting for writing and dealing with perceptions of it, especially when marrying theories of writing as a process and a practice of the participants of this study. Among participants studying in an EMI setting such as this, their writing has a history of being judged in a way that their accounts of speaking are not (or are not as much or in the same way). Feedback is given at various stages of proficiency on appearance and form, and when students reach postgraduate level, that feedback is extended to logic as well as cultural signifiers, and is associated with wider

discourse conventions, of which many of these students began their EMI studies with only partial awareness.

This made feedback an important starting point. Feedback seemed to be a bridge to students' self-identification of their needs and standards, but it was also a site of conflict. The focus on feedback emphasised to me that students' positioning was often enforced by what they are told, due to a lack of experience engaging with a variety of people and being offered a variety of responses (unlike speaking, where such accounts were more prevalent). Students' reactions to their feedback appeared to suggest how personal and identity-related writing is, and how much impact different types of feedback can have on their ideas and orientations. Students' writing in the academic settings was always open to scrutiny, which seemed to interfere with some trajectories, and interrupt processes of learning in which they were trying to reflect on their level of progress and needs. This centrality of feedback, and therefore tutors, created a number of issues for students in grasping what was possible. Canagrajah's notion of transposition seems unlikely to occur among many of these students, as the locus of knowledge about academic writing is not in grasp of many of the students, but is instead in the eye of the beholders: the markers.

Feedback also highlighted the goal-oriented nature of students and their perceived status and trajectories, as some felt affirmed by operating at a level at which grammar feedback was not needed, exerting a positional identity in relation to Bucholtz and Hall's (2010) notion. Others valued extensive corrective feedback, as they prioritised their scores and their achievement on the course. Others felt frustrated by structural and linguistic feedback, questioning why tutors were not more open to different styles, and emphasising a desire for feedback on their *writing*, not their grammar or structure. These points were relational, as they relate to the students' identities, goals and desires, which are interrelated. Examples of relationality were seen from students reasons for positive, negative and descriptions of their feedback, and accounts in which they changed their desires, such as one student who perceived that the marker did not give another student negative feedback for what she perceived as bad grammar, which led her to question the status of her own writing and desire feedback on her grammar. This led me to conclude that sometimes the purpose of the feedback was more important to consider than the feedback for the students. The main point is that tutor feedback has great impact on writers positioning in these settings, as it is one of the only ways many students can gauge their ability, because writing is more opaque in terms of perceiving communicative

options and the resulting effects of writers' choices than is the case with spoken interaction.

Feedback was seen to relate to notions that were beyond the immediate access (in terms of both understanding and attainment) of participants of this study. These notions, such as register, style, appropriate forms and logic, are entrenched in the sociocultural histories that forego the written academic forms, and are difficult for students engaging with these ideas to relate to. The way that such notions gain relevance in these settings appears obstructive to some participants (especially considering considerations of writing in chapter 3), due to them being perceived as static constructs forming parts of a reified 'general academic writing', which is questionable. The literature review outlines the possibility that all metalinguistic terms relating to academic writing can be misused, misleading and culturally loaded, especially if their reference is not to function and effect in actual meaning making, instead referring to the static characterisations of 'academic' or 'formal' writing that was perceived in many students' accounts in this study. This necessitates the questions, in global academic practices especially, of 'with whom they are used?' 'in which contexts?' 'with what level of option and variation?' and 'why?'. With not many of the students in this study seeming to have engaged deeply with these questions in class, and apparently not in relation to a community outside 'the west', students are understandably confused, and often see static obstacles before them rather than processes with which to engage. Some applied linguistics students were exceptions, however, as they were critically engaged with writing processes, largely guided by their studies. In business fields, some students, those with occupational experience especially, could also negotiate a more critical space in relation to writing, so critical engagement with writing processes and perceptions seems relative to the individuals involved.

The abovementioned confusion over the perceptions and priorities of the reader brought forth the notion of the superaddressee, or imagined reader. This construct was apparent to me in their accounts of their own conceptualisations of writing and explanations of what they have been told about, for example, how their writing would be perceived by a western or foreign reader, which is where teachers gained their academic experience and knowledge base (with some students perceiving local scholars with foreign expertise as truly international). This cannot be said for all students in this study, and the audience they perceive is not certainly always 'western', but there are strong suggestions that this is an important avenue to investigate further, and of which raise teachers' awareness can

be raised, as accounts of reader awareness and the communicative function of various aspects of writing appear to be used and manipulated variously in teaching practice, but the apparent need to adhere to the form- and logic-based expectations of a western reader appears to be common. Superaddressees relate to the relational and imagined nature of our relationships with complex social networks and other people dialogically. We have an idea of others in our minds, when we learn, consider or engage directly with language, as could be seen from the encounters with international visitors, above, inspiring such a change in perceptions of and orientations to language, which, in some cases, transferred into writing too. In writing, how people engage with elements of expectations that they could not be reasonably expected to understand, as they fundamentally relate to integrated linguacultural practices and relationships with which they have not had sufficient contact, produces a function for imagining and postulating such a reader. The need for this externalisation could be exploited by teachers as a resource, and in some cases appears to be foregrounding a quick way of explaining, without functional reason, why certain features of students' compositions are mistakes and why dominant norms are being flouted in their writing. This is frustrating for some students who seek reasons why their logic, reasoning or style is wrong, but cannot find answers from their teachers or in their feedback, largely due to reference to this 'other' reader who would not approve of their writing.

This point about frustration is particularly the case among certain participants. The growing capital of their Mandarin and some of perceptions of their culture's standing and independence in relation to others seemed to make some Chinese L1 students particularly resistant to and confused by suggestions of a style change in writing. This could be related to a Confucian influence, and in one student's case in particular, it was mentioned as influencing her views of maintaining both difference and respect between cultures, which was an idea she directly related to her writing. Interestingly, although China was described by some as a developing country that needs to learn from other (more developed) nations, this difference and respect was maintained when applied to language, with some students suggesting that Chinese students should not be expected to follow other people's ways of communicating. Rather, students claimed that they should perform cooperatively with mutual engagement and 'shared onus', in which case the language forms and rhetorical styles would each be presumed to be respected and harmonious.

Again, the links between wider language perceptions and writing were upheld at times, with some Chinese students stating that they maintained a Chinese style, saw beauty in it, and felt frustrated when deficit judgements were made of their writing by tutors. Examples of this included the use of repetition and cohesive (linking) devices, as the ways in which some students applied these in their academic writing was perceived negatively by tutors. It is interesting that the tutor's word was not always taken as 'the way English is', or that English cannot work the same way as Chinese, even in the high-stakes, judgmental environment described above, but was met with a level of confusion as to why readers would reject Chinese ways of writing in English. Accompanying this was a perception that what works in Chinese can work in English among some, but a conflicting perspective on this among others, although factors in what created or upheld these views could not be estimated in this study. Although this study could not grasp clear links between what happened in class and students' perceptions of language, it should be noted that many 'rules' of academic writing that students cited do not hold up to scrutiny, or were simplifications of certain patterns (such as 'we cannot repeat words', which is far from true in English writing, or 'we cannot use I', which is neither the case in linguistic nor business discourse).

Other reactions were more passive, as some people simply felt that their writing skills were not good, even when their English skills and knowledge were highly respected in the group. In relation to competence, some find conflict and personality clashes between aspects of speaking and writing, for example with their lively and fun nature and the perceived levels of seriousness demanded by academic writing markers. THT5's case is particularly interesting, as it shows the extent to which academic writing can offer a completely new challenge to students, even those with an extremely high level of competence in the language. There are many similarities between accounts of language and of writing, but her account displays the extent of differences in expectations, as her subject and English knowledge was considered to exceed the other students, as seen from her identifying herself as more culturally aware and linguistically competent than others, and yet she perceived her academic English as completely deficient. In all regions there were students (and teachers) who found the experience of academic writing daunting, and some turned to passive survival strategies, whereas others perceived that there was a distance between them and English in their reading and writing that they wanted to close.

This distance made English 'hard to touch', as CB5 states, evoking the description of the language as both her 'passion and poison'. This distance came from uncertainty of expectations mentioned above, and the number of linguacultural elements that there are to understand in engaging in discursive meaning construction for a wide, established and goal-driven audience, as academic communities are. Further to this, CB5's point was about the sheer volume of words, meanings, notions and aspects to consider, to which she is exposed in her reading and then feels expected to reproduce in her writing. As is the case with many students, she takes on a heavy workload, and describes herself as determined to overcome these difficulties, because she has a passion for English, and wants to reduce the gap she identifies.

All of these points have a relationship with time, as competence, engagement, positioning and perception were all relative to students' trajectories in various ways. Many felt frustrated at being judged, as these judgments of their competence and positioning in relation to their subject and their academic literacies were coming at a time they were improving, with some feeling they were getting closer to the target, through reading, learning and subject engagement, but were not yet able to produce the kind of writing that their tutors wanted. Another frustration built into this, and which relates to the notion of time, is the longevity of the written form in their writing, which markers can analyse at length, and any problems that exist in production remain and can be deliberated over and kept. For some students, when engaging with what new literacy processes mean to them, they do feel that they are improving, sometimes through the process of writing, but their words remain in a permanent form, ready to be analysed and scored. The creation of anxiety from this could be one reason for an emphasis on expressing exact meaning, described below.

Going against some accounts in ELF research of the centrality (and sometimes sole focus) of intelligibility, many of these students state the desire to express *exact* meanings in English. This is particularly the case in writing because of the aforementioned factors creating anxiety from the judged, scored and permanent nature of the textual form in their EMI settings (as opposed to many accounts of writing in the wider ecology, especially relating to higher paced and less judged technological interfaces, such as social media platforms). This notion of going beyond intelligibility relates to function and identity, as students are engaging with academic texts and contexts, some for the first time (in English), and they want to meet expectations within the setting and discourse community.

This is related to the notion of the perceived reader, as mentioned above, but is also related to notions of accommodation that are frequent in ELF, and can be informed by this behaviour. There are accounts (see TWT3) in which students engage with their imagined reader and consider what their expectations would be in their first language. I argue that notions of native speaker ideology should not apply in such situations only in relation to English, as participants sometimes incorporate ideas from their own experience in order to make judgments of what an interlocutor might expect and appreciate. Such cooperative accommodation practices cannot be seen as problematic simply because of the language that becomes prioritised, because, as mentioned above, mental constructs of interlocutors and readers are a part of perceptions, positioning and (therefore) communication in general. What can be addressed is how understanding of such discourse could be enhanced, and how the ideas of various engagements with various others could overcome feelings of needing to accommodate to default conceptions of what the perceived reader prioritises. This, in some accounts, seems to be based on rules, accuracy and structures, rather than propositions, styles and rhetoric.

In contrast to the difficulties in perceptions of writing, some students took some comfort in the distance and time that writing afforded them, though some forms of writing, such as examinations, elicited completely different responses and engendered descriptions of completely different approaches to the writing process in such situations. When writing assignments, some found engagement with the topic, taking the time to write and check their ideas and accuracy, affirming. Moreover, some students perceived a need to engage with and learn the language of 'others' due to their purposes. For example, the 'native speaker', in EMI contexts, was not seen as a particular signifier for a good or effective teacher, and some engagement with Europeans and a Mexican visitor saw similar accounts of interactions and perceptions as are seen with native speakers in ELF research.

Some lecturers were credited with carrying a prestige of being authentically international, in that they had studied abroad successfully and were able to balance their teaching styles between and local teaching practices, building a bridge between the international and local. With such positive perceptions of these lecturers perceived in China by CT4, it is apparent that the good teaching model is reduced to native dichotomies, but still involves bridging a gap between two perceived regions and styles. For this reason she and others feel motivated to understand others' practices in order to present the same balance of knowledge, cultural awareness and ideational bridging in their future communication and

work, which has such positive connotations to them when they look at their international / local lecturers. Just as ELF research needs to engage beyond caricatures of speakers' backgrounds, so, too, students have to move beyond notions of how to express themselves in writing and speaking, and develop ideas of what they want to know. This relates to future careers, identities and perceptions of need, and is not something that can be uniformly summarised by any study (as seen in these data, numerous factors go into students' perceptions and positioning, and therefore their decisions, goals and practices, both in relation to their current study and their local lives).

All the above factors relate to the students' accounts of how their experiences using English, and roles in relation to the language, impacted on their perceptions of themselves as users and writers. Aspects of the subsidiary questions are answered above, but brief points will be added if not related to the accounts above (to avoid repetition).

Subsidiary Questions

How do students reflect on ways in which English benefits or disadvantages them in terms of educational performance through writing?

For some students English is seen as entirely beneficial, despite concerns over their writing. This was often seen in relation to development, as English was seen as easy and essential to use for developing areas. This was especially the case for people who perceived their L1s as having little or no international currency, i.e. not the Mandarin L1 students. In this way, people's material conditions and backgrounds seemed to closely correlate with their views of English, and most practices and experiences in the EMI settings, as being beneficial. Their educational performance through writing was not always seen as particularly good, but perceptions of English as spoken around the world contributed to an unquestioning engagement with it. That said, few spoke of future desires to enter the academic discourse community of their field at a more advanced level, except one student planning to enrol on a PhD after her studies and one student who enjoyed engaging with classroom studies (as a teacher). Business students seemed less likely to consider continued academic involvement, with a preference for seeing business discourses as being about either communication for business purposes or about knowledge transmission with themselves as receivers.

The lack of certainty over continued engagement with the academic texts and compositions that they were reading and producing was the result of the aforementioned diversity of futures perceived as possible after receiving their qualifications from the universities in question. Despite this diversity, the opportunities that many felt English had offered them (as is mentioned as affordance above) created a close, affective relationship with the language, and a feeling of advantage to be there on an EMI course looking forward to the futures they were considering. That should not, however, overlook the hardships that studying through the medium of English created for many, which produced short term perceptions of disadvantages, but which were offset, at times, by the longer term advantages afforded to them. Again, the key to this question, for many students in the study, was relative to, and therefore only approachable by considering, time and trajectory.

How do the students' previous experiences as language users and learners influence their ideas and utilisations of English for their academic subject?

The direct relationships in these areas would be more difficult to see in other subjects, perhaps, but part of the advantage of studying applied subjects so closely related with English is that some influence is clearer to see. The line that is blurred, but was not really the intention behind the research question above, is where the academic subject ends and the profession begins. That issue aside, it is clear that experiences using language had a dramatic influence on the linguistic awareness of some of these participants, allowing reflection on aspects of their discourses, professions and wider engagement. In terms of their language use in their subject, this was not so clear-cut, as some who felt their awareness of language had been heightened through use did not feel always find ways to engage fully within their subject, feeling frustrated with unclear feedback, and finding resistance when trying to apply pluralistic elements of language style to writing, especially on the basis of structure and logic in their writing.

It should also be mentioned that the testing cultures, discussed above, were seen by some as poor preparation for their engagement with EMI practices, as with one case when a student entered the university to use English for the first time and found that she was not as good as she felt that she had been led to believe by standard language proficiency tests. This relates to the opacity of English, which commonly made it difficult for students to

know how good their English was in the real-world, the academic world or in relation to their classmates.

Some people's engagement with ideas of culture and practices in their first language had a clear effect on their engagement with academic discourses in English. A Thai student, for instance, seemed to place a high priority on politeness and maintaining Thai culture, and, as mentioned above, some Chinese students opposed the idea that they had to change aspects of their styles when they used English. Equally, many students did not enforce complete conceptual divides between English and their first languages, instead using their own knowledge and experience of using language to consider what best practice in English would be (again, often due to the opacity of and distance from English that they perceived), both in writing and in their development of metalanguage and orientations to communicative behaviours.

Many aspects of the main question relate to this question, but it should be recognised that there was diversity in the findings. Some interesting findings are presented, but are not intended to show 'what people do', but rather what is possible, and what should be considered in future research in order to represent, and not overlook, such insights.

How do the students' educational experiences with English relate to their wider social perceptions and relations within the university, the nation, the supranational and the global?

As stated, the affordances offered by the dominance of English created positive perceptions among some of the students for the language in general, and they were found to engage with it on various levels, both educationally and in their social/private lives (to very different extents). The EMI programmes offered many students opportunities not only to engage in such education but also to engage with wider discourses and forms of knowledge. It is interesting that those from developing countries now positioned themselves as a part of a project to improve their countries by learning from developed nations. This orientation was perceived to be major part of recontextualisation discourses within EMI rhetoric, locating practices as new and locally functional, but also as relocated knowledge and practices from elsewhere. This, as stated at the beginning of this section, relates to the newfound positioning that students enjoyed at the university and their perceived future selves. These positive outlooks combined, however, with what were

tough conditions for some in the EMI settings, as concerns over English ability was a familiar narrative, but with few explicitly expressing a fear of failing.

It was anticipated that engagement with ASEAN would have more influence, but the general perspective among most students was that the world already spoke English (but, typically, their areas did not). Their engagement with and development of English was, therefore, complicated, as their use of English in education was perceived to be at a valuable *and* high level, even though it created struggle and conflict for them in the setting. Also, time was again an important element to this question, as many developed stronger criticality and distance from local discourses during the course of their experiences.

The unknown aspect of this question relates to the framework of the study, in that it is very difficult, in the accounts of these students, to identify what is related to educational experiences, what is related to life experiences, and what is related to a combination of both. In my view, these questions intertwine, as engagement with English, academic practices and wider realities contribute to the shifts identified in students' positionings in relation to the university, the nation, the supranational and the global. To separate where practices with language begin and end, or where causes and effects lie, is to deny the complex reality of language in the lives and experiences of students, as these are not really 'domains' of language use, but are frameworks that are only potentially relevant in explaining what students consider or engage with in various locations and contexts.

6.4 Theoretical Orientation

It is important to mention the results of applying the theoretical framework proposed in this thesis, even if doing so risks falling into the trap of finding what I believe, i.e. if I propose the framework, I will probably agree with its use. Nevertheless, by applying a theory of language and analysing potentially misplaced emphases in the field, aspects of the results were made more realistic and deeper than might have been the case had language been taken in the somewhat superficial way it is used considered in linguistic research. This framework necessitated a focus on aspects of language, ecology and time that gave insight into the realities of language and the nature of students' engagement with English for their studies. Knowing participants' narratives, and knowing what stories, images or practices they refer to, draw on and turn to in order to express their way

of thinking about something is an important part of understanding their positionings, the nature of their experiences and their trajectories.

Putting primacy on time and not seeing context as simply a location or category of activity enabled some interesting aspects to come from further questions and deeper, more emic insights than many attitude studies entail (to which I can compare this study, as a great deal of interview research related to ELF have fallen into the category of ‘attitudinal research’). That said, time affects experience and alignments in locations, so some similarities and differences were inevitable, but not reducing these to location allowed more open engagement. Also, treating everybody similarly allowed likenesses to emerge, which again show similar exposures and activities over their histories, and not explanations by nationality or first language only (which often reduces results before research begins). I hope other studies can see that deconstructing language and treating it as an integrated part of contextualised communicative practice does not lead to results that are too abstract to apply to the classroom, but rather to results that are in touch with the realities of language, although some people might employ such ideas very differently from the ways in which I have.

Suggestions are made for pedagogy on the grounds that the theoretical framework allows researchers to locate reasons for students’ issues in the moment of them communicating their issues. Any practices that disembody language from its communicative role and turn to abstractions in its place might find short-cuts to students’ understanding of what they should produce, but are also causing many potential problems in their long-term understanding and development. Issues directly observed in this study are partly related to misconceptions among teachers that teaching writing structure and ‘simple’ rules to follow offers students something onto which they can map their own writing. However, this approach ignores the aspects of language that relate to what students are doing when writing. Following abstract rules is not the way people develop or use language. Further research might investigate whether such practices originate as a coping strategy to help students through completion of an EMI course that seems to stretch their present level of linguistic ability, or whether strategies are evidence of reproduced ideas from educational discourses or teachers’ own experiences and instruction when learning to write.

Some aspects that become visible from applying this framework are that traditional dichotomies and caricatures, such as the representation of native and non-native speakers

in ELF accounts, can be easily swept aside because they do not resemble the linguistic realities observed by participants. Rules, which non-native speakers, in the ELF literature, apparently do not have to conform to with each other, are not actually embodied within groups of people, and they cannot be proposed to be a part of language description, although they can be objected to in prescriptive approaches to language, especially from educators and policy makers (Harris, 2006). Beginning with holism and without demarcation and juxtaposition, except in relation to the subject matter, allows researchers to go beyond such foundational aspects of accounts of language, and instead move towards a richer landscape to be appreciated, where humans communicate, coordinate, align and feel.

6.5 Language Ecologies

The findings show that people position themselves differently in relation to English, education, and to the world around them, due to a number of factors that intersect 'groups' that might be essentialised in other research. The level of development of countries, cities and regions was seen as a marker of purpose and trajectory, and something that affected perceptions of engagement with certain activities, as well as perceived abilities and resulting styles. This did not, however, present a 'class divide' among participants, but was seen as a source of inequality and inspiration in different ways and in relation to different practices. Particularly relevant is that a feeling of opportunity seemed to be a driving force behind people from 'under-developed' areas, but histories of lower education standards and fewer facilities also seemed to present hurdles and extra requirements in using English for academic study.

Other aspects of ecology drawn on as relevant to people's trajectories and use of English were the 'English atmosphere'. Many perceived the locus of English to be international, with the language being a gateway to the world. Few, however, regarded English as having much of a presence in the locale, certainly not at what can be identified as key moments, which mostly meant at an early, developmental age. This feeling was a source of differentiation for some, who perceived their trajectories as different from those around them because they had gone to other, normally 'English speaking' countries, to actually use the language rather than learn it for tests. This was a source of empowerment for many who had received these opportunities, but it should be noted that using the language in such countries, or with native speakers, did not result in normative or 'nativised' views

of language. Rather, the experience of using the language successfully with native speakers generally served as a strong catalyst towards a language-as-communication perspective, motivating participants to appreciate the value of communication and meaning production in languaging, which was, again, often juxtaposed against the normative, judgement-oriented practices of local language teaching discourses. Various forms of media were also seen as experiences with English that connected speakers to the outside world of use, and away from the practices of assessment-oriented teaching. It should also be noted that American and British media outlets were also used as a model of speaking by some, who struggled to find any English input in their local environment. This was typically characteristic of students in China who were from what they identified as developing cities.

As mentioned above, language testing was a major influence on the lives of the students in this study. Many referred to their perceptions of a 'testing culture' specific to the region, which subverted 'language' into a knowledge set, and a memorisation test, rather than being used to communicate. Oddly, private language education is seen as being rife with both elitist practices and normativity, propelled by parents who demand measured evidence of ability and progression and who demand that their children pass tests. This was particularly the case in Taiwan, but was present in accounts in each country. On the other hand, private language education was also seen as offering a type of education that is particularly marked by accent improvement and communicative ability that was only affordable to those with large expendable incomes. Despite these issues and experiences, some saw private English schools as an antidote to the normative discourses of mainstream language education, which were seen as being based on grammar knowledge only. Some found that they learnt to enjoy English through games and having fun in these classes, while others felt uninspired by their entire English language education until they actually came to use it, which again emphasises the great diversity in how people perceive and experience similar practices.

Many of the students who decided to study for an MA in ELT reported not liking or doing well at English until an experience, or experiences, with the language outside their studies guided them towards enjoying communication through English. For many, such moments made them feel inspired to share with students what they had learnt, such as the realisation that English is a medium of communication to engage through, not a subject to struggle with. Some had not come to any such realisation of course, instead finding

themselves pursuing a master's because their test scores and ability had opened up such an opportunity. Regardless of motivations, it is clear that most MA ELT students perceived a need for change, and a shift away from language-as-demonstrable-knowledge and towards language-as-communicative-engagement. Focusing on stories and lives, which could not get be afforded as much space or attention in this thesis due to space constraints, it is clear that the 'community' of teachers is incredibly diverse. With 'localities', 'nationalities' and 'cultures' proving to be pluralistic and diversified in people's minds, from different experiences and journeys. Also, intentions and motivations for studies, along with perceived likely futures, were sources of different positioning and engagement with academic' activities and general practices around the course. The value of certain types of knowledge and experience was very different for different people, on account of very different reasons (to repeat words and break the rules that proved so troublesome for many participants when writing).

Students pursuing a business MA were similarly diverse, with vast ranges of previous engagement with the field. The knowledge pressures, in terms of language and professional identities, were very different among them than those seeking to become teachers. This, too, was more complex than face value would suggest, however, as the teachers could sometimes express 'knowledge of diversity and fluidity' as knowledge of their subject, whereas business people, who perceived greater centrality of communication in their (future) activities, perceived less personal control over the English they can use in future. Instead, they often perceived a need to be more pragmatic, and use English that presents a particular positioning in relation to others, for example, to meet customers' expectations. This did not emerge in results showing perceptions of academic writing, though, as the English for academic writing and the English for business were not perceived to be the same. Although certain aspects were foregrounded, as is discussed above and below.

Another interesting effect, apparently connected with the ways of teaching among local, grammar focused teachers, is that with the trust of native speaker teachers comes a distrust of local teachers for some students. This is evident from comments in feedback, when students question their teachers' knowledge, clarity or message. An interesting antidote for this is the idea of learnt culture, whereby teachers who studied in America (as most had) or Britain were seen as aware, and often sentences that begin with words to the effect of "my lecturer is local" would end "but s/he studied abroad". Indeed, some native

speaker teachers were not perceived as particularly trustworthy due to having been employed for their linguistic ability rather than discourse knowledge. This was particularly mentioned in relation to writing. The notions of native ideology are interesting in the region, as some students are confused by the idea of ‘native speakers’ of English, often assigning an English-ability status to all Europeans as people for whom English is natural and comes without effort. Indeed, one interviewee even used the term native interchangeably with natural, which emphasises what a dynamic construct it is to be native, and the fact that we cannot assume any label to be considered in the same way across contexts or people. More often than not, ‘being more native’ or ‘speaking like a native speaker’ seemed to mean speaking without thinking and understanding exact meanings rather than mimicking the culturally specific norms of a particular accent or adopting the norms of another group.

6.6 ELF

The following findings relate to modernist aspects of ELF mentioned in chapter 2. It is hoped that the attention given to these will be able to engage the field with the implications of practice and utilisation of particular theories of language for ELF research.

6.6.1 Time and Engagement

A major consideration that needs to be engaged with is the natural learning, orientations and effects that engaging with various forms of English has for language orientations and ‘repertoires’. Many studies have identified universities as sites of ELF language scenarios; however, when we consider input and time, it seems hard to hold up the linguistic features of ELF as a model that can be contrasted with the features of ENL. In Taiwan I interviewed and spent time with students who have a mixed group of friends. In the interviews there were people who professed to being big fans of particular TV shows or films, and people who spend time talking to people of various nationalities. There were other people who had very little contact with people and cultural texts from ‘the west’ except as learning tools. These students’ main exposure to English is British and American radio and academic textbooks. The interesting finding is that the people who use English for all variety of purposes, including academic purposes, are exposed to various forms of English. The contention here is not that they will pick up what they learn and become ‘natives’ rather than ‘ELFs’, but that marking particular speech forms

accontextually as ELF versus ENL is divisive and does not reflect the reality of these students. The students who read a lot and were strong in their subject spoke using a lot of forms that were associated with the genre and discourse community. People who consumed entertainment products and engaged in related activities with like-minded people also incorporated knowledge of language, often 'native language', into their repertoires.

The conclusion has to be that language is there for all, and judgements of groupings or language types can only begin to be made with close observation of contextual utterances and knowledge of speakers' histories and ecologies, as there is no way of assigning a part of language to a group or discourse accontextually, as has become a growing trend in ELF literature (and previous variationist approaches to language). To clarify, my proposal here is that due to the evident linguistic and transcultural flows with which participants engage to very different degrees, researchers should not begin to model a taxonomy of ELF features across English users around the globe, as the linguistic input and contextual communicative practices are so radically diverse that variation in language and styles will clearly be apparent across users. Similarly, EMI research can benefit from patterns that are likely to occur in academic contexts, as proposed in ELFA research, but cannot develop too rigid expectations of the knowledge and practices of students or staff from different regions, ages or demographics.

6.6.2 Accommodation

Accounts in this study that report anything related to accommodation assigned the same qualities that general ELF rhetoric seems to assign to non-native speakers to native speakers of English. Aspects of this could be a product of participants' educational backgrounds and high-pressure, grammar-focused schooling, but it does suggest the potential for essentialism to enter accounts of ELF. As stated in chapter 2, everybody accommodates, although the notion has grown to refer to different aspects of communication and semantic engagement. Interestingly, the main examples of unsuccessful communication came from meeting other 'non-native' speakers, although most responded to their own shortcomings as well, and speakers tended to identify accent (mostly their inability to understand different accents from around the world) and lack of language specialism as the key areas to address in order to overcome future problems.

In the data presented here, it is clear that accommodation is something that is perceived to be successfully achieved by native and non-native speakers, and is generally related to language use in cooperative situations rather than who the speaker is, in terms of these accounts anyway. A negative example of accommodation between non-native speakers was clearly related to the situation and roles of the speakers. Moreover, some accounts of writing show expectations of a student in what she would expect in Chinese, which she transposes to her English writing. This accommodative spirit is shown to be perceived in many different areas of this enquiry, and, from these accounts, the locus of success and non-success, and cooperation and non-cooperation, is based more on situation than speaker. This suggests that ELF can open its ideas of accommodation, if it is to have an inclusive focus, and include native speakers. Prioritisation would thus be given to true-to-life encounters, and the goals, situation and relationships they involve, rather than maintaining a focus on what is original, under-researched and 'innovative' (see 2.3).

6.6.3 Community of practice

I have already alluded to the diversity within communities above, but another feature worth cautioning researchers over is the assumption of shared endeavour (see mentions of communities of practice in 2.3). Some students enacted a 'proficient' identity by correcting and being overbearing with classmates. For one person identified in Taiwan, her goal was to be better than the others, but she also felt the pressure of a pending career as a teacher and a lack of English speaking atmosphere to help her. As a result, she thought correcting and exerting a divergent identity would inspire a better English ability in others and a better engagement with goals of correctness. Unfortunately, this was not received in that way, and the 'shared' endeavour was taken as a very different endeavour. This is one example of how a community of practice would need to be established in a grounded, qualitative way. It is not that two people who disagree and do different things cannot be in the same community, but rather that their relationship was a major part of the class dynamic and experiences of both. To assume that a community is there to study coherently, and then to study this as-given, would miss how such details effect interaction and language performance.

Another finding is that 'shared non-nativeness' (a finding mentioned in chapter 2) should not be taken to mean 'shared status', 'shared endeavour' or 'shared ability'. There is a strong impression among these participants that English is more easily acquired and more

naturally used for European L2 speakers than speakers from Chinese or Thai L1 backgrounds. Students also differed in their treatment of ‘native’ and ‘foreign’ as concepts. These usages were not always synonymous with ‘*native* speakers’, but media sources, experiences abroad (typically) and other materials did tend to involve them. As mentioned above, ‘native’ seemed to go with ‘natural’ for some, whereby they felt it possible to learn more natively if they could be allowed to communicate more (see line 197 VC9). This ‘natural’ communication was more readily equated with ‘outsiders’ who had a high level of English ability and experience than with native speakers.

Another interesting point for ELF research and World Englishes is that in China very few people reported *using* English before arriving at the university. This was interesting on two levels. Firstly, the implications of reported numbers of English ‘users’ needs to be investigated before claims are made about speech communities and shifting trends in English use. The impact of English learnt in China might be large, but correlations between the number of people who learn English and the number who use it need to be problematized in order to make accurate statements about what is actually occurring. Secondly, it is interesting that most people reported negative effects on their English, not just their speaking, from having only begun focusing on *speaking* in university. The reported washback effects of reading and grammar tests meant that very few people in China, especially in ‘developing regions’, had engaged significantly with oral communication. The implications for ELF of people who can write but cannot speak could be considered amidst an insistence that ELF speakers are proficient. Teachers I met in China detected slow change in mainstream education, but sweeping change in the private sector. Similarly, participants reported rapid change in more developed areas, but often not in their hometowns. Most saw this as a matter of resources and focus, rather than an oversight on the part of policy makers. Another interesting point about this was that there was a clear perception that members of the youngest generation would benefit from changes currently taking place. The current generation of students, in many ways, felt that they were fighting for what others would be given more easily (much as with the European students).

6.6.4 Orientation

Despite the diversity of linguistic input, and if we avoid being divisive over ‘which’ English is used and instead see language as communicative practice that is diverse

and negotiated, it is clear that most people's awareness of the international role of English was seen as empowering and was something that led them away from normative conceptions of speaking in particular. As stated above, it seems that native speakers have had a key role in this in many people's experience. Some people saw talking to native speakers, in various capacities, as a landmark moment that inspired their learning. This, again, emphasises the importance of humanity in communication, rather than just demography. Just as ELF scenarios can embody genuine communication which involves interesting insights and occurrences, the first chance to genuinely use the language with somebody who tries to understand rather than correct is what has affected a lot of people's orientations to English, and even inspired them to become teachers in order to contribute to an education system that leads others, who did not get opportunities to communicate, to understand what language is and what benefits it can bring to life. That said, some people did report feeling nervous talking to native speakers due to the knowledge that they can hear every error. Again, diversity was the underlying theme in accounts, and the communicative experience commonly takes precedence over broad categorisations of who the speakers are.

6.7 Writing

Below is a brief overview of key findings in relation to writing and EMI / ELF concerns.

6.7.1 Exact Meaning

There were a few findings of interest to the study of perspectives on writing. A major commonality was the feeling of a need to be *exact* rather than intelligible. Feelings of distance, frustration and demotivation were common among students, due to them feeling that they were unable to put what they meant exactly onto paper. What was particularly emphasised in many accounts was the role of feedback in this process, as the scrutinising and judgmental focus of teachers seemed to impact negatively on their sense of development and engagement the writing process. Also, the fact that feedback came with so little justification or explanation suggests an incomplete process that conflicts with their idea of the wider language skills that they have developed or engage in (in both their first language and in other languages). In many cases, these reports came in stark contrast to their accounts speaking, which again underlines the importance of treating the two as distinctive but interrelated areas, but also raises another question discussed below.

6.7.2 Register

One of the central issues with which people struggled was register. Although participants had acquired a notion of a 'formal' register and an 'academic' style, these constructs often eluded them. In many reports, students stated that translation was a key issue, because the words they would find or use in their first language would not fit the expectations of the imagined reader, or would suffer from not expressing the exact meaning intended (above). Many reported that the teachers, all of whom had been educated abroad to some extent (as far as I am aware), insisted on writing and structuring in a western style, without giving anything other than form-related instruction and feedback as to what, exactly, a western, formal or academic style is. This appears to be an area of writing that is embedded in teaching and marking discourses but which causes conflict on account of the way that it is communicated at times.

As 'register' is a socially constructed aspect of language, related to cultural interpretation in communication rather than established rules of interaction, its uptake as a stable, prescriptive construct produces clear conflicts among those seeking to understand and engage with such nuances. This is where language reality can conflict with language judgments and instruction, but it is again unclear whether this is related to embedded educational discourses spanning long time-frames, or whether this represents a kind of objectified knowledge that EMI educators might draw on to emphasise a level of expertise. The latter would be problematic if it were to develop unchallenged, and it is something that ELF, literacy and sociolinguistic research can contribute to, in order to inspire new ways of understanding and engaging critically with register as it emerges in contextualisation practices. Such action appears to be crucial in the EMI contexts of this study, as notions of register and constructions of perceived western readers serve to perpetuate perceptions of a distance between some of the students and the English language.

6.7.3 Understanding

Most of the problems that students had revolved around not understanding an aspect of English's function or purpose. Students were stuck on grammar teaching that taught form without meaning, and labels without functions. These students ask intelligent, reflective questions about their language development, and could benefit from insights into processes of writing and authorial positioning, and a general understanding of the

purposes of what they are engaging in when writing in their subject centre. Teaching language forms in antagonistic couplets, such as ‘correct-incorrect’, ‘rule-broken rule’ and ‘formal-informal’, with no regard for reasoning, does not appear to be fostering an academic approach to language (in these academic settings), and is seen as confusing users and blocking their development as writers. Students commented very differently on aspects of English that they could not do but knew why they should be doing them (received more constructively) than they did on stylistic rules and what is wrong in their English writing (which was often perceived as an uncomfortable imposition that they did not understand). Although some participants were quite young (in their early 20s), they were adults, and a natural part of their engagement with the outside world relates to purpose and understanding. Communication does not occur in the ways many students have been taught English or the ways they get feedback. Again, this is not about right or wrong, but is about justification and engagement with communicative acts in a process of meaning making. Universities are clearly limited in the time and resources that they can put into helping students gain understanding of writing processes, but it seems that EMI courses need to engage students in processes that aid their understanding of the primary means of assessment of these courses. More research in this area might also show how institutions try to engage students in such understanding and what is behind different students reactions to feedback and instruction in relation to writing. This research cannot show progress or where current pedagogic engagement may have succeeded or faltered; however, it has identified a clear area of difficulty for some students as a result of a lack of understanding of aspects of language, or a conflict between their understanding of language (from their aforementioned engagements in English and their first languages) and what they are told, or how they are judged, by their educators.

6.8 Methodology

Reporting all that was found during the interviews and fieldwork was difficult, so there are some areas for recommended further research at the end of this chapter. The main positive aspect of engaging with research on this scale is that it allows the diversity that is emphasised in the theoretical framework to be seen. It also allows similarities between different groups to be juxtaposed with in-group differences (alongside in-group similarities). Rather than being a comparative study, the value of this more open approach is to emphasise the importance of time, experience and sociocultural connectivity, which

offers a vantage point from which we can move away from comparative research as a basis for comparative explanations.

Furthermore, the act of asking questions and allowing people to discuss their views and orientations is valuable. Perhaps such an approach would taint certain research goals with a researcher-led agenda and a move away from 'authentic' ethnographic insights, but for discussions and problems of the nature investigated in this study, the insights of participants is very helpful, and the direct action of asking for views and input heightens the visibility of aspects of perceptions and practice that can be hidden in performances and general conversational posturing.

Finally, there are some methodological insights that might benefit future research. It is important to note that qualitative approaches to interviews differ greatly, but of great value to future researchers is the importance of having prior contact with interviewees, which, in this case, facilitated the research process, allowing students to draw on familiar ideas with somebody with whom they have developed a degree of understanding. In other studies such as this, it is also useful to speak to as many people and engage with as many contexts as possible, as this deepens understanding of those who also engage with these ideas, and gives some narratives onto which students' accounts can be mapped or juxtaposed. Also, the coding of data according to salient themes, and not number of occurrences, was beneficial in targeting key issues and avoiding submitting the virtues of qualitative research to the vices of quantitative authentication (two approaches that do not often combine well when exposed to the same data). Diverse points that arise in conversation are not amenable to quantification, and putting salience out of the grasp of quantity allows the researcher to focus on differences among similarities, as well as the degrees of importance placed on points from students, not numbers of positions taken.

6.9 Limitations, Future Research and Implications

A study of this nature has many limitations and numerous findings to share, but one key purpose of the endeavour was to inform researchers looking at ELF and EMI about how qualitative research can be conducted, applied and learnt from in such wide areas of enquiry. The limitations come together with suggestions for future research (also suggested above), as the issues that this research faces can be findings in themselves, helping guide future projects. The approach taken in this study, to embrace the complex, is also something that can be reflected on here, as what a shortcoming is can often be

related directly to the goals and theoretical framework of the study. This leads to the implications (6.9.2), which present what impact this study could have on future research, conceptualisation and practice.

6.9.1 Limitations and Suggestions for Future Research

One limitation of this research was a lack of access to certain people and texts. As stated in chapter 4, my original intention was to investigate the writing processes and perceptions of students by discussing written work they were doing, had done and were planning to do. This proved impossible due to a level of discomfort that some participants had sharing something so intimate with an 'outsider', even those who had come to know me during my time there. Some people were reticent in their discussions of their written work, and others just met me without bringing their work with them (which was a locally accepted way of politely saying 'no' to that area of enquiry). This interestingly places my research in stark contrast with Ivanić and Camp's (2001) study, which included text analysis, but, I argued, suffered from a lack of student input in the findings. The effect of lacking textual insight not only affected the data drawn on, but also meant that interviews lacked a core focus when talking about writing. This made some points more hypothetical, abstract and impressionistic than they might have been if students had a stimulus with which to remind them of the various processes gone through and decisions made when producing meaning through writing. At times, grades, exams and feedback seem more salient to participants when talking about their university writing than their positionings, identities or contentions.

There is an obvious space for future researchers to bridge this gap and study both the textual forms and the full accounts of the students from the perspectives presented here, as this would contribute a great deal to our understanding of writers' identities, processes and ideas in these educational contexts. I would particularly engage with phenomenological frameworks here, as these can provide a link between forms and perceptions in the writing process, but this would be most effectively achieved through co-constructed analysis engaged with the 'object' of analysis, such as the writing process or a text. It is important for future research to recognise the importance of ideas such as discourse communities, literacy practices and voice, but also to recognise that accessing deep perceptions in relation to these can be challenging among students who have never considered such notions or engaged with writing in such ways. The framework of this

study is very useful for understanding language and analysing insights, but ways of encouraging participants to engage on that level with their activities and artefacts should be considered in the fabric of such projects.

The lack of access to written work in Thailand (my first location of research) was related to my lack of access to Thai business students whose interviews could be used. Many students did not attend the interviews that had been arranged, as a way of communicating they felt uncomfortable being interviewed, although they were very happy to talk with me and show me their university and workplaces at times. Those I managed to interview had problems understanding questions, and did not express themselves in a way that suggested that they felt free to discuss the subject matter. This was in stark contrast to participants in Taiwan and mainland China, and the Thai English teachers, who engaged much more freely with me and with the subject matter of the interviews. This seems to suggest that the Thai business students encountered had a lower level of English compared to the other regions and subjects, but this would be an unjustified conclusion. Many students I met were highly competent speakers, but of those most were either too busy or too uncomfortable to be interviewed. The questions left by the random samples of this study could be addressed in future research, which could investigate a range of students at single EMI sites, in order to understand how being, for instance, 'local', 'part-local' or an 'outsider' impacts differently on people's experiences and ideas. I saw it as problematic to start this study with static categorisation of participants in mind, but, upon reflection, there is certainly the opportunity to investigate local student samples more closely, and consider the impact of background and local positioning in students' accounts and experiences.

Although in my view there were many positives that arose from the data analysis and methodological approach taken here, there is a great deal that could be taken from this and improved upon or readdressed. For instance, I am sure that some studies will expand conversation analysis to look at useful ways of dealing with spoken data with a range of speakers from different language backgrounds. I am confident that my interpretations of people's intended meanings are accurate, but I am also aware that were I interviewing British people I would have been encouraged to formulate a number of ways to access certain meanings, features of speech and prosody. With speakers from various backgrounds, it was immediately problematic to develop such analytic tools in order to show clearly to the reader what was happening beyond the textual representations offered.

I tried to represent this in my accounts by listening and understanding; however, putting the way I had understood the meaning across for the reader was difficult, as word stress, discourse markers and features of interaction could not be easily explained methodically for the reader. I do not think this will ever be an easy or desirable research model to submit to entirely, but it would be useful for researchers to draw out common features of speech and their situated meanings among diverse speakers, particularly in interview contexts, in order to give more of a shared understanding between readers and writers of this type of research.

Also related to the interview situation, another limitation is that the interviews were conducted in English. This had different impacts on different people, but seemed to affect the Thai business students the most. As the focus of this study is English, and as the relationships I had forged with people had been mostly through English, there were advantages to using it, as English had become the natural medium for people to address me. It also motivated some students to take part in the study, as they rarely expressed themselves in English except in classes, as mentioned in 4.7.3). Another point worth considering for other researchers is having English as the medium of the interview and description/ethics documents brings the subject matter of the interview to the foreground, allowing examples to be taken from and develop within the discussion. A final interesting benefit came for students in these areas when discussing elements of their course and knowledge, as some did not know the translations of certain terms and ideas that they had read about and discussed in English, stating that their communication was possibly better in English than their first language, on the level of terminology especially. Benefits aside, there are negative aspects of interviewing people in an additional language, as exact expression, emotional connections and ease of descriptions are generally easier in one's first language. I tried to compensate for these by paying close attention to recordings and notes, by forming relationships with people and getting to know them and their environments beyond the interview situation. This went some way towards compensating, but could not access a level of precise meaning that interviews in some participants' first languages would have provided.

Some themes were not explored due to space, but would be useful to consider for future research, or publications based on this thesis. For example, if 'life experiences' and 'narrative' were the only themes in this research, there would have been many revealing discussions around these data. As it happened in this research, themes were often divided

into sub-themes for balance, but I had awareness that deeper exploration of how personal backgrounds serve to foreground discussions of current activities and positions was possible. A similar point could be made with participants' wider networks. It arose that many people referred to their relationships, especially with close friends or significant others. One finding which did not fit into this project is that discussion of identity and positioning need not only focus on the individual, as those with friends or loved ones who are either in- or out- group members also had a tendency to draw on their experiences together. As such, people became more 'in' with US, Christian, British, academic or professional discourses by account of their social experiences with others within these groups (and, perhaps, their need to align with this person in their previous experiences, for instance, helping a friend from an ethnic group who was excluded or befriending a foreign missionary when others were scared of him). There was not space to explore this theme in more depth, but, in hindsight, this was potentially an enlightening area of study alongside the 'experiences' and 'narrative' foci mentioned above. To give full account of these, however, a study would have to consider it within the research framework at an earlier stage, and probably extend the methods used in this study, whereas it became most apparent to me in Taiwan when speaking to Paiwan aborigines and people who had travelled abroad when they were younger.

This study also suffered slightly from the evolving nature of ELF as a field of enquiry. At the beginning of this research, the central definitions of ELF were Firth (1996) and Jenkins (2007), which both revolved around the function of English as being 'used' among particular speakers or as a contact language between them. The distinctions became over who these speakers were and who could be excluded, with Firth excluding native speakers and Jenkins including them. Codifying ELF was also expressed as against the goal of the field. Many aspects of the present discussions over criticisms from Park and Wee (2011) and Friedrich and Matsuda (2010) would not have been necessary with the direction of ELF research at the time. As has been seen in chapter 2, a lot of space has been devoted to reclaiming these central notions, as some researchers in the field have shifted the discourses of ELF towards specific contextual and linguistic grounds, and have muddied the waters somewhat with arguably premature discussions of ELF communities, ELF features and the ELF paradigm. The lack of clarity in some starting points in the field has led to me establishing what might have been established starting-points as end-points. For example, this research used space to describe how EMI settings

and the activities within these settings have the potential to vary greatly, that value is placed on language in various ways (too various to establish ELF users' discourse as overtly cooperative, value-laden or value-free) and that constructs such as competence and community cannot be assumed or ignored in ELF research.

Contributing to the above issue has been a lack of debate within the field about what the central orientations of the field might be. From what was originally my engagement with an open field became grew the need to secure space in the area of enquiry for ethnography and sociocultural insights. These concerns became particularly evident from the perspective of a PhD student, as I have been in a privileged position to note, sometimes with foreboding panic, when my research is excluded from ELF enquiry by definitions, or when my goals are suddenly conflicting with a field that they aligned with according to previous publications. Although my critical engagement with the field is intended to open debate and contribute to ongoing discussions in an important area of enquiry, positioning the study took a lot of space which was unnecessary at the beginning of the project. My hope is that readers notice that among the discussions of problems and issues are clear expressions of support for the work researchers have conducted in the area, the conceptual ground that ELF has opened, and the importance of the field to wider discourses, including the foundations of ELT and various areas of Applied Linguistics. Part of what makes working in an emerging field so valuable is that the impact of different perspectives and wordings can be noticed overtly, just as the underlying reality of language can be observed when studied free from expectation of norms, cultures or speakers, which ELF research often achieves.

Another limitation of this research is that classroom observations and field notes taken during my time in the universities visited were not extended and reported fully due to space constraints. These can be used in future publications, as they offer extended insights to the findings in the interviews, and some further aspects of EMI contexts became evident through open engagement with the people there. One particular aspect that is not explored here is the accounts and practices of the educators in these settings, which can offer valuable insights into what happens in these EMI contexts. This is a fruitful area of enquiry, and studies that can systematically juxtapose the perspectives and perceptions of students and educators in these contexts can be enriched by the process. It became clear that, for example, notions of 'expertise' were perceived in both similar and contrasting ways between people in different positions (such as students, language

support staff and faculty). Discussion of professional identities, particularly in relation to the explosion in the number of *both* native and non-native teaching staff now expected to teach through English in EMI settings, would be greatly beneficial to the field, and is something that was outside the scope of this particular study, among a number of other areas that lay outside the interviews reported. The important point that was lost in my preparation was the idea that EMI represented a shift in content courses led and taught by ‘non-native English speaking educators’, but I would be very interested to incorporate an open account of the various teachers who operate in the medium of English in EMI settings, as they are an extremely diverse group in terms of demographics, experiences and orientations. This is reported briefly with the finding that a strong distinction was not made between ethnically Caucasian speakers of English who taught at one particular institution, but from the teachers perspective the diversity among the teaching body is very interesting, as whole departments capable of teaching and supporting EMI practice has been a relatively new edition to most campuses visited, with clear implications for how practices, perceptions and identities are grounded in local practice.

This study was quite open with its framing and inclusion, covering three regions and two subjects; however, much was obscured that could have been potentially enlightening. While conducting my fieldwork, I had the opportunity to attend conferences, give talks and visit scholars at a range of universities. In doing so, I realised that ways of thinking about regional education in research, which often start with national policy documents and agendas, could be obscuring some interesting points about higher education trends in EMI. Rather than dividing by region only, future research could look at different kinds of institutions in terms of prestige, financing and size, as many ‘top’ universities seem to implement very similar practices and attract students from different backgrounds compared to those of ‘lower’ standing, for instance. Many small universities visited in Thailand, South Korea, Mainland China and Taiwan had serious issues implementing EMI, partly due to having a student body that shared either a first language or were at least versed in the dominant L1 of the country. In contrast, top universities tended to have experienced and high standing business people in their MBA courses, and fluent, well-travelled English speakers in their teaching programmes. Therefore, a better way to divide such research, if comparisons are to be drawn, could be to look at EMI in terms of institution type rather than (or as well as) region. Overlooking this, and assigning findings to regions, might obscure global trends. In this study, although effort was made to ensure

that universities were of similar standings, it is possible that differences observed are down to the social standing of the student body and the resources available to the departments in question, but may appear to be either particular to a region or shared between these EMI practices within these regions, when in fact they are shared among, or different between, similar/different aspects of these universities and students.

Finally, although this study does not claim to be representative of regions, its open and explorative nature does create limitations in the conclusions and recommendations drawn. Aspects of practice identified here are merely snapshots, ideas and perceptions of what could be more widely occurring or could be specific to a particular time or place.

Findings are often situated with the students, sometimes supported by observations in the field, but neither of these can offer a clear picture of the degree or extent of what happens or has happened, or the reasons for it happening. This partial view is a necessary building block for future research, as finding sweeping findings involves prioritising aspects of the subject-matter to measure and test, which, when investigating an emerging area, can produce accounts that are 'partial' in a different way (loaded by researcher assumptions and framing rather than only seeing part of the picture). Therefore, the conclusions drawn from this thesis are intended to be tentative and representative of the accounts given by the participants of this study, rather than of pictures of institutions, teachers or regions. I hope to build on these insights in future research in the region, developing the themes identified here, and contributing more substantially to understanding of the regions, institutions and individuals studied.

6.9.2 Implications

There are aspects of teaching writing that generally fail to make the practices of teachers very popular and are not understood clearly by students, especially when language feedback is limited in the teaching environment. Despite this acknowledgement, some points that emerge from this study as interesting for language teaching.

Horner and Lin state that opening teaching agendas to appreciate reading and writing as communicative, i.e. as co-production of new meaning rather than transmission of neat, pre-defined meanings, will be a challenge for native speakers who enjoy the high status *for* their language (2012: 69 emphasis added). I put the word 'for' in emphasis in order to highlight the major differences between claims that native speakers' language enjoys high status and those that state that native speakers enjoy high status for their language. The

former reifies both the group (native speakers), the language ('native speaker English') and the status (high vs. low), which are all problematic if used to explain language practices exactly. Perhaps in the field of ELF research, putting native speakers in the minority allows them and 'their English' to be reduced to something disconnected from others. What seems intuitive, and is shown here, is that 'status' is something not so neatly divided between groups, and that, were a shift in orientations to English to occur, it would have a strong effect on those using English as their lingua franca on a daily basis.

I hope that this thesis makes clear that the juxtaposition of 'ENL' with 'status' is itself problematic if it is the beginning and the end of the discussion. The participants in this study show us that use of language goes beyond 'status', and includes identification with local and international groupings (these can be primarily non-native but are exposed to wide ranges of English, including British and American sources), experiences and pragmatic, cooperative orientations to others (superaddressees or conceptualisations of interlocutors). To overlook simple processes of acquiring, appropriating and integrating language into various practices and performances of those accounted for in ELF research is to deny them the 'authenticity' or 'authentication' that language users should be afforded. This study highlights what needs to be considered and accounted for with more consistent depth in ELF research: that engaging in particular practices will affect language, that language is not segregated into varieties, and that to claim unnecessary 'native speakerisms' exist among ELT materials is very different from characterising the language of English users. In ELF research literature, references are made to 'native' usages that cause problems, or "momentary interruptions", in ELF language scenarios (Cogo and Dewey, 2012: 180; Seidlhofer, 137), whereas code switching is a cooperative marker of non-native identity. This, as Macaulay (2006: 54), drawing on D H Lawrence, might interpret, is identifying the map as more real than the land. From the accounts in this thesis, such *demarcation* of language and locating of style has no place in the *description* of language practices. Such rhetoric reflects veiled essentialism that just moves in a different direction from many people's common assumptions (i.e. that native speaker English is the most intelligible), but which is still problematic on similar grounds. Considering language, rather than languages or varieties of languages, as resources amidst complex systems of sociocultural knowing, performing and contextualising, we can look at communicative choices as being from integrated experiences, positionings and learning, whatever they may be. People who spend a lot of their time watching particular

genres of TV programmes and films, as we see in the experiences of some participants, effects language just as reading academic texts does. This is not to say that people just 'pick up' language in the forms it is presented to them, but their language repertoires and resources can be seen to fit their interests and experiences. I hope that these points will be addressed and engaged with more in future, and that this thesis can offer insights that can guide awareness-raising discussion to some extent (involving both agreement and counter-positions).

As the theoretical framework of this thesis emphasises, if we break down the language myth, and separate language and culture from national and ethnic foundations, then we can begin to appreciate linguistic reality more clearly. Most central to this is the foregrounding of *time* over space, group or culture (Harris, 1988). It is over time that people integrate sociocultural experiences, iterations and aspects of our positionings in complex social worlds. Successful communicative episodes in ELF scenarios are often marked by fluidity, cooperation and negotiation. Language (not languages or varieties of language) provides resources for communication as a marker of contextualised meaning, as a part of the recontextualisation of social signs, and as a carrier of interpersonal meanings. These aspects of language occur simultaneously, so claims that 'ELF' identity positions are formed and sustained through 'innovative' or 'different' language are necessarily going to miss what is happening through their partial focus. The students in this study incorporated experiences from their cultural worlds in their communication, and reported doing so in their writing, both in having ways of writing inherited from their spoken uses of English or their consumption of cultural texts from a more oral tradition. Using the expression "no specific rules writing on the walls", coined by one respondent (TWT5: 474-479), does not show an 'ELF identity' because the phrase is 'non-standard' against the idiom 'the writing on the wall' (meaning that there is a sign of things that are going to happen). At the same time it is not a native expression which therefore excludes her from 'being an ELF', as Jenks (2012) might see it. It is opaque to those who do not know what it means, but is situationally used to show identity and style choice in the same way as 'code switching' might be. Its explanation and effect can only be accessed through the speaker's account and holistic observations of the interaction in context. Perhaps more qualitative insights will encourage closer inspection of multiple meaning potential of utterances, and findings seeking to inform pedagogy and variationist

discourses will maintain a stance that emphasises the need for flexibility rather than reductivism in accounting for language forms.

Related to this is the point that ELF accounts of language could benefit from qualitative analysis in order to differentiate between uses that are deemed problematic for some speakers and those that are not. Many reported struggling against rigid models of writing, such as adherence to topic sentences and thesis statements, rather than taking a functional view of what is achieved in a section or in parts of the writing overall. Although there were some students who found comfort in having ‘fixed’ norms due to their teachers having studied in the USA, others found that aspects of the way they were being told to write appear problematic to them. Perhaps these insights can go beyond informing the ELF field of enquiry, and contribute to understandings among educators in general by emphasising the ways that framing language and giving feedback can impact on students’ understanding of what they do. The fact that this study is focusing on students using language for their postgraduate studies (and later careers) could serve to make a stronger case that learners in EMI settings should be treated as users, and lines between developing English and developing subject competence should not be drawn so easily, as function, purpose and style form parts of the students’ development on EMI programmes that go beyond ‘language education’, as they are clearly rooted in their ‘education’. This importance is evident in the data presented in this study, and aligns with more functional approaches to academic literacy development. Further research in this area, perhaps in the form of action research in particular, can make such concerns more central (and make them more widely accepted as concerns).

6.10 Conclusion

The most important findings in relation to ELF revolve around the way in which, despite having backgrounds of grammar instruction and normative language training, in most cases, there was a large degree of support and motivation among these students to engage with the idea of language as being for communication rather than being about conforming or adaptation. Many who struggled in their English education found value in English outside the educational establishment, and native and non-native English speakers have been perceived to play roles in constructive and constraining experiences and practices. Something to consider from this is perhaps that most people showed an awareness of their education not matching the realities of language and communication, and most did not

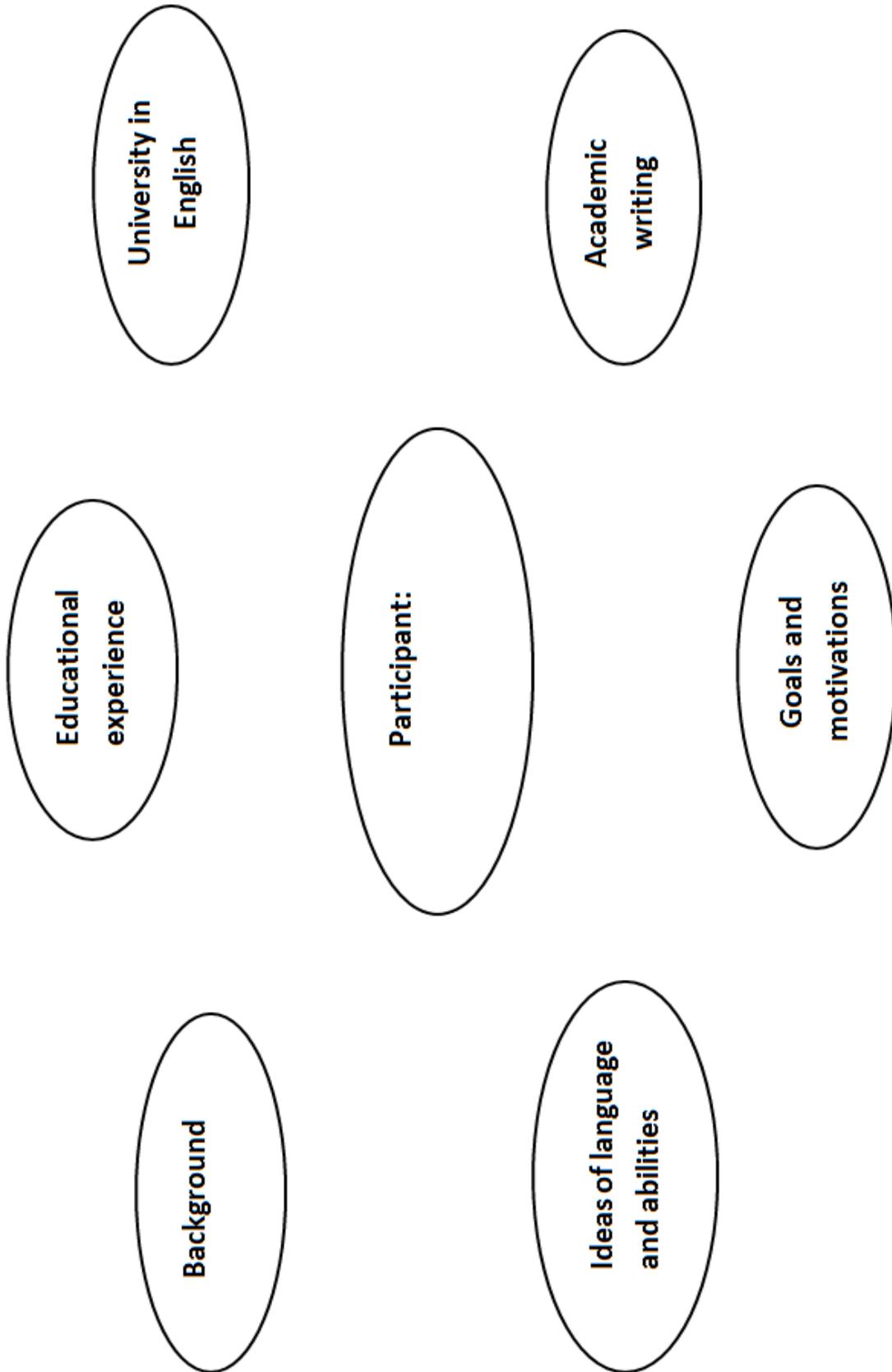
feel aware even in relation to main focus points of their language education, particularly in relation to grammar in writing (which many lamented being the main focus of their education). Therefore, it is positive that people's perceptions of language were not hampered by their educational environment, which many people were striving to change, but it suggests that normative teaching does not produce normative students. It is also evident that contact with native speakers does not produce anything that goes against the communicative descriptions of ELF interactions, and therefore theoretical debates could target the lack of relevance of certain teaching methods and ideas of language, rather than targeting effects of given practices, which are evidently unclear in relation to their outcomes on learners' views or orientations to language.

Some students reported being nervous of native speakers' knowledge of their mistakes when they speak, but considered native speakers to be cooperative and 'message-focused'. This was not the same for writing, which, I argue, could be the result of the perception that when writing, students should be emulating 'western styles', which some students explicitly recounted being taught. Writing also appears to be taught and responded to in terms of form and normative rules, with some notable exclusions of function and justifications. A particular fixation on register and 'academic' style were also present among most of the participants (mentioned above in 6.7), which, I suggest, are reified, culturally loaded constructs and are inherently confusing because they are necessarily relative to cultural interpretation, not meaning production. This produced a perceived distance from English, which is understandable, as little space is given for negotiation, and little explanation of the relationships between authorial choices and the meanings perceived by readers can be given through deferring to fixed constructs or superaddressees.

Regarding spoken English, it is encouraging to see that many participants in this study showed strong understanding of the communicative functions of English and their role using English with others. This role was not, however, commonly spread to writing, for which a western reader seemed to have been an imposing superaddressee with whom they were unsure how to converse. The implications for teaching writing are clearly that students could benefit more from understanding the justifications behind them being asked to use particular words or forms. A degree of critical engagement appears to be coming from many students in relation to forms they are told to produce and rules they are to adhere to, which engage with this mythical 'western' superaddressee that would not

like to read English in other forms. Self-efficacy is a central part of identification with subject matter through English, and according to reports in this study, this could be hampered for some students by product-based and culturally loaded focus on the structures and forms of an outside *other* who does not value local languages or customs. This has an impact on their perceived success in EMI settings, and is particularly worrying for participants who perceive younger generations behind them who are perceived to have a stronger English ability and more awareness of cultural aspects of communication. The challenge, however, is seen as worth it for many, due to the fact that many people would struggle, as they do, to complete courses in English, which gives them a perceived advantage over many others. In fact, for many, their access to an EMI course, whilst challenging, has offered them a university education in a strong institution, which in turn offers a high degree of cultural capital that could have been denied to them had they taken a more 'mainstream' L1 programme. Therefore the advantages and challenges of EMI form a complex relationship, just as 'EMI' is itself variable in its application/contextualisation; however, there are clear issues with the recontextualisation of 'academic' writing that need to be addressed in order to make English the medium of education rather than the static code of instruction.

Appendix I: Interview Mind Map



Appendix II: Participant List

Name	Age	Country of course	Country of origin	Gender	First Language
CT1	20-30	China	China	F	Mandarin
CT2	20-30	China	China	F	Mandarin
CT3	20-30	China	China	F	Mandarin
CT4	20-30	China	China	F	Mandarin
CB1	20-30	China	China	F	Mandarin
CB2	20-30	China	China	F	Mandarin
CB3	20-30	China	China	M	Mandarin
CB4	20-30	China	China	F	Mandarin
CB5	20-30	China	China	F	Mandarin
THB1	20-30	Thailand	China	M	Mandarin
THB2	20-30	Thailand	Laos	F	Vietnamese
THB3	30-40	Thailand	Vietnam	M	Lao
THT1	30-40	Thailand	Thailand	F	Thai
THT2	40-50	Thailand	Thailand	F	Thai
THT3	30-40	Thailand	Thailand	F	Thai
THT4	20-30	Thailand	Thailand	F	Thai
THT5	50-60	Thailand	Thailand	F	Thai
TWT1	30-40	Taiwan	Taiwan	F	Mandarin
TWT2	20-30	Taiwan	Taiwan	F	Mandarin
TWT3	20-30	Taiwan	Taiwan	F	Mandarin
TWT4	20-30	Taiwan	Taiwan	F	Paiwan
TWT5	30-40	Taiwan	Taiwan	F	Mandarin
TWT6	20-30	Taiwan	Taiwan	F	Mandarin
TWB1	20-30	Taiwan	Taiwan	F	Mandarin
TWB2	20-30	Taiwan	Taiwan	F	Mandarin
TWB3	20-30	Taiwan	Taiwan	F	Mandarin
TWB4	20-30	Taiwan	Taiwan	F	Mandarin
TWB5	20-30	Taiwan	Taiwan	F	Mandarin
TWB6	20-30	Taiwan	Taiwan	F	Mandarin

Appendix III: Initial codes and Final Themes

1	Profession creates need to master X	74	Media as a hobby
2	Profession helped with understanding X	75	Perceptions of other languages
3	Professional practice - conflict with understanding	76	Experience with other languages
4	Perceived professional difference from others in future	77	Differentiated by an incident
5	Disadvantaged background affects English: Situation	78	Differentiated by trajectory
6	Disadvantaged background affects English: Education	79	Differentiated by understanding
7	Experience using English enhanced understanding	80	L1 lacks international capital
8	Experience using English created negative perceptions	81	L1 makes English difficult
9	Experiences of peripheries help understanding	82	Lack of English: University
10	Experience with religion in English as fortunate	83	Lack of English: Resources
11	Others' backgrounds privilege their English	84	Lack of English: Locality
12	Influencing others with knowledge	85	Lack of English: Early years
13	Applying studies to wider life	86	Use of English in university: Beyond class
14	Applying wider life to studies	87	Invasive corrections: Speech
15	Study as vocation	88	Unclear corrections: Accuracy
16	Study as opportunity	89	Unclear corrections: Style
17	Study as necessity	90	Unclear corrections: Acceptability
18	Affordances from assessment: Early years	91	Lack of corrections: logic / thinking
19	Beneficial assessment: University	92	Lack of corrections: Speaking
20	Personal affordances from English	93	Similar perceptions of language media
21	Social affordances from English	94	Similar experiences of language media
22	Personal disadvantages from English assessment	95	Different perceptions of language media
23	Social issues from assessment	96	Different experiences of language media
24	Professional engagement with assessment	97	Culture precedes language
25	Social issues from English language use	98	Language blocks culture / communication
26	Pressures from family	99	Generational improvement to English
27	The western reader	100	Generational increase in international outlook
28	The western listener understands	101	The old are traditional
29	The NS interlocutor adds pressure	102	Teachers are traditional
30	The NS interlocutor understands	103	Modern methods come in modern places
31	The qualities of NS teachers	104	Practices different in my country than my subject suggests
32	The issues of employing NS teachers	105	Future work locations: Constraints
33	The influence of NS teachers	106	Future work locations: Plans/goals
34	National need for English: Doubtful	107	Plans to work outside my field
35	National need for English: Supported	108	Others comments on my English
36	Need for English: Social	109	Others comments on my language (not English)
37	Need for English: Personal	110	Calls for 'own English' acceptance
38	Lack of need for English: Social	111	Deficit perceptions of L1 groups' English
39	Lack of need for English: Personal	112	Deficit perceptions of another L1 groups' English
40	Judgements on 'thinking in English'	113	The problems with cram schools
41	Accent as personal deficit	114	The virtues of cram schools
42	Accent is a social issue	115	Positive perceptions of grammar
43	Rote learning as beneficial	116	Negative perceptions of writing
44	Rote learning as compensation	117	Evasive deep meaning in writing
45	Learning by doing	118	Difficulty understanding when reading
46	Disadvantaged background affects English: Development & policy	119	Surprising/misleading use of terms
47	Disadvantaged background affects English: Development & knowledge	120	Networked activity to improve English
48	Disadvantaged background affects English: Development & need	121	Networked activity that improves English
49	Resistance to national narratives of English	122	Perception of international: Language
50	Resistance to teacher narratives of English	123	Perceptions of international: People
51	National narratives of English	124	Perceptions of international: Practice
52	Adherence to teachers' propositions	125	Uncertainty over academic writing
53	Adherence to friends' proposition	126	Limited response to idea of academic writing
54	Weight of family influence	127	Purpose of academic writing
55	Strategies of lecturers: EMI	128	Form of academic writing
56	Strategies of other students: EMI	129	Resistance to forms of academic writing
57	Personal strategies: EMI	130	Positivity towards form-based academic writing
58	Personal strategies: Writing	131	Uncertain approaches to academic writing
59	Teaching styles: Domestic, Positive	132	Academic writing as native speakers'
60	Teaching styles: Domestic, Issues	133	Negative judgements of academic writing: In the form
61	Teaching styles: Other, positive	134	Negative judgements of academic writing: In the physical reader
62	Teaching styles: Other, issues	135	Negative judgements of academic writing: In the imagined reader
63	Local student behaviour/approach: Positive	136	Strategies for writing
64	Local student behaviour/approach: Negative	137	Feedback on form
65	'Other' student behaviour/approach: Positive	138	Feedback on message
66	'Other' students behaviour/approach: Negative	139	Learnt rules
67	English is global	140	Lost in translation
68	Chinese is global	141	Gained in translation
69	Desires for 'local English'	142	Processes of translation
70	Cultural misunderstanding in media	143	Distance from English
71	Cultural negative influence in media	144	Closeness to English
72	Media for social engagement	145	Proximity to other languages
73	Media as a tool		

Appendix IV: Interview Transcripts

CT1

I: That is okay. If you want to speak Chinese, you can do. I MIGHT understand.

CT1: Yeah?

15 **I:** But if I don't, I can, but if you can't think of the English way to express what you're saying, my friend can help me to translate as well.

CT1: Oh, okay.

I: So I can play this, the Chinese part and then my friend can translate to English. So I know exactly what you mean, okay. Okay, first, can you tell me your English learning
20 experience or how did you learn English up to now?

CT1: Up to now?

I: Uh-huh.

CT1: From I begin to learn English to now.

I: Yes.

25 **CT1:** I studied English from - in middle school.

I: In middle school?

CT1: Yeah - And you know, in the past we always learn English from our teachers you know, have a class and do more exercises, but now I think after being on postgraduate, I think there is a great change than before. In the past I think mainly learn some knowledge,
30 basic knowledge to pass some exams such as Pre-MA TEFL such as a English student but after come here, I have some confusion in fact in study, because I think it is a change from practice may be to feel that, and we learn lot of theories about language. In fact I think maybe I am not interested in other theories and there are many subjects, so I cannot prepare them fully before teacher teaching us.

35 **I:** Right.

CT1: So, and after sometimes study I think, I don't have learned some knowledge deeply. So I am very happy to talk with you, because this is a problem for me and in fact I learned English especially in words, translation, how to say, to teach some middle school students like to know the knowledge, do you understand me?

40 **I:** Yeah.

CT1: Just do some, do some practice, maybe I help them to pass the examination to university, high school just like this and I don't know, my study is a little confused - a mess.

I: Right @@@.

45 **CT1:** And my experience, I think from I began to speak, began to learn English and because maybe it is new language, so I have greater interest and because my math, my math is very bad, so but my English is well from beginning and so I can get higher mark in English paper and so it makes me pass the high school and university successfully because the math is not well, so the last mark, the whole mark is not very high so I come

50 into common university, but because I want to try my best and coming to a famous university, maybe [name] University, so I tried my best to prepare for the examination and I become a postgraduate, to study I think this theory is – I cannot find interesting.

I: Really easy, yeah. Okay do you think.

55 **CT1:** And my experience is mainly maybe doing some exercises and it was such as oral English is less and because I come from a village and so when I began to learn English only the teacher teaches some basic knowledge when I come to the university, my major is business English and so - we haven't had some subjects like phonetics, so I think pronunciation is not very good sometime I think like this and maybe my university is not as common, so we have only have one year foreign teachers and the teacher pick us to do
60 some things and I think I don't practice my English very much, so it is a little pity, I think you can feel that just now I cannot speak English fluently.

I: Not at all @@@

65 **CT1:** Maybe I cannot, so I think my oral English is – I do not pay attention to oral English and mainly focus my attention and I do the exercise and pass the exam and got some certificate.

I: Yes. Do you think that, is that common in China, is it, have you when you spoken to other, yeah.

70 **CT1:** This phenomenon? No. I think no, different university have different atmosphere, and I think it depends on yourself mainly, so when I was in our state, my friend, we mainly do exercise and haven't atmosphere to speak English I think some school is not like this.

I: What about here, when you go to classes and you are learning in English do you find that, that's improving, that gives you an opportunities to use English or do you have a similar experience here, where you don't really get the opportunity so much?

75 **CT1:** Yes I understand. - Now, I began to, I have bought a book and, to practice my oral English, but before of no, in the last semester I didn't do it @@@ and in fact our students, I think the friends around me also do not practice it. But our teacher asked us to speak English during the class, I think it's a good habit and now when we have a rest we began to speak English and discuss questions.

80 **I:** And do you find because here obviously good learning, lots about English teaching and do you find that the class is different style to classes you had before, is it not more interactive and –

85 **CT1:** Yes. Because in the university, the teacher, the teachers teach us such as advanced English - all of them I think it is the basic knowledge we should master, so the teacher, teachers and in the past we have big class maybe three class, so the teacher haven't too much time to interact with us but now the teacher is teaching what is the different, the teacher teach us some theory maybe and then ask questions like ourselves to think about, to discuss with each other and maybe some ppt, powerpoint give us some powerpoint advice and prepare it and show it to all students and others can ask questions, they should
90 answer question, that maybe you have understand it. I think it is a good change.

I: Yeah. Do you think this is a new change coming into China, Chinese education or is it because you are just at master's level, this is a different way to learn.

CT1: Yeah. I think that maybe, I think, I think maybe this is the way to teach, master or post graduate.

95 **I:** Okay. And do you think, did you find any advantage and you said you didn't have much oral practice, do you think there is an advantage in learning you know, sentence, grammar and like you described when you are growing up?

CT1: I think at this stage, the post graduate stage, it is not a stage to learn grammar, and I think maybe more theories about the western, western theories for example and learn
100 these subject term in a hope? In a hope? Systematically @@@ Negative maybe.

I: @@@ yeah, yeah.

CT1: I think before, before post graduate mainly speak grammar.

I: Yeah.

CT1: And maybe vocabularies.

105 **I:** Do you find a cultural difference in, actually I should ask you first, are your teachers all from China or are they from different countries?

CT1: All teachers now? All Chinese.

I: All Chinese, and do you find different expectations sort of CULTURALLY because I mean you are learning about a different language, do you find the theories and what's
110 expected of you when you write something.

CT1: Write something?

I: Do you think like an assignment, have you found the what people expect from you is different, because it's like a different or a different learning style to what you did before.
- So for example, when I interviewed people in person there was, they found that teachers
115 always said like you are not critical enough or you need to write a different style, you are writing in a Chinese style, do you have similar issues here or do you find that @@@ well you're in China, have you found any kind of cultural problems learning the subject?

CT1: I don't know.

I: No, do you find any difference, do you read things from Chinese authors as well as
120 from western, English, American.

CT1: Maybe you means the book reading?

I: Yes.

CT1: No, lots of the time we read most of the articles in Chinese.

I: In Chinese.

125 **CT1:** The teacher has recommended us some reference books but most of the time we can't understand this field, this area. So we would like to read it from, in Chinese and maybe have a general understanding of this area, then maybe to read some read some original book, but you know, sometimes I think the time is limited we may give it up, so I think since I come to here I have seen some maybe a little book in Chinese and so I don't
130 have enough time to read original and my English level is a little down.

I: Okay @@@.

CT1: And you just know, you mentioned critical yes? In our days our teacher also want to cultivate out critical ability, but sometimes we always find, oh, all the articles they said is alright maybe, that to say is like we cannot find the questions and sometimes we may
135 wonder how I would like to write some paper, maybe, but sometimes after seeing some articles that others have written, we cannot find some problem, that is for me a problem, I

think it is the KEY problem. For me maybe it was my instructors have asked us to write some papers maybe, but sometimes we cannot find our interest, and we don't know how to start it.

140 **I:** And what do you think that problem where does it come from, is it –

CT1: The problem come from, yes. Sometimes I think of this question and I think maybe some reasons, first because I think maybe there are for our steps we don't need to read many books, the more we read, the more we can find others' problems and then find a standpoint to write the paper. And second maybe we haven't a systematic understanding
145 of the linguistics because many subjects are interrelated. Yeah, we can look at, we can analyse a question from many perspectives so if we have a general understanding of maybe of many subjects, we can find a new point. This is my opinion, because maybe if
150 you have learned pragmatics, maybe speech act you want to write a paper from this point, but I research on the internet finds many people love it so you don't have this confidence and after wrote some, for example recently I wrote article about Expo E-X-P-O Shanghai there is article about the advertising, - advertising you understand me?

I: Advertisements? Or slogans?

CT1: Sorry I don't know how to express it, you do understand you know, about Expo, and many people have write about this article, but after read the people it is famous
155 scholar in our, in Chinese, I think they can always write the article directly from a new point, but we cannot do it now.

I: So do you think that something that will grow over time, as you learn more.

CT1: Maybe. And read a few books and – other reasons - sometimes I think we should let teachers guide us, I don't know to start. Maybe a good article, what is a good article?
160 @@@ The teacher has said you, only you find some different from others, you can write a paper, but I think it is a little abstract for me. So now @@ in fact now I am a little confused so maybe you can give me a little suggestion. You do a research about this?

I: Yes, kind of yeah.

CT1: I don't know, whether my answer is useful to you @@@

165 **I:** Yeah. Do you find, do you think it's, is it something that happens in your writing as well, so you would like more guidance on what is a good article, what is a good starting point what is a good structure, do you find that when you do write something and give it to the teacher, do you think do they give, what did they give feedback on, do you get
170 feedback on your writing style or do you get feedback on the content or do you get feedback on both?

CT1: Because the teacher is very helpful to give you some suggestion so the most important is that you have your idea and write about something, they would you some feedback and give you some suggestion to amend your paper.

175 **I:** Right, yeah so do you get equal feedback on your English writing and on your contents or feedback more about one or the other, more contents.

CT1: Because our mind is limited I think the teacher's suggestion can make you write and you think this can be written from such a way for example such as in February I want to write a subject paper on translation and because that is my first paper, so I want to write a paper about business contract and I choose the theory is functionalism but first I
180 don't know I want to a business contract, just choose a theory, and then I come to ask my teacher, my translation teacher, do you think it is ok? The teacher said write a paper

should first collect the data. So and I am not, my idea is to find a thing there and to find something can be useful, can be explained, by this theory but a teacher's opinion is that if you want to write, you should find the corpus first. And then you have to think you you can use which theory to explain it but the reaction is of this, I think the teachers words make me bright.

I: Right. Interesting. @@@ I tried to focus on that theory and the data, together, yeah.

CT1: Just my experience. At last I think I wrote this paper hardly, I think I am not satisfied but I think the teacher's way is helpful to write my later paper.

I: And can I ask what your plan is for the paper, were you writing it just for class assessment or are you writing it for like to share with other people in the field?

CT1: My, just my other paper I have mentioned, I NOW just want to hand over to the teacher but in fact I think our students want to write some paper to share with others as a postgraduate and I always think about this question, and not finding some new point. I try my best to find write something.

I: Okay. Do you find, so for that are you, do you have to look at the theory from translation studies from different countries, but also theory from China as well, because you are looking at Chinese translation, do you just use the international theory and then apply it to the Chinese situation

CT1: Because we mainly started last theory so much maybe pay more attention on western theory and not read so much on Chinese.

I: Right, do you think in, because obviously this is a subject which being learned in China. So you think it's, do you think theory was start coming from China a lot more, do you think you will be a part of that in the future?

CT1: To me I think if I want to do research in translation later and we should pay more attention to both. And then can have an understanding of the Chinese theory study.

I: Okay.

CT1: So to sum-up my problem is that so far I haven't find my, find the topic I want to do research in, because there are so many subjects that we cannot pay attention to all of them so we should find one we are interested to research, but now I cannot reach it.

I: Okay. I am sure you will find it in time, it sounds very interesting, do you, I was going to ask as well, when you produce your study, or write your assignment, do you think it's, is there a difference in the content when you write in English compared to write in Chinese, so like when you read things, yeah, so that the way the information is presented, is it different in Chinese compared to English, do you think.

CT1: You mean write a paper in English or in Chinese?

I: Sorry my question changed half way through, sorry @@@ my first question is when you read, do you think it's, do you find there is a difference between something written in Chinese and written in English, and second question, do you feel that difference when you are write in, like when you write in English you present differently if you write in Chinese?

CT1: @@@ It's a little difficult.

I: So first question first, so when you read things, do you think they are different in English compared to Chinese?

225 **CT1:** Chinese easier to understand @@@ mother language.
I: I think Chinese is more difficult to understand. @@@
CT1: In fact, the articles I read in Chinese, but a lot of English articles are also translated in Chinese.
I: Okay.

230 **CT1:** So maybe the difference is not that obvious.
I: Right.
CT1: But I think if you read the original English articles maybe that's a little difficult.
I: Okay. And how about writing, do you feel sort of -
CT1: Maybe if you read an article you feel that this article will be written Chinese and English I think no, BECAUSE our thinking, thought is the same, but maybe not native.

235 **I:** What kinds of differences do you feel when you read it, or when you say it, what do you think -
CT1: The use of WORDS maybe, the use of vocabulary. If the Chinese, if we read some articles in Chinese maybe the words is familiar to us and a little bit easy but in English maybe I cannot express but maybe -

240 **I:** Okay. An antonym of unfamiliar.
CT1: The sentence structure, the sentence may be a little long, and complicated, just my feeling.
I: That is interesting because I'm wondering whether sort of if you write an article for other people to read in English, would you choose to write in a like a Chinese style, like you say using familiar words that Chinese people can understand or would you try to make it more complicated?

245 **CT1:** I think even though we want to write the articles in maybe English style, but unconsciously we may make it also Chinese style, because when maybe when I write something the first reaction in my mind is Chinese, but then translate it into English but sometimes we may pay attention to the English style but maybe later - but at last I think it is also Chinese style.

250 **I:** Right.
CT1: Do you think so? I don't know why, but maybe the first reaction is, maybe if you want to write English article, it's just a little translation, a feeling of translation, because you think about your opinion in Chinese. Do you agree with me?

255 **I:** @@@ I don't have many opinions in Chinese in my mind.
CT1: Maybe it is the same, if you are English, if you want to write some Chinese article, you want first maybe you think about English in then translate it into Chinese, because we started English from middle school and we have been affected by Chinese language, if we learn English from child, it may be not affected.

260 **I:** Do you think, so when going from talking about that the style to talking about the kind of the way of thinking, do you think there is anything that is positive about the Chinese way of thinking, Chinese education, kind of Chinese academic way of thinking that could be that is important do you think to bring to wealth knowledge? - So you read things in English you say that may be you can see if the, they have a particular style if it's from

265

270 may be America compared this from Chinese author, do you think that like in your experiences, is there any difference between that Chinese people's way of thinking and FOR EXAMPLE, American way of thinking in when they write, when they, when in education and do you think there is anything important that Chinese writers, is there anything important about the way they think that can make a contribution to world knowledge? So it's a very big question to drop on you. But just you're first thoughts and your opinions on it.

CT1: Can you ask this question shortly? It's too big @@@

275 **I:** Sure, do you think that there is anything about Chinese thinking that can be a benefit to world way of thinking?

CT1: Chinese thinking to world thinking?

280 **I:** Or do you think, do you think the way of thinking is the same, just the style is different or do you think that people think differently in Chinese education compared to western education, if you are not sure just say you are not sure.

CT1: Not sure @@@ Really not sure. I have tried my best.

I: Okay. Next question, I didn't ask you did I? what do you plan to after you finish your masters?

CT1: Masters? Maybe a teacher.

285 **I:** Do you have any idea where you teach, what you will teach?

290 **CT1:** Because maybe I am not interested in nowadays study and want to teach students and now I find a part time job outside the school and I teach children and middle school child and I think let them get the knowledge, I feel very happy and content it is an assumption to my nature but in our study maybe write some papers, and do some research and in fact I want to try my best in this area, but until now I don't do anything maybe a little these I think, and I cannot say I must be a teacher in the future, because now I'm also study here so I always try my best to do finish my postgraduate and maybe to find how interested, and then I will continue my research and if I continue after my master study and I may be a teacher, and in my I teach children I try my best to find new ways to teach them, and help them master the knowledge and pay much time to prepare my teaching and help them improve.

295 **I:** Yeah.

CT1: No matter what career I choose, I will try my best so you know, I am not sure what career I choose.

300 **I:** Okay. In china is the, so when you finish your masters and is that a qualification that is, that can help you, is that the qualification, when you finish and you pass you get your masters certificate, can that help you in many, many different jobs because you have a master's or is it only useful for your linguistics if you want to be a teacher its very useful, butif you want to do something different is not very useful.

305 **CT1:** The use of the certificate, yes. Oh I can speak something because I have heard that in the North and South of Chinese is a little different, if you want to find a job in the south maybe it is like development, yes, so maybe the certificate is not very important, if the company want to really employ you they will see your abilities, communicative abilities such as management, but in a the north, such as in our home town, if you have certificate of masters maybe you know the civil servant, civil servant? Civil servant of the

town. If you have the master you needn't have an examination and you can become a civil servant of the town. And maybe if you want to come into the higher school and can be a teacher because your degree is a little harder than others. So they are useful.

I: So it's because they need people.

315 **CT1:** YEAH. I think. Just in our home town maybe, because my home town is a little, is
not developed as other people. And BECAUSE many excellent people and to the big
cities and many go abroad to development places, if you are excellent student and you
320 want to stay in the town and do some contribution you have you have a better opportunity
than others, so from this perspective the certificate ever useful, but with the development
of all places, maybe it will be not so obvious because nowadays there are so many
masters, maybe the certificate will be worth less than before in the future.

I: And what was your main motivation to do the masters, was it for them?

CT1: My motivation? Honestly I want to come into a good university.

I: Was that to for your social status, for your employment status or for your
325 development, personal development.

CT1: Personal development is the most important, because I always try my best to study
very hard, but like I just said maths is very bad so always it is a bottleneck for me BUT
my English make me come into university, another thing because after I into the
university, I maybe I needn't study maths so I can develop myself in English. So I try my
330 best, so I want to come into this university to further study, because when I choose
university, I have to pass the math exam, so I am not satisfied with university because I
think the atmosphere is not very good and I haven't get what I want to study, you
understand, so I want to develop myself and the other reason is my parents hope, even
though they are farmers, they would like to cultivate my brothers and sisters and me they
335 try their best to cultivate us. So I want to try my best not to disappoint them.

I: That's interesting. Is there not a one child policy?

CT1: But there are four brothers and sisters in our family, yes and in our village most
parents in the past haven't the ability to cultivate their children and let them leave to find
their job at a young age, but my parents opinion is I thank them very much they would
340 like to try their best to cultivate us. So I remember this in my head, in my mind, in my
heart and always I turn my attention to this. This is my impulse.

I: It's good motivation. Yes that's wonderful, thank you.

CT1: It's time @@@

I: Yes, we'll let the next people go. Thank you very much.

CT2

I: So my first question is just about your background, so let's start with your English learning background -

CT2: English learning background

5 **I:** When did you start learning English and how have you continued?

CT2: I learned to start English in my middle school and I have learned to it about more than two years now, yeah.

I: All right, let's say not very long.

CT2: I think it's long.

10 **I:** You think @@@ depends, how boring @@@.

CT2: Not boring, because I am interested in English and I am also interested in English cultures and the traditional you know, just like English people, their lives.

I: Okay. And what about your education background?

15 **CT2:** Education background, as started you know, middle school in my town, uh, small city.

I: Right.

CT2: And my high school.

I: In China, sometimes small city, in England it would be a HUGE city @@@.

20 **CT2:** Yeah. Kind of big city @@@ yeah. And some, I graduated from [name] University of Science and Technology.

I: Okay.

CT2: It is a good university in China.

I: Yeah. And so were you quite good at all subjects, because you did your undergraduate here?

25 **CT2:** Undergraduate?

I: This university?

CT2: No, no. I did my undergraduate university here, in another school, another university, it's part of China.

I: Okay is that where you are from?

30 **CT2:** No it's far away from here.

I: @@@ it is a big country. And what do you want to do when you finish, finish your masters?

CT2: Finish my post-graduation?

I: Uh-huh.

35 **CT2:** I am not sure, you know.

I: It's too early to say @@@.

- CT2:** It is not too early, but sometimes I'm thinking that maybe I want to be a teacher after graduation, sometimes I also want to be an entry to a company to do Business English because I have studied business English when I was the undergraduate.
- 40 **I:** Okay. So, are you, do you get a chance to study that here as well? Can you study business English as well as teaching theory on its own?
- CT2:** Yeah. I have learned the lessons of teaching methods, and, here, but I hadn't learned the Business English HERE, in this university. Most of the time, we learned to the series about linguistics and translating you know.
- 45 **I:** Yeah, okay. And do you, what do you find is different here in the kind of class room style and learning style compared to your experience before?
- CT2:** In the classroom?
- I:** Uh-huh.
- CT2:** As see in the classroom and the teacher always asks us MANY questions you know, they want to ask to think about ourselves and we can comment on the series. And then when I was undergraduate, I think the most of the time the teacher tell us the knowledge most of the time.
- 50 **I:** Right, yeah.
- CT2:** And we had more freedom to express our opinions on the lessons.
- 55 **I:** Okay. Did you find that a difficult change at first, when suddenly your teacher is asking for your opinions about things that before you have to accept?
- CT2:** Not a big change, but you know, after class the teacher gave us to read many many books to read about theories we have learnt in the classes, I think I didn't do well in other classes because, because most our books I haven't read.
- 60 **I:** Yeah, okay. Do you read most of the books in Chinese or in English?
- CT2:** Both in Chinese and English, but our supervisor preferred us to read the original books.
- I:** Right. Do you find any difference in reading something in English and Chinese?
- CT2:** Yeah.
- 65 **I:** Apart from the language? @@@
- CT2:** About linguistics?
- I:** Yes.
- CT2:** Because you know, I think series of linguistics we have learned have most about the western countries and so the Chinese books about this series, um, have a sorry – I think there are three kinds of book. the first day original book and Chinese book and the other hand, the other kind is the English book written by Chinese people.
- 70 **I:** Right.
- CT2:** And the English book written by Chinese people is easy to understand you know, yeah but original English I had little difficult to understand and Chinese book is the most
- 75 **I:** easy.

I: I was going to ask you, can you, or are you aware why the book, obviously written in Chinese is easier, because that is your first language that the book written in English by Chinese authors, are you aware why it's easier to understand?

80 **CT2:** Their English structures and I think their English book written by Chinese people they write in the Chinese, Chinese thinking way, you know, and to some extent we are familiar with this kind of thinking.

I: And very difficult question, can you say what kind of ways of thinking are particularly do you think or is it just something that, you don't think about when you read? What's the difference between Chinese thinking and western thinking?

85 **CT2:** Very difficult question. @@@

I: @@@ very difficult. Can you think of any kind of examples when you have read something and you thought this is in a Chinese style.

CT2: Chinese style.

90 **I:** If it is too difficult, I was just wondering if you remember anything in particular or if it's just a general impression?

CT2: Sir, maybe I can answer this question after this interview.

I: @@@@ Okay. Change that question, do you think moving away from the recorder and now it's getting nosier, I'm leaning back when we should be leaning forward. Do you think the, when you write, do you think there is an advantage to writing in, when you write in English, is there an advantage in writing in the Chinese style?

95 **CT2:** The advantage of writing in Chinese is that.

I: Is there anything that and obviously one advantage would be is it would be easier for Chinese students to understand, but do you think there is a way of thinking that is, that can benefit other readers as well?

100 **CT2:** At beginning we learn English we almost write, wrote English in Chinese, wrote English you know.

I: Right.

105 **CT2:** Wrote English but you know, after many years of an English learner, we are more familiar with the English style writing and so we are getting closer to the English style writing.

110 **I:** Right. And just thinking about, because you were saying that, like Chinese professors will write in a kind of Chinese with a Chinese way of thinking and I was wondering do you think that that is that important, do you think for like to communicate Chinese ways of thinking if you release an article for example that other people will read in China and in different countries. Do you think it, what are the benefits of having a Chinese by of writing compared to having like western style for instance, I mean the thinking not just the kind of sentence structure but the way of thinking?

CT2: The beneficial of writing in Chinese style?

I: The Chinese way of thinking?

115 **CT2:** Chinese way of thinking. The Chinese way of writing I would say is on the meaning but the English writing emphasise on the structure English. The structure is important in writing English.

I: Okay. And do you think the, so would you, If you had like an open choice, whether you can write like in western style or retain your like Chinese ways of thinking, which one would you choose?
120

CT2: To be honest with you, I think, I don't think, I don't think about, more about whether it is English style or if it's Chinese style.

I: Right.

CT2: I just I choose the way I like to write.

125 **I:** Okay. And do you think, if you could describe your writing style, when you write for your teacher or something. How would you describe the way you write? Do you try, for example my writing style is probably normally uses quite long sentences, I use sort of subject vocabulary a lot, but I try not to use very old English that other people won't understand. So I tried to make it free academic but not very difficult to read. How would
130 you describe the way you write?

CT2: I prefer the way to write is more simple for people to understand and of course sometimes I like to use long sentences, you know. @@@

I: Yeah. What do you think is your, what are the weakest things about your writing and what are the strongest things about the way you write? ---

135 **CT2:** I never think about this.

I: Is there anything you particularly conscious of when you are writing and you think, oh I have to avoid doing this or I have to do this and remember.

CT2: No.

I: No?

140 **CT2:** Yeah.

I: So is it, do you think it's, is it something you put that takes a lot of effort that when you write in English, is it something you have to try really hard or do you think it something you can do and you don't worry about so much, you just want to express your ideas.

145 **CT2:** Yeah. Most of the time I don't really worry about it so much write as the way I am thinking.

I: And what kind of feedback do you get from your, whoever reads it, from your tutors, do you have obviously you have your subject teachers, do you also have a English preparation or English support for English language only or do you just have your course
150 tutors, so like when you are studying applied linguistics, do you have some classes that are for your English and some classes that are for the subject or do you only have the subject courses?

CT2: Subject courses?

I: Yeah., like applied linguistics. So you go to the seminar or go to the lecture, do you
155 also have English support?

CT2: English support?

I: So like at my university, students will go to for example, they will learn about pragmatics, learn about teaching methodology, teacher training and then on a Friday

160 afternoon some people have like, language support, so they go to learn about writing or learn about their own, so improve their own,

CT2: Their own presentation, PPT.

I: Yeah, yeah. Do you have those courses as well or do you just study the subject?

165 **CT2:** We have courses, most of them, we have courses about linguistics for example as you say pragmatics, synthesis – not synthesis - applied linguistics and in their classes, the teacher gave her classes in English, but sometimes if we don't understand that and they will translate into Chinese.

I: And is that, do you have any international students in your class or is everybody Chinese?

170 **CT2:** Yes. Some of the teacher asked us to PPT a presentation in the class and gave the lectures to other students.

I: Right.

CT2: Yeah. But I think the content of the PPT is mostly borrowed from the original books we read and sometimes we give our opinions on the theories?

175 **I:** Ok. Do you – sorry, I was just going to check is everybody in the class Chinese including the teacher, or do you have some teachers from other countries and some students from other countries?

CT2: Most of the students from Chinese, yeah and also the teachers are also Chinese.

I: Okay. So you can translate and everybody can understand?

CT2: Yeah.

180 **I:** Okay. Has it improved your - or - what is the advantage, sorry I keep rephrasing my questions, what is the advantage of participating in a class in English for you?

CT2: Advantage

I: So, you are in a classroom and you said you have to present, answer questions, interact using English. What is the advantage of that for you?

185 **CT2:** The first advantage is that, you know, if you want to do present well in front of class you have to read many books after a class, and you will spend much time instead of studying.

I: Yeah,yeah.

190 **CT2:** So we have to read many books after class. And second is that we can practice our capability in the presentation. I mean the teaching of competence. Another advantage is that we can't discuss our opinions, in front of classroom to communicate with our students and if they have questions about our opinions, the teacher encourage us to answer the questions as much as possible.

195 **I:** Do you think, is that always an advantage or do you think there is a problem, so you think there is an advantage on the other style, the traditional way where the teacher teaches and the students listen, do you think there is an advantage to that style as well or do you prefer the questioning and interaction in the classroom.

CT2: Of course I like to the way of interaction in classroom, but sometimes I think it is we have not so much time to prepare for a presentation classroom and so, it is a little

200 difficult task.

I: Yeah. And how often do you have to present?

CT2: Not so much, you know, I mean – I am very busy after class, you know, I teach English in another school in [place name].

I: Okay.

205 **CT2:** For me, I have not so much time.

I: Right, and how often do you teach?

CT2: Eight classes my week.

I: Wow. And you are here full time on this course. Or are you part time?

CT2: Part time, yes.

210 **I:** Okay. I was going to say do you ever sleep? And so how long will you be doing this books, how long would it take you to finish the masters?

CT2: The masters, two years.

I: Two years part time, okay. And full time?

215 **CT2:** I think it's limited because we don't have so much time to prepare for the final paper, and to collect information and if you want to do some projects, the time is limit.

I: Yeah. Do you have to do that, do you have to do a long project at the end, or do you have options of what you can do?

220 **CT2:** So in order to pass, pass fluently the final paper, we have to prepare the final paper now, we are going to collect information about our final paper and the contents of our paper, we have to appear (provide) earlier.

I: Yeah. That helps. So your, I didn't ask you, when you finished, you have the certificate, the Master certificate you have knowledge, the experience, the language, learning, what is the most important motivation for you in coming haven studying?

CT2: Coming here study?

225 **I:** Uh-huh.

CT2: That is because you know, after graduation in my undergraduate university, I think that it is, I think it is necessary for me to learn some series about English and – and I need further to improve my knowledge about English.

I: Right.

230 **CT2:** Yeah. We are interested in translation. And so I want to further to improve my translation ability, so I think I have to learn the series about translation to use them into my practition.

I: Yes yeah. Do you think how important by the way do you think English is in China, is it, do you think it's?

235 **CT2:** English in China?

I: Do you think translation is really important, because lots of people can't speak English, or do you think it will grow as a language and more people will be able to speak English well.

240 **CT2:** Yes, so. I think with English major, we don't have or don't have priority in English.

I: Right.

CT2: That is why sometimes I want to and enter into a company after graduation. Yeah I want to learn um, you know, just like business English or MBA, so maybe I think it better for us to find a job after graduation, we have extend our horizon.

245 **I:** Right, okay. - And jumped around here, don't see if I have missed anything in particular. -I didn't really talk about teacher style, do you think the, when you learn, or when the teachers teach using English, does this style change with that, what do you think, is that kind of a culture in the classroom, do you think it changes?

CT2: Changes?

250 **I:** Like from the, so it compared to you will learning in Chinese, do you think using English makes the teaching style different and the learning environment different.

CT2: I think when the teacher have different teaching style in the classroom.

I: Right.

CT2: But I think the teaching style of one teacher most of the time is settled.

255 **I:** Right. What do you think influences that, is that, is it like personality or subject, why do you think teachers have different styles?

CT2: Because different, different teachers have different teaching style in the classroom. For example our teaching method, you know our teacher she is very humorous in the classroom and. um, and in his class we feel the time passed fast, quickly, you know. We
260 feel we love to go to her class. But about the pragmatics the teacher when they talk about the series of pragmatics, we sometimes we feel it is so boring.

I: Okay. Do you think they could teach that in like a humorous and different way or do you think because the subject is like that, you have to teach them like that.

CT2: Yeah. I think it is relating with the teaching style of teacher and the classes we
265 have, you know.

I: Yeah.

CT2: Because you know, the teaching method of this class is related to our practicing you know, it is much closer to our daily life. Yes, so we are more interested in that.

I: And do you think, is there anything you learn that you are really not interested in, so
270 it's like some theories are quite, some theories are quite boring, I want a different word @@@

CT2: Yeah

I: It's a different word but, is there anything you learn here that you think, does not really
275 useful for you. Because it sounds like you have different ideas what you looked her in the future or what you might do, so you could do an MBA you could do straight business, you could be a teacher. So do you try, do you think everything might be useful to you or are there some things that.

CT2: No, no I don't think, yeah. You know, we have to do these classes, because we have to get the report? I don't know how to express xiu fen.

280 **I:** Credit? Course Credit?

CT2: We have to um classes.

I: Right. The core subject, the compulsory units. English has so many words, yeah, okay.

CT2: Yeah

285 **I:** And what do you think is the - lots of Chinese universities now attracting international students to come and study in China. What do you think, is there a possibility that in the future this course could attract people from other countries to learn, have tried linguistics here or do you think the for non-Chinese people it would be difficult.

CT2: Um. I don't know. @@

290 **I:** You don't know, just thinking about your how people talk in the classroom, how people write, how people teach, do you think it is kind of international like anybody could come in and do that or do you think that it's --- in a way that benefits Chinese more than it would, I don't know someone came from Germany or someone came from Vietnam or Australia.

295 **CT2:** Yeah. I think it's beneficial to, for us to communicate among different countries, you know, the series of applied linguistics is mostly from the western countries and they may not know so much about Chinese linguistics, I think that some idea is that Chinese linguistics is worth of learning from the study, yeah. And in linguistic is most about the English language and I think different languages have different linguistics.

300 **I:** Yes, yeah. And do you think that can influence the, so for example a lot of focus is on English, do you think, like Chinese linguistics can also help say something about English, in like a Chinese context as well.

CT2: Yeah. I think there is something common among different languages. So people want to further develop their linguistics I think it's better to study different language linguistics.

305 **I:** Yes. So could you see people coming here studying so that Chinese linguistics for example

CT2: Yeah

310 **I:** It is a study here that in UK. Do you think, you are using anything by being, in the same way that you study Chinese linguistics is good to be in Chinese, do you think you lose anything by studying English subjects by not being in English speaking country, what do you think, the knowledge can come to China easily?

CT2: Learn something?

315 **I:** Lots of students go abroad to study English linguistics, do you think that is necessary or do you think that these days you don't really have to do that, so if you can get the books in English and the teachers can teach in English, do you think?

CT2: I think um both of them is ok. Just decide on themselves.

I: Ok. Thank you very much.

CT3

I: First question is about your English language background, where did you learn English and what have you done to learn English up to now?

5 **CT3:** Maybe, it's in the middle school, there is the English class to learn, that's the major for grammar learning.

I: Right okay, and so what kind of town where you from, the person earlier saying, she was from quite a small town, where are you from?

CT3: It is similar to them, smaller town in Henan province.

I: Okay. So were you, how did you learn English, you said mostly grammar?

10 **CT3:** Yeah. In the middle school and the school where mainly focus on the grammar learning.

I: Okay. So how did you learn to speak?

15 **CT3:** Learn to speak? That is mainly in the university, in the college and there are some foreign teachers and we talked to them and in the spare time I usually to listen to the radios almost every morning for one or maybe half an hour.

I: Right.

CT3: For about one, and I also subscribe the series of English magazine called English abstracts to broaden the reading. And also every Wednesday evening there is English corner also went to there to talk to others.

20 **I:** Yeah, yeah. I am looking forward to visiting.

CT3: Okay. @@@

I: And, just to check, what kind of radio did you listen to?

CT3: There is BBC or VOA that is quite faster and I cannot catch them. @@@

25 **I:** Yeah I had that @@@. Do you, you said you spoke to some foreigners at universities and foreign teachers, do you think it is important to have um

CT3: Foreign teachers?

I: (Foreign teachers) to - do you think like a Chinese teacher who can speak English well is the same as the foreign teacher or is there kind of difficulty in practicing speaking with them?

30 **CT3:** How to say, quite different I think because foreign teacher, their English is very authentic, yes, and we can learn from them some real English maybe and they very understand us and so their speaking speed is not that fast.

I: Okay. So the foreigners who come here you mean they can –

CT3: Slow down their speed.

35 **I:** Okay.

CT3: So we can catch them and that will be fine.

I: Do you think people learn that, when they hear or do you think it's an ability that, like, someone who speaks English as a first language knows how to do that or do you think

40 because they came to China and have experience of speaking to people they get that ability.

CT3: What kind of ability, to?

I: To, like slow down and make things clear?

CT3: Yeah.

45 **I:** Do you think that is something that people who speak English as their first language can do or do you think that something they learn when they come here? - Just your general idea

CT3: General idea? -

50 **I:** Do you think, sorry I will rephrase the question as it's quite difficult. Do you think the for example if you went to America or Britain do you think people are better at communicating with you, they can be clearer than a Chinese speaker who can speak English well?

CT3: I get it yes. I think it is much better to talk with the Chinese, the Chinese who speak English very well, because they come from the same cultural background and their way of thinking is the same.

55 **I:** ok, so it's clearer to speak to or it's easier to understand to you to speak to -

CT3: The Chinese.

I: Chinese people, okay. And how about, so I am just interested in you are saying about the people like, I guess they all western? Or do you get some teachers from like Asian countries who come here or are they mostly from the West, the teachers you had before?

60 **CT3:** Almost come from the west.

I: And so -

CT3: Australia

65 **I:** Yeah. And you said they were, no it surprises me because lots of the time I had people say like people coming from the west are very difficult to understand @@@ but you said they are very easy and they can slow down, I'm just interested in.

CT3: @@@ They cared for our feeling and so they try to slow down their talk speed.

I: Okay. So you haven't had - you've had lots of positive experience you can say like with western people they can help you understand what they say and with Chinese people you can understand what they say with the shared cultures.

70 **CT3:** Shared?

I: Is it like the culture, culture similarity, the way people spoke?

CT3: Culture similarity.

I: So that Chinese and Chinese speaking English. You said you think it is easy to understand?

75 **CT3:** Yes. It's easier to talk to the people who come from the same culture background.

I: Yeah. And how does that affect in the classroom when you are kind of having discussions and your you know, sort of what you do in your classroom, how can you describe for me the kind of interaction between when you use English to speak to the other Chinese people?

- 80 **CT3:** My classmates? – let me see – to my classmates, we have very similar experiences in and we have more to talk and - in my college life we have the spoken, listening and spoken course and – and if the teacher give us topic and we can to communicate with each other how we feel about this topic. Sometimes we can learn from each other how to make it better. Yeah.
- 85 **I:** Yeah. Okay. Do you, do you think that way of learning and that way of interacting is very different from the traditional Chinese style way of learning, I had some people like the –
- CT3:** Traditional Chinese learning? You mean the grammar centred?
- 90 **I:** I mean like, for example, like I mean learning knowledge like a theory or an idea, maybe I am wrong, I am not sure, in your experience it might be different but I heard the traditional Chinese way of learning would be the teacher speaks and the students listen. And is that your experience?
- CT3:** Yes. We have. That is because we have several courses I think and some is just like you said the teacher talks much and we just listen, and there are also lessons we can talk, we can communicate with each other.
- 95 **I:** And did you, do you think one way is better than the other way, or do you think there is an advantage to both?
- CT3:** I think both is okay because sometimes the we may be confused about the learning English, so when need teachers guide us how to learn, how to develop. And also we need to practice, so we have the foreign teacher, they talked to us, they show how to talk to people and how to deal with others.
- 100 **I:** Right. Yeah. And do you think the, do you feel like a change like when you are in a English classroom, do you think your, when you are expected to communicate more like give your opinion and things like that, did you feel that was a big change, did you find that difficult at first. Because you won't used to it, or did you find it natural?
- 105 **CT3:** For the first time, I think it's a big challenge for me, because I am not sure I can make it well and I am afraid to make mistakes so that's really very difficult, but after that I know I CAN DO IT. And I come into the while, I can talk in English that is a really VERY INTERESTING.
- 110 **I:** So when you think you are scared of making mistakes, do you mean like making English mistakes or do you mean making mistakes like saying something silly that people disagree with or not understanding something?
- CT3:** Might be both. @@@ Well, sometimes, we'll talk in the Chinglish way.
- I:** Right.
- 115 **CT3:** And may be, to the foreign people they can't understand but in the classroom they can understand, yes. @@@
- I:** @@@ Do you think the communication style is different depending on whether like your teacher is Chinese or from another country, do you think people change the way they speak, do you feel more comfortable using Chinese style of English if its Chinese people if there is another person to try to change?
- 120 **CT3:** Means the Chinese teacher?
- I:** So you said like before you had like a teacher from western country.

- CT3:** What's the difference?
- 125 **I:** Did it change the way you communicate, because everyone in the class was Chinese so they can understand everything.
- CT3:** Yeah. I can talk in my way, how I speak.
- 130 **I:** Do you think it would be easy because now people teach using English, you could get or lots of international students are coming to China from other Asian countries and from European countries. Quite often from other continents as well. Do you think it would be easy for an international student or international students to come into your class and learn and communicate.
- CT3:** Maybe not very easy @@@
- I:** What would be the difficulty?
- CT3:** I am not sure. Maybe teacher's teaching style not fit for them. @@
- 135 **I:** @@@ What do you think is about the teaching style that is more suitable for you?
- CT3:** Mostly teacher focus more on the grammar, I think for the international students they don't care about this part.
- I:** Right.
- CT3:** So maybe be they will be confused about the teacher's teaching.
- 140 **I:** Right, okay. Do you mean the, is that in English class or in linguistics as well, like when you learn about or do you learn a lot about grammar for teaching purposes or are you talking about when you learn English.
- CT3:** In my present course?
- 145 **I:** Sorry, in the present course, sorry I changed, that was okay. I should have told you. @@@
- CT3:** @@@ It's okay. In this course our teacher talked more about the theories, very abstract. And they introduce many, many views on the linguistic views.
- I:** Yeah.
- CT3:** Maybe it's more easier for the international students to learn.
- 150 **I:** Do you think, like, I am going to back now, because you said like the learning style, English learning style here is quite, you said its very grammar oriented. So people will focus on GRAMMAR a lot. Is that –
- CT3:** Grammar, I said the grammar focus is in the middle school or high school, in the COLLEGE the teacher focus in those grammar and the practice or the basic skills.
- 155 **I:** Right. Do you think there is a reason why students focus so much on the grammar in China?
- CT3:** Maybe try to make the students acquire the rules of using English.
- I:** And why do you think that's different from, say, a student from Europe?
- 160 **CT3:** According to my understanding I think the students from Europe - English isn't their mother tongue, they can talk it and they didn't need to know the rules of English, because they can talk it very well

I: Okay. Is that even in, sorry, Britain is part of Europe, like France, Germany, Spain, countries like that, do you think, is it similar for them do you think, they're second language but do you think they speak English or learn English in a different way or speak English in a different way?

CT3: I don't know how these are in English.

I: Okay. But I mean like those students, like I guess this is a very big university, I'm very tired walking around. But do you think it could attract, lots of universities in China are very big, and can they attract international students like French, German, people from Vietnam, from Philippines, from all over the place? Do you think there is anything different about the kind of Chinese way of learning English, that would be difficult for them or did you say you are not sure how they're done?

CT3: Maybe I think, they as a second language, at first, they have to know how to use English that it the rules of English just as the Chinese students learn English.

I: Yeah. Okay. And I worried my boss because I have to talk too much. Go on to the theory, so what your learning, do you think it's - where is the theory from that you learn, do you read theory from different countries around the world or is it from Chinese authors or -

CT3: That is different schools of linguistics all over the world.

I: And so do you think there is any difference learning linguistics here, compared to learning linguistics in another country, or do you think the knowledge is the same?

CT3: Knowledge.

I: Is there anything like, um, special that you can learn studying in China or studying linguistics in China compared to if you study in another country or do you think the, what you learn is the same thing and it doesn't matter, which country you study?

CT3: I think it's quite different you know, between studying here and studying in foreign countries. Because studying here we get the general idea each school's theories, and I don't quite, I don't quite sure of how other countries introduce these series.

I: Right, okay.

CT3: So it's quite difficult to.

I: What do you - do you think there is anything different, if you went - Two questions, if you studied in a smaller university, like a lower university in China, what do you, do you think there would be any difference in the way you learn and the way you study your subject now?

CT3: My way?

I: Yeah.

CT3: Maybe, influenced by the teacher, the ways will be changed and here our teacher introduced a general idea about the theories and asked us to read a lot of books in the spare time. And if I study in a smaller university - I am quite - um - I don't know how that teacher will teach us and - but one thing will be sure is that there will lot of books waiting for me to read @@@

I: Yeah @@@. I was just wondering, because I had like in China, there is a big difference between big universities and small universities, I just wondering if you, but you are not really sure, you are saying you are not sure of the difference.

- 205 **CT3:** Not sure, not sure.
- I:** So what about, so lots of Chinese students go abroad just study, what do you think is the reasons for doing that and do you think it would be an advantage for you or a disadvantage and in what ways do you think it's an advantage to go somewhere else for the study and in what way it's an advantage to stay here in study.
- 210 **CT3:** Study in the foreign countries? They may get some new information, new ideas about this field. But, study here I – I --- can't find what advantages @@@ sorry
- I:** It's okay. @@@. So do you think, so did I ask you what you planned to do after you finish, I didn't ask you did I? What's your goal when you finished the masters?
- CT3:** If there are some opportunities to go broad I will try to go.
- 215 **I:** Okay. And do what? What do you plan to do abroad, travel, study or work?
- CT3:** Study of course @@@.
- I:** Study, okay @@@. I am coming with you, have enough money to go and live somewhere else and, okay. Is that, would that be a PhD or Masters or language what kind of study that you like to do, if you got the opportunity?
- 220 **CT3:** I – to have some learning experiences - like PhD.
- I:** And why would you like to go abroad to do that?
- CT3:** Because I never been there @@@.
- I:** For new experiences.
- CT3:** Yeah. New experiences.
- 225 **I:** And what would you like to do, what's your career goal?
- CT3:** My career in the future? At present I planned to be a teacher, maybe after the graduation.
- I:** Right. And where would you like to teach, who would you like to teach?
- CT3:** Theory to the college students?
- 230 **I:** Theories?
- CT3:** Theories, to want to teach theory to the college students, yeah. Teach them how to study English and because I think many, many college students they suffered a lot from learning English @@@.
- I:** Right, so you like to improve, the practice in college?
- 235 **CT3:** And to make the learning of English easier and release the pressure and to make them have fun, that is my dream @@@.
- I:** Yeah. Is that possible? @@@
- CT3:** I don't know @@@.
- I:** Because I have heard there is a lot of pressure from like tests and things like that.
- 240 **I:** What would you like to see change in China at the Chinese English teaching.
- CT3:** Yeah. I think, here in Mainland WE HAVE take the English answer as knowledge, not to as communicating method.
- I:** Right.

245 **CT3:** And I think I will teach my student to treat English as a method to communicate their ideas their opinions with other people importantly.

I: Yeah. Does that knowledge affect the way you use English, do you think, like since you have that knowledge, how did that change the way you use English and the way you think about English?

250 **CT3:** The basic knowledge that is very important for the communicator, my main issue to trying to teach the students how to talk and try to make them eager to speak out in English, talk with the foreign people.

255 **I:** Right. And so when you learnt about English as communication, do you think that you started using English in a different way, before, when did you first, when did you start to think of it like that? Like before did you use to think of English as knowledge as well?

CT3: After I study here for the Master.

I: Yeah. So do you think after you realised that you were thinking of English in the wrong way before or thinking of English as a subject rather than a communication tool, do you change the way you think about how you speak and how you write?

260 **CT3:** Not very much. Because here, for the educational system, we have to make English as a knowledge, as a knowledge to acquire to deal with the – all kinds of test.

I: Yeah.

CT3: Yeah. So, but I would try to practice the English to – how to say - so it's very difficult to change in this way.

265 **I:** And do you think the knowledge, like you said in English as a subject as it was learned before, is it - do you think some of it is necessary, what part of it do you think are necessary and are there any parts you think are not really necessary to know, if you see what I mean.

270 **CT3:** For learning English I think, um - English is used to communicate, not English language, LANGUAGE is used to communicate, so may be the necessary part is the spoken, spoken if we spoke in the wrong way, people will not understand that, so also the rules of English is very necessary. We come back to the basic, the basic skills.

275 **I:** Right. In your experience have you noticed any confusions, like some things may be you have to learn for a test, that aren't really necessary, what do you think it's just the emphasis, is it wrong, like for example, do you need to know, like how a word fits into a sentence but you never use that word before and you will never it, do you find some unnecessary kinds of knowledge or do you think the knowledge is okay, but it's just the people think that is more important than the communication and the communication is more important.

280 **CT3:** - How words to make a sentence.

I: So sorry, I guess, my question is, so you said you have knowledge of English and English communication, so in Chinese education the knowledge of English is more important, do you think the knowledge is correct?

CT3: Correct?

285 **I:** And do you think it's useful but the idea is wrong because communication should be more important or do you think there is a problem with some of the knowledge as well.

CT3: I mean in China the English as a knowledge is emphasized much more and ignored English as a language, language that use to communicate, in this part we should pay more attention.

290 **I:** Yeah. And can I ask about your writing now.

CT3: Yes

I: And what if I just ask about your writing style and your begin with your writing goals, what is the goal when you write, what do you try to do when you write something, like an assignment or something like that?

295 **CT3:** You mean, write something to -

I: I guess here most of your writing now is for the course here, when you are writing, what are you thinking about, what do you try to, what do you try to achieve in your writing style?

300 **CT3:** In the writing, processing, the first thing is to try to focus which idea the gist paper of this paper.

I: Yeah.

CT3: And then to, the support evidences very clearly and then to conclude, close it, yeah.

305 **I:** Yeah. So you got your kind of structure and in the sentences how would you describe the way you use English, so for example, I often get, I try to use, I don't try @@ I USE long sentences, I use lots of subject, academic vocabulary from linguistics but I try to avoid any English that isn't clear, like if a word is, so I think my sentences can be complicated, but my vocabulary I try to make it clear and not too complicated. How would you describe the sentences you use, how do you try to present your ideas when you use English?
310

CT3: Yes. In writing I will not make the vocabulary very complicated, I will use easier, simple vocabulary to express my idea and, maybe the sentence structure can be complicated the sentence in some essays. That's ok I think @@@.

315 **I:** Yeah. And do you think there is anything, anything you do that's different when you write in English compared to if you were writing in Chinese.

CT3: Quite different.

I: What differences do you think there are?

320 **CT3:** In Chinese the words are more descriptive. I can make it very easier to use some beautiful words. For instance, I am not quite sure about if I use this words here, is it a correct or appropriate.

I: Right, okay. And what would you say is a good strategy to - how do you deal with that if you are unsure?

CT3: I change it and to use, another word or simple words.

325 **I:** And in the subject do you think it's important for you said in Chinese you might present something beautifully and using the BEAUTIFUL and poetic @@@ and do you think it is necessary or do you think you can, do you think the Chinese writers can add to knowledge easily by writing in a less beautiful or like a simple way?

330 **CT3:** Because we more familiar was the Chinese words and so we can use them very, very easily and if we want to express our emotion we can to describe it in a more effective way. So if we want to describe a - wonderful event we can use more descriptive words to express it. And for English just as I said I'm not quite sure about the usage of words, so I will choose another words to express the idea.

335 **I:** Yeah, okay. Do you think, is there any difference between what people expect when you write in English compared to Chinese, like can you be more, I don't know if you read many books by Chinese writers compared to by English writers or American writers, something like that, but do you see like a difference in what people, say when they write about particularly academic linguistics, writing about theories, writing about research, do you think there is a difference in the way, in what people say when they write about it? - Do you find one more, like you are saying that you can express your emotions, do you
340 find one has clearer emotion or clearer opinion, do they try to do different things or do you think they kind of do the same thing, but in different -

CT3: Maybe I think the, the purpose is the same they try to express their ideas about this theory, but in different ways. --

I: If you want to say in Chinese first, you can say it in Chinese.

345 **CT3:** - Maybe they - I can quite clear - Maybe for the foreign experts they introduce the theories - they introduce the theories of other - other experts, their ideas and just I said the Chinese experts do -- Sorry, I am quite -

I: Take your time that is okay. Sorry you are saying, okay we can break it down.

CT3: Ok @@@

350 **I:** Using theories from or you said like, foreign experts will use theory, do you mean they use them in a different way or do you think they use them in the same way, other Chinese experts will use the same theory or different theory to the foreign experts?

CT3: They use the same theories. Very famous experts' theories, such as Halliday, Chomsky, to express their ideas.

355 **I:** Okay. Do you think they do it in a different way or in the same way? - If you don't have, if you are not sure then just say, you are not sure.

CT3: I am not sure.

I: @@@@ sorry, it's okay. And not sure if you are pausing, if you are stuck. Yeah, don't worry, if you don't have an opinion on something you can just say so. - And yet have you
360 had any issues with, sorry just last question, your - are you encourage to think in different ways, like for example things like criticality and critical thinking and I know some books written about Chinese students and what we call like plagiarism, in Chinese learning often people can use ideas from their professors and it's the way knowledge is passed down, so you can, what we might call copying is a Chinese way of learning, where you can like.

365 **CT3:** Quote.

I: Quote, yeah. Have you found any issues with that, when you started learning in English?

CT3: Yes, a lot of.

I: So did the professors, do they expect like the English style, so you can't copy and you
370 can't, did they make you reference things and.

CT3: Yes. My supervisor asked us try to read more, my professors are theorists and when we ask some papers they ask us to quote their ideas and, at the same time to marked it, this quotation is from who –

375 **I:** Yes. Write the book and the year and things like that. And is that different to what you would do in Chinese or do you think now in Chinese sometimes people do that as well?

CT3: Yes.

I: So that, is that changing, what you think, in Chinese academic writing, I mean if people write in Chinese do people now, people starting to like reference everything and write authors name and the year and things like that.

380 **CT3:** Yeah. In Chinese also write the name and year.

I: Right. Okay. So in the university there is no real difference, English and Chinese that way?

CT3: Yes, the same.

385 **I:** Okay. What do you think is best about the way you write and what do you think is the weakest thing about your writing, What would you like to improve the most?

CT3: You mean, the writing papers.

I: Yes. The WAY you write. What do you think is the weakest, what do you think is strongest?

390 **CT3:** Maybe the strongest points is like I have very strong ability to conclude the professors theories.

I: Yeah, yeah.

CT3: And may be the, I, maybe the weakest point lies in how to make my paper very valuable.

I: Okay.

395 **CT3:** And so I need to read more and more books on this my field.

I: Right, so finding way, yeah. So how you can contribute to people's knowledge.

CT3: Yes, how to contribute.

I: Yes. Wonderful thank you, that really was the last question, I wasn't lying this time
@@@

400

CT4

I: Right. So, my first question is about your, so where you started learning English and how are you continuing using English up to now? - So, what is your experience in English?

5 **CT4:** Now, I firstly started my English during my middle school maybe I think I have learned the English for 7 years.

I: Okay.

CT4: I think it now.

I: Right.

10 **CT4:** So, if you want to know my experience in learning English. Well, I think most way that I usually use that's reading, reciting loudly. I like reading the papers or some beautiful letters in the forest which are created in Laos, let myself astute and make my pronunciation more natural.

I: Okay.

15 **CT4:** Yeah.

I: And, is this some normal, other people have said that they started learning English in middle school, does anybody start learning earlier? Or is that -- in China, is that the normal age to start learning or do some people learn earlier?

20 **CT4:** I mean different country, different cities, different policies. In my English I have no chance to learn English in my primary school, so I have just the opportunity to start it in middle school, but in developed cities they have the chance to start earlier.

I: Okay. So - so let's get back to reading, you said you enjoy reading aloud, practicing your pronunciation and but the way you speak and read at the same time. How do you judge your own English? Like, when you're reading aloud and reciting, how do you
25 judge how well you are doing it?

CT4: Well actually, at first time that I will mimic the pronunciation from videos that I download from the computer.

I: Right, okay.

CT4: So, I can correct the pronunciation

30 **I:** I see.

CT4: And then maybe I have got the accent of the pronunciation and I can speak it more fluently and more practically.

I: Right. Okay. How, what kind of things do you download to listen to and mimic?

CT4: You mean the way that I download it?

35 **I:** What kind of things do you look for online to use?

CT4: Some websites, that is related to the English websites.

I: Okay, so

CT4: Such as the BBC, VOA, that's the websites I'm into.

40 **I:** Okay. And what would you say are your biggest goals in terms of, so when you're trying to improve in that way, what is, what do you want the outcome to be?

CT4: I think the purpose that I love to learn English is that I appreciate the process of learning it, I love reading it, I think that the pronunciation is very beautiful. And also I have some influence from my father. He wants to make to study English.

I: Right.

45 **CT4:** And, also he – he does writing letters, English letters, and ALSO like listening to music so I maybe have got some influence from him.

I: I see.

50 **CT4:** And ALSO and from inner factor, that is I appreciated learning English. Because, I know learning English can help me to know more about the world, ESPECIALLY just like England, Britain and American? AMERICA.

I: Yeah.

CT4: Yeah, most of developed countries, and I can learn more skills and knowledge from them.

55 **I:** Okay. And do you think, is it important for lots of people to learn English for that reason or do you think over time people will learn from them and write in Chinese or speak in Chinese about those things?

CT4: I think it' depends. I think that is the individual differences.

I: Right, okay.

60 **CT4:** Yeah. So, I think it is someone's own idea about whether should or not learn English.

I: Okay. And how do you see the like the way people speak, so is that you want to like learn from Britain and America, do you try to speak like British and American people, and do you think that's, well, how important do you think that it is and why?

65 **CT4:** Well, I think it's actually, I think like, we should not speak it as a Britain or American. We have our own styles of speaking.

I: Yeah.

CT4: Just as language process TOOLS, it's not such, SO IMPORTANT that focus behaviour like American or Britain just we have our own way, because I think that the accent of the talking is the things that you're talking about, not just the outside things.

70 **I:** Hmm, yeah, yeah, okay. And how do you see the, so you're talking about understanding other cultures, understanding the way other people see at the world? What about other people seeing what do you think? Do you see English has being important for you in communicating with others as well as receiving ideas, both now and perhaps more relevantly in the future?

75 **CT4:** So, I think language may be related to each other, they have something in common, some common points of view. When you talk with foreigners or foreigners talk with you we can have some linked onus.

I: Yeah, yeah.

80 **CT4:** And, I think that is the thing that we can talk more – maybe we can have some common interest to talk about.

I: Hmm, yeah, yeah, okay. And, how do you see the role of Chinese? - Do you think that Chinese is - almost like a local language that like for example, English is international but Chinese is only understood by the Chinese or do you think that now and also in the future now that China becomes more open and on the world stage do you think that Chinese will become a language that people can understand in the world as well.

CT4: Oh, I think Chinese, our Chinese, we Chinese have improved a lot such as the Confucius school that in America

I: Right.

CT4: that is a presentation of our culture to the other countries, right? So, I am confident in my country that we can promote our country's own culture and values to all the world.

I: Right, okay. And, how do you think, so where do you think the languages will, in intercultural communication, you see English and Chinese being quite equal in the future? And do you see any other languages being intercultural languages?

CT4: Well, I think maybe the TENDENCY maybe will be more focus on economic development, because I think the economy depends on a lot of things that will stands for a lot of things such as your status in the world.

I: Yes.

CT4: So, no matter what kind of language that could stand in the first, I think that is a significance of its economy and its government of how to promote its own countries.

I: Yes, yes.

CT4: So, that's my feeling.

I: Okay. Can I check what's your, what was your academic background? What did you study before you began your master's?

CT4: Just English.

I: English, so you did English major undergraduate.

CT4: Yes.

I: And what's your goal after you finished your master's, what would you like to do?

CT4: Maybe I will, and there are TWO chance. First of all, maybe I will go abroad and maybe secondly, the second one, maybe I want to find work, find a job.

I: And what kind of job would you looking for?

CT4: Maybe accounting, or a job that relates to the government.

I: Okay, So not teaching @@@

CT4: And also I would like to go abroad such as England.

I: Right. Okay and what would you like to do if you go to other countries?

CT4: I want to learn something about education.

I: Education?

CT4: Yeah. If, and also I want to be a teacher. But, I think I haven't acquired enough knowledge for me to be a teacher now.

I: Right.

120 **CT4:** Because I have -- I think I have lack something that is some experience such as you can abroad and you can put yourself in a country and can feel the atmosphere and the customs and so forth.

I: Right.

CT4: So, if I come back, maybe my mind is full of enough things, maybe more and more
125 enough things that I can teach to students.

I: Right and do you think that's, is it the cultural knowledge and cultural experience that you think you lack now (to teach)

CT4: (Yes) yes yeah.

I: And do you think, what kind of teaching would you like to do?

130 **CT4:** Culture maybe. I think when I study English, we just focus on the writers, just the papers, regardless of the cultural factor, but I really find a difficulty to just understand it from the papers. I think if we put ourselves in the real culture in the real country that maybe we can got a more clear idea what it really is.

I: Right. And what would you like to do? Are you thinking of studying and living in
135 Britain for a short time, or were you thinking of doing like another master's so another piece of research in English?

CT4: I think it maybe it depends on @@@

I: @@@

CT4: @@@ But, I think that firstly, I will, I want to study, and then it depends on how I
140 adapt to that atmosphere. So, I maybe can adjust myself to do what to do next.

I: Right, if you can cope with the weather.

CT4: Yes @@@

I: @@@ And, okay, going to the -- going to your position in the Chinese University, do you think there is a any advantage or disadvantage studying in China compared to
145 studying in U.K., for EXAMPLE the U.K. as you said where you've said there is the advantages of the cultural experience and cultural knowledge.

CT4: Yes.

I: Have you found any advantages, as you're thinking of being a teacher in China, is there an advantage in doing a Master's in China for that reason because they, maybe that
150 you get local knowledge or get experience from local teachers?

CT4: Yeah.

I: Or on the other hand do you think that it's more of an advantage going abroad to study? I'm just wondering what your thoughts are on that.

CT4: Well, before if I chose go abroad, I think there's some advantages as I have
155 mentioned regarding opportunities for cultural experiences, but the disadvantages of that is that is a new atmosphere and new cities, and then we should adapt ourselves to that, just like saying goes to do as Romans do, right?

I: Yeah, yeah, yeah, @@@

160 **CT4:** So, and there is also, the people that around us are all foreigners, all the people, so maybe we will feel lonely, that is also a very, VERY different problem that our, us, students who go abroad to face with.

I: Yeah.

CT4: And, also there is culture shock that is also you know, the point.

I: Hmm, yeah.

165 **CT4:** And, talking about studying in the local, just in China.

I: Yeah.

CT4: I think the firstly, just the atmosphere, that is we are familiar with, and if we can do it well as we like @@@

I: Yeah. @@@

170 **CT4:** BUT the thing that it's not, that we cannot learn it well is that, we cannot learn a native, a native knowledge of language.

I: Right.

CT4: No MATTER the atmosphere or the facilities or something other things like this. I think that we have not such kind of opportunities.

175 **I:** Okay.

CT4: BECAUSE the surroundings are all the people we are familiar with and we just talk with Chinese and not in English.

I: Right, right.

CT4: So, we have a RARE CHANCE to speak out.

180 **I:** Yeah.

CT4: Yeah.

I: Okay. Do you -- how do you feel about the knowledge that you gain here and the practices that students do, do you think they're Chinese? Firstly do you think the knowledge is international Chinese or from and certain countries? And also do you, and

185 also do you think that practices like how you learn, how do you talk to people, do you think the style is a Chinese style or do you think it's like a different style, like a

CT4: Do you mean it is like when China has a problem such as Chinglish.

I: And, I was thinking like the - the behaviour in the classroom and how the teacher teaches you, do you think that's in a Chinese style or is it, like the traditional Chinese

190 style might be like the teacher teaches and the students listens, and I'm wondering whether the way you learn here is more interactional or whether that's still the style you learn with.

CT4: Since I came here, I found that the teachers here are EXCELLENT, I mean they always in a class behave just like international teacher. They speak with English and they

195 use the styles of thinking, of English that we, that they teaches us. Because my major is Applied Linguistics, and teaching is -- and the most of the knowledge of linguistics is from the West, right? -- They were earlier on the first level, so we learn from it and the teacher uses the international way to tell us about the language.

I: Right.

200 **CT4:** Yeah.

I: Okay. And how, like you said that was excellent, how important do you think that is and why is it important to use the international language in what way is it an advantage for you?

205 **CT4:** I think if they use international way it's a good opportunity for us to learn it more natively, yeah. Since we are in China, we have no such kind of opportunity to learn it just like in the foreign countries. But, the teacher provide such an opportunity for us.

I: Right.

CT4: So, I think that is a new way of teaching and that is different from my undergraduate study, and I like that way.

210 **I:** Right.

CT4: BUT I think I've found there's also - I think that we shouldn't pay more attention to that is we should learn it more independently.

I: Okay.

CT4: Because the China just guide you and we should have, should develop our own ways of learning.

215 **I:** Right, right. And, did you find it easy to do? Did you find it easy to adapt to the Master's way of learning or did it take some time for you to adjust your behaviour?

CT4: To be honest, to be honest, I felt that it is really a little difficult for me to start it that early in the very beginning. But, since I've come here for more than one semester, I

220 have changed a lot.

I: Right.

CT4: And I also have so many friends around me and live to help me.

I: Okay.

CT4: And, also they influence me, so I just said that now @@@

225 **I:** Yeah. And do you think with other subjects should teach in that way, and also do you think that perhaps at high school or undergraduate do you think it could be an advantage to change the style of teaching to the way you described or do you think it's more for students for example master's level or for Applied Linguistics that these should be taught?

230 **CT4:** I think that the styles of teaching should depends on the students, the level of the students of the CONDITIONS of the students.

I: Okay.

CT4: Such as the high school, with the teenagers, they are in a such a kind of situation that is different from us we are in Master's Degree. So, if the - and the teaching style

235 should adapt to the, I mean, should follow the situation of the students, their conditions, their minds, their physical developments, so I think that that is important.

I: Yeah, okay. And, do you think there is an advantage to learn Chinese cultural of learning that perhaps should remain in Chinese education, even that perhaps in the West, people could learn from, is there a particular advantage to the way Chinese students

240 normally learn?

CT4: You mean - sorry

I: Sorry, is there any advantage to the sort of traditional Chinese style teaching and learning? Yeah, that's it.

245 **CT4:** So, the advantage of the traditional teaching, you mean. Well, I think each country has its own tradition, and I think also they have their own shine lights? I mean highlights.

I: Highlights, yes.

250 **CT4:** Yeah, @@@ So, you know that a China has a long history, have a colourful culture. Since we maintain such kinds of traditional teaching, we have our own ideas about that because we have our culture, we cannot change directly. Although we should adapt to the step of the international level, but we should have our own styles and to add some international skills.

I: Right.

CT4: In that language. That is our style. We should not follow others' steps, that's others', not ourselves'.

255 **I:** Okay. And do you think the - do you think that for example the West can learn from the Chinese culture of education, so you were saying that China can slowly adapt in certain ways, do you think the West can adapt in any ways learning from Chinese culture?

CT4: yeah, of course. I think we should learn each other @@@

260 **I:** And what do you think is a particular advantage or useful in Chinese education particularly?

CT4: Such, as I mentioned, America and Britain are developed countries. But, I think compared with the history of our country and your country that is different. We have maybe more, LONGER, history than you's right?

I: Yeah.

265 **CT4:** So, and the things that underline our culture is more deeper and, I mean, you're in a, you have an advantage in economy, but we have an advantage in culture. Because that is since that all the people who are diligent and work for it. So, and I think all the foreigners can have some, could learn something from our country. Because since we Chinese work very diligently and also - I think there's a lot of things @@@

270 **I:** @@@

CT4: @@@ maybe I cannot speak it detailedly, such as the Confucius, ideas of Confucius. You see that there are so many people the Confucius right?

I: Yeah.

CT4: Yeah, that is a presentation.

275 **I:** Right @@@

CT4: @@@

I: Right. I - bought a book on Confucius a few days ago.

CT4: Really?

I: I found one in the library, oh no, the book shop.

280 **CT4:** Alright.

I: I read something before that, but this was better from a Chinese professor, who is writing about everything very clearly. So I thought @@@

CT4: @@@

285 **I:** My next question is about -- so in the classroom, do you think teaching in English changes the way you learn or changes the - like the culture of classroom, or do you think it's that you could teach in a different style, but as you've said people use the Western style because it's choice, or do you think when you teach their English it's best to use the Western style of teaching?

290 **CT4:** Oh, well Western style of teaching has its own advantage but we also should add our conditions because students cannot so quickly adapt to that kind of style. We have such kind of period to adapt to these, and we also, we should teach it day-by-day so then maybe one day they can accept it.

I: Right, okay. And, how do you feel your teachers adapt to that because, your teachers are Chinese?

295 **CT4:** Yeah, they are Chinese and also some are foreigners.

I: Right.

CT4: But, that is in undergraduates not

I: Okay.

CT4: Master Degree @@@

300 **I:** So, the Master Degree is -

CT4: Well, haven't many foreign teachers.

305 **I:** Okay. So, on the Master's Degree, how do you think your teachers perform as like for a teaching in English and teaching in a different style? Do you think they, is there anything they do slightly differently, because they are Chinese so, and perhaps to say they understand the cultures or perhaps they are still learning to teach in this style, I don't know, it could be positive or negative, but do you think the, how do you think the teachers perform in this way?

310 **CT4:** Well, my undergraduate teachers, maybe behaviour of a more like - traditional Chinese teachers, maybe because my undergraduate university is not such a - I mean not famous in China.

I: Okay.

315 **CT4:** Maybe lack of the excellent faculties there, but I think the teacher always try their best to give us wonderful performance in the classroom ESPECIALLY their way of learning English and their own experiences learning English. I think that is what I learned from them.

I: Right, and what about in the master's classes?

320 **CT4:** The teachers in my master's studies that is they are more international. Most of teachers they have go abroad and they compared with the education between the countries difference, and maybe they have BALANCE their teaching styles and then - and then have their own styles.

I: Yes.

CT4: And that is @@@ maybe THAT is more international.

I: @@@

CT4: And maybe that is more international.

325 **I:** Right, yeah, okay. So do you think it's important for people to have these kind of cultural experiences to - do you think it's, is it important for you that, for example the teachers are from China so they have the understanding or if the teachers were from other countries, do you think it would be equally effective?

330 **CT4:** - I think - they have their own styles and differences. If teachers that have no abroad experience but they have their skills or experience that LEARNING English such as we COMMUNICATE with the foreigners. That is also experience of learning. I think the teachers that go abroad also is fine, maybe they have the first-hand experience, but maybe to some extent maybe the level of some experience in CHINA that is also first-hand experience. So each have their own advantage and disadvantage.

335 **I:** Okay, interesting. Do you think like, so the teaching styles change, how do you think the way you LEARN have changed? What's the difference about this new environment?

CT4: In my middle school I just recite it because my teacher did this, if you want to learn English well, you should recite it, read it loudly, and also we have a tradition that is if today you haven't recited that lesson, you cannot go to have dinner. @@@

340 **I:** Really? @@@

CT4: Yeah, and also, I also the first to recite it @@@ because I think

I: Because you were the hungriest @@@

345 **CT4:** Yes, yeah, @@@ and in my high school I change a lot, but I pay more attention to the essence of the culture or the real things that's from the language and also - pay some attention to the examination of the COLLEGE so pay more attention to the writing and do some reading exercises. And then in the campus, I changed completely, I met a LOT of foreigners.

I: Right.

350 **CT4:** They told me a lot of things, learning language, language is just a tools, not EVERYTHING. You should, we, we can make full use of that kind of tools to COMMUNICATE, to transport new ideas, and I just not reciting or, I began to learn the cultural factors or the ways that deal with things and really think about a lot of things. And then when I came to this university to begin my postgraduate study I ALSO changed. That is I start to think more theoretically, theoretically and knowledge and to learning and
355 to find the interesting factors underlying the language. Just deep, beneath the surface, right?

I: Yeah.

CT4: Yeah, so that is how my experience changed.

360 **I:** And how about the assessment, so you said like when you like you have exams to pass which motivated you learning in a certain way. What about now? How do the teachers look at your writing? So what do you think is most important?

CT4: I think most of teachers pay more attention to the ideas that you figure out because we have advanced English levels right now and we should pay more attention to the idea that you get from the paper or the books, the talking that you have get from others.

365 **I:** Yeah. Okay. And what kind of feedback do you normally get out of interest? @@@

370 **CT4:** Actually, I find it difficult learning the theoretical knowledge, but it also very interesting such the cognitive linguistics. I find it very interesting that we can use cognitive English skills to analysis political and policies or something like that, and I have read a book from George Lakoff. He is very famous for his cognitive linguistics right? And he used his cognitive linguistic knowledge to analysis the political policies and then compare of the ELECTION of the president.

I: In America yeah, yeah.

CT4: Yeah.

I: So, the elephant in the room? (Or the other one)

375 **CT4:** (Yes, yes). I think that is very interesting. And that is such a good way to elect successfully.

I: Yes.

CT4: And also is another way to analysis the poetry. I like poetry very much.

I: Right.

380 **CT4:** And he used that kind of linguistic skill and knowledge to analysis such kind of poetry that is, I think is, AMAZING. Theoretical, I think it's more in the beginning but since I read that book I changed my idea.

I: @@@ yes, but some theories are still quite boring @@@

385 **CT4:** Oh yeah @@@ so I think that depends on your thinking or your way of looking at that kind of thing.

I: Yeah, yeah. And if you describe your, well, first of all what do you think you do well when you write and what do you think you need to improve in your writing, writing style something like that?

390 **CT4:** Maybe I think when I'm writing, I find it difficult to – to - I think maybe Chinese writing skill is different from the western styles because of the way of thinking and maybe in China it's not so logically BUT I find that the foreigners pay more attention to the logical, firstly, secondly and thirdly, but with China we just explain it, not so clearly, that will let the readers get their own ideas.

I: Right, right, right.

395 **CT4:** Not so clearly so that is different.

I: Okay.

CT4: @@@

I: You have a kind of reader responsibility and in the English style of writing it's writer's responsibility to share the information.

400 **CT4:** Yeah, @@@

I: Right. Okay. So what would you say you do well when you write? What are your strong points?

CT4: Well, my strong points that is - of writing, that is maybe ideas more interesting, interesting topics or ideas that I choose, that I took out.

405 **I:** Right. Okay. Teachers like interesting students. @@@

CT4: @@@

I: And then when you are writing, what do you think of firstly as your goal? What do you think of as, what do you want to achieve for your writing when you're writing on your Master's? Sorry, shall I ask that again?

410 **CT4:** I think the goal that is to develop my way of thinking. I think I am in primary level compared to others @@@ I find my brain works not so quickly as others so I think writing is a good way to improve @@@ my way of thinking @@@

I: When you @@@ when you write, is there anything you try to or in English is there anything you think I MUST do this, I MUST do this or I must AVOID doing this?

415 **CT4:** Yes. I will pay some attention to the avoidance, such as the structure of the sentences that I'm not familiar with and I'm not get it, not so clearly, I will avoid use that.

I: Right.

CT4: And I will another way to explain it. Maybe the way is easier, not so native, but I will choose that way.

420 **I:** Okay.

CT4: I think that is a kind of avoidance phenomenon.

I: Right.

CT4: In writing right?

I: So it depends on your perspective @@@

425 **CT4:** @@@

I: Do you think it's -- I suppose this would answer the question. Do you feel you lose anything from doing that or do you think you can still communicate what you wanted to communicate?

CT4: You mean from writing?

430 **I:** From - sort of if you're going to write a long complicated native-like sentence and you change it because you want to make it clear, do you think you'll lose anything in doing that or do you think you communicate what you want say?

CT4: Yes, I think I lose something, because that is not my own way of thinking or expressing, that is I to, I mean - to build others' structures to be my own @@@ that is a little difficult.

435 **I:** Say it again, sorry.

CT4: I mean to use other's structure or the patterns to be my way, that is a little difficult, but since we learning the language of others, we need have such kind of knowledge of other patterns that is we should learn.

440 **I:** Okay, Right. So, in a sense in the SIMPLER style, like if you put things simply and clearly, do you think you're expressing your ideas but perhaps by not using the longer native style you're not entering into like another culture when you do it? I'm just trying to see what you're, do you think that you need to because you're writing in English do you feel you need to write as English people like?

445 **CT4:** I think it needs to follow the English people's patterns and styles.

I: Right.

CT4: And because we are learning language, we should learn from the patterns that they use to search the way of, the DEEP structure, the deep meaning of the pattern.

450 **I:** Right. And do you think is there anything to read in some of the writing of British scholars, American scholars - is there anything you read and think OH, that's not necessary? @@@

CT4: @@@

I: Maybe it seems too complicated to you or too, like a strange way to say something when you think there's a better way of expressing this?

455 **CT4:** Yes, just like the lessons that I have yesterday that's talk about text competence and discourse competence.

I: Right.

CT4: Because in China text and discourse are same meaning.

I: Right.

460 **CT4:** But in linguistics they are complicated or complex and the different linguistics use their own way of expressing that words and it confused me a lot @@@ yeah.

I: @@@ I had to read a lot about that too.

CT4: @@@

465 **I:** Okay. Oh yes, final question, for your - so you come in here to do the master's. You will get a certificate say or qualification

CT4: Yeah.

I: your knowledge

CT4: Yes.

470 **I:** your new skills, language proficiency, language use and the experience of using English and studying. What for you is the most important thing you will take away from your Master's course?

CT4: I think that is - can I have two choice @@@

I: Of course you can @@@.

475 **CT4:** @@@ firstly according to the study maybe I would be more professional in that field and especially the ways, the way that we do thesis.

I: Right. Yeah.

480 **CT4:** Yeah, because I think postgraduate study that is the kind of charm, provides such a kind of a opportunity for us to, how to think about, and approach how to think of thesis and topics and make us more theoretically or more logically or more professionally in that field. Yeah

I: Right. Yeah.

485 **CT4:** and secondly I think the most important thing that let me to learn how to communicate others more successfully because since we are in the work, we - need to communicate with others, because such kind of society - if you learn how to communicate with each other that is good for you. It will not make you feel lonely.

I: Wonderful. That really was the last question @@@

CT4: @@@

I: Okay. Thank you very much.

CB1

I: So my first question for you will be, how did you learn English? Where did you learn English and how do you use English now?

CB1: I learned English in school and second question?

5 **I:** So, how did you improve your English up to now?

CB1: By, by text, test IELTS. I use it in class when teacher ask me for some question.

I: Right, okay.

CB1: Okay.

I: Uh-huh. Do you do anything else to help you improve your English?

10 **CB1:** Sometimes I, I may read, I may read some English machines, machines.

I: Okay, that's good. And do you, can I also check your academic background? So what did you study before, so when you did you first degree?

CB1: I, I studied Math - Maths.

I: Okay.

15 **CB1:** Okay.

I: And now what are you studying so I have it on here? What do you, what's your major now?

CB1: Now my major is finance, finance.

I: Finance, okay/

20 **CB1:** Okay.

I: And what do you plan to do when you finish your masters?

CB1: Maybe I will go to work in a bank or, or continue my, continue my study.

I: Right.

CB1: For a doctor degree.

25 **I:** Oh really, okay. And what did you, what was your motivation in coming here to study finance? What was your motivation? Why did you want to do that?

CB1: Pardon?

I: Why did you want to come here to study finance?

30 **CB1:** Why? Oh. I wanted to change - change my major and learn some economic - economic knowledge.

I: Do you think - do you think English will be important to you

CB1: Yes.

I: in your future job?

35 **CB1:** Yes, now my - now it is useful for my, for my major study and furthermore I want to find a good job. It is, it is most important for me to study English well.

- I:** Right, okay. And why is it important for your job first? Why is knowing English important?
- CB1:** Because now many, many jobs is international. So I think I should study English well.
- 40 **I:** Uh-huh. And how about for your subject, what makes it important to, to learn and use English when you study?
- CB1:** In our class, in our class the teacher teaches (ke ben shenme shuou?) teaches English book. @@@
- I:** Okay.
- 45 **CB1:** Okay.
- I:** Yeah. And, and do you think, so, how is using English useful for you compared to using Chinese? Is there any advantage for you using English?
- CB1:** The, the useful way is, is participate some English test. For example, EEC and so on.
- 50 **I:** Right, okay. So it's, do you think it's useful in any way for your like knowledge of the subject?
- CB1:** Of what?
- I:** Do you, do you think English is useful in any way, like can it help your knowledge at all or is it more skill?
- 55 **CB1:** Yes, when tired, I can see some English or watch some English film. And - and some - and in my study when I confused about something, I can go on internet to find some useful information. This, these information, always English, so it is important for me to study English.
- I:** Right, okay. So, do you think there is often more information available in English compared to Chinese or do you think you can find, sometimes you can find the same information in Chinese and English?
- 60 **CB1:** Pardon?
- I:** For your like the what you study on your course, do you think there is more information that you can look at in English compared to Chinese or equal?
- 65 **CB1:** Yes, for some – (nan shenme shuou?) for some difficult, more difficult question I usually find English, English answer more than Chinese.
- I:** So you find English answer more difficult than the,
- CB1:** ENGLISH - English is more useful -
- I:** Okay. More useful.
- 70 **CB1:** - When I want to deal with more difficult, difficulty question.
- I:** Right, okay.
- CB1:** Okay.
- I:** Interesting. And how much do you read in English compared to Chinese? So, in your classroom you often speak English. When you go outside the classroom, do you, is it helpful to read in Chinese and English?
- 75

CB1: Pardon?

I: Sorry, when, when you go outside the classroom, do you read in English and Chinese? How much do you read in each?

CB1: Not very, not very often, except I meet English people. @@@

80 **I:** @@@ Like now. But you, I mean, sorry, you are reading, when you are reading a book, do you, do you read Chinese books more than English books or do you read more English books than Chinese books?

CB1: When I can't read Chinese book I want to read English book. @@@

85 **I:** Okay, good. So, move on to practices. In your, in your classroom, how do you think or do you think the way you learn change when you use English compared to Chinese or is, so that the classroom style, do you think it's different learning in English compared to Chinese?

CB1: You say, our Chinese teacher.

90 **I:** So if you compare learning finance, for example, if you learn finance in a Chinese class, the teacher speak in Chinese to Chinese students. Is the style different to if you teach in English and use English, do you think your classroom is different?

CB1: Our teacher - our teacher are Chinese – are Chinese, so we haven't, have any English teacher to teach us in finance.

95 **I:** Right, but, I mean, can you, when teachers teach using English, do you think they change the way they teach or do they teach in the same way as Chinese?

CB1: In our class, in our class teacher, our teacher often teach us in Chinese and English and will use a English, English book.

I: Okay. So you are, do you ever speak in English in the class as well or do you normally speak in Chinese?

100 **CB1:** No, we - in our - in our major teacher - in our major class we often use Chinese to connect with other people. But in our English class we should use English to contact with our teacher.

I: Right, and do you use, sorry, just to check, is your English class kind of business English or is it general English?

105 **CB1:** General English.

I: General English.

CB1: Yeah.

I: Do you learn with people from all different subjects or do you learn with your class?

CB1: With, with my classmates.

110 **I:** From finance and business?

CB1: Yes, yes.

115 **I:** Okay. And do you, yeah, how do you feel like if you go on to do a PhD, do you think the - when you're reading things, do you think it would be better for you to write in Chinese or English when you - when you publish or when you want to show your research? Do you think there is a problem writing in Chinese or writing in English, which would you rather do and why?

CB1: If my, if my paper is good I may try to write it by English. Otherwise I will try to, I will write it by Chinese. @@@

I: @@@ If it's very good someone will translate it for you if they can sell it but, okay.
120 Do you think there is a difference between learning your subject in China compared to learning your subject in another country? Do you think that the knowledge or the way of learning is different? So learning a master's on your course, do you think there is a difference between learning in China compared to learning in a different country?

CB1: I think actually learning in Chinese, if you want to obtain master degree is more, is more, is more easy than other countries such as America and (ying guo shenme shuou?) England. @@@

I: @@@ That's okay. I forgive you forgetting my country's name, yeah. Do you think, how do you think China compared to other Asian countries, the education in China?

CB1: I think graduation for middle school is harder than other countries. But for high, 130 for university, it is, it is easier than, than Korea and Hong Kong @@@ but Hong Kong is in Chinese. @@@

I: I know, I have this problem studying Chinese, it's big.

CB1: But it difficult than Vietnam.

I: Vietnam yeah.

135 **CB1:** And such other countries.

I: Right, okay, so it's kind of in the middle. Okay. And how about the - the different kinds of universities in China like, do you think there is a big difference between this university and the number one university and the number 300 university? What's the difference between the size?

140 **CB1:** The best your students often attend the number one university and the last, the last often attends the worst university. In my opinion the habit in the number one school is more - is better than the habit worse school.

I: Right, so do you think the, the most important thing is the students that go in like the, you think if the students are all very, very smart, then people will have good habits.

145 **CB1:** Yes, yes.

I: Okay. And do you - so if we talk again, you have, ask you to choose which one or which few are important to you, so you leave with your certificate, your masters certificate, your knowledge, your skills, your language, which one is most important to you to leave the university?

150 **CB1:** Master's degree and the skills.

I: And skills, okay. Is

CB1: But the skill is the most important.

I: Right, okay, interesting. And do you, do you think there has been a change in Chinese education? Do you think learning now is different for you than 30 years ago?

155 **CB1:** Yes, 30 years ago people usually didn't have a good, a good study environment and the study in rough, rough environment and with this, with this and within the school they did not have to pay the tuition but whereas we had - we had to pay the tuition and - and pay fees more, and face fierce competition.

160 **I:** Okay, yeah, there is a lot of competition in China, I know that, yeah. And so do you - do you think - is there any difference now you think in the - the style of learning as well? Do you think your education is different now or do you think it's still very similar?

CB1: For - for this - for this moment people study is with all - is not, is not deep, not deep as it was, not deep as the 30 years.

I: Not as deep.

165 **CB1:** Deep .

I: Okay. In what, in what way do you mean? - Okay. So that's now is like that or before is?

CB1: Now is, now is um

170 **I:** Right, okay. And what, what about the people in the university? How has, how have the people here changed do you think?

CB1: For this tuition the - the course may be too fierce competition and too high tuition.

I: Right.

CB1: So our students - can't be that dedicated for our study.

I: Okay.

175 **CB1:** For our study.

I: Right, okay. And do you, where is the competition coming from? Why is it so competitive?

CB1: Too many people and as - company is - is (xiao?)

I: Small @@@ Too few?

180 **CB1:** @@@ Is not many. The companies are not many.

I: Right, yeah, okay. Lots of students, only a few jobs.

CB1: Yes, yes, yes.

I: All right. Okay. And do you think, so you are saying that you study books in English. Do, are these books from other countries or are they written in China using like Chinese theories or, or do you study books from America or other countries when you read, you

185 said in your, in your course you have an English book, English course book?

CB1: Most of our, most of our books are English books and - but they are translated in Chinese.

I: Right, okay, okay. So, do you think the, is the Chinese knowledge included or do you

190 learn a lot of international theory?

CB1: Yes, - for our, for our masters some Chinese books, some Chinese books are - contains many international information.

I: Okay. And do you think that has any effect on the way you learn like the fact that you learn things from all over the world. Does that affect, how does that affect your sort of

195 the education culture do you think or doesn't it or do you, the, so the fact that you learn so many things from all over the world? Does that affect the way you learn it?

CB1: The last sentence.

200 **I:** Does that affect the way like the - the methods, the way you think, is the thinking different? Is the presentation from the teacher different because it has - there are different countries, different cultures? Do you think it has any effect? So like, for example, to give you an EXAMPLE, like, as in a traditional Chinese education would have like the teacher tells you, you know, this, this, this, this, this and you have to listen and western style is very different where you have like may be different theories, maybe they argue, may be they, there are lots of ideas but no one is really correct, just different arguments.
205 So my question really is, does the, do you think the presentation style from the teacher and in the book is the same as a Chinese style? Can it just go into Chinese or does the way you learn it Chinese? Does the teacher have to teach it in a different way to normal Chinese way or do you have to change?

CB1: I think the best way is to make, best way is to mix the two ways together.

210 **I:** Right.

CB1: Our Chinese students should think more, more

I: Freedom.

CB1: Freedom and so -

215 **I:** Right, okay. And so what are the, so you said, they should think more, with more freedom. Do you think the, what are the advantages of Chinese education, do you think?

CB1: Our basis may - may be stronger than the other countries.

I: Right.

CB1: But our, discovery abilities may - may be less strong than other countries.

220 **I:** Right, okay. And is that what you mean by the joining the two together? So like having a strong -

CB1: Powerful, made powerful

I: Yeah, having the strong basis with the sort of ability to - what did you say, sorry, the ability?

CB1: To discover.

225 **I:** To discover, right, okay, interesting, yeah. And do you - is there anything negative you think, so like I suppose the ability to discover things is quite positive. Do you think there is anything bad or that would be bad for Chinese education about the way people learn and the way people teach in other countries?

230 **CB1:** The best, the most cause is to - MOST people want to enter the best school, best school, but they are, they fewer best school in general.

I: Right.

CB1: So our Chinese students should learn the knowledge less dodgy.

I: Sorry, yeah.

CB1: We can't stop our, continue our study, study the book, from the books.

235 **I:** Right.

CB1: We have fewer time to ease us.

I: Okay. So, together I was also asking, do you think about the, say, for example, we said about American education or American culture, do you think there is anything that

- 240 would be or anything that's negative about that culture for Chinese education? So should China avoid any kind of activities in the classroom that you think don't fit in China? Well, like way of thinking or anything like that because I
- CB1:** I know little about foreign education.
- I:** Right, but, I mean, you said before like we - so China has the basis, strong basis.
- CB1:** Yes, yes.
- 245 **I:** And in some other countries the ability to discover. But do you think there is anything negative about other cultures?
- CB1:** I am often confused. There are many, many scholars in other countries but the little scholars for Chinese people.
- I:** Right.
- 250 **CB1:** People often think Chinese people is smart are smart. But I, I can't, I can't, I feel confused with that.
- I:** Right.
- CB1:** About that. So I think they are more - more attractive, attractive, so I think it is more attractive in foreign countries than in China @@@
- 255 **I:** What do you think the, the reason is why there are not so many Chinese scholars? Do you think it will continue or do you think that will change in the future?
- CB1:** Maybe, may be in last, in 19th century Chinese – China, Chinese are not, are not put many, put too much attention on education. Attention
- I:** Right, okay, right, yeah. And so when -
- 260 **CB1:** So
- I:** Right.
- CB1:** So we are slow.
- I:** And when did the attention begin? Like now there is quite a lot of attention on education.
- 265 **CB1:** After, after 1938.
- I:** 1938?
- CB1:** Yes.
- I:** Thank you. You know your history, that's very good. Okay. And do you think - if you could talk about your, when you are writing in English, what do you think you are good at and what do you think is your weakest or your biggest problem with writing?
- 270 **CB1:** The big, the biggest problem may be, I don't know the, I don't know the tense and the order when I want to write.
- I:** So you don't know the -
- CB1:** vocabulary, tense.
- 275 **I:** Right.
- CB1:** Tense and order.
- I:** Vocabulary.

CB1: Yes.

I: Vocabulary, yeah.

280 **CB1:** Yes, yes.

I: And what about your strongest point, what do you think you can do quite well when you write?

CB1: I haven't found my strongest.

I: I knew you were going to say that from your face @@@. Do you think that, so do you read many things from, have you read anything from Chinese writers writing in English?

285 **CB1:** No.

I: No.

CB1: No.

290 **I:** I guess, you can read it in Chinese.

CB1: I read, I read English by English writers.

I: Right, okay. And do you think, do you think there is anything, is there anything you find or do you think, do you, or in what ways do you think Chinese people write differently to the or use English differently compared to English writers?

295 **CB1:** Our, we use English - to, to pass exam @@@

I: Right. And

CB1: This is our, this is our motive, motivation.

I: And how, how do you think that prepared you? Is it, do you think the Chinese style of education, English educational prepared you well for coming to university or if you could change it, would you change it and how would you change it?

300 **CB1:** The reading ability may, may -

I: Improve?

CB1: May be adding - may be enough for, for us to study.

I: Okay, yeah.

305 **CB1:** Study English, English books.

I: Okay.

CB1: But our - our English is over - often too bad @@@

I: And what - why do you think the, why is there a strong emphasis on reading compared to speaking?

310 **CB1:** Because in our examination we always write, not speak @@@

I: But why don't they test speaking as well?

CB1: Uh?

I: Why don't they test speaking?

CB1: In summer where are English, English exam, if you, if you have a good, have a good grade or scores in grade six you have to have another test for your English.

315

I: It sounds like you don't want to be in band six you want to be a bit lower. Okay. So, when you, do you think there is any difference between when you write in English compared to Chinese? Are you, are you taught to write in a different way?

320 **CB1:** Yes, our English teacher often tell us that the English writing style is different from our Chinese writing style.

I: Right, in what ways, did they tell you that?

CB1: Grammar - In English grammar.

I: Okay.

325 **CB1:** When I was, when I was a middle school student, we often have test, have a test for English grammar. @@@

I: It sounds like fun. @@@ And do you, is there anything else like about except the grammar, is, do you have to sort of present things in a different way when you write in English? Does anyone ever say - like the way you express an idea in Chinese, if you write it in English, you have to change what you say or is it just the grammar?

330 **CB1:** - If I want to say - we often say I and you in Chinese, but in English we should say you and me.

I: Right, okay. So it's just kind of small rules you have to learn you mean, just the -

CB1: Yes, yes.

335 **I:** Okay. Okay. I think, and just to also check, sorry, when you write, what kind of feedback do you get? Do you get like a score, do you get comments on your ideas or do you get comments on your grammar and spelling and things like that? What do the teachers comment on?

CB1: Pardon?

340 **I:** Sorry, so when you hand in your writing, when you get it back, what do the teachers comment say?

CB1: All of that, all of those nice teacher.

I: Okay. And which do you find the most useful?

CB1: What is for?

I: For your learning.

345 **CB1:** Reading English.

I: Reading English?

CB1: Yes, if, if I don't want to go abroad, reading English is more, more important than oral English.

350 **I:** And in the future, do you think that will be true as in, in your career future? Do you think reading will still be a more, more important when you work?

CB1: For - I think for, for about ten years yes it won't be changed.

I: Right, okay.

CB1: Because there is - there is - because there is still too few foreigners come to China.

I: Right, okay.

355 **CB1:** Yes.

I: Fantastic, thank you very much.

CB2

I: So, my first question is what, what is your experience with English? So, when did you started, start learning English, how do you improve your English and, yeah, in what ways did you learn English up to now?

5 **CB2:** I think the, the most important way is to reading English book.

I: Okay. So, when did you begin learning English?

CB2: In term

I: In?

CB2: In middle school.

10 **I:** Middle school.

CB2: Yeah.

I: Okay. And did the way you learn change as you got older or did you always learn in a similar kind of way? How did you, how did you learn English, in a classroom, but what's the, what was the, in what way did you learn English in the classroom?

15 **CB2:** I think in China the way to learn English is that people, people tell us what to write and we learn in the, we envy.

I: Envy. Okay. Okay. Yeah, is - so do you have any experience outside educational, have you worked before or did you just go kind of middle, high school, university, now masters or have you, did you take any time to get the job or do something different? -

20 Have you always been in education or did you work before?

CB2: I worked before.

I: Okay.

CB2: Before - before the master I worked, I worked for three years.

I: Okay. What did you do?

25 **CB2:** I worked in an insurance company.

I: Okay. And were you using Chinese or did you have to use English for your job?

CB2: Chinese.

I: Chinese, okay, I guessed that. Okay. And do you think the - so your academic, did you study, for your first degree, did you study business?

30 **CB2:** First degree?

I: So, when you went to college, did you study business as well or did you study something different? So, you know, before your masters what did you study before?

CB2: I studied insurance.

I: Oh REALLY, you studied insurance?

35 **CB2:** Yeah, yeah.

I: Okay. And did you, how did you learn English in your university? Did you have like English classes -

CB2: Yeah, yeah.

- I:** - like here?
- 40 **CB2:** - Sorry, sorry.
- I:** Yeah, so did you, when you went to university the first time, did you continue to learn English and how did you learn English in the university?
- CB2:** In China, I think the important way to learn English is in the classroom, in the class, in school. Most - the most important way is teacher teach us.
- 45 **I:** Right, right, and do you, when you - what kind of English have you, do you see for your subject?
- CB2:** What kind of English?
- I:** So what's your, what's your major now, sorry, I didn't ask you?
- CB2:** Finance.
- 50 **I:** Finance, okay.
- CB2:** Yes.
- I:** And do you read many things in English that are related to finance or not?
- CB2:** Yeah, our major book, English book.
- I:** Right, okay. And so what do you think, do you think the English you learned before and the way you learned English has been helpful to you for the English you will need for your study or for your job?
- 55 **CB2:** Yeah, yeah, I think it is - for example, we are studying - our major books are translated in Chinese, but I think it is not, is not easy to understand I think it maybe the way - way people think in Chinese and in abroad are different.
- 60 **I:** Right, okay. And difficult question, but can you give me an example like what kind of ways do you think people think differently?
- CB2:** I think the, for example, in Chinese we - we first need to consider others, in abroad people may firstly consider themselves.
- I:** Right, okay. And in what way, I am just thinking, you know, when you are reading an article or reading a book, how does that come, how can you see that?
- 65 **CB2:** How can you see that?
- I:** What, what do people do or what do people say that shows they are thinking about themselves and how is Chinese writing different? How can you show you consider other people?
- 70 **CB2:** - Yeah, in China we put our name after the country, China Hubei province.
- I:** Okay.
- CB2:** But I think in American or English, you should put London first and I think it's different.
- I:** Right, okay.
- 75 **CB2:** I think it maybe, I think it may be our different culture crossed.
- I:** Right, yeah. And so do you think when, when you write - okay, how does that affect you when you write, when you write in English, do you think you need to or in what ways

do you need to write differently and what's, what can be the same in Chinese and English and what do you have, what do you write in a different way when you write in English?

80 **CB2:** I think that the first - I think the, the first different way is our, the way of thinking. I think - I think the way of thinking is affected by our different culture, that is the biggest difference.

I: Right, and do you think it's possible to write with in English with a Chinese way of thinking? To keep the, is it possible to keep the - your Chinese way of thinking and write in English?
85

CB2: Sorry, can you pardon?

I: Okay. So, is it, do you think it's possible

CB2: Possible.

I: - Yeah, to, for you to keep your Chinese way of thinking and write in English?

90 **CB2:** Yeah, yeah. When we, when we write - when we write English, we, I think most of the Chinese people are like me. We think in Chinese, then we translate in English and we write it.

I: Right.

CB2: All the people.

95 **I:** Okay. And do you think that's, but have you read other people's writing? Can you understand that and how does your teacher react when they read that? If your teacher reads it, what do they say?

CB2: Sorry.

I: So do you, do you think it's okay for that to happen, for people to think in Chinese, write in English or does it cause, does it cause any problems or is it a positive thing?
100

CB2: Yeah, yeah, I think this is - this is obstruct? I think it's obstruct to our, for us to learn English.

I: Right, okay. So, so you think it's a - so it's a negative, it's a problem. Just to check. But it's like a obstruct, a barrier you mean. Stops you.

105 **CB2:** Duei, duei. Yeah, yeah.

I: Okay. And so do you think, do you think you need to - when you say, so you want to write in English, you need to change the way of thinking.

CB2: Yeah.

I: Do you think it's a problem for Chinese culture to have so much English like if you publish around the world, you write a book, then if it's in Chinese, Chinese people can read it, if it's in English, everybody or lots of people can read it. Is that a problem? Do you think there are some things about Chinese thinking that you can't write in English? And what problems do you think causes if you think? Or do you, or do you think if you are a good writer you can write in English and still be - like have the Chinese way of thinking? , - I'm sorry. Can I ask the question again?
115

CB2: Yeah, yeah, sorry.

I: Do you think, no, no, it's okay, I am not being clear. @@@ Do you think the, like CHINA is losing its or it's not communicating the Chinese way of thinking to the world

- 120 because Chinese thinking is in Chinese and if people write in English, you have to change. Do you think that China loses anything because of that?
- CB2:** Lose, yes, I think, you know, most people in world speak English and most people in China are not good at English. It is, it is a barrier, it is a barrier when we, when we communicate, communicate it to, to foreigner like you and me. @@@
- I:** Yeah, but we can jump over the barrier.@@@
- 125 **CB2:** Yeah.
- I:** And do you think um,
- CB2:** And another thing is that most foreigner people do not understand our Chinese people.
- I:** Okay.
- 130 **CB2:** @@@ they don't understand our Chinese people and our Chinese culture.
- I:** Right, why not? Why do you think they can't understand?
- CB2:** I think - I think most foreigner people are affected by their, they understand Chinese people and our country from the TV or internet.
- I:** Media.
- 135 **CB2:** Yeah, the media, yes. I think sometimes the media is not, is not object, object
- I:** Objective.
- CB2:** Objective, yeah.
- I:** Okay. And, and how do you think, do you think this will continue in the future or that everything we have been discussing, how do you think these things will change in the
- 140 future or do you think they will continue?
- CB2:** I - I think it - it will change. People - Chinese people are - we will have to, work hard to let foreigner understand us and when more foreign go to Chinese, to understand us then things will change.
- I:** Okay. And how do you think, what, what do you think is important and so more
- 145 people come to China to learn. What other things do you think need to change to have a better relationship and more understanding between, you said like the media, what do you think the media need to like change as well? So what, can you think of anything else that need, that you think there needs to be a change to make better relationships between?
- CB2:** I think - I think the important way is that to ensure that the face-to-face
- 150 communicate, like you and me, is a good way to, to make you understand our Chinese people.
- I:** Yeah, okay.
- CB2:** I think the media always, always affect, affected by their government.
- I:** Yeah, okay. Interesting. I am going to shift in another direction. @@@ So, for you
- 155 what was the or what is the most important thing you will take from the course? I said before you have the qualification or the certificate, your master's certificate, you have your knowledge, you have your skills and you have your language ability, your experience may be in the university. Which of these is most important to you?

160 **CB2:** I think the most important thing is learning. I think skill, skill may learn in our work after our master.

I: Okay, yeah. And how, how important is it in China for you to have a master's degree?

CB2: How important?

I: How important is it in China.

165 **CB2:** Master degree? Yeah, I think - I think in current people in China pay much importance to degree, yeah. They think people who have high degree, people have more skill.

I: Okay. And so, okay, so it's - is it a - can you also succeed if you don't have a master's or do you think you need, you need a high degree to get a good job?

170 **CB2:** Yes, I think in China if you want to get a good job, you may, you maybe better have a high degree.

I: Right, okay, okay. Move on to writing now, so if you could describe for me what your strengths and weaknesses are of your writing? What do you think you do well, what do you do badly when you write?

CB2: When I write what what?

175 **I:** In English.

CB2: English.

I: Yeah, what do you think you do well and what do you think you do, you need to improve?

180 **CB2:** I don't think I do well writing in English. I think that the biggest problem is the word and secondly is grammar, yeah.

I: Okay.

CB2: Yeah, and like the way of thinking is another problem.

I: Right, okay. And what do you think - what could have improved that before, is there anything do you think you could have in the past you could have been taught or could have, you could have done in school or something that could help you improve?

185 **CB2:** Improve.

I: Like, so you have, now you have difficulty with some things. In the past what do you think could have been done differently for you like in, like your teacher, what could your teacher do or what could the schools do to help you be better now?

190 **CB2:** Sorry,- @@@ I think when I meet problem, we may, we may ask the help from teacher, classmates and our parents.

I: Okay. And for, for young people now, when they learn English, do you think what they do should be different to what you did in school to learn English?

CB2: Yeah, yeah, yeah.

195 **I:** What, what should be different do you think?

CB2: I think the young people, the young people may pay more attention in English and they have more maybe their oral English is better than us, yeah.

I: Okay. So now they do that now?

CB2: Yeah, yeah.

200 **I:** Okay. And do you, do you think that English will be important in your job in the future?

CB2: I think in some, I think, I think it's important in some, some industries, in some companies it is important. So such, example for America, American companies, yeah, foreign companies. But, but the Chinese company is, it doesn't, doesn't very important, yeah.

I: Right, okay. And is it your plan to work for a Chinese company or international company or where would you like to work?

CB2: I want to, I want to work in foreign company. I think it may, it may, I may learning more - some better skill and management, management skills

210 **I:** Right.

CB2: than our Chinese company.

I: And but do you think that will change with so many students now learning about that, do you think the Chinese companies will change the way they work or?

215 **CB2:** Yeah, yeah. I think it must be, it MUST to change. It was a, it was a still, still - still don't, if they don't learn to the foreign companies, they may, they may failing in the competition, yeah, competition.

I: Okay, yeah, so they will - you mean, they will be in a better position if they learn from the competition, right.

CB2: Yeah.

220 **I:** Or learn the best way to do things.

CB2: Yeah, yeah.

I: Right, okay. And for your, I was going to ask, so learning the say, you say, you learn from English books here.

CB2: Yeah.

225 **I:** What do you think about the - the culture or the way of thinking? Do you think it's important when you study your subject, is it important to think in different ways or do you think it's or can you learn in like a Chinese way?

CB2: I think, I think most Chinese students are studying in Chinese way @@@

230 **I:** Right, okay. And do you think that's or in what ways do you think that's a disadvantage? In which ways do you think it's an advantage to learn in the Chinese way?

CB2: What do you think, sorry?

I: Disadvantage.

235 **CB2:** Oh disadvantage, oh yeah, I think maybe, I think maybe Chinese way and the foreigner way, also have advantage and disadvantage. You know, we, we study in school and - and they always use Chinese way, yeah, we - we USED TO that way.

I: Okay. And so how, is there anything do you think is better about the Chinese way? Sorry, first question should really be, what do you mean by the Chinese way?

240 **CB2:** Chinese, I think that in Chinese teacher first, teacher may first ask whether it is right and then what you should to do and we would do, follow, follow, and we do what they tell us.

I: Yeah.

CB2: But in foreign, in foreign country they may, students may do what they want to do, yeah.

245 **I:** Okay. And what, in what way do you think having the teacher tell you what is right, what is wrong and the way to think? And what way do you think that's a good way of learning and in what way do you think it's better to people doing what they want?

CB2: I, I think it is a complex question. In China we, we were used to, we were used to the way, the Chinese way.

I: Yeah.

250 **CB2:** Yeah. If you, if you, we changed the way, I can do what I want to do. When we, when we don't, when we don't know what to do. @@@

I: @@@ Right, yeah, okay. And do you think, do you think it's important the way you learn or do you think it's, that it's not really important whether you learn, you are told what to do or if you learn in a, a different way like if you, if you do what you want to do.
255 Do you think it makes a big difference to your education?

CB2: Yeah.

I: Or do you think it doesn't really,

260 **CB2:** Yeah, I think, I think a very, I think it cause a very different result - thought throughout the country, you know, we Chinese student have, students didn't do better at discover, discovery,

I: Right.

CB2: And, and I THINK, I think many foreign students, they do better in the, in the other their study, in the university.

I: Okay. And what do you think Chinese students are better at?

265 **CB2:** Chinese, they may, they may very, they may be very diligent.

I: diligent?

CB2: Yeah, yeah, they may be very, working very hard yeah.

270 **I:** Yeah, okay. And do you, how do you see the future? Do you think in the future Chinese education will change or western education will change or do you think that they, they can remain different?

CB2: Yeah, I think is a, will change. But I think that maybe, you know, it may be a long time, yeah. More and more, more and more Chinese people go abroad to study the way, the way foreigner learning.

I: Yeah.

275 **CB2:** They may, they may – and then when they come, they come back, they may, they may teach you, teach it, you know, in our classroom, yeah.

I: Right, yeah. And do you, do your teachers at the moment, do you know, have they been to other countries or have, have they remained in China?

CB2: Many people, many people come, come home, yeah.

280 **I:** Yeah, right, okay. And have you noticed, have you for your study, have you been taught by people who have taught in other countries and some people who always taught in China? Did you notice any difference in the style of teaching?

CB2: The style of teaching.

I: Uh-huh.

285 **CB2:** Yeah, I - I think, I think in our classroom, in our classroom, when we, we are told in Chinese, yeah, in the way - when we, we don't familiar with the foreign country.

I: Right.

CB2: Yeah.

I: Okay. Interesting, okay. Thank you. Do you have anything else you want to say, any other thoughts?

290 **CB2:** I think my, I think I am, I first, well, I am glad to communicate with you, yeah.

I: Thank you, me too.

CB2: That's, our English is very poor, yes.

I: I don't think so.

295 **CB2:** Yeah, I, I want to have many opportunity to communicate with foreigner, yeah.

I: Okay, yes. Thank you. It was a pleasure to talk to you. Thank you for your time and helping me.

CB2: No, not at all.

I: And do, are there international, many international students here?

300 **CB2:** Yeah, yeah.

I: Do you communicate with them a lot?

CB2: Yeah, but, you know, Chinese people are very (han xiu shenme shuou).

I: Anxious?

CB2: Anxious, you are, you may speak Chinese, yeah, I think you know Chinese.

305 **I:** Too shy?

CB2: We're too shy, we're too shy to, to communicate with them.

I: I know the feeling.

CB2: Yeah, yeah. We are too shy, yeah.

I: Yes, I will e-mail you and I will be here for a while. So if you, if you see me or want to communicate more, then you can contact me.

310 **CB2:** yeah, yeah, yes. Thank you. Thank you.

CB3

I: Okay. And can you tell me your background learning English? When did you begin learning English and how is that English up to now?

5 **CB3:** @@@ Actually, without no stop, middle school, high school, university. I don't work before

I: Okay, all right. And then what was your, what did you study before university, before your masters what did you study?

CB3: Chemistry.

I: CHEMISTRY?

10 **CB3:** Yeah.

I: That is very different.

CB3: I started chemistry four years in here.

I: Really, the same university. @@@.

CB3: But I want to, I want to be economic, economical study, learner, so I started here.

15 **I:** Okay.

CB3: The school of economics.

I: Economics, right. Why did you change or why did you decide to do chemistry and then change to -

20 **CB3:** Because, because in university I started chemistry, I must experiment, so don't like it.

I: Okay.

CB3: @@@ I think experiment is very tired, sometimes I sleep in here with the experiment @@@

I: Really @@@.

25 **CB3:** So I think in, in, as the school of economic, I don't, I can communicate it with the people.

I: Not with liquids @@@

CB3: @@@.

30 **I:** @@@. Okay. And so did you, did you need any knowledge before of economics? Did you have to do any study before you came to the masters?

CB3: Yeah.

I: What was your preparation?

CB3: You know, like her, at this university is that master's.

I: Yes.

35 **CB3:** So I must spend more powers and energy, energy to study economics, yeah.

I: Okay. And do you think, is there a difference in the way you learn in those two subjects in the classroom, obviously you don't do experiments on economics, but the teaching style, the learning style, is there difference in the two subjects?

40 **CB3:** I think it is different - because in the, our chemistry school, our - our teacher - experiment very much.

I: Right.

CB3: But in the school of economic, our teachers only, only study BOOKS, only study books.

I: Okay.

45 **CB3:** They study books, so, but now I found, I found, I don't like economics @@@

I: So, you don't like chemistry, you don't like economics, may be you can do a PhD in something completely different.

CB3: Yes. I think I am confused ENOUGH. I don't know what, what is the NEXT, confused.

50 **I:** Yeah, yeah. Do you, what is your plan when you finish?

CB3: I want to be a governor, government officer.

I: Okay.

CB3: Because I think this worker, it is the first the first in our land.

I: Okay.

55 **CB3:** You know, in our, our history we have government officer at the first and farmer at the second, farmer. And industry - industrial worker is three and business is four.

I: Oh really, okay.

CB3: In our history. So I think I will be government officer, I can help more people.

60 **I:** Okay. And, and how many different kinds of government officers are there? Like can you be in a completely different job?

CB3: The question, I don't think more about this question.

65 **I:** Okay. And just to check, so for your, your motivation to study on the masters course, you said the comparing the qualifications of having the certificate, having the skills, having the knowledge, having the experience or anything else you can think of. Which things are most important to you?

CB3: I think skills.

I: Skills.

CB3: Skills, because I think I learn some skills here and after the master, after the master I think I can work with my skills, yeah.

70 **I:** Okay. And so do you think your, when you go into the government officer position, say in a civil service or something, do you think the, do you think that English will be important to you then or could be important to you?

CB3: English is important because I think in the world more people's communication is in English. I want to understand them, so I must study English.

75 **I:** Right, okay. And, and what, what do you think, what kind of things do you want to understand? - When you say that you want to understand the people.

CB3: Reading and oral English, I think my - oral English is poor too.

I: Everybody thinks that. So do you, do you think, so you want to use English to understand people in the world. In what way do you want to understand other people and what, what do you want to understand about them?

80 **CB3:** Communicate by face-to-face is the best, but, but in my opinion, for me, I think I have, I haven't ability just with communicating with others.

I: Right.

CB3: So, so I think I must read, read and -

85 **I:** And what, what in your opinion, what is most difficult for you about face-to-face communication? What do you think is, what's wrong with your ability in face-to-face? What do you need more ability.

CB3: Vocabulary.

I: Vocabulary.

90 **CB3:** Is difficult to me. Too difficult.

I: Okay, right. And so you think, so it seems like the, when you are using English to read what other people, so to learn about other people, do you think it is a problem for you or do you think it is a problem for Chinese people making other people understand you because, I guess, it is two way, you can read what other people think, what other

95 people say. What about other people reading what you say or what Chinese people say? Is that a problem, do you think?

CB3: It is too difficult I think. I don't think, I don't know this question so I don't know what I say.

I: Okay. And on the, on the kind of national level in terms of like China as a country, do you think it is, does China have any problems, do you think sort of communicating - to

100 the world, I mean

CB3: Media. I think the world, other countries do not understand the China very much -- because too many things, too many things, so other countries have, have their many power. But our China, our China has, has the question too, I think so now, now, I don't

105 like the China's, Chinese something - In my opinion the scholars abroad is very busy and they like, they like the subjects, subjects like chemistry, economic. But in our China the scholars have MANY things to understand. So, so think they do not have enough energy to study, to study what they like.

I: Do you mean, when you say many things to understand, what do you mean, what,

110 what kind of things?

CB3: Many things. So people in our country are impulsive, impulsive.

I: Right, impulsive.

CB3: I think so.

I: Okay. And you think that - is that, do you think they should be more focused?

115 **CB3:** YEAH, yeah.

I: All right, okay. And just to say, so there are, so there are some issues with Chinese education. Do you think that things are changing?

CB3: Changing?

120 **I:** , this way and in China what, does the university have a, do universities have a role in, or do they help people understand and improve practices like education and like media and things like that, is the university powerful in China?

CB3: You say, our university need improve, improve?

I: Can or do things, is it easy for things to change?

CB3: To change?

125 **I:** Do you think things will change?

CB3: I think that the university in our country and our country itself need changes, need to change. But I think it is difficult to change because, because of many things.

I: Yeah, yeah, yeah.

130 **CB3:** You know, you know, change must, need many powers, energies and time. So, so, so I think we can change a little by little, little by little.

I: Yeah.

CB3: Little by little.

I: Yeah.

135 **CB3:** I don't, I don't like, you know, 1990, 1990s Russia? Russia is, it is wrong @@@ so I like a little by little.

I: @@@ Right, yeah, I know, yeah. Okay. And is there anything that you think is positive about the way things happen in China or the way people think in china, the way people do things in China that you don't want to see change? So you think it's important to keep that.

140 **CB3:** You say, our thinking, our thinking need a change?

I: So you are saying lots of things need to change, yeah, I was asking, what do you think is positive and you want to keep and not change? So what's, what's positive about, about the Chinese or what happens in China now in educational, especially in educational, what,

CB3: Educational.

145 **I:** , what the people need to,

CB3: Improve.

I: So lots of things need to improve, you say, slowly, bit by bit. But as these things are changing, as these things are improving, what do you think China needs to keep, what is, yeah, what is important for China do you think?

150 **CB3:** Yeah, our history, ancient history. We have many, we have many important person like [shows book on Confucius].

I: Confucius? @@@

CB3: Confucius. I like him very much, right @@@ So now you know, you know now our Chinese don't know him very much.

155 **I:** Really?

CB3: Yeah. But some foreigners like him, I think it's WRONG. I think, you know, we should, I should keep his mindings and thinking, his mind and thinking is mainly about government, government. So, so, you know, now, we, we study from middle school, high school, we study, we study science from WEST. So, so in our history we, we don't study
160 the science and technology from west, from west. We have own science, our own science. But now the studiers, I know the learners and scholars dedicate the science and technology from WEST, I think is wrong.

I: You think that's wrong.

CB3: So, so, in a word, you said we, we should keep, we should keep Confucius minding
165 about, about the country and people like that.

I: Okay. And, and do you think for the subjects you study, do you think there is something, so you said like, keep that in China, do you think that there are things that other countries should learn that are part of Chinese knowledge?

CB3: Yeah, I think other countries

I: Is that sort of foreign people interested now in Confucius, do you think it would be
170 good for other people to learn parts of Chinese knowledge and what in particular?

CB3: I think other country have, have their own important persons.

I: Right.

CB3: But, but they learn some from China is - do no harm, do no harm to learn a
175 country, I think so.

I: Right, you mean, so if they learn some things from China

CB3: Yeah.

I: It does no harm to their country.

CB3: Yeah, yeah, I think, but, but I think they have their own minding and thinking to
180 keep, yeah.

I: Right, okay. So you, is that part of Confucius's thinking about the government -

CB3: Government and -

I: To be stable.

CB3: Yeah, stable.

I: Okay. Interesting. So, do you think there is any, is the, how would that affect
185 university education, do you think? Do you think that what you are talking about happens at an early age and then when people understand it, they can chose what they study or do you think also at university level people should study like west or shouldn't study western science, so do you think some people should study western science but understand
190 Chinese science, some people should study Chinese science.

CB3: Both, both @@@ I think we have, we should study from west and from myself, yeah.

I: Right, okay, yeah. Okay. And out of interest, when did this change happen? So when
195 did people start learning or stop learning the kind of Chinese knowledge and begin learning more from the west?

CB3: 1940.

I: 1940, 1840?

CB3: 1840, you know, we compete with England @@@ sorry. So -

I: We don't talk about that @@@ I'm just joking.

200 **CB3:** So, that year our, our persons know, we, we are below you, below you, far behind, far behind you. So they think, they think, eastern science and technology are not good and then they think the science from west is good.

I: Right.

CB3: So, from that year we studied from west, yeah.

205 **I:** Okay.

CB3: And now, now one hundred years passed, but now our school is, our country is good, you know? @@@ Our GDP is great. So I think it's time to change, yeah.

I: Okay. And - okay, okay. Can we change the conversation on to your writing now? So, okay, so what do you think are your strong points and weak points of writing?

210 **CB3:** Writing, strong writing? Weak, our English is weak.

I: Right.

CB3: But, but I think she is very good at our English [referring to classmate interviewed before]. But, but our Chinese, Chinese students, most of our Chinese students is like me I think, you know.

215 **I:** Right, and is there anything you think in your writing that you can achieve or what do you try to achieve when you write using English, what's on your mind?

CB3: Practice, practice, but, but actually because weak -

220 **I:** And what kind of practice do you, have you, have you written something for the reason of communication before or do you normally or do you always write just for the teacher to read? Do you ever write in English, so people can understand what you are saying?

CB3: Yeah, we, we write papers by English to hand in to teachers. But I think the teachers are not good. @@@ So, so my English is poor.

I: What do you mean by not good?

225 **CB3:** Because of, because of the teachers.

I: That's what they say, a good student blames the teacher, that's good. So what, in what way do you mean they are not good, do you mean their English or the teaching or the feedback. What isn't, what should be improved do you think?

CB3: The teachers improve. It's easy Put the teachers abroad.

230 **I:** Okay.

CB3: So I think study abroad can learn the thinking from west.

I: Right.

CB3: But in our China, it's too difficult, it's too difficult to understand the WEST'S thinking style, yeah.

235 **I:** Okay.

CB3: So putting some, putting them abroad is easy.

I: And do you think your, so is your, if we say the way that your teachers need to improve, you said that they don't understand the way of thinking or is it their language ability?

240 **CB3:** I think so. I think they don't understand the west thinking style.

I: Right.

CB3: I think.

I: Okay.

CB3: But our master's, our master's English teacher is very good.

245 **I:** Right.

CB3: Because he studied abroad, in US, no, no, no, he studied in England for many years. So he is very, very good.

I: Okay. And do you notice any or what do you notice about the way he teaches that's different?

250 **CB3:** He, he - can give more freedom to us. So our class can - can open our mouths, open our mouth. We have to open our mouth because he said that if, if we do not open our mouths, he will give low score in class, so we have to open our mouth.

I: Good motivation @@@

255 **CB3:** But he can communicate with us like, like we are all - all of us are students, he isn't a teacher.

I: Okay.

CB3: So, he can, so he can communicate with us very friendly.

I: So like equal.

CB3: Yeah, I think is very good.

260 **I:** Okay. Do you think that's, would that be good in other subjects or like if you, if you learn another subject, do you think it can be good to learn in that style or do you think it's

CB3: I think so.

I: You think it could be positive.

CB3: It could be more advanced, yeah, I think so.

265 **I:** Okay. And how about in economics, can you teach economics like that?

CB3: I think so, I think so. But - but the two subjects are, are different. The economical, I don't know more about this question -

I: Sorry, just to ask another question, do you think the - so the, I guess, is quite normal in western education to have the more of a kind of equal relationship.

270 **CB3:** Equal, equal

I: And do you think that something that, that could go into Chinese education, but

CB3: No.

I: The, I guess, is that more expecting students to speak more and expecting more interaction, communication in the classroom. Do you think, do you think that could be, 275 that could happen more in Chinese classrooms in the future or do you think

CB3: I think so, it should be.

I: You think it should be.

CB3: Yeah, because - because I think like THAT the class is more friendly. The, the students have less pressure than before.

280 **I:** Right, okay.

CB3: I think.

I: You don't think it's more pressure that people tell you, you have to speak.

CB3: But he is friendly to say less.

285 **I:** Okay. So it sounds like a lot of pressure @@@ Okay. And so just to check, what do you think, what would you like to have in your feedback from your writing in English? You said, sometimes the feedback isn't as good as you would like. What, what would you like to improve in when teachers comment on your writing? What kind of feedback would you like to be improved here?

CB3: I don't know.

290 **I:** You don't know.

CB3: I do not know.

I: You, but you just don't think it's very effective now.

CB3: I think it's good.

I: Okay. Okay. That's fine. Thank you very much.

CB4

I: Thank you for your time, it's very generous of you. And so my first question is about your English. When did you start learning, so what, what kind of background do you have in learning English?

5 **CB4:** Like other students in China I have, I started learning English when I was about 11 years old. In my fifth grade.

I: Okay. And, and how did, how did you learn English and how did you continue to learn up to now?

10 **CB4:** During the primary school and the middle school, the way of my learning English is just learn from the teachers, the textbooks and practice my listening and reading abilities just from some materials the teachers give us. And, and when I studied in my university the teacher from the school is very limited, so from that time on I have collected information from oral practice and reading and communicating skills just for MYSELF and the, as well as some information varies a lot. Some are from the network
15 and some from my friends and lot of books, I think.

I: Okay. So you have time to study as well, other subjects?

CB4: @@@ Yes.

I: It sounds like you study English. Do you, what's your academic background or what's your major now and what did you study before?

20 **CB4:** During my undergraduate I majored in the International Trade and Economics and I continued my major during my graduate study.

I: Okay.

CB4: International Trade.

I: Right, okay. And what's your goal after you finished your master's?

25 **CB4:** I think I, it's not very simple for me to continuing to finish up PhD degree, so I think I will find a job.

I: Okay. Why did, why is not appropriate?

30 **CB4:** I think - doing research in economics is, it's a very hard and hard work, so it requires a lot of energy and a great passion into it. So I don't think I have enough passion in this SUBJECT and there are some financial pressures from my family.

I: Okay, yeah. And do you, do you, so just to check, when you said find a job, what kind of job are you aiming for, do you think?

35 **CB4:** I, I prefer a job concerning my measures, just the business of international trade such as exporting, operation or depends or some institute, some economic institutions of China and so on.

I: Ok. And what was your key motivation in coming HERE to study the major you did? So, for example, think about the qualification, skills, experience and knowledge, what - which of those was most important to you in coming here and also why this institution?

CB4: Here you mean our university or my major?

40 **I:** Yeah, both.

CB4: Why did I came to study in International Trade and Economic in our school?

I: Uh-huh.

45 **CB4:** After, after the exams which, which will check our abilities to enter the university I have, I have a very high score to enter THIS university. At that time when I gather information of the, all the subjects and majors in this university, I, I have very limited information about all this. At that time I talked to my father and, and a few of my middle school teachers, they, they - told me that economics is very interesting and it's very, it's very suitable for, for you, a girl to study in this major and that's, that's very useful and it's, it can benefit you a lot when you go to find a job.

50 **I:** Uh-huh. Okay. So, that's interesting, you said a girl, I didn't think of this. But the, is that, because I know we were talking before about Confucius and I know there are some differences like males and females in China. Are there some subjects that are more popular for females than males?

55 **CB4:** No, that's only we females don't like those technology and science majors, but, I mean, the physical condition of female, it's not very suitable for the laboratory and long time lasting some experiment. So, and, and for myself, I think I am, I don't like sitting in a - sitting in a laboratory at, sitting in the lab till, till staring at my computer screen for more than five or six hours, I think it's boring.

60 **I:** Yeah, okay. @@@ And - okay. Your, how do you use English NOW on your course? In what ways, in what ways do you use English?

65 **CB4:** In school actually we don't use English much although our - a few of our courses are teaching in English courses. But our teachers that teach those courses in Chinese and we have to read from the textbook and accept that. I think we use English in very limited conditions and for myself, I think because one of my friends tell me that the interpreter is a very good job with a very high salary and, and if you like travelling around, you can practice your English and that's very necessary. So I will study my, I will study English and enjoy it by watching movies, some English movies @@@

I: Yeah @@@

70 **CB4:** And listening to some English songs a four month ago a professor come to [name] to do some research in the auto industry and I have the, I have applied for the job to be the interpreter for him. So I don't think I, I don't think I performed very well, but, but that's a big challenge and opportunity for me to, to learn from someone else and for myself.

I: Where was that person from?

75 **CB4:** He is from Mexico.

I: From Mexico, speaking in English?

CB4: Yeah, his, his English is very good I think @@@

I: And what problems did you have, you said you don't think you performed very well, did you have any particular issues?

80 **CB4:** Because, because he has do the research in the auto industry, there are some professional and, professional words that I don't understand, just like CRV or the words like that, I don't quite understand and I, I continue asking, what is this, what is this to another interpreter from the company.

85 **I:** Right, okay. And do you, do you think there is any, so you use a lot of different resources to learn and to keep practicing. Do you, how do you feel about your English ability in your subject?

CB4: In my subject?

I: Uh-huh. So, do you think your ability is, is strong and to use the kind of English people use when they write about economics, world finance, things like that?

90 **CB4:** I don't think my English is good enough to write a paper in English, but I think it's enough for me to read and understand those papers.

I: Right, okay. And what, what's the problem do you think for writing, what ability do you lack?

95 **CB4:** Because, you know, the structure of language varies from one language to another. So just like in, in Chinese we always studied from the, from the person and I think the order - the order of words are varies a lot. So it's very, it's very hard for us to change our way of thinking from, from Chinese way to English way.

I: Okay.

100 **CB4:** I think so, the editor maybe our teachers can see our papers and then he or she can, can exactly tell, this is, this is a paper from our Chinese student, not from English speaking country. And so I think it's, it's a sign.

I: Uh-huh. Okay. And do you, do you ever read other people's writing?

CB4: In English?

I: Yeah, other Chinese people, I mean.

105 **CB4:** Yeah, but, but very much, most of them are for business, business communication or negotiation, but not very professional.

I: Right, and do you think it's necessary to write in the way that English speaking people write?

CB4: Show them the way?

110 **I:** So, for example, you know, I am from Britain, I might write in a British way. Do you think, how do you think it's necessary for Chinese people to write in the same way if they write a paper or do you think that Chinese people can - do you need to change the way you think to write a paper internationally?

115 **CB4:** Of course it is necessary because our language and the way we are thinking can, can - the English speaking person know our, know our minds and know our thinkings exactly, understand as well.

I: Right, okay. And can I just check, what do you mean by way of thinking? Do you mean like the, like in the sentence like the word order or do you mean the ideas?

120 **CB4:** I have, I have a feeling that the person from English speaking countries, when they write papers, they always use long sentence and a lot of conjunctive, conjunctive words. So connect one sentence with, to another -

I: Yeah, conjunction, yeah, yeah.

CB4: And but our Chinese people always use short sentence.

I: Right.

125 **CB4:** So if I write a paper in the Chinese way, I may write a lot of sentences shortly and I think that's not a very good expression for, ah, it's very hard for, for those people to understand my, understand my meaning, my means I think because the short sentences means that there are little connection between those sentences. But while I, I think there are connection between them.

130 **I:** Right, okay. And do you think, is it a, what do you say, do you need to - is it just a case where you need to change the way you write or do you think other people can change the way they read?

CB4: If I write a paper in English, I must change the way to let it be suitable for YOU to read. But I needn't change my way when I write a paper in Chinese. You have to learn
135 Chinese to understand my paper.

I: Okay. And do you think it's, what do you think about the role of English internationally? Like, do you think it's necessary for everybody to or do you think it will change the way people write in English because English is people write and read in English from all different countries in the world? What effect do you think that will have
140 is my question?

CB4: Not, it's very, it's not very necessary for EVERYONE to learn, I mean, just we need to know the information and knowledge from abroad. But that does not mean EVERYONE who want to know this information must learn this, learn English to understand that because there are many interpreters and translators to do this job, to, to
145 translate all this knowledges from English to Chinese. And for the, for the people who want, if they only communicate to these people who speak same language, it is not very necessary for him to learn English. But for people who do the international business, it's very necessary I think to learn English and quite-- in a very good way.

I: Okay. And do you think there is like a culture that goes with knowledge like the - like
150 when you read things that have been written in other countries, do you think the way that the information is presented is different compared to if its written by a Chinese author for example?

CB4: Ah @@@ Because I have, I have seen not very much writing about, writings by Chinese people and EXACTLY. I don't even see paper from my, from my teacher
155 writing in English. So most of the, most of the papers I saw are Chinese, by a Chinese person and I think it's not, I cannot compare.

I: Right, okay.

CB4: Because I can't see a paper written in English, written in Chinese by a English speaking person or a paper -

160 **I:** And what about like translated materials?

CB4: Translated -

I: So that if a book that was written in English is translated into Chinese?

CB4: I think, I think that they are a lot of differences, I have read a, we have a textbook which is translated by one of our teachers, but it's pity that he has the, has passed by a
165 few, one month ago, so I think, I think the way that English organize the sentence is very different from Chinese and I read the book and I have a feeling that this, SOME sentences are very hard for, not very, okay, it's possible, but it's very hard for us to understand their way of writing.

170 **I:** Right, okay. And, you're being applauded @@@ and how do you feel Chinese students like their position in like where would education, do you think China is becoming like one of, like a centre of knowledge, has it got a like now an effective position with a good education system? Do you feel sort of being successful in China, you can be - at the centre of academic production if you like, where do you think China's position is?

175 **CB4:** It's very hard to answer because @@@ I can say in such way because the education system in China is, I don't think is very suitable for, for persons wealth and when, when we are young, the, the education and the education system arranges a lot of, a lot of works, learnings and so we have little time to practice our own habit and interestings. So we trade off our ability, we trade off our habits to learn some science, to
180 learn some knowledge. But when we are, when we grow older and enter the university, the teachings, the learning is not very heavy. We have a lot of time, but this time we, we have no habits to continue, I think it's very sad. So that's why I think that that's one of the reasons why, why people always say that the Chinese people lack of innovation and such abilities.

185 **I:** Right, okay. And, and how, how do you, do you think that would change in the future, do you, do you see that any, do you think things are different for you now and your classmates, what's, is anything changing or, or is this just the characteristic of China?

CB4: Yes, of course I think, I think there has been a lot of changes and there will be a lot of, a lot of more changes because the population of China is under control for myself and,
190 and the one family can only have one baby, so there are a fewer childrens and fewer students. So it's not very hard for them to enter university. They, they don't have to work very hard in our land, I think to enter the university and a few, and the children of future can have more time to practice their own habits and they can devote themselves into the subject they are, they are interested in. I think that's very suitable and very useful for us
195 to be very creative, I think.

I: Right, okay. And what's your opinion on the, sorry, twisting too much, three hours in the same position will not be good for me. Do you think the, so like Chinese Universities like there is like international knowledge coming in, there are, there is like a Chinese culture, like a background that the students have. Do you think it's possible that, for
200 example, Chinese universities can become international CENTRES like, like in lots of other countries and in some universities in China, they attract lots of international students who want to come and study in the best universities. Is that a possible future for Chinese education?

CB4: I think that it's possible because there are a lot of things and, for example, culture and history and some traditional, traditional ways such as things of their worth for a
205 person to learn REGARDLESS of the country he or she came from.

I: Right.

CB4: And, you know, recently I have seen a report in CCTV, that's about Dongguan, have you been there? I think it's very, it can give person a lot of shocks when you see the,
210 see the cultures and heritage our ancestors have left us.

I: Right, okay.

CB4: It's very, so, from this point, I think China can be, can be a centre of the history and cultural, cultural research centre.

I: And

- 215 **CB4:** At least one of.
- I:** Yeah, yeah, and how do you think, if international students were coming here, how can they prepare for the difference in culture, do you think? Like what to be like a successful student in China, what, what
- CB4:** Once, the first step for them is to learn Chinese.
- 220 **I:** Right.
- CB4:** Some BASIC, some BASIC Chinese, okay.
- I:** And what, what other behaviours do you think helps students be successful here?
- CB4:** To learn in China?
- I:** Uh-huh.
- 225 **CB4:** I think the language and the, the way they judge our Chinese people because they must, they must see all the things in China in a very FRANK way I think.
- I:** A very --
- CB4:** Frankly?
- I:** Frank way, yeah, yeah, okay.
- 230 **CB4:** Frank way, so they can understand some, some things they don't understand I think.
- I:** Yeah, okay.
- CB4:** And get more information and the knowledge and cultural things.
- I:** Uh-huh. Okay. And do you think, is there any conflict that do you think exists
- 235 between NOT just China, but between different cultures of learning? - So people would have to adapt to come here, do, do you think Chinese people have to or like do you feel you have to adapt your way of thinking to come to university and learn certain subjects in the same way as in other countries, people would have to change ways of thinking to learn about Chinese?
- 240 **CB4:** I think there, there may be some differences, but not conflict.
- I:** Not conflict, I don't mean fighting @@@ I mean just like difficulty.
- CB4:** Yeah, yeah, difficulty.
- I:** Not classroom conflict @@@
- CB4:** Of course @@@
- 245 **I:** Not good university behaviour @@@
- CB4:** Difficulties of course to some extent but not conflict that's impossible.
- I:** Uh-huh. Okay. And, sorry, yeah, last set of questions will be about your writing. So, what do you think are your strengths and weaknesses when you write in English?
- CB4:** Write, writing in English, I mean, for myself I think the DIFFICULTY is the word,
- 250 vocabulary. I always want to find word to express my feelings EXACTLY.
- I:** Right.
- CB4:** Always I use some other, some other words to express my feelings and I, which I, I think is, which I don't think is BEST.

I: Right.

255 **CB4:** And that's the WEAK and, weak.

I: So it's weakness and strength.

CB4: Strength in writing - compare to I don't think, compared with you, I don't think I have strength.

I: You don't have to compare with me. I just mean, what, what is - what do you feel that

260 you do well when you write?

CB4: I think I can EXPRESS my, express my thinking, I don't know very exactly, but I think it's, it's full, I can give all the information of my, of my meanings.

I: Yeah, yeah. I have, my weaknesses as well.

CB4: What? @@@

265 I: Writing in a concise way is my weakness.

CB4: Concise?

I: Concise, yeah, I can't be concise. I have to write for one simple idea, I have to write about a million words to explain in every possible detail what I am saying, and my feedback is always.

270 **CB4:** I don't that's it's a weakness, in writing but it's weak for, for one's way of thinking.

I: Probably @@@ yeah, yes, I have got many weaknesses in my ways of thinking @@@ And do you think talking about ways of thinking and ways as an example, but do you think you have to change the ideas you are trying to express and the way you expressed your ideas when you write in English compared to Chinese, I mean, to be, to be

275 appropriate and to be effective in your communication?

CB4: You mean - you say ideas and the way of my express?

I: Yeah, so I mean, as an example, if you were going to write about a particular topic, could you write what you want to say in Chinese, translate it into English and it would have the same meaning or would you have to CHANGE some of the ideas, CHANGE

280 your expression, the way you express it to make it appropriate in English, do you think?

CB4: I think the ideas concerns about the culture that I don't want to change my ideas, but I, I can do my best to change the way of my expression to let others to accept my ideas and finally agree with that.

I: Okay. And what, what do you feel your, when you are writing in English, what do

285 you try to do and what do you try to avoid doing when you write? Is there anything you are, you are conscious that you don't want to do, is there anything you try to include or try to avoid?

CB4: When, when we, when we write something in Chinese, we avoid talking about politicals - and because there are, I think, not very much freedom in this area that when I -

290 when I write in English, I think I may avoid talking about something that there are - there are conflict between the, the minds of the English speaking person and Chinese person.

I: Right, okay. So, I guess, that your audience is in protest. So do you, do you think you would write differently if you were writing for like an ENGLISH audience instead of a Chinese, like if your teacher is from China, do you think you would write in a more

295 Chinese way than if you wrote in a, Chinese way of thinking than if you wrote for back in INTERNATIONAL journal or something like that?

CB4: Of course I, I haven't done that before, that's when, but in future I think this will happen, at that time I think I may do as you said, to change my way of thinking to, to write a paper to the international journal.

300 **I:** And do you think there is anything POSITIVE that the Chinese way of communicating has that is lost if you translate or if you, if you write in a way that's acceptable in English, like in, in English speakers' culture, if you change the way you write, you write, do you think anything is lost from the Chinese meaning, or the Chinese culture?

305 **CB4:** I think the characteristics of Chinese person, I think the most important one is humiliate.

I: HUMILITY.

CB4: Humility? It means be very

I: Humble.

310 **CB4:** YEAH, humble and if we, if we change our ways in not in writing a paper, but communicating, I think the English speaking countries, the person there express their thinking in a very direct way and regardless of whether it hurt other people, but our Chinese people consider others much more.

I: So, do you think that even if you were to write for an international journal, is that something you try to continue?

315 **CB4:** No, no, no, no, for some academic extend, I think we, there are no, there are no sensation in science, I think, you only need to express yourself exactly as no, no expression of your emotions I think, there are no differences.

I: Okay. But do you think for other subjects they will like attack people?

320 **CB4:** For communication I think there may be some conflict. But, but in science I don't think there will exist conflict, that must be, not be avoid.

I: Okay. That's it. Thank you very much.

CB4: @ @ @ OK

CB5

I: So, first question.

CB5: Yeah.

5 **I:** What's your English learning background? When did you start learning English, how did you learn English and so your history of English up to now?

CB5: My - fifteen years, fifteen years, from the nine age to fifteen years, that's all.

I: Right, okay. And how did you learn?

10 **CB5:** The teacher, the teachers in the class says, you - you should do A, B, C, yeah, and, and then I begin - I began to write something in the paper and, at last I will to take examination. By English examinations I have, I can see my ability, yeah, that's all.

I: Right, okay. And do you think, so, for your academic background, what, what is your major now and what was your major before you started your masters?

CB5: My major is International Trade always.

15 **I:** Okay. So it was before as well.

CB5: Yeah, yeah, yeah @@@

I: Okay. And why did you choose to study here and study International Trade here?

CB5: Actually choose this, my home town is Shanfan in Hubei and university is the, is the best university in the Hubei, so I chose it.

20 **I:** Right.

CB5: And I chose, I chose the major because I don't like science and my maths is poor. So I had choose, I had to choose this to major. But I, I began to, I began to see the magic from, from the economic @@@

25 **I:** @@@ Right, okay. And then do you think, well, how do you, how do you use English now? Do you, do you, so, you go to English classes, how often do you have English classes here?

CB5: Not only. My English, my teacher don't, don't always use the English in the class. But the ppt hours in this you know

I: Right.

30 **CB5:** Yet, my English teacher always speaks in English.

I: Right, okay. And do you do anything else to continue to improve your English?

CB5: The, no because I think, I realize everyone speak English, so, so I want to, I want to speak another language.

I: Right.

35 **CB5:** I want to try, try the UNIQUE language and language other people don't speak, so.

I: Okay. Is that like a future desire, you maybe -

CB5: Japanese.

I: Japanese?

CB5: Yeah.

40 **I:** Okay. And do you think, have you found, at any time have you found English useful to know?

CB5: Yes, actually. English is very useful to the area you know, my parents, my relatives tells me, tell me, you should, you should speak English BEST, BEST, BEST. So English is the, English language is test me so I said I want to, the other language. But for
45 my, for the peoples, so I had to speak English more, so

I: Okay. So, it's not, so it's only useful for you like to pass the exams and things like that.

CB5: Yeah. Unless examinations communicate to people, foreigners and say some, say some - informations about, about the - the, the foreign, the foreign things. How can I tell
50 you? English, English practicalities.

I: And, sorry, could you say again, sorry.

CB5: Okay. I am sorry.

I: No, no, no, it's okay.

CB5: Use English, I can communicate with you based on, don't base on people who
55 don't speak Chinese and I secondly use English, I can say, I can say some, some English paper, English and last, and finally English, I can - I can go abroad.

I: So it's kind of - so you mean in the future it might be useful for you. But, but so far you haven't really used English for anything, only tests.

CB5: Yeah.

60 **I:** Yeah, okay. So may be in the future.

CB5: Maybe, duei, yeah.

I: Okay. And do you think the, can I ask about the learning culture or learning style in this university? Do you find it's from having or, first of all, how is it different, the
65 masters level compared to the when you did your first degree? How is the classroom different?

CB5: Manufacture, I think in the university, in my mind, manufacture is the most important. The way of, the way of learning may be, may be less important.

I: Right, okay.

CB5: Because I, I go to search, I go to get a job, not, not study more, for example,
70 studying PhD and so manufacture for me is important.

I: Right, okay. And do you think, how useful have you found, sorry, I should say, do you think it's important for you to learn in China and because you are going to go for, or go to APPLY for a job in China, do you think it's an advantage to study in China if you are going to work in China or do you think the information you are learning is the same,
75 like the theory is the same all around the world?

CB5: It's hard to say. Could you say again, then say more?

I: Okay. So do you think it's useful for students who want to work in China to study in Chinese Universities? - and with that, is there anything you learn on your course that - by looking at the Chinese, things that are important for Chinese business, Chinese
80 considerations or do you think you are learning theory that is the same in any country?

CB5: Yes, I think so. The learning is the same, the same, may be different but always, but all time is the same.

I: Okay. So, so theory is the same

CB5: Yeah.

85 **I:** Okay. And what, in what ways do you think learning in China is different to learning in Britain?

CB5: In my country we are learning in the classroom, the classroom is one row, second row, third but I know my, you know, my, my friend is always is in the Britain they always sit the teacher, you know, around the teacher.

90 **I:** right, yeah, yeah.

CB5: They can speak, I think every word, but we don't. We don't say a word in the, in the class. Teacher say something, we don't TALK. So that's, that's the biggest, biggest part in my country.

95 **I:** Right, okay. And do you think - do you think there is an advantage to one way or the other way or a disadvantage, what do you think are the, the good things and the bad things about those two ways?

100 **CB5:** My country is, is a disciplining - a disciplining hard country they don't have some freedom compared with the Britain. Maybe your system is super, is adapt to, to us, maybe. In this, in this class or our, we have SOME international people, so if we, if we don't have this disciplining so I can't imagine the class is, how is the class.

I: So, the teacher can't say anything.

CB5: Yeah, yeah, so I don't have to say, I don't, I don't have to say, it's good or bad.

105 **I:** No, okay. And do you think the - is there a or do you think there would be a disadvantage in, or is there any advantage do you think that, for example, in Britain they could take some example from what happens in China to learn from how Chinese people educated. What do you think British people can learn from China?

CB5: You say our, the Chinese people in Britain.

I: I said, British, so that the British educational or British Universities, what do you think they can learn from Chinese culture or Chinese education?

110 **CB5:** I got it. They can learn some, the - the way of examinations @@@ you know, our Chinese students can in the examinations they can, they can take exam, high scores. So, so in the examinations they are BEST. So I think they can learn this one.

I: Okay. And why is that do you think? - What makes

115 **CB5:** For example, in my country there is, there are some people in the team, research in this examinations. For examples, IELTS - so they can, they can, by this, by this one they can, they can create some informations, analyse information and then tell us and I go to take the examinations, I will do the best.

I: Right, okay. So, strategy.

CB5: YEAH @@@

120 **I:** Yeah, okay. And what do you think, if you like to position Chinese education, where do you think it is in the world? Like, do you think it's, it's a centre, like do you think the

research in China is like one of the top, or is it a top place for research? How do you feel, like do you think it's - that Chinese universities are at the centre of world knowledge?

125 **CB5:** You say, Chinese university is, is a place where you can, we you can take launch and in this university we don't, now, some people can go more the way because the way we too, more we felt boring.

I: Right.

CB5: And, and in the university we have to, we have some, we have some, something to consider, for example - so aids, we don't, oh that's hard.

130 **I:** Okay. And do you think, do you think it's important for China to or how important is it in China for the education system to be international and how is it important to be national, if you see what I mean?

135 **CB5:** Yeah. The international? Exactly, the educational is important, the best, the most important international because it can, can give our country more, more people they can, more people they, they are best. Mmm, let me see. So, so, but in our country the government, they aren't, they haven't, haven't say the, say the university is best. They put their hands, put their point to the another.

I: Sorry.

CB5: They put their point to another.

140 **I:** Right.

CB5: But in my opinion the university is the most important international.

I: Right. And do you think, so what, what other influences

CB5: Influences? [a lot of background noise]

145 **I:** Or what other, what other things can affect education in China, because if you say that sometimes education is not seen as like the most important thing. Do you think that some other things affect education - like industry or economy or something or?

150 **CB5:** Actually my family, my friend is my can affect me, my education in China, they tell us don't, don't go to foreign country. There are some wars, some, it takes much more money to study and my friends, my friends is worried, worried us. So I don't want to, and so it's the biggest, so I am, I think, the educational is China is my choice.

155 **I:** And do you think, I had a question there, but it has DISAPPEARED from my mind - Okay. I THINK I was going to ask, do you think it's easy for other cultures to understand the Chinese way of learning or the Chinese way of communicating, when we are talking about research in the university or about the way people teach and things like that? Do you think it's, that it's easy to have an understanding of the Chinese culture?

CB5: It's easy to, easy to know the Chinese understanding, but for me it's hard to, to learn the English paper.

I: Right, what do you think makes that difficult?

CB5: It's, it's a little difficult.

160 **I:** And what, what do you find is most difficult about it?

CB5: Because, because I, I think it's my, it's my passion and little poison because the Chinese, it's for me familiar but English is blah blah blah blah so long. So I have no, I

have a, I have a pressure. So I don't, I don't, I think I have enough time to this. But I think I can, I can take much time to say, I believe I can.

165 **I:** Right, okay.

CB5: Yeah.

I: But take a long time and a lot of effort.

CB5: It's, for me the biggest is it's not familiar, it's so, so many words, I don't familiar, so many words, I said, it's words. So I didn't know how to touch.

170 **I:** Right, okay. And do you think is that okay for you, like do you feel that

CB5: Sorry --- Sorry [Phone rings and she answers]

I: That's okay. I was going to ask, do you feel it's, it's okay for you to think, okay, I have, it's very difficult, I don't want to touch it.

CB5: Yeah.

175 **I:** Or do you, do you regret maybe like in the past, you didn't, maybe people didn't teach you more? Do you think, or for young people today, do you think people should teach them more or teach them in a, in a better way, or do you think may sometimes it's not important for everybody to learn complicated English?

180 **CB5:** Maybe I – maybe, for MYSELF maybe I don't, I don't practise more. I always think, always think the examinations I, I take, I passed, so it's, okay, I GOT IT. My parents didn't speak English, they see my examinations paper, oh WOW, SO HIGH, okay. They, they tell me, okay, you can play so maybe it's this @@@

I: Yeah, okay. And how do you think that can be – or what do you think can be improved in English education in China from the beginning? How can, how can, how can China teach English better?

185 **CB5:** Now, in China English is so prevelous, so popular. In the kindergarten, many parents, so, oh no, it's ALL the parents take the, take the children go to the English school and take English teacher says - and let them to learn English. I think HOW TO improve this education, for example - for example, at the beginning they can read, read many
190 times.

I: Right.

CB5: And the best, important, the most important is to, to inspire their interest to learn English. For example, English, English movie, BY the way, I watch the English movie to improve my English.

195 **I:** Right, okay.

CB5: So, many children didn't study English because the Chinese, Chinese government, Chinese education - makes the law by the examinations, they can, they can make the paper it proves them, they go to the university.

I: Right, okay.

200 **CB5:** So didn't study English, IT'S the reason, but I think if we inspire their interest to learn English they will learn the English it's very magical language, they are beautiful.

I: Right, okay. So you think that the, the motivation in China is kind of pressure, pressure, pressure rather than internal motivation.

205 **CB5:** We are borrowing, so we, the way didn't say English. Maybe take the examination, after we take the examinations, we don't, we don't say, speak English because in around us we, we don't use English, we don't use English more.

I: Okay. And, and do you think, so within your subject area and in China, do you think like the, it's important to or how do you think language is important in communicating with sort of internationally with other people with similar interest or with similar, trying to improve similar things. Do you think that, is that important in your subject, do you think?

CB5: Like us, when I take sight of you in the beginning. I see it's very don't speak, don't smile, @@@ very, very, - but, but in our talking, communicating with you, I, I think you are very, very, delight, happy and very beautiful.

215 **I:** THANK YOU, yes @@@ I was hoping the last one would be positive to, positive and then, that's good. Thank you.

CB5: @@@ so I think communicating is very important, if we, if we can speak English, I think many thing will not happen.

I: And

220 **CB5:** So language is very important.

I: Uh-huh. And how do you see Chinese by the way, but do you think in the future, do you think other people will learn Chinese possibly and use Chinese to communicate?

CB5: I think so.

I: In academics and in, in society?

225 **CB5:** I think so, you know, in China there is, the most people in China. So I think in the future Chinese is the, MAYBE, maybe Chinese is one of the most popular language in around the world. So maybe one day sitting there, we are communicating in Chinese.

I: We can, we can forget English @@@

CB5: No, no, no @@@

230 **I:** Yeah, okay. And - okay, just final questions about your reading and writing. Could you describe your, the strong points of how you write and your weaknesses when you write. So, what

CB5: My, my last English teacher tell me, you, if you, if you want to improve your English, you want to improve your four skills, for example, listening, reading, writing, saying. So, so I have for listening and writing, so I have the better, better writing skills and when I write, at the beginning of the, of the way of writing, the English book is, it has some beautiful, beautiful papers. So read this, I read it many many times and, and then secondly I don't see the book, I read the paper many, many times.

I: Right.

240 **CB5:** So, and finally I write in this paper, in the paper English.

I: Right, okay. From your memory.

CB5: Yeah, so in my Chinese is dialogue. So it's my, it's my way of improving my, my writing skills.

I: All right. And what do you think, so you said your weakness - not the four skills @@@

245

CB5: Yeah, the listening, my teacher tell me, you, you should, you should learn the table, for example railway, the BBC, practice, practice, more practice makes you, makes you perfect.

I: Right.

250 **CB5:** It's the old saying.

I: Yeah, yeah.

255 **CB5:** So, for, it's hard, it's hard to do it when it, in the table the first one we need to listening, the second one is use the pen writing in the key words. So it's, it's my, it's OUR WAY of improving my listening skills. But, the third skills, writing - saying, saying, saying but, we, but it's hard for us to find someone LIKE YOU. So I, for example, I say English to him, but, but he didn't say ANYTHING to ME, so for example I say English word to him, he say Chinese word to me.

I: Right.

CB5: I'm sorry @@@

260 **I:** Yeah. So, I was going to ask you, do you think it's an effective way, the, you said that you read, read, read, read and write and memorize and then write. Do you, do you find that's, that's effective at improving your writing skills?

265 **CB5:** Yes, it, it DO works. Maybe, maybe at the beginning of learning I didn't, I didn't notice I have some, I have some steps, but, but in, but one day, after many, after many months I found wow my English is SO, SO, so hard, life is so calm, and I am delighted.

I: Yeah, yeah, excellent, yeah, it sounds okay. I have a friend who is researching people using a similar strategy to learn, to learn their English.

CB5: Yeah, yeah, my friends, I tell my friends doing this, they, they, they ARE doing this, but they - it needs time, so, so needs many passion.

270 **I:** And also I just wanted to ask you as well, when you said, are there, are there any situation where you practice your English with your Chinese friends and do you ever have time when it's like not a problem whether they answer you in English and you can practice well or does it normally, do you normally have a problem doing that?

CB5: Yes, I have - Learning, for example, I say something but I have no, no words.

275 **I:** Right, yeah, yeah.

CB5: I, in my, in my brain, my mind I have some, I have a lot of word to say, I have a lot but I didn't say what I mean.

I: Yeah, yeah, I know, yeah, yeah.

CB5: So

280 **I:** Is it natural for you to change to Chinese?

285 **CB5:** Yeah, yeah, yeah, it's hard. My teacher, my friends tell me, if you want to improve your English you can, you can go abroad, one month. After you go back you will, you will have a wonderful English. But I think IT'S hard. So I think maybe I have this chance to communicate with you, with the foreigner, so slowly, slowly I can take the more and more steps to, to improve.

I: Uh-huh. Yes. Okay. And, sorry, my FINAL question about marking. So what kind of feedback do you get from teachers when you show them your English writing?

290 **CB5:** I learned a way, the way of, the way of thinking. For example, my grammar is empty, in the class they can tell us some blah-blah-blah-blah and, and as the, a lot of information, I can HOW CAN I learn something and teacher can tell us, you can learn this and by the way of thinking and by the way of thinking I can learn, I can learn this, this, this, definitely yeah.

295 **I:** Right, okay. And, and, sorry, one question I have. What do you try to do when you write in English and what do you try to avoid? Do you have anything in your mind that you are thinking, I must do this, I must do this, I must do this or I must not do this, I must not do this?

CB5: Yes, I have this mind.

I: What, what kind of things do you think about?

300 **CB5:** My mind, in my mind I must have some, you see in UNIVERSITY, I must, I must do the - for example, I, have go to the States, in my mind I say the - say English paper, I have said, at the same time I must say less in my mind in English.

I: Okay.

CB5: And sometimes, which means in one way I have to say, I must watching this in the morning and in the afternoon too.

305 **I:** Right, okay. And anything you try to AVOID? So perhaps even, perhaps when you, when you are USING English, is there anything you try not to do or try not to say?

310 **CB5:** For example, I have to say, this I have no, because at the beginning I didn't do this, I have to, in Chinese, Chinese passion so I have to don't use the English, I must, I MUST NOT do this. So in English we have to, I have to think, I MUST do this, use the English is technique, is judgement is to TAKE this.

I: Right, okay. And that's all. Thank you very much. Thank you @@@

THB1

I: First, I will ask you to say again that what we have already talked about. Say, what's your major, first of all, just so I can remember?

THB1: Major. In this [name]?

5 **I:** Yes.

THB1: Yes, my major is Global MBA, yes.

I: Okay, and so how are you assessed on the course? What do you have to do to pass it? How did that, do you write assignments, do presentations, do you have to produce a dissertation at the end, what are the course requirements?

10 **THB1:** Requirements. - About the course? Well, this semester, okay, yes. We have learnt the - course about the marketing, management, marketing management and - and the [name] course for last semester. Yes.

I: Okay, and do you have to pass, do you have to write an essay or write an exam after each unit or how are you assessed?

15 **THB1:** Assess.

I: What do you have to do?

THB1: For the exam. Yes, for the exam we have the, so -- so a way to pass the exam first is about the homework and then the -- your assignments for the teacher and she gave you about and some time and then the last -- the last is about the final exam.

20 **I:** Right.

THB1: Yes.

I: And how often do you get homework, is it every week?

25 **THB1:** Every week, no. - Some teachers about have their homework, just like [name] the teacher give us a summarise about the -- about the what teachers say in the class and then after class, teacher let us to write or summarise and then they -- they send email to teacher.

I: Right, yes.

THB1: Okay.

I: And you -- can I just ask about your background, so

30 **THB1:** Background, yes.

I: How long have you been learning English?

THB1: Learn English, I learn it about from about 20 years.

I: 20 years.

THB1: Yes.

35 **I:** And have you travelled much or have you always learnt English in China before coming to Thailand?

THB1: No. Because in China all the students want to exam into the university, so we -- every person in the high -- in the high school, not the university in the high school they

40 will have the higher place when they exam the university itself. A lot of people not have many time to travel another country, another place.

I: No.

THB1: Yes.

I: So is this your, the first time you have left for a long period of time?

45 **THB1:** No, no, before this class I have come to Thailand for one year for learn the Thai language.

I: Okay.

THB1: Yes.

I: So are you better at speaking Thai or English?

50 **THB1:** Maybe -- maybe but I am, - I think that my Thai language is better than the English. @@@

I: And what, so we were talking before I started recording about the English in Thailand.

THB1: Yeah.

55 **I:** Could you just tell me about your experiences learning or using English in Thailand and compared to other kinds of English I guess you have listened to your mp3 on the course or something?

60 **THB1:** Yes, I think this is the bulk, this program is big program for the many students who come in to continue, they are established in Thailand. Because when you study in Thailand, you have, you need to start speak Thailand language and then sometime you have to study the English. So I think if your, if you are used to the language I think it's so confuse. Yes, you become so confuse you know, when you say when you speak to the westerner for the English, sometime you, maybe sometime when you speak in English, you, you, you, you - you say the Thai language for your friends and so you are so confused probably, everything thing is yes confusing.

65 **I:** Does every international student here have to speak Thai as well as English? So do you know about any international students who come here and can't speak Thai, they can only speak English?

THB1: Maybe some students they don't go, come here before, yes, when they continue their study for the international program. So I think they cannot speak the Thai language.

I: Right. What's your educational background?

70 **THB1:** What education?

I: What did you do before coming here to do?

THB1: Oh yes. Before we come here and I am studying in [name] University for Nationality in [name], [name] Province. Yes, and my major is International Economy and Trade.

75 **I:** Okay, and did you come straight through education or did you take a job between, before you came here?

THB1: We were came here -

I: When you come, did you do your, were you in education in China and then you came here or did you take some time to work?

80 **THB1:** No, no, no. I haven't, I have no time to work because I just, I just think is for myself and I have, I have almost finished my master degree for two year. Okay. Yeah, this is I have no time to work, yes.

I: And can I ask also, quite impulsive, why did you come to Thailand? Why did you decide to study in Thailand for your subject?

85 **THB1:** Yes because I am, before I come - before this time I have come here and I have been come here for one -- come here for one year is I can speak Thai language. Yes, so I think - I think I have, I have to compete and then I want to speak the Thai language perfect and than the other people. Yes, so I - another thing is I want to learn about the international program for the English, so I am coming to here. And at the same time in
90 Thailand I recognize many, many people. Yes, I think they can help me sometime, there is there.

I: And so what is the purpose, what do you want to do afterwards, so what are you going to use it for, when you can speak Thai really well, you have learnt what do you need from your course, what will you do then?

95 **THB1:** What I will do there?

I: What's your plan after that?

THB1: After about learn -

I: So when you finished your course and you have your qualification.

THB1: Yes.

100 **I:** You can speak Thai and you have lots of experience, what do you want to do after?

THB1: I finish this course, yes. I have a plan for the my, the -- for myself. First, I will have to finish the master degree and then find a job, work in Thailand for two year. I think Thailand and this and China is a good relationship and then this year in Guangxi province they have the China ASEAN expo for every year. Yes, then I think, between the
105 two countries they have many, many opportunity for us to find a job and then for our future, yes. And I think we can -- I think we can do business between the two country.

I: Yeah.

THB1: Yes.

I: Was it important for you that to do, to learn in English? So but the international
110 program in English or was that important for you or would you not mind if it was in time, for example?

THB1: Yes, I think, learn the national program is so -- is so important for me because I want to -- I want to do a business for another country, just like if you are going to another country, they have to speak English just like go to the Vietnam became, use the English
115 and Singapore, Philippine also that.

I: Okay, so you want to work in Thailand but you want to do international business?

THB1: Yes.

I: Okay.

THB1: Yeah, yeah.

120 **I:** And you are thinking Asia because you are mentioning lots of Asian countries, but you were thinking of international business in Asia travelling with China's neighbours and have lots of business in that area?

THB1: Yes.

I: Yeah, okay. And can I ask so with, so -- sorry, could you say again what you said, how you get different kinds of English, like how you practice your -- you said, you because here is a lot of Thai English. Could you explain again how you practice with like

Speaker: I just want to inform you that you have two student waiting outside for you.

I: Oh okay. Thank you, we will try and be quick as we can.

THB1: Okay. Because my, because I want to learn English for about the pronunciation like the western people, so my friend master English so well tell me, you just -- you just try to be, for remembering, it's okay you can, you can get your - you have to repeat just one book or two book you repeat this book and then you can memorize this and then you'll speak it out. I think she said, I think your English is okay. You can, you can communication with the westerner people, that's so good, she said me like this. So I followed what, I followed she. They say, and just try this, it's okay.

I: Is that your friend or an English teacher or -

THB1: My friend for English teacher she, she now stayed in Guangzhou.

I: Okay.

THB1: Yes.

140 **I:** And do you think do you know which, which accent your mp3 is. Which do you like to practice?

THB1: American -- American voice, yes.

I: American @@@ and do you think the, when I think of it you saying you practice this, do you think that American English is good for international business so that when you go to Vietnam, when you are in Thailand, when you are in different places, do you think that the American accent is the best one to have?

THB1: Well, I think you see, many people, even your say, if you have spoken the American accent - accent, they cannot understand. Yes, so because I like, I like a lot of the American accents, so I played this the mp3 for the American accent.

150 **I:** Okay. Which, you said some people can't understand American.

THB1: Yeah.

I: Which do you think or why do you think that is, and how do you think it's easiest to understand, or to talk?

THB1: - Understand - it's about the, cannot understand is about the words pronunciation. Yes, many people they, they many people they sometimes they learn the British accent. They cannot, and they can't understand the American accent, so they can't understand. Just like this semester we have course about the management account, and I think the, this professor have learnt their study in America. So many, many students cannot understand the teacher's accents. Right, yes, so maybe some people like the British accent, some people like American accent so

I: In your experience have you ever found that, like a Chinese accent or anything, would be easy to understand for you before you listen to the American accent?

165 **THB1:** Yes, I think I can't listen because when you - when you hear the, when you listen the Chinese lesson, it's I think it's so, what to say. Some time I can understand the Chinese say the English but sometimes if you learn, if you are, you could often you can - you cannot sure, you can now - should go for what you heard, what you hear of the Chinese language, Chinese accent. So I think that like it is.

I: Okay.

THB1: Yes.

170 **I:** And what about, so do you think the other Asian people you have talked to, which do you think is, which accent do you think is easy to understand or hard?

THB1: I think, I think - I think for me I think the British accent is the, is easy to understand because before I practice American accent I am - I learnt the British accent for about 10 years. So maybe I need some time to change, change this, yes.

175 **I:** Right.

THB1: Yes.

I: And but you think - have you had any big problems when you are talking to friends here from, I don't know if you talk to Thai people in Thai or in English, but if you talk to Thai people, have you had any problems understanding or with like people from Laos or some - or some other countries or is it mostly

180

THB1: Yeah, yeah yes. Maybe yeah, some time I have a big problem just like the - the how can I pronunciation about English, yes. Thai people, their pronunciation they are not like the other people, they are not like the Chinese people, they are not like the American. They have theirs, theirs they are some Asians' pronunciation. Yes, sometime they like

185 India, India's pronunciation.

I: Okay, what's different about the learning style here compared to your experience before?

THB1: Before. Learn style, learning style yes -

I: Like, in the classroom or

190 **THB1:** In classroom, yes. In China at university, if you come to the class, if you are just like for me, this program many, many students come to the classroom and then sit and then listen the teacher. Listen to the teacher, that's all. But - have and don't - not have any activity for the class, yes.

I: Right.

195 **THB1:** Yes, yes, they just - they just heard what the teachers say and then the teacher finish their class okay, come back. Yes, yes.

I: Not even questions or anything.

THB1: No, no, not any question. But in Thailand the style is like the westerner they can see, say what's your think about this class and then the teacher will give you some

200 opportunity to say something.

I: Yeah.

THB1: Yes.

I: And why do you think that's important for your subject?

205 **THB1:** I think of for my subject? Yes, I think it's so important because, because - when you find a job, okay, you - you will need sometime, you will need to show your idea for your managing, manager and the other workmates, yes. You will have to make sure your, you successfully show your idea, I think yes. I think this is important for, you to learn this.

210 **I:** Yeah, and do you think this style would work in Chinese education, having a more open style or do you think it's necessary to have the teacher style in some level of education?

215 **THB1:** I think for many times, if there are, I think Chinese students when they just, they just -- they just watch the book, they just - watch the book and then when the time to exam, they will watch the book and then go to exam. Okay. Some many students got high score. I think, this is not, it - it's not only important for the - for their education because in, because in university they - in the university we have to show your idea. I think the peer-ed for the university, they will decide the position for your work, yes.

I: Right, yeah okay. That's the teacher's job. Just to check what I was asking about the classroom style but are your teachers all from Thailand?

220 **THB1:** This?

I: In this University?

THB1: No, no, no. Some -- some, some teacher from the another country, such as like Singapore and we have, Singapore and other country.

225 **I:** Just want to check that thank you. Okay, that's good. I have to, I am going through my questions and some of them we answered already. So I have to make sure, I don't ask the same question again.

THB1: Okay. @@@

230 **I:** @@@ - Okay. Okay, so if you are talking about importance, what is important for you to take from this course? What do you think is the most important between the qualification, the language skill or the knowledge from the course, from the course?

THB1: I think first, - first - I think the language is very important. First -- first your -- you have to understand what the teacher said. So you can, you understand what teachers say, then you -- pardon? So you about the language and then?

I: The qualification.

235 **THB1:** Qualification.

I: And having the piece of paper that says I have the masters from Thailand. And the other one, the knowledge from the subject itself.

240 **THB1:** I think first is about the language and then another is about the knowledge and then the last thing important is about the paper of the -- of the Master. When you go to find the job you have to meet up people for your Masters to give the like how many know, or what your education level. So and then they will test your knowledge about the course I think like this.

I: Yeah. Okay.

245 **THB1:** So -

I: So you need the knowledge, you can't just -

THB1: Yes, and

I: You can't just have the paper.

THB1: I think another, another fear is about the experience, experience. Yes, so and
250 some experience is so important for us to find a job.

I: What is, what's special about the experience you are getting now? What is, so for example you have come from China and you have said you got a new learning style? So that's one thing that is good for your experience, you have been in a new environment. What else is helping your experience by coming to Thailand to study?

255 **THB1:** Oh like experience.

I: So for your, so when you got for a job, and they ask you what, did you, what did you experience or what is your experience, what can you say about coming to Thailand to study that that's good in your experience so far?

THB1: In my opinion, just like this study is prepare and I am looking there for a job and
260 looking for a job and then I may send a email to the company and then I am going to say I am a Chinese and then I am staying in the [name] now, plus the -- they are looking me, I have -- I have a little experience about work. So many people they will now, not -- many, many company they don't look at you for -- for you go to this company to working.

I: Right.

265 **THB1:** Yes. I think -

I: It's very competitive.

THB1: Yes.

I: Okay, on keeping with international, do you think it's different for you as an international student in Thailand studying international business, do you think it's in
270 anyway better for you than for the Thai people who are maybe in their hometown studying international business, do you think there is anything better for you?

THB1: Better for me, yes - my opinion, comes from Cambodia to learn to study. Yes, maybe, - maybe when I finish this master's - when I finish the Masters degree, maybe some people - oh I am sorry.

275 **I:** Oh it's okay, take your time.

THB1: I think sometime, - just like two people. One people has Chinese and then two people is Thai people. Two people go through their interview for one company and think just like if the company is about is the Thailand company, I think they will -

I: Employ the

280 **THB1:** I think yes. I think they will employ the Thailand people, yes and there is various thing. The - Thailand people, they Master the Thai language is good than Chinese people. Right.

I: Okay.

285 **THB1:** But this is the first thing. You have - first, this is the first thing this thing should
company you, when you come to company and then you must understand what's the
manager said and then - yes.

I: Yeah, okay. Do you think if it's a company outside Thailand that you might have
more advantage?

290 **THB1:** Yes, if the company is outside of Thailand just like Chinese company and then
western company I think they will for, I think for the Chinese people they will have more
advantage than the Thai people. Yes.

I: Why do you think that?

295 **THB1:** I think - @@@ I think this is the -- this is the - first thing. This is the -- this is
the - feature about Thailand people and then Chinese people there is maybe there is
similarities.

I: Okay.

THB1: Yeah.

I: Okay.

300 **THB1:** If I now, sometimes if I stand like this some Thailand people they will get angry.
Yes, yeah. @@@

305 **I:** @@@ - don't worry, I won't tell them. Do you think, sorry, have a drink and have
some cake if you want. Do you think the culture of learning when you learn sort of
international business in English, do you think it's different. So some people might study
that in their own language, would you consider that, would you consider learning about
international business in Chinese for example, or what do you think of people learning
sort of in Thailand, learning international business in Thai?

310 **THB1:** Yes I think, and I think if you want to do a international business you have to,
you have to learn the international program in another country. Yes, I think maybe some
people I think, like this. If you want -- if you go to another country, if you know the other
country's culture and learn the customer, yes, I think this is the good for you to do a
business in the future.

I: Yeah.

THB1: Yes.

I: Definitely.

315 **THB1:** So like - like me, I am studying in Thailand and I can learn more about the
Thailand culture, customer and then another westerner culture than the people who study
the international program in China. Yes, I think is the good for me.

320 **I:** Okay, yeah. Have you had any problems coming here, you said you can learn about
other cultures, but I suppose you would have to learn about other cultures, have you
found any problems at all with having to work with other cultures all the time?

THB1: I think, for Chinese people, they are like the westerner people, just like, if you go
to the - if you go to the, if you got to work, and then you have to go to work on time, yes I
think many Chinese people will go to the company on time and then some Thai people,
they will not on time.

325 **I:** Oh really.

THB1: Yes, yes, I think like this. And then

I: Even in the university?

330 **THB1:** Yes, even and then university - when in the university and then go to the class for the 6 pm, plus some students, they can. Yes, some and then another question is about the Thailand people. They, sometime they can ask, they do like two friends they will say okay, I am give you something but tomorrow they forgot is that

I: Okay.

THB1: They forget all those things. They cannot do this, yes.

I: So say something nice but not always do it.

335 **THB1:** Yes. Yes, some people are like this. I think they just say to you and then give your and let your happy and then it's other way, that they cannot do anything.

I: But in Chinese culture if you say something do you have to do that?

THB1: Yes.

I: Yeah.

340 **THB1:** More, many, many people like this. Yes, just many, many friends of my they will come here, they will compare about the Thai people. Like this yes, but -- but I think many Chinese they will have a bad appeals, so like they will build anywhere, they will speak loudly and then they have, they -- they have no manner, they are like the Thai people. Yes, I think this is the Chinese people, yes.

345 **I:** Right is that what Thai people say about Chinese people?

THB1: Yes, yes I guess @@@

I: So how do you cope with that, do you, if you are going to meet a Thai friend for dinner and you say 6 o'clock, do you go at 6:30 because you know they will be late @@@?

350 **THB1:** I think I will go to that at 6 o'clock.

I: But bring a book too? So you can be entertained.

THB1: Uh-huh.

355 **I:** Okay, interesting. Do you think you have, have you changed at all from coming here, do you think you have changed anything about your culture or your how you behave, do you think you have changed since before you came to Thailand?

THB1: - I think I changed a lot, a lot, a lot more for the -- for -- for the manner to like manner to -- to like of manner, yes, I can change. Yes, but some thing not changed.

I: Right.

THB1: Yes.

360 **I:** What do you mean by the manner, like -- like the way you talk or some things you will do, in what way? Like more polite or something or

365 **THB1:** Oh, yes polite. Yes, polite and just like Chinese people, if a group of people go to the bus and go a place and the go a place and bus they will talk loudly and then they -- they will not worry about the other people what he, what the other people say but in -- in Thailand if you talk loudly they will see you, yes. I think it's -

I: So you become quieter.

THB1: Yes, you become quiet.

I: If you go back to China do your friends say that you are too quiet now or -- or do you change back?

370 **THB1:** Maybe sometime change but sometime I don't -- I don't like this. But if -- if I go to come back to China, just like in the bus, they will, some people they will talk loudly and I can learn.

I: So do you -- if that happens you don't mind?

375 **THB1:** Yes, I don't mind, that's what I just see it and just sit and just say it's and then, say --

I: You would be quiet.

THB1: Yeah, I will be quiet, okay. Yes.

380 **I:** Interesting. Okay, where -- so try and get through quickly. Where are you, oh the things you are learning, are you learning theories and ideas from Thailand or from different sources. Where do you think the information you are learning comes from?

THB1: Come from. Learn about the -

I: About different marketing.

385 **THB1:** Marketing. Just like the marketing yes, I think about the third tier is about marketing it's about and then learn about the value and then pass my focus and then, yeah the -- yeah that like the consumption and then the other required -

I: Do you -- do you learn, get most of your information from books?

THB1: Yeah.

I: Where do you get the books from?

THB1: At a -

390 **I:** I mean when you read something is it normally in English published in Thailand or in China or in America or where do most of -- where does the information come from or is it international?

THB1: I think it's international.

I: International?

395 **THB1:** Yes.

I: So do you read about a variety of from theories from different countries?

THB1: Yes.

400 **I:** Okay. What about journals and things like that, are they international journals or because you said a lot of it is inside Asia, so are there any Asia specific journals in your subject?

THB1: Journal. Yeah.

I: So that when you read an article, is it, are some of them just for Asia or just for Thailand or are they all anywhere in the world?

THB1: Oh -

- 405 **I:** So it's something like international marketing journal or something like that?
- THB1:** I think for me, sometime like about international, then like the English we published but sometime I am with the Chinese, I am with the Thai language, so this there is the
- 410 **I:** I was going to ask that. So, would be you could be go to if it's available in Chinese, I guess you choose to read it in Chinese.
- THB1:** Yeah.
- I:** Does that cause a problem for you because when you write your essay you have to translate from Chinese to English?
- THB1:** Yes.
- 415 **I:** Does that cause a problem or is that ok for you?
- THB1:** Some time I get
- I:** Is that okay for you?
- THB1:** Yes, I think it is okay for me. So from the transfer the Chinese to the English is okay.
- 420 **I:** It's okay.
- THB1:** Yes.
- I:** Do you think it's, would you have - would you find it difficult to change if you did your subject now, and someone said write your essay but today I want you to write your essay in Chinese would that be easier for you?
- 425 **THB1:** Learn.
- I:** So for your -- so for your subject exam, if you sat down to take the exam and your lecturer said can you write in Chinese please, would that make it a lot easier for you?
- THB1:** Yes.
- I:** Harder or the same.
- 430 **THB1:** I think, I think it's easy for me to learn to write - to write - to write Chinese because from now in my thoughts it's more -- more thoughts about Chinese than the English. Yes, maybe sometime you read and write something I will read the Chinese. Maybe we will change it.
- I:** Yes. And okay, I am going to move on, start talking about your writing now in particular. And how would you describe your writing, how would you write?
- 435 **THB1:** Writing.
- I:** Yeah, how do you describe so is it, what style do you write in and what, I won't put words in your mouth, but how would you describe your writing in English?
- THB1:** Writing about English.
- 440 **I:** So when you write in English how would you describe your writing?
- THB1:** I think when -- when I write in English I think some time, and we have found myself and we will write the Chinese English, yes, now then even national English. Yes.
- I:** Okay.

THB1: Yes. Maybe some teacher will -- written my article, they cannot understand.

445 **I:** Okay.

THB1: Yes.

I: So even the teachers from Thailand or Singapore.

THB1: Uh-huh.

450 **I:** Okay. Do you get marked, do you ever get comment about where the teacher understands but they think that maybe your grammar is wrong or something like that, do they look at that or do they not, do they just look at your content?

THB1: I think just look at the content.

I: Okay.

THB1: Yes.

455 **I:** So do you think, so do you think your English, do you worry about how accurate everything is like, for example, is the verb in the correct tense, can that, does that matter to you a lot or do you really just want to get the meaning across and make sure your ideas are logical?

460 **THB1:** Yes, I think it's -- it's so important to show your idea than the write the correct words. Yes, when I learned this project and then make segments and then make the present, present the teacher will understand what was the idea of my assignments assigned is okay that the teacher will often let this.

I: Yeah, okay.

THB1: Yes.

465 **I:** Is it, do you think it makes any difference that your teachers are, for example, not American or not British? So do you think they maybe understand someone who is speaking English as a second language.

THB1: Yes.

470 **I:** Do you think they find it easier to understand what you say and they are able to understand your writing better? Or do you think it's not really an issue?

THB1: Maybe for, I mean, like westerner teacher like teach us I think. I need some - I need some, so many time, to understand what the teachers say, yes.

I: Would you worry more about what you say?

475 **THB1:** Sometime I worry about, but I think I have to write this idea. So I have to, I have to say more about the nominator and denominator the wrong or the right. Yes.

I: Yeah.

THB1: Yes.

I: So you, so when you talk to the teacher or when you write, accuracy is not your, the most important thing?

480 **THB1:** Yes, I think first is the idea, the idea. Then two, it's about the your writing, yes your speaking.

I: And do you think that's because it's the same in business.

THB1: Yeah.

I: Do you think that

485 **THB1:** No -

I: When you get a job the idea is important, not the accuracy as well?

THB1: Maybe sometime the process is so important but for, but for the -- for the, in the class I think the teacher will know, will know what you say they will forgive -- forgive some priorities for you, yes.

490 **I:** Do you think that's, do you think your classmates will agree with you most people are quite relaxed when they use English?

THB1: Yes, I think many people, my classmates they sometimes they really don't make a mistake they speak and they write English. But teacher knows that, something, anything. Yes.

495 **I:** Okay, that's good. Do you have any, have you had any problems or what are your problems first of all with using English. What do you feel you are not very confident about or have you struggled with anything and what do you think is your strongest point?

THB1: My -- I think is bigger problem when I come here to learn the international program. First, I can speak the Thai language, granted my classmates first -- first I want to say the Thai language know that English, I think, yes.

500

I: Right.

THB1: Right, but some time I guess my classmates go out eating together and then we are both [0:53:31]# grammars say the English I will say that in a language

I: Yeah, okay. Did you - have you managed to teach anybody Chinese yet or -

505 **THB1:** Teaching?

I: Have you -- did you teach any of your friends Chinese so they can speak Chinese to you?

THB1: Some time, some time I teach but not a lot more. But my friends they will have to work, yes work. I think they -- they -

510 **I:** Okay.

THB1: Yeah.

I: That's okay @@@ and do you think, so I was talking about writing in Chinese, writing in English. What's different about them? So what is different in the ways like what does the teacher expect you to do when you write in English before you didn't really worry about when you wrote in Chinese?

515

THB1: Wrote in Chinese and -

I: So now you are working, now you are in the international program writing in English.

THB1: Yeah.

I: Have you been told you need to write this way and you can't do this, you can't say this. Is there anything that's different between Chinese and English? Obviously the language is different but the style of writing the rules, what is different between the English you use and the Chinese?

520

THB1: Okay, yes I think it's more a difference about the Chinese and English. Maybe if you are I think just like the "long time no see." I think many people they cannot

525 understand what this mean. I think what “long time no see” is about a Chinese language, Chinese English.

I: Right. Hao jiu bu jian.

THB1: Hao jiu bu jian. Long time no see is I think, this they have consider on what is new about this, sentences they will, they can't international.

530 **I:** Yeah, yeah.

THB1: Yes. But again nothing -- you know, but making it national sentences and one more, national people that will know that is someone says

I: Yeah. I use it too.

THB1: Yes, and I see this is the difference between the Chinese and the English.

535 **I:** Do you think that that influence will grow when more Chinese people, or lots more Chinese people are now using English, do you think their influence will grow and that English will change for international, say about international business. Do you think that Chinese speakers might influence the language more or how do you see the future of that?

THB1: - How do? Can you say that again?

540 **I:** So now we have lots and lots and lots of people in China learning English, speaking English, lots of business coming from China. There are lots of people studying abroad. So you know, China is growing in the world. Do you think that the way that Chinese people use English might influence English more? So like you say you have got long time no see, which is now normal.

545 **THB1:** Yes.

I: But came from Chinese, do you think that will be more influenced and how do you think it will change the style of English if you think it could do

550 **THB1:** I think, I think more and more Chinese they say they speak the English. They have not the environments, environments about the English and say, I think they thought about the Chinese, they thought about English language like the Chinese language.

I: Right.

THB1: Yes, I think now, now China more and more people got to get a business about go to the international business, they will speak the foreigners than before. I think they will change the way to speak the English.

555 **I:** Yeah.

THB1: Okay.

I: And how -- where do you think that will influence, all over the world or in certain places?

THB1: I think

560 **I:** So how big will the influence be, how big will the change be do you think? And do you think it will, say for example in Asia or do you think in America it will start to change their English as well.

THB1: Yes, yes.

I: It's okay.

565 **THB1:** If you stayed another place we will -- can easily change the English, yes. So this is a wisdom for many people to go to the local place, local place for the English county. Yes, they will spend money to learn and to learn the -- to continue their study and then learn the English also.

I: Okay.

570 **THB1:** Yes.

I: So would you prefer to have are English influenced from America than have like Chinese English influence America? Is that what you mean, so you would like Chinese people to speak more American or would you like America to speak more Chinese?

575 **THB1:** Unlike the -- I think unlike -- I think the same because the language not belong to -- if the language not belong to the just the country, just the country, yes, now, in this world -- now in this world many, many, many countries open to westerner or foreigner and many, many people go to many, many foreigner go to that another country they will learn just like the Chinese, yes. I think, - I think the people will the same, yeah.

I: So they then balance?

580 **THB1:** They balance, yes balance.

I: Yeah. Okay, interesting. And my final - so when you were writing this, so this is your assignment?

THB1: Yeah.

I: So I know what I am talking about.

585 **THB1:** Yeah.

I: How would you, what style of writing did you go for? Would you say this is, an sort of academic style, is that what you -- is that how you try to write? Or is it so that people can understand easily? Is it so that it sounds good, sounds intelligent, how do you want this to look when people read this? What do you want them to think?

590 **THB1:** What do they think? Just this is the first is a [1:02:16]# and then -- and then I will chart -- chart out some detail, yes. And then -- and we will chart the detail work for them in other ways.

I: Okay.

THB1: Yes.

595 **I:** And how do you do that? Do you use, do you ever get people to help you or like a phrasebook or use the internet, how can you check?

THB1: I think most of us and just international, yes. And if I can -- can now write some work and will check on the internet, yes.

I: What kind of tools do you use on the internet?

600 **THB1:** For my, for me I use the Google.

I: Use Google.

THB1: Yes, I use Google.

I: So if, do you mean that if there is a word you are not sure, to be able to use it, so you would like Google that word and see how people use it?

605 **THB1:** Yes, yes.

I: Okay. And do you think -- do you think that business has a particular style of English?

THB1: Have a particular style of English

I: In the subject, so do you think it's -- do you think you are good at business English but maybe not so good at another kind of English or do you find most things the same? Do you think business English has particular rules, particular style.

THB1: Yes.

I: I guess you will read a lot of business English.

THB1: Yes. That is just, just like I am now, I am good master of the English but I think your, you cannot master the business English the same as your English and yes, you have to write more about the business language. Business English has the low -- has the low and then use the verb.

I: Right, okay. And what did you notice in particular that is different or to say special about business English? So what do you try to say or what can't you say, why is it different from, sort of say common English or

THB1: Yeah, business use.

I: Like English from philosophy or maths or technology or something. What's different about business English?

THB1: - My opinion business English where we used -- use some special words, has special -- special words that I can, I - I don't know. Special words that I -- I have not learnt before. Yes, this is the big problem. Yeah.

I: Okay.

THB1: Yeah, so

I: But whilst you have learnt them, it's not a problem anymore. It's a good thing. Okay. And just to check, do you think -

THB1: Maybe they have some Chinese English.

I: Some Chinese English.

THB1: Yes.

I: I didn't see any, I think if I do. Yeah, looks like business English to me.

THB1: Yes, if you are [1:06:26]# of the year. Then I think after you have the Chinese English, is more than yeah.

I: Okay. Can you find any examples I am trying to find?

THB1: - I think this is -- this is on the Chinese language, Chinese English.

I: Okay.

THB1: There yes. A clean his and [1:07:13]# file. This was in English not have the word.

I: Yes in that ballet, don't play it together.

THB1: Yes. Cannot see the, cannot find it's word in the English, and I think -- I think this is the -- it's the Chinese language. Yes.

I: Okay. Also is that how you would say it in Chinese with the Chinese translation --

645 **THB1:** (Yeah.)
I: - (and you actually) are in [1:07:45]#.
THB1: Carrying here is the, clean here is about chingha,
I: Right.
THB1: Yes chingha and then is and this is Jung Ho.

650 **I:** Jung ho.
THB1: Chingha jung ho and then this has, this is the Chinese English. Yes.
I: Okay.
THB1: Yes.

655 **I:** And do you -- why did you put that in out of interest? Did you think it's okay, you know, people can understand it or did you just, you didn't know the way that other people say it?
THB1: I think more people will know them, know the meaning of this word, but they cannot understand, cannot understand what is the clean file, and yes, what is the chinga jung ho. Yes, I think most of the people can understand.

660 **I:** Okay.
THB1: They real -- they just know the meaning of the word and know that they cannot, they have a deeper, deeper meaning of this, this word. Yes, yes.
I: Okay. And so did you use these words just because you are -- so if you -- if you knew how, for example, American people describe this, would you write that way? You wouldn't write the Chinese way. Or did you just choose to do that because that's your style?
THB1: I think because this is my style and then I don't know, I don't know. Because I don't know what is the styles of the American way.
I: Right.

670 **THB1:** Yes, I don't know, just I am -- I write this for the Chinese style. I think many people, just like -- many people just I think we have some people know it.
I: I can understand that. I think it's a good way of saying it. But do you think words like that, could maybe, one day influence English. So like, so for example we could say extinguish fire, but from when there are millions and millions of Chinese people all speaking English saying, eliminating fire, instead, do you think that eliminating fire might become a known word that people would use and understand? - Because I guess there are lot of, lots of words that, you know, are used in America that maybe people don't know -
THB1: Yes.

675 **I:** - In China. So maybe they will, they might use the words that they know to describe things. Do you think that that will become acceptable because I guess Chinese people would understand that, no problem?
THB1: Yes, yes.

680 **I:** So do you think that might become, might introduce more phrases and more words into the English language?

685 **THB1:** Yes, I think - I think if you are -- if in China more people will know this but that's like America don't know. And yes, I think they will, I think they will ask the local people to explain what is the meaning and then they will write another ways. Yeah.

I: Okay. So do you think that Chinese learners should learn American way to say that?

THB1: Yes.

690 **I:** Or only for international settings or do you think that international and say, for example, do you think international business people should learn how Chinese people might describe certain things or do you think that Chinese people should learn how and now in English people describe things?

695 **THB1:** I think it's the, it's the -- I think this is the culture about the local country. Yes, just like if you want to get this product, go to the America.

I: Yeah.

THB1: Yes, you will change another way.

I: Yeah.

THB1: Yeah, change another way together this product in American marketing, yes.

700 **I:** So you mean like maybe a new design?

THB1: Yes, a new design.

I: Some English words, interesting.

THB1: Yes.

I: Right.

705 **THB1:** But if - but if you are, if this products in China to arrive like this, maybe some people will know that, will notice what is the meaning. But some foreigner cannot understand, yes.

I: Okay. So if you are marketing a product in America, you obviously can't speak American?

710 **THB1:** Yeah.

I: What about this international, so like in Asia if you have, you know, Vietnam, China, some people from America return to Thailand, - do you think then it should be -- or what standard do you think should be used?

715 **THB1:** What standard? I think - I think if the standard, I think if you write English, write English, I think you will use that English standard.

I: Right.

THB1: Yes, if you use the Vietnam and everything and you will use Vietnam standard, yes.

I: Okay. All right. Thank you very much, we are done.

720 **THB1:** Okay.

I: For a long time, sorry

THB2

THB2: My name is [name]. I am from Laos. I have scholarship student.

I: Okay. It's the scholarship from Laos?

THB2: From [university name].

5 **I:** Okay.

THB2: Yeah, [university name]. I studied at Economics.

I: From?

THB2: From Laos

I: Okay.

10 **THB2:** - from Laos and I work at the Laos [name of role/department].

I: Oh dear. So still?

THB2: Yes, for few years.

I: I suppose this is a very relevant university for you

THB2: Yeah, yeah. Two years I work at [name of role].

15 **I:** And will you go back to that job after you complete your MBA?

THB2: Yeah, yeah. And I study now my -- this is the second semester.

I: Second semester okay.

THB2: We spent three years uptake after the last semester. They are, how can I say so, we have your subjects. Material finance subjects and marketing.

20 **I:** Right yeah. And just for your language background, so is, do you speak. I know that someone told me that the language of Laos, and the language of Thailand are very similar.

THB2: Yeah, yeah very similar.

I: Did you have to learn Thai or do you just

25 **THB2:** I learn in English.

I: English.

THB2: English - English course.

I: Great, and you have no problems communicating with Thai people in Thai or in English?

30 **THB2:** With Thai people I don't, I don't have problem.

I: Okay.

THB2: Yes. Some around teacher maybe about pronunciations of maybe he is from Singapore or from European. Now, European maybe I understand some -- somewhat, of course I can't understand throughout. And it is pronunciation.

35 **I:** Okay, which part of Europe, do you mean like, I am sorry, do you mean like Britain or a European country like Germany, France, places like that.

- THB2:** Which place?
- I:** Where in Europe?
- THB2:** Where in Europe, yeah I think maybe France or Englands.
- 40 **I:** Okay, and you said what, what do you think is the pronunciation -
- THB2:** Yeah, yeah.
- I:** - which gives you a problem.
- THB2:** pronunciation because I never, some I never heard in what -- because I work hard with Asians, more than Europe.
- 45 **I:** So did, have you had a lot of experience talking to people using English from Asia by speaking to maybe like Chinese people, Thai people, Vietnamese people. Have you spoken to lots of different people using English?
- THB2:** I use English. Depends on -
- I:** Some what have you spoken to lots of Asian people using English but not many English or American people?
- 50 **THB2:** Please again?
- I:** Yeah you, so do you have experience using English with Asian people?
- THB2:** Asian people I have because I go to, I know -- we were meeting at the many, many place with the Asians people.
- 55 **I:** Okay. But yeah, so have you -- have you had any problems communicating with them or do you find it easier than
- THB2:** Sometime, sometime because, sometime they use technical word.
- I:** Okay.
- THB2:** Yes, so I don't understand.
- 60 **I:** Is that in the, what kind of context, so when would they use the technical word?
- THB2:** Context.
- I:** Like in a classroom or in a meeting of a particular kind? And what kind of technical word?
- THB2:** In the classroom and when they present of the some -- something like a technical presentation -
- 65 **I:** In your subject?
- THB2:** In my subject maybe some teacher used simply word. So I easy to understand but have some doubt, some doubt to use technique really I have to ask the -
- I:** Okay. @@@ Are you improving now, do you think the more you read and the more you write?
- 70 **THB2:** Yeah, I think I improve and now I have to improve every day.
- I:** @@@ Do you think you go back to Laos and you'd be using the technical words, so people can't understand you?
- THB2:** Yeah, yeah. Yes, I think so. Because I used the textbooks, the textbook is have many, many technical word.
- 75

I: Okay, and did you have experience of this subject before?

THB2: I am sorry.

I: So what you are learning here, have you learnt it before, just not so much or is it new information for you?

80 **THB2:** Some suggest marketing I -- you will learn it, before of course I kept it up, and couldn't make this. I know these subjects and easy to understand but the, OB organization we have your subjects, I don't understand more and more.

I: Assessment.

THB2: Assessment.

85 **I:** How are you assessed on this course, what would you have to do?

THB2: The teacher give me this - assessment.

I: Okay, so is this is this an assignment?

THB2: This is an assignment, assignment.

I: Okay, is it writing from, is this from theory or is this writing about yourself?

90 **THB2:** About myself.

I: About yourself like reflective criteria.

THB2: Yeah.

I: Okay. And how often do you have to do this?

95 **THB2:** For each -- each of subject maybe three or four. Marketing is -- there are many, many because they need give, he told me that, some like the class. Every class.

I: Really.

THB2: We didn't, we have to symbolise.

I: Right. And this is

THB2: And this is for the organizers in the various subjects.

100 **I:** Okay, so does that mean every subject you have to write about yourself as well as you make some like theory or something, do you have to because it's a professional course, do you have to write?

THB2: Like.

I: So like how, how to -

105 **THB2:** How to motivate myself?

I: So you is that the same in each subject, you talk about yourself and sometimes maybe you write about the theory?

THB2: Okay.

I: Okay, right we will look at that later but not yet.

110 **THB2:** Okay.

I: Just to check your, how do you use English here and like in the classroom and how is it different to your experience before?

115 **THB2:** This is not different but I -- I have something different because in the class I have to concentrate my mind into the presentation of teachers do a -- don't consultants, I don't understand everything.

I: Really. @@@

THB2: Because quite, I don't know, how to say. So that is if I rated me about this, these functions, if I don't follow it, I can't do it.

120 **I:** I think I could follow that and I could then -- yeah, okay. And is there anything different about the learning style in Thailand compared to Laos?

THB2: Compared to Laos. I think these, these really incur high cost, I learnt Laos and do bachelor degree but this is the master degree.

I: Harder. @@@

125 **THB2:** Harder @@@ and have more, there are many, many assignments. In Laos we have only one or two assignments.

I: Yeah.

THB2: In Laos I learnt in Laos language, not English.

I: Did you find that easier?

130 **THB2:** Yeah easier to understand. This I have to understand word and understand for that subject.

I: What would you say is the advantage of learning in English for you? If it's easier in another language, what's the advantage for you studying in English?

THB2: This I learn for, learn from conversations with people, I think it's mattered and we read, because we maybe talk about people we have to memory.

135 **I:** Yeah. Can you -- could you do that using another language, like could you talk about it, that if you study this subject in Laos, could you, you know, talk about it and discuss it in your own language, not in English?

THB2: Not in English.

I: So what's - or why did you think I have to study this in using English?

140 **THB2:** For easy - because English is the global, yes, it is the - because English is the central language I think because many, many countries know the English. So it's easy to use it.

I: And is that important in your job?

THB2: Yeah it is important because when we -- in Laos we must know English.

145 **I:** Okay, do you think in education is there anything sort of better or worse about learning in English, for you in your experience?

THB2: I think it is better. English, it is really what we need.

I: Okay.

THB2: So this way they won't, they will say it's better, useful.

150 **I:** @@@ Lucky for some @@@

THB2: Yeah @@@

I: Okay, and teaching style. So you said you concentrate on the lecturer.

THB2: Yeah.

155 **I:** So is it the same, do they present the information, the theories in the same way as your experience before but just a lot harder. But is it whether the teacher is presenting information at the front of a class and is that, do they do it in the same way as in your previous experience.

THB2: Yes, I believe this.

I: In the university and lab.

160 **THB2:** I think, it's quite the same because they, the teacher presents, after them I -- we have to read, dictate style. When teacher presents I think it's really easy to understand more than we read the textbook.

I: Yeah. It helps.

165 **THB2:** Because in the textbooks there are many, many page. When we read it really I sleep @@@

I: @@@ Yeah, it is tiring.

THB2: But we talk with teachers, we enjoy.

I: And do you read in English most of the time or do you read some things in other languages.

170 **THB2:** I think almost in English.

I: In English. Okay.

THB2: After I learn English, yeah I keep increase on English, maybe some Thai, Thai but not much.

I: Okay. Can you read Thai?

175 **THB2:** Thai I can read. I can't write but I can read, I can read.

I: Okay.

THB2: Because Thai and Laos quite the same. @@@

I: Yeah, yeah.

THB2: And I exposed is when I was young I fix everything.

180 **I:** Yeah.

THB2: Because TV, radio we like to watch or listen to Thai, I guess more at the time. Laos is okay, Laos is okay but we interest to -- interest to do -- two reason.

I: Of course it's easier if you will take it from another country.

THB2: Yeah, yeah.

185 **I:** Do you think there is anything different for you studying, I suppose what made you want to come to Thailand or did you just come to Thailand because of this scholarship or did you really want to come here or did you have some other ideas about other countries?

190 **THB2:** It's for exactly I want to learn in China, Chinese but I did psychology, I have to go there and but I like this, too too much.

I: Why did you want to go to China?

THB2: Chinese maybe I can learn Chinese, add to my ability.

I: Is that just for why would you want to learn Chinese is that for another skill?

THB2: Because Chinese is the popular language now.

195 **I:** Yeah, would that need to be studying using English or using Chinese?

THB2: I think I learn in English because I -

I: Excuse me, to learn Chinese -

THB2: Yeah, yeah.

I: You will do it, while you are doing your MBA.

200 **THB2:** And we have an, to use the term to suspend the time more than learn English, if I - if I learn in Chinese.

I: Yeah. Maybe 10 years or 20 years. It's not an easy language to learn.

THB2: If I learn in Chinese I can learn from Chinese people and others.

I: Okay. Good, and how do you feel using English in Asia. Do you think there is,

205 do you find any advantage or disadvantage using English?

THB2: I think its advantage, advantage.

I: In what way?

THB2: Yeah, because - many people would be using the, that we know because in - it's easy to communicate more than every language. Because every country know English,

210 more than - maybe if I want to contact with Korea or Chinese but they don't know, but I don't know their language. So I use English, it is easy than something.

I: Do you think it's

THB2: Yes its advantage.

I: Yeah, okay. Do you think if I am -- it's in a way more important for you to learn

215 English in Asia to speak to Asian people like compared to maybe if you go, went to America or if you went Britain or Australia to learn this subject. Do you think it would be or in what ways would it be different and do you think it's an advantage for you to be here because you use English in Asia?

THB2: Asia of course you, I think it's about pronunciations and the writing style is quite

220 the same in Asia but in the European, Americans is quite different. So, in Asian it's easy to understand.

I: Okay, do you read many things from, from writers, from different countries. So like can you, can you read something and you think

THB2: Yeah.

225 **I:** Wow is this like, someone from America, like some professor from America who is maybe using complex language compared to someone, someone (who is not)

THB2: (I used to), we are used to read. Some maybe in American, the slang word. But I don't know who. But in Asia they are -- they have more non-academic I think.

I: Okay. Probably not in the business course. @@@

230 **THB2:** Yeah. @@@

I: Not many slang words in there. That's very interesting. And so do you think the same that same advantage exists in each Asian country.

THB2: Each Asia country -

235 **I:** So if you study -- could you study in Korea this course in Thailand, in Laos if they have this kind of course using English. Do you think each country would have the same advantage for you?

240 **THB2:** Not the same I think because they scale up the technique, the technique up, every people is quite different. In Thai, pronunciation is difference from, the Laos because they use their own pronunciation like the Thai pronounce /d/, THIS [emphasising /d/]. So when I learn in THIS [/t/] – this [/d/] continue maybe the next I go to the Europe or Korean pronunciation is different maybe I don't understand. @@@ Yeah. It is the -- this one times. It is. But in Laos I learnt English I think three types in the pronunciations more than THIS [emphasising /d/].

I: Okay.

245 **THB2:** So we can understand more and more Thai people.

I: Okay. You mean you, so you -- stressed the pronunciation like Thai people so that the English is similar.

THB2: English.

250 **I:** Okay. So just -- okay and what, from this, from this course what do you want to take away. So what's most important for you in terms of skills? So for example, is it -- is the qualification important for you, is the writing important for you. The theory or knowledge or is it some that you learn how to behave or something like that.

255 **THB2:** It will be of course I think, the most important is the communication like when we talk conversations I think is quite importance. For the writings we necessarily to -- to improve it you see. Because when we finish the semester, the third, the third term we have to write the thesis or ideas to do this, important since -

I: Yeah. And is that for your

THB2: And no one is hiding this, importance too. No one is if maybe the some, some things then, some students, some students never worked before.

260 **I:** Okay, but just always in application.

THB2: Yeah, it has to keep the sample anything, best of what you know.

I: So, without interfering yeah

THB2: Not applying yeah.

I: But do they have problems because they don't know.

265 **THB2:** Yeah.

I: Any examples. @@@

THB2: Yeah.

I: Okay. Have you had any problems from culture like cultural differences at all?

270 **THB2:** Maybe some, some I have. We have some because the population of every day, every post, every people is different for Thai or Laos, we have the programme when we,

we work in the group, we work teamwork, from VIETNAM have the proposals, some proposal because they, just that one idea more than the, that one idea and share, share @ @ @

I: Okay.

275 **THB2:** Or share idea.

I: Right.

THB2: When we share idea they use only -- their self-confidence, they accept their idea.

I: What if they are right?

THB2: Yeah, yeah.

280 **I:** Don't listen to other people.

THB2: I think it is the problem but for Chinese or Thai or Myanmar I think, I think no problem.

I: No problem. Okay.

THB2: But we have to learn more and more together. I think this matter.

285 **I:** Okay.

THB2: But not much -- not much difference.

I: Okay, good to know. Do you, so when you are learning, do you think that the knowledge is sort of global knowledge if you like or are you learning theories from Thailand, from Asia, or are you learning theories that are just from business and sort of universal theories. - Do you find you read more things from Asian authors or do you read things from people all over the world?

THB2: All over the world.

I: All over the world.

THB2: Yeah. Because we read, with our textbooks I read or on internet.

295 **I:** Okay.

THB2: About business, about news.

I: And do you think the theory, do you think the theory is the same wherever you are but just like the application, did this different or

300 **THB2:** Different -- different. Also, some - is different under the level of developments, yes.

I: Of the country.

THB2: Yeah, yeah, every country.

I: Okay. So you think that, so the theory will change. Is Thailand do you think a similar level of development to Laos? So you think they have, so you have a different approach to theory because you are in a different part of the world, do you mean? Because like, if Laos and Thailand are at the same stage of development then you have to use different theory to maybe, a China or South Korea or something like that.

THB2: Theory, can you write theory?

I: Sure.

310 **THB2:** Oh theory. Oh. Sorry, sorry I heard that.
I: No, that's all right.
THB2: Well the theory is - problems. I think - as I talk like, - I would like this, so different. Because the my, my country is under the development or developing country. That means learn from Thai I think is important end, can help approve my knowledge.

315 **I:** Okay. Do you
THB2: The theory can help, the theory from Europe and I think other countries can help them up.
I: Okay so it's, so you find theories from all over the world can be useful but do you think that coming to Thailand, do you think you get some different knowledge or extra
320 knowledge compared to if you went to Germany
THB2: Germany.
I: For example, or do you think, do you think you get different knowledge from studying in Thailand?
THB2: Difference because Germany is high development continuously. It is different
325 because the economies or another subject sources or culture is different.
I: Yeah, okay.
THB2: It is my knowledge which hardly approve more than learn in the country.
I: Yeah, yeah. Okay.
THB2: Because it would be -- European country or America have to make this the base
330 idea.
I: Okay. So I would change now to start talking about your writing - First, if I say, if I ask you to describe how you write, how would you describe your writing, about your writing style?
THB2: My writing styles I learnt from the Laos. So maybe we many words is like a we
335 use wrong.
I: @@@ So that's a problem?
THB2: Yeah I think they are. When we want to write we thinks about Laos, more than English word.
I: Okay.
340 **THB2:** Then we translate it and write that.
I: Right.
THB2: So maybe some people write from Europeans hard to understand.
I: Okay. @@@ But how to understand your writing? So do you say the words are long?
345 **THB2:** Some words. But I don't know too. Maybe we -- when I do maybe I write. I don't think about grammar. (But, but)
I: (Do they, do they) - sorry
THB2: Because if I think about grammar I don't have yet have the other idea @@@

350 **I:** @@@ Yes, so you might, the English might be very good but there is nothing inside. Did they -- do your teachers on this course assess your English grammar or anything or do they just look at the idea.

THB2: Look at the idea. They told me, as don't worry about the grammar. If I really rely and make you to understand, it is important.

355 **I:** Okay. And do you think that that's the same as in your -- in your job, or when people work in business, do you think in Asia that's -- that's how people write, like people will write, so people can understand the meaning. People don't care so much about the grammar.

THB2: I don't know.

I: Like for example

360 **THB2:** For, for the office or the formal, I think it's in what times. Because some people care, care about the grammar.

I: Right.

THB2: You think because some -- some word is polite or something like that are good.

I: Right. Yeah, yeah. But do you think for your job

365 **THB2:** For my job.

I: It's okay to think about the ideas, not think about the accuracy so much.

THB2: Probably ideas.

I: The ideas.

THB2: I think it's all ideas.

370 **I:** And I was going to ask you so, what's your -- what would, if I ask you what's your -- for the worst feature of your writing, the thing you don't like about your writing the most and what do you think is strongest about your writing.

THB2: Strongest, strongest, things grammar.

I: The grammar is strong.

375 **THB2:** Yes.

I: What about the -- what about a weakness in that? What would you like to improve?

380 **THB2:** Improve, I think I have to improve with more because I don't know the how to use the word, how to use the words, why I talk to you, some word I write, I adjust it long way. I think these, they improve.

I: Okay. And sorry just to check.

THB2: Use the word.

385 **I:** And do you think that's, I don't know if you talk to your classmates about writing but do you think they have similar ideas to you about how to write or how they write, do you think they write in the same way. Like you said, write for meaning not worry so much about accuracy.

THB2: Not correct accuracy, then only the meaning.

I: Only the meanings as well. I mean so, okay. Okay. Do you find, have you had any issues when you write in English? So like you have, if you write in your own language, and is there anything different when you write in English. Like for example, do the teachers tell you, you need to do this, you need to do this, when you write in English. I am just thinking of an example like plagiarism, so like copying from a book. Like you have to use the reference -- on a just a personal thing. Like if you use a book, you have to like say the name and say where you got the information. You can't copy from the internet and not say where it's from. Have you had, have you been told about that or anything or

THB2: No, no.

I: No.

THB2: Because these for segments teacher are would like to know the idea. So they only leave it, they know because from the writing they know because if we - we take it from the internet, these grammar is clear and what else then we -- we write. So teacher know.

I: Okay. @@@ Teacher know. Interesting. Do you -- how about things like, do you think the -- like the way you think is the same when you write in English as when you write in your own language, your first language.

THB2: It is different.

I: In what way do you think it's different?

THB2: When, when I -- writing the - please again please say.

I: Yeah, so, so the way you write an essay in English. So if you had this, so this title.

THB2: Yeah.

I: And you write it in English and this title and you write it in your first language, would it be the same, like the content, would the content be the same or do you change how you write, when you write in Thailand. So you come on this course, do you change anything to write in English?

THB2: Most change. It is the same.

I: So same style, same idea.

THB2: Same style, same idea.

I: Yeah.

THB2: Because the first, I had to form - some meaning almost my idea. First and thing that we have to explain to English is the same, it's the same.

I: Interesting. So you, so just looking at this, okay. Is there any language kind of language, so like slang, for example, you try to avoid using any slang?

THB2: Yeah.

I: That is there anything else you try to avoid or try to do when you write?

THB2: Try to, with some -- some word that is used.

I: You try to use

THB2: Yeah, easy words. Whatever they have

I: Right, why is that?

430 **THB2:** But maybe I use wrong. The meaning is different, different than -- different that our idea, my ideas. So

I: So you

THB2: Everything wrong.

I: Yeah.

THB2: Yeah.

435 **I:** Yes, wrong it might be run.

THB2: And be used wrong.

I: Right. So you -- do you use the words that you know. So you use the words you are comfortable with?

THB2: Yeah, yeah, yes, yes comfortable with.

440 **I:** Okay. What's about sentences, how do you -- do you try to

THB2: The sentence I use, the grammar, use the grammar, is the main -- the main writing because I ever learn in Laos. Before I come here I start the as the faculty of lecture before I come here.

I: Right.

445 **THB2:** Yeah, but I -- I just, I have to drop it because I sadly had fourth year, I stopped, I dropped it and come to establish every

I: Oh okay.

THB2: So the grammar I think I can do it.

450 **I:** Okay, so you try to do anything with that. I can see like you have -- like you said, you are using quite simple words, do you try to keep the grammar simple?

THB2: Yes simple.

I: Okay.

THB2: More than the other

I: So the same reason, is it same reason?

455 **THB2:** Yeah, yeah.

I: Longer is longer might be wrong again.

THB2: Yeah, yeah, yeah.

I: Good okay. And

460 **THB2:** If I can remember the sentence that any people do -- I can do with, but if I -- I can't trust my mind. I use the easy.

I: Yeah okay. And have you -- do you think it's changed, has your writing changed at all since you came here because obviously you practice a lot. So you keep writing more things, do you think your style is changing or is it, do you try to do the same thing every time.

465 **THB2:** I try to really improve it every time but I don't know this, my writings improved there. I don't know.

I: Okay, and what things do you try to improve?

THB2: Improve the for maybe the technical -- technique word more than the easy word, write that.

470 **I:** Okay, so you use the

THB2: I try to improve the word more than the grammar.

I: Okay.

THB2: Because if I understand the word technical word, how to use it, I can write this correctly -

475 **I:** Okay.

THB2: Than, than because grammar I think I know I know more.

I: And what do you think about when you are writing. I mean this is -- this is writing about yourself. But it's writing for the teacher as well because the teacher will mark it. What do you think about when you are writing?

480 **THB2:** When I -- I think I -- first I, I have to find the theory that applied my idea.

I: Yeah.

THB2: And then I talking how to use the theory in that and next thing for my life, my year life.

I: Yeah.

485 **THB2:** And then write it down.

I: Okay, so it's -- so you are writing it for you really?

THB2: Yes, for me because the - depend on the topic I think it's on there, as then and -- because it is the motivate myself. The second is the -- I think this mean motivate my follow, it is difference. But everything this is for my idea.

490 **I:** Yeah, yeah.

THB2: Yeah, for my idea.

I: So did you

THB2: I think for the real one more than the theory one.

I: And did you change your style at all depending on the question?

495 **THB2:** Yes, yeah, depending -- depending on the question.

I: How would you change if you, so if you stop writing about yourself and start writing to maybe tell to talk about what should happen in this situation, how would your writing change do you think?

500 **THB2:** Because the real word, I -- I have seen everyone -- every people, many, many people. So I know the performance - are happy.

I: Yeah.

THB2: So I can, I know their minds. So I can -- I can think the way to motivate yeah.

I: Okay. And do you think if you were writing for somebody in a different context in a different situation, would you change your style or do you think this is your style. So

505 if this was not for the MBA programme that you write like a letter, would you try to change your style or --

THB2: Yeah, yes. I have to change it.

I: Okay, what for your job, would you think this is the style you will write?

510 **THB2:** For my job, if I write through to my boss or how our team I strive for the meaning but if I write to the other office I have to use the polite, or more formal writing.

I: Okay. So the -- do you think, do you in your mind think that there is any big difference between formal writing and sort of personal writing?

THB2: Yeah, yeah.

515 **I:** In your subject, do you think it matters if you write. So in your education, do you think it matters if you have a formal style or if you -- if you write from your personal knowledge?

THB2: This might be on the personal, personal

520 **I:** Do you think there is, so I mean you could write this and like a formal academic style, do you think it would change the content, or do you think it's -- the content is the same, just the language changes?

THB2: Content.

I: So I mean this is obviously the best way for you, you think this is how you choose to write but do you think there is, like do you think other people could write like this in education and it would be better?

525 **THB2:** What is the better?

I: Like to write with this style rather than like a formal style in education. Because that's like some, some universities will say, you know, you have to write in a formal style, you have to do this in a like use complex sentences, long sentences. Do you think there is any difference, or do you think this is a better way to write for your situation?

530 **THB2:** For my situation I think if we use the personal writing I think it's better than -- better than the formal. If we use formal writing, no but I think that many people can't do.

I: Okay. But do you think there is any difference in the content, do you think if you write, say you can write in a formal style or you can write in this style. Do you think, which one would you choose?

535 **THB2:** I choose this style, not formal style I choose.

I: Okay, and why would that be?

THB2: Easy to understand, and I think it's natural.

I: Natural?

THB2: Yeah, natural.

540 **I:** Okay, that's very interesting. Thank you very much.

THB2: Okay.

I: It's a wonderful, wonderful interview.

THB3

I: Okay. So, my first question is could you tell me about your education background? What have you studied before?

5 **THB3:** Yeah, before I come here, I've studied in the Vietnam University of Commerce, and my major subject is Human Management in [university name].

I: Okay.

THB3: Yeah.

I: Right.

THB3: And, in the small and medium enterprise.

10 **I:** Right, okay. And, do you have any background in business? Have you worked as well?

THB3: Yeah. After graduate in my study in university and I worked for a team manager in the Bank, yeah. It was the position of teller and consultant.

I: Okay, yeah.

15 **THB3:** Yeah.

I: Me as well, that's good.

THB3: OH, @@@ really?

I: Unfortunately, for me @@@, yeah. It's fun, isn't it?

THB3: Before you come in Thailand.

20 **I:** Oh, before I was an English teacher and I was, I didn't like it, so I went to university and then I was an English teacher, so very big career change. @@@.

THB3: Yes.

I: Okay. And then, why did you decide to come here and study on this course?

25 **THB3:** It's because, you know, when I working in the bank - in the bank in Vietnam, I passed, I have to study on, I need to do my MBA, yes. But, at that time, I thought I will just do MBA in Vietnam, but my husband, he's learnt through the in [university name].

I: Okay.

THB3: Yes. And, he and luckily won funding to [university name]. So, I decided to come here and to study the MBA.

30 **I:** Well, okay.

THB3: Yes.

I: So, you've won scholarship to come here?

THB3: Yes, I've got scholarship for study.

I: Yeah.

35 **THB3:** (Yes)

I: Yes, okay. So, what does your husband do now? Did he do business as well?

THB3: No, no, not in present.

- I:** Oh, he is stopped doing it, okay.
- THB3:** (Yes)
- 40 **I:** I thought you've said it's a better for him, okay. And just to check, so your course, how are you assessed on the course? What you have to do to pass?
- THB3:** In past or now?
- I:** Sorry, now, on this course.
- THB3:** On this course, it gives me one in the moment.
- 45 **I:** That's what you're doing in the assessments, so what are all teachers ask you do what's with by mark you but how did they give you the score?
- THB3:** Because, so I have to talk those details in this chapter alone.
- I:** Oh, no, just to work, so for example, like an assignment
- THB3:** Yes.
- 50 **I:** Does that each one have, each unit have one assignments or do you have presentation as well or
- THB3:** Yeah
- I:** What kind of assignments?
- THB3:** Yeah, I think in every short break now I learn, I will have to be at basis for a study. The project like you know, for those my coaching you know, so that my coaching, in my coaching, I have to make the MARKETING plan, yes. And, the assignments in the marketing class, every day we have to make those summary, everyday have two class, I have to like, we have to make the summary submitting in the website move, website. Yeah, in the Google, they have the group website
- 55 **I:** Yeah.
- THB3:** And, we fill in the every classmate, everybody can read on it.
- I:** Okay, yeah
- THB3:** Yes.
- I:** Okay. And, one second, I am sorry, I wanted to ask you that your language background.
- 65 **THB3:** Yes.
- I:** Like it, because you speak English well, did you study in English before or in Vietnamese?
- THB3:** Yes. In Vietnam, I've studied English much very long time.
- 70 **I:** Right.
- THB3:** When I was in 7th to 9th my class, or I was 13 to 19 year old and after that in high school, I did go for course in duration.
- I:** Oh, okay.
- THB3:** And, after that when I learnt in university, I learned French.
- 75 **I:** REALLY? @@@.

THB3: @ @ @ , yes.

I: Because in, I know in Vietnam might have, they have lots of different languages, I heard some time ago, there are lots of people could speak Russian.

THB3: Yeah.

80 **I:** In school, and some people learn Russian than French and now English, but you learn French as well.

THB3: Yeah, @ @ @ , yes. I learned English and French and now I learn English.

I: Right.

85 **THB3:** Yeah, because in university, I along with more English group of friends, among the you know, Vietnam University of Commerce and University of [name].

I: Okay.

THB3: So, I am learning French.

90 **I:** So, do you learn French and studied university or did you like write your assignments in French for your subjects? - or did you write your assignments in Vietnamese?

THB3: No, no. In the two years, in the first two year, I, in Vietnamese and lecturer taught us and yeah, and after that in the 3rd year, I have to do that in French, yeah.

I: @ @ @ that's fair.

THB3: But the French teacher, they CAME to teach us.

95 **I:** Yeah. So, you had a very different language background, have you?

THB3: Yes.

I: @ @ @ . And then, so you, did you feel comfortable coming here to learning English? Did you feel confidence?

100 **THB3:** Yeah. At the first, at the beginning, I obvious scared because I've forgot many English, many many. I have only the, I can read, but I can't speak you know, I can't speak, I can hear but I can't speak @ @ @

I: @ @ @

THB3: Because in Vietnam, when they taught, the teacher taught in a student English, which is to study in only the grammar.

105 **I:** Right

THB3: Yeah, not speak, we didn't speak.

I: Right

110 **THB3:** Yes, so I don't know how to speak and I think it's so likely because in the first class, when I came here, I studied in the, I remember that the first class in the multiple class, and I can hear the teachers says, so I go happy @ @ @

I: Relief @ @ @

THB3: @ @ @ yes and so I was trying to talk with my friend, yes. So -

I: Where were your friends from? Do you have friends from different countries or are they mostly from China?

115 **THB3:** Yeah, in my class, I have, we have three, no from our country, two students, they've come from Laos, two students come from Vietnam, it's me and another one.

I: Okay. So, I interviewed all of them @@@.

THB3: Yes. And, please four, [names] come from China.

I: Right.

120 **THB3:** Where almost the, I think the most students can speak their own English is the type of a -

I: Really?

THB3: When I was in high school, yeah.

125 **I:** And, I am looking forward to speaking to them because I think the standard of English is very high so far. The people are speak to

THB3: Yes.

I: From Vietnam and also -

THB3: Yes. The type of the interest, they can hear as the English, major language in the admission.

130 **I:** @@@

THB3: Yes.

I: Do you think, what do you think is the advantage for you upcoming to this university instead of studying, or not going through Vietnam which is probably

135 **THB3:** I think the first thing I thought when I came here to study – before I came here to study is I can't speak English, I can't translate, I can access MY English, that's the first thing and when I came here, I enduring nearly 3 months, I stayed here and Thais, they have the background education is better than in Vietnam.

I: Right.

THB3: Yes.

140 **I:** Okay. And do you, is it an advantage for you to study in or to practice your English and to develop your English for your job?

THB3: Yeah.

I: Or how is that an advantage for you?

145 **THB3:** Because I rely to use my English in job because when I couldn't get my full use for university and so I so says because I can't use my French in work. So, when I came here for study, I, and easier would love to find a job, would have with that job I can use my English.

I: Right, okay.

THB3: Yeah.

150 **I:** So, you didn't use it before when you were working in the bank?

THB3: In the bank, I, we have to the some way that we use in English, so I just know, know words in English

I: Yeah.

THB3: To use in the way.

155 **I:** Okay @@@ sounds fun. Just a second, so, how, do you think there is a difference?

THB3: Yeah.

160 **I:** In the classroom? So, when you come here, is the class taught differently and if so how differently to your experience before, but in Vietnam, would have to taught in different way to using compared to China?

THB3: Compared to China, yes. I think the different, I think the teacher, firstly if the teacher are very fast with the students, yeah, and for the class, you have to with the mode of equipment and modernise, you know? Yes.

I: Okay.

165 **THB3:** But, the best memory, the best equipment for the net – not just the computer, yes overall of that, everything is good

I: Right.

170 **THB3:** Yeah, that's very good. And, the way obviously, I think you, for the program, and you translate I think its closed in the real life, because in Vietnam, our education to be just in theory, but in Thailand, the teacher try to apply in the real life for help the student to understand -

I: Yeah.

THB3: In the real life, how to use your theory to make do the people to listen this.

175 **I:** So, it's like applied force. And is it interesting having the students from different nationalities?

THB3: Yeah.

180 **I:** And, because as suppose, because I said international course, do you find that it helps you to have people from Laos, people from Vietnam, people from China? Do you learn about each country and different applications in Asia? - or is it more kind of from all it over with more time?

185 **THB3:** It's difficult to say @@@ because if I write in - I don't know it's not the worries, the equivalent in this country is very different and I think this question when you come from the country and do you for example, when I come back, I came to it, no, I come to Vietnam and I can't know how I can, I can't know how to apply my theory in my country, yes.

I: Okay.

THB3: You ask me how to arriving meantime with the country like another in China is, I think I can't.

190 **I:** Okay. Do you think the, in the different areas of business that you've studied, do you think that theory is the same but that application is different or do you think the different countries need different theories?

THB3: I think the whole theory is not different, but we can choose something to apply in the Asian countries.

195 **I:** Right, okay. And do you think it's, what advantage does it have to learn its subjects in an international, on an international course so far, for example Vietnam you

say, the theory is the same you can apply it to Vietnam? Is there any other advantage for you learning outside of Vietnam? Does it have any other advantage/

THB3: - I will try to answer this @@@

I: That's okay @@@

200 **THB3:** Because I until now, I just finished all three units in marketing and most in the finance. I think - if @@@ because I think if I you know, I can answers this question if I can apply maybe I have to do in the real life, that I can't.

I: Okay.

THB3: Answer your question.

205 **I:** I'll ask you in 10 years time @@@

THB3: @@@ okay.

I: Okay. Is that the teacher's style any different here and sort of in Vietnam?

THB3: Yes, it's different.

I: I see.

210 **THB3:** Economic cost, firstly I talk about the relationship, between those teachers and the students.

I: Yeah.

215 **THB3:** Yeah, you know, in Vienam, the student almost students they still, they can listen because that it, that these done at very long, yes, but the, in Thailand, this thing is very different, because the teacher try to answer the question of a student, and they are very patient, I too, but it closed.

I: Yeah.

THB3: Yeah, and very helpful and we are trying to happen to understand how to apply in the world.

220 **I:** Okay.

THB3: Yeah

I: And do you think that could they do that in Vietnam, do you think?

THB3: The user in -

I: (The teacher's style)

225 **THB3:** (The -) you mean that note, and the teacher in Vietnam and is that they can compete at now.

I: Or do you think that the now the teachers in Vietnam

THB3: Yeah

230 **I:** Can teach in this style, but have the students ask them questions and things like that or?

THB3: I don't think so @@@

I: One of the

THB3: Because, I think because of the culture, yeah, the culture is very different and you know, because in here, in the Thai education, the teacher is like - they are very kind, yeah.
235 In the Vietnam university, I know.

I: Right.

THB3: They are very high with the students, yes, so, if, to train these, I think it takes very long time.

I: Yeah, yeah. Okay, do you speaking of culture, have you noticed any big
240 differences in the culture coming here, but have you had any problems or big differences in the classrooms life? Did you find a difficult to ask the teacher questions for example

THB3: No, no, no.

I: No. Did you, you've just changed your practice?

THB3: Yeah. If I do understand right, I think I asked the teacher, yeah.

I: Okay. And how about the English, do you, have you had any problems in USING
245 English here like as everybody has a different accent, the different way of talking -

THB3: (Yeah, yeah, yeah)

I: Yeah, you had some problems.

THB3: Yeah, @@@

I: What kind of problems did you have?
250

THB3: Is the, the problem with accent, yeah.

I: The accent.

THB3: Yeah, the accent is different you know, somehow some teacher, when they teach, that is accent is very different like I try to understand, but if in, at the BEGINNING, the
255 time, beginning time, I tried

I: Yeah

THB3: And try, try and I was, when I heard their lecture, and then I can understand English.

I: Okay. So, you've not been here a LONG time have you? So, do you think you
260 got used to it very quickly?

THB3: I think the for CLASS maybe, is difficult in the first class, but effort is made in first class, second class and then I can do everything the teacher asked.

I: All right. And is that with the Thailand accent because, are all your teachers from Thailand or are SOME teachers from Thailand?

THB3: NOW, I learned internationally, now, only one teacher, he comes from Singapore.
265

I: From Singapore?

THB3: Yeah.

I: So the same thing you just tried to get used to it.

THB3: Yeah, no, he's a bit quickly @@@

I: Right.
270

THB3: Yeah. Well, I think I can hear anything he talk.

I: Okay. Just to check, do you think the, lots of students go in there from Asia to, you know, Australia, America, Britain. What do you think would be the difference for you if you went there? Do you think there's much of a difference in that the international program in Thailand?

THB3:No.

I: Than going to say Australia or America to study? - Would it make a difference for you do you think or?

THB3:You know because, I'm not sure of the USA or Europe, but maybe I saw in the movie or

I: Yeah.

THB3:Yeah, some friend. I think maybe in the culture the American or European they are very active. And if I can come there and study with American or the European to me maybe it's different.

I: Okay.

THB3:And if we more active I can heighten my accent in English because the English come from European and American @@@

I: So do you have much interaction with English from America? Do you ever listen to anything on your courses or you said the movies and things like that? Do you find like with Thailand you came here and you said maybe a few classes you take to understand what people are saying, how about with like American accent or British accent do you find those

THB3:Yeah, in my room sometimes I see the movie in the HBO channel. H-B-O channel, TV.

I: Oh yeah, yeah.

THB3:Or Star Movies, yeah. You know it's quite more difficult to hear from the movie, because I live here. I think I have the habit to hear the accent of the Thai people speaking in English.

I: Yeah.

THB3:And so - sorry, I forgot your question.

I: So I said, I just thinking from studying or working in say America or Britain or Australia what do you think that would be or what do you think are the difficulty of the language or -

THB3:I think the those who come from Australia maybe they speak very quickly, maybe more quickly in Thailand and maybe in the accent, how can I say this with people now is differently so by default different.

I: Okay. But you said if you went to study there, you would develop you English would you like to speak with an American accent or are you happy speaking like you speak?

THB3:No, I would like to improve my, increase my English in my accent @@@ Yes, I would like to pronounce exactly some words I said, yeah.

I: Okay. I can't hear any problem with your accent but you think, but you feel it's something you need to work on still, you still try to improve.

THB3: Yes.

315 **I:** Does anybody have a problem understanding you, here or

THB3: I'm not so sure because if I say something, they don't understand but some people they don't ask me - they didn't ask me they don't understand.

I: Don't you mean like

THB3: Yeah.

320 **I:** @@@ So maybe they don't understand, maybe they understand, (but they don't ask you).

THB3: (Yeah, but) they don't, they didn't ask you, ask me.

325 **I:** Okay @@@. - Yeah, do you think there's a different way of thinking here on the international programme like the way they think about business, the way they think about the topic that's different to your like maybe in Vietnam do you think like the knowledge or the way of thinking is different?

THB3: For the Thai people or my classmate?

I: Or for the course the teachers or the students?

THB3: - I think it's different. I don't know how to explain.

330 **I:** @@@

THB3: How can I say because – how to answer - sorry I -

335 **I:** That's okay. All right. So, you think there is some difference in the way people think about business here compared to Vietnam? And have you changed anything about yourself from coming to another country? Do you think that you are slowly learning a different way of thinking or you're just learning like more knowledge so you can apply to Vietnam?

THB3: Because in Vietnam I just tried to do my best for my job, maybe in the – do you know, because I never do my own business so I -

I: It's very different from what you did before, to come on this course?

340 **THB3:** Yes, and I think the different is because in Vietnam when you the business, almost the businessman in Vietnam they just try to do the business by their EXPERIENCE not from, they, some people they don't have the knowledge, the theory.

I: Right. Okay.

345 **THB3:** Yeah, but in THAILAND the teacher teach us that you HAVE TO, your NEED to apply the theory in your business, yes.

I: Yeah.

THB3: And the, I think they try teach us the theory is VERY important when trying to do business. Yet I think the different is

350 **I:** Yeah, and do you agree with that? Do you think that, you know, would help people in Vietnam?

THB3: I think I agree with my teacher, but I think the experience is very IMPORTANT.

I: Yeah.

THB3: Because the EXPERIENCE you, that is the knowledge you can learn, you can get from the real life.

355 **I:** Yeah, yeah.

THB3: Yes, and - the theory, some theory can apply in my country or in my country or in China or in Laos. But the experience come from only in my country so I can understand how's my economy in my country, how is the currency, how is my competitor. So it's very important.

360 **I:** Yeah.

THB3: The theory can help you when you – when you get stuck.

I: Yeah.

THB3: Yes, so you have to find the theory to solve your problem.

365 **I:** Yeah. Okay - Okay. I think I'll move to @@@ One or more question talking about theory is the, where does it come from? So, when you're reading theories now, is it written, is lot of it written by authors from Thailand or people from all over the world? Where do you read most theory? Or is it from the teacher?

THB3: I think the most, I think from the teacher is most, could you?

I: So the knowledge you get

370 **THB3:** Yeah.

I: like the models, you know, the ideas -

THB3: Yeah.

375 **I:** from theory. Where is the theory coming from? Is it from international scholars from all over the world or is a lot of it from Thailand or is it from particular areas? So the books you read where are these coming from?

THB3: I think the majority of theory, of knowledge that I get is from the teacher, yes, but besides I have to read and understand the book, and when sometimes when you read and you can't understand I have to ask the teacher but somehow. So, I think the most, the theory come from the teacher.

380 **I:** Okay. Yeah. Move on now to writing. Do you feel confident and comfortable writing using English?

THB3:- Sometime, you know, sometime I know how to explain what I think. Some words I don't know how to pronounce.

I: Right.

385 **THB3:** Yes @@@. Because I learn in French so sometime I can compare in French because if you know how to, you know, pronounce only one word in French, you can pronounce every word. Because have only one, how can I say? We have only one - but in English with one word you can, YOU pronounce like this but another you pronounce another way @@@

390 **I:** Okay. Okay. The stress is different or the sound is different.

THB3: Yeah, @@@.

I: Yeah. Okay. Is Vietnamese like that or do you, if a word, if you write a word, can you just read it and say it or do they change the sounds as well?

395 **THB3:** No, the sound is the same, yeah. We don't use the alphabet the way to pronounce different in English.

I: Okay. And if you could try to describe how you write, so describe your writing style, how would you describe it?

THB3: - The way I write? You know, is my problem. I try to write in English, but I think it's the most difficult.

400 **I:** Right. Okay. What's the result? How would you - so if you write an essay, how would you describe the writing?

THB3: I try to write exactly the grammar in each sentence, I wrote and after that I try to make some word, the appropriate word.

405 **I:** So, you, what kind, what things are important do you think in the essay? What do you think about and you think, you know, I must do this and what do you think about the thing, you know, I must not do this when I write in English?

THB3: I think I have to, I must write to with the exact grammar and don't write the long sentence because I'm not bad in grammar so I need to write one sentence, one sentence for what I want to say.

410 **I:** Yeah.

THB3: The most important in what to write is that the other person can understand.

I: Okay. What is your, so far what has your feedback from the teacher? So, when you give your essay or give it to somebody to read what did they say about your, did they comment on your English?

415 **THB3:** No. It's not come true because I don't have the feedback from my teacher if I write something wrong or right – and my friends too

I: Right.

THB3: - yes, because -

I: And you think that's a problem?

420 **THB3:** YEAH @@@

I: @@@ You want feedback?

THB3: Because, you know, in my recent experience I saw some - I read the paper of my friend and I think very few people can write, you know, the right grammar.

I: Few people in this, in your (class)?

425 **THB3:** (In my class), yeah.

I: Right. Okay. Can you understand their writing? Or have you

THB3: Sometime I cannot understand what they say.

I: @@@ And so do you think for you if you use short sentences, you can express what you want to say?

430 **THB3:** No, I think no because if, in Vietnam I can say for example with the assignment that the teacher, the teacher give or give us and if it's in Vietnamese I think I can say more than in English, yes, because it's my language @@@

I: Okay. And in what ways, what kind of things do you LOSE when you write in English? What do you think you, or what's missing?

435 **THB3:-** I think I - how can I say - because in Vietnamese I have many ways to talk about what I want to say, but in English I have only one way.

I: Okay.

THB3: @@@ Yeah. Try to write what I say and try to write in the right grammar.

I: Okay.

440 **THB3:** And when I try to explain what I say in English I think I can use only short, very short sentence but in Vietnam, if in Vietnamese I can say many, many, many @@@

I: Okay. And do you think you, so do you think you will lose so if you have like a long sentence in Vietnamese?

THB3: Yeah.

445 **I:** Do you think like it has like the flow or connection? Do you think that's lost in English if you do in short sentences?

THB3: Yeah, I think it's the connection.

I: The connection.

450 **THB3:** Yeah, missed between the sense, yes, I have to try to – in Vietnam, I know how to make the connection between the idea, but in English, I - it's difficult.

I: Yeah.

THB3: Yeah, to try and make the connection -

I: Okay. And do you have, you've said you don't really to get any feedback on how to connect better?

455 **THB3:-** Because in my class and I, if better I think the teachers can, if I submit to my teacher my assignments, is better they can have some suggestion.

I: Yeah. And do you think the, so do you think your score is lower, because your teacher can't, maybe can't understand what is in your mind?

THB3: No, until now, I haven't got my score @@@

460 **I:** So, wait and see @@@

THB3: @@@ yes.

I: Okay, yeah. Fingers crossed, let's hope. So, you said your weak points if you like is grammar, you want to improve your grammar, is that do you think the most important thing for you?

465 **THB3:** Yes.

I: And what about the strongest thing for you? What do you think is best about your writing?

THB3: About my writing, my strength, I don't know @@@

470 **I:** You don't know? Do you have a negative mind, so you always look at the problem that you don't think or do you don't see the nice things @@@

THB3: @@@ No, I think, the bad thing I have here is my husband, he is better than me at writing.

I: Oh, no. @@@ That's a terrible situation @@@

THB3: NO, because if I something I will, I can ask you to suggestion.

475 **I:** Oh, yeah, that's useful. I thought you mean he is just like.

THB3: @@@

I: Right, happy with himself, because he is better than you.

THB3: Yes @@@

I: @@@. So, do you think, is there anything different when you write in English?
480 Is there anything DIFFERENT compared to when you write in Vietnamese in terms of the EXPECTATION, so like for example, the way you structure your ideas or something like that, have you been told to write in a different way of a particular way or do you write in the same, but the same order, the same argument for the same, so that introduction and then continue in the same way of thinking when you write in English compare to the
485 Vietnamese?

THB3: No, I think when I write in English or Vietnamese, I have the same way.

I: Right, okay.

THB3: In, if I have to make the - when I did my assignment, I have to have the introduction, and the body and conclusion I have the same way in English and Vietnam.

490 **I:** Yeah.

THB3: That's I have considerate English.

I: And, have you ever been taught like have you been taught English or have you ever been taught like an ACADEMIC English or ACADEMIC writing so like you know, you know first of teach English or were you taught general English before?

495 **THB3:** Could you explain?

I: So have you done a class before where the teacher taught you about sort of academic English? UNIVERSITY English? - Have you studied that before or did you study ENGLISH?

500 **THB3:** You know, when I start, when I studied English in Vietnam, I just know the grammar, how to write in the right grammar.

I: Okay.

THB3: So, I didn't know, I didn't look at English as different.

I: Okay.

THB3: That could have English, and yeah.

505 **I:** Okay. So, you didn't see like any, you didn't do one course for general English and one course for academic English, you just have, you did English course?

THB3: Yes.

I: Okay. So, just take off say, in one sentence, if you say maybe this business has or maybe this business has potential da da da? Would it be a direct translation from

510 Vietnamese, you write the same thing in Vietnamese and then you have to write the same thing in English?

THB3: No, no, I think you mean, when I write in - the following the grammar right? And you have to have the separate subject plus the verb and the object. Yes, in Vietnamese, we have the same grammar maybe.

515 **I:** Right, okay. So, you can, so you think, you can think in Vietnamese and you can write in English the same?

THB3: Sometimes it's different.

I: But, you've said not the same big sentences.

520 **THB3:** Yes, you know, because in English, I think some - like in if you move on to - if in grammar, you have to put the adjective before the noun. Yes, but in Vietnamese, you can put the adjective anywhere @@@ yeah.

I: So

THB3: That's okay, yes, it was

I: That sounds good if it can be anywhere.

525 **THB3:** Yes, @@@

I: Okay @@@ So, yeah, okay. So, your teachers you said they look at your contents so your ideas, your, they don't look at your English?

THB3: Yes.

530 **I:** Okay. And so, when you're writing, what do you want to achieve? What is your priority when you write an assignment for this course?

THB3: I think I - when I did my assignment right?, and they, I think I would like to, I try to understand what my teachers taught me, yes, when I try to do my assignments, I have to my what they says and -

I: Yeah

535 **THB3:** What I understand, what I understand, yeah.

I: Okay. Do you feel like you are writing for the teacher or do you feel like you are writing for yourself you know, your own knowledge or do you, are you thinking I want the teacher to like this or are you thinking this is what I know so I am writing?

540 **THB3:** No, I try to what I know and you know, and - no, I try to make the comment my economics and what I can get from my teacher. Yes, if I have some of the opposite idea with my teacher, I need to ask him and to, so maybe dangerous @@@

I: Yes, you need to be careful @@@ yeah, @@@ and do you - what is your priority if you like with the, from this course when you go back? Does the qualifications so you have the MBA.

545 **THB3:** Yeah.

I: There's the knowledge and there is the experience of learning with in this environment? Which one is most important to you, for you to using when you go back?

THB3: hmmm

I: Is it (the paper)?

550 **THB3:** (I think the), the @@@ it is, I think the culture.
I: The culture.
THB3: Yeah. We of course, again that the culture in Vietnam, when you have the degree of MBA, and you can get the better job than the one who get only the bachelor.
I: Yeah.

555 **THB3:** Yes. And, I think I, IF I get the MBA in English, I think it's more easier, it's easier to find job in Vietnam.
I: Right, okay.
THB3: Yes. And, for my opinion, I think when I you get the job, and I tried to do my job, try to apply my mind, yes.

560 **I:** Yeah, so that's when the skills are important.
THB3: Yeah.
I: Okay. Did you, do you have any writing with you that you can't -
THB3: The -
I: Did you bring any writing

565 **THB3:** Yeah.
I: Like your assignments?
THB3: No.
I: You didn't, okay. Could I ask you maybe, could you email to me
THB3: Yes.

570 **I:** Your writing and then maybe I'll email back just maybe 3 or 4 questions for you. I just want your opinion about like the sentences if I come across.

THT1

I: Okay, first of all I'll ask you about your background. What's your background in your subject? So what did you study before? How did you become interested in it?

THT1: You mean why do I apply for a TEFL, TEFL programme, right?

5 **I:** Yeah.

THT1: I graduated from [name] University, this university, with a major in linguistics and then I went to the US, so like, there's something like foreign exchange programme and then I had my master's from the US and then when I came back here, I already, I actually didn't expect or even plan to do TEFL programme but it was kind of like I came
10 to the school, to the university, and I saw them design this programme, like advertising, recruiting of new people for the programme and then, Okay, it sounds interesting. Okay, let's apply.

I: So you weren't doing anything better at that time? @@@

THT1: No, I didn't prepare anything. I didn't have, like it was the last day here and
15 then I asked the administrator if I could apply here and you know, like they checked my background and everything and then, Okay, you're fine to apply. You can - this is the application form, just fill it out and then send the other things later by mail. I did it. Yeah, and then I got accepted. Okay fine, I studied.

I: So was that after you finished your master's, you went straight in to MA TEFL?

20 **THT1:** No, I came back in -

I: Was that a break?

THT1: Oh, it was a break, yeah. I had an internship in the US and then I came here, came back to Thailand, and started to do some work and I thought it was a little boring
25 life, you know like - I don't know - I like to do something. I like to keep myself busy and then I saw this programme and I think, okay, why don't I learn this? Because I have already a background on it - in linguistics from this university and I looked at the course work, you know, the catalogue and see Oh, okay are these the subjects? Oh, okay. It should be okay with me, you know, comparing with the other faculties, you know - it is from other faculties and I don't have any background knowledge.

30 **I:** None?

THT1: If I want to study, well like, I don't know what else that they offer. I don't know.
@@@ Yeah, and yeah that's why, and I feel some

I: Political Science?

THT1: Political Science, I don't have anything about politics and I don't like politics.
35 So okay, it's nice to come back here. So my reason is not going to be like the others.
@@@ I don't know if it's useful or not.

I: Of course. So why did you decide to do or to study linguistics in the first place?

THT1: In the first place here? Why did I decide? I thought I like language, and then
40 linguistics is like, What is this? I didn't know before. Okay, it's kind of like mysterious, right, okay? I'll do this. I think my language would be better if I study linguistics and that was my belief, you know, before I chose to study this.

I: And what did you study in the linguistics course? Was it, were there different languages? Was that Thai or English?

THT1: Basically, it's about like the basics of language.

45 **I:** Right.

THT1: You know, how the language is formed and how, you know, it is developed, and you know, like I studied phonetics and it's very interesting and that discourse analysis. It's like, I don't know. It was, it was interesting at that time and I didn't know what is was and you know, in Thailand, linguistics is like the unknown subject. Back then, 10
50 years ago, when I studied linguistics here, I remember when I graduated, you know, like when I graduated, I went to find a job, look for a job. I was looking for a job and the personnel asked me, What did you study? Yeah, and everyone asked me, What is it? What is linguistics? What is a language? What language did you learn from school? It's not about the language. It's not like a particular language, you know, it's like I sometimes
55 we learn the language that I haven't seen before, the rule of thumb language that we have to analyse, how it's formed, and you know, morphology and it's not about like English or Thai but you have a basic of other languages like the phonetics course, you know, you learn about the other sounds that human can produce.

I: Yeah, yeah.

60 **THT1:** And then when I study other languages, I think I can pick it up faster than others.

I: Because you have the understanding.

THT1: Yes. I don't, I myself don't like. I mean someone really likes to learn language, you know, it's not like my type. I like to meet people. I think language is like, language
65 gives me a chance to know more people, to learn about other culture. I like to learn about the other cultures and meet new people, travelling.

I: So it's more of like a function for you.

THT1: Yes.

I: Not just knowledge.

70 **THT1:** No, no, no. @@@ Okay, I like to read and reading is my, like my hobby, one of my hobbies. I like to read like novels and some other stuff. So it's like if I know the language, I can read more, you know.

I: Yeah, yeah. And just to check on your language background, did you, so how long were you in the US for and how long did you?

75 **THT1:** Three years.

I: Three years?

THT1: It was a long time ago. I went there in 2003.

I: Right, okay. And how long have you studied English before? Was English frightening to you then?

80 **THT1:** You know everyone in Thailand study English since kindergarten, most of us. But we didn't use it. I didn't use English after I went to US. I study like, okay teachers teaches us grammar, right, and everything they would teach, you know, from the curriculum. And when I studied linguistics, it was not about, you know, something that is practical. It's like, it's more like theory and I think I can apply my knowledge in

85 linguistics to use my language, you know, to improve my language, to develop my language when in was in the US. I think I picked it up faster than others who went to the US at the same time. I do like, we travelled in group. And because it was, it was an exchange programme and I travelled with like other 10, oh, like the other 10, about 10 other girls and I can see like I developed my language faster than other, than those people.

90 **I:** So do you think you have different goals as well when you were out there compared to the other people?

THT1: Oh no, I think we have the same goal. We want to speak English. We want to be able to use it, you know, and improve our English skills and to be able to use it. And the other reason why I want to study this programme is because all the subjects I
95 instructed in English, so I can see my English, you know, because I don't use English in Thailand and then I am going to lose it. You know, I'm starting to lose it so I was looking for something that I can, you know, use my language. Okay, I use it in my work but most of the time, it's writing and reading and it's the same thing. It's not the same contents everyday with the same thing. And I started, I felt like I'm starting to lose it so I
100 was looking for something that can keep my English.

I: Keep you momentum.

THT1: Yes.

I: And how do you find it here on the course? Do you think it's, is it similar, sort of the way you use English and the way you're developing? Do you think the way you use it in
105 this course is similar to how you used it before or is it different in any way?

THT1: How I use my English? The way I used my English?

I: Yeah.

THT1: In the class, you have, most of the discussion part is from the topic, you know, from having the lesson. So, something like I see, I, you know, like there is some
110 technical terms that I haven't known before, yeah, that one would be something that's different.

I: Yeah, okay.

THT1: And I don't use it outside of the class because nobody knows that. So outside of the class, it's more like communication and -

115 **I:** Right. Nobody likes people who use words that they don't know. Do they? @@@

THT1: And I don't know why I have to talk to them with, you know, acquisition or something. @@@

I: Yeah, we all have that problem, linguist problem.

THT1: You have a linguistics background?

120 **I:** Yes.

THT1: So why did you study, why did you choose to study linguistics?

I: From a teaching perspective, I was a teacher first and then I studied linguistics afterwards, which probably, it should be the other way around.

THT1: You were a teacher in UK or?

125 **I:** In, I was a teacher in the UK, then in Taiwan, then back in the UK again. Okay, where do you teach?

THT1: Now? Well I'm a student at the university but I teach sometimes as well.

I: Oh you teach part-time in a language institute or?

THT1: Yes, all the summer.

130 **I:** In?

THT1: Oh, you teach in a language institute or at the school or what?

I: At the -

THT1: University?

I: At the university. Yes, we have like pre-session course. I teach a lot there.

135 **THT1:** Okay. So you don't teach English, you teach some subjects, right?

I: Well I teach English for people who are using them for a subject.

THT1: Okay, so teach ESL? No? ESP?

I: As well as ESP.

THT1: Okay.

140 **I:** But other people would call it EAP.

THT1: Okay EAP, yeah, alright, okay.

I: That's what I'm interested in and I study the difference.

THT1: Oh, okay. Right.

I: But yeah, it made me think of something else now and I forgot my next question.

145 @@@ Oh yeah, on this course, how were you assessed? What do you have to do in order to pass?

THT1: You mean what course? Like everything, not just the people or course?

I: On the MA.

THT1: For all the subjects, right? What?

150 **I:** Did each have the same requirements or do different units have different requirements for you? Different assessments?

THT1: They all have different assessments. I'm not sure if like, you mean like, I don't understand. I don't understand, like I don't know if it's the same or not.

155 **I:** Right. How did they, sorry, the, say for example like do you write one assignment for one unit and take one exam or something like that? Or do you have to?

THT1: Oh, like okay, some courses - okay, let me think. Yes, some don't have a final exam but some do. Like some courses, like I have to submit, like we have a project instead of the paper exam. This is what you mean?

I: Yeah. @@@

160 **THT1:** Okay, yeah sometimes we have a final exam, it's just a paper, like essay form, right? And that's from a book. You have to read books and then answer the questions from what we have learned so far. Yeah, and the other thing, the other, some subjects we have to create the materials, like the subject is called Material Development.

I: Yeah.

- 165 **THT1:** Yeah. We had to, I had to, it's INEVITABLE. We had to create our own exercise, like units.
- I:** Yeah, yeah, okay. Do you have to write like an essay about that, saying what you're trying to do and the theory behind it? Or is it just the?
- 170 **THT1:** Yeah, yeah. That too and there are more like, you know, during the class that we have to write assignments. But that's what - like, kind of like, the score for that. You have to keep the score.
- I:** Okay. And do you get assessed on anything like on your classroom performance or?
- THT1:** Yeah, participation.
- I:** Okay.
- 175 **THT1:** Discussion. You have, you come to school, attendance like that.
- I:** Okay, I see.
- THT1:** Some teachers don't really care about that. You have to just submit a paper and you know, come to the final exam. But most of them do care that you're present in the class.
- 180 **I:** And how do you find the interaction in the class? Is that different to your experiences before?
- THT1:** Not really because I graduated from here so you might want to ask someone else. I think it's kind of like here at [name] University, the way we teach students are probably like different than other universities from the undergrad programme, you know.
- 185 Our teacher wants, if the teacher wants us to speak. So it's like - I mean when I was in the States, when I was in a class, you know like there were other Thai students in the class too and you know, I don't know, like western style people like to speak out, right? You have to discuss in the class, you have, ask questions and answer and you know like what you expect in the class. Other Thai students are more like; you know they were more shy
- 190 and prefer to be quiet.
- I:** Yeah.
- THT1:** Yeah, but I don't feel, you know, too different about that. Yeah, I, it was okay for me and because I think I was trained this way from [name] University. So in here, it's the same thing.
- 195 **I:** Okay.
- THT1:** I think in MA programme, teachers encourage the students to do the participation and more discussion than we were in undergrad.
- I:** Yeah, I see. In way you're the perfect person to ask because you went to America to study and I guess other people haven't done that here or not many.
- 200 **THT1:** Oh one lady, you know, like the one that looks older than others, she graduated from the States too. So you get a lot of information from her. She is like an encyclopaedia. She knows everything.
- I:** Really? @@@
- 205 **THT1:** Yeah. She is like, She knows everything. She has a lot of experiences. She can help, yeah, give you a lot of information and me, I don't have much experience like you know, others don't.

I: So you think your kind of language background and linguistics background, I guess it's very, very helpful to you on this course. Do you find, do you help your classmates as well or they mostly?

210 **THT1:** @@@ No, I mean let's say this. From, you know, like I think this is, when you are in undergrad, you study kind of like the basics of everything, definition of this, and then, and this is not like all linguistics. This is getting one piece of what I have learned like I do remember in language, in second language acquisition class, I, the professor uses one textbook, like it's just one of the textbooks that should be used and I used that
215 textbook for the whole course in my undergrad. So it's just one topic. So it's not, okay it's a little, I mean, maybe it's easier for me to study. I don't feel like, okay, when in English phonetics course right here, in my MA programme, the teacher does like show IPA table. I'm like, What? It was a little tough for everyone; for others who don't have a linguistics background. And I was, Okay, IPA. I don't, you know, I didn't get shocked at
220 something like that.

I: No, no.

THT1: Yeah, and sometimes like if I skip classes, it wasn't too difficult for me to pick it up. But it doesn't, I don't mean that I did well in the class, you know. That's a different thing. @@@

225 **I:** Right.

THT1: Because I don't study hard, I play harder. @@@

I: Okay.

THT1: You can tell every, you can ask everyone.

I: Okay, and you are, so were you the kind of student who didn't mind talking because
230 you were the kind of student who is always chatting instead of listening to the teacher?
@@@

THT1: @@@ I like rules. Listening to the teacher after class. @@@ I mean I listen to the class and I don't, you know, like, but I don't study hard. Like I mean, I don't study every day. I don't. I am not that serious about, you know, my grades. Okay, I've got, I
235 mean I didn't get a bad grade, you know, I didn't want to get a bad grade but I wasn't that serious like the others.

I: So what would you say your kind of motivation if you like?

THT1: My motivation?

I: No, it's not to get like the top mark or be top of the class?

240 **THT1:** Oh, my motivation? I want to, I like to study. I like to study everything. I, it's fun for me to go to the class and I like the school. If, I wish I could be a permanent student, @@@, like forever student. I like to study everything I want to know and in the class. It's fun.

I: Just for the subject? Or do you have that kind of personality for other things you just want to know?
245

THT1: Yeah. Yes, yes. I mean if I have a chance to take courses in anything, I would do so.

I: Really?

250 **THT1:** Yeah. Everything you ask me, anything I think I have learned before, but I'm not good at it. Okay, this thing, Oh, interesting! I have time, I'll apply for it and go to the course.

I: So what do you, you have your dream of being an eternal student. What do you think you will do when you finish?

THT1: Finish my programme?

255 **I:** Yeah.

THT1: You know, I'm on my, I'm on the thesis plan so I'm not going to graduate soon because I haven't started yet. @@@ I'm going to finish my course work this semester and I'm going to start my thesis next semester. I mean, now it's like I'm working on my proposal. So, I don't know yet. I mean, I want to, you know, the thing, the one thing that I like, I wanted to study here, this programme because I want to use my linguistics knowledge to earn some money, because I haven't used it yet. So okay, this one to be okay if I finish it, if I finish this course, right, I probably like, want to be a teacher somewhere and I like to travel. This is my, I mean it was another thing that I, you know, was my goal. But it's not right now. I don't know if I can make it but it's the first thing, it was one of the things that I intended to do. And I want to travel and I think, Okay, teacher, that's a good job. You can maybe, if you don't want to stay in Bangkok because there's too much pollution. You can apply for a job and maybe up in the mountains @@@ or somewhere else and you can move without you know, losing your career path, you know.

270 **I:** Yeah.

THT1: If you do something else like other careers, I mean I don't want, I could think of, you know, from my knowledge, my KNOWLEDGE @@@ what I have, know what I have learned. Okay, teacher would be the best occupation that I can do.

I: Are you thinking in Thailand? Would you like be in Thailand?

275 **THT1:** Yeah, in Thailand.

I: In Thailand. Why would you choose to teach in Thailand, not somewhere else that of interest?

THT1: Can I teach somewhere else? I don't know that before. I thought I could only work in Thailand as a teacher.

280 **I:** If you have your qualifications, your MA TEFL.

THT1: I could be a Thai teacher, teaching Thai to foreigners somewhere else, okay that would be interesting. Okay, it will be what I might consider right now.

I: Okay.

285 **THT1:** Yeah, I like to travel and then if foreigners want, if Thai was a world language, I would do so. Right, yeah. Go to, maybe to China for one year, teach Thai, and then to different countries.

I: Have you thought about teaching English in another country?

290 **THT1:** No, never thought about that because I don't know, I mean it is, for me, I think I'll be better if teach English to Thai students because that is their problem, you know. If you go, if you teach English in Japan, you better know Japanese a little bit.

I: Yeah, yeah.

THT1: Yeah. Just to, you know, like background, like, what, they have in the language. So it's easier for you to plan your lessons.

I: Yeah.

295 **THT1:** Yeah, otherwise you would just like, you plan your lesson for, I don't know, it's like other students like Spanish, like you know, for Spanish or for Western language speakers, you can plan lessons easier, you know, pronunciation and things like that.

I: Okay, yeah. That's.

300 **THT1:** More appropriate for the course. So I think I can do better, I'll do well with, I will do well in Thai, in Thailand.

I: Interesting question for you. What do you think about sort of Americans or British, Australian people who come to Thailand to teach Thai people?

THT1: Okay, I prefer American because I like America, you know. But I have been to UK but it was after

305 **I:** Africa?

THT1: I know, you like @@@

I: I'm just joking. I'm not a strong nationalist direction.

310 **THT1:** No, I mean I like English accent too but the thing is I went to UK after I have been to US. So you and your accent came afterwards, after I already picked it up. I already picked up American accent and I feel I'm more familiar with that and like three years after, after I came back to Thailand, I had the chance to go to UK twice and you know like, it was after that. I already like decided where I want to go.

I: Yeah, yeah.

315 **THT1:** Yeah, which way I wanted to go. If I had gone to UK before, yeah, I would probably like the British accent because, you know, like when I was studying linguistics course here at [name] University, my professor graduated, almost, like 80% of the professors in my department graduated from UK.

I: Oh really?

320 **THT1:** Yes, and they have British accent. And the English phonetics that I've learned from my BA was English British accent.

I: Okay.

THT1: But I didn't use it, you know.

I: No.

325 **THT1:** But when I went to US, it was the first, like in the beginning that I was in the US, I had a problem with that. But I, you know, I'm aware of it because I learned linguistics. I'm aware of it. I know that, okay, there would be something different on the style and I'll make sure that my foster family understand me, like Can and can't. What? Yeah, Cannot.

I: That's a problem I still have, I cannot hear the difference, like can and can't.

330 **THT1:** Cannot or can't or I cannot, always like this, yeah. But I'm aware of that, other people may not, you know, because they learned from Thai, from Thai school, right, whatever they learned, they know only one, one, one, one style.

I: So you what you're listening for and what you have to be careful?

THT1: Be careful, yeah.

335 **I:** Yeah, yeah, okay.

THT1: So it has helped. So when I come back and I see this course, you know, MA TEFL, I think it's interesting and I just like found that it was useful in real life, you know, and I think if I'm a teacher, I can be a teacher, I can pass my experience to them.

340 Because when I studied linguistic, nobody told me I can. Maybe if somebody told me about it, I don't get it, you know, I don't understand what, how important is this and why we have to learn linguistics but, uh, and after I graduated, it was like you don't, you didn't, you don't have English degree, English major, so whatever is like say, you know on the job description, English major, not me, who is going to do linguistics thing? No one knows in Thailand but when I went to US, when I was in the US, Okay, what did
345 you get or what did you study? I said, I studied linguistics., Oh, linguistics. You know, Chomsky, Oh you know, Chomsky. Nobody in Thailand knows that. @@@ Yeah, so I was very proud of myself. But not here; nobody knows.

I: Really? @@@ Except your friend, she knows, because she knows everything. She is an encyclopaedia.

350 **THT1:** Yeah. And she graduated from Colorado, USA maybe 20 years ago.

I: Right. And where were you?

THT1: I was in Texas. I went to Texas.

I: Okay, but you didn't get that Texas accent?

355 **THT1:** No because I was in Chicago for two years, oh no, one and a half years before I went to study my master's in Texas. It was for only one year because it's a non-thesis plan and I went to have, I got internship for almost a year in Oregon. So I moved all the time, Oregon is up north.

I: Up north.

THT1: Yeah.

360 **I:** Okay.

THT1: North California.

I: My geography is terrible.

THT1: No, I'm poor too. No, it's okay. Yeah.

365 **I:** So let's just go back. Do you think that, about the first question, I'll remember them. First question, do you think that a Thai teacher teaching Thai students English can be, can get more benefits than an American teacher in Thailand teaching English? Because of their knowledge of the Thai language

THT1: It depends. It depends on their knowledge of how to teach.

I: Right.

370 **THT1:** They are if, okay, you know language, American English or English-native speakers teaching English, right, but if you don't know how to transfer your knowledge to students, so your knowledge is just something that is, for me, one course is the, one course that I took on my BA was teaching Thai to foreigners.

I: Okay.

375 **THT1:** So we, yeah, we have to, like start from this, this, this. Before I study that
course, I didn't know how to teach, Okay, first, class, what should we do? What should I
do with you? For example if you want to study Thai, right, and I didn't take that class
before, so I, I didn't know where to start. I don't know where I should start, right, but if
380 you studied it, it already, you know, okay you should start with the sound and then okay,
be familiar with the letters, and then what else, like you want to learn colloquial language
or you want to learn real language, yeah. And then, yeah, so step-by-step, alright. So I
don't mind if it's the American or Thai teachers as long as they can teach me. It's okay.

I: Okay.

THT1: Yeah.

385 **I:** And then do you think there's any advantage to have the teachers here being from
Thailand because as you said, most people here are thinking of teaching English in
Thailand, the students, I mean. So is that, do you think there are advantages in studying
here rather than studying sort of MA TEFL in another country for example? Do you
think the teacher's background knowledge is helpful in teaching?

390 **THT1:** Oh you mean teaching and, teaching TEFL or teaching English?

I: I'm sorry, teaching TEFL. So you're going now to your MA.

THT1: Okay.

I: I moved subjects.

THT1: Alright.

395 **I:** So, on your MA, so you're learning to, and thinking a possible way to make money
with your knowledge would be to get into teaching and teaching in Thailand. Do you
think it's an advantage to study that, to study MA TEFL in Thailand rather than another
country if that's your goal?

THT1: No. I think it's like most of them have advantages and disadvantages.

400 **I:** Right. What kind of advantage and disadvantage?

THT1: The advantage of studying TEFL in Thailand, you want to check if you can hear
or?

I: Oh no, sorry. It's the microphone is in the wrong direction.

THT1: Yeah I know but from you?

405 **I:** Oh it's okay.

THT1: Okay.

I: It's been fine so far in worse conditions.

THT1: Alright, okay. The advantage of studying TEFL in Thailand for me is that I
know, I have connections of, you know, just for my future career

410 **I:** Okay, yeah.

THT1: Because everyone is going to, I mean, not many, not everyone like most of us
are going to be in Thailand, right, so they are going to be in this university and if I want to
be a teacher, I have connections already. Okay, I know these people and also you know
the professor, the professor or the teachers that teach you in the class, right, they are also

415 Thai and they work for Thai university type of organization so you have connections for that.

I: And I guess they also taught lots of people who are now working so they know.

THT1: Yeah.

I: Yeah.

420 **THT1:** Yeah, they are in the field. They are in the field and you feel like your leg is like one step in the field already and you don't have, I have my friend who graduated from TEFL, oh graduated in TEFL from the US to have English major from here and she went to, she didn't want, she didn't want to study here because, you know, she had already English major so she went to US to get TEFL degree and now she came back and she

425 didn't know anyone, you know. She doesn't know anyone. And okay, you've got the English language and then you come here, you have to go and apply for the job yourself.

I: Yeah.

THT1: Okay, you can do it. I mean you can still do it, maybe it's a little harder because you have to go one by one in the university, right? But maybe she gets better English

430 because she has to speak English all the time in the class. Like I have to except myself like I had better English when I was in the States.

I: Right.

THT1: And then when I came back, nobody speaks to me. It is getting worse and worse and worse. @@@

435 **I:** Poor you. So do you think going to America, what were the main advantages and do you think there were advantages for you becoming a teacher? Do you think you've got other advantages other than just the language?

THT1: Personally, I don't think so but maybe someone, you know, other people think that if you graduated from a foreign country, you'd get better education or something.

440 **I:** Yeah.

THT1: Oh, I don't know, it's like you have more credits on that.

I: But you don't, you don't think that's.

THT1: I haven't used that, you know. I haven't applied to any jobs yet so I don't know if it's an advantage for me or not. If I, okay, do it in the future you know. If they feel

445 like, Oh, you've graduated from the US! Come! I haven't done that, I don't know really. But yeah, some people say so.

I: Alright but for you, is your education here is as good as your education in the US?

THT1: Education here?

I: Yeah.

450 **THT1:** Different. It's different.

I: It's different?

THT1: It's very different.

I: In what way?

THT1: How the teacher teach. How they run the class.

455 **I:** Okay. I thought they'd be similar. How are they different?
THT1: Thai teachers teach us different way. It's just personality.
I: Okay. Which do you prefer?
THT1: Which? I'm an active student. I don't like, I'm not a passive student. If the
460 teacher, just like, Thai teachers prefer to give lecture and you have to, you know, make
notes. And we didn't have that. And then, they're likely to teach whatever in their book.
You know, we've got a lot of books.
I: Even on this course?
THT1: Some, yeah.
I: Okay. So, sorry, I thought you were saying before it was, it's interactive, but is that
465 just sometimes?
THT1: Yes.
I: So, you're not always kind of having a chance to interact and discuss?
THT1: No. Not always, you know? They encourage us to know that. We had like, on
470 the first year, we had 37 to 40 in the class for MA. Do you think we can participate all
the time? No, way.
I: Okay.
THT1: So many people.
I: Yeah. I'm surprised to that. I thought it would be smaller class sizes.
THT1: No, only some classes.
475 **I:** Okay.
THT1: But for the, what do you mean?
I: Sort of the unpopular classes.
THT1: What?
I: The difficult classes
480 **THT1:** Yeah.
I: - normally they are the ones with very low numbers.
THT1: Like - what is it? In a compulsory course, you know, the course that you have to
take.
I: Yeah.
485 **THT1:** Yeah. Forty students. One of my
I: Actually, yeah.
THT1: But selective course could be less than that.
I: Yeah, okay. Actually, I was surprised that thinking about it, my university was
similar for the compulsory subjects.
490 **THT1:** Thirty to 40.
I: Thirty, 35, yeah.

THT1: For MA or for undergrad?

I: For MA.

THT1: So, it's hard to, you know, participate all the time.

495 **I:** Yes, yeah.

THT1: Otherwise, the teacher won't finish.

I: No.

THT1: No, that's not right.

I: Exactly, yeah. Good.

500 **THT1:** But it's okay if you want to ask. They will let you ask.

I: Okay.

THT1: a question, you know.

I: In America, you'd think it's -

THT1: Less than that. They were kind of like 30 in the class before.

505 **I:** Right. (You're thinking)

THT1: (It seems)

I: it's because of the class numbers. So, do you think it's because the culture is sort of

THT1: I think the culture.

I: The culture.

510 **THT1:** And also some, you know, personal, I mean, if the person feel, sometimes like, I mean, if they are not active person, if they're, they won't do something.

I: No. And how about here, do you think that you've, are you one of the sort of loudest and most confident students in class?

515 **THT1:** No. The loudest at sometimes @@@ but not the most confident. Because there are very good students, you know, who can always discuss with the teacher. I mean, I'm not like, I'm not a shy person.

I: No.

520 **THT1:** I can talk if I have to and if I have a question, I ask. No problem. But I'm not, like, discuss all the time, ask a question all the time and very strong, you know, discussion. But I like to participate like, everything okay, you coming on to the classroom and then doing, do this, do that, okay, I do it.

I: Okay. Are there many international students on this course?

THT1: Not many.

I: Not many?

525 **THT1:** I feel.

I: Do you think it, this is a good course for international students? Or do you think it's more kind of, it's better for Thai students?

THT1: What do you mean by good?

530 **I:** As in, do you think it's, it would be an effective learning environment for international,

THT1: Depends on your goal. It depends on your goal. If you want to be here in Thailand, yeah. If you don't want to be in Thailand, doesn't matter if you, I mean, it's not, it's okay if you want to take it here but if you don't want, if you're goal is not going to be a teacher in Thailand, go somewhere else.

535 **I:** Right. Okay. And do you think if you weren't sure where you want to teach in the future, where do you think you should study this subject? Like, if you were -

540 **THT1:** Okay, I understand it. I was thinking of my answer. I mean, I don't know. I don't know. Maybe, like, I wasn't that person, right and if I were that person who didn't know where to teach, I would go abroad because, you know, if you're more comfortable and, well, maybe I'll have more chances, you know, to look and @@@ okay, where I should go after graduate because Thailand would be my hometown. Thailand is my hometown. I can come back anytime. So, that's, it's not a big thing to come back.

I: No.

545 **THT1:** So, if you don't know before, you should maybe decide to go abroad, go to English native-speaking country where you can see something in your life.

I: Okay. In your experience, did you find, like in America, did they look a lot, that kind of American things or did you look at international and, was it a very local course so?

THT1: You mean?

I: When you study, that was, or the knowledge you were discussing and things like that.

550 **THT1:** Okay, I understand that. Depends on the subject. I, what I study was Marketing, so interesting. You would think like this is a confusing lady.

I: No. I didn't know you studied Marketing as well.

555 **THT1:** Yeah. Because, you know, the reason why I took Marketing, because no one, nobody in Thailand know linguistic. So, I feel very upset. I felt, okay, what, always like, what is linguistic? What, you're an English major? No, not English major, okay. You know, like, if you're English major, you can apply for a job that requires English. And okay, you're English major, they believe in you, right, a linguistics major and what? And teacher? No. What is it for? So, I changed my field to Marketing. Okay, fine. Marketing, you know what @@@ I am doing for Marketing, you don't have to ask me.

560 **I:** Yeah, exactly.

THT1: And the way they teach, you know, you mean the contents, right, in Marketing? It's international or it's local. As is with US, you know, the States, American. Maybe it's the advantage of being American. Everything that is local can be feel that, can @@@ feels like, can feel like international, you know?

565 **I:** Say, down the street.

THT1: Yeah.

I: Like 7-Eleven, Coca-Cola.

THT1: Yeah. So, everything -

I: Looks like America sometimes.

570 **THT1:** Yes. Like, they're afar for a case study. I study Marketing, so there are a lot of case studies for a company. So, we study like Campbell's which I know it in Thailand too; Coca-Cola, okay; Pepsi, everything is, okay, is American; but I know it. If I study, like everyone knows what they have, what Americans have, right?

I: Yeah.

575 **THT1:** So, maybe it's an advantage of being American. So, I don't know. If I study in UK, okay, I have to learn something from UK that I haven't seen anywhere else is called Marmite @@@ if I have to study that, you know, if I study -

I: Do you like it?

580 **THT1:** No, I don't like it. @@@ I mean, I like, like, you know like, people say if you like it, you will like it. If you don't like it, you don't like it. Okay, I try one. No, I don't like it. Finish. And I haven't had a chance to see it anywhere else. I don't know if they have it in other countries or not.

I: I'm not sure. No, I didn't. I've never seen it anywhere else.

THT1: Oh, you like it?

585 **I:** It's okay.

THT1: Yeah. And, but I like the other.

I: I don't define myself in the marketing programme, you see. It's like you either love it or you hate it. I was like, oh, it's okay. @@@

THT1: But I like the brown sauce or something. What is

590 **I:** Oh, HP is all right.

THT1: Yeah.

I: HP.

THT1: HP sauce.

I: Yeah, yeah.

595 **THT1:** Yeah, I like it. Oh, I can eat it with anything.

I: You'll be a Northerner.

THT1: No.

I: In the North, they like that.

THT1: Oh, okay, okay.

600 **I:** In the South, it's Ketchup.

THT1: @@@ Oh, it's Ketchup. I like that one, so I can go to Edinburgh.

I: The cold North, yes. @@@ Excellent. And what about here, the content. Do you get much content from, kind of, Thailand-Asia areas? Or is the theory from

THT1: Western?

605 **I:** kind of, it's mostly Western. Okay.

THT1: Because the teacher graduated from Western university.

I: Okay. @@@

THT1: So, they brought back, you know, knowledge.

I: Okay.

610 **THT1:** I think all of them went to study somewhere.

I: Okay. And is, are you, have you noticed any kind of, an increase in local studies and things like that? So, I guess, there are more and more linguists from Thailand and in Thailand.

615 **THT1:** I, when I was looking for researchers, you know like, do such favours, there are Thai programme for TEFL in other universities, you know? When you look into the research, they have always, in TEFL here you see our references.

Speaker 3 Hi.

I: Hello. @@@

620 **THT1:** When I was, you know, TEFL, but when I look at the papers from the TEFL researchers, the references are more from foreigners from foreign books, right?

I: Yeah, mhm.

THT1: But if you look at the papers from Thai programme university, the reference are from Thai people. So, I think the way they teach is different too.

I: Yeah. Interesting.

625 **THT1:** Right?

ANOTHER SPEAKER: Yes. @@@ Because, you know, Thai programmes tend to, you go to Thai research.

THT1: This Thai, Thai book.

ANOTHER SPEAKER: Yeah. Maybe because of language difficulty.

630 **THT1:** Yeah.

I: Okay.

ANOTHER SPEAKER: They will absolutely go to Thai.

635 **I:** Because it's quite frustrating when you're, for me, because I went to research in Asia. And so I have, like Thailand, okay, literature on Thailand and sometimes you go through the introduction, the book is about Thailand. And you go through the introduction and all the references I know because they're from, sort of, American and Britain. It's very difficult to find research, sort of, centred in Thailand, outside Thailand, right? But I thought maybe in Thailand it will be different, say.

ANOTHER SPEAKER: Yeah. But you can't read it because it's all in Thai.

640 **I:** Another problem. @@@ I think my friend would charge me money if I ask him to translate the whole article. @@@ So, I don't ask that. Move on to writing quickly, if I ask you to describe how you write, when you write an assignment, so describe your writing, describe your goals in the English you produce. How would you describe that?

THT1: Describe my writing?

645 **I:** Mm-hmm.

THT1: I'm not a good writer.

ANOTHER SPEAKER: Yeah, me too.

THT1: I mean, I don't, some people can write more academically, okay. I can do it a little bit. I like informal writing. Okay, I like to write but not academically.

650 **I:** Okay.

THT1: I like express myself in writing. Okay, diary and something like that. @@@

ANOTHER SPEAKER: Another programme that I faced by myself is, I don't know how to structure the writing. I don't know.

THT1: Oh, I know that.

655 **ANOTHER SPEAKER:** - the process of writing. But some people may

THT1: But I don't like to write academically. I mean, it's good. I know that it's better to write in that way because you should give references. It's is more, you know.

I: Have more like support to it.

THT1: Yeah, yeah, yeah.

660 **ANOTHER SPEAKER:** The main idea, write supporting points.

THT1: And you have to give reference sources where you, to be formal, right, that part?

ANOTHER SPEAKER: Yeah.

THT1: So, it's very, it looks very good. When it comes to academic writing. But the way that I, I mean, I don't like something very academic. Because I'm a serious person.

665 **I:** Okay @@@

ANOTHER SPEAKER: You're not a serious, are you a serious person?

THT1: I'm not. @@@ I am? Do you think I am? @@@

I: So, do you think it's in the subjects you study on your course now, do you think it's necessary to write them in academic English?

670 **THT1:** Yes, it is.

ANOTHER SPEAKER: Yes.

I: You think it's necessary?

THT1: Yes, it is.

ANOTHER SPEAKER: And also when you're.

675 **THT1:** I should do so.

ANOTHER SPEAKER: Yeah, when you're, I mean, we are going to graduate, we have to write in comprehensive exam that should be in academic form. Yeah, that is

THT1: You cannot take other people's opinion and take it to be your own, right?

I: Right. What about the kind of style? You said you like an informal style.

680 **THT1:** I like to express my idea without giving a reference @@@

I: So, you're just saying about reference, what about like in a sentence?

THT1: That is not good. I mean, that's a sentence.

ANOTHER SPEAKER: Sorry, I speak in Thai first.

THT1: Introduction, main idea.

685 **ANOTHER SPEAKER:** Introduction, main idea, kind of like this. Right. And
THT1: The format.
ANOTHER SPEAKER: The format.
I: Does that, the format as well. So, you can think about the format or for example, the
difference between I think

690 **THT1:** Academic and informal.
I: - da, da, da, da or it appears to be
THT1: Yeah. You cannot appear to be someone who thinks, right? Yeah. I have to
give reference because they're like, they are more professional. And I am, I'm just like
no one, nobody @@@ Yeah, yeah. I'm nobody. They are famous and people believe in
695 them. So, it's better to take their word, use it in my paper.
ANOTHER SPEAKER: And then
THT1: So, it looks more reliable.
ANOTHER SPEAKER: And when we have to write a piece of writing, right, we will
not use, I am thinking this, I am thinking that; except the writing that I thought, our
700 opinion.
I: Okay.
ANOTHER SPEAKER: I have to critique myself in self reflection report. So, I would
have to use I. Yeah, but in general writing, we would not do that. We tend to, you know,
just like convert from active into passive form kind of like this. That is more academic.

705 **I:** Is it the same in Thai if you write in Thai?
THT1: Mm, yeah.
ANOTHER SPEAKER: Yeah.
I: Would you use the passive form?
THT1: No, no, no.

710 **ANOTHER SPEAKER:** No. @@@
I: How would you write?
THT1: How would I write Thai?
I: Say for example, if you rephrase something like, I think that this is the best idea. But
you would, maybe, rephrase that in, like this.

715 **THT1:** Rephrase of I think?
I: So, you say in English writing, you take away the I and put in a passive, so you'd
restructure the sentence.
THT1: Oh, yeah. We can, in Thai, we don't need subject. It's okay. The language is
like, you can leave subject.

720 **ANOTHER SPEAKER:** Sorry, I have to go now.
I: Okay, okay.
ANOTHER SPEAKER: Sorry.

I: Thank you.

ANOTHER SPEAKER: I'm going out of the country.

725 **THT1:** Okay.

I: Out the country?

ANOTHER SPEAKER: Our country. My hometown has festival. I'll go now.

I: Oh, really? @@@ Have fun. Bye-bye. Yeah, sorry, sorry.

730 **THT1:** The subject-less, yeah. It's okay. Now, the rule is okay. We don't have to write. We don't have, we can skip subject in the sentence.

I: Okay. And do you

THT1: So different than English. But you can take

I: Yes. So

THT1: It is belief. You mean how to say it is belief, right?

735 **I:** Yeah, yeah, yeah.

THT1: Yeah. We have

I: So, you just say belief or

THT1: No. It is belief. Yeah, it's okay.

I: Okay.

740 **THT1:** What I say, it's what it is really, I think in Thai. Yeah, we can do something that I don't have to write. I just say the subject.

I: Right. Okay. So, is the way you write, would it be the same kind of style if you write it in Thai?

THT1: Yeah.

745 **I:** It's just a question of

THT1: Yeah, same format.

I: Developing academic English ability. It's not a different style of presenting information.

THT1: I think it's the same style.

750 **I:** You think it's the same style?

THT1: Yeah.

I: Okay.

THT1: We have, if I write in Thai academically I have to use different words.

I: Okay.

755 **THT1:** Different words then I write, just a little bit, making notes.

I: Dear diary.

THT1: @@@ Yeah. I have to use different words, different.

I: Okay. So it's not, there is no change in the way you think when you write in English?

760 **THT1:** Okay. So you are looking for if I have a problem translating things from Thai, if I have to write in Thai and in English, the content would be the same or not. Right?
Yeah, it'll be interesting but sometimes, I think the idea, the main idea will be the same.

I: Yeah.

765 **THT1:** There might be something different in the sense of, that I don't really get it in English, you know. Sometimes, like I know this idea but it's in Thai, you know. Because, I, you know, I don't know how to say I was. Sometimes, I learn in English but then I, like analyse in Thai then the idea comes in Thai and have to translate it in English. So I, sometimes I can do it in English but if like, If I go to study at home, you know, like okay I take the idea like, okay, this day like, I'm going to develop some materials. I study theories in the class, right?

770 **I:** Yeah.

THT1: And I go back home. I am not thinking about the theory. Okay, I was thinking, I'm thinking about the theories in, sometimes in English because the sentence are, the sentences are in English but then when I don't have of material, the ideas may be in Thai then I have to develop the essays or something, you know. Sometimes the idea comes in
775 Thai and I cannot prevent that, you know.

I: No. No. @@@

THT1: I cannot say no, don't come. @@@@ Yeah, it just comes, right? And then I have to take that idea and translate it to English. Yeah, sometimes, OH NO, I don't know how to say this in English. And I don't think they understand this and how this
780 works, exactly like I feel.

I: And do you think that's a skill you get (over time).

THT1: (But it's more like) that. I don't think my, like it's more, that is a problem when I do the diary. Because there are more adjectives and more expression, right?

I: Yeah.

785 **THT1:** And I, but for papers, I study in English and all the ideas, most of all the ideas are in English.

I: Okay.

THT1: So, and textbooks, everything. The teachers don't let us read Thai textbooks.

I: Really?

790 **THT1:** No. We don't use any Thai textbooks so we don't, no input in Thai, right?

I: Uhm-hmm.

THT1: For this programme, not, I don't really have much problem except when they ask for my own experience and I have to write down my own experience, that may be a problem a little bit.

795 **I:** Right.

THT1: Uh-huh.

I: Yeah.

THT1: So if it doesn't fit, what I have learned in the class.

800 **I:** Yeah. Is it kind of a, do you think the course is trying to teach English at the same time, it's teaching English teaching then? Because they seem concerned about sort of using Thai. Is it a way to practise English and engage with English?

THT1: Yeah.

I: Or are there other reasons.

805 **THT1:** I think the students have to be more disciplined, you know, to do that. You have to make yourself try to think in English as much as you can and use English as much as you can, you know, every time. If possible, go home and then watch only like English TV and yeah, listening to, try to do as much as, you know, get English. So just pace yourself. I think it's more for the students.

I: Okay.

810 **THT1:** It's work for the students.

I: And do you, obviously you think it wouldn't work as well, but how do you think it would be, exactly, how would it be different if you were to study some things in English and some things in Thai and get maybe some

THT1: Mix-up?

815 **I:** Yeah. Mixing English and Thai at the same time.

THT1: It's okay. I think I, sometimes I think it's good for me because something that is in Thai, I don't get it from the English. Not that I don't understand that. It's just something like, you can't find the English text.

I: Yeah.

820 **THT1:** Yeah. Sometimes it's like, something like that.

I: Yeah. Okay.

THT1: Like some research, some papers, you know, No one does it in English. So if you want to read this, you have to get it in Thai only.

825 **I:** Yeah. So it's good that you can sort of academically study in two languages because you can get, do lots of input for yourself, that you say. But do you think

THT1: Yeah. If I want to do is fast, make it fast, okay, maybe you just grab a book in Thai. Like when I studied research methodology, I just like had it, you know.

I: @@@ Yeah.

830 **THT1:** And then when it was about to do the final exam, I didn't want to read that much of, you know, the book like, this much. And you have to translate like someone, some technical terms, you understand like what they say. Even if it's in Thai, you still have to try to understand it. When it comes to English it was like, I just want to throw it away.

I: Yeah. @@@

835 **THT1:** Yeah. So the faster way to understand it is to get a Thai book.

I: Yeah.

THT1: But, I mean, other people do but I don't because I don't like it. So I don't want to know it so I try to like, read in English as much as I can. I remember a teacher gave us a Thai version, you know, just to help.

840 **I:** Yeah. Okay. So do you know, do you find most things you know in English and Thai equally? Or do you know more in English and you struggle to translate it? If someone asks you what's this word in Thai?

THT1: Some technical terms that you learn, those were in English, I don't really know the, there might be a word in Thai. But I don't know that word because we don't use it
845 in, you know, in real life. (You don't hear it).

I: (And, is that) important for you?

THT1: No, no. It's okay. I can translate it but it might not be, it might not come to the proper word, you know.

I: Yeah. Okay. Interesting. So, I'll try to be quick. Is there a difference in the way that
850 your writing is assessed here?

THT1: What do you mean?

I: Like how the teachers here look at your writing compared to America?

THT1: Oh, how can I know?

I: As in like, the feedback you received. Have you noticed a difference?

855 **THT1:** I never compare my assignment with the others so I think they have to grade it in a way that they do with everyone else.

I: And so, I mean, when you were in America, and you wrote compared to when you're here and you write. Did those teachers give you different feedback like on your English and on your ideas?

860 **THT1:** I took a writing course in the States and, for MA programme or for just English general courses.

I: MA programme?

THT1: Just for MA programme. Here, they don't really, I mean, I think my professor focuses more on the content rather than language.

865 **I:** Yeah.

THT1: In the US, I think they do the same thing.

I: Okay.

THT1: Yes. They focus on content rather than, okay, you have to know English enough to give the idea and pass the idea to the teacher but it can be a little bit, you know, some
870 mistakes but acceptable. The mistakes are acceptable. I think they are okay with that. So the content is more concerned.

I: Yeah. And do you like it that way?

THT1: If it's for academic purpose like, if it's not a pure English subject, if it's not writing, listening, English, you know, I'm okay with that. But if it's like grammar class,
875 okay, or a writing class, yeah, you just focus on language.

I: Yeah. So you like to get some feedback from those classes?

THT1: Yes. Yeah.

I: On your writing.

THT1: Sure.

880 **I:** In your course, you don't want any of that feedback?

THT1: Oh yeah. I want some if it's like, if that can help me improve my language. So, yeah. I like to get it. Yeah.

I: Okay.

THT1: It's okay. No problem.

885 **I:** Okay. Sorry. Thank you very much.

THT2

THT2: So you ask me the question and then I answer your one by one question, right?

I: Well, kind of. It's intended to be like a conversation style. So, quite relaxed.

THT2: Okay. Okay.

5 **I:** Sometimes in turns into a question, answer, question, answer, that

THT2: Okay. But I can ask you anytime that I don't understand because you're just a different accent.

I: Oh, yeah.

THT2: So you'll record it and then.

10 **I:** Transcribe it.

THT2: Okay, yeah.

I: I don't, I won't play it to anybody.

THT2: Okay.

I: So don't worry.

15 **THT2:** Uh-huh.

I: Just for my ears.

THT2: Uh-huh.

I: So first of all, can you tell me about your education background? So, before you started here, how you ended up doing MA TEFL.

20 **THT2:** I will begin with my university background first. I graduated from [name]. I don't know if you've heard about it. And, graduated in business field, marketing field. But before I entered to [name] University, I studied at St. Joseph's Convent School. It's a Catholic school. So, it's a good chance for me to study English, beginning with level one like a kindergarten at level 1. And, I study to, in level three or something and then, and
25 moved to [name] School. It's a Catholic school, COED school, yeah.

I: Okay.

THT2: And then, I had the chance to study at [name] University.

I: Okay.

30 **THT2:** And after that, I just worked for a marketing field about 10 or 12 years, and I think about that, I want to change my career because that, you know, now, I'm almost 40.

I: Really? You don't look like it.

35 **THT2:** Yeah. Thank you very much. And then I think that, even we work hard and, I don't know what will happen in the next 20 years. If I'm 60 at that time, I cannot work like, hours a day working. So, I think that I would like to change my career to the thing that I like before. Because I was doing study at [name] University, I had a chance to train my friends, like a tutor. Not teach, not train, but I tutor my friends and doing my work I have to train my staff, and I have to take them to go abroad when, because of my job. In marketing, it's our product, I mean, that my company, they sell machine, the big one, the big paper copier machine for architects and then, this product is from Japan.

40 **I:** Okay.

THT2: And, my technician has to be trained before we order any model of this product. And I had the chance to take them, to go to Japan and translate, like a translator so I think that I like this field. I would like to teach anybody in any field, like an ESP Programme. But you know, because I just only teach them but I didn't know how to teach, I didn't
45 know the technique and the procedure to teach them. So I, I remember that, I know MA TEFL because, I applied for, I don't know if you've heard about it, about [name] University, they have English for general people to study every Sunday. So, I take the course about English for movie or something, for translating a movie. And then, I met
50 one teacher and I asked her that, if I would like to be at teacher, can you recommend any programme or any field in any, maybe at any university, not only [university name] and then she said, [university name] have MA TEFL, why don't you apply for it? So, I remember that now, I search in the net and then I tried to take an essay for TEFL and then I got it. So, only two years. So, it's very good. But now, I tell you the truth that I did only part time for marketing field because my company works Saturday.

55 **I:** Right.

THT2: And then, I talked with my boss that, because I want to study for, you know, Master Degree in teaching and then she said, IT'S okay, if it's because of your progress, your education but, is that POSSIBLE? Actually, I said that I don't want to work
60 anymore because I don't want to just work and then study but, you know, nowadays economics, if I didn't work and I didn't have money, I cannot have a cost of living. But, I think at that time that if I resign from that job, I will find some part time job but my boss said, OK, you just only work for part time. It's okay. Maybe two days a week. Just come to look at it. Because you know, I work at that company for 10 years so I know a lot.

65 **I:** Yeah. Yeah. They don't want to lose you.

THT2: Yeah. But I think that after I graduated from MA TEFL, I wanted to apply for university instructor.

I: In TEFL or

THT2: No. I

70 **I:** Would you combine your experience in marketing and business?

THT2: I think I'm lucky that I graduated from a marketing field and then I have an MA TEFL but I don't know the qualification and specification for each university. Some university, it's preferred that you have to have a background of bachelor degree and master degree, the same, I mean same.

75 **I:** Yeah, same field.

THT2: Same field and same branch or something. But, I prefer, actually, I prefer to teach, like, for linguistic, linguistic or something. But my friends also told me that you can apply for, like a business field, in marketing field. And then, because nowadays, many university have, like an international programme for business, for marketing, for
80 finance. So I MIGHT choose this.

I: You can interview them.

THT2: Yeah. Yeah.

I: Okay.

85 **THT2:** That is just so I have a chance to study here because I think that my experience and my background is much.

I: Yeah. Yeah. So would you be teaching English for business purposes or would you be teaching business in English?

THT2: It depends, you mean, that in the future that I will.

I: Yeah, in the future.

90 **THT2:** Maybe, because I search many position. They require that. If I have a background in business field, I can teach them in English.

I: Right. Yeah.

THT2: Yeah. So, I think maybe the best one that I will choose and I will find some part time job to, like tutor the students who want to be like, take entrance examination or want to know English in general. It depends but I don't know yet.

95 **I:** Yeah.

THT2: Actually, after graduating from TEFL, I will apply for full time teacher. I hope I would get it.

I: Certainly. @@@

100 **THT2:** But I don't know because, you know, I didn't have experience in teaching before. Many qualifications in the newspaper or in the internet. They said that, okay graduates from any field but in English, from blah, blah, blah; and then, two or three years experience prefer. But, my friend said that, OKAY, you can try because you have experience in a marketing job. So, I hope that, I will try it.

105 **I:** Make your teaching experience sound more important than it was.

THT2: Yeah. Yeah.

I: Make it sound official. That's okay.

THT2: @@@ Thank you.

I: Do you, just to check, do you speak any other languages?

110 **THT2:** No, just only English and Thai.

I: Okay. So when you were, sort of communicating with Japan, that was in English?

THT2: In English but, it's a surprise really, you know. In Japan, most of the Japanese people cannot speak English.

I: No, I heard that.

115 **THT2:** You heard about it?

I: Uh-huh.

THT2: And then, my technician cannot speak English and cannot speak Japanese. I only can speak English and the technician, Japanese technician only speaks Japanese. So, they have to have Japanese people to translate from Japanese to English, English to English, and English to Thai. So I think, you know, it wasted my time but I asked my boss, WHY don't you ask anybody who can speak Japanese and then, they can speak Thai and Japanese? Just only one way communication but you know, it's very expensive. We just checked it and then for one day, they did that in one day and then have to go abroad with us, it's hard, a lot. So that's why -

120

125 **I:** Is that because not many people speak Japanese and Thai?

THT2: - and Thai, yeah. So, my boss said, OKAY, waste of, you WASTE time, it's okay. You know, if we didn't have to waste the time, I think the training, only two days, we need to. But because we have to translate, and then translate for five days. You know, it's a long time and waste our time. But, we have to do it. Sorry about that. We

130 have to do it because when we can, because if I go with them, they're familiar with me, okay? But if I hire other people, didn't like, isn't like, they said that, it's not comfortable for them to talk.

I: Right. Yeah.

THT2: And when they have a question or they don't understand, they cannot, like ask the

135 translator a lot. But for me, because I'm with them all the time in the company so, when they heard it and they don't understand, they will ask, What is it? What are they talking about? So, we can know that they don't understand and it's the best chance for us because if they know everything, they can do everything, our product worked.

I: Right.

140 **THT2:** Yeah.

I: Okay, and with you?

THT2: Yeah. But, I only can speak English and Thai, yeah.

I: And, with your, so you're thinking of teaching possibly English but, hopefully, business subject?

145 **THT2:** Yeah.

I: Do you think that what you're learning on the MA TEFL is 100% useful to you or

THT2: Sure.

I: Okay.

THT2: You know, before studying here, I didn't know some theory that when I heard

150 from this, you know, it spring for me that, WOW, WHY I wait until I'm 40 and study it, you know. I tell my friends that, you know, WHY I didn't apply for a TEFL 10 years ago and then start my teaching? But my friends, they know me a lot, they said if at that time you study TEFL, I think you're still in the marketing field, because you know, I graduated from [name] and then start working 24, about 23, 24 at that time is you're energetic,

155 active. And at that time, marketing field and finance were very popular, but I think back to my past, if I teach at that time, I will say, OH NO, less money and lot of work to do. I have to deal with students. I have to take care of them, and, you know, you have to be responsible for everything to them. So, I don't, that's why I think, I don't think at that time. But now, when I study here, for example you know, one course, methodology two

160 about reading and writing.

I: Right.

THT2: Instructor is very good, you know. She knows everything about reading. She told us about how to read. You have to scan first, skim first, and then, summarise and then, you can guess it from the context. But, can I tell in here, in Thai school, but, this one you

165 will keep secret, right?

I: Of course. @@@

THT2: In Thai school you know, Thai teacher, always when they come in to the class, you couldn't process. Okay, READ IT, 10 minutes, read it. And then do the exercise. So, I remember, read, read, read; I don't understand. Read, read, read; I don't understand.
170 Okay. Correct. Okay. One, A. Two, B. Three, C. After that, I'm done. And the teacher said, Okay, time's up. What did you get from number one? A. Why are you done? Why, why, why, why this answer. This one, this one, this one, from here. Why from here. We're like confused and then.

I: Yeah.

175 **THT2:** Then she'll say, If you look at this paragraph, they say that, that, that, that from here blah, blah, blah. I mean, does it? But when I study here, she told us the technique like, this one because you used the technique.

I: Yeah.

180 **THT2:** You scan it to find specific information. You can see it, and what is the main idea of the paragraph because you skimmed it.

I: Yeah.

185 **THT2:** Yeah. But, most of the Thai teachers cannot tell me. And then I also told my instructor here that you know; you gave me like the great idea that, at that time, I don't like reading subject. Every time that doing reading comprehension, you know, even I take this course, I take the exam, I think that, why I passed? Because I don't like reading comprehension. Why I came to study here, because I don't like reading comprehension but when here. Our, like our teacher, our instructor can give us the reason why you have to do this, why you have to read this before you read that, why you get this answer. So, it means that if I will be the teacher in the future, when my students ask me, TEACHER,
190 why you answered THIS one? OH, because you have to go back to THIS one and you scan THIS, it said that you have to find THIS one, so, I can tell them the technique.

I: Uh-huh. Yeah.

195 **THT2:** But before that, no. But nowadays, it's better for Thai education. You can hear that we have our, in the national, like bilingual and some EP programme, English programme. And most of the EP programme, it's a native speaker who will teach them. So, it's the best way that.

I: What ages does, sorry, in schools, they made that?

THT2: Yeah, in school.

I: Okay.

200 **THT2:** The big school, the big Thai school, they always have EP programme. Like, I had a chance to have a practicum, I mean, practise my teaching and stay at the school, it's one of the best school. They have a Thai programme. They have EP programme. So, in the EP programme, only 15 students per class. So, teacher can take care, can look after them, can ask them anytime and they can ask the teacher anytime they want. But Thai, I mean,
205 Thai programme you know, 50 students per one teacher. And, Thai teacher always teach and write at the board and then give assignments, and then like, give them the answer.

I: Why is that, is that because, I don't know if some people can do the EP programme or is that.

THT2: Yeah, because it's very expensive.

210 **I:** Or is that expensive?

THT2: Yeah.

I: Oh, Okay. So same school but just completely different prices.

THT2: Yeah. Thai programme for example, 20,000 I think 20,000 baht or something, 20,000 baht. But EP programme, seven or 80,000, you see?

215 **I:** Uh-huh.

THT2: 60,000 difference. So if parents cannot afford.

I: The parents @@@

220 **THT2:** Yeah. So, it depends on like, money and some style of, maybe, some parents don't want their kids to study EP because we are Thai. Thai people, some Thai, I mean, Thai traditional people, they don't want their kids to like, look like American people. They look like native people, something like this because of culture also. Those are the American people, they look like, they have confidence and they don't believe their parents. But Thai, Thai is Thai. They have to respect their parents.

I: Yeah.

225 **THT2:** But if, American teacher, they can say, NO, no WAY. You cannot do this. You CANNOT do that. But Thai teacher, No, you have to believe me. That's it. So that's why. It depends on many factor but the most important, money, it's different.

230 **I:** Yeah. So, do you think parts of the problem if you like, is access? So, like, you have, because of money, people can't afford. Do you think that's, is that because of the sort of, American teachers, British teachers that have to be hired to do the job?

235 **THT2:** Yeah. Because American teacher and British teacher they have to pay more. I mean, school and university have to pay more. For example, one of my friends teaches at EP program. In her job, they got about 25,000, 25,000 something baht, native speaker, 25,000 baht. She has many experiences. She graduated from an English field but because she only Thai. But native speaker, don't have any background in that field but can speak English really well because they're native you know, it's an advantage. They got about 40, 40,000, something.

I: Nearly doubled.

THT2: Yeah.

240 **I:** Wow.

THT2: Yeah. I tell you the truth. I think my friend is better than them, than him.

I: That was my next question, if there was a big, do you

THT2: Yeah. But you know (yeah)

I: (Do you) think there is an advantage or, I mean, like for you, you have

245 **THT2:** Accent.

I: Accent.

250 **THT2:** Accent. And parents, that doing that is a good way if their kids can absorb accent, can pronounce, and then, even they didn't pronounce but listen everyday, everyday, everyday; you can absorb. But if Thai accent is different, like me, I mean, our friends in TEFL, we can speak English, yes, but it's not the same accent like you do, like native speaker.

I: Right.

THT2: Right. So, parents would like to let student, like be familiar with the accent. And when student, their kids pronounce, teacher can correct it, NO you can say, THIS one, you have to say blah, blah, blah. But Thai teacher, ok, listen, ok, we understand. We understand what they're saying. So the accent is the same.

I: Did you have a native speaking teacher when you were younger?

THT2: Younger?

I: At (like)

THT2: (No)

I: You didn't?

THT2: No.

I: Okay.

THT2: I didn't have any. But because my school, Catholic school, I call brother and they have to say, sister or brother, yeah. They are, I think they're not native but they can speak English very well.

I: Right.

THT2: And, I had a chance to practise English when I was in a university but you know, I think that after 15 years old of my age, it's purely difficult to change my accent or some pronunciation. But, when I compared my accent with my friends that are from Thai school, because at Thai school, they will start teaching English in methodology five, when they're about eight or nine years old. But for me, I had the chance to practise it when I was three or four

I: Right.

THT2: So, that's why I can absorb more accent, but it's not equal or the best as a native speaker.

I: Okay. So, just out of interest, do you think, do you think that, obviously, there are different sides that the parents want their children to absorb.

THT2: Uh-huh, accent.

I: native accent for some reasons, and then there are also education reasons, there are practical reasons for learning a particular way. Do you think there is a real advantage in having

THT2: English?

I: Do you think it works if you have a native, like an American teacher, do you think Thai students will speak with an American accent?

THT2: One thing that's interesting, because nowadays, we have to communicate everything in English or in Chinese. They prefer English first and then Chinese, the second one. And, parents think that if their kids can study, can learn English, can study, can absorb, can talk, can speak, can communicate everything in English, is the best advantage for their kids to do job or to make anything in the future and it's worth, I think it's worth because it can, I mean, level up Thai education. You can compare, I don't know the number, the statistics, but I think nowadays, Thai people can understand more, can talk in English more than the previous one. I mean, more than 10 years ago because

295 nowadays, ESOL and native speaker, I mean, native speaker if I don't know, what you said in, Philippines or India is non-native, but they can speak English but the accent is different. India, Philippines, Burmese and some, I don't know, some Scotland, some French or some, I think their accent is not so good as the native speaker like you and American people, American and British people.

I: Right.

300 **THT2:** I think it's better.

I: Yeah. I was meaning to ask as well like, I think people see, like, that they're native speaker as kind of having an accent, but my accent is obviously different to an American, it's different to Canadians, different. What is your view on, sort of the best style of English? Which would you choose and why?

305 **THT2:** Me?

I: Yeah.

THT2: I choose American accent.

I: American accent.

310 **THT2:** Yeah. Because I think it's very easy to listen and to understand. Some British English like, I think that their accent is rather hard to understand and when they speak, the words does not come out clearly.

I: Okay. Okay.

THT2: In my opinion about the [points]

I: Throat?

315 **THT2:** Yeah. But the other, maybe just like English but for me, I think American people.

I: Okay. Is that in the throat, it's a bit, like their English pronunciation.

THT2: Yeah. It means that their voice from their throat comes away clearly and then I can understand.

I: Right.

320 **THT2:** And, even the voice is not like nice, very nice like the British people, but I think American people are more clear to understand.

I: Okay. Have you ever had any kind of problems, either people understanding you and you think that's because you have a Thai accent or have you had problems understanding other people in your classroom because of

325 **THT2:** Some.

I: Some. What kind of thing?

THT2: You mean, between Thai people, right?

I: Yeah. Yeah. Or Thai people or if you meet people from other Asian countries or second language (speaking English)

330 **THT2:** (Okay), I talk with Thai friends first.

I: Yeah.

THT2: Some, I think that some of my friends, when they speak, because there are many accent, many Thai accent. Some maybe from other part of Thailand, from north, from south but when we mix together and speak English, you know, different accent.

335 **I:** Yeah.

THT2: Like in American country, from Texas and from New York, different.

I: Yeah.

340 **THT2:** So that's why sometimes I, Huh? Could you say it again? Or maybe if I don't understand, I'll just say, Could you speak in Thai? And then me too, I think maybe sometime my friend, Huh? What did you mean [name]? So I said, blah, blah, blah. So it's like, OH. So maybe some pronunciation is not clear.

I: Yeah.

THT2: But the Asian country that I have difficult with, are Japanese people.

I: Japanese people.

345 **THT2:** It's very difficult, you know. They cannot say like P. They cannot say like, the one that I remember is P because I tried to listen to them, P. And Chinese people also, because of international student, China. When they say P, we cannot understand.

I: So, they'll replace it with another sound or just miss them?

350 **THT2:** Sometimes they will write. So if I don't understand, I would say, could you SPELL it for me? When they spell it, I said, OH, I know. Because I, you know, when they say, when they try to, [name], you don't understand. I say this one. I say this one. I said, NO. Okay, you spell it. Then they spell it, oh, okay. I know a lot now @@@ so, I say it in Thai to them. They got, okay, understand. But Japanese and Chinese, because I don't have a chance to communicate with the Indonesia or Malaysia so I didn't have any
355 idea for that one. Just only Chinese, Japanese, Philippines sometimes.

I: Okay. And, do you think if you have to say the advantages, you said that this is the seen as the international programme, what do you think the advantages are for you studying an international programme in Thailand?

THT2: What difference?

360 **I:** Sorry, advantage.

THT2: Advantage for international.

I: For studying.

THT2: Study.

365 **I:** Yeah. Sort of like, you're using English on international MA TEFL course in your hometown, kind of thing.

THT2: And studying abroad?

I: Uh-huh, or.

THT2: You mean, studying abroad?

370 **I:** Yeah. Yeah. Do you think there are advantages in having, sort of teachers from Thailand, students with.

THT2: (Thai teachers)

I: Who have similar experiences, different, yeah, yeah. Sort of the atmosphere. What do you think is the advantage for you studying here?

375 **THT2:** Studying here, if our advantage, maybe it's not much advantage. We've not had much advantage. If I go abroad and study with the native speaker, and have everything in English, because this is like a, this one is like a foreigner's language. But if I, second language, I go abroad, and I do everything in English, I think it's not the best advantage. But you know, I have to have many factors: money, chance, a chance to go; and then, I don't know that particular education there. But the one I think I can get is the language.
380 I can get, practise language, I can get more accent, I can get from there with accent, it's the best one. But for, over here in Thailand, I have more, I think I have much advantage or so because some instructor would teach speaker. Some instructor, Ph.D. from other place in the world, they share their own experience, and some research, some studies that they got from their education. So I can learn more about how to deal with, like,
385 international programme, how to deal with international students. Because he's not a Thai student, have a Chinese, have American people, have a British a lot. So it's an advantage, but if I can choose, and I have a chance, I have money, I will go abroad.

I: Right.

390 **THT2:** Because it's a good advantage and good experience, just that I can get it. It's sort of, like a language that I'm sure that I got it, but I will gather more experiences and know about the opinion about their thinking in this country.

I: Right. Okay, so do you think the, kind of knowledge you deal with here and the kind of experience people have, a lot of it, you think, is from Thailand?

THT2: From Thailand.

395 **I:** Yeah, and do you think that's more useful for, like, you said, I didn't really ask you if you wanted to, or if you considered maybe teaching in another country instead of Thailand. But assuming you stay in Thailand and teach business, or business English, do you think it's an advantage for you to learn in Thailand where there is knowledge of Thailand and Thai issues?

400 **THT2:** Yeah, because one thing I learned from here and then I teach here. I know a lot about culture, know a lot about technique, about how to teach Thai students. So it's the best advantage, because even I go abroad, this is a different one. Even I go abroad, and then come back to teach, the thing I can get more advantage. You go there from abroad, this one, maybe I can get more higher salary. Because when I applied job, I said that, I
405 got here from university in New York, in LA, it's the best advantage. But even I go there from here, but you know, [university name] has the best reputation in Thailand, also. So if I applied a job, okay, from [university name], MA TEFL. Have you got it?

I: Yeah. So you're

410 **THT2:** Yeah. But if I don't know, if [university name], and American, maybe some university prefer American people. Like, I mean Thai people think, know, they'll say to you, oh, you have a chance to, here, to reason, to communicate with American people. So the best way, you study here, [university name], and then go abroad. The good, sorry will get it. But even [university name], I always ask my instructor here, even I can do it from here, do you think that I can get the job? He said that, Sure. [university name] has the
415 best reputation. You go there from [university name] you didn't get in from a no-name university, unknown university. So many university will accept it, but it depends also if

they want experience. So that's why I have to practise more. And nowadays, most, I think most universities want us to send TOEFL scores and IELTS scores.

I: Right.

420 **THT2:** Yeah, Sure. I stood on the TOEFL but in 90s. But long time ago, before I apply here. Yeah. Have you been, before? No need? You no need to do IELTS, yeah. @@@ And then I think that after I finished my complete exam, I was that, testing IELTS, and then the score can be advantage. Even get my score up high for the university. It is the best way.

425 **I:** Just to check. Do you think do you have, when you go into teaching, do you think that you have, let's say, what advantages do you think you have compared to, for example, someone, or to say, they're native speakers coming and teaching here. Someone from America who just comes to Thailand and gets a good job, like you say, like your friend and her colleague.

430 **THT2:** What, do you mean my advantage that I, have it more than them.

I: Yeah.

THT2: The first one, if I teach in Thailand. I know culture. I know Thai language. Sometimes, people don't want to say everything in English, because they don't know how to say it, but if a Thai teacher, for example, like me, I study here with native speaker, with
435 Thai teacher. When I study with Thai teacher, I feel relaxed. Because if I don't understand anything in the subject, in the course, I can ask him in Thai. And when I ask them in Thai, I got more, I understand more. But I didn't mean that the native speaker didn't good in teaching; they are good, but because of they don't know Thai. Sometimes you have to speak in Thai, and then we understand, we can write in English. But if you
440 don't understand, you know, you write in English, but in correct way, cannot because of we cannot get any point. But Thai teacher, every lecture in English. And when I don't understand, okay, I add in English first, Assam? What did you mean? Could you tell me again, please, or you read it, or you specify it, or, like summarise it? And then when they give it to me, but we, I mean me and my friends, saw after the class, okay, ASSAM can I
445 ask in THAI because I don't understand this one? So he knows. So the advantage that I get, I think I get, you know, compared with a native speaker if I teach in the university, when student cannot understand, it doesn't mean that I will tell everything in Thai. I will tell in English first, and then if they don't understand, okay, when they ask me and I know that I cannot let them understand even in English, so I will change my style. So I think
450 the best advantage. And I used to learn from my friend that she, like at [name] with them, she 'd teach students that, not, non-university. So usually for 13 or 14 years old. They don't understand. So she'd teach in English first, then when they don't understand, after the class they come and ask my friends, ASSAM, would you tell me in Thai, please? Or, maybe they have any problem, that, a privacy problem. So, in Thai, we are Thai, they
455 know that the Assam can help. But, sorry about that, native speaker, maybe sometime cannot talk with native speaker. They'd usually, only subject, only your paper, only your report. You cannot tell that, okay, today, I'm sick today. You cannot. Native speaker will not accept anything. But Thai, because we know Thai culture, we know Thai manners, so I think it's a good advantage one that I can get for my students.

460 **I:** So it seems, do you think, for a lot of students, that can be very important to have sort of a familiar, sort of, to have the Thai language as a tool that you can use to learn? So, like, for your subject, knowledge and things like that, and also people you're comfortable with and familiar with that you study with, like for the subject. So like, if

465 English instruction, they come and seen it, it spreads and spreads and spreads in all
different universities in Thailand, could it, if they said, Strictly, like, No Thai, you can't
speak any Thai. So do you think the education would be lowered at the knowledge level?
Do you think they're still like an important, it's important to be, to recognise that you're
in Thailand, using the Thai language, sometimes?

THT2: You mean, then, that if they don't allow to speak in Thai, right?

470 **I:** Or if the whole culture is kind of completely international, not – as in, not –
Thailand. You see what I mean?

THT2: If you drop, the knowledge will drop, if that country didn't allow to speak in the, I
mean in their mother tongue, maybe. Because if they don't allow some words, some
sentence that is easy to transcribe, or to translate in their mother tongue, this will be more
475 understandable someday. It may be knowledge, some but I think, but I'm not sure about
this one. It depends on their subject also. If it's not a, in general subject, I think it's
okay. But even you get more detail, more specific detail for, like, for example, business
field, like in finance marketing, because the financial is very difficult. It's like a number.
If they don't understand from the beginning, they will ignore the rest. So I think, maybe,
480 but it depends on the subject; it depends on their, the lecture that the teacher want them to
understand.

I: Okay, and how about the use of English? Do you think the way the teachers here,
particularly the Thai teachers or teachers from non-native countries, do you think the way
they use English, you think they choose their words so people can understand them more
485 easily, because they understand the English culture in Thailand?

THT2: You mean native speaker, right?

I: Or comparing Thai teachers to native speakers who don't speak Thai, and maybe
don't know how people use English here. Do you think, do you find the way that Thai
teachers use English easier to understand?

490 **THT2:** I think they can understand. But one thing, because, my teacher one of two of our
native speaker, they stay in Thailand for a long time, I think almost 20 years. So they
know culture. They know language, culture here. They know some Thai but they don't
speak Thai. But after the class, sometimes they talk in Thai; they speak in Thai. But
even in the class, even we say we don't understand, they still in English. But they know
495 Thai culture. So I think it depends on the native speaker also. Even native speaker, have
experiences in Thailand for a long time, they will understand more that, okay, Thai
student love this, love this method; cannot understand if they use this method, something
like this.

I: Okay. We'll quickly go to writing. We'll take a jump @@@ If I ask you to
500 describe how you write – so your writing style – how would you describe it?

THT2: You mean the way to write?

I: The way that you write. So what makes, what other features of your writing, if I
read your writing, what would I, how would I describe it?

THT2: You mean the format style, or,

505 **I:** Like, for example, if I were to describe my writing, I'd say I have an academic
style, and I find it very difficult to say things in a short way (and get to the point).

THT2: (Can I) can, can I say that I will, like, you know, I will write in an academic way by beginning with the whole thing that I want to describe first, and then give more specific later. Is that right for your answer?

510 **I:** Okay, I'd say that's fine, but, yeah, that's about how structure your writing. But, like, in terms of the words you choose, and the sentence, the kind of sentences that you use.

THT2: When I study in university, I had the chance to practise writing, but not much. At that time, I remember that, because when I studied in high school, which is only right in, for academy, but is not a difficult word. The words that we use is easy to understand. Like, for example, BUY. B-U-Y, buy. And then when I, for example, in high school, buy; in university, I will change to PURCHASE. So more level of vocabulary words. And in university, I remember that I used more transitional words. I used more, like, conjunction, but conjunction that I use nowadays, because in university, long time ago, maybe, we usually use AND, AND, AND. RIGHT? Nowadays, maybe, not only, but also. In university we use so, but now we use maybe, THEREFORE, HENCE, consequently, SO. It depends, I think on the label. But for my MA TEFL, we use more word, and then I look at the dictionary often so as to look more, for that more high skill, more higher level. Because I don't look like a, you are kids, anymore. Either you write, and then maybe use some more, what did you say, in ADDITION, and some, maybe begin with INTERESTINGLY, it was found that, like this, BUT now, a long time ago, just only it is FOUND that, blah, blah, blah. No, like, conjunction to connect them, but now we try to write for coherence part, and read that, and then they understand more.

520
525
530 **I:** Right. You sort of answered my next question in you last @@@ Could you go into more detail as what you think the advantages are in, you said you kind of go up a level, and sort of from BUT changing to however. Could you just tell me what you think the advantages are in doing that?

THT2: Doing that one?

I: Yeah.

535 **THT2:** First I think that, my writing more academic than before. That was one. The second one, when I do a research, it's suitable to write in this way more than that one before. The other advantage is, I think that if we write in a more academic, it will, I don't know is it answer or, this will, like, higher my education that, okay, you know more about this one. You don't like to write, for, write for detail, but you write because you know. You exactly know what is it. It's not only, because when you write an essay or you write a paper, it's mean that you know the story. You know the story. But now, either we know the word, the function of the sentence; we know how to use the word. This mean that you know exactly that language is for, that word is for. Not only you know that, okay you write the story. In my opinion, I think that it connected with knowledge, yeah.

540
545 **I:** So you think the language you use is something like a connection with the, your subject knowledge?

THT2: Yup, uhh huh.

I: Okay.

THT2: Did I answer your question?

550 **I:** Yeah, yeah. Yeah. And what would you say, for you, if you have any weak points? What points of your writing, what do you think you need to improve? And what do you think are the strong points of your writing? What are you confident about? Yeah.

THT2: Writing, okay, I'll begin with the strong first @@@ Because I have a chance to practise my writings in the university, so I think vocabulary is okay. Some style of writing, I think, is okay. Vocabulary and style of writing. Because I know words more when compared with the Thai student in high school. But the weak one, I didn't have the chance to practise much in academic. So when I read my friends that are writing, in a group, one good paper, I think that, hmm, I have to practise more, because he knows how to, coherence the sentence. For me, I only know how to write, but sometimes, I don't know how to connect it in a very nice paper, you know. Even I read many, many article or many research paper, when I read it, I say, why I can't be like them, can write smoothly. And then when we read it, we understand truly the paper. But for me, I understand that, because my teacher also told me that, I understand what you write, but some, like some trick in writing paper, I didn't have experience yet. So I think it's a requirement that I should practise more for academic, yeah.

560 **I:** And what do you think your priorities are when you write? So when you write, what do you want to achieve with your writing?

THT2: I don't know what I want to achieve.

570 **I:** What are your thoughts and priorities? Are you thinking just, I want a good grade, or

THT2: GOOD GRADE is good, but the best thing that, the first one, the most important, I want the people to read and understand what I wanted to, send them at, send this message to them. It's the important one that I want them to understand. Even I like it in the good style, vocabulary, like a high vocabulary, but they don't understand what I want to send this message to them, so the important one, I want them to read book, read that, and then, okay, I know what do you want to tell them - something like this. So I think the most important one. And the other is to use in, high vocab and sentences are coherent, something.

580 **I:** And do you do anything, in your opinion, do you do anything that you think makes your writing yours, if you know what I mean. Like, how do you put yourself forward into your writing? So do you have anything that identifies YOUR writing?

THT2: You mean style - I try to read more. I didn't have a chance to practise more writing but when I read, I try to remember the, like the transitional word, the conjunction word that they use, and how they write in sentence, in paragraph. I try to recognise them, but I didn't have a chance to practise it @@@

590 **I:** Have you had any issues writing in English with things like, either citing an, sort of plagiarism issues or using other literature as support? Or other things like criticality, critical thinking, critical approaches, these are things that sometimes people talk about, talking about English academic writing. Do you think different to teachers of Thai academic writing?

THT2: You mean in Thai language, right?

I: Yeah.

THT2: Not much different, you know. Because in Thai, they have this style of writing, but the citation of plagiarism, I think it's the same. But maybe English, but in my

595 opinion, I think English is more academic. Maybe because of the style, because of the words, because in Thai, only one word. Every level has to use this word. But in English, for example BUY and PURCHASE, different, right? Or maybe, NECESSARY, ESSENTIAL. Different, but in Thai only one word, the same word. In any level, you have to use this one. So maybe, more variety, yeah. In ENGLISH, maybe more variety with, more varieties that you can choose it. But in Thai, if you used, you want to say in this word, it has only one word.

I: Why do you think variety is important, out of interest?

THT2: Because if you know more, you can bring this variety to apply in any sentence that you want to send that message to them. In my opinion, I think this one.

605 **I:** Is it quite frustrating when you're learning English that you get so many different words? Do you begin by thinking, WHY? What's the point? Why can't we just say NECESSARY all the time, and not say essential?

THT2: Because I think that it depends on the style of writing, it depends on the story. If that story is not really tough, it's like an easy to read, okay, you write it in easy vocabulary words. For example, if you want to write a story for kids, and you want to write a story for high school. Different. For kids you have to use the word, the easy word to understand. For high school, because you want to, upgrade them, or let them to have a higher education in English, you have to put more vocabulary. So I think it's very important if you use your vocabulary, it is better for you.

615 **I:** Yeah. And when you write, what, so you said you try to use vocabulary and linking words that make your essays coherent. Is there anything else you try to do or try to avoid using when you write?

THT2: You mean the

I: So if you're writing, like, is there, are there kinds of words or kinds of sentences that you will try to avoid using in your academic writing?

THT2: Don't use it? The thing that I remember, I try not to use, beginning with a sentence, the thing I can remember, the thing that, for beginning a sentence, for example, THAT is a book, for example. THAT is a book, that is a book ON the TABLE, or something. I don't say THAT IS. I will begin with the word I-N-G or something. I have here a book here, something like this. So I try to avoid the word THERE IS, like a subject and verb. I don't know why. Every time at the beginning, beginning a sentence, I would say that, considering with this, blah, blah, blah. I don't begin a sentence with THEY considered, no. I don't know why.

I: Almost like, you're moving forward with something rather than just writing

630 **THT2:** Yeah, something like this. I think that I can remember now. Thank you.

I: This is on the spot. One more question, and then I'll release you @@@ When you think about your main motivation, or motivations, for joining the MA TEFL course, what would it be? For example, knowledge for the qualification, the piece of paper as proof that you studied here. The language, the skills, what do you think is your highest priority?

THT2: The highest one, as I told you before, because I want to know how to teach effectively. And I want to know the method in teaching. I want to know that, how I managed the course, so it's the best one. And the second, because of the reputation of my university. I think I can apply and I can know more than any. Compared with other

640 people, I think I have a good chance. If my university with another university, I think I have a good one. But the best thing, I know a lot. I know the technique, I know the method, I know the thing that I didn't know before, like teach in reading.

I: Yeah, okay, that's good. Thank you very much.

THT2: Yeah, thank you.

645 **I:** Good luck.

THT3

I: Okay, so can you tell me first of all about your educational background, so, what you studied before?

5 **THT3:** Okay, I have done, I finished the bachelor degree for, my major was in Thai, and also, I study about education, but the major was in Thai but, and then I had continued to the master degree, but the first one I didn't finish it.

I: All right. @@@

THT3: And my major was in linguistic then, and then I just could not finish the papers in time, so, here I am now, okay. @@@

10 **I:** @@@

THT3: Doing TEFL.

I: So you, did you repeat immediately or did you wait?

THT3: No, I wait like couple years

I: Okay.

15 **THT3:** But these two program is kind of different because that one is concentrate just linguistic, but this, this related to the linguistics also but yeah it's

I: Practical for teaching

THT3: Uh-huh.

20 **I:** Okay, and do you, what was I going to ask @@@ so you studied the whole course, you just didn't finish the thesis?

THT3: Yes, right.

I: Okay.

THT3: Yeah.

25 **I:** And, what about your language background? When did you begin learning English and how did you continue using it?

THT3: Well, I've been doing it in school, I've been - since I was like eight or nine years old, in primary school. Yeah, that's when I started and - and then in Thailand, this is, it's like compulsory to study English, in every school year. Yeah, in primary school and senior school, but it's different, in primary school, some school they start in kindergarten.

30 **I:** Okay.

THT3: Yeah.

I: Right.

THT3: So, I was, I started kind of late compared to others.

I: Right.

35 **THT3:** @@@

I: And how have you, because obviously your English is very good. @@@

THT3: @@@ very good?

- I:** How did you, how have you continued?
- 40 **THT3:** Well I think, in my opinion in my skill I just try to develop when I was doing the master in linguistics, because then, there was the phonetics course, yeah that's when I practiced the pronunciation and then before my first job, I start working in the, in an international school and yeah, that's the place that I met a lot of foreigner, I mean the teachers in the school, foreigner. I get a lot of them.
- I:** Okay.
- 45 **THT3:** Yeah.
- I:** What was your role in the international school?
- THT3:** At first, I start like assistant, the secretary to the school manager.
- I:** Okay.
- 50 **THT3:** I was the assistant and then they let me start teaching Thai, because I got a degree in education. So, I teach for like two term, and after that, before I get that job, I was working like, um my daily officer
- I:** Okay. @@@
- THT3:** Yeah.
- I:** Varied career
- 55 **THT3:** Yeah very different
- I:** So, was that teaching Thai students, or different nationalities
- THT3:** Oh, well, at that school more students are Thai or like half Thai, they are mixed, some, but most of them are Thai. So, yeah they can speak Thai often. They speak Thai already.
- 60 **I:** All right. And do you think your, you mentioned there that you, that linguistics, your linguistics course, you studied pronunciation, so you have like a knowledge of language and you have practice at the same time. So, which do you, do you think they were both equally important or do you think your knowledge of language helped you improve more than the practice?
- 65 **THT3:** Well, you know, it's kind of, I mean, you have to experience it to get it but practicing is quite important.
- I:** Right.
- THT3:** But you know.
- I:** And what's your goal? Did you have a different goal doing the MATEFL compared to
- 70 when you did the linguistics course?
- THT3:** Well, actually I just, I would like to teach, would like to be a teacher and, and then I was – I have to say that, when at first, when I was doing the linguistic, I just thought immediately after I finish the bachelor degree. So, I didn't have the idea, much about the course.
- 75 **I:** Right.
- THT3:** Yeah, so I just did it and then I just did my best and, and then later I just start working I also, I've been doing a tutoring in English
- I:** Right.

THT3: In the public school. Yeah, so I just start doing this

80 **I:** Okay, and so your goal is now to be an English teacher?

THT3: Yup, yeah.

I: Does your boss know?

THT3: Yeah, sure. @@@

I: @@@ worried there's a camera or something.

85 **THT3:** It doesn't matter.

I: @@@ okay, what about the, so would you say that this course is international master's --

THT3: International course? Yes.

I: And your teachers, are they from Thailand?

90 **THT3:** Yeah.

I: (Are they?)

THT3: Both, actually, yeah they're from Thailand and some are from USA.

I: Some from USA, okay

THT3: Yeah.

95 **I:** And what - so you have to write a thesis, and do you get like assignments and exams in the other units as well?

THT3: (Yes.)

I: Okay, right, and do you think your, so when you studied linguistics, I guess you studied in Thai, not in English, and what do you think are the differences for you using

100 **I:** English compared to using Thai in a classroom?

THT3: Well, it's easier in Thai of course.

I: @@@

THT3: I mean, for example to write, when you're doing the exam, I did better when it was in Thai but when I was studying, it doesn't matter because most of the text book,

105 **I:** when I was doing the linguistic, like 90% is English.

I: Right.

THT3: So yeah, more difficult. @@@

I: @@@ sounds like it might be difficult reading. @@@

THT3: @@@

110 **I:** Okay, and do you think, is there a difference in the style of learning and the culture of the classroom, that you think is like a result of the language, or do you think that classroom culture is very similar whether you teach in Thai or teach in English?

THT3: Compare like, when I was doing linguistic and this program, to -

I: Yeah, yeah comparing those two and I guess there's a difference between master's and

115 **I:** undergraduates, so I guess you have to use your imagination maybe, do you think there's,

do you notice any like cultural change that you think is because of the language within the classroom, something about the course being in English?

THT3: No, I don't see a difference so much. I don't. @@@

120 **I:** Okay, and is the, so you think, is the knowledge, is the fact that it's an international course, does that change the way it's taught compared to if it was a course for, sort of inside Thailand only?

THT3: Well you mean, excuse me I.

I: So doing the, an international masters, how does it make the learning style different, I guess is my question.

125 **THT3:** Oh, learning regular just language that they use in the classroom and, yeah just they teach in English, we have to talk in English in the class, I mean to the teacher and when we do the assignments, the exams, we have to do in English. That's all.

130 **I:** Yeah, so, I've spoken to some people from other Asian countries and they think that they have a very different style when they learn here in Thailand compared to say China or something like that. Would you say, the, that Thai education system is like, sort of similar to international universities like in other places

THT3: You mean the system of education?

I: Yeah, yeah.

135 **THT3:** Yeah, sure, it's different but - in like, in my classroom we're like, we're doing the master's is different, most of the class actually they just listen to the lecture and take notes. So, it's not so different than what I was doing in Thai university.

I: Okay.

THT3: In the Thai program.

I: And do they encourage you not to do that?

140 **THT3:** @@@

I: @@@

THT3: Well it depends on the lesson.

I: Okay, yeah, and how many students - how many students in the class does that, does that affect the atmosphere?

145 **THT3:** Well, in this program there were, there were like 30, yeah and well and, you know we are like close friend students so we can concentrate listen to the lecture, so I don't know whether other class activity would be helpful - but

I: I was going to say do you think the, how do I say, how does your behaviour change, or your feelings change through using English compared to Thai if it does?

150 **THT3:** Well for me it does not HONESTLY.

I: @@@

THT3: @@@

155 **I:** So, you find, the way you behave, the way you think, the way you act when you speak in English is the same as when you're learning in Thai, okay. So do you think that's, a common thing, because it seems very easy.

THT3: @@@

I: Just change the language.

THT3: Yeah I think so.

160 **I:** Yeah, so you think it's - for you it's not been a huge change, it just made it a bit more difficult

THT3: Yeah.

I: In writing exams but

THT3: I think for me, only problem that I face is just when I write the exam.

I: Right.

165 **THT3:** I didn't do good, for me @@@

I: Okay.

THT3: That's all, I think.

I: For you.

170 **THT3:** For me, yeah but for, other person they may have problems to speak. They will say it wrong if they say it in English. Some people.

I: Yeah, yeah.

THT3: I don't @@@

175 **I:** @@@ do you think, so for some people do you think they are, do you think you are a common example of a Thai student in this situation learning through English or do you think some students have some difficulty when they reach the master's level.

THT3: No, not from my experience, like my classmates, I don't think they have problems to interact in the classroom in English just in my experience, right, I don't think there will be a problem but I don't know because I only made an - they're not in my classroom that's all.

180 **I:** Yeah, and do you have much contact with international students who come here to study?

THT3: No.

I: Not really. @@@, we can't answer about them. @@@

THT3: @@@

185 **I:** Okay. And so you said a lot of the things you read are in English.

THT3: Uh-huh.

I: Is a lot of it written by Asian people in your experience?

THT3: No, I don't think so. Just only like a research study, like, I have to look for the basis that the earlier student that made to graduate say some of it.

190 **I:** Uh-huh, and not like textbooks or anything like that.

THT3: Yes.

I: Okay. And do you think, do you feel that in Thailand, you are in sort of in the centre of, academic community if you like, like if you did a great piece of research that you

195 could put it into a journal, put it into a book, do you feel that Thailand is sort of equal to other countries when they're using English in universities?

THT3: You mean the ability of the language or -

I: Kind of, well, you using English at university, I guess do you feel equal to other people around the world using English in university, do you?

THT3: No. I think that the native speaker is better.

200 **I:** Native speakers would be better?

THT3: Yeah, native, definitely.

I: Okay and in what way would you say better?

205 **THT3:** Well, Let me give you an example just like when I was doing in my old job and they asked me to write a letter to the parent in English and yeah, then I feel it, writing it, I just have the head teacher, he's from England and he just told me that just make it short and clear. That's all.

I: Right.

210 **THT3:** Yeah, so, where I don't know maybe, I tried to just explain things too much. I don't know him. So that may be not relevant to what they want me to say. So yeah there may be problem.

I: Do you find a similar situation with your writing in the course?

THT3: (No because --)

I: (Do you ever get) told to you know.

215 **THT3:** Yeah, because I don't know, you know, because I was writing the exam or the assignment exam and I didn't get any comment. I didn't get any feedback from the instructor. So --

I: Would you just get a grade?

THT3: Yeah, that's right.

I: Oh really? That's surprising, you know.

220 **THT3:** Yeah, just get a grade but

I: Not even covering letter or anything?

THT3: No, just if I will get the exam in written therefore the subject will be in multiple choice so I don't know I -

225 **I:** Okay. And even now, when you write assignments on the MATEFL you don't get anything?

THT3: No, I don't, no. @@@

I: @@@ So you're always curious you think.

THT3: And I have other business because I didn't get the advisor yet. I have to wait.

230 **I:** Okay, so what do you think, what do you try to do when you write, because I guess your experience from writing for your work, did, do you try to take that advice into your writing for academic essays or do you try to make your writing more academic or making it more complicated?

235 **THT3:** Yeah, sure. I think so but I'll first I just try to find any vocabulary @@@, that's important I think. And I've been learning is to that to use the variety of the vocabulary or something like that. So I will try to think of what I've learnt and then do - then I was writing.

I: Okay and do you, so you've had some kind of classes on how to write essays in English.

240 **THT3:** Well, not really because, first of all I was, but actually that class what it was reading, yeah, and then the instructor just gave us lot of essay to study and first of all and well he just made a comment on those, reading essay like, oh, this is not a good essay because they used the same word too often, something like that.

I: Right.

THT3: That's just really what it's like.

245 **I:** Okay.

THT3: So, I just yeah, I learnt from them.

I: And do you see a reason for that? For kind of, for saying this doesn't match, the kind of ideal essay and what's your reaction to that I suppose is my question?

250 **THT3:** Well, because on that last time I was in reading right? And then after the reading the essays there will be like questions to answer, so he will just say that, if you use the same vocabulary all throughout the essay, that it will be too easy @@@

I: @@@ right

THT3: Something like that and then yeah.

I: Okay. @@@. And so it makes it easier to read and

255 **THT3:** Yeah.

I: - that's a bad thing. @@@

THT3: @@@ I don't know why it's a bad thing.

260 **I:** Yeah, so, so, I was going to say - so when you're writing who, would you say that you would write in a different style with different words in English compared to if you were writing it in Thai? So for example if you wrote a Thai essay and use the same vocabulary would that be okay?

THT3: @@@ pass

265 **I:** It's okay. If you, so you get feedback saying that you use the same vocabulary too many times in your English essay, if you wrote that essay in Thai would you get the same feedback if you wrote the same words or is it because it's English it's different, like, different rules.

THT3: Well, if it's in Thai, well it's - no we don't have that problem. We can use the same vocabulary, if we are talking about the same thing, yeah.

I: So do you see the necessity of that rules in English when you write?

270 **THT3:** Well just to make it more complicated

I: @@@

THT3: @@@ I guess, yeah, and made it more academic maybe.

I: Okay. And what else - or do you, would you say you tried to make your writing academic in style.

275 **THT3:** Oh, but just why I told you just got the rule from what I've been taught. Yeah.

I: Okay. And would you say, and that one, maybe if you say I want to make it complicated it sounds a little strange. @@@.

THT3: Yeah, yeah. @@@.

280 **I:** Okay. But do you, or what do you think academic writing is? What do you try to do when you write academically? What do you try to avoid and what do you try to make sure you write and you know, that's my first question actually.

THT3: Okay. You mean when I write what I try to do? Well, just try to find the best vocabulary and put in the essay and yeah, just like, when you put like the preposition or the punctuation, yeah, just try to be correct.

285 **I:** Right.

THT3: Yeah, so after I read I had to, I mean, after I write I have to read and double check if I made any mistake.

290 **I:** Okay. And is there anything you try to avoid writing in your essays that or in your thesis that you, is there anything you'll try to avoid to make it anything that might make it not academic if you use certain way.

THT3: Well I try to avoid like some vocabulary and some words, yeah.

I: Is there anything that you think is in academic writing like something as you read maybe or something as that you've been taught that you think are unnecessary so you don't really use them very much?

295 **THT3:** Well, if I don't use it that's not because I don't think it's not necessary but it's just @@@ I just forgot.

I: Okay. @@@

THT3: @@@ I just forgot or I just didn't understand how to get that rule and okay.

300 **I:** And when you read them you say, you said, you don't read many things from sort of Asian authors in English but some thesis, things like that really?

THT3: Yeah.

I: Do you notice a difference in the way people write from different places?

THT3: You mean if they are Thai and writing in English or, well, not really, oh, I mean, I haven't read that much, I mean I got Thai writer.

305 **I:** Right, okay. What about other places like if someone is from, I think that Britain compared to America or compared to Germany or France have you noticed any difference between countries?

THT3: No, I don't. @@@

I: Too busy reading. @@@

310 **THT3:** @@@ Yeah, I try to get as much information.

I: And do you think. Do you think, or if you studied your subject in Thai how would it be different? What would it, what would be the disadvantage of doing that?

315 **THT3:** You mean, I study in Thai, the disadvantage you study in Thai. Just, I mean in the same subject and if you study in Thai. Well, like first of all since most of the textbook are in English so sometimes it's quite difficult to get the definition of the term in Thai.

I: Right. Okay.

320 **THT3:** In some term. If I mean, you know, like, yeah, sometimes we just understand the term what it means but if we have to write it in Thai then we have to guess lot of explanation, so yeah.

I: And do you think there are any advantages for people coming to Thailand to learn using English that maybe you wouldn't have if you went to another country, is there anything that's an advantage for you to stay in Thailand and study using English here?

325 **THT3:** Well, just you mean if you were, if someone from other country come to study English in Thai

I: Or -

THT3: Or Thai people.

I: - even Thai people, yeah.

330 **THT3:** Well for Thai people I mean, yeah, because if I were Thai and I met Thai friends I will speak Thai so we could not practice that much English. So, yeah, it could be a disadvantage and or - the people from different countries like in, like, for example, if they are from Japan and come study English in Thai, yeah, because most of the Thai people does speak English so they will be, that will not be so helpful. So it's -

335 **I:** I can say it's quite interesting I think lots of people think Thailand, think of Thailand as an Asian country where people will speak English the best almost.

THT3: Really?

I: But I think a lot of Thai people I've spoken to don't think (the English in Thailand is good.)

340 **THT3:** (No, because I don't think) because you know when I was working in my old job in the international school, well, not so many people does speak English, like, when they would like to talk to the teacher or to the head teacher or the foreigner I mean they would need me or some other colleague because we can really just go with them to translate what they say.

I: Right.

345 **THT3:** I don't think, I don't agree. @@@

I: @@@. Okay. So did you find it difficult that learning English in Thailand?

THT3: No, it's not because you know, you'll see there are many foreigner in Thai come to teach so it's easy @@@

I: Because if you go to class.

350 **THT3:** @@@ Yeah, but it may take time to study, you know, because it's only in their classroom that you can use English but, yeah.

I: Okay. But I am asking similar questions again.

THT3: Okay.

355 **I:** Slightly differently. But when you use English do you think it's or, in the English you hear around you on the MA TEFL course, do you think people are expressing their Thai culture through English. So can they use English and speak in the same way as people as they would, you think if they speak in Thai.

THT3: Like my classmate, you mean like when they interact with their teacher or among us?

360 **I:** So around the kind of classroom environment, yeah, I would say between students or between teachers and students.

THT3: I don't think so that because, you know, like in Thai culture we still pay respect to the teacher but and also even if we use English to communicate, yeah, I don't think any difference.

365 **I:** You don't think any difference, so just like, so your behaviour would be the same so you respect the teacher.

THT3: Yeah, sure. If they are good teacher.

I: @@@. I thought they were all good teachers.

THT3: My colleague is a good teacher.

370 **I:** And in things you read, do you think the kind of the way knowledge is presented or the way and, or the way things are constructed, do you think they are any different because they are coming from other cultures or when you read them?

THT3: #[30:41] where I read the textbook?

I: In, yeah.

375 **THT3:** In English.

I: Yeah.

THT3: Well, because in the textbook it just - I don't know they just talk about things that I don't feel familiar with. @@@, no, and so I think it is I am not sure.

380 **I:** Okay. Do you think - do you find things kind of related to like general knowledge, like there is an international community with knowledge about MA TEFL things. And it doesn't matter really where you study it the books will be the same, the material will be very similar, or do you think it matters where you study and what you read? So for example, do you read, when you read a book about America or the examples from America and sometimes difficult to apply to Thailand?

385 **THT3:** Or like the research study.

I: Yeah, yeah.

THT3: Here that's, I mean, the words are may be different sometime there will not be, I mean, it will not be fit similar to Thai time. It's compared to Thai.

I: And how can you overcome that problem?

390 **THT3:** Well, I just - since, you know, most of the book I read is about like teaching so I just think about my own experience when I was a student. @@@

I: @@@

THT3: So, yeah, just because our last semester I've done a course like, how to teach reading to the students. And in that book is kind of, did like the teacher would write,

395 what they have on to the students and what's the result was like. And then yeah, I would just say that if it would be in my class where there was a student this may not be working well.

I: Okay. Yeah. And do you, out of interest do you think it would, do you think there are any qualities you will have as a teacher teaching Thai students that maybe somebody
400 from another country like someone from America who comes to Thailand to teach wouldn't have?

THT3: You mean other, what do you mean, sorry? @@@

I: @@@ So, and are there any qualities that you have here, abilities understanding anything like that, knowledge of Thailand that you think would make you a better teacher
405 for students in Thailand than someone coming from Britain or America to teach here?

THT3: Well, yeah, if, I mean for Thai students I mean, like when they are teaching English so they will know the problems that the student have, you know, but, I don't know maybe for example, like American teacher or the native speaker or teacher they will not know the problems.

I: Okay. And so, would you consider also teaching in other countries or you going to definitely teach in Thailand, would you consider being an English teacher in another country either in Asia or another?

THT3: Well, yeah, if I will get chance I would love to.

I: You love to?

415 **THT3:** Uh-huh.

I: Okay. And do you - would you think you, again have any, what would be your advantage your selling point as a teacher? @@@

THT3: @@@ This is a difficult one.

I: @@@

420 **THT3:** Well, I am not quite sure because you know from my experience I am just like a personal tutor. Yeah, so I don't have much experience or I don't know, sorry.

I: You won't get many jobs unless you answer to my questions. @@@

THT3: @@@

I: Okay. You have some time to work on it. @@@

425 **THT3:** @@@

I: Okay. So and going on to kind of describing your writing, how, right now your writing style, how would you describe it?

THT3: My writing style?

I: Uh-huh.

430 **THT3:** Just short and easy.

I: Short and easy.

THT3: I don't know, I am not like, I mean, I could not. I mean, I could not describe things so well, you know, just, I just try to make it short.

I: Okay.

- 435 **THT3:** That's what, that's how I write like, for example like when I was during the exam for one question I could write like just one page or one page and a half. But some of my classmate they could write like two, three. But it's @@@
- I:** That's what you mean by short?
- THT3:** Uh-huh.
- 440 **I:** Mmm.
- THT3:** Yeah, just answer what they ask I think.
- I:** Okay. And what about like in terms of in sort of sentences, vocabulary things like that, how would you describe your, the way you write?
- THT3:** The way I write?
- 445 **I:** Uh-huh, and that's fine that you said like the overall it's you keep it short and to the point.
- THT3:** Yeah. Well, you know, it depends even like, it's different if I write like an assignment or or in the exam because in the exam I have time limit but in the exam I like, just have some time to think.
- 450 **I:** Yeah, yeah.
- THT3:** Yeah. So it's total different. Like, in the exam I just write what I can think of in at that moment. But when I was writing the exam and I would just, well think and then just, I mean look through some textbook, like, how, I mean to show in some sentence the, but just, yeah, I try to get like the structure from the sentence in the textbook so I would
- 455 say it would be more interesting or something.
- I:** Okay. And if you, if I ask you what are your, what is good about the way you write in your opinion and what are your weaknesses?
- THT3:** Well,
- I:** Say for example, my weakness would be or my strength I think would be vocabulary and ideas, my weakness is sometimes my sentences never finish. @@@
- 460 **THT3:** Oh, yeah.
- I:** And people they get to the end of the sentence and they can't remember where I started so it's, so it's too long.
- THT3:** No for - I think my English will be like sometimes I, you know, cannot - I mean I use like some Thai because - how can I say - and they're like the meaning of the word is different like in Thai and in English like for use. Oh, yeah, I made mistakes on that sometimes, not sometimes quite often about that because like, yeah, like when I, I mean when I write I would think in Thai and then try to translate writing and write in English.
- 465 So, yeah, maybe that would be my weakness I would probably just like what I'll tell you that. Before I write and the teacher of my old brother who just tutor privately that's what,
- 470 just cut it short, get to the point. Yeah so maybe that's my weakness, but just try to you know I would write in Thai first, or I would think in Thai and that, yeah, let's try to translate.
- I:** Okay. And my next question, have you, some typical issues people write about in
- 475 academic writing I think it's like plagiarism, critical thinking, things like this. Are these issues that as students that you and your classmates have had to deal with is it a high priority in the MA TEFL course?

THT3: Yeah, I think I think it's quite important in our course.

I: And do you think that like critical thinking is something that is in Thai education?

480 **THT3:** No. In Thai education actually there are sometimes it depends on the instructor, you know, like for some teacher that is just like, the student go and do all the answer course, so it all depend on the course.

I: Is that true on this course as well?

THT3: One, no. In this course, yeah, maybe the first one, but could be.

485 **I:** So would it be common for someone to question maybe something the tutor has told the group, would it?

THT3: No, normally we don't, not much. @@@

I: May be they don't teach things that you disagree with.

THT3: Uh-huh. Yeah, I guess.

490 **I:** Are you encouraged to kind of evaluate everything you look at kind of like if you use a theory are you encouraged to look at it good points, bad points and what do you generally kind of accept a theory as good or bad for yourself and use it?

THT3: Well I just, yeah, I will just, I mean when I read, I mean when I study something I will just read it without they have like enough basing to support, yeah.

495 **I:** Uh-huh. Right, okay.

THT3: Okay.

I: And so plagiarism and their issues, what about like using supports, literature, is that, do you have the same culture in Thai higher education where you use other people's ideas to support your own (and things like that)?

500 **THT3:** (Yes, yeah.)

I: So, that's again almost like the translation you just in Thai or in English it would be the same.

THT3: Uh-huh.

I: Okay. And I was going to ask you about, about marking but you said you haven't had anything like comments. @@@

505 **THT3:** @@@ No.

I: So, no need to ask a question. @@@ okay. What would you say your priority is when you write? So do you, what do you want to achieve with your essay?

510 **THT3:** I mean I write, first of all I think I would just try to cover everything that important that I would like to just express in my writing and then just if I had to choose them at last.

I: Do you ever try to, oh, I think, I think

THT3: @@@

515 **I:** Everyone when they write like has a, some kind of style of their own, you know, something of themselves that they put forward like when you talk, you know, is there anything that you do that you think you put something of yourself across when you write?

520 **THT3:** Well, like that I write I mean that sometimes it's like where I was writing in the exam I describe what I was thinking then at the moment, I just keep writing like the latest one was in the exam they gave us - they have us to watch a video tape and then just write a lesson plan of the tape we just saw and avoid the releases and the strain of that so I didn't, right @@@. I don't know, it's just like write about it.

I: Okay. And do you think that there is any difference on that level like on the kind of yourself writing comparing Thai to English, do you think that there is any, do you think about yourself differently when you write?

525 **THT3:** Compare it to that I write in English (and in Thai?)

I: (Yeah.)

THT3: - well actually not much but of course in Thai I would be able to describe things better, because it's our language. @@@

530 **I:** Yeah, @@@. So just like you feel maybe more kind of professionals like when you're using like you can be more confident that what you're saying is -

THT3: Yeah, I think so but though I have to say that I'm not a good writer.

I: Okay.

THT3: Yeah, so, yeah but in Thai we'd be better @@@

I: So, let's just speak up.

535 **THT3:** Yeah, I get it. Well and this I just remember this time, not particularly about the students' writing but or like in general not in particular of people. They just come in like, most Thai students just when they write it just - and they just put it down. They didn't write in orderly, you know, they just, they write what they think, you know, they aren't that brighter to just write it down and yeah it's not in order is.

540 **I:** Not a structured kind of thing.

THT3: Yeah.

I: Okay. Yeah.

THT3: Yeah, that's what I heard. I mean (I've got)

I: (That's what) my supervisor said to me about writing in English.

545 **THT3:** Yes, I mean this when after all us just have submitted the paper and then yeah that's when she come in, often she gave out the score and they teach us by that. Most of our student actually have - she have read their writing.

550 **I:** Okay. And one more question I'll be done. And what would you say is your priority with regard to doing the MA TEFL is it the sort of qualification and truth that you have, you know, you have a piece of paper that you can wave at someone, is it the knowledge that comes from the studies you're reading about, is it the training so that you can do something better or the language of those or which would you say is most of it, the most important so to motivates you the most to do the MA TEFL course? So, some qualification, knowledge, language?

555 **THT3:** Probably for me I'd say qualification.

I: Qualification? @@@

THT3: @@@ Yeah, yes, just that, just to get the degree.

I: Yeah, it's especially after last time when you didn't finish in time. I guess this time you really want to get it.

560 **THT3:** I think so

I: Yeah, and any of those that aren't particularly important to you and any of those that aren't very important?

565 **THT3:** Right. Maybe about the course - right because since I've been studying, since I got the degree in education so I know the content of the course that -- that and it doesn't matter to me and so much important for me.

I: Right.

THT3: Yeah.

I: So, you think you have good understanding of pretty much everything they're teaching you?

570 **THT3:** Yes, because, you know, sometimes very difficult to learn for everything. It just depends on when you are in the classroom. Yeah, because, you know, what you have learnt, way doesn't matter all when you just, I was there in -- in front of the class.

I: Yeah, yeah. It's so what do you think the most important things you would take away from the course is? And makes it for the piece of paper? @@@

575 **THT3:** @@@ yeah.

I: If - when you look back in the future, what do you think will be the most important thing about having studied here?

580 **THT3:** Anyway that I can't just not - I got some technique in teaching like - I mean like what a good teacher would do -- what don't, yeah, just like there is some technique like when you give when you would give the students' exams like what kind of question you should make something like that.

I: Yeah, okay. Okay. And we have in everything. Thank you very much. @@@

THT3: No, problem. @@@

THT4

I: So, first, could you describe your background, so how you came here, what you did before you came here and why you came here?

5 **THT4:** Before I came here I worked as secretary in one company and the reason why, actually I graduated in English major, right, and that time I know that I really like English language but I didn't recognize it or realize that I want to be a teacher but since the time passed by for maybe about eight years I think that it is not the right place for me for being an officer or secretary -

I: Yeah.

10 **THT4:** I want to do something more, more grateful, more important thing to be a good, to be more good people for the country. So I think that if I am able to speak English and so I think I better do some job so I decided I wanted to be a teacher. Actually at first when I was a kid actually I dreamed to be a teacher but when the time passed by I think maybe I am not quite sure about my future, but at this time, so I think it's the good start because I, at that time I felt very bored about being secretary, right, so I think it's better to do something new so I enrolled to be, to start because majoring in English in bachelor is not enough for being a teacher, right?

I: Right.

20 **THT4:** So I then decided to find some degree to qualify for a teacher. And the reason why I chose this place because before I take an exam I searched from the internet about many university to look for the course syllabus of that university.

I: Right.

THT4: I think this one is a practical one but I apply from all in Thailand.

I: Okay.

25 **THT4:** So I decided to take this one.

I: You mean, practical as in (like the content of the course or)?

THT4: (Practical like), the content and also they provide the practicum teaching subject, right

I: Oh, yeah, yeah.

30 **THT4:** So, I think it's a good way for me because I have, I don't have any chance to practice teaching and this course provide this this as well.

I: Yeah, so you get some experience with your (qualification as well.)

THT4: (Yes). And both they also provide some content for how language learnt so I think it's a good thing, so that's why.

35 **I:** And you are happy with your decision?

THT4: Yes, I think so, but

I: Yeah. @@@

40 **THT4:** I think for, actually this semester I study, I already study practical teaching, right, I think it's, I actually I want more practice because at this time is I think it's too, it's not enough.

I: Right.

THT4: But maybe in the future if I have a chance to further any course, I mean, little more about this -

45 **I:** Yeah. And do you, did you have in your mind what kind of teaching you want to do, like what age and what things like that or did you, are you waiting (until you find that)?

THT4: (Actually) actually in the past I used to tutor my, my niece and do some part time job tutoring for elementary or secondary school, so at that time I did not, I may appropriate for this level but when the time goes by I found that many kids very, very naughty sometimes. But -

50 **I:** Even in Thailand.

THT4: Yeah, even in Thailand, even my niece.

I: Everyone is polite I hope, (not children). @@@

55 **THT4:** (Not children). Actually my niece, so I think I may do both, I may do both, I mean elementary and secondary or university level. But sometime I feel that if I chose to study, to teach university level it's, I may find, I may feel frustrated with student who are not good at English enough because sometimes, so that's why sometime I think that, oh, I may change to do only elementary or secondary because that the first sight of them, right. So I just teach them from the beginning to be more competent in English at first. So now maybe I have to wait until graduated.

60 **I:** Okay. And make your decision later.

THT4: Yes.

I: So, do you, just, what's your, why are you so good at English @@@ so you've majored in English, how did you learn it before?

65 **THT4:** Yes. Actually in high school I chose to study language as well. I study French and English.

I: Okay.

THT4: So that's why at that time I practiced from high school level and at university level.

I: Right.

70 **THT4:** But most of them, most of, I found our teacher focus, more focus on reading and writing but listening speaking is not quite good for me.

I: Okay.

THT4: At that time.

I: Uh-huh, all right. And so do you speak other languages now or is -

75 **THT4:** For French, I cannot remember. @@@

I: @@@

THT4: Only a few words does it. @@@

I: Really? @@@

THT4: Yeah.

80 **I:** Okay. Yeah. If you don't use it, it disappears, yeah?

THT4: Yes, yes. Actually at the university level on freshmen I chose to study Japanese and English at the same time and then I need to decide later what is to be - what will be the major, right?

I: Yeah.

85 **THT4:** But also I learn for one week or two weeks of Japanese. I felt very confusing because there are three alphabet, three kind of alphabet so and many homework so I changed back to English, better, you know. @@@

I: Okay. And so for this course do you think the - compared to your experience when you did your English major did you study using English or did you study English in Thai and English?
90

THT4: Comparing, right bachelor and master, right?

I: Or just for your bachelors, first.

THT4: My bachelor, first. You mean, the kind, what kind of English that I learn, right, at the university level?

95 **I:** Or what, did you, sorry I started asking one question then I asked a different question. (Did you so)

THT4: (Are you, uh-huh.)

I: When you did your undergraduate, did you, did the teachers always speak in English or did they speak in Thai, you know?

100 **THT4:** 50-50%

I: 50-50, okay. And do you find, this is my first question.

THT4: Okay.

I: Do you find a difference when you compare learning in Thai and learning in English or learning in Thai and English and then learning here

105 **THT4:** In English?

I: In English only, is it so English -

THT4: Yes, only English.

I: Yeah. But you can speak Thai with your classmates and things like that yeah.

THT4: Yes, comparing.

110 **I:** So do you think there is a difference in learning style?

THT4: Different in learning style, you mean teacher or student?

I: For you as a student.

THT4: For me, right?

I: Yeah.

115 **THT4:** For me, the student, I think the difference in terms of practicing English more listening and speaking different that is a different because undergraduate most of the time they - teacher speak Thai except the listening subject that teacher is a foreigner.

I: Okay.

120 **THT4:** The learning style of that, at that time is very, is not so strict as this graduate because most of the time it's in Thai, right. So the fact that the teacher teach in Thai it encourage it is not discourage. It make us feel more comfortable to ask him or her in Thai instead of English, so it's not motivate as to study, to speak in English.

I: Right, okay.

THT4: Because they also speak Thai with me sometime, most of the time.

125 **I:** Yeah.

THT4: But as graduate student all ASEAN speak English, right, so they motivate us to speak English as well. Even though sometime I cannot - I may forgot some word but I need to ask him in Thai but in that word only but if I was, at that undergraduate time I may speak in Thai in whole sentence.

130 **I:** Yeah, yeah.

THT4: But at this time I speak only the word that I didn't know, so the motivation reason maybe, maybe the different maybe is different as well.

I: Yeah, okay. So do you, you said, sorry, which did you say was stricter?

THT4: This time, this time -

135 **I:** Graduate?

THT4: Graduate, stricter because all, everything in English, right so it motivate us, motivate me to use to speak in English or listen everything.

I: Yeah.

THT4: But at that time it's very, very flexible.

140 **I:** Do you think people, do people ever get kind of told like you have to, you have to @@@ stop speaking in Thai or, is that everybody motivated to speak in English?

THT4: Yes, everybody motivated, everybody know by themselves that they need to speak English.

145 **I:** And does it come out often that you have, like you said maybe you have a word that you needed a quick translation or something. Do you think it's a big advantage studying like in for like an academic qualification and masters, I guess there are lots of new complicated words, do you think it's an advantage for you to study in Thailand instead of in another country where people maybe they don't know the culture or they don't speak Thai?

150 **THT4:** Oh, I think if you mean the culture is better to study in Thai because in Thai culture we are not so strict in anything I think so everything is flexible so I think better study in Thai in Thailand but if I have a chance I may choose to study in, probably in other countries because I think I felt more motivated if I immerse in English because everybody is foreigner, right, but sometime if I study here all friends on Thai.

155 **I:** Yeah.

THT4: It may encourage me to speak Thai sometimes.

I: And do you think the, is that you go to a foreign country to study what countries are you thinking of in particular?

160 **THT4:** I don't have the specific country but I heard a lot of friends suggest to be either New Zealand, England, or American.

I: Okay.

THT4: But for myself I don't know.

I: Uh-huh.

THT4: Because I have never been to any other country.

165 **I:** Really.

THT4: Yes.

I: So too busy. @@@

THT4: Not quite, not exact reason, the reason is the budget.

I: Okay.

170 **THT4:** If I want to go abroad I think I may need to ask for scholarship.

I: Scholarship, yeah.

THT4: @@@

I: Is that easy to get or -

THT4: Yeah. But I (think it's not)

175 **I:** (So it's competitive).

THT4: So competitive. I have never been try before so maybe after graduate, yeah.

I: Yeah, okay. And do you think, you said you would like mix with or sort of have immersion with foreign people.

THT4: Yes, I think that's the best reason

180 **I:** You mean not the local people from those countries or -

THT4: Maybe mixed but they all need to speak in English.

I: Yeah. Okay. And do you think that would be positive in Thailand like if this university kind of attracts lots and lots and lots of people from different countries?

THT4: Oh, yeah. I think it's (advantage).

185 **I:** (Would that) be like, do you think this could be almost the same experience as going to different country?

THT4: Maybe a little bit - a little bit because in the, if there are other foreigner mixed, right, in the class but when I walk out the class I also speak English, no, I change to speak Thai so I can practice only in the classroom but if I go abroad everything have to be in English even out of the classroom, right?

190

I: Yeah.

THT4: So that's the advantage.

I: Yeah, okay. And do you think the, so your motivation for studying this course, how much of that is language, how much of it is knowledge, how much of it is skill and how much of it is just you have a piece of paper you can get a job?

195

THT4: After studying for two years I think 80% it's about the content the knowledge but the practical one that I -- that and the first started I think this course for why, I think is not enough only 20% for practical, for practice teaching.

I: Right.

200 **THT4:** Uh-huh, so I think any course, any course for producing a teacher in the future should provide 50-50% for content 50% and then practising teaching 50%.

I: Right.

THT4: Uh-huh.

I: Okay. Would that be making you more busy or do you mean --

205 **THT4:** (Busily, okay.)

I: (like taking some time) - from the classroom and changing it for the time, sorry, the both classrooms (taking some time from here.)

THT4: (You mean change to, uh-huh)

I: - and change to school or do you mean adding extra hours for school?

210 **THT4:** Maybe it can be both adding extra for the -

I: The practical?

THT4: The practical in the classroom and also go to the real school.

I: Yeah.

THT4: Maybe in 25%, uh-huh.

215 **I:** Yeah. Okay.

THT4: Because I think from my classroom 80% are not a teacher so they don't have any chance to practice teaching only 20% -

I: Okay.

THT4: is a teacher.

220 **I:** Right. So it's not, there is no practical or experience requirement for this course.

THT4: No.

I: Okay. So just, so what do you need to (enrol)

THT4: (Just graduate), graduated from any faculty that is I mean, no need to start, to graduate in English major.

225 **I:** Okay.

THT4: Any faculty can enter to this program.

I: And how did they, how did they check the English ability?

230 **THT4:** English ability, at the first time we need to take till you get that is, the English proficiency test for [name] university, we need to pass that one first. But if you fail I mean, we are not reach to the standard level, standard score we can retake again.

I: Yeah, okay. (Interesting).

THT4: (And) the real test - the real examination for this program also in English so they can test English as well.

I: Yeah.

235 **THT4:** But in a content area by far till you get that, is the, is only the English itself not the content.

I: Right, okay. And how much of what you read and what you study is English compared to Thai, like do you study some things for the subjects in the Thai language?

THT4: The content in this program in Thai language before?

240 **I:** Or like when you study now, like if you are writing an assignment or you just want to learn about something, do you have some books or some resources that are in the Thai language and some in English or

THT4: Ah, no, no. I will find the English book better. @@@

I: Okay. Really? @@@ Why?

245 **THT4:** Because I think sometime English explain, the content that explained in English sometimes more understandable than Thai because Thai language sometime I think that more elaborate than English, I mean, some sentence in Thai - one sentence in English and Thai with the same meaning and content are different in the length of the sentence.

I: Right.

250 **THT4:** The sentence of Thai of this sentence, this sentence is written in Thai is longer than English, so the English one is shorter and I think sometime it's more, more understandable more easily to understand.

I: Okay. (That wasn't expected, yeah.)

255 **THT4:** (Thai language sometime) - Thai language sometime length of the sentence, maybe use from necessary words.

I: Right, okay.

THT4: Sometimes.

I: Oh, well, surprised to hear that, I thought -

260 **THT4:** Yes, because I have an experience from my friend sometime they ask me to translate some sentence they write in the long sentence with unnecessary word. I ask them why you need to put this and this and this that they also mean the same thing, so cut it out @@@

I: It sounds like, sounds like when my teachers read my writing, they say the same thing, it's like @@@ a long, long sentence -

265 **THT4:** Yeah, maybe, maybe we add more many, many unnecessary word to make it more academic or something.

I: Right.

THT4: But actually the content, it just that one not the longer one.

I: Yeah, okay. So if I learn Thai I'll be perfect. @@@

270 **THT4:** @@@

I: So do you think the, is it difficult for you to learn or to use academic English, you sound but you understand very well what the difference between academic English and Thai?

THT4: The normal one, right?

275 **I:** Yeah. So -

THT4: I think, the difference right? Academic is just well written in the excellent pattern or nice word.

I: Okay.

280 **THT4:** I think for me is that the pattern and the word choice is more academic, but for the normal one, actually is the same content but the word choice is easier to understand and the pattern is not mostly as academic.

I: Okay.

THT4: So, I think is the pattern and word choice for me.

285 **I:** Yeah. Do you think there is, you said before like, some people you say, like, there is no need to say all this or do (you just get to the point) -

THT4: (In long one, yes).

I: So, but you also said that putting things simply can make it easy to understand, do you think there is a kind of conflict between -

290 **THT4:** Yes, I think its conflict. @@@ The academic one maybe it need to be very beautiful or I mean, as I learn -

I: Lot more expressive like, more expressional.

THT4: (Yeah, more expressed) with beautiful word.

I: Uh-huh.

295 **THT4:** I think it depend on the purpose. If you want to be very, very more reachable to many people and not academic, not for academic purpose we should use that simpler sentence. But for more academic one it need to be less beautiful and long.

I: Okay. Have you found any classmates or friends in Thailand who have difficulty understanding the difference between, you know the academic style (and the general style)?

300 **THT4:** (Yes). My friend [name] find very different and difficult as well because they said something why you need to, sometime they - I have to same thing, not mean the same thing but that one is the simpler one and this one academic one, right. And they ask me why you need to choose that word to written in this one, I say that is the research paper that I need to submit to professor, it need to be more academic. But for you, you
305 use as a conversational, as a conversation, no need to, you don't need to submit for any teacher so just use that the simplest one.

I: Yeah, yeah. And did you find a difference with your, the language people expect here from you and the language you used before in your secretary -

THT4: The -

310 **I:** The day-to-day work.

THT4: The different, right?

I: Yeah, yeah.

THT4: Yes, it's different, because as we know that the business context need to use something that more concise, right. So, every sentence I think is shorter.

315 **I:** Yeah, okay. You've sounded like a business person before when you said you have to keep the sentence in short and the meaning short.

THT4: Yeah, yeah, yes, yes.

I: Yeah, it reminds me of business teachers, they tell me that. Do you think the, that's okay, so for your writing, let's stay with writing.

320 **THT4:** Yeah, okay, writing.

I: Do you think you, what do you think are your strong points and your weak points in (writing).

THT4: In writing, right?

I: Yeah. (Writing for) here?

325 **THT4:** Well, I heard from my classmate, they say that my writing is better than speaking.

I: Really.

THT4: Yes. Because when I speak some people don't understand, maybe I don't know, maybe, I tell them that maybe I better in writing because I have the time to rewrite it in better sentence but in speaking I don't have the time to correct it. So the weakness and the stronger in my writing, right. I think every time I write I need to have the purpose in mind first and then I need to list down what is the information that require for that purpose for example the cost effect writing so I need to have the cost first and then the effect. So my, I think my stronger point is I have the pattern in my and the information that fit to that pattern. So I need to organize in order.

335 **I:** Yeah, yeah.

THT4: But the weakness is my word choice because I am not good. I didn't read, I didn't practice reading much. In my opinion writing need to, need to come after reading because we need to read first, we have a lot of word in my, but I don't practice reading much so I don't have, a group of word in my - so I only use the one that I use every day.

340 **I:** Okay. Yeah.

THT4: So that apart from word choice that I am get is word choice and then sometime the grammar thing, a little grammar thing for example, and punctuation, something.

I: Okay. So how important do you think it is to have knowledge of how to, how language works and knowledge of how to teach language, how you lean language in order to be (a good user of language)?

345 **THT4:** A good user.

I: Do you think that's very important or do you think -

THT4: To know the knowledge of the language itself and only the knowledge itself.

350 **I:** Yeah. Because I suppose when you finish here you will be like an expert of English, learning English and the English language, so do you think it's important to get sort of knowledge around the language to be able to use the language.

THT4: Write a language you mean both content and the grammar, right?

I: Yeah.

355 **THT4:** I think, you mean from this course.

I: Yeah, I don't know if you studied before, when you studied English whether you studied about

THT4: Undergraduate, right?

I: Yeah.

360 **THT4:** At that time I studied, actually most of the time I studied grammar but for the usage I think at that time it's not enough and this time is above the content of the language itself is like how people learn. I think for the use, the use it in the future, right as a user I think I need, oh, I think that I have the content, much content of the knowledge itself but I don't have enough opportunity to practice.

365 **I:** Right, okay.

THT4: So I need to find some way to practice @@@ so I have the content in mind, right? Even in, even at work I don't have a chance, even there are many foreigner working at work but I didn't deal directly with them (so I didn't) -

I: (Oh, really?)

370 **THT4:** I didn't have a chance to practice at all. Actually, at first time I work here I have a foreign boss who is Filipino, so he is with me only one year, so I have only chance at one year, for one year. And then after he back home so I don't have any chance to practice so for me I think after graduate I have the content knowledge, the content and the knowledge. But I lack of practising.

375 **I:** Right. Lots of practice teaching.

THT4: (I think this is)

I: (Lots of practice teaching).

THT4: Yes. I think that, I think Thai people have problem with this practising because they didn't practice in everyday life so the user maybe not good enough.

380 **I:** Okay. And just out of interest I didn't ask this but on the course do you learn, is it learning how to teach English, do you get kind of other knowledge that isn't directly about teaching English but it's is like about how language works or like social issues and things like that or is it mostly skills you can take into the classroom?

385 **THT4:** The technique and skill is the thing that I learn as well, so I can take the skill or the technique to teach because for example reading, in reading class the teacher taught us how to skim, scan, read again or everything so, so that's the one that I can bring to teach the student.

I: And use yourself I guess.

THT4: Yes, yes, sure.

390 **I:** Because you have to read a lot.

THT4: Yes.

I: Okay. And speaking of that your reading do you, do you find, do you read things from I said like Thai and English, but do you read things like some things from America, some things from but written in English but written in -

395 **THT4:** Other language?

I: -in or by a Thai author or by a, someone who is not from Thailand?

THT4: Ah, so you mean (Thai).

I: (Or from) different countries. (And do you) -

THT4: (Written) in English but from different country.

400 **I:** Yeah, something about linguistics and English teaching I think it has lots of different writers from different places. Do you notice what (you read) -

THT4: (The difference?)

I: Yeah. Do you notice like a difference in the style or do you even notice that where, do you notice where your books come from, most of the authors you read?

405 **THT4:** I, sometime I notice that is the, it's from maybe I think American and English.

I: Okay.

THT4: Most of them that I read, but -

I: And do you notice a difference between the writing -

410 **THT4:** The difference for American and British English is the word choice, right. That's the only one that I see they are different.

I: Right. And do you think, so speaking of British and American people I notice the sort of in Thailand you are going to be teaching English, there are also quite a lot of American, British, Canadian, South African people teaching English in Thailand as well. But do you think you have an advantage over them?

415 **THT4:** I think I don't have -

I: Being, sorry.

THT4: Sorry, again.

420 **I:** That's, thinking about being from Thailand being, like studying here in a, like having teachers from Thailand who teach you about Thailand, do you think you have or what advantages do you have, what advantages do you think they have?

THT4: Between this two, right, between American English and British English?

I: And Thai teachers.

THT4: And Thai -

425 **I:** I mean like people coming from other countries to teach in Thailand and you being Thai, training in Thailand and then teaching in Thailand, what are the advantages for you do you think for your students learning from you compared to learning from someone from outside?

THT4: Outside you mean not American and -

I: I mean, like Americans like British.

430 **THT4:** The advantage, right?

I: Yeah.

THT4: The first one is the pronunciation, if they, if the student learn from American and British they have the correct pronunciation.

I: Also, sorry, as advantage for the American people and British people?

435 **THT4:** Advantage for student or for them, right?

I: For the, oh, for the students.

THT4: Oh, I mean, if I mean for the student they have the correct pronunciation (if they started them.)

I: (If they have the American) tutor?

440 **THT4:** Yes, American or British tutor.

I: Yeah.

THT4: And so that's the weak point for the student if they learn with me because the pronunciation from me is Thai, right? And so I think it's better anyway if they learn with the native speaker.

445 **I:** Why? Why do you think it's better?

THT4: Better, the pronunciation, or I mean, the first thing is the pronunciation and the word choice, right, that they can learn a lot from them. But the stronger thing that they will, they can learn from me is I can explain in Thai if they don't understand.

I: Yeah.

450 **THT4:** Yeah, more understand so they will be more understandable than they study with them, with the foreigner because sometime they don't know Thai culture or Thai.

I: Yeah.

THT4: So, I mean, the stronger point, if I learn, if they learn from me is that they can get the good explanation, the more understandable explanation than they learn with a native speaker so the explanation is the advantage one that I can think of.

455

I: And in your experience, do you find it easier or more difficult to speak with native speakers or with -

THT4: With Thai?

I: Thai and Asian people, if you are speaking in English, who do you find most difficult to understand?

460

THT4: The Asian from other country.

I: And from Thailand too?

THT4: Sometimes.

I: Sometimes.

465 **THT4:** Because the accent, sometime may not understand.

I: Okay. And I had, the last person told me and that you have a, I can't say -

THT4: The phonetic one?

I: Yeah, like in Thailand you have different (accents of English as well).

THT4: (Oh, yes).

470 **I:** Sometimes like people will speak in - with a different accent but from Thailand.

THT4: Because in Thailand we have many, many, and we have four part of Thailand, right. So they have different accent so when they speak English, it's very different.

I: Yeah, okay.

THT4: But for you, you don't have, you are from England, right?

475 **I:** Yeah, very, very different.

THT4: You also have different accent as well?

I: Yeah, yeah.

THT4: So like us.

480 **I:** Yeah. And then my Thai friend said sometimes he finds it difficult to understand even in Thai when they speak to someone else especially if you, I can't remember if he said north or south I can't remember but he said, if you travel in one direction you can't understand people very easily. So, is there anything about when you use English, so you said you can translate into Thai, do you think being a, having been a Thai learner before of English, you then have like an understanding of the English people know what, how comfortable people are with certain words or certain expressions or things like that. Do
485 you think you can make yourself understood more easily than someone who doesn't know Thai culture or Thai -

THT4: Yes, yes, I think I can more understandable than those who didn't study much in English.

490 **I:** But I mean, sorry, other people like for example, me if I come to Thailand if I am speaking to people using English, do you think because you have experience as a Thai learner you might understand the kind of words people say here compared to my knowledge of UK maybe. Do you think, you can make yourself understood sometimes that better in English?

495 **THT4:** I think better, because I have the background knowledge of our English people, all right, so if somehow I really understand what is that what you mean, I may relate that word to another word that I know, which are synonym of other word that you meant to speak, so I can relate to the background knowledge that I learned. If somebody they didn't learn English before, they don't have that background knowledge, so they may,
500 cannot relate to anything so it's more difficult to understand.

I: Yeah. But I mean like the, so for example, if I come here, and I don't know like bathroom, lavatory, restroom, toilet, I don't know -

THT4: (How to say it in Thai?)

505 **I:** (How people call it), yeah. Do people here learn you know American English, British English, or do they have another that they use so that kind of knowledge, do you think it's important to be understood in Thailand or? -

THT4: It may not so important in - I mean there word choice, some different country, right? This may not important because, but it maybe advantage, more advantage to know the variety of them.

510 **I:** Right.

THT4: But it's not so important, but if you know the variety of them, is it takes shorter time to understand, but if you don't know, say, it may take longer time to figure out what you mean.

I: Yeah, yeah.

515 **THT4:** Because if you say something in your language, but mean another thing for American, if I have the knowledge before so I can relate, right?

I: Yeah.

THT4: But if I don't know before so I can't relate.

I: Okay.

520 **THT4:** So I think it is more advantage to know about, not so important.

I: Right, yeah, okay. And what in your view is a, it will be fine, so for if in the future in Thailand, if but learning through English becomes or if it spreads from university to university and more and more students start learning in English, how do you think it will affect the knowledge that's being learnt and being practised.

525 **THT4:** If the English is spread into many university -

I: Yeah.

THT4: - to learn the English, is that right?

530 **I:** Or like you are doing now, so you want a master's qualification and you can study using English, which is an advantage for you, I guess because you want to be English teacher, but like in other subjects and even for the teachers.

THT4: You mean, in other subjects I taught in English.

I: Yeah.

THT4: The advantage, right.

535 **I:** Or what do you think is, or do you think it's an advantage for people to learn in English?

THT4: I think it may or may not appropriate sometimes, because some subject is more difficult to teach in English, is more understandable to teach in our native language.

I: Right. What kind of subjects are you think of?

540 **THT4:** For example, some subjects that has a lot of content. They need to have more explanation, so I think it's better being taught in native for that subject for example, History, Thai history, I think if we teach in, still teach in Thai it can also motivate us to know the history of Thai rather than teach Thai history in English, more motivate.

I: Yeah.

THT4: To be proud to be Thai or something.

545 **I:** Uh-huh.

THT4: So I think the other subject that can be taught in English can be other subject that doesn't relate to Thai culture, maybe maths.

I: Uh-huh.

THT4: Mathematic or something.

550 **I:** Yeah. @@@ Not my favourite.

THT4: I think -

I: Do you think that, for you, do you think that English language carries like a culture with it?

THT4: Yes, exactly.

555 **I:** What, how would you describe?

560 **THT4:** For example, the, when I learn English at high school level the tape that I learnt contain the festival or Thai have a lot of several holiday which from westerner so that's the first thing that I think of. So they teach English as right, so they need to bring their culture in that one. Because they don't know Thai culture so they need to bring them their own culture to teach. So and another thing is the teacher themselves they bring their culture because they know the best about their culture so they can explain in their culture better than us, so they bring culture to teach us and that's it from the teacher and the tech you know?.

565 **I:** Right. And do you think it's possible to have the, so for like if people, if people are going to use English in education and you are using English now in education, do you think you can still be Thai in your way, can you use English and present yourself in the same way as when you speak in Thai or something like that, and do you think like the, can you communicate Thai culture in English without having like lots of foreign things coming up.

570 **THT4:** If I teach by myself later -

I: (If you) -

THT4: (If I am a teacher) -

I: When you are teaching later and also in the university.

THT4: How can I -

575 **I:** Or do you think it's possible for people to use English and still like you said like with Thai history be, you know, proud to be Thai and keep, like behave in the same way as they would learning in Thai?

THT4: Can - I think can be because if later in terms of later I am a teacher, I can bring the Thai culture in teaching rather than using their culture.

580 **I:** Yeah.

THT4: But teach in English better so I need to provide a text by myself including the Thai culture. And for the teaching style the, I can maybe, like maybe raise up, raise the Thai way, Thai politeness or something that I teach.

585 **I:** Yeah, okay. And you think it's, do you think they, you would have any problems, like when people use English do you think it's you would have any difficulty keeping, you know, your Thai head here?

THT4: Oh, I mean, I too, you mean Thai people not, not speak up, not I would say, I mean, westerner more speak up than Thai, right?

I: --

590 **THT4:** If you confuse.

I: @@@ sorry. I can ask you. So if we think about the university situation for example, do you think using English makes it necessary to behave differently to how Thai people would normally behave if they speak Thai or do you think it's possible to behave like Thai people using the same kind of knowledge as Thailand has but use English?

595 **THT4:** Is, and it is the responsibility of the teacher. They need to encourage them to act as the same as Thai even we use English as a way to communicate.

I: Yeah, and do you think that's important?

600 **THT4:** I think it's important because if the teacher didn't motivate them to be to still be Thai they may I mean, they may act more like a westerner later, and later, and later if the teacher didn't control them in the appropriate way. Because, I think the different thing between westerner and Thai is acting out sometime with, I didn't mean that westerner is more aggressive or something, but I think they are more - they are there to speak up more.

I: Yeah.

THT4: Uh-huh. But -

605 **I:** Yeah, western, maybe classrooms are more open and (interactive).

THT4: (Yes, yes).

I: Students are noisier.

610 **THT4:** Yes, but for Thai culture sometime it's not that much in that way. They, we speak but we are not speaking more interactive or competitive, so the culture I think the, it's the teacher that need to control them to be as the Thai, still being Thai in their Thai manner.

I: Yeah, okay. Okay, Yeah, just two more questions for you. Do you think your, have you had any, let's start again.

THT4: @@@. Okay.

615 **I:** Are there any differences between when you write in Thai and when you write in English in terms of things like critical thinking or using sources and things like that. Have you been told you need to kind of be more critical when you write in English or balance more or anything like that or is the writing style pretty much the same?

620 **THT4:** I think it's the same it's not different because even though we write in Thai or in English it's the same pattern but it's just the language itself that's different.

I: Yeah. Okay. And so when you, when you write an essay, an assignment, or an examination, when you are writing what is your goal, what do you achieve, what you are trying to achieve with your piece of writing?

THT4: What is -

625 **I:** So -

THT4: Depend on what?

I: Like not just passing, you know, but what, or are you thinking I want this to, I want my tutor to give me an A, (or is there anything else)?

THT4: (Every time I write), right?

630 **I:** Uh-huh.

THT4: It's not, it's not exactly directed to grade A but it's direct to be fit to fit with the purpose of each essay.

I: Right, yeah.

THT4: So it depends on the purpose of each one, each of them.

635 **I:** And is there anything you do to try to, like, if you write and you think this is how I write, but this is my style, this is how I put myself across.

THT4: Uh-huh.

I: Is there anything you do that you think is your own style and this is the way that you write?

640 **THT4:** The way that I write, my style, right, in writing, what is my style?

I: Uh-huh.

THT4: It's hard to explain. My style for me it's just presenting the information that they need for each essay and in order, in the pattern that they want me to write.

I: Yeah. Okay.

645 **THT4:** So that is the, so I provide information and a pattern that require for each of them.

I: Okay. And, okay, wonderful. Thank you.

THT4: I don't know how to say.

I: No, no, no that's fine there. So you want to kind of be kind of (organized)

650 **THT4:** (Organized)

I: To the point.

THT4: To the point. So this is the reason that I think even I write in Thai or English is not that different because anyway I provide information and the pattern that they want as well but the different is that, is just language itself, that's it.

655 **I:** Yeah. Okay. And anything, have you ever found anything that you want that you said you want to provide what they want, have you ever thought what you want is something different or they go together?

THT4: They have to be go together.

I: Okay, good. That's wonderful. Thank you very much.

660 **THT4:** Okay.

THT5

I: So, as you began to say it.

THT5: Okay.

I: How did you end up at here, what was your background before (coming here)?

5 THT5: (Okay). My background, I graduated from [name] University in 1976, okay.

I: You got, @@@

THT5: I got, thank you. I got my, well, my major was history and English as a minor, okay. And oh, I have two minors, one is English and the other is theatre arts.

I: Okay.

10 THT5: Okay. I end up here because I spend probably 24 years in United States, okay. I went to school in 1980 for a master degree of arts at University of Northern Colorado, and I got carried away. I thought well I, I am coming home next year but, you know, the next, my next year is pretty long. And during the year 2003 my mom started develop
15 some, you know, illness because she is getting older, she was ageing. And then my family they talk to me is that possible that you know, I come back here and just keep her company, in order words just you know be with her and I was just thinking well, why not. So I came home in the year of 2006, in the year 2006.

I: Okay, so recently.

20 THT5: Recently I came home. After spending, like, one-and-a-half year with mom that's, first day we were totally perfect stranger, okay, I've been away for so long, even though I came home to receive like every odd year or sometime almost every year depends, then I decided to come back here and then I just think, hey, one-and-a-half year you are just staying home, it's just like, you know, it's not me. I need something to do, (right?)

25 I: (Yeah).

THT5: And to go back to school I think it's the best choice for me, and had to think which school I can, I can apply, you know, because I don't have, I don't have, I don't even have my transcript @@@ because you know, it's been in 1976 you know it's been a long time and then I came here to take some extension course and I saw the banner about
30 TOEFL.

I: (Okay).

THT5: (I think,) hey, well, this look interesting to me and besides I wanted, only thing I know I can do, it's just like to be a perfect tutor or English teacher. I, at my age I cannot apply any job because you know, that's, in Thailand I think they have age discrimination.

35 I: Really, okay.

THT5: Okay. Only private tutor that because you always, you know, you always find in the advertising I mean in the newspaper ad that you know between 25 or to 35 or that position can get.

I: Why is that?

40 THT5: For - because - I don't know, because they say that capability of the people, of the employee, of course younger always better, okay. Well, it's - maybe it's not, there is

45 some logic but you know, to the employers you know, few, quite a few, and even myself, you know, even sometime we had a maid come to work for us part time, when she said she is above 50 years old I just look at her can she handle you know, the house work, okay.

I: Yeah.

THT5: And but it's like, probably it's in the back of our mind.

I: (Yeah, yeah).

50 **THT5:** (Okay). So I just thinking maybe just being an English teacher is the best choice for me. And I, I was interviewed by the interviewer, why did you choose the [name]. I said first of all, I really graduated from Chula so I want to try [name] and also it's very convenient for me to commute because I live just about one-and-a-half kilometre from the, from the expressway with Phraya, so it's just very convenient and I love the Phraya River in a way and I love the, I love everything that's [name], so that's it.

55 **I:** You don't need many reasons to come here for study, do you?

THT5: Right, right. So it's just the reason when, and okay, I said, oh, I was so worried, I said, I couldn't make it, you know, for you know, to take intern examination, you know, to pass till you get, okay, just a little nervous because even though I spend like 20 some years in the US but I was away from school for long time, okay, but because of you know, I make it, so I'm just kind of like, okay, I am proud of myself but

60 **I:** Yeah, pat on back @@@.

THT5: @@@. Yeah. So that's it so I choose TOEFL and then I feel like, I feel that I was lucky to be part of TOEFL because the, well, all the teachers are nice you know, the employee, the staff they are friendly, they are very helpful, of course it's kind of like stressful, you know, you have like, you have to compress everything in just, you know, weekend.

65 **I:** Uh-huh.

THT5: Boy, and plus then I had to take care of my mom, okay. It's kind of like, you know, hard work. But, but my mom passed away.

70 **I:** Oh, I'm sorry.

THT5: Just past October, just a day, it's just a day before I had, I am going to have my final examination of Methodologies II, she passed away, so it's just like, okay, well, she is 88 she almost 89 and she got cardiac arrest so it's just like, you know, this. So that's about my story in short so then I am still like, I had to make a living, okay as well as do something as long as you can think straight, you have energy so you have do something, so, that's it. And also I had to, I have to find an excuse for my mom, that oh, I am not available this weekend so I have to call my elder sister, my older brother you know, to come and do the.

I: Yeah, and an excuse for them as well. @@@.

80 **THT5:** Right, right, so I just have, okay, just like, a little room for myself because just to get away. But, yeah, and this is my last semester so well we, I made it. @@@.

I: So, you look more relaxed than the other people?

THT5: Okay, probably because I am used to Phraya okay, I am just like, well it's okay, so I can express myself easier than they do. Okay.

85 **I:** And do you, just to check, what were you doing in America, what was your day-to-day life?

THT5: Okay. I'd, I have my own business, okay, just like, okay, actually if, I started work as a employee in the, we call like screen printing company, okay owned by an American. Eventually when he retired so, I just took over but it is very, very small shop
90 just like workshop and something like I love to do not just like, I love to do, actually I love something doing by hands, you know, I love to do graphics, I love to do something with paints and you know, get, sometimes you get your hand dirty because I did a lot for designing the corporate awards (you know, like)

I: (Right, yeah).

95 **THT5:** We have the business called a recognition award, you know, so and then you have to decide to get the layout and then you transfer or you print on to the metal plate and assemble into a flat roll up that's our work. So it is a small business, I had fun, I loved it, I did, I owned it for 17 years.

I: Okay.

100 **THT5:** It is small shop, you know, we, and it's just, it's all manual, it's very unique, we did not anything computer because my former boss he used, he was a retired engineer from the aerospace industries, he love it, he love to do things by hand, he loved all arts and craft and so did I.

I: Right.

105 **THT5:** So we just like, we are compatible and just like he is my mentor that doing that at the time in the US. And then after that when I took over the business I just like, okay, well it's we found that, you know, we cannot compete with bigger shop, with you know, modern one, so then I just closed the shop down. I didn't even sell it because I love it so much. And you know, if you sell, it's just like every machines, every equipment that's
110 like very old. So we are just like give it away to neighbours or some guys, okay, I help you with transportation, give just few hundred dollars, it's okay, because I just my, I am different, you know, I am different because the working okay, to make a living is one thing, but I have to do things that I like.

I: Yeah, yeah.

115 **THT5:** So, I think it's very important.

I: Yeah, yeah. So it's, you sound a lot more practical than many teachers I know. I thought English teaching was a profession for people who can't do other things, not for talented people. @@@.

THT5: Oh, yeah, I did a lot of things and the, and the other job that I enjoy the most was
120 the volunteer job, okay, doing things for people I did a lot for British community in Southern California, okay. I once founded a Buddhist temple.

I: Really?

THT5: You have to work with the monks, okay. And then I helped from scratch, you know, just to find them the place to stay, okay, and register them and okay submit
125 application to the State Department of California, you know, to establish a non-profit organization and I did complete before I came here. So I just think once about two temples that I did, you know, take part, and helped them funding so proud of myself @@@

I: Coming back from America with lots to pat yourself on the back (over)

130 **THT5:** (Right). Just, okay, well, it's a lot of something that you like but not a lot, but not great fortunes. It's not a great fortune because people just you know, get impression, they have impression that okay, anyone from abroad must carry big bags of money.

I: Yeah.

THT5: It was not me, because I was not looking for a fortune. I just, actually I went
135 there to search for my true self, this sound like too idealistic but

I: @@@

THT5: I always wanted to do that.

I: It's so idealistic but not too idealistic.

THT5: Okay.

140 **I:** I'm glad you found it. @@@

THT5: Okay.

I: And do you think, you said you did a masters in the US as well (so you --)

THT5: (Right. My experience)

I: (Had university) experience in

145 **THT5:** In what?

I: Thailand undergraduate then US master's and now Thailand master's.

THT5: Uh-huh.

I: Lots of experience. How do you compare the kind of learning environment?

THT5: Learning environment, okay. Well of course, learning abroad is just totally
150 different, okay, you have to be on your own, right, you have to be on your own, you have to study another language and you have to establish rapport, you have to learn cultures.

I: Yeah, yeah.

THT5: Okay, so it's totally different. The climates, you know, from topical zone Bangkok, Thailand, that the coolest we have like 18 or 15 degree Celsius.

155 **I:** I noticed. @@@

THT5: And you went to mile-high country you know, Denver, Colorado, not Denver actually Greeley was 60 miles north of Denver, Denver is, it has altitude of mile, you know, in the Rocky Mountains.

I: I know the song. @@@.

160 **THT5:** You know the song @@@ so it's just like it's totally different but I think because of myself, I have to, I have to be speak like, okay usually for Thai people we have to say something contradict to your own feeling, you know, right.

I: Right.

THT5: I say, no, no, no, right. But this time probably is myself, the attitude toward
165 people that never changed. It was me since the day that I was born I think. So I was easy to blend with people, I was, I didn't accepted from you know, with the, by American family that you know, they are my, they were my host family and then with the

department staff, okay it is easily because, and then I considered myself as lucky because I study English since I was elementary school, since I was elementary school. I was sent
170 to catholic school, I spent 13 years in the catholic school, so the chance of studying English I had, you know, better chance than the other student at that time.

I: Right, yeah.

THT5: And then I got, well, I passed in internal examinations, at one of the finest faculty of art [name] University same like [name], okay. Then they consider like one of the
175 finest but it was me that actually I did not like, I am not, I was not in so much to language, actually I love, I like arts and I did not know myself because I went to take examination because hey, you study in, you know, in our high school system then you divided into science, science section and arts section or some like mathematic section. Okay. I was in the art section, language art section, so you had to take by what you call,
180 by the rank then it's like 1960s on, I mean 1960 on to and even now [name] was the top rank.

I: Right, yeah.

THT5: So you have to go from the top down to bottom. And I said, okay, well I did my best, I told my, you know, I told my friends, told my teacher, but actually I, then I know I
185 was gifted with language, I myself was gifted with language, probably it was in the environment and myself. So then language is something that I did not have to put a lot of effort, again not mathematics also. So but when I went to, when I got accepted in the faculty of arts, I said well, this is a faculty okay, it looks so good but actually it's not for me, I am not a language person. You have to put a lot of effort to study French or study
190 English and the curriculum was so old fashioned. I remember they had like, 16 or 17 French literature you know, for you to sit down in big lecture hall and you have to listen to the translation and then for the grammar focus is so difficult for me. So I kind of like, you know, fade away. I skipped the class very often and then during the in the mid 70s you know, we have some special, we have a political what you call, we have some, and
195 kind of like student revolution.

I: Yeah, yeah.

THT5: Okay. So I was with them, I said oh, that's liberation, so leave the classroom and just went out to be with people.

I: Yeah.

THT5: To help people, forget the classroom. @@@ I kind of like, I enjoy it and then I spend most of my time with theatre arts department, that's what I like.

I: Yeah.

THT5: So, actually I just found out then that language was not, actually was not my main interest.

I: No, no. So your ability but not your interest?

THT5: Right. So then I just like quit so I did not, that's why I did not take any language as major, so I drop it. So I went to history, you know, why, history you can have self-study, you can just read the books, enjoy reading a book and you'll spend your time with you know, all activities, okay, then so that's and then but theatre art is fun. Okay. You
210 went to class you have an American teacher to teach you all American dramas, okay, and then how to study to direct the theatre arts, okay to study acting everything about theatre arts, I love it.

I: Okay.

THT5: And to, did a lot of puppet theatres for the kids.

215 **I:** Okay. ([17:42]).

THT5: (So) that student, actually it's like, language was not my main interest.

I: Right, okay.

THT5: I found all like when I was in [name] University.

220 **I:** Okay. And how do you think, so coming here, do you think the, it's what you expected or do you find, were you (half expecting)

THT5: No.

I: - you know, to go back to a similar situation as you left?

225 **THT5:** Okay. Not at all because this is my intention, whatever it takes you got to take it up, okay, because, okay, you need to be certified as a English teacher to get at least to get a good job, okay. So that's I, okay. It's not, it's my intention. I noticed not okay, I had to study some process that I have the interest but do you, COME ON you are, you make decision so you take it and then it's my own attitude because you cannot win in every situation. And the plus is, okay, you have such nice friends, okay, teachers are so nice, you learn a lot, okay, okay. I enjoy reading class, I enjoy, I enjoy the classes that relevant
230 to my background knowledge but something new like complicated grammar which I had to put A LOT of effort, okay, I learn it, research methodologies DIFFICULT.

I: @@@

THT5: Yeah. I, well I got to make it and then pass but I know that being a student here at TOEFL you need a lot of cooperative learning.

235 **I:** Right.

THT5: Okay. With support from friends, okay, in my groups, okay, we share a lot of you know, share a lot of experiences, okay. I can help them in language, you know, like language points okay and in just like get the main idea, you know, to translate to them. Actually they did not need direct translation but to get interpretation and also to help them
240 in terms of presentation, you know, how to express yourself, how to just like project your voice, you know, to get like interact with the audience, okay, so I shared the experience with them.

I: Of course, yeah, the drama experience is (very helpful in the classroom).

245 **THT5:** (Right, right very helpful, they are very helpful). Just to share them with my creativity, okay, so that's it. So they hold them just, okay, they did like a timetable for me, said, okay, we are going to study like three weeks before examination so and so, you know, we are just like organizing the group study you know, they are just, you know, it's a skill, a skill.

250 **I:** And that's all the students not, they are not encouraged to do that by the teachers it's just (their own motivation to do that.)

THT5: (Just as, right, right.) So and then I, if you asked that do I, was I disappointed in you know, in studying here, not at all.

I: No?

255 **THT5:** Not at all. And I just like, I feel sorry for anyone that who came here for study for semester and then just like had a change of heart. I said okay, I don't like it. I said, well, just give yourself a try, look at me, I am almost 60-years-old now, just come on, come on but you know.

I: @@@. But, I am sure when they are older they'll look (back and say)

THT5: (Right, right).

260 **I:** And maybe they found their passion somewhere else.

THT5: Right, right. Yeah, they had to, you may have some passion, yes, I am looking for the passion.

I: Yeah, so do you, like I said, you have so much experience of learning in different cultures and things like that. Do you think it's advantageous for most people to study here?

265 **THT5:** Of course.

I: okay and why especially like,

THT5: You mean comparing to abroad or just here?

I: Yeah, here. Yeah.

270 **THT5:** Yeah, if you have a, what you call, you have some study abroad to apply OF COURSE, of course absolutely. But even though, you know, you never go abroad, you come here. You have opportunity to what you call, to get all instruction in English, okay, to get English in every class, okay, and you learn new things, of course. And of course from my friends we come from different background but only [name], she has English major.

275 **I:** Right, yeah.

THT5: Yeah, only [name] has English major but, you know, the rest is marketing major, what, social studies, you know, okay, so the advantage, yes, yes.

I: Yeah. And,

280 **THT5:** And what you think for your idea? Your question that is there any advantage that you have, you have abroad, study abroad, you come to study here? Yeah.

I: I was thinking of basically what, I'd guess that there are lots of advantages for people who are, most of the people I've spoken to plan to teach English in Thailand.

THT5: Right.

285 **I:** And I would guess that studying M.A. TEFL in Thailand would have many advantages.

THT5: A 100%, 100%, okay. Yeah, for me I can say 100% because, okay, even though there is a lot of it is not relevant and you know, for study but you did, you never know, okay, you never know until you're, you go out to the field and you start coming back,

290 look at myself. Okay. This is my story. Early of Jan this just the last month January I got a call from my friend, he is a teacher, let's call teacher, okay, I think is a kind of like, you know, it's common word for me a teacher at [name] University at [name] campus you know, the campus is a college, is a faculty of science management, actually it's a college of science management.

295 **I:** Okay.

THT5: Okay. It's a new, brand new campus and in the English department, okay. They don't have language institution, okay and they don't, they do not have just English as a what you call, pure English, you know, because they are applied English because they have English for business, (English for tourism, okay).

300 **I:** (Yeah, yeah).

THT5: And there is one, I got a call from my friend, you know, a teacher and he is American, he is a British teacher. He got some illness, he developed cancer.

I: Right.

305 **THT5:** And he had to be absent from teaching. And there are five weeks left before the semester end, so my friend called me said, why don't you come, you know, for interview, okay, to be just like replacement, temporary replacement for Mr. [name] who is still absent even now.

I: Okay.

310 **THT5:** I said, oh, and I just told myself I don't have much time because I have to make decision real quick. I had to be, I had to admit, I am worried, I am scared, I am anxious I am nervous, that's okay, well, I try, I give myself a try so I went down to [name] university. It's two hours from Bangkok [name] close to [tube station] and then there were two American teachers as interviewer and then four Thai teachers to interview me. So I submit my resume, I told them I don't have, I never have English major but I have
315 only, my proficiency came from you know the things, 20 years in the US plus the master's degree but not in English teaching, okay but they interviewed but, they are desperate they don't have they cannot find anyone at the moment because it's fully five weeks.

I: Yeah.

320 **THT5:** So I start my job on July 11, oh, not July, I'm sorry, January 11, just last month.

I: Okay.

325 **THT5:** I just finished my teaching this past week, okay. And I went to [name], you know, he is, actually he is the first teacher that we met on the first semester. He is the, he teaches English, second language acquisition so I told [name], said to [name] I owe a great deal to TEFL, I never made it to this job without studying here because they just show me two books, two textbooks, one in business English and the other English for tourism plus teacher books then just read them on your own.

I: Yeah.

330 **THT5:** And I made it to, I had to finish three units within five weeks and make it and I have to design a final, you know, the reading comprehension for them. So all the experiences, all the lesson just like, you know, it has been crystallised in me and this has come up.

I: Yeah.

THT5: So, it was my (own experience.)

335 **I:** (Even things) maybe taught before wasn't useful to you and then suddenly they are incredibly interesting and useful. @@@

THT5: Yeah, but actually I think it's useful because when I took some interesting class like Materials Development, you are exposed to a lot of textbooks, both British text, you

340 know, British authors and American authors, you do a lot of supplementary materials, so that's very, and then testing and evaluation that you know right away how to correct a paper because they are okay to some classes like, for example, but actually for myself I enjoyed every class even though you know, okay for example the Research Methodology class that was just like, that's the most difficult. That's the worst time I ever had, you know, during the two year here. But you find some uses of it when you start reading some
345 research paper. You understand some term, how they did, you know, how that experimented, how they have control group, yeah.

I: Yeah.

THT5: Okay. I found what I am expect, what I did not expect, you know, the difficulty of it sometime it's just like too difficult for me because myself, like I, nobody but myself
350 who was away from school for long time and I did not, you know, I am not into academic reading that much. So but I found it so useful, and (I did not --)

I: (I think with that) you have to study everything as well even if it's not your interest like statistical data analysis isn't your interest you still have to study the whole methodology.

THT5: I have to study it and I may find some use of it, when I went to the student forum two weeks ago at [name] University because it's part of my job. I have to sit down and say, okay, now I understand why the students, you know, have to do research you know, but it's just like experimental because they have a third year student doing like the action research with the community (don't you think that's good?).

360 **I:** Right, yeah, yeah.

THT5: Then I can understand you know, you don't feel like oh, what they are talking about.

I: Do you think people out of interest you talk about your time in America, do people do you think perceive your English as being different because you were in America, like
365 when you tell people that do you, well how the (people react)?

THT5: (No, because I still have) okay, I did not consider that myself just really fluent, or within NATIVE fluency, okay, just they thought okay, you are little more fluent, okay. And they said, okay you have advantage, but advantages in my side, I mean in my part I think I have advantages in the language and culture but not in the part of academic
370 language, you know what I'm saying?

I: Yeah.

THT5: Okay. And I understand culture, yes, I understand what sometimes you know the underlying meaning when people going to talk, okay. That's, I think that's advantage. When you, I mean people perceive, you mean they think or their attitude? I'm -

375 **I:** Yeah, the, what they think and their attitude as well, yeah.

THT5: All right.

I: Yeah, so do you think as you've experienced both American culture and Thai using English here, do you think when people use English they are able to sort of remain with Thai's in their thinking and behaviour or do you think that English carries a culture with
380 it?

THT5: In just two years here?

I: In, yeah, or in because I mean like English is being used more and more now in Thai universities for different subjects so that's like business, lots of people study business using English in Thai universities. I'm just thinking whether you think the English is kind of can you -

THT5: Influence them in culture aspect?

I: Yeah.

THT5: And in culture aspect?

I: Yeah, and in a learning aspect as well.

THT5: And learning, I think so because look, it's not just they did not learn English just in the classroom. They learn through the internet, through other medias and all kind of medias, in the newspaper. I think mostly they learn from internet and especially entertainments. They got career on entertainment sides but not on the academic, other way they think because I don't think they really understand the real culture. They just like scratch the surface of the culture, they, what they're seeing, not that really just going to the real study of the culture, not study, learn about the culture. Okay, they PICK UP, I rather say they pick up from what they see, what presented to them.

I: yeah, okay, and do you

THT5: In my personal point of view.

I: Yeah, yeah, that's what I'm interested in, yeah. So, and do you think the, it's important for Thai people who study using English to follow like American norms or to follow American ways of thinking or American ways of behaving when they're learning English?

THT5: Could you repeat?

I: Do you think it's important when people are using English in Thailand to follow like American styles or American ways of thinking, American ways of speaking or do you find some difference for people who haven't been to America before that, you know, they can use English or like MATEFL English without having to follow one, another country's way of communicating?

THT5: Because now well before I came here this only term I know is English as a second language, okay and then become English as the foreign language, okay. And [name], you know, told how to know the difference of it and then okay I understand and now English become international language so I don't think we need to follow it because we can, as long as you can communicate, you know, in the term of just COMMUNICATION, right. You don't need to follow but you need to understand the culture, their behaviour but you don't need to follow. Look at me, just I said, okay. Several people look at me and say are you from America, you don't look like one. I said what's the different, because @@@ what's the, what do you call, what's the characteristic that you know the people, you know that spend like 10, 20 years in America, I have to

I: Yeah, yeah.

THT5: Because you don't look like one.

I: Yeah. @@@

THT5: It's like WHAT?

425 **I:** I know that's, so yeah, you can, so you think it's fine, you can communicate using English, you can sort of be yourself this, in the case of

THT5: Okay. Absolutely, absolutely but you just need to learn the culture, you understand the culture, okay. What is the term, etiquette, how do you try to say, it's so difficult, E-T-I-Q-U-E-T-T-E?

430 **I:** Etiquette.

THT5: Etiquette, okay -

I: And how do you, what do you think of people coming into Thailand, like, I know there are lots of teachers here now from America, from Britain, who are teaching in Thailand, I think, with English like you say, is a world language and -

435 **THT5:** Yeah, it's a world language.

I: (Not) necessarily being a foreign language anywhere, do you think, like there is advantage for you, for example being a Thai teacher with understanding of Thai language, Thai culture and

THT5: Depends on the classes.

440 **I:** Right.

THT5: There's kind of a process, okay, if it's like speaking, a conversation class, I think we need a native speaker just for the student to practice listening, speaking

I: Okay.

THT5: correcting as I said at first for myself I just found out I have a unit of language and culture, so for tourism class or business class, so it's advantage that you can explain some, some term that, you know, that's difficult or just beyond that concept. Just like, you know when, I remember before you started the conversation, you asked me nicely that, is there any term or any phrase that I cannot find the English word, I can just speak in Thai.

445

450 **I:** Yeah.

THT5: And then you'll find a translator. So, I think that's an advantage.

I: Yeah.

THT5: Right?

I: Yeah, yeah. @@@

455 **THT5:** Okay, so, but it just depends on the objective of the class.

I: (Yeah.)

THT5: We do need native speaker, no matter what. We do need them, we just, just come but as well, suppose, I were a Chinese teacher, okay. Mandarin is my native, okay? So then I will fit for the job you know for the need of the native Mandarin teacher to teach culture, to teach, what to call, accents to, pronunciation or you know whatever, you know well, I met, a lot of scholars, Thai scholars, who speak English flawlessly. I just envy them, okay. But well, that's because I think that's, that people can have different talent that some people can speak four or five languages. So, I think it's advantage anyway, if you speak more than one language, it's advantage anyway. And it depend on

460

465 the objective or purpose of each class native or those who Thai.

I: Right.

THT5: Not just the accent or pronunciation but some culture that you can share with the students.

I: Yeah.

470 **THT5:** Because not everyone can afford to go abroad but you might learn from the native.

I: Okay.

THT5: To listen to their story, experience or what they did, you know?

475 **I:** And how, do you feel about the role of, like, kind of people from the Philippines or kind of some Indian communities who, have spoken English all their lives. How do you feel about them because I know there are a few lecturers who come from those countries to Thailand?

THT5: Okay, I had to, I have to admit at first, okay, when I, was at [name] I thought, well, I don't like, I really want British English or American English.

480 **I:** Yeah.

THT5: Okay. But now I find out they were smart - what they don't have, just like Thai you know, you still have your own thick accent. These things come with you, you cannot change. Even you want to try so hard just to have your accent, but the knowledge and if, if they're a real teacher I don't mind. You know what I mean, if it's really a teacher, 485 they're dedicated. You know the accent doesn't mean anything.

I: Right.

THT5: What's, what does – It's not really what does, I'd rather look at, you know, the knowledge and the skill and the experiences.

I: Yeah.

490 **THT5:** Of each subject that he teach.

I: Yeah.

THT5: Because now, like India. India country is a hub of computer science, right. They speak English all the time. Even though they have Indian accent but they, they're so proficient. Okay proficiency. So, now I just look at them like, no black and white, just 495 like, okay. We accept them.

I: Yeah, yeah but you don't want to study computer science?

THT5: No.

I: @@@

THT5: @@@ no, no, not really.

500 **I:** You're practical but not that practical.

THT5: No, not that practical

I: @@@

THT5: We're not that practical.

I: Me neither. @@@ okay, and, yeah, interesting I think. We'll move along quickly.

505 **THT5:** Okay, sure.

I: @@@ I don't want to take up too much of your time. So, coming here, think you mentioned a lot of different motivations from other people, what would you put as your top motivation for studying on the MATFL course?

THT5: Oh.

510 **I:** Is it like the qualification, the knowledge, the skills, the language, the

THT5: (All of them.)

I: All of them?

THT5: All of them. All of them. Honestly, all of them, all of it.

I: Summed up in the experience.

515 **THT5:** Right, uh-huh, all of them.

I: Okay, and do you, sorry, go back. I remembered a question I was going to ask you before. If the Thai, to the way, if Thai people learn in English, what do you think would have to change in Thailand, for, like if people got degrees in different subjects using English instead of Thai? What do you think would have to change to make that, so that
520 the subjects didn't suffer because of like, language proficiency or something like that? Do you think, or first question, do you think there are advantages to learning a subject through English for Thai people?

THT5: Yes.

I: You think so?

525 **THT5:** Yes, okay

I: What do you think the advantages are?

THT5: Advantages, okay, first of all you don't have to spend so much money to go abroad, to study, okay. It's advantages for the student themselves, in terms of jobs or to further their study.

530 **I:** Yeah, yeah, okay.

THT5: And you know to find more, if they like, you know reading, because all the texts, all the academic written, formally are all English, so that's the advantage. If you really, if the student, himself would like to expand their knowledge, they can do so.

I: Yeah, yeah. And, sorry, to go back to the first question if I can remember it
535 accurately. Do you think the, what do you think would need to happen in Thailand for this to become more widespread, so for more people to learn using English? Like you said, I mean there are some things here that you have, student group, so you can talk about things, chat about things, you have different experience, different knowledge

THT5: I think if you want to make it widespread is technology.

540 **I:** Technology?

THT5: Technology, yes. That is the only way because, you know, like, you have to go like distant learning or e-learning, because I don't think we have enough teachers to go out.

I: Right.

545 **THT5:** Okay, so then that's, the only way. It's the only way. I think we are doing that because we have like, few open universities that, you can you know, can go online.

I: Yeah.

THT5: Not, sometime not online but you know, via satellite, that you can have time table and turn on television.

550 **I:** Yeah.

THT5: So

I: And do you think it's important, when a subject is taught in English. Do you think it matters where it is as such, so why does it matter that you're studying in Thailand?

THT5: It's difficult. @@@ It's matter. Well, can't you make it a little clearer, I mean?

555 **I:** What, so I guess

THT5: hmmm.

I: Underlying the question is that, so what, even though the language used, is the same, so English is used in Thailand, English is used in MA TEFL America. What, why would it make a difference to a Thai student where they study?

560 **THT5:** Well, environment. I mean, because if you are in the, target community or something like that, if you're in that really English speaking environment, gradually have tendency to improve your English faster and better.

I: Okay.

565 **THT5:** And you have you have to force yourself more, but in here well, after class you know we enjoy Thai.

I: @@@

570 **THT5:** It's okay, my experience because, when I start teaching at [name] few weeks ago, when I start, you know, I start teaching and we were, in English when I look at their face - and I try to give the context and everything. Okay, it's so hard, it's so hard especially when I have, when I start speaking test then they, slip in Thai quite often. This means that no, nothing can force them as long as they're in Thailand.

I: Right, okay.

575 **THT5:** That's the only thing but if they were thrown into like, you know, English speaking community, they got to learn somehow, and besides other radio, other, TVs everything is in English.

I: And in your, because you have experience again, studying abroad, do you think that some people here would, their education would suffer in any way if they did go abroad? So like, just thinking, maybe their language would improve but the actual subject knowledge would suffer because of

580 **THT5:** Slightly at first -

I: (Language problem.)

THT5: (Slightly) (at first).

I: (Right)

585 **THT5:** I think slightly at first, but if they have really strong intention, they will overcome it.

I: Okay.

THT5: Like myself.

I: Yeah.

590 **THT5:** @@@ but I, but yeah, but I didn't suffered that much because I still had some English background. I have, when I went to University of Colorado, I got accepted my TOEFL score was not bad, like 575, so it's above average.

I: Yeah, yeah, right.

THT5: So then, I, I had less suffering, but still because subject matter was so new. It's not related to my bachelor degree --

595 **I:** No.

THT5: So, so I, I remember I cried few times. Yeah, I don't want this.

I: @@@

THT5: But, do you know, you say HEY, you know, you overcome it, we don't know it.

I: Part of the process is

600 **THT5:** Exactly. I love that, part of the process.

I: Yeah.

THT5: Discipline and will.

I: Yeah, yeah. I've seen many students crying. @@@

THT5: @@@

605 **I:** That's what I tell them. @@@ and they're happy in the end when they -

THT5: Yeah, yeah.

I: Just change the topic, I'll try and finish quickly for you, but, just talk about writing quickly. If you could describe your writing style, how would you describe it?

THT5: Descriptive.

610 **I:** Descriptive?

THT5: Descriptive, sometime narrative, but not argumentative.

I: Right. Is that a personal choice or -

THT5: Because, I was not trained that much in writing. So, it's just like personal choice, I just like start writing, you know, endlessly.

615 **I:** @@@

THT5: @@@

I: And so if you, if you could say your strong points and weaknesses of your, writing style, so what would you, if you could change anything, what would you change and what do you think is positive about the way you write?

620 **THT5:** Okay, I think I need is the, I try, I would like to go into like, I'd like to develop myself in terms of critical thinking, you know, to be able to write argumentatively.

I: Yeah.

THT5: Okay, in the professional style. I just, it's just like my dream, you know, because I, I have to admit I, I've never been, trained as a writer. It's just like submit your paper, you paraphrase them, you try to, get some what do you call, main idea, and that I can do but I cannot create my own writing, just like you know as a, AS A WRITER, just if I want to write something, I still cannot do.

I: Okay.

THT5: It's - not.

630 **I:** No that's -

THT5: It's typical I think for Thai unless, unless you're like [name] director of TOEFL -

I: Right.

THT5: He's the, I think he's such a good writer. Yeah, he enjoy writing. He's, he teaches academic writing class.

635 **I:** Okay.

THT5: And he, I remember he, he open a workshop for us, like a clinic for academic writing, just for one day. So, I wish I could go more into writing.

I: Is um

THT5: (Distracted by somebody passing)

640 **I:** Yeah, do you find that the, that critical thinking, you mentioned, is that something that is encouraged here as much as the USA or did you find a difference?

THT5: In here, I don't think we have, you mean in the temple

I: Yeah.

645 **THT5:** No, we don't. Okay, if you call, when do you have to do a project? Do you think it's related to critical thinking? For example like, now redesigning materials, you know, supplementary to the text book, then we have to think creatively, you know, using the theory and background, you try to create something, try to produce something. So, I, I'm not so sure practical if we call it critical thinking.

I: I suppose, it depends on your -

650 **THT5:** Yeah.

I: What you do with the

THT5: (This is creative --)

I: It's like

655 **THT5:** Yeah, right creative thinking, you're right, you have to create something but, not critical thinking -

I: It could be

THT5: Could be, yeah. It could be.

I: So, I suppose are you -

660 **THT5:** ALSO in the class we call, there's one class that I can say is, it's the do you know our own critical thinking, it's methodology 2.

I: Right.

THT5: When we have to start to study or reading, how to understand our own, reading comprehension

I: Yeah.

665 **THT5:** And to think about strategies to teach the students, how to, how to be able to read between the lines and to get, we have to develop critical thinking for them.

I: Okay.

THT5: Okay? I love the part, I never experienced that before but I remember because I enjoyed so much, I got an A, because you have to develop the strategy of thinking aloud.

670 **I:** Okay.

THT5: You get them to start reading each paragraph and have to think along, what it's all about, you have to guess, you have to predict, just like check all details. So, I think that's a class I learn a lot from about critical thinking.

I: Right.

675 **THT5:** So it is I can say I enjoyed it so much, I remember what, they teach and what the atmosphere in the class maybe just too much, because you need to talk to someone with negative thinking to

I: @@@

THT5: @@@

680 **I:** Yeah, not very representative of your, and I'm not sure what your methodologies tacher would think of my interview then.

THT5: Okay.

I: Do you think there's any difference in terms of, kind of citing people like you mentioned getting supporting cases form other studies and things like that. Is there a
685 difference between Thai writing and writing in English in terms of

THT5: Of course, of course the style is different.

I: Many people told me it was the same.

THT5: It's different.

I: Different?

690 **THT5:** It is different.

I: Okay, and how is it different would you say, how?

THT5: How citing right, or citing in, okay I'm sorry. Citings in academic paper right? You you know why, I never did citing in academic paper yet. I never did. So, I'll just say, okay, I did not, I'm not so sure, so, but, okay MAYBE it's the same, because they
695 use the western system to apply when they're writing paper -

I: Okay. And two more questions if I may. The first is when you write, what do you think is, would be, how do you present yourself in your writing, do you think?

THT5: What type of writing?

I: What are you trying to, in your writing for your -

700 **THT5:** In written paper?

I: Yeah, or when you write for this course, is there anything you would say you do that presents yourself as you would want to present yourself? If that's a clear question.

THT5: No, I just, I don't get it. I'm so sorry.

I: Okay, so is there a way

705 **THT5:** To reflect myself?

I: Yeah, yeah.

THT5: It depends. It really depends, because, of course if you have to do things like subjectively, it just really depends.

I: Yeah, okay. And do you sometimes get asked for subjective pieces here as well as -

710 **THT5:** (Right. Mmm. Right.)

I: And when you're writing, what do you want to achieve, when you're writing, apart from an A grade?

THT5: No?, actually A grade is, I just want, to - did I get to the right point? To answer the questions that's my main thinking.

715 **I:** Okay.

THT5: So, I try to cover everything.

I: Yeah.

720 **THT5:** Okay, I, okay, in here I think I enjoy because A it's not my expectation because, it doesn't mean a thing to me because you know I just quit classes quite often when I was in [name] @@@ but I think it's to, is just want to achieve it.

I: Yeah.

725 **THT5:** I just want to achieve it. I just want to make sure that I can do this. That's more important than, what grade did you get. And besides, you feel less suffering, because if you expect I must have A, you know, you, I want to want to pamper myself, I just want to relax, I don't want to get so much stress, okay. Okay, you need motivation, of course to pull yourself through all the hard tasks here but just want to take my, to take it easy in some time, okay, so I do not expect, A, it's like a bonus to me, oh I got an A, good. I didn't expect it but I just, I know I did my best.

I: Yeah.

730 **THT5:** Other thing that I'm afraid is anything below average. That student, that's, I DON'T WANT IT. I have, each semester I had B or B+, okay. I had A-, I had A, so then I know that because you know from the fact that some subject, you try comprehend it, you feel like you enjoy it, you know but some subject even though you put a lot of effort and I said okay, I know now, I know myself that, I know how much I can do. So, I, I
735 don't think I can go beyond this point. I just know, I just know, make it to the bottom-line.

I: Yeah, yeah.

THT5: And I make it.

I: Okay.

- 740 **THT5:** Because my, my average, my GPA for last fall is 3.6, which is you know, that's above my expectation, 3.6 because to me, if it were 3.3 or 3.2 I'm satisfied but it just like come to 3.6, okay.
- I:** I'm just learning that here by the way, we don't have that in the UK.
- THT5:** Oh you don't?
- 745 **I:** No.
- THT5:** So what do you have?
- I:** Someone said to me that -
- THT5:** Satisfied, so what's, what's your -
- I:** In university, we have like first class, second class
- 750 **THT5:** Oh, okay.
- I:** Second class upper, second class lower, third class, in school there's A, B, C, D.
- THT5:** Okay, because I think we follow American system.
- I:** Yeah, okay. And finally, do you think there's a difference in the way that American's write compared to Thai people as in, in academics, when they write in English?
- 755 **THT5:** Yes, yes, of course.
- I:** What do you think?
- THT5:** The text, the the way they organise text's different. That's, I can tell now, okay, but I'm not talking about full academic paper of a scholar, just as a student.
- I:** Yeah.
- 760 **THT5:** That's different. Even the text book is different.
- I:** Okay, yeah and do you think that's okay or do you think that people should be encouraged to follow one way or the other way, like follow the American way or follow another way or do you think it's okay, to have variety?
- THT5:** I think it's better to have variety.
- 765 **I:** (Better to have variety.)
- THT5:** It's better to have variety. I think it's better to have variety, because then you, suppose that you're from, you're average student from first year to the fourth year, I think you have to develop some thinking of your own, okay, to be able to, to understand, to select the books and study because I'm not familiar with the scientific texts or anything. I
- 770 just, talking about the social studies or English texts, sort of, but not scientific.
- I:** Yeah, yeah.
- THT5:** Sure.
- I:** Thank you, very much.
- THT5:** You're welcome.
- 775 **I:** Fantastic

TWT1

I: Okay. I'll put it here as I guess I am louder than you. @@@.

TWT1: @@@.

5 I: Okay. So to begin with can you just tell me what's your background with English?

TWT1: I've, I have learned English from my five grades, grade in elementary school.

I: Okay.

TWT1: is learning, learning from now, from then to now.

10 I: Okay.

TWT1: Yeah, but in my university I study, I major in information, information management.

I: Okay.

15 TWT1: Departments, department, yeah. But here I am a graduate student in English department.

I: Right.

TWT1: Yeah.

I: And what made you decide to study English?

TWT1: Decided to

20 I: At university I mean.

TWT1: University. I like to read magazines about English. From, from my junior high school I read it, I very enjoyed, like I very enjoy reading magazine from Let's Go magazine or something A+ or CNN or BBC.

I: Okay.

25 TWT1: It's kind of all magazines.

I: Are these let's say authentic magazines? Are they for English?

TWT1: Yeah. I like authentic, the material.

I: Right, right.

TWT1: Yeah.

30 I: Okay. And then so how has your learning changed? Did you, were you always really, really interested in English and do you think your development was like this?

TWT1: So

I: Sorry, I should @@@ say what I'm doing, do you, did your development increased steadily

35 TWT1: Steadily

I: Yeah, or did you have a different experience when you were younger compared to when you were older or something like that.

TWT1: I can say that my English ability is very magic because one day when I discovered my ability is from listening .

40 **I:** Okay.

TWT1: And from my junior high school is – at the evening I listen a radio from, I listen, I read magazines with a radio. From, from that day I recognized it or the magazine in that day and at that day, ever, and I, found effects I listened from the magazine is very clearly and I comprehension, my reading comprehension is very from beginning and, and some mediate. I, from the, compares of the magazine I can - as I am listening clearly from the radio at that day, I was very, wow, English is very interesting .

45 **I:** Okay. So you are going to say easy.

TWT1: Yeah, yeah, yeah, yeah.

I: @@@ so that suddenly one day you realized you could listen to it.

50 **TWT1:** Yeah, maybe a feelings.

I: Wow, @@@.

TWT1: Yeah, so I'm and from my learn, from I begin to learn English and very like English.

I: Right.

55 **TWT1:** Yeah, but my math is very I get a low score. @@@.

I: Yeah, me too. @@@. (Yeah I've a special teacher).

TWT1: (I think my math is) very difficult, yeah, so English is a very easy for me.

I: So, you are language person?

TWT1: Yeah. Okay.

60 **I:** Yeah. Do you speak any other languages?

TWT1: I learned Japanese and Spanish and Korea, Korean in my university life -

I: Wow, but your English is your best language.

TWT1: (Yeah, yeah, yeah, yeah). But Spanish, I like English better than Spanish, Spanish is the second favourite language.

65 **I:** Right.

TWT1: However the Japanese is very difficult.

I: Japanese.

TWT1: I can consider that Japanese is very difficult.

I: Why is that? I never tried to learn that.

70 **TWT1:** Do you speak Chinese? Can you speak Chinese?

I: Chinese. Yes.

TWT1: Not Chinese, Japanese. Can you speak Japanese? So

I: Japanese, no, just moshi moshi.

TWT1: @@@ I think Japanese is very difficult because maybe its language structure is very difficult. Subject, verb is change there and -

75

I: Right, right.

TWT1: Yeah, yeah, yeah. So I think it's very difficult, yeah.

I: Okay. And so next one, what are you going to do with, so you've made the decision to use English at university, did you have a career in mind or was that just what you love to do?

80 **TWT1:** Here, now. Yeah.

I: Yeah.

TWT1: Yeah. Do you mean what manner I use it to learn English or -

I: Also I mean, and so when you decided to come here and study English what career did you have in mind after?

85 **TWT1:** In the future?

I: Uh-huh.

TWT1: Maybe I think that is I want to go abroad to Europe or some America, maybe I can develop my English ability better. I think that.

90 I: Right, and do you think that's important to

TWT1: Yeah .

I: --get outside Taiwan to do it.

TWT1: Yeah, maybe as soon as you get outside Taiwan to learn English is better than in Taiwan .

95 I: Right. What are the benefits of doing that?

TWT1: Benefits, because in Taiwan my family is Taiwanese so we, I can't find someone to say English to speak to practice speaking English or from other language. And my family always say Chinese, Taiwanese and my grandfather, grandmother they have to say Taiwanese.

100 I: Right, right.

TWT1: Yeah.

I: So they didn't speak English. @@@.

TWT1: Yeah. @@@. Maybe sometimes I will teach them some A, B of alphabets.

105 I: Yeah.

TWT1: Yeah, yeah, yeah.

I: So, not advanced practice.

TWT1: Yeah, @@@. Okay.

I: And so what about in your class, say in the classroom when you are learning, when you're using English for the subject.

110 **TWT1:** (Teaching or learning).

I: Learning.

TWT1: Learning.

- I: What kind of, is that a good environment for your English do you think?
- 115 TWT1: Now in my graduate course it's
- I: Yeah, yeah.
- TWT1: It depends on the course of the name, maybe the course is research method. We have learned, the teacher and the we students we have to use Chinese in class .
- 120 I: Right.
- TWT1: So, if in [name's] – [name's] class we all present, 100% English, in class. So it had to
- I: Is that, Does [name] do sociolinguistics?
- TWT1: Um, Design. Yeah, yeah, yeah.
- 125 I: Some things like that or what class do you have with the
- TWT1: Course design.
- I: Okay, right.
- TWT1: Like some plan it's kind of , yeah, so we have to speak English all the class, yeah.
- 130 I: And how do you think it's different when you use English compared to Chinese, is there any kind of difference in the (classroom)?
- TWT1: (What differences)
- I: Yeah, that the way people behave or the, way the course is designed.
- TWT1: Maybe when I, maybe I am a Chinese so I think that, I speak Chinese all the day, all year. So I like to use different ways to do something I like. So I wanted to learn many languages to, we can travel somewhere.
- 135 I: Right, right.
- TWT1: Or do something like others or speak foreigners than other can do that.
- I: Yeah.
- 140 TWT1: Yeah, yeah I like it that, okay.
- I: Like the taxi drivers can't do that.
- TWT1: @@@. Okay.
- I: Could you, like when you are in the classroom speaking English, did you find it difficult at first or what did you think, (did it feel strange) or
- 145 TWT1: (Difficultly).
- I: like to study your subject using English.
- TWT1: Yeah. I feel that in some about linguistic, some terms I can't understand or I can, I can't appear that very accurate, I feel that it's very difficult, yeah, in my, in the process of the class .
- 150 I: Right, okay.
- TWT1: Yeah.

- I: Is that still the same or did you just have to get used to it or do you still feel that now?
- 155 TWT1: I have to preview at home and go, and go the class, the teacher say again or three times, two times, three times then I will, oh, already I know the term . Yeah.
- I: So you get it in the end but it's just harder work.
- TWT1: Yeah.
- I: Okay. Do you ever regret it? @@@.
- TWT1: Sometimes , @@@, yeah, okay.
- 160 I: Okay. And what are the advantages then, so it's, if it's more difficult to study, use English what does it give you in the classroom?
- TWT1: Like advantage?
- I: Uh-huh.
- 165 TWT1: Maybe that I think it, maybe the teacher use all, percent, 100% English maybe it will, it is benefit to my, to increase my English ability. So I, I can't see there that, I think that I have to, in school maybe I can use English maybe I - ability can reach, I always use foreign language.
- I: Right, right.
- TWT1: Yeah.
- 170 I: Do you think when people see you like when you maybe you go for a job or something and people ask you what degree did you do, so what graduate degree did you do and you say I did this and I studied using English, do you think people will think that that was more difficult so you did a better job if you did well?
- TWT1: To find a job.
- 175 I: Or if you go to do a Ph.D. or go to do something else. That do you think people will respect you more because you did it, because it's more difficult to study using English than using Chinese?
- TWT1: Maybe I prefer using English because I major in English Department so I have to use English for, to many teachers or advisor or very professionally -
- 180 I: Right, right.
- TWT1: Yeah, profession, so.
- I: Yeah, and all the teachers here that you, that you have for your course from Taiwan or are there any international scholars who come here?
- TWT1: With the foreigner or the Taiwanese?
- 185 I: And do foreigners come here to teach?
- TWT1: Uh-huh.
- I: So, where are the teachers from? So I mean in your course, is anybody from another country?
- TWT1: In cram school?
- 190 I: Sorry, in this

TWT1: In the

I: In the university.

TWT1: In the university, maybe some foreigner teachers I maybe it, maybe I will speak some sentence or greeting for he or, for him or for her.

195 **I:** Right, right.

TWT1: Yeah. I will practice my English.

I: Okay. But you don't have any foreign teachers on your graduate course?

TWT1: Yeah, yeah. All the teachers there is are, are Taiwanese. Yeah.

I: Right. And so do you think the culture of the class is different when you are using

200 English compared to maybe people who are studying science and using Chinese?

TWT1: You mean that's

I: Like, if, so if when you are in the classroom talking about or having a discussion or -

TWT1: With my student or my

205 **I:** With your classmates or with your

TWT1: With your classmates.

I: And or

TWT1: We have used Chinese.

I: Okay. @@@.

210 **TWT1:** Usually, we usually use Chinese.

I: Right, right.

TWT1: Because it's communicated with other is very easier.

I: Right, right, right.

TWT1: Yeah, other, when today I were, I went, did a presentation later, we have to

215 use English oral class.

I: Right. @@@.

TWT1: Yeah, yeah.

I: How about the teachers' behaviour, do you think it's different in English compared to Chinese?

220 **TWT1:** Teachers' behaviour.

I: Yeah. The way maybe either the way they behave or maybe the way they expected to behave when they use English. Do you think it's different from Chinese?

TWT1: Different from Chinese in the behaviour, teacher behaviour? It's depend on some course, maybe the course is preferred, maybe some course, the teacher can make

225 sure a student understand what the, what the lesson, what to learn from the lesson. So some teachers can use Chinese in some special class.

I: Right, right.

230 **TWT1:** Yeah, yeah, yeah. So when the, in my English department, because my, many, many lesson or many course is about English so we have to communicate with English or explain something term or verse to use English. Sometimes when we meet some difficult term or very, very confused term, the teacher can use Chinese.

I: Yeah.

TWT1: Yeah.

I: I hope so. @@@.

235 **TWT1:** @@@. Yeah, yeah, yeah.

I: Because there are lots of then @@@ okay. And how about the, like because you are learning in English do you find that the knowledge you use or what you are learning and the text books you use and the books you read are they mostly from other countries or do you read things from Taiwanese authors as well?

240 **TWT1:** Despite the - my context book - Do you ask me can we use some note or take note or some other ways.

I: No, I mean the, sorry the course, like the course materials so when you get a book to read or I don't know if you have a text book for the course maybe not, maybe just books to go to I don't know.

245 **TWT1:** Every, in my class every course we have two or, one or two material.

I: Right.

TWT1: Sometimes the teacher can add some handouts to let know some other theory or some approach about teaching.

I: Right, right.

250 **TWT1:** Yeah.

I: Where do the materials come from? Does the teacher make them or is it from like an article or something like that?

TWT1: Most of them was from Taiwan, that's, the author is foreigner and the script from Taiwanese, they have to transcribe from Taiwanese.

255 **I:** Okay. So,

TWT1: So, we get the book is, the author write in English so we have, the author write in English but then she or he is transcribed the other foreigner, foreigner's book.

I: Okay, right.

TWT1: Yeah, okay, yeah.

260 **I:** And then moving on to writing now.

TWT1: Okay.

I: So, your writing in English, what can you do well when you write?

TWT1: Writing? I very, I am very afraid of writing.

I: @@@.

265 **TWT1:** But this semester I go to a writing class, the teacher changed my, changed my thoughts and changed my, the way of my writing. So, so far I think that I like to write something or just like DIARY.

I: (Very interesting), what did they

270 **TWT1:** A little interesting because before, in my junior high school or senior high school the teacher not spend many time teaching writing for us.

I: Okay.

TWT1: Yeah, so.

I: So, I've heard the opposite a lot in Taiwan. I heard lots of people say they never speak but they always practice writing. But for you it's the opposite.

275 **TWT1:** Yeah. @@@, yeah. So in this semester I think that's, and writing is very interesting and not, not difficult than other three skills, listening, speaking and reading.

I: So writing is magic for you as well @@@.

TWT1: I think that, yeah.

I: And do you, what did the teacher say to you? Or was it, did they just make you practice more or did they say something about writing that made you think is not bad.

280 **TWT1:** It's in the, in that course but the teacher distribute the four students some assignment about we have to read the text book and, and next time the students we have to presentation, do a presentation for other students.

I: Right.

285 **TWT1:** So we have to learn some just like genre.

I: Yeah, yeah.

TWT1: Or many about writing approach or material or manner, yeah. The students can, can, the students as a teacher teaches, teach us.

I: Right, right, right, right.

290 **TWT1:** Yeah, yeah, yeah. So I, so I better know how to teach, how to teach writing and how could I learn and write a composition.

I: Right, right.

TWT1: Yeah.

I: And then what did you, so now you've practiced what do you think you are good at when you write?

295 **TWT1:** Good at?

I: Yeah. Which part of writing is your strength?

TWT1: Oh, in this semester I use a concept mapping instruction. I think that is very interesting and raise the student's motivation higher than the model of instruction .

300 **I:** Okay.

TWT1: In my junior high school and senior high school, the teacher always, always introduce, today's writing topic is blah-blah-blah and show the model of the, show the description or model of the other practice .

I: (Yeah, so, like, like a product).

305 **TWT1:** Yeah. And we have to, to model the, I feel that very boring and how can I do write something about a topic, yeah.

I: It's like not your words.

TWT1: Yeah. So, in this semester I research is about concept mapping. I think concept mapping is very interesting, is a major topic and we can link in order, to other –
310 topic -

I: So.

TWT1: A magazine, yeah, yeah, yeah, yeah.

I: Yeah, yeah, yeah.

TWT1: I teach my students to use the concept mapping to write something. I
315 think, I found that they very like this, they very like this way to write something about English.

I: Yeah, yeah.

TWT1: So I think, maybe this manner can apply, can applied writing in the future.

I: (Definitely, yeah).

320 **TWT1:** Yeah.

I: Yeah. That's what I like to do.

TWT1: Yeah. @@@. So I, now I think that I want to try to use concept mapping to construct my, with my, in my writing .

I: So, do you think, what's the benefit do you think compared to the kind of product
325 you will write like this.

TWT1: Yeah, it's different from

I: And then you do concept map, what's the difference for you that makes, makes it better?

TWT1: To different from traditional?

330 **I:** Uh-huh.

TWT1: I think that you just like brainstorming your imagine, or some other concept. It's different from my transitional writing instruction, from my traditional instruction, the teacher can you have to learn a sentence pattern to write the same with the sentence pattern. So I, I feel that it's very boring and it could not, my brain is not
335 ACTIVE.

I: Right, right.

TWT1: Yeah. So, I use the concept mapping this, concept mapping is, you can, you can let a student learn how to construct the concept, okay, a note and a line and what imaging. So I think that is interesting than traditional writing instruction.

340 **I:** Yeah, yeah, I agree.

TWT1: Yeah. @@@.

I: And so in, in looking at writing, do you think you have any, any weaknesses in your own writing?

TWT1: Weaknesses?

345 **I:** Yeah.

TWT1: Writing? I think vocabulary the number of the words the student know or have learned, the number of the words and the accuracy and efficiency with the English grammar is very important.

I: Right.

350 **TWT1:** Yeah.

I: Okay.

TWT1: So, I think that these two parts is the, is a major important element in the writing, in the writing.

I: Right.

355 **TWT1:** Yeah.

I: And where, where is the problems of accuracy?

TWT1: Accuracy?

I: Problem. Yeah. Where are the problems? What's

TWT1: In the writing?

360 **I:** (Why is that people have) big problems with accuracy?

TWT1: How, how to write accuracy, how to test that and how to find accuracy from the writing. I think that to read it more and more articles or magazines or newspapers we have to read regularly, yeah, to add your, it could raise your English ability.

365 **I:** Right, right.

TWT1: And feelings of the language . Yeah, I think that.

I: Do you think that there's, when you say accuracy, do you think people should write in the style of the article, so you mean, when just people make grammar mistakes, I was wondering what do you think about the idea that maybe people from Taiwan might

370 write differently from people from and (America or Britain)

TWT1: (From foreigner or,)

I: (Yeah).

TWT1: The difference?.

I: The

375 **TWT1:** Different from (is it in Taiwan)

I: (I think, the) English at the moment just like, maybe like typically some Taiwanese writers don't write with long complex sentences but will chose to write shorter points to construct their ideas.

TWT1: Yeah, I think that in Taiwanese students they have to, the teacher have to

380 correct their grammar and vocabulary first .

I: Right.

TWT1: Yeah. And the content, all the content maybe the last important .

I: Okay.

TWT1: Yeah.

385 I: Right.
TWT1: The teacher have to correct their vocabulary and correct grammar first then the content .
I: Okay.
TWT1: Yeah.

390 I: And do you think like for writing academic article for example,
TWT1: Yeah, academic writing?
I: Yeah.
TWT1: Yeah.

I: Do you think the, do you think there is a difference between academic writing in
395 Chinese and academic writing in English?
TWT1: It's very similar, I think that it's very similar, just the differences is in different language .
I: Yeah. @@@
TWT1: Yeah, @@@. Yeah.

400 I: They look very different.
TWT1: @@@ Yeah, yeah, yeah.
I: Yeah, yeah.
TWT1: But if you, if you prefer to read an English article or journals, I think I prefer to read English journal or article because maybe I have learnt Chinese has very
405 long year.
I: Right.
TWT1: So I always prefer to read in different languages, different languages articles.
I: Okay.

410 TWT1: Yeah.
I: But you think the structure is, just about the same.
TWT1: Yeah, yeah, yeah. Yeah, the structure is the same, yeah .
I: Thank you. And have you read many articles by Taiwanese authors?
TWT1: One more time?

415 I: I'm just testing if you've read [name's] articles?
TWT1: @@@.
I: @@@. Have you read the articles of Taiwanese authors like Taiwanese researchers?
TWT1: Sometimes.

420 I: And do you find a difference in the English style compared to American or British or foreign author?

TWT1: In the, in the academic writing?

I: Yeah.

TWT1: Oh, I think that is depend the style of the person.

425 **I:** Okay.

TWT1: Yeah. Maybe the, for example, APA form, maybe we have to depend on APA form. But in the content sometimes it depends on style of the person .

I: Right, right.

TWT1: Yeah.

430 **I:** And do you think if I asked you what's your style of writing how would you describe it, your own style when you write?

TWT1: My style?

I: Uh-huh.

TWT1: I like to rewrite, rewriting maybe I think something, I like to write.

435 **I:** Yeah, yeah.

TWT1: Yeah, yeah, yeah. So if I go, some, for some day I have to go, I haven't gone to Guangzhou, maybe I think I see a very, a very beautiful sunshine, sunrise or sunset and I like to free, I am free writing to write down some -

I: Yeah, yeah, yeah.

440 **TWT1:** My feelings or what I see around that.

I: Right. And it's not in a five paragraph structure. @@@.

TWT1: Yeah. Maybe, also I like to take a picture and beside the picture I write some words about the picture, it can recall my, it help my recall my memory. @@@.

I: Right, right, right, right.

445 **TWT1:** Yeah, yeah. @@@. So I have to free writing.

I: Do you do that in English and Chinese or just English?

TWT1: Sometimes, Chinese or sometimes English.

I: Right.

TWT1: Yeah. If you, I want to share with my friends or people with my family I do write English because they, they -

450 **I:** You have to teach them @@@.

TWT1: Maybe some, I will to teach them. Maybe if I want to, I do not want to know, I do not let them to know what I am writing, I will write in English.

I: Right, right, right.

455 **TWT1:** Like they can't read some, they can't understand from how I read, how I write and something, yeah, yeah.

I: Perfect. Just thinking about assessment, do you get your writing assessed a lot, what do people,

TWT1: (Assessment)?

460 I: Some people, uh-huh, so when people read your writing to give you a grade or give you a comment what do people say about your writing?

TWT1: For example, [name]'s assignment to us. She will write many, she will write many - feedback for us. For example, when I am in my first assignment I get very low score. She write a very, oh, this part is not, is wrong. This part of form is wrong, this
465 not to depend on APA. The first time I was very, oh, to break my heart. But [name] tell us if you correct your wrong, maybe we will better than the first time.

I: Right.

TWT1: So when I first, when I second time to finish the [name]'s assignment for us I get 88, the score 88. The first time I get a low score while the second time, I get a, I
470 get higher than the first time. I do it, I do that well, yeah. So I don't think assignment, maybe sometimes the word is very, the word is very bad but it, but it, but the feedback is that the student better.

I: Right, right, right.

TWT1: So,

475 I: That often happens the first assignment.

TWT1: Yeah, yeah, yeah.

I: It's smashed. @@@.

TWT1: Yeah. @@@.

I: So the second one we try really hard.

480 TWT1: Yeah. And the second assignment I know that, or how to write the assignment, how to write the academic about my future research so I get, it's very good for me.

I: Yeah, yeah, yeah.

485 TWT1: Yeah. So, I think that feedback is very important for me for student and also for teacher.

I: Right, right, right.

TWT1: Yeah.

490 I: And just to bring it to a conclusion, what do you think for, that the needs of Taiwanese people using English in Taiwan for academic purposes? What do you think they need so in your preparation?

TWT1: In our needs, what to do for academic writing?

I: Uh-huh.

495 TWT1: Because I major in information management in the university, because I, I have like to teaching. I like to teach English for junior high school, senior high school even elementary school but when the degrees of, is my because my degrees is not to reach, reach the, reach to be a English teacher so I major in English department.

I: Right, right.

500 TWT1: So, I have to get the degree. If I teach in a cram school or some school I have to say I am a English teacher so I have to, and go here to come here and starting to get my degree of the master, yeah.

I: Okay. And what do you think about the future of English in universities in Taiwan?

TWT1: University in Taiwan?

I: Yeah.

505 **TWT1:** I think it's always very popular.

I: Why is that?

TWT1: Because English is a very, is an international language is one of the reason. And also I think that to go abroad we can, because English is an international language so we have to communicate with other, they have to use English. If I go to, if I go Korea, Japanese if I can say to Korea, Japanese maybe, maybe I can say English, they can travel all, they can travel everywhere.

I: Yeah, yeah, yeah.

TWT1: Yeah.

I: Yeah, and what do you think the target language should be?

515 **TWT1:** Target?

I: Uh-huh.

TWT1: Target?

I: Yeah. If for, for yourself.

TWT1: For yourself?

520 **I:** If you think I want to talk like this or I want to speak in a certain way what's your idea?

TWT1: In my opinion I think the target of my, of me I want to - I want to know other different culture because I am a Taiwanese, I know my culture is very - is a, I know my our culture is very detail, but I like to, I want to know other different culture just for Japanese or Korea or some American or Europe or Spanish or Hispanic culture. I like to know, I like to know what every things we can know. Yeah.

I: Right, right, right.

TWT1: Yeah, so maybe some, sometimes I will go to a, a museum to look, to see some pictures or some, some other topic in the museum. Yeah, I like to - I think I like to travel all the things .

I: Yeah, yeah, yeah.

TWT1: Yeah.

I: And so - sorry, just a, yeah. Do you think that for you the way you use English

TWT1: The way.

535 **I:** to carry your own culture in some way?

TWT1: To use English?

I: Yeah, so when you, so for example if you travel and you speak to somebody when you were using English, do you think the way you speak in English will, will show your,

TWT1: Ah, I know that.

540 **I:** Your background.

TWT1: In Taiwan their English is depend on grammar, grammar, grammar, grammar .

I: @@@.

545 **TWT1:** But I think if I go abroad to other countries, maybe the people could communicate each other, maybe they do not depend on many sentence grammar. We can communicate each other what we want to appear that is very important .

I: Right, right, so how would you like, in that situation, how would you like to appear?

TWT1: How would you like to appear?

550 **I:** So, in your language use what would be most important to you when you're speaking? For example in tourism you want to speak to somebody from Japan, someone from Korea, what would be most important in the way you speak?

TWT1: I think that's maybe if I got to Japan someone can't speak English, oh is very bad, maybe we have to find the person who have, who can speak English and he will, he can help, help us to communicate with each other.

555 **I:** Right, right.

TWT1: Yeah, so I think that's English is very, very popular in everywhere so if, if we, if we could communicate the people in their country, maybe the English is the first choice,

560 **I:** Right, right.

TWT1: To I choose for that.

I: You'll be disappointed if you go and then they can speak Taiwanese or @@@.

TWT1: @@@, yeah, they have, they have to understand what I'm saying, yeah. But maybe I think that, maybe I in Spanish I could use Spanish to communicate with

565 them.

I: Right, right, yeah, yeah.

TWT1: Yeah.

I: Yeah, you have many options @@@.

TWT1: @@@, yeah.

570 **I:** And are you, do you have any experience of like speaking English when travelling or anything like that, do you have any experience like that?

TWT1: I like to watch TV to Discovery or Travelling program . It's very, and the, this program the Travelling program can introduce everywhere in, in the earth. So I have to, I like to look, to watch this program. (And also),

575 **I:** (Yeah, is that) National Geographic?

TWT1: Graphic?

I: Geo, National Geographic is that?

TWT1: Yeah, yeah, yeah.

I: Yeah, that's one that has lots of them, yeah.

580 **TWT1:** Yeah, all, all the kind of program it have to speak English, so sometimes it can practice my English ability .

I: Right, right, right.

TWT1: And CNN .

I: Yeah.

585 **TWT1:** But CNN is a little quickly than I can understand what he's saying. So, so, I like to watch the Discovery or Travelling program these kind of program, yeah.

I: Yeah, yeah, the news is always the most difficult to listen to.

TWT1: Yeah, it is, @@@.

I: I still struggle with Taiwan when I watch the Taiwanese news I can't.

590 **TWT1:** Uh-huh, what it's saying?

I: And to guess what it's about. @@@.

TWT1: @@@, yeah, yeah. Okay.

I: Okay. Anything else you'd like to tell me about English in your opinion or your experience.

595 **TWT1:** In my opinion?

I: Uh-huh.

TWT1: English, why I like English? I think that maybe it is structure, it means the grammar. It's different from Taiwanese, about me, I like to try to touch some different things, so maybe, when I junior high school is the beginning I learn English. I find that -

600 is English? I like it, yeah, yeah.

I: And, yeah, so you, you said you hate maths but you (um)

TWT1: Yeah, I very hate math (because)

I: Do you, do you ever find something that's like, that some people who hate maths also hate grammar?

605 **TWT1:** Oh.

I: Because it's same kind of thing that logic, this plus, this plus this equals this.

TWT1: Is in English?

I: In language in general.

TWT1: (But I think that), but I think that is we have to use some strategy to use

610 them.

I: Right, right, right.

TWT1: Many, many students can't have English because, I don't know this grammar, how could I write the sentence but is, but when I teach the students about grammar part I like to use strategy, maybe some memorize or interesting, interesting way

615 to let them to not memorize the sentence pattern. I always that been to use some strategy to memorize this grammar form.

I: Right, right, right.

TWT1: Yeah, so.

620 **I:** Do you find your strategy changes as you study here, like when you learn new things you suddenly change what you do in the classroom?

TWT1: Yeah, yeah, I want to -

I: Your students get angry because this, oh, you told me to do something different last time. @@@.

625 **TWT1:** @@@ Yeah, yeah, yeah, so I think the student is not, English is not to hate yeah, sometimes you, you can try to touch English, you will find English is very interesting . Yeah.

I: Well, yeah, yeah, yeah.

TWT1: Yeah. So,

I: I think any language is but yeah @@@.

630 **TWT1:** @@@.

I: Okay.

TWT1: Okay.

I: Thank you very much that's very helpful indeed.

TWT1: Okay. Thank you. Okay.

TWT2

I: Okay, right so to being with can you just tell me about your experience learning English. So when did you begin learning English and--

TWT2: I've begin learning English since my, since I, eight years old, but at that
5 time I'm very afraid of English because, oh English, oh English kindergarten and until I went to a cram school, well I was 11 years old, I love English because the teacher play a lot of game and the teacher was a Chinese, Chinese English teacher.

I: Right okay.

TWT2: So, yes.

10 **I:** And how about after that so, did you, how long did you continue going to cram school?

TWT2: Yes, when I enter the junior high school, I, I get English test high scores every test. So at that time I make my decision to study English.

I: Right, okay because you were good at it.

15 **TWT2:** Yes. @@@

I: @@@ Okay and did you, did you enjoy English when you were younger. You said you were scared of it, but did you enjoy it or did you enjoy it more later?

TWT2: Later.

I: And what did you enjoy about it? So it was fun in the classroom, is that what
20 you've enjoyed most about English?

TWT2: I like reading and teaching kids English.

I: Right, okay.

TWT2: Yes.

I: And so you have, how much experience do you have teaching?

25 **TWT2:** About one year.

I: Okay do you teach now while you study?

TWT2: Yes.

I: At same time?

TWT2: Yes.

30 **I:** And where do you teach? What kind of school I mean, and what kind of age group?

TWT2: Cram school.

I: Cram school.

TWT2: English cram school and I teach elementary school students.

35 **I:** Right, right and what's your do you want to be a teacher when you finish or do you have a different career goal?

TWT2: I want to be a teacher in the future.

- I:** Right.
- TWT2:** When I finish my study.
- 40 **I:** Right and then do you have other plans for how you will use English in the future, or is it for a career, or do you have other reasons to speak?
- TWT2:** I want to go, abroad but I have to save much money, so now I just teach English in Taiwan and then more higher language.
- I:** Right.
- 45 **TWT2:** Yes.
- I:** Okay, and with the teacher's wages, how long do you have to save? @@@ If it's like the U.K., teachers don't get paid so much.
- TWT2:** About - \$30
- I:** Okay and do you have, do you plan to kind of go travelling as a tourist or go study
50 somewhere or
- TWT2:** No.
- I:** What would you like to do, say you want to go travelling?
- TWT2:** I have,
- I:** How would you do that?
- 55 **TWT2:** I haven't gone travelling to other country, because I have not own enough money.
- I:** Yeah, I received funding to come here, gave me money to,
- TWT2:** @ @ @
- I:** @@@ That's the best way, and do you, so do you plant to go anywhere so when
60 you save money do you plan to go, what do you plan to do? - Or what would you like to do, in terms of going up to other countries?
- TWT2:** I want to start - you mean the way I earn money or,
- I:** I mean,
- TWT2:** Or what I will do, when travel, when going to abroad?
- 65 **I:** Yeah
- TWT2:** Abroad?
- I:** Yeah, yeah.
- TWT2:** I want to go to study other subjects, like theatre or arts
- I:** Okay.
- 70 **TWT2:** Yes.
- I:** Where, where would you,
- TWT2:** Interesting subjects.
- I:** So you're more interested in
- TWT2:** Short term, short term just short term course.

75 **I:** Okay, so for your own pleasure or for your,
TWT2: My,
I: Would you like to teach those subjects as well?
TWT2: No, my pleasure.

80 **I:** Interesting, Okay so thinking about using English, how do you feel using English
in the university, in your classes?
TWT2: My classes - conversation with my professor, like [name] he, he use
English in the classroom. So, I use English in her classroom to conversation and read,
write something.

85 **I:** Right, and was it easy to get used to when, when you first came to this university
and you were in a classroom learning about English teaching using English, was it
difficult or strange or was it quite easy for you to do that?
TWT2: At first time I, I think it's difficult, because my department in university,
not English.

I: Okay.

90 **TWT2:** So, when I go to this, go at first, and the teacher always corrects my
pronunciation.
I: What was your,
TWT2: (So I had,)
I: Major before?

95 **TWT2:** Before, French.
I: Oh, wow. @@@. So you jumped across to English.
TWT2: (Yes, uh-huh.)
I: And, what, what was the problem? Were you pronouncing things using French?
TWT2: In university, I seldom use English.

100 **I:** Right, right.
TWT2: So, when the teacher don't, the teacher in my university don't listen our
pronunciation in English, because they are Chinese or French teacher. So, I don't really
care my English pronunciation until enter this school.
I: Right, and what, what was the problem with your pronunciation?

105 **TWT2:** Like, education, I always education. So,
I: Say again?
TWT2: EDUCATION, I said education before always

I: Oh, okay, right. @@@. So education, okay. Right, so you studied before using,
did you use French in the classroom or did you use Chinese in the classroom when you
110 studied French?
TWT2: French more, because a lot of foreign teacher so we use French, and
French teacher don't, don't let me use English in classroom. @@@@

I: Right @@@ and so how do you feel, do you feel there's any difference when you, when you study using English? Do you think there's any difference from, say using Chinese or using another language in the classroom?

TWT2: Oh, very different.

I: What's different about it?

TWT2: English is not my, mother tongue. So, a lot of grammar and word usage, I, I don't really understand this usage, this usage is correct or incorrect.

I: Right.

TWT2: I feel very embarrassed when I use the wrong words or wrong sentence or grammar. So, sometimes I'm shy to speak English.

I: Even, even here with, if most people are Taiwanese do you still feel very shy, because it wasn't your mother tongue?

TWT2: Yes.

I: And the other people in the class, do they feel the same or are they more confident do you think?

TWT2: Other people, some people have good in English. I think they are confidence their English, but when I talk to my friends, I, I can, I have more confidence.

I: Right, okay. And do you often speak with your friends using English?

TWT2: French?

I: Friend, oh French, thought you said friends.

TWT2: Huh?

I: Did you say French or friends?

TWT2: French.

I: Oh, okay. Sorry, I thought you said your friends.

TWT2: @@@

I: Okay, so you're more confident using French.

TWT2: No, I talk to my friend English, sorry.

I: @@@ that's what I thought, you said, then I thought, oh French. Okay, so, in the classroom, do you think the, do you think your teachers, because you're learning teaching, do you think they try and have a way of using English in the classroom but when they're, so because they're teaching, English, do you think they, speak in a way or they model English in a way that's different from another subject, like if you learn engineering using English, do you think they would teach in a different way using different style?

TWT2: : in classroom when teach English - can you repeat your question again?

I: Sure.

TWT2: @@@

I: It's, so, I guess your teachers here are experienced English teachers who want you to be an English teacher,

TWT2: (Yes.)

I: And do you think the style in the classroom is any different from, the way they use English for you, is different from a normal academic subject?

155 **TWT2:** I think, I never #[11:09] this question. @@@ I think the teacher use English in how to teach English, they focus many skills and when talk about more, professional a teacher will switch language, but in the formal class the teacher just say, the contents of a subject. So, I think that's the difference.

160 **I:** Yeah, okay and do you think that, is there anything in this style of the, like the way they teach using English here, is there anything that teachers do that you find helpful for you? - Do they have any strategies, because I guess it's harder to learn a subject English than using Chinese for you, so do they have any way, any strategies that you find helpful?

165 **TWT2:** I think - @@@ let me think, I think is help us because the teacher use a lot of usage in, maybe the teachers usage words, and sentence, the order, I can use in the teacher, like sit down, open your book, take out your book, these kinds of sentence is helpful for me.

I: Okay. So, like when you're teaching you use the same structure?

TWT2: Yes, some of those.

170 **I:** And what do you think, the benefits of using English? Actually that's, do you find it more difficult to study using English than using Chinese?

TWT2: Yes.

I: And what, so what are the benefits for you using English in Taiwan?

175 **TWT2:** In Taiwan, the, English is the high language in Taiwanese, because most Taiwanese think the, all can use English is better. So, I, think major English or you have better than other people English I think is the benefit and is easier to find a job.

I: Right.

TWT2: Compared, compared to history, geography or education.

I: Yeah, right.

180 **TWT2:** So, okay, find, easier to find a job.

I: Hmm.

TWT2: Yes.

I: And why do you think people think that it's higher, if you, if you know English makes you, like a high status. Why do people think that?

185 **TWT2:** English is the major test in Taiwan for, like junior, senior, junior high school, go to senior high school, want to, they must learn English to pass the exam. So the people with English is important in Taiwan.

I: Right.

TWT2: So,

190 **I:** Is it some pressure on you? Do you find any pressure on you to speak a particular way, use English in a particular way, especially as a language teacher?

TWT2: Excuse me, can you repeat?

195 **I:** Sure, yes. So, just thinking, but you can speak English very well, but do you feel you need to speak English in a particular way, like, do you need to learn a kind of English that's, that will help you in the future or that people will examine or does it come naturally to you? Do you just learn English normally and you're okay?

TWT2: I think because in Taiwan, Taiwanese the grammar, reading and writing is more important but I think speak English is more, speaking English is important too. So, I think in future I will improve my speaking English.

200 **I:** Right, right, right. So, do you feel, that it's most important for you to know how to speak English well like examination English?

TWT2: Yes.

205 **I:** Right, okay. And okay. And in your subject, when you're looking at the materials like the books you have to read or the articles you have to read, where are they from? Do they, do the teachers make them, do you read things from Taiwan and from, kind of the Asian region or do they come from, are they all quite foreign?

TWT2: I, I like, I like read what I interested not just the text book, movie, news, something interesting news.

210 **I:** And what kind of things do you read? Where do you find that kind of thing? Where do you look for it?

TWT2: When?

I: Where, where?

TWT2: Where?

I: In America, where?

215 **TWT2:** Oh where?

I: @@@ it's all right.

TWT2: Where,

I: English people don't pronounce ERRR.

TWT2: @@@ where.

220 **I:** @@@.

TWT2: So, in internet or TV.

I: Right, and are these normally like, like kind of, do you go to CNN or is it like Taiwanese channels or is it special websites for particular, what kind of websites?

225 **TWT2:** I listen to the, I often see websites. I forget them - EVO (VOE), it's a website, contains a lot of American news, a lot of kind, like sports, international art and are usually events in America, America but I will forget the name of the website, sorry.

I: Oh, that's okay. @@@ you have answered my question actually, so, do you think that when you learn English and when you read things like that, do you become interested in more things like, outside Taiwan?

230 **TWT2:** Yes.

I: Were you interested in those things before?

TWT2: Yes, uh-huh, because I have, I have no chance to go aboard, so I have, I want know what happens in the, in other countries, so I, I'll find the news or events in other countries, not in Taiwan. In Taiwan I just watch the Taiwan news TV. @@@

235 **I:** Yeah, okay. And do your, do your friends, know about things happening all over the world, because, as in your classmates, because they study English, do they have similar interests, like you. Do they look,

TWT2: Yes.

I: At like, things all over the world in English?

240 **TWT2:** Yes.

I: And is it, is it helpful in your subject, do you think? Do you find things in English that you can't find in Chinese, or do you find most things available in both languages?

TWT2: I think, watch or listening other, it's I think it's little helpful, my school study because in this school I learn how to teach English, not learn English.

245 **I:** Yeah.

TWT2: Yeah, so, teach English is a skill but I, to watch TV that's in English, I, the purpose is I want to, I want to improve my English.

I: Right.

250 **TWT2:** But the school is focused on how to teach English. So I think it's different.

I: Yeah, but I mean the, but when you're looking at, like for example theories of classroom management or something like that, do you, do you find that knowing English is helpful for that reason or is Chinese okay?

255 **TWT2:** Both. I think both. If I want to know like, class management I will to find useful for me, whatever in Chinese or English, just I want to learn and I think it's help for me, English or Chinese, I, I can read.

260 **I:** Right, do you think it's an advantage for you, do you have an advantage over me because you can speak or you can read Chinese and English? Do you find that useful? Can you find some things in Chinese that you can't find in English and some things in English that you can't find in Chinese?

TWT2: Yes. I think I can get more information.

I: Yeah, okay. And how about, just thinking about, is there anything you find difficult in the classroom, like particularly difficult when you're using English in the classroom?

265 **TWT2:** In classroom we usually tell about the topic and the teacher will tell us what they teach today, like phonetics or give us sound games, English games, so I have then #[23:02] learn today, so I, easier, more, easier understand what teacher says. So, I think it's not just difficult.

I: Right, right, right.

270 **TWT2:** Because I like the topic, what we, what we talk about.

I: Right, okay. And, jump over to assessment. How do you think people judge your English?

- 275 **TWT2:** Depend on, depend on people. Like for example, when I go to a cram school, I, they judge me, they judge my writing and grammar. They give me test, like multiple choice questions, but in, I have interview activity, the activity is to summer, summer camp, they judge my speaking conversation, fluency. So, I think it's different, the purpose.
- I:** Right, right.
- TWT2:** Different judgment way.
- 280 **I:** And what kind of, you said they have multiple choice tests for you as a cram school teacher. What kind of grammar are they looking at? Is it very, very complex or simple, like past tense or does it get really difficult?
- TWT2:** I think, the multiple choice is not so difficult because the contents is grammar. I have learn like past tense, yes.
- 285 **I:** Do you feel your, so your English education so far, do you think, are you more confident in kind of speaking or writing?
- TWT2:** Speaking or writing? I think writing.
- I:** Writing. Is that because of your personality or because of your education, do you think?
- 290 **TWT2:** Education.
- I:** Right, and do you feel confident with your writing?
- TWT2:** Actually, before I came here, I feel very nervous. I, I'm afraid of, I can't understand why you, ask me or
- I:** @@@
- 295 **TWT2:** I can't, I disgrace myself very well, so I'm very nervous.
- I:** Right. @@@ I don't think you need to be nervous.
- TWT2:** @@@
- I:** When people at the university have read your assignments, your essays and things like that, what did they say to you, what kind of comments do you get about your writing?
- 300 **TWT2:** About my writing?
- I:** So, if you, if you give your writing to [name], what does she say?
- TWT2:** He just, and I have submit two, assignment, they give me, the format problem,
- I:** Okay, what was the problem do you remember?
- 305 **TWT2:** Because [name], they say the writing, the two assignments, they don't, they don't give me much, much correct in my writing, just the format problem.
- I:** And what, do you remember what was wrong with the format?
- TWT2:** Like double space, and the top sentence or the some topic not clear.
- I:** Right, okay. And is the, as in you have to double space or you're not allowed to double space -
- 310 **TWT2:** And, unclear topic, some topic

I: Yeah, yeah.

TWT2: Like, part one and part two.

315 **I:** Uh-huh, okay. @@@ And, okay, when you write, what do you think you are good at?

TWT2: Write?

I: What is your strength when you're writing?

320 **TWT2:** I think, I like writing in, I like writing in free time, when I write something I don't understand I can use internet - don't push me, write something in a limited time and I, drink coffee and find a comfortable environment and write something I like or I'm interested but I, I need to in the comfortable environment. I like, I like here.

I: Me too. No air conditioner in UK. @@@ We freeze. And what about your weaknesses then?

TWT2: Weakness?

325 **I:** In your writing, what do you think you need to, what do you think is your weakest part?

TWT2: I often confused this usage in Taiwan is right or not. I don't, I'm not sure, this usage is really appropriate. I'm confused, the sentence or a word in the, in my, is place is right or, for example in peoples, for example, Taiwanese people use high. You want high to say, a person very happy but I am not sure this usage is common in American or England,

330 **I:** Right.

TWT2: Like this,

I: Yeah, yeah.

335 **TWT2:** @@@ I am not sure it's the right usage or in, in your American or England, they don't use these words.

I: Right.

TWT2: You know?

340 **I:** Yeah, yeah, yeah. So, it's kind of context like whether it's, and I guess in an essay it's quite important.

TWT2: @@@

I: Yeah, okay and what do you think is important in the style, when you're writing an assignment, what do you think is most important in your writing style for, like for academic essays?

345 **TWT2:** Style? I think the style is important especially in writing essays. The style, writing style, my personal writing style or,

I: That was my next question. @@@ But I mean, like in, so in the university, when you're writing an assignment for example on designing a syllabus or, classroom management or something like that, what do you think is important in your, in the style of your English in an essay?

350 **TWT2:** Yes, I think it's important.

I: What, what things do you think are important to have in your style? Do you worry about having formal, like formal style or academic vocabulary, normal sentences, paragraphs?

355 **TWT2:** Yes.

I: What, do you think is most important?

360 **TWT2:** Yes, I think it's important because I, I am writing a lesson plan, I think the lesson plan is very different, because lesson plan, the sentence is short and clear, to express why you teach. So I think the writing style is different from when I say, when I write like a diary or, or a story.

I: Right.

TWT2: I think the style is important.

365 **I:** Yeah, yeah, okay. And, how do you begin an assignment, so when you're going to write a long piece of writing, what's your starting point? What are you thinking about when you start?

TWT2: Start? Before start, start writing, I will find a lot of book or reference and when I read this, this book or reference or papers I will, I start introduction, I will say, why I say, what I write, these article because, blah-blah-blah.

I: Right, okay.

370 **TWT2:** I will say, I will tell my purpose.

I: Okay, and what do you think, so in your experience of like how you learnt English and developed, and now you're using English academically, what do you think, your needs were in school or what, do you have anything you wish somebody had taught you before but you never learnt until now? Could you have prepared better?

375 **TWT2:** I think, my, my speaking. [phone rings] SORRY.

I: No, that's fine. Don't worry.

TWT2: Sorry.

380 **I:** No, no that's fine. You're ignoring them. @@@ So, when you, teach students now and you think maybe about using this in the future, maybe in university or maybe in other way, will you try and do anything differently from how you were taught English?

TWT2: You means, when I teach, when I teach kids I will use some special when I learn English?

I: I mean, will you, so when you, when you were learning English, will, will you teach the students differently from how you learnt English when you were younger?

385 **TWT2:** In my learning experience I think the game is useful. So, I will, I will learn very, a lot of games to help my students. I, when I learnt English I think, I think the, just memory, words or memory grammar is not useful. So, I can't ask my students to just push them, just read, just memorize.

I: Right.

390 **TWT2:** I can use a lot of ways to help them.

I: Yeah, yeah. And what do you think the, the target English is? So, when you're teaching, do you have an idea of how you want your students to speak? What, what's their target in your mind as a teacher?

395 **TWT2:** I, the cram school, I work, I work, they establish four skills, reading, writing, listening and grammar. I focus on the writing and grammar. The speaking is taught by other teachers.

I: Right.

400 **TWT2:** So, I think speaking is really important because in school, school, the school in, the teacher in school, elementary school like just focus on speaking, so student have to learning speaking form, from cram school. So, I think it's important.

I: So they focus on speaking, in, in elementary school?

TWT2: In Taiwan the speaking, in elementary school is ignored.

I: Oh so they don't, okay, right?

405 **TWT2:** Yes, so the teacher have to learn, the teacher just learn speaking from cram school. So, I think speaking is important in school, because the school in, the teacher in school don't teach speaking. They just teach how to pass the exam.

I: Yeah, yeah, okay. And what about things like accent, style, what do you think is the goal for learners in Taiwan?

410 **TWT2:** Many people think that accent is not important but I find the accent, if your accent is strange I think it's very embarrassed because you will be, be laughed by other people. Although many people say accent is not important but I think it's important.

415 **I:** Right, and what do you do? So, I guess it's important to you, about how you speak. What do you do to try and get, an accent that people wouldn't laugh at you? @@@

TWT2: I, not experience, but when we present in class, some people's accent is really too strange, some classroom we all laughed he or her.

I: Right.

420 **TWT2:** But I can't do this. When I seeing other people do this, I feel embarrassed, for the presenter.

I: Is this, is this what you were saying. Is this what happened to you when you came here from French? Did people laugh at you and point? @@@

TWT2: Yes, like arrive is a little difficult when I came this, I came this school. I spent a lot of time correcting my pronounce.

425 **I:** Right, right, right and for the, the student who you think have the best style or accent, how did they get that?

TWT2: From, I think, study from when they were little.

430 **I:** Right, right, okay and what about the way you use English. Do you think that do people find that maybe if you say something, you know, in a particular way, that people will also say that's not right or something like that?

TWT2: A lot, some people, good English, I find they like correcting people, I remember one time I said method, I say method, and they just correct, no it's meTHod, not meTHod and,

I: Right.

435 **TWT2:** Just like correcting.

I: Yeah, yeah and did you, what was your attitude at the time? Did you say, were you embarrassed and try to change or did you say, oh,

TWT2: I'd say oh, thank you. Thank you.

440 **I:** @@@ And do you think that kind of thing is very important when people speak English or is it more important for school teachers because you have to model the English?

TWT2: I think, when some people correct me I feel embarrassed and a little sad, but I still thank, thanks them to correct me because this way I can improve from the, from the fault.

445 **I:** Right, right, right. And, just moving on to thinking about-- lots of people now talk about how, because English is a global language, people should be able to speak with their own kind of style, and do you think that in Taiwan it's possible that people, you know, can speak in a Taiwanese way using English or do you think people will always kind of, is it better to follow, like an American standard or another standard?

450 **TWT2:** I think in Taiwan the people, people think, to speak the standard English is important because they are affected by Hollywood movie. They think that American is just standard English.

I: Right.

455 **TWT2:** I think it's, it's a, they think English and I think American is standard English.

I: Right. And what do you think of that for yourself and your own English?

TWT2: I think it's not so important because language is used for communication. If we understand each other I think is fine just for communication, not standard.

460 **I:** And do you think, do you think it's important that people who use English have some of their own style by something that says, that yeah, something that kind of shows people that for example, maybe you are Taiwanese, maybe I don't know, whatever it's important to you. But do you think when you use English that's important or do you think that the Taiwanese people or for yourself, do you think that you will learn English, also you can learn English like the kind of American standard and just use it for
465 communication and it doesn't matter about sort of culture and identity when you are speaking.

TWT2: Well, I speak English, I, if I, I means, if I can, I said, you understand what I said and then I want, I understand what you said is enough then the accent and so called standard English is not so important.

470 **I:** Right.

TWT2: In conversation but in like conference presentation I think it's important.

I: Right.

TWT2: Just the presentation.

475 **I:** Okay. And what do you think makes that difference? What do you think makes it important in a conference?

TWT2: In conference a lot of professor and like a very, very good English people sits, sit here to listening to you, so I have performed well, but in normal conversation to teacher or to friends I think is relax.

I: Right, right, right.

480 **TWT2:** Just conversation.

I: So, do you think they are expecting something from you when you present?

TWT2: Yes, yes.

I: And if you don't do what they expect? @@@.

TWT2: @@@.

485 **I:** Right. I find it difficult to then transcribe. @@@.

TWT2: @@@.

490 **I:** But I'll just ignore it maybe. Okay. And how important do you think, like understanding about communication is in the classroom like understanding how communication works with language. Do you think that like, do you think children and you're teaching children, do you think that children can benefit from understanding what you just said, you know, language is communication, not language is correct or incorrect kind of thing.

495 **TWT2:** I think first, first language is important when I teach because I have to, I have to explain the grammar when, if I just use English language they don't understand and they, but I find students feel, feel strange long distance from you when you just use foreign language. If you can use first language that bring your closed.

I: (Right, right, right.)

TWT2: (And I think it's), is my findings.

500 **I:** @@@. And you think, so what advantages do you think there are for you teaching students instead of someone who, for example comes from the UK arrives in Taiwan and teaches in a cram school. What advantages are there for you having come here, you do post-graduate study and then you teach? What advantages do you have?

505 **TWT2:** I, oh, I can, I can know, what the student will, student will encounter when they learn English and because the language, the language rules and English and Chinese is very different. I am Taiwanese so I can predict why the progress still will fast. But if the foreign language they don't understand what you, what you don't know how to use these.

I: Right, right, right.

510 **TWT2:** Because they, they don't, they don't understand Chinese so they can't, they do not know that students will fast encounter, will, the problems the student have.

I: Right, okay. And what kind of future do you think English has in Taiwan?

TWT2: I,

I: Big question @@@.

515 **TWT2:** I think it's more important, I think English is, will be more important in Taiwan because - I think job, for job, and the trade in this so I think English become more important in Taiwan.

I: Right, and when you give your, say you have your, your degree, your certificate and you say I did this using English, not so much using Chinese, I guess that's more difficult for you to do but what advantage does that have for you?

520 **TWT2:** You mean when I get my degree what are the advantages for me to get this degree?

I: Yeah or to if you can say, you know, I did this writing in English, listening in English, using English in the university classroom, what's the advantage for you like for an employer or for someone else?

525 **TWT2:** -. Yes I think it's the, - because in teaching -, I think, I think it's useful in my future when I get this degree because in Taiwan, in Taiwan a lot of people like the degree especially in, in teaching.

I: Right, right.

530 **TWT2:** Like Taiwan elementary school in a finish a full degree, so I think the degree is useful for me.

I: Yeah. And two final questions, one is what do you think the, do you think there are any advantages for people to study using English but staying in Taiwan compared to like going to another country and studying using English? - So like if you studied English teaching in my university or in Germany or America, Canada somewhere, do you think there are advantages for you if you stay here and study using English?

540 **TWT2:** - I think it's better to learn English in the natives, the native's country. So is it nature what I want to go abroad. I think the - native Taiwanese English teacher is - not - I think if you, if a teacher go abroad for two years or three years to study English and when he came back Taiwan they have more advantages to find a job or, or enter a cram school

I: Right, okay. And what do you think the advantage for the English is? How in what way does it advantage your English?

TWT2: Advantage from teaching English?

545 **I:** From going abroad instead of staying in Taiwan what's the main advantage for you?

TWT2: In Taiwan I think - I know - I still or I the one, the one advantage is the - you know the educational system, the Taiwanese educational system.

I: Yeah

TWT2: I think is the major advantage.

550 **I:** Right and what's about of going abroad? What's the major advantage of going abroad for your English like you say you want to go abroad is it just to get a job or I think for your ability what do you think will improve?

TWT2: I think for speaking, listening, go abroad improve faster and better - maybe go abroad two years is learn faster in Chinese 10 years, I think.

555 **I:** Right, @@@. Okay. And do you have any final comments words of wisdom for me @@@?

TWT2: @ @ @.

560 **I:** About so whether it's that English, your view on English, your experience is there anything you want to add? What have you spoken about everything you want to talk about?

TWT2: It's Harry Porter, also hard to learn in,

I: In U.K.

TWT2: Yes.

I: Yes, @ @ @

565 **TWT2:** @ @ @

I: I think it's popular everywhere yeah, yeah, but not popular that they made the last book into two movies.

TWT2: Yes.

I: That's not popular @ @ @

570 **TWT2:** New one in this July.

I: Right oh, this July

TWT2: This July.

I: Yeah, I'm looking forward to that.

TWT2: @ @ @

575 **I:** Okay. Okay. Good enough. Also, thank you very much.

TWT3

I: Okay. @@@. Thank you. Okay.

TWT3: Oh, can I, what should I say?

I: Oh, no, no, I haven't started yet, but,

5 TWT3: Oh, okay.

I: I'll ask you the first question,

TWT3: Okay.

I: - which is just an introduction. Just could you tell me about your learning
10 background also when you started learning English how you developed your English up
to now?

TWT3: Oh, okay. My experience of learning English, I start learning English
since I am 13, so which is the Junior High School in Taiwan.

I: Right.

TWT3: Yes. And I started to, because we, English is an important subject and if I
15 need to move up to the senior high school I have to take exam and the English is one of
the subjects that I need to take and which is also an important subject. So we study, kind
of English is important subject so we spend a lot of time like we study. I don't remember
how many lessons but I just remember we study English every day. But at the time we
20 most of the study we focus is on the vocabulary, grammar, reading, writing because
which is we will have for our entry exam to the senior high school.

I: Right.

TWT3: And when I move up to the senior high school the same routine but the
more vocabulary, more grammar, more difficult reading to read because we need to take
the exam to move up to the university.

25 I: Right.

TWT3: So, during from the senior high school to the junior high school the
progress of study English only for the test, that's my only experience, well that's my own
opinion. So I at the time I am really frustrated in learning English because well this is so
boring and that's so difficult. And when I move up, when I get into the university the
30 first year we need to study English still. But at that time we study, the English that we
study is not that so difficult. It's kind of daily conversation over some discussions but
since I have already, at the time I got tired of the English so I didn't pay any attentions on
the English just the thought, the tension I have had just enough for me to pass the exam
and then let me move up to the next level. So that is my experience before the university.

35 I: Ok

TWT3: And but since the in Taiwan everyone thinks English is important and after I
graduated from university I need to get a job and you will see if you have good, if you
have very good English or your English ability is better you always get good better job or
you have more opportunity to choose what you want to do for the job. And so I worked
40 for year, I worked for years and then I start, I decided to go abroad to Canada to study
English, just learning English. So I went to a language school and they offered English
course and I, I think I start to get interested in English is at that time.

I: Right.

TWT3: Because I think the teacher start, they told the students I really like it
45 because there is no tests, they have tests but no, it's not the pressure it's not this if you
don't pass and then you fail.

I: Right, right, right.

TWT3: They test only to help you to know how well your English is.

I: Yeah, yeah, yeah.

50 **TWT3:** And I think the teachers are, the teachers were very patient and they use
variety teaching methods to teach students like they use the pictures, they used, they let
the students to talk each other and also because I live in the home stay so my, the family
that I live with is a Canadian. I get the chance to talk with them in English. So I think I
55 start to think, oh, English probably is not that difficult or not that boring as I thought
before. So I found that more, I get more motivation and the more interest in the learning
English.

I: Right, right.

TWT3: Yeah. So I think,

I: So, how long was that for by the way, how long did you stay?

60 **TWT3:** In Canada?

I: Yeah.

TWT3: I think it's about 15 months.

I: So, a long time.

TWT3: Yeah, because I quite enjoying studying English and live there, living
65 there.

I: Yeah, yeah, did you study as well, did you work as well, sorry, or just study?

TWT3: No I just study, yes. And also I think because study is my own thought. I
think if I want to learn English better I need to have the environment to put myself and to
make, that means I can use the language, which I would think that is more, is more fun. I
70 don't like it just read for test or read for myself because I need to use it then at the, when I
use the language I would feel that oh, that is my language.

I: Yeah, yeah.

TWT3: Not it is only the test or only something some sort of language. If I learn
the language that I cannot use I would feel, WHAT I learned for, yeah.

75 **I:** Right, right, right.

TWT3: That's why, you know, yeah.

I: So is that the important thing for you going to Canada?

TWT3: Yes.

I: A feeling of using your language rather than,

80 **TWT3:** Yeah. And also then pushing myself cannot speak the Chinese because I,

I: Right.

85 **TWT3:** Since I learn I think, I think I was in Canada only around an, an year-and-a-half but I've studied English in Taiwan over seven years, but compared experience I learned nothing in the seven years in Taiwan but I feel I progressed in my English ability a lot in the, now a year-and-a-half in Canada.

I: Right, right.

TWT3: Yeah.

I: And how about now what made you decide to come here and study on this course?

90 **TWT3:** Just, uh-huh, when I back to, when I was back from, back to Taiwan from Canada I start to think that I need to do some job that can keep myself using English so I think okay, I went to cram school to teach English and so but during my teaching I felt that since I don't really know about teaching language in these area I will lie to them more so I decided to get into the graduate school in the English department here.

95 **I:** Right, right.

TWT3: So that's why I came here to study.

I: Okay. Are you from [name] by the way?

TWT3: Yes.

I: Okay.

100 **TWT3:** Yes, I live in [name]. But I study in, I study university in Taichung.

I: Okay. Which one?

TWT3: Fengjia.

I: Fengjia, okay.

TWT3: You know?

105 **I:** The night market place.

TWT3: Yeah, night market. @@@.

I: Everyone knows that. @@@.

TWT3: Yeah, only night market, no Fengjia University. @@@.

I: Yeah, fame is much different.

110 **TWT3:** Yeah.

I: So, from your experiences, like I said, it's very interesting that you say, you know about this idea of like you found out about language in that way about using English, what can you pass on to students from your experience that do you think that, do you think that you can do something different in Taiwan when you teach that help students because it sounds like you weren't very impressed with your seven years learning English in Taiwan.

115 **TWT3:** No.

I: Do you think you can do anything that helps Taiwanese learners to feel like they are using the language?

120 **TWT3:** I think the experience I was in Canada is quite useful but also the experience I had learning, the learning experience in Taiwan but also important because I

know the difficulty and the hard time the Taiwanese, the Taiwanese students had and the first day of learning.

I: Yeah.

125 **TWT3:** But also I know, oh, okay, there is another way of teaching English in other countries or I can say not only teaching English but also teaching foreign language.

I: Yeah.

130 **TWT3:** You can use different methods not only we call grammar translation that is most schools did in Taiwan. But I can, and also I think my experience in a foreign country also sometimes I share my experience when I was in Canada to my students. I also told them that the funny things I met during I, when I learned English which the purpose is I want, I hope they, I hope to help them not to be afraid of speak English or using English because Taiwanese students are quite afraid of making mistakes. So when I was in, when I was a student, when I was in senior high school, junior high school, I make a lot of mistakes but I am ashamed of it and I feel like I am a loser I don't. But I think that what I learnt, why I share the experience of making mistakes with my students is to help the, children would know the language is the more you use the more you can succeed or the more you can achieve.

I: Right.

140 **TWT3:** And also that is one of the useful things I think I can make change to my students. But also that is only, then also the purpose where I study, the graduate students, graduate school here, because here the teachers they have different experience from like, I think many of them they study in United States or study in the UK. They also bring different teaching style to us so we got the chance to discuss different ways of teaching which also quite different from my experience in the high school. So I also think that is, it can help me to get idea to teach my students.

I: Right.

150 **TWT3:** The one thing I think is important is I always think if you want to learn a foreign language you need to make a context of the language to the students then they know how I speak the language, why I use the sentence or in what situation I can use the sentence.

I: Right.

TWT3: Yeah.

155 **I:** And to get back to something you were saying before, do you think that Taiwanese students fear of making mistakes, is that something that's natural when you are learning another language or is there something in Taiwan like the way people learn Chinese or the way people think about English that makes them especially scared to make mistakes.

160 **TWT3:** Before I saw that probably it is because the Taiwanese students the, like a specific feature to the Taiwanese students because it would always, our parents, our teachers, as, want us to be perfect and to get good scores. So even though I got 90%, they would say, what's wrong with the 10%, so, 90% is really good but they were focused only the 10%.

I: Right.

165 **TWT3:** I think it is about, it is kind of relate to our educational background, our tradition but I believe nowadays some people they start to change their mind of this thought. But I also get different thought since I start to teach Chinese to a foreigner, to like the people from other countries.

I: Yeah.

170 **TWT3:** So, because I also I taught Mandarin Chinese and I found that some of my students they also told me that sometimes they are afraid of speaking Mandarin to Taiwanese people and I was shocked. I said, why, I though you, you always you can like the, I feel like you are, that is my stereotype. I think the western people are more outgoing or easy going to talk with people but since then they told me that, no, because
175 sometimes when we speak Mandarin they were making fun of our accent or they would say Huh? What? Huh? They were keep asking you and then they make them nervous.

I: Yeah, yeah.

TWT3: So they sometimes, so they sometimes they decided to, okay, no I don't want to, I don't want to speak. And also another experience is I was in UK for 10 months
180 to teach Mandarin to a secondary school.

I: Wow.

TWT3: But at that time I also tutoring a father and a daughter Mandarin Chinese. And I, sometimes I feel the daughter because she was a teenager, she were shy of speaking Mandarin because she say I always feel I have accent. I said, but what's wrong
185 with the accent. But I think she say that because she say if I learn a foreign language I hope I would get rid of the accent, I can speak the language perfectly. Even though she knows that sometimes it's hard especially for the beginner learners, so I would fear that probably to be afraid of making mistake is not only for the Taiwanese students.

I: Right, right.

190 **TWT3:** Just for the Taiwanese student it's more serious like they are, they were afraid of be punishing or they were afraid of getting best scores.

I: Right.

TWT3: This is more consequent that, like, if they don't get a good score they don't get to the good school or they would get punished by then their student, the ir teachers or
195 parents.

I: Yeah, yeah.

TWT3: But for other, for the people from other countries I think they are also, they are also afraid of making mistakes but just for different reasons.

I: Yeah. I feel ashamed now because I think when I speak Chinese I've no fear at all
200 but very careless.

TWT3: Oh, that's good. Because see, if like, I don't think my English is good enough but I, my friend told me, well I, when I went to UK first time, like in the first, the first months I am very nervous because we learn American accent, American English here.

205 **I:** Yeah.

TWT3: So when I, when I arrived in UK, I felt, is this English? Well, I don't understand and I

I: Where were you by the way?

TWT3: Somerset.

210 **I:** Somerset, okay.

TWT3: Yes, but there is Langport is very small town in Somerset, it's Langport, called Langport, it's Taunton.

I: How did you

TWT3: Do you know Taunton? Okay. Anyway.

215 **I:** How did you

TWT3: Get a chance?

I: Yeah.

TWT3: Because we have the education minister of education in Taiwan they have kind of scheme work, like, they want to develop the course of Mandarin Chinese.

220 **I:** Right, right, right.

TWT3: Because since I know that in British students they learn many foreign language and they think Mandarin Chinese is a language that they will like to introduce to the students. So they start to come back with the Taiwanese government to say, okay, if, would you like to have some Chinese students to come over to teach in our school there.

225 **I:** Yeah.

I: Okay. Right.

TWT3: Uh-huh.

I: I'm surprised. I think maybe Somerset isn't the first place people think of going to.

230 **TWT3:** No, and also because the person who asked were who live in countryside. He think that he will like the students who live in countryside also get a chance to experience the language. So I think there are not many Chinese teacher to like in this going to the UK but most of us we went to the countryside school, yeah.

I: Okay.

235 **TWT3:** So

I: And so from, you said about like in Taiwan people like American English and then you had a problem of going over. Do you think, or how do you think American English fits in the classroom in Taiwan as a target language?

TWT3: I don't,

240 **I:** Do you think it's,

TWT3: I don't really understand this question.

I: Do you think it's, or do you think it works as a target language?

TWT3: But actually I think most students they don't, they don't realize the differences of American accents or British accents as, unless they have teachers from

245 **I:** Britain. So, because most of the, most of the teachers they speak like American English.

I: Right.

TWT3: At least I think okay, I would say that in a school, in public schools teachers seldom teach speaking.

I: Right, right.

250 **TWT3:** So they don't get chance to listen to the English so but it differs in the elementary school now. Because now they teach, we teach English in elementary school and the teachers were focused more on the speaking and listening.

I: Right.

255 **TWT3:** But I think most teachers they also were like their experience is we got more chance to listen to American English like the program, TV programme and also the people who the foreigners in Taiwan, like who speak English are many from America, yeah. So but I, so at school I think there is no problem about the American accent or British accent. But many students they were, they go to cram school to study English and they get a chance to speak English and listen to English or like some students as like me
260 we went to Canada, went to America to study and there we learned the American accent. So we don't get much trouble to identify the American accent or British accents. And I got the problem is because I went to Britain to work and but also, and now this people won't get because, also many people they went to UK to travel or to study more, the more people went to Europe and they get, they realized that oh, it's not only States, States is not
265 only country speak English also there are many different English. Yeah.

I: Do you feel a pressure to, as a teacher and when you were a learner as well? Did you feel that as you say, because of exposure to American English in Taiwan, you know Taiwan has a close relationship with America; do you think it's natural that Taiwanese speaker's language will go towards American English or is that a pressure to make people
270 speak like American people?

TWT3: I think it is because the environment not because the pressure to make the people want to speak American, American English, yeah.

I: Okay. And then what about like differences from, differences between the way some people in Taiwan use English compared with Britain, America or any outside
275 country. Do you think as a teacher, do you feel pressure to, not pressure, well do you feel that your job is to try to make the people speak like your target model or do you think like from your experience of using the language you said making it your own language, do you think there is room for like, for example, Taiwanese accent or like Taiwanese use of English in the classroom.

280 **TWT3:** You mean am I going to force my students to speak only American accent or British accent in my English class?

I: Yeah. Or do you think you should do that?

TWT3: I don't think so because I think the, the purpose in my English class to make my students speak. I only or let's say, the only thing I would like them to do is to speak English. I don't care the accent or I don't care if you speak good or not. But
285 probably is not very, very good isn't, how can I say? At first I won't, I won't like, I hope they can speak out the language. Of course if you can have a good pronunciation that will be good. But I were help them, probably I would correct them two or three times, but if they still cannot make the correct pronunciation I would stop it because I want them to
290 speak, speak the language, but not to frustrate them. So, of course I think if you can speak perfect you have a good pronunciation in English that will be good. But also I

think the, doing the job, the English teacher's job in the class is to motivate them to like the language or to motivate them to study the language themselves.

I: Yeah.

295 **TWT3:** And also I think the - the purpose in my English class will be different depends on their, the student's proficiency, if they are beginner, I won't force them. But if they are at the best level probably I need, I would, I would ask them to, I hope to push themselves not through the teachers. It's, teacher's job is to introduce the language, but you have your own learning style and your own learning experience. I will give you but like I
300 I will have the scores for you but it's your job to probably I can introduce some methods or approach to help you to learn the language or to pronounce to make better pronunciation in English. But if you don't want to learn I cannot force you.

I: Right.

305 **TWT3:** So I think the key point I will like to focus is to motivate the students to help them to introduce some methods approach to them.

I: Right.

TWT3: Yeah.

I: And going back you said because you are clearly very influenced by the methodologies used in your Canadian learning experience.

310 **TWT3:** Yeah.

I: Do you think is there anything you have to adapt to the Taiwanese context so that some things that they did there that you come here and you think it doesn't quite work in the same way so I have to change it a little bit from the Taiwanese context?

315 **TWT3:** Actually sometimes I use, I will use that the method that the teachers use in Canada and I think sometimes it fits but the point is it depends on the purpose of the study English for the student's purpose of study English.

I: Right, right.

320 **TWT3:** Because like I have was, a tutor of students who are studying senior high school, she prepared the test to get into the university and only thing I can do is grammar translation.

I: Right.

TWT3: And that is the, I think at least in my opinion that is the better thing to help her in a short time to improve her exam, to improve her English to get better score in the exam.

325 **I:** Right, yeah, yeah.

TWT3: But if, like, I am also tutoring elementary school students and because there is no exam pressure and so we read story books. We play games and like I did, in that case there seems like I can do more fun things in the lessons.

I: Yeah.

330 **TWT3:** Yeah.

I: Yeah. Okay. And then for, for your university experience what do you think using English in the classroom changes about the classroom atmosphere, do you think

that like using English in a university class in Taiwan changes the way people teach? Did people have to,

335 **TWT3:** You mean, in university.

I: in University, yes.

TWT3: Not a graduate school.

I: A graduate school.

TWT3: Graduate school?

340 **I:** Yeah, yeah, sorry.

TWT3: Okay. Because my university, in my university I only study English,

I: Right, right.

TWT3: -- in the, in the first year, so we don't speak English.

I: Right.

345 **TWT3:** We only read and learn vocabulary.

I: Okay.

TWT3: But in graduate school, you need, in the course that we have in graduate school,

350 **I:** Several people teach using English, did they change their behaviour at all or do they, do they have any strategies to teach?

TWT3: You mean the teachers?

I: (using English) the teachers, yeah. And the atmosphere in the classroom, I guess the students as well.

TWT3: So, you mean the do the teachers speak in English in the class or only the,

355 **I:** So when,

TWT3: Things they,

I: When people using English in the classroom, did they or how is it different from if they were using Chinese?

TWT3: Oh, that will be different.

360 **I:** @ @ @.

TWT3: But also it depends on the teacher's style.

I: Okay.

TWT3: Like one teacher is very focused on the pronunciation and in the lessons. Students would rather keep silent.

365 **I:** Oh, really.

TWT3: Yeah, (if it is),

I: (So even) talking about content not talking or is that,

TWT3: Because you get, you get frustrated by getting like you always correct your pronunciation it's that, no, it's not bad, no it's not bad I say, okay. I don't know how to

370 say English, yeah. So it's quite frustrated but some teachers they are very, they don't
think, they don't think their essence were, or they think the important things to speak
English is to communicate, to communicate the idea so that's teacher style. I think we are
have, we are willing to use English because that is the, that we don't get a lot of chance to
speak English and at least for myself I will like to get any chance to speak English if I
375 can.

I: Yeah, yeah.

TWT3: Because that help me to improve my language and also is good experience
too, and because during the using the language during the communication I know, oh,
first of all it's my language or how shall I improve it. Yeah, so it depends, I think it
380 depends on the teachers, the teaching style. But also when we learn some subject it's
more professional. Actually some teacher they were, they don't, they don't force us to
use particularly a language and but at first we thought, oh, maybe we should speak
English so people would speak little,

I: Yeah.

385 **TWT3:** Even they have a lot, even we have a lot of opinion or we have a lot of
thoughts, we have a lot of questions, we have a lot to say but people, well, I think this, the
class that I had just my classmates and I we were just cannot say, what we, we would like
to say. But since like, if someone start to speak Mandarin and then you will find that, oh,
people get involved in the discussion because I think for myself I did is the natural way to
390 help me to think because I get, that is my mother tongue and when I think I don't need to
worry about the mother tongue and English because it's double work for me. So I would
prefer if I, when I study some like a difficult subject or I am learning new information I
prefer to use Mandarin my mother tongue.

I: Yeah, yeah.

395 **TWT3:** And also I think the problem is because in Taiwan we don't get a lot of
chance to speak English. It's different from if you study abroad, like in Canada I get
more used to, to express my thought in English because I've no choice but also I get, I get
environment, people speak English to me so I, my, I think it's kind of bring things that I
get used to it to say to express my thought in English quickly then I, (I did here).

400 **I:** (So you're kind of) thinking in English and then (switching it).

TWT3: (Yeah, yeah, so it's kind of used) to the language. But here even though I
think my English vocabulary is better. But I think but because I don't get a lot of chance
to speak the English.

I: Yeah, yeah.

405 **TWT3:** So I kind of, I need to translate the thought and that the, kind of is it takes
time and efforts to do that.

I: Yeah, yeah.

TWT3: Like today, before I came I was nervous I thought, I didn't get, I didn't
speak English for a long time like to have this kind of conversation for a long time.

410 **I:** Yeah, yeah.

TWT3: With, and I am worried that probably you cannot understand my English
or if I can express myself, yeah.

I: No, no. You are expressing yourself perfectly.

TWT3: (Thank you).

415 **I:** Well I think (you are) doing it better than I am. @@@.

TWT3: I think that the thing is, one thing that I feel is important in my learning experience is Taiwanese teachers they always hope students to get perfect. But the western teachers, even though we, even though we speak, like I think I speak broken English a lot, my English is poor. They always encourage the students or they always
420 think that oh, as long as I understand what you mean, your English is good enough. But like a Taiwanese teachers they always hope you to, help, they help you to get 100% or to get perfect even though probably the teacher cannot speak English perfectly. But they were, they ask their students to do that. So,

I: Right, so what motivations do you have now?

425 **TWT3:** To my students or to,

I: For yourself.

TWT3: For myself, the learning English?

I: Uh-huh.

TWT3: I think that learning English is to help me to communicate with people
430 from other country and also to help me to get the new information, new knowledge.

I: Yeah. Okay.

TWT3: Yes. So for me English is a language, is a language, is a different language which many people use in this world. And if I would like to like get more information or I would like to at least travel along by myself to other country it help me
435 but it is not only language, like, it's not the linguistic development because Taiwanese people think English is very important and very, like the best, I won't say the best language. They think that if you can speak English you are, they see you in different way. But here before I have the same thought because I think English help me to get better job, better higher standard social standard and now for me I think is a way that to
440 build my view point, to go to my view point and to help me to, to see things differently.

I: Right.

TWT3: Yeah.

I: Right, and like a, like a door.

TWT3: Yes, and yes.

445 **I:** Right and do you, so do you feel comfortable like do you think when you use English you feel completely comfortable when you're speaking as you know, you said you were nervous coming here.

TWT3: No @@@

I: @@@.

450 **TWT3:** Of course not.

I: Right.

TWT3: I think it also depends on the situation like as you say it's not the formal so it's help me to get released.

I: Right.

455 **TWT3:** Like a when I was in Somerset I need to give, I need to give a presentation to the school teacher or kind of, they want to know what their students learn for this four months.

I: Yes.

460 **TWT3:** So I need to give them only 10 minutes presentation, I prepared for a week, I still nervous, because I don't know if they would understand my question or if they has any question if I can understand their questions.

I: Yeah, yeah, yeah.

TWT3: Yeah. But,

I: Was that okay?

465 **TWT3:** Yeah, that, that is okay @@@.

I: @@@.

TWT3: And but I think is - but now I would say that I won't get, I get more confidence to speak English, now because I have to, I have more experience like experience in Canada, experience in U.K. or even experience in,- from my teaching

470 Chinese,

I: Right, right.

TWT3: to some teachers,

I: Yeah

TWT3: -- to some student's.

475 **I:** Yeah.

TWT3: The experience helped me to get more confidence even though, I think the experience help me realize that the perfect grammar or perfect sentence wasn't the most important key point, when we talk to each other.

I: Right.

480 **TWT3:** The important things is if you can express what you want to say, and also it help me to realize the less, if I don't get that nervous I can speak better.

I: Right.

TWT3: Then I thought.

I: Yeah.

485 **TWT3:** Yeah. There is many, many like my English teacher or my friends they told me that, oh, your English is better now, I said, oh ok. I think and then when we talk, talk when we had the conversation it is most like after the class or like dinner time, it's very casual or very relaxed.

I: Yeah.

490 **TWT3:** Okay, your English is better, I said, oh okay so,

I: I had a similar thing with Chinese as well, when, yeah, I first started learning they drilled you

TWT3: (Yeah).

I: (on the right) pronunciation every time.

495 TWT3: Yeah.

I: And people think you sound.

TWT3: Well @@@

I: @@@ not normal when speak to them as,

TWT3: Uh-huh.

500 I: From China or from.

TWT3: Yeah.

I: Yeah and then you learn to relax a bit, so you speak much,

TWT3: Yeah.

I: more. That's what I think, uh? But my pronunciation is much worse @@@@

505 TWT3: (I don't think) @@@@. Yeah and also my students told me that after they drink they have some wine, they speak better,

I: Yeah

TWT3: Chinese, isn't, yeah, so I think the sometimes the emotion, the feeling,

I: That might be just their memories from @@@.

510 TWT3: Yeah but I think what is happen there, my experience is the same @@@.

I: (Because I always). I always feel like I'm dancing, dancing (really well).

TWT3: (I see) well, oh,

I: And then I talk to my friend the next day and they say, oh, you're so embarrassed.

TWT3: But actually is someone told that their Chinese is good.

515 I: (Right, right, okay).

TWT3: (So it's not themself to) judge themself.

I: Right.

TWT3: If someone told them that oh your Chinese is good.

I: Yeah, yeah.

520 TWT3: Yeah, so I think this

I: So, I was going to ask another question. How do you feel about, that when you speak Chinese, if somebody thinks about you that you are sort of from Taiwan, you learn English as a second language so you don't speak in the same structure sometimes as sort of an American would speak, so it kind of reflects your experience, do you feel comfortable with that?

525 TWT3: No, if someone say my English is wrong or

I: As in kind of like if someone can recognize your background from your English, do you feel comfortable with that? Do you feel that, I guess, I don't know, you could feel my English isn't perfect or you could feel quite proud that you are someone who is using

530 English as a second language and you're good communicator and that your English shows your background?

TWT3: I don't, I don't have any thoughts of that like I'm not sure if I really understand your questions like when I was, when I first arrived in Britain, a teacher told me that you speak American accent.

535 **I:** Right.

TWT3: I said, oh okay, I said, oh yes we learn American English in Taiwan, but I've no, any feeling like that. I don't feel hurt or I don't feel proud of, I have, I just think there is a different, just different accent like we speak different accent in Mandarin Chinese, in Taiwan or in Beijing, in Shanghai.

540 **I:** Yeah.

TWT3: Yeah, so I just hope just different is not that big different to like I still can communicating with them just I speak different to, a little bit different and also the British students told me some British students told me that, wow, I don't know my teacher can speak English that well because I need to, because they, most of them they have zero, they don't learn Mandarin before so I need to use English a lot. And they say, wow, she can, she can speak English that well. I said, oh, okay. And some say that I don't understand my teacher's English at all. So, but let also I think is, like people have different motivations on this course some, some like the Mandarin, some doesn't.

I: Right, right, right.

550 **TWT3:** Yeah, so I if they recognize my background like I don't have, I won't feel like bad or honour,

I: Right, just,

TWT3: Nothing.

I: So, nothing.

555 **TWT3:** (And so far),

I: (I was thinking for) example like, you know, if I use Chinese and people say, you know, I understood what you said but you didn't sound like a Taiwanese person. I would say, I would say, so what, I'm not a Taiwanese person, you know what I mean, it's kind of,

560 **TWT3:** So (if you are),

I: (But I speak to) people about English and sometimes they have a different view, you know, they don't because my goal is not to sound like I'm Taiwanese, my goal is I'm okay if people know I'm English when I speak to them and I make mistakes then, if I get the wrong tone on one word that's fine come on.

565 **TWT3:** Yeah. I don't worry about that I it doesn't bother me, yeah, but I will feel, oh it is interesting because a, probably because my major is like with study discourse analysis.

I: Right, right, right.

570 **TWT3:** And different language, the people use different languages to show different purpose or function.

I: Yeah, yeah, yeah.

TWT3: In that way I was like oh, I'm interested, in like this, the way, the attitude of my British students they showed I want to analyze why she say that, she couldn't

575 understand the teacher what she is saying, she is saying, oh, I can speak good English.
What's her thinking.

I: Yeah, yeah, what about jumping now to writing.

TWT3: Writing.

I: Do you think so we've been discussing,

TWT3: Ah, writing. The one things I just suffer, uh-huh, yes please.

580 **I:** Do you think anything we've been talking about here kind of can apply to writing
as well or do you think that writing is something that requires grammatical accuracy,
perfect, the norm and/or rules?

585 **TWT3:** It depends on what you, it depends on what you write like if you write e-
mail. I think the grammar or sentence probably, it doesn't really that matter as long as
you can, you understand each other but just I, I'm writing my thesis,

I: Yeah.

590 **TWT3:** - and my professor is really strict on the writing. He asks not only the
grammar or vocabulary but also the way that western people will write, like, because he
always told me why you write Taiwanese English, okay. I do my best and because we,
sometimes we, I read the journal or I read books I think, I think, oh, this sentence is quite
good, okay, probably I can, like, copy the pattern.

I: Yeah.

TWT3: Not exactly the sentence.

I: (Right, right, right, yeah).

595 **TWT3:** (But the pattern better to) use like, the study found is blah-blah-blah. And
I feel like, I think, that the sentence pattern is got quite good and I would like to because
we use different and I use the pattern, the structure,

I: Right.

TWT3: To write in my thought.

600 **I:** Yeah.

TWT3: And my, and he told me that I don't understand what you are saying
@@@ and, okay, I was, probably I misunderstood what the structures mean or like I
didn't, that or probably the situation didn't fit to my study.

I: Okay, yeah, yeah.

605 **TWT3:** (Yes.) So, I think, but I agree that if I write a formal paper, I hope I myself,
I ask myself to write at least is understandable, at least understandable to foreigners.

I: Right.

TWT3: Or to readers. The readers probably isn't, is not myself is to the other
reader, other readers like my, my professor or the people who are interested in my study.

610 **I:** Yeah.

TWT3: Yeah.

I: So is your professor from Taiwan?

TWT3: Yes.

I: Right.

615 TWT3: But he study in, in States.

I: Right, okay.

TWT3: Yeah.

I: And then do you think as part you said you got to make it understandable to your readers, do you think that means that well, not just you, but people in Taiwan should
620 make it into the western style that you were talking about or your professor talks about or do you think there's kind of like a middle ground?

TWT3: Maybe I can answer you the question like this, like as, recently I studied education, philosophy of education. We use a book which is translating into Chinese.

I: Okay.

625 TWT3: And I found that I can hard, even though it is Chinese I found I can hardly understand some paragraph or some thought because the translator they, he translate the English sentence directly into Chinese.

I: Yeah, yeah.

TWT3: So but because the sentence, the sentence pattern, the order is question.

630 I: Yeah.

TWT3: But in Chinese we won't use that way, so, I, the first time I read it I thought how funny, but because I have the English paragraph I just think is that translate directly from the English, so I tried to translate into English and read it again, I thought, oh, I understand what he mean.

635 I: Yeah, yeah.

TWT3: So but, I will say that when I read the book if I don't have the English background I think the book were difficult for me to understand.

I: Yeah.

TWT3: So I think - if the people like the, the people who, like Chinese is my mother tongue, if I read a book which is translate from English to Chinese I would expect
640 that I see the, I've read the sentence in a Chinese style or in the Chinese pattern.

I: Yeah.

TWT3: Unless it would feel a little bit difficult even though I still can read it but you would feel, just feel is not, I would, I think I will rather than to, I will rather to read
645 the English version than the Chinese version.

I: Okay, yeah.

TWT3: So I think probably for the people who use to read English paper in that way they would expect, they would expect to read English paper in a western style.

I: Right.

650 TWT3: Not, not because the western style is better or not because just is the way that people read

I: Yeah.

TWT3: in English paper.

I: So it's yeah

655 TWT3: (So that) I would feel that it will be better.

I: Okay.

TWT3: Yeah.

I: And do you think there were any aspects of western style writing that make it more complicated just thinking of kind of English is a global language if, I mean the western style was designed for so that I can write an essay originally, it would be for maybe from, for British people, American people, Canadian people to read it. Now that people reading that now from all over the world, do you think there's anything in the western style that makes it quite difficult for people to read and difficult for people to write?

660

665 TWT3: The people is who are studying in English?

I: Or producing a research like professors in Taiwan for example, who are reading and writing using English, do you think there's anything in the style now that's quite hard to read and to replicate so like in speaking they say that normally if we were in a room full of people from all different countries it will be the American person or the British person who is the hardest to understand because they speak too quickly, use lots of slang and,

670

TWT3: Yeah.

I: Be lazy with pronunciation just things like that but when writing I'm wondering whether there's anything in the style that makes it difficult for people?

675 TWT3: Like preposition? Preposition or - what's that, like some combination like the way,

I: Oh, collocation.

TWT3: Collocation, yes, collocation or some like I recently just learnt that. If it's not impossible, is kind of phrase right in English?

680 I: Conditional.

TWT3: I, I'm not sure I just learned the sentence in English. It's, I just learned from an English sentence, is kind of to show that things is, is possible.

I: Okay.

TWT3: But it says it is not impossible but because I, kind of so, because I don't have example, for me if not impossible means possible, why you use double negative?

685

I: Oh, okay. Yeah.

TWT3: To show that.

I: Yeah

TWT3: Like a kind of, kind of phrase is like western style. They used some phrase to show their thought, to probably emphasize something.

690

I: Yeah, yeah.

TWT3: But for me if I don't, for me if it's my first time to see it, sometimes I need to get, I need to think of, think for seconds or to ask someone what does that mean.

I: Right, right. So, do you think, excuse me.

695 **TWT3:** That's all right.

I: When for example if people are marking Taiwanese essays and they say, you're using simple sentences or something like that, is that a fair criticism, do you think or, how necessary do you think that it is?

TWT3: @@@ I just haven't judged that.

700 **I:** @@@

TWT3: I use the sentence too long,

I: Oh, really.

TWT3: Because we use a kind of relative clause, we use a lot of clauses in a sentence,

705 **I:** Yeah.

TWT3: But it's kind of, it also I learn from English papers.

I: Right, right.

TWT3: But sometimes it's not their fault, but also is kind of, it seems like in that way I can well, express my thought or my, what I would like to tell the readers. But for some - but people judge me but sometimes, yeah, sometimes I prefer to use the short sentence but then also some people told me that they, the people who use English the English is their mother tongue they say it's better to use a short sentence to express yourself because it's more, it's easier to understand. So sometimes I don't know which way is better.

710

715 **I:** Right, right.

TWT3: Yeah. But when I read papers, English papers I have the feeling sometimes some peoples paper their writing is easier for me to understand but some peoples don't. Even though they, they are talking about very simple idea but I still cannot understand what they say.

720 **I:** Right, right.

TWT3: Yeah. So I think probably it is the way that the people write in, but I say that as long as people understand me I, and as long as it's acceptable or as long as it's acceptable to like academic writing or for the some kind of principle that people can, easier understand, I, I think if they say, I like people to tell me what's wrong with my writing, like, people say your sentence is too long because I don't understand what it mean.

725

I: Right.

TWT3: Then I like to hear these kind of comment and it help me to read, to read my sentence or revise another way to help readers to understand my paper.

730 **I:** Right, okay. And what do you think your strength is when you're writing.

TWT3: Strengths?

I: What are you best at?

TWT3: For example. You mean strength is,

I: Say, like, what do you do well or what do you do best when you write kind of like choosing vocabulary, structuring, making your argument clear, what do you think is your,

735

TWT3: Oh, I still @@@ I don't think @@@ I don't think, I my writing is very good, but,

I: No good enough to have a strength? @@@.

740 **TWT3:** No, no. I can, I cannot pick one choosing oh, this is, is good, like, because at least I think I don't -- I don't have the confidence to judge myself about, of my writing.

I: Yeah.

TWT3: Yeah.

I: Okay. And I think you've just talked about everything I was going to talk about.

TWT3: Okay.

745 **I:** Do you have anything else just as a final thought anything we haven't talked about or not enough or anything you would add about your experience using English here?

TWT3: Using English -- may I ask questions.

I: Of course.

TWT3: Okay, so, have you, taught English in Taiwan?

750 **I:** Yes.

TWT3: Okay. As an English teacher, if you like, how can you help your students to improve their conversation? Not like, besides to talk to foreigners. Do you have any, - any ideas to help your students to improve their speaking ability?

I: Besides talking like talking,

755 **TWT3:** Yeah besides,

I: To people like me?

TWT3: Yeah besides talking to, because there is problem that I had like, the problem that I have so, I have so far like I would like to improve my speaking but I don't have, I have no one to speak with.

760 **I:** Right, right.

TWT3: Like for instance have foreigners in [place]. And even though I can speak to myself but I don't know if I speak correctly.

I: Yeah.

TWT3: Or not. Or even I can speak with my friends, Chinese friends.

765 **(Interruption...)**

TWT3: Okay.

770 **I:** Yeah. It's difficult, because I mean, I also have the same problem with Chinese when I went back to the U.K., how to the practice in -- in a meaningful way, you know but for -- I think for young people in Taiwan. I mean it's sometimes when they have less experience of life, they find it easier to engage in conversation and just say oh then join groups or discuss things with other people, pen pals. I think as you get older you become more self-conscious and you find it more difficult to just freely practice with people. But I think, yeah it's difficult, especially speaking face to face with people yeah that's very hard because if it's artificial I think you know, you know it's artificial don't you think?

775 **TWT3:** Yes.

I: So, yeah, I – I would always encourage people to kind of get involved in groups even like on Facebook or something like that people can, it's not real conversation often or,

TWT3: Yeah

780 **I:** But then they can MSN but sometimes have like a discussion group and kind of have, written conversations.

TWT3: I see.

785 **I:** To kind of – I guess it kind of keeps flow going. But again it's just one of those hard things you know I read a paper on that, that someone wrote about her experiences as an English teacher, but an English teacher who never gets to practice genuine English because she was so busy.

TWT3: Yeah.

I: And in a country where there weren't many opportunities to speak English that's very much like a foreign language there, so short of going on holiday all the time.

790 **TWT3:** Yeah.

I: Yeah, it's really, really hard.

TWT3: Yeah.

795 **I:** Again I guess I'm never sure with – again with myself @@@ #[69:49]. I think when I was younger you know I happily practiced language, talked to people even if they, if we share a first language, you know.

TWT3: Like on Facebook, how can you share the,

I: Well, I have a special interest group or something like that or kind of like a book club or

TWT3: Uh-huh and you use the language,

800 **I:** Like when you read a book and then discuss the book or something like that, study group of some kind or something, like that where you can engage meaningfully.

TWT3: Yeah.

I: With something.

805 **TWT3:** But problem is like the people that you, you are talk with is all the British, British people or the people from other country?

I: I think in Britain, there's more of an opportunity to have people from a mix you know, but,

TWT3: Yes.

810 **I:** But I mean if there was an – like for example with the Chinese if there was a group of people who knew Chinese that were interested in keeping practicing. I'm sure it will be easy to get a group together, say if people are interested in literature maybe talk about something to do with literature and teaching talk about teaching and culture.

TWT3: Yeah.

815 **I:** Talk about culture, and something like that to get going but, again it's quite hard because sometimes

TWT3: Yeah.

I: People are busy.

TWT3: Yes.

I: And if it's something meaningful people might kind of say switch to Chinese,

820 **TWT3:** Yeah, yeah, that is – that is problem yeah.

I: Yeah.

TWT3: Because we – if you want to speak something like #[71:32] yeah it's easy.

I: Yeah.

TWT3: It's easier to get, to speak in – with the mother tongue.

825 **I:** Yeah.

TWT3: Yeah.

I: I've been to dinner many times in Taiwan when people invite me for dinner because they think it will be like an English dinner, because I'm there and then I end up having to speak Chinese, because everyone switches, as soon as the conversation becomes interesting, it's like switch.

830 **TWT3:** Yeah.

I: Yeah.

TWT3: But, and then you improve your Chinese?

I: Exactly yeah, but about terrible gossip and not the Chinese I would ever use personally. Yeah, but I think it's a – yeah, a difficult, like the solution seems simple but it's very hard to put into practice.

835 **TWT3:** Yes.

I: Yeah.

TWT3: Also to get idea and practical.

840 **I:** Yeah, yeah.

TWT3: Sometimes different.

I: Especially here I guess in Pingtung, like for you, you have experience in Canada, you've lived in English. It'll be very easy for you to socialize with people. To come here to teach or come here as engineers or to do business, but I guess there were more of those people in Tainan

845 **TWT3:** Yeah it is already in Taipei.

I: And Taichung, Taipei and but Pingtung, I guess can take @@@.

TWT3: Also long way. @@@

I: Yeah.

850 **TWT3:** Yeah but also I think #[73:04] too hot. I think the Facebook probably is a good tool.

I: Yeah, yeah, yeah.

TWT3: Probably I can try it that way.

I: Do you use Facebook?

855 **TWT3:** Sometimes.

I: Sometime.

TWT3: Yeah, because the function I still, I cannot understand how to use it. Because I think it's kind of, everyone can see what you talk with other people and for me it's not like, people can see my privacy.

860 **I:** Yeah, yeah.

TWT3: In Facebook which I feel not comfortable with that but people say, told me that you can do something that to avoid to, to limit the people who can, you can choose who can read.

I: Right.

865 **TWT3:** Read your Facebook.

I: Yeah, yeah. And if you have conversations using message.

TWT3: Yeah, yeah

I: Instead of on the wall.

TWT3: Of course, yeah, yeah, yeah so I'm still learning.

870 **I:** Right, right, right.

TWT3: Yeah, probably it is, that is good idea to start, because, people use Facebook a lot of people use Facebook.

I: Yeah, yeah.

TWT3: Yeah, I think it will be probably a good start, good way to start.

875 **I:** Yeah, my friend had, she came to England to study. I studied with her, she's from Taiwan and yeah she said that, she found it very difficult after she studied in England, because she talked to people and they'd always say, you know, what happened to your English, your English is terrible.

TWT3: Oh what.

880 **I:** Because I think she was just kind of wanting to get the meaning across, like you kind of say you know I think she'd learnt to speak kind of normally, not worry about every,

TWT3: Not four sentences.

I: Yeah, yeah,

885 **TWT3:** Just the meaning.

I: Yeah.

TWT3: Just information.

I: Yeah.

TWT3: But people don't

890 **I:** People in Taiwan were saying that.

TWT3: Not correct.

I: Yeah.

TWT3: Yeah, I see, yeah.

I: lots of times. Sorry, I don't have a solution.

895 **TWT3:** But at least, it's a good like for example, the Facebook is a good idea.

I: Also like Skype if you.

TWT3: Skype yeah.

I: Because there are lots of people, you know lots of teachers who do similar things, you know they don't have, they don't have a network, they don't have people they speak with and but if you can find like a discussion group or perhaps the teachers in other

900 countries who are in a similar position then yeah you can I'm sure there are forums to discuss things on Skype.

TWT3: So the first step is to find the people to get a group.

I: Yeah, yeah.

905 **TWT3:** To form a group.

I: Or create a network, yeah.

TWT3: Yes, create a network.

I: Yeah, So I found that recently. I've spoken with some forum people in Taiwan who – they have an extra job in the evening and they get paid something like 800 NT to

910 speak to someone on the Skype for an hour, just conversation.

TWT3: Just like a tutor.

I: Yeah.

TWT3: Tutor or teacher.

I: Not teaching, just talking.

915 **TWT3:** Yeah.

I: How can you charge someone 800 NT just to talk

TWT3: That's a lot yeah, like a friend of mine I just think of to, to have a tutor or teacher to like, to have an hour or two, she would talk with every week.

I: Right.

920 **TWT3:** The progress is only to speak in English but also we were focused more on to like the newspaper reading or

I: Yeah.

TWT3: More, like we would like to talk deeper not only the daily conversation.

I: Yeah, yeah.

925 **TWT3:** I always see that some teachers they, they do the good job but it depends because some people they don't have the teaching experience or

I: Right.

TWT3: They all only think that they can speak English that's enough.

I: Yeah, yeah.

930 **TWT3:** But if there is many, for many Taiwanese, because their English, the only thing they would like to do is get a chance to speak and also they would like to start from the daily conversation.

I: Yeah.

935 **TWT3:** So first is like a different purpose or it depends on the demand of the students.

I: Yeah, yeah, yeah.

TWT3: Yeah.

I: I always found that I just kind of, I spoke to people anyway but I know lots of people who, they didn't meet many new Taiwanese people and just because they

940 **TWT3:** You mean the foreigners?

I: The foreigners here.

TWT3: Yeah.

945 **I:** I met lots of foreigners in Taichung who'd say you know, I don't speak to people because I think they said like people just want to speak to me for my English or something like that, you know

TWT3: That's, that is this things I heard from many foreigners. But I start to curious that like we, we also have a kind of language partners, like it's changed language.

I: Yeah, yeah, yeah.

950 **TWT3:** Like this, ones I had a language partner who are from South Africa and she also – she was an English teacher here and we got, we got a chance to change the language, she would like to learn Chinese.

I: Yeah.

TWT3: I would like to practice English. So an hour we speak Chinese and an hour we speak English.

955 **I:** Yeah, yeah.

TWT3: So I think it's quite equal like the way, and also we know each other.

I: Yeah.

TWT3: We I think for the language is, change is not only for the language learning, but also for, making friends.

960 **I:** Yeah, yeah.

TWT3: But I also heard some foreigners here they, they don't want to speak to Taiwanese because they think Taiwanese only take advantage on them by learning English but also you can also ask them to teach you Chinese.

965 **I:** Yeah. I was just thinking, I don't like it, because I think well, you know people come here to teach English they should be interested in Taiwan too, you know they should be interested in other things, I don't, I don't like these people just want to speak to me, you know it's, it's like you could say to them oh you just came here for money, you know you didn't come for any

TWT3: Many people do that.

970 **I:** Yeah, and it's I think I don't like the word just, you know I always try to meet new people and kind of

TWT3: So will you think that Taiwanese people speak to you or want to make friend with you is only want to speak English to you?

I: No, no, no.

975 **TWT3:** So it's not all because I have heard many.

I: I've got lots of friends now who just came up and talk to me.

TWT3: Oh, that's good because many, I want say many, several, several foreigners here, they told me that way

I: Yeah

980 **TWT3:** They like, I would like to find someone to have a language partner but they, make me feel that oh I just want to take advantage on them.

I: Right.

TWT3: But I just don't feel like okay, if you have that felt I don't want to make you feel that and maybe we

985 **I:** Right.

TWT3: May be we just.

I: Yeah

TWT3: Yeah.

I: I think some people have become kind of sceptical when

990 **TWT3:** Sceptical.

I: When they're in another country and,- and they kind of they feel very different and maybe they close themselves off.

TWT3: Oh I see.

I: And they don't trust other people.

995 **TWT3:** It's also

I: I mean I wasn't really, I wasn't really like that, I'm more optimistic.

TWT3: So when you, when you were in Taichung you taught English there?

I: Yeah, yeah.

TWT3: So now you taught English?

1000 **I:** (That's right.)

TWT3: ([81:21]) so you went back to do the graduate school?

I: Yeah. I went, so I went back to do my masters and then I got funding to a Ph.D. after that, so.

TWT3: I see.

1005 **I:** I'm just at the end of my Ph.D. now.

TWT3: Is that, so like, so you are kind of study teaching foreign language, what's your major?

I: It's related to teaching a foreign language but it's, but my first interest is kind of the idea of like you were talking about language being a performance that is, so how we speak is related to kind of who we are, where we are and a million other things that influence. So I'm interested in kind of describing the language situation from a deeper view, so what influences the choices people make and things like that. But I'm looking at kind of university and what, how people should begin to think about English, in the university from, from graduate students' perspectives. So, kind of difficulties, opinions and things like that and what experience seem to guide people. So I'm looking at it from that perspective and my second interest is writing and discuss analysis like you were talking about like how we can, how you construct a text, how people read the text that kind of who is – who is a legitimate writer and how do you write and how do readers identify the writer, things like that.

1010

TWT3: Yeah, it sounds interesting.

I: Yeah @@@ but that, my description is very up here @@@ is very grand but when I actually write it up, it will come down and just be

TWT3: Yeah.

I: A lot simpler, probably @@@

1025 **TWT3:** But then, I think it's quite interesting that, because always if we want to write, at least for me, if I want to write English writing, I always think the western style is the model I need to learn.

I: Right.

TWT3: But you are interesting what we thought about seeing the western style?

1030 **I:** Yeah, yeah, well, because I don't, again I'm not sure if there is like a western style that the

TWT3: Or American style

I: Yeah.

TWT3: Like

1035 **I:** Or just the, I'm interested I think because, like at my university I've read so many assignments from sort of second language speakers and lots from China and Taiwan. And I've got used to reading it, because in the subject you read the English for what they're saying, you don't read the English for kind of the, you know

TWT3: The grammar.

1040 **I:** Correction, correction, correction yeah. You're reading for the effectiveness.

TWT3: Do you understand what they say?

I: Yes.

TWT3: wow, really?

I: Yeah, and sometimes it's clearer

1045 **TWT3:** I'd like you @@@ professor cannot understand our class @@@

- I:** @@@ Sometimes people are worse than others but, the, but generally I find first language Chinese speakers when they write in English, if they're proficient I find it easier to understand than under graduate English people, because the mistakes they make are much more difficult to work out what they've said.
- 1050 **TWT3:** You mean the graduate and the professor or?
- I:** The, as in the native speaker like undergraduate students, they can begin a sentence saying one thing and end it somewhere else.
- TWT3:** You mean the native speaker?
- 1055 **I:** Yeah and that can be, I also did some editing for a journal and I found it was much harder to edit than native speakers work, because I when people make a, not make a mistake but when some thing's unclear, it's really, really unclear and I think when lots of Chinese first language speakers, kind of, don't, don't fit the model it's, it's just small things like maybe the something instead of something.
- TWT3:** Something, you mean.
- 1060 **I:** And but the meaning is completely clear all the way through and the structure's there.
- TWT3:** The Chinese people's English paper is easier understand?
- I:** Yeah, it my view, and I think there's something about the people, if you respect, like I've had exposure to English and Taiwan. I've had exposure to reading academic writing of Chinese speakers and so I, I find it very easy to read and I worry if everyone wants to write like British and American people just because we don't have experience of reading and kind of the writing of Chinese speakers or something like that, although I mean people write differently but I just think it's, it's a shame because I think writing is very diverse, I think, like American writers often write differently from British writers, but for Chinese speakers it's not okay. I think it's quite sad, you know, like you say we should be encouraging people to be good communicators and then to, to be accurate as they want to be, you know, so they can say I want to write like this, or I want to write like this.
- 1065 **TWT3:** I'm just curious like, I learned that if you want to write academic writing, like there is genre like people use to see academic writing in that way, which is like, is help, like the paper that we, the paper we, we write in Taiwan like
- I:** Yeah.
- TWT3:** You need to have introduction, literature review and like methodology.
- I:** Yeah.
- 1070 **TWT3:** Some sort of things which is, (big to the)
- I:** (But I mean that's in Chinese right, as well?)
- TWT3:** Academic writing.
- I:** You know people have a
- TWT3:** But I think we learn from western.
- 1085 **I:** Right, right, right.
- TWT3:** That's my, my opinion.

I: Yeah.

TWT3: Because I think, I haven't study what the really Chinese study in the past.

I: Right.

1090 **TWT3:** I think people don't feel like, like the Chinese, the way of Chinese writing is not really like science, the academy writing

I: Okay.

1095 **TWT3:** We write, so far because we always say that you need to follow the APA, so the APA is means the western system and no one say you need to follow Chinese or the Taiwan's APA some sort of thing.

I: Right, right.

TWT3: Yeah.

1100 **I:** Yeah, and I think yeah, I see language as kind of a negotiation between expectation and personal preference and if you, lots of people have the balance, you know, lots of people write in diverse ways but as you say you have if you have, if you know your expectation and you know what you can do with that then that's an expert writer, you know lots of people don't really conform with the same way, you know you read some books and they have like a summary at the end or a summary at the beginning of each chapter, some use bullet points, some don't, you know, there's so much diversity but, but for second language teaching or foreign language teaching I don't think there is
1105 much diversity or much choice.

TWT3: (No,) we have a lot of model.

I: Yeah.

TWT3: We learn the model.

1110 **I:** Yeah, which is important to, to some degree but it takes away people's choice or people's, so and like at my university I think I did a small study looking at how some examiners marked thesis and I think the writing was very effective but the writer was very good but they were marking it the way they teach it. So, they teach academic writing they say a topic sentence. You need a topic sentence every paragraph. But the
1115 person writing it introduce the topic well that they didn't use a topic sentence but the writing was very effective, you know, maybe they use a quote to introduce what they're going to talk about, then they talk about the quote, then they draw from the quote, then they analyze it, then they criticize and conclude, then it's the next paragraph. And a topic sentence isn't really necessary in that because they introduced the topic in their own way and the topic sentence just introduces the topic. It's, you know, it's a function, it's doing something. And so things like that I think I worry that these models have taken away from what's actually happening which is people are doing things.

TWT3: Ah, I see.

I: Yeah.

1125 **TWT3:** So, I think that we can create our own writing. Will you encourages to do this to create their own writing?

I: Yeah, I, well I think the genre is so, some people see genre as a model.

TWT3: Yeah.

I: I see genre as what people do when they write.

1130 TWT3: So, is people create the genre, not people to fit

I: Yeah.

TWT3: -- write something to fit a genre.

I: Yeah, yeah. So, yeah, so

TWT3: Interesting.

1135 I: Yeah. And if you, for example you can say in a research paper in linguistics people introduce what they're going to talk about, say what they found, go through literature, talk about their methodology, going through their conclusions. I would say that's what people are doing and if you do that successfully it's a good essay. Not that it's sentence one, sentence two, sentence three, sentence four, that's the introduction, topic sentence and kind of modelling it in one way to do it. I think people just have to perform those actions for the expectations of, yeah. But that was going to be, I was going to be analyzing texts but I got to Thailand and I had no access to people's writing. People were too shy.

1140 TWT3: Oh, really #[93:18].

1145 I: I emailed them and I said, ah, you know, do, will you take part in this research.

TWT3: Yeah.

I: They said, yeah, we'll be happy to have to do. I said, okay, can you bring an assignment with you and the first day five interviews, zero assignments.

TWT3: Wow.

1150 I: Yeah.

TWT3: Why? They are shy of showing assignment.

I: Yeah, yeah, so I just have to see you kind of discuss their views, yeah.

TWT3: Okay.

I: Yeah, but that's my view anyway and,

1155 TWT3: But that's, that's good to hear different, different opinion especially from native English speakers like we always think, okay, we think learning English is that way but sometimes you would think that just like I don't think, I think I have poor English but as you as a native English speaker you say, okay, you can understand me. So, like the way that we're saying that language proficiency is different.

1160 I: Yeah, yeah, yeah.

TWT3: Yeah, comfort.

I: Because I don't think you have poor English, I think you have superb English.

TWT3: @@@, thank you very much.

I: (It was great to talk to you)

1165 TWT3: (Thank you for encouraging me). @@@.

I: @@@, no, it's great.

TWT3: Okay.

I: I mean, we've been discussing things that a very, very complex, you know

TWT3: Yeah, big.

1170 **I:** You have, you haven't paused, less than me.

TWT3: And also it's, I'm really interested in like in this area like to, not only for myself but also in the future I will like to teach in English. I will like to use different way of teaching from what I had before.

I: (Yeah), right, right, yeah.

1175 **TWT3:** Yeah.

I: And yeah, I find some people like it. Now, I think I've changed my way of teaching a lot when, since I kind of researched in linguistics a lot, I've changed my way of, like I did a course on writing, a thesis and some, most people really like it because they realized how many options they have and I can show them how many different ways
1180 people can write the same thing. And some people love that but some people

TWT3: Don't.

I: No, don't give me an option. Just tell me what to do.

TWT3: Yeah.

I: Yeah, that's yeah.

TWT4

I: Ask you questions and make sure. Okay, it's very easy, @@@ so yeah, to begin to with, can I just ask you your background learning English so when did you begin learning, how did you learn as you were growing up?

5 **TWT4:** Okay. I started to learning English when I was first year in junior high. And I, before that I didn't learn, I don't know English, I don't know this language actually because I was raised by my grandparents and I am aboriginal so I live in countryside with my grandparents. And when I was in junior high actually I didn't performed very well and senior high was worse actually and but I met a very good teacher she taught English and she didn't force us to learn English but she always found some interesting way like in
10 Taiwan there are a lot of moment, I don't know it's a Christian right or similar.

I: Yeah. @@@.

TWT4: That not, @@@@ I don't think Christian like them (Mormon)

I: (Right, right, right.)

15 **TWT4:** But that she asked them came to, come to our class and teach us conversation.

I: Okay.

TWT4: Yeah. So, she always find interesting or like a diary journals with my teachers' English, so that's funnier but when he came to test, you know, most of the student in Taiwan have to memorize a lot vocabulary, and you know, learn grammars and that was
20 very boring and I didn't do, do did the test very well.

I: Right, right, right.

TWT4: So, that's my junior high and senior high, but I major in English literature when I was university student but I didn't remember anything, I don't @@@@ I remember one my Shakespeare teacher, she, teachers who teach, taught Shakespeare, I remember I was
25 bored in class, I pretend I was listening, I didn't. Yeah and of course went to the class for test and memorized the characters, plots and all kinds of complete catchy details just for test. But when I start to like English and motivate I mean like to learn or listen or speaking is I think it's after I graduate I start to get my teaching job and found interesting way like speaking English with little kids or elementary students, because we design all
30 kinds of games and activities I think that's a funny way and actually I learned English by that, at that time, I mean speaking. Before that I was very scared when I met foreigner.

I: Oh, really.

TWT4: Because I couldn't say words to foreigners, I just feel like, what I'm going to say, @@@ yeah, and renovate all the time.

35 **I:** @@@.

TWT4: Yeah. But after that I think I learned.

I: Okay. I am glad you are not running away. @@@

TWT4: @@@@. Yeah I just want to test if I'm, you know, improved myself.

I: And feel braver. @@@

40 **TWT4:** Braver, yeah right.

I: Right, right. And can you just tell where did you grow up? Was it,

TWT4: [place].
I: In [place]?
TWT4: Yeah, countryside, I don't know, it's close to [place], do you know [place]?
45 **I:** Okay. Yes. I've been there before.
TWT4: Yeah, the village around there.
I: Okay.
TWT4: Yeah.
I: Right. And which aboriginal tribe are you?
50 **TWT4:** Paiwan.
I: Paiwan?
TWT4: Yeah, I'm Paiwan aboriginal tribe.
I: Okay. Right, and did you, and so you said you learnt from not-Mormons, was that?
TWT4: @@@ Is not, my teacher asked them to come to our class probably I think it's
55 less than 10 times but, yeah, but we start to speak English by the time, yeah. Before that we don't have any class focused on speaking and listening English.
I: Right. And were they some of the foreigners that you were quite scared to begin with when they were talking?
TWT4: Yeah.
60 **I:** Right.
TWT4: And most time my classmates were very, very quiet, we just listen. And when they start to ask question we look at each others and say, don't know @@@ yeah. But, I think that was very, very good experience you found especially when you knew that you can say it, even it's one word you feel very happy to talk to foreigner.
65 **I:** Right, right.
TWT4: Yeah, you feel, hey, I can do it, so yeah it's very special experience for my classmates and me. Yeah.
I: Yeah, yeah. And do you teach now?
TWT4: Yeah.
70 **I:** Okay.
TWT4: But, give tutoring.
I: Tutoring, okay. And how long have you been doing that?
TWT4: Probably two years.
I: Okay.
75 **TWT4:** Three years now, yeah.
I: Right. And so did you say it was in the last two or three years that you found yourself becoming more confident?
TWT4: Yeah.

- I:** And up to then you weren't very confident?
- 80 **TWT4:** No. Yeah, even I talk to local teacher, right, they, when they spoke to me in English I feel very uncomfortable.
- I:** Right.
- TWT4:** Yeah.
- I:** Right, okay. And how did you find using English in the classroom at university?
- 85 **TWT4:** In classroom in university? Very, you mean, in my master class, actually it's not very normal. We didn't, we seldom, I didn't, we seldom speak English in the class.
- I:** Okay. So if you, so if you have a discussion or something it's normally in Chinese.
- TWT4:** In Chinese.
- I:** Right.
- 90 **TWT4:** Because probably sometime we misunderstood each other, yeah, so it's faster and clear if you speak in English, especially it's specific content.
- I:** Yeah.
- TWT4:** Yeah, we need to communicate with each other, we have to be clear about the content. Yeah.
- 95 **I:** Yeah, yeah. And what are the benefits for you of so the course isn't entirely in Chinese, what are the benefits?
- TWT4:** Most of the time, benefits?
- I:** Of using English in the materials and things like that?
- TWT4:** In English, you mean, talking English, benefits?
- 100 **I:** And then like reading, like you read a lot of materials using English and,
- TWT4:** Yeah.
- I:** And some of your teachers will, may be, it sounds like maybe they teach using English but they have detail.
- TWT4:** No.
- 105 **I:** No, they don't?
- TWT4:** They speak in Chinese.
- I:** Okay, right.
- TWT4:** Yeah, yeah. Teacher and students, I think we discussed contents in Chinese more often. Yeah.
- 110 **I:** Right, okay. So do you, do you understand the English terminology and describe them in Chinese or do you know the Chinese words and then you can use a dictionary or something to look, check the English?
- TWT4:** Actually when I see the term like terminology, we discuss the terminology in Chinese.
- 115 **I:** Right.

TWT4: Yeah. And but, you know, it's, I don't know, it's probably it's because we didn't study hard or something. We still feel it's very distant. I don't know how to describe. It's like schema, we talk about schema. In Chinese we say different terminology.

120 **I:** Right.

TWT4: And but schema when we check the Chinese dictionary it's like, it says schema means it's a print, we don't know what's the connection with English why English explanation is that way, but the Chinese explanation is different, totally different so sometimes we confuse.

125 **I:** Right, right.

TWT4: Yeah, right.

I: We have the same thing in English though, when we study it like study linguistics may be we'll have a word that we use all the time but when we use it in linguistics it has a different meaning.

130 **TWT4:** Yeah, right.

I: Yeah. So we can check the dictionary, it says one thing, check the linguistics dictionary, (it says something different).

TWT4: (Anomaly).

I: Yeah, yeah. Okay. So thinking about your confidence using English, so do you think,

135 **TWT4:** Not very confident.

I: Not very confident.

TWT4: Especially in classroom or in like you have to present in English, it's where I was very nervous because you knew your audience are all like professional.

I: Right.

140 **TWT4:** Yeah. So you will feel very nervous, less confident but if you teach English in a classroom you are more, you know, you feel comfortable, when you talk to your students or co-workers.

I: Right.

TWT4: I don't know why.

145 **I:** Right. Okay. And is, do you tutor people who were, whose English level is a lot lower than yours? Would you feel different if you were tutoring people with a high?

TWT4: Yeah. Because sometimes our professor they will correct you, your accent, your grammars when you speak English, and is that a secret?

I: No, no, no.

150 **TWT4:** I mean, you won't go and tell him now right? @@@

I: No, no, (other people said the same thing). @@@.

TWT4: (Maybe I should be careful). @@@

I: Oh, no.

155 **TWT4:** Yeah. I remember when I was in first year, my master program and we need to present Chomsky's linguistic, yeah. And my professor we need to present the, I

remember I have to present Tutor English then I start to speak in English, and he start to correct my pronunciation.

I: Okay.

TWT4: Yeah, but not just me other classmates as well.

160 **I:** Right. And what did you think about that, do you think it was important or do you think,?

TWT4: What is?

I: So they are correcting grammar, do you think that should be what they do with, sorry, not grammar, pronunciation you should say?

165 **TWT4:** Pronunciation.

I: Do you think they, like for a subject they should be correcting, is it helpful to you?

TWT4: Okay. There is a question I want to ask native speaker. I'm pretty sure you can understand my pronunciation,

I: Yeah.

170 **TWT4:** It's probably something wrong but do you correct me. I mean do you want to correct me?

I: No.

TWT4: Why?

I: I think you sound like, I mean you and you sound like,

175 **TWT4:** Do you understand (what I say even like),

I: (Yeah, yeah, yeah).

TWT4: Yeah. That's why I feel confused like if you can understand what I say why you want to correct my pronunciation? @@@.

I: Right, right, right.

180 **TWT4:** That's something I'm confused after my dean correct me actually. I am pretty sure you understand what we say, why he, maybe he say because you will be the teachers in the future so you have to be correct, I accept. I'm presenting something, it's very complicated, @@@ let me be clear about what I'm going to say but not going to, not correct my pronunciation.

185 **I:** Yeah.

TWT4: Actually I wasn't very happy at that time.

I: Right, right, right.

TWT4: Yeah. @@@.

190 **I:** Again if I speak Chinese I have the same thing, like if somebody tells me, like, if someone can understand what I say, but they say, maybe you don't sound like a Taiwanese person. I say I'm not a Taiwanese person, that's,

TWT4: Yeah. Why you have to be 100% correct, you know?

I: Yeah, yeah.

TWT4: Yeah. It's different, right okay.

195 **I:** Yeah. But for a teacher do you think it's like maybe it sounds like English is becoming more popular in Taiwan and I think lots of, I've heard other people say, to pass, the young people have to pass tests all the time in English. Do you think that as it becomes more popular there will be more variety in pronunciation and teachers weren't have to pronounce things, maybe there will be an accepted Taiwanese way of talking and it's (okay, like more variety)?

200 **TWT4:** (Yeah. I think that's, they are just like Singapore).

I: Right.

TWT4: They pass Singlish, right? I think every place have that and even I speak Chinese, I have aboriginal accent.

205 **I:** Okay.

TWT4: That's very normal, that's why we are called human beings I think.

I: Yeah. @@@

TWT4: Why you always want to be oh, you didn't sound like correct, you didn't sound like a native speaker or you didn't sound like a you know, I'm not, right, so why not?

210 **I:** Yeah. And I find it strange to be honest like if I meet someone in Taiwan who has a really strong British accent and I say oh, have you been to England? And they say no. I think, @@@ I find it quite, they must have worked so hard to get this accent, but, yeah, I'm not sure how necessary it is. @@@

TWT4: @@@

215 **I:** You know, I don't work for mine. @@@ Yeah, but (that's interesting).

TWT4: (And I found) that people would tease, tease like student like me cannot pronounce very well, even in my Chinese or English, right, they would tease, oh, you are not correct, your speaking, your pronunciation is funny or something. But this is the way I am and yeah. Of course I can ask myself to study hard, like when you say study hard become the British or native and you know accent like but life is short. @@@

220 **I:** @@@ Exactly.

TWT4: Yeah.

I: Yeah. And how about, like we talked about accent but how about like in your experience using Chinese, do you find not just accent but do you use words in a slightly different way or use some expressions that people don't know may be in the cities or something like that?

225 **TWT4:** Yeah. I remember because I was raised my, by my grandparents, right. So before I study in elementary I live in countryside in [place] and I spoke aboriginal language too. And when I moved to Tainan city, Tainan, right?

230 **I:** Right.

TWT4: I, it's long time, it has been long time but I still remember. My classmate didn't understand my joke. Aborigines' joke is very different from Mandarin Chinese I guess or Taiwanese. They don't think that's funny but I think that's funny. The way we, my expression

235 **I:** Yeah, yeah, yeah.

TWT4: Yeah. But they just feel, what's the, why? Yeah, they don't understand. It's same thing like when I watch HBO in Taiwan, yeah. And I don't know why people feel funny because sometimes the foreign movies they have the laughter.

I: Yeah, yeah.

240 **TWT4:** Yeah. I couldn't understand why they laughed and I don't feel, you know, I don't have that feeling, so they are same thing.

I: Yeah, yeah.

TWT4: You cannot, is that expression or culture difference, maybe yeah.

I: Yeah.

245 **TWT4:** Something like that I guess.

I: I watched one of my favourite comedy movies with a Canadian friend of mine and at the end she said is that a comedy? She felt it was a serious film, she didn't see anything funny though for @@@

TWT4: (Yeah). @@@

250 **I:** And for British peoples it's subtle.

TWT4: Yeah.

I: And I think in Canadian humour they, it's very direct.

TWT4: Yeah.

I: So you can see exactly why it's funny.

255 **TWT4:** Yeah. True.

I: Yeah. So, yeah, I think it's kind of cultural. I was hoping you are going to tell me the joke. Right.

TWT4: @@@. This way, you know, sometimes and when I watch the HBO movies with foreigners I just didn't understand why it's funny. Okay.

260 **I:** And do you think this is a hard, because it sounds like you have a good knowledge of language, a lot of experience with language. Do you find it hard to come to or to study using English in a quite a strict environment? (How you say)

TWT4: (Strict environment).

265 **I:** As in it sounds like people that want to train their teachers to speak in a certain way and to be accurate in a certain way and to have a certain kind of English. Do you find it hard to balance the two?

TWT4: Yeah. True. But I think quite different when I was in class I mean the context, if the context is different I will use English in different way like if I'm teaching English I would prepare my lessons and write down what I'm talking, what I'm going to talk about today, even Hi, good morning, I write down, because I want to be correct. I know that, you know, I mean, talk to my friends I am pretty sure I don't have very serious problems about Chinese English.

270 **I:** Right.

TWT4: You know yeah, yeah. But if I'm in class, I have to explain myself be correct.

275 **I:** Right.

TWT4: Be, yeah, correct. Yeah.

I: And what about what you ask the students to do?

TWT4: Like, like

280 **I:** Because just thinking like you can, as you say, your focus is on communication when you talk with your friends, maybe your focus on your own English is on correctness when you are in the classroom, but what about what you ask your students to do? Do you ask your students to focus on accuracy or focus on communication?

TWT4: Depends actually, because my students they are just beginner, yeah. And if you want to encourage them to say something it's pretty hard.

285 **I:** Right.

TWT4: So if you correct them they'll be very, they are scared. So I, usually I would tell them it doesn't matter and actually, I'm the same person too.

I: Yeah.

290 **TWT4:** I have that experience, so I just encourage them to say whatever they want to say, I try to understand, yeah, yeah, and beginners.

I: Yeah.

TWT4: But I don't think I'm the person, even my students are very, very good in English or I heard something wrong, I don't think I will correct him to, I think it depends on person, personality.

295 **I:** Yeah, yeah.

TWT4: Yeah. And I don't think I like to do that because I don't like people to treat me like that @@@ if you can just tell me why, so maybe.

I: Yeah.

TWT4: Yeah, justify.

300 **I:** And how do you think your experience like you remember being really, really shy and that running away from people and not wanting to speak very much, how does that experience affect your thoughts about teaching?

305 **TWT4:** I care more about student who are not very good in English and scare of speaking English because I, it remind me of myself, so I will pay a lot of attention on him, encourage him. And I don't know, probably it's also my experience that I don't like student who thinks they are very good already. A lot of Taiwanese students if they do well on their test they think I'm very good, yeah. I don't know what kind of confidence is that. I just don't like. I know you are very good in your test but it doesn't mean, you know, test doesn't mean everything.

310 **I:** Right, right.

TWT4: Yeah, right. So I focus on a lot on students who cannot perform very well, but they're willing to try, yeah. I like, actually I like to be around with that kind of students.

I: Yeah. Okay.

315 **TWT4:** Yeah. That's, I think that's from my experience, learning experience to them, you know.

I: Interesting. And do you, so we're going to move on and talk about writing in a moment. Do you have anything to add on your, anything else you haven't said that would be, about your approach to, sorry, just before we leave the subject of teaching and your experiences is there anything else you would like to add?

320 **TWT4:** I want to ask you how, I don't know if it is related to your subjects but I am just curious, okay. How did you learn, how do you learn your English, I mean Chinese?

I: Chinese?

TWT4: Yeah.

I: That's interesting, I began, but interesting to me may be @@@ not to you.

325 **TWT4:** I am interested in answer this question.

I: When I tried to learn in the U.K. and I found it really, really hard I did like one class for two hours a week.

TWT4: Yeah.

I: And the next week, people had forgotten almost everything, every week.

330 **TWT4:** We too, yeah.

I: Yeah. So I came up to Taiwan and I learned every morning for two hours for six months.

TWT4: Listening, speaking or reading, writing, which one?

I: All.

335 **TWT4:** All?

I: Yeah.

TWT4: Okay.

I: So we did one hour speaking and listening and one hour reading and writing in the classroom with a very strict teacher. @@@.

340 **TWT4:** Really?

I: Yeah, yeah.

TWT4: Okay.

I: And so, yeah so that made me improve really, really quickly. And I think my pronunciation was really good so the thing is I could say, I could say nearly perfectly according to tones, but people always could recognize my Chinese sounded very foreign because people in Taichung where I lived didn't speak that way. So it's like we would talk one way in the classroom but people didn't speak that way outside the classroom. And after the six months learning I decided to learn reading and writing by myself.

TWT4: By yourself?

350 **I:** Yeah. And then practice Chinese just speaking to people, also I was very busy then and my school manager said you are not allowed the mornings off any more to learn Chinese. So I found the most useful things were kind of going outside Taichung by going south or going to the east of Taiwan and just immersing myself when I got the chance.

TWT4: Yes.

355 **I:** So that and then I learnt to have conversations in Chinese that was something I could never do before, like do accurate speaking, but very structured. And if anything was against the structure I couldn't say it. But after a year of just speaking to people I found I could have all kinds of conversations and people who, people I know who studied for a long time couldn't talk the same way I could and I felt more comfortable like that. I
360 wasn't so accurate that I could talk about lots and lots of different things because that was my experience talking to people.

TWT4: So actually learning English is, it's related to your people's personality, right?

I: Uh-huh, yeah, I can say.

TWT4: Yeah, because I heard one of my friends he is foreigner too, he has being
365 learning English, no Chinese for probably seven or eight years but he is now very confident speaking English because sometimes Taiwanese people I don't know if that's their habit or something they will tease, they will laugh at your accent.

I: Right, right.

TWT4: Yeah, so he became very, or becomes very quiet, but when I talk to him he is
370 more, it depends on who he is talking to, yeah, so he was student in [name] University now, he is international student and he say he is very quiet in class.

I: Right, right.

TWT4: Because actually his Chinese, he cannot communicate with his friends, his
375 classmates, yeah. So I think he, I asked him to just say @@@ They don't care, even people laugh at, just say it, yeah, but I think he is still very, like, last time he told me that, there is no, I mean power his telephone don't have, cell phone it doesn't have power and he translated in Chinese way, he say my telephone dying, so in Chinese it's wo de dian hua zi dao le.

I: Yeah.

TWT4: Yeah, so he tell to his friend, his friend just laugh, Taiwanese @@@ he already,
380 he just, you know.

I: Yeah, yeah, because that's the kind of thing I'd probably find funny if I said something, @@@ yeah.

TWT4: Yeah, translate it directly, yeah.

385 **I:** Yeah.

TWT4: Okay.

I: It's that my friend, my friend in, from Taiwan who came to the U.K. and I studied with her. She said she had a big problem because she would use like MSN to talk to her friends in Taiwan.

390 **TWT4:** Yeah.

I: But she came to U.K. and found lots of confidence in communicating and then when she, she was on MSN. She wouldn't check everything like the spelling and the grammar, she just write what she wanted to write and her friends back in Taiwan were saying oh, your English is terrible it's incorrect, incorrect, incorrect. Just picking everything and
395 laughing at her English and she would always laugh at them and say, oh you, you don't know how to communicate.

TWT4: It's very funny that why people laugh, I mean they're kind of, little things, why people laugh at that when.

I: Yeah. I'm sure a lot of it might be kind of identity or something.

400 **TWT4:** Oh, NATIVE SPEAKER.

I: You know, kind of we are this group and you are different kind of, maybe that kind of behaviour.

TWT4: Native speakers will laugh at us too? I mean, to be honest, right, to be honest @@@. Yeah, I am just

405 **I:** No, I'm trying to be I'm trying to be politically correct @@@

TWT4: But my foreign friends even my university or friends, they didn't laugh at me when I say something wrong but TAIWANESE LAUGH AT ME.

I: Right, right.

TWT4: WHY?

410 **I:** I have met some native speakers who have that kind of way like they say to people or if you wrote this and then e-mail to me, you know, I'd, I'd show people in the office and I'd laugh at it and I think, really. It's not, I don't know anyone like that but I have met people who have that kind of mentality. But I just think not many.

TWT4: Not many.

415 **I:** No, but may be like you say maybe it's a personality thing. And some people just aren't very nice.@@@

TWT4: A lot in Taiwan.

I: Okay. Sorry I don't @@@ think all Taiwanese people, not very nice then.

TWT4: Okay.

420 **I:** Oh dear, yeah, that's a good point to move on. @@@ Okay. So, yes, so if we move to talking about writing, do you have, what's your kind of experience with writing compared to speaking, have you had more experience with writing or less?

TWT4: Writing I don't, here I don't, I'm not clear writing you mean sentence or paragraph, I mean, what kind of writing?

425 **I:** Well, what kind of writing do you do?

TWT4: Right now?

I: Yeah.

TWT4: Academic writing.

I: Right.

430 **TWT4:** Before that I mean in university we have writing class by teachers how to write topic sentence, or specific way to write English writing. But senior high, we didn't have writing except translating.

I: Right.

435 **TWT4:** Chinese, English, Chinese or English, Chinese. And junior high I think same, translating or put the words together how to make a sentence and that's all, yeah.

I: Yeah, yeah. Okay. And so now with your, like writing in the university as in paragraph, essays, assignments things like that what are you good at?

TWT4: This is a good question. I want to ask my teacher. @@@ What am I good at?

440 **I:** Or what do you feel confident about? Not sure? @@@ Do you have any weaknesses then?

TWT4: Oh, yeah.

I: @@@

445 **TWT4:** I think a lot actually, like my professor told me that I don't, when I write a paragraph, I'm very, I'm not conscious about, something old information and new information you have to, they're probably putting certain ways that I cannot recognize it. Yeah, probably I didn't improve myself there well but I have that problem and also if I've got, literally I have been writing my thesis for two or three months and I feel like I have something to say. I have the ideas but it seems like very hard to put in very like you need to have a very strict and very strong expressions or something. This is like, I gave it to
450 my, one of my professor and he say, I don't know what to want when he read after, after he read my paragraph, he say what's your point? I think I'm very, very clear I want to see students' critical thinking and he said, not clear, I don't know why.

I: Right.

455 **TWT4:** That's, yeah. By saying very clear at the end I want to see to improve students' critical thinking when they read the text, and say not clear, I don't know.

I: Right. And your thesis is on critical thinking, is it? So, some

TWT4: As something like that. Yeah.

I: Right.

460 **TWT4:** Make student to read novels, and come out with the ideas what they think and compare the culture difference in their experience.

I: Right, right. Okay.

TWT4: Difference, something like that. But you say my expression is not probably is, also related to the structures I put, yeah not very straight, I mean, clear or something I don't know.

465 **I:** Okay. Yeah, yeah.

TWT4: Probably I'm frustrated a little bit. @@@

I: Right.

TWT4: Yeah, yeah so.

470 **I:** And do you prefer, like we were saying about when you, like, did your presentation and your teacher said you pronounced this word wrong, this word wrong, this word wrong.

TWT4: A lot of times.

I: @@@. Do you get the same kind of thing with your writing do you think? Do you ever, do you ever get feedback where you think, you know, maybe you can?

475 **TWT4:** I think it depends on professor sometimes, some what the, some professor they will say you are not clear, your grammar is not good, your da-da-da-da-da-da so on. But

some professor they would tell you, oh, you have very good ideas, and I think we can adjust it a little bit and you can make it more clear to yourself and so it depends on different professor, yeah.

480 **I:** Right, right. Do you think there is, so again in speaking if people say, you know, I'll try to understand you if I can understand you good for you, there is no problem with your English. And do you think the same thing should happen in writing or do you think there is more a focus on

485 **TWT4:** I think writings, for me I think writing and speaking is very different especially you are writing academic, so I can accept my professor say your grammars, your expression, your ideas I can accept that and I want to improve that I'm sure. Yeah, but speaking no, it's different.

I: Right, right. Why do you think, why do you think there is such a big difference between writing and speaking?

490 **TWT4:** Because writing in academic, but speaking of course when you present academic context you have to be clear. But speaking, because in speaking sometimes even native speaker they can say something wrong, you know I say wrong, so it doesn't matter but writing is something you write in the paper, yeah, it is forever. @@@

I: Right, right, right.

495 **TWT4:** So I think you have to be correct, I mean, correct it, yeah.

I: Okay. And what is it about the academic that makes you need to be correct? Or correct, what is it in the academic context that means correctness is more important?

TWT4: You mean my writing?

500 **I:** And presenting I guess as well, you said, so if you are in an academic context then you need to be correct?

TWT4: Yeah.

I: But what is it about the academic context that means you need to be more correct?

505 **TWT4:** I'm worried that people were misunderstood, like, if I'm say give the wrong words or even like grammars or structures, so I think that probably would remind me that yes, good, its good question. Why, I think yeah. I don't know probably because the papers, people who read my paper are professor or same students like me so I think I have to be correct.

I: Okay. Do you think

TWT4: It's different.

510 **I:** Right. @@@

TWT4: @@@ Yeah.

I: Do you think you are more likely in academic context to have people say look at the English, it's different, it's different, or do you think people,

TWT4: Definitely.

515 **I:** You said some people will point and say, well, your English is wrong.

TWT4: Yeah, right.

I: Do you think academic context is somewhere where that reaction is more likely?

TWT4: Me?

I: Uh-huh.

520 **TWT4:** Yes. Me too, my professor too.

I: Right, right.

TWT4: Yeah.

I: That's interesting. And so but, so what do you think if you're teaching people and accessing people in an academic context in Taiwan. What do you think you need to produce in your English? What are the most important things about the way you write?

525 **TWT4:** One more time?

I: So if you are writing for an academic purpose in Taiwan what are the most important things about your writing that you should do or shouldn't do, well that you need to show?

530 **TWT4:** I need to show my ideas, show my idea telling people that can we just give up test something like that. Yeah, that's what I want to say in my thesis. And the important something -

I: You think give up test?

TWT4: Yeah, give up test. I mean, because in Taiwan I focus on high school students.

I: Right.

535 **TWT4:** So their reading was actually same thing like how I learn English like translating, memorize vocabulary but they don't have voice in the classroom.

I: Right.

TWT4: I just want to, but why is that because we don't need students' voice, we need their performance.

540 **I:** Right, right.

TWT4: So I think but this is very, sometimes things I think test is very tricky, yeah, really tricky. Why is that? Because I think people, some people, I mean, Taiwanese students they can do very well on their test but they don't want to continue after school.

I: Right.

545 **TWT4:** But student who are very, not very bad, I mean, they probably didn't do very good on test, but they like it and they do, they will keep going learning after schools, why is that? Why is that? When we come back to the school context what teacher do in the classroom? We teach them read, we, our English education focus on reading, but how we teach, we teach them memorize and test, memorize and test.

550 **I:** Yeah, yeah.

TWT4: But if you, that student say something and let them feel confident they will like it. And when they like it they won't hate English at least. And some people would think, it is interesting, they probably would keep reading and keep learning, I think that's very important.

555 **I:** Yeah.

TWT4: That's all, this is what I want to show in my writing, in my academic writing, something I don't want to and now focus on in my writing I don't know.

I: That's interesting I like your ideas. @@@

TWT4: Yeah. It's hard to produce. @@@

560 **I:** And so when you are reading things in English, sort of academic writing in English like an article book on the criticality or teaching through literature something like that. Are there any parts of the writing that you think are, maybe like make it difficult for you to understand? So that if you

TWT4: Make difficult to understand.

565 **I:** So perhaps, so to be clear. So perhaps if you were writing the same content you might put it in an easier way?

TWT4: Like my diary, diary writing.

I: Or like, I'm just thinking like in the academic style like if you read a book from the U.K. or from America or somewhere like that, is there anything about the writing that you think,

570

TWT4: It's difficult?

I: It's, yeah, it is put, the way they say it is in a difficult way and it could be easier or could be different, not necessarily easier, but you might write in a different way?

TWT4: No, I don't understand.

575 **I:** Okay. So the, so that you're, if you are reading for the content so like, for example, you want to find what one researcher's idea about critical approach is or something like that?

TWT4: Yeah.

I: And so when you are reading that do you ever find that English is different from the English that you would normally use?

580

TWT4: No, I don't think so. I don't think, yeah.

I: So you think that's kind of,

TWT4: If that's my, like issue. I have been reading like critical journals, or journals talking about critical thinking or critical reading. No, I don't think it's hard for me to read or to paraphrase why they say. Probably this is what I think. But I don't think so.

585

I: Right. And do you, have you noticed, do you think that most people write in the same way or have you noticed any variety in the way people express their ideas?

TWT4: Yeah. People write in different ways especially, if people talk a lot and talk very fast I got a feeling in their writing they are not very organized.

590 **I:** Okay.

TWT4: Probably can't study but I just feel that way but if people who are, they are speaking slow and very logic that will affect how they write I don't know I just feel that way.

I: Which one are you? @@@

595 **TWT4:** @@@ Mixed.

I: Okay. @@@

TWT4: @@@ Yeah.

I: Which one am I? Do you think I speak quickly?

600 **TWT4:** Yeah, really, no, actually you are, I met some foreigner they speak very, very fast. I don't know probably their style or something.

I: Right, yeah, yeah.

TWT4: But, yeah, I think that your speaking will affect how you write your paper I guess, I don't know.

I: Yeah, maybe my supervisor might disagree with you.

605 **TWT4:** Really?

I: She says I'm disorganized and, @@@.

TWT4: Really?

I: Yeah.

TWT4: Okay.

610 **I:** But she has to say that. @@@ Okay. So I mean that's been really, really helpful. Do you have any last point you can make?

TWT4: About writing?

I: About writing, or your opinion about academic so using English academically?

615 **TWT4:** I don't know why I just feel like because of this academic and this writing in English I think even my master program or university, I mean bachelor degree they should focus more on writing different kind of writing not just tell a student what is topic sentence. How to put on the sentence, put them together, make it a paragraph. I think we should focus more on WRITING yeah, especially my master program because they don't teach.

620 **I:** Like, you mean not expressing yourself through writing?

TWT4: Yeah.

I: Right.

625 **TWT4:** Of course once you finish and you gave it to your professor they will correct it and tell you why you cannot say. But, why not just have a class, have a writing class for us, for master students and how you put on the ideas, why you cannot say this. I don't know why we don't have that. Probably I heard some teachers they, actually they don't like to teach writing in Taiwan, because there is torture.

I: @@@.

TWT4: @@@ Yeah.

630 **I:** Yeah. So do you think it's kind of, is it writing or is it kind of ideas that people have problems with?

TWT4: Probably both.

I: Right.

TWT4: Both, yeah.

635 **I:** Yeah. And have you been taught or do you feel you've been taught what you can say and what you can't say or the way your ideas should be organized?

640 **TWT4:** Yeah, yeah. My professor told me that, that actually you need to go to a library and borrow a book saying how to write academic writing. You have to study by yourself but a student thinks that you should have a class with students or English department students because they have more chance to read articles or write, have the chance to write so they should have that.

645 **I:** Right, okay. And do you think, sorry, I said that was the last question, I lied. @@@. Do you think in the future there is the possibility that as more people use English around the world academically and more research is done around the world and they have to publish in English. Do you think

TWT4: It's not in the future, it's right now.

I: Yeah, yeah.

TWT4: And past.

650 **I:** But and, do you think that will affect the way people write academically? Or do you think someone in your position, in 10 years time will have more option as to how they can write?

655 **TWT4:** I hope we have more options. Just my idea okay, I think English is a language right, of course is a language but I think language have to related to local culture. I mean, this is Taiwan, right and Taiwanese English teaching then probably when we write academic writing we can have our own way to, because our Chinese writing we have certain way to write it like, it's different from English writing way. English, in the first paragraph we have topic sentence and your ideas or idea or something like that.

I: Yeah, yeah.

660 **TWT4:** But we are different. Why can we write in our Chinese way, it's clear because we have been taught, that kind of genres or text structure where it's easier and is faster when we read that kind of text format, you know, so why can't we write it - why can't we say this is our academic writing.

I: Yeah.

665 **TWT4:** In English, okay, but I mean the words is English but the structure is Chinese why can't we do that?

I: Yeah.

TWT4: Yeah. I don't know, I don't know, yeah.

670 **I:** And do you think that, that would carry the same meaning, like the content do you think that if people wrote in the Chinese structure using English, the content would come through in the same way?

TWT4: No, maybe

I: Is it, I guess, is it equally valuable to academic writing?

TWT4: I don't know. It depends on people.

I: Yeah. @@@

675 **TWT4:** It depends on how you put your

I: We will see like, but yeah, no, I think, I don't personally.

TWT4: You mean produce the same value means, means

680 **I:** So, like for example for you, if you are writing saying student should do this, we shouldn't have testing, teaching in another way is more educational unless about results and da-da-da-da-da, if you write that in the same structural way as Chinese would the value be the same for somebody reading it?

685 **TWT4:** I don't know how they, you know, Chinese - I don't know Chinese academic writing, I mean, Chinese literature or how they do their writing so probably I can go back and see how they do that. Yeah, and just compare what would be the difference in their articles something like that.

I: Right, right, right.

TWT4: Good.

I: Yeah. Okay, that's wonderful. Thank you very much. Any final,

TWT4: Is that all?

690 **I:** That's all, yes.

TWT4: Okay.

I: You are free. @@@

TWT4: @@@

I: Okay. Thank you.

TWT5

I: It's recording? Yeah. Okay, so to begin with I'd just like to ask you to describe your English background. So, when did you start learning English and how did you learn it up to now?

5 **TWT5:** Okay. In Taiwan, usually in my age, we start it about 12-years-old. I learned English from that time, because we need to go to Junior high school.

I: Yeah

TWT5: So we go, we went to cram school to learn English. So, that's the beginning.

I: Yeah.

10 **TWT5:** And then, I learnt English from, so I learnt English from 12-years-old until now 31-years-old, my age. It's a pretty long time. @@@

I: @@@

TWT5: @@@ It's a long time actually. But my, but why I learnt English better than others or at least better than some of the people is because I met a foreigner during my senior high school life and it's a, he's a missionary,

15

I: Okay.

TWT5: Missionary in the church.

I: Right.

TWT5: So I follow him, I study with him. So, so I learnt English and learnt the pronunciation, the usage of the language and talk in English

20

I: Right.

TWT5: With him, so, and then I found that well it's a language not a subject for me because for most of the students in Taiwan English is just a subject.

I: Yeah.

25 **TWT5:** It's a subject you don't want to use it. You just, you're learning because of the scores.

I: Right.

TWT5: But in my experience, it's a way to communicate.

I: Yeah, yeah.

30 **TWT5:** The, so later I learned, I have more interested in English and then I majored in English during my college life and then right now, I'm major, I study English right now to

I: Right, right and

TWT5: With [name].

35 **I:** Yeah, and do you think with, anonymous person? @@@

TWT5: Oh sorry. @@@

I: Oh no, no. I'm just joking, I'm just joking. Do you think the, so, first question is, did you grow up in [place]?

TWT5: No.

40 **I:** Where did you grow up?

TWT5: Pong Hu.

I: Pong Hu?

TWT5: Do you know the island?

I: Yes. I've been there before.

45 **TWT5:** Really? It's a very beautiful place, right. Beautiful beaches

I: Yes.

TWT5: It's sunny.

I: Yes, but the aquarium closes too early. @@@

TWT5: @@@. And, I live Pong Hu until 18.

50 **I:** Oh, okay.

TWT5: I went to college in Taiwan but I had my senior high school life in Pong Hu.

I: Right, right, right.

TWT5: So, the missionary is in Pong Hu right now. @@@

I: Okay, and the, sorry, this missionary you were talking about, was that in a, was that

55 somebody who came to visit the school or someone you met in your private?

TWT5: No, no, no, he's a, he's a missionary in a church and he,

I: Yeah.

TWT5: Well, maybe he wants to preach, so he have a English group, English conversation group.

60 **I:** Right.

TWT5: So we went there and study Bible, read, or study Bible and have some conversation in English, all English

I: Right.

TWT5: Because his Chinese is really bad. So, you know, for a senior high school

65 student, talking to a foreigner is quite a proud, you know, because I can use the language, because some of the, most of the students they dare not to even speak in English.

I: Right, right.

TWT5: And they will just, say hello and say good-bye and then really bye-bye, they don't want to talk to him because they are so afraid.

70 **I:** Yeah, yeah, yeah. And was that something, were you invited to join this group or

TWT5: I was invited the first time

I: Right, okay.

TWT5: And then I kept joining that group.

I: Right, yeah. Okay, so it wasn't, so it was using English in the group. It wasn't

75 learning English.

TWT5: Yeah, using English in a group.

I: Using English right, right.

80 **TWT5:** Because we study English Bible, so we will talk something about the verse in the Bible because maybe we don't know that, he will, he will explain a verse and explain what happened in the Bible and maybe, of course we're reading some stories in the Bible. So, it's more comprehensible for us.

I: Yeah, yeah and did you find the, or anything from, do you teach now by the way?

TWT5: Yeah, I'm an elementary school teacher. @@@

85 **I:** Elementary school, okay. And did you find anything from like you said you found that English was a language, not a subject from the experience of using it. Is there anything you can take from that experience and put into your teaching?

90 **TWT5:** Of course, so right now, I will talk to my students in English and most of the time, they'll say, teacher I don't understand, of course in Chinese. I don't understand, I don't understand but actually if I say that twice or five times, they understand, but they will, they will keep on saying, I don't understand, teacher don't use English, but they understand, they, well when they are saying that sentence, they understand my question. So, I know, so I know I don't have to believe their words, I need to observe their actions and finally I found that they understand, so if I think, if I kept speaking in English in daily life, during break time, during class time, any time, someday they will understand, some, 95 one day they will understand. And most of the time there are some advanced students, they, if they know the meaning, they will tell this to learners, or tell those don't understand, who doesn't, who don't understand and they will learn by themselves, so I guess

100 **I:** Yeah. That's one difficulty I always sympathized with teachers from elementary schools and high school students in, or high school teachers in Taiwan because the students have various experience of English. Some of them

TWT5: Really?

I: As in some of them might come in and they can speak English

TWT5: They can't

105 **I:** Already, they might have, they might have learnt some English at home and other people might not know anything and you have to deal with everybody.

TWT5: Well, I know, that's a double-peak phenomenon, I mean, maybe half of the students they are advanced learners and half of the students they are really, really still learners.

110 **I:** Right.

TWT5: Maybe some of them, they don't even understand A, B, C, D. They don't know the alphabet. Thus we need, so sometimes we need to let them cooperate with each other and learn from their peers.

I: Yeah, yeah.

115 **TWT5:** For elementary school students, the fastest way, the most effective way for them to learn, it's to learn from their peers. What I offer, I offer the material and I teach, but after my teaching I will spend, I will organize some time for themselves and maybe a peer,

have peer work to talk to or to practice the dialogue or the words or the sentences or the contents, or the story in the book.

120 **I:** Right, right, right.

TWT5: That's a very important time for them.

I: Yeah.

TWT5: For me it's a, maybe I'm not teaching at that time but I believe they are learning during that peer work time.

125 **I:** Yeah.

TWT5: So, I just observe and just or walk around, observe who is idling or who is getting lazy and just try to wake him up. @@@. Yeah.

I: Do you have a stick or anything? @@@

130 **TWT5:** @@@. A stick? I have a pointer, for the words on the board but not the, that one because sometimes it's very, I will use the pointer because the pointer is a soft wand. So, if you, I don't know how to say the word.

I: Poke them.

TWT5: Poke? I mean the poke the students it will be in a funny situation

I: Yeah, yeah.

135 **TWT5:** I'm kidding with the students.

I: Yeah, exactly, yeah.

TWT5: But I won't, when I'm angry I won't use that.

I: Right.

TWT5: Because it's too dangerous.

140 **I:** Yeah, yeah, yeah and

TWT5: And the students will learn from you.

I: Yeah, and so do, in your experience teaching elementary school, do you think the, when some students have had maybe a few years learning in that kind of way, do you think they feel more like English is a language rather than a subject, do you think you can transmit that to them?
145

TWT5: You know the truth is that no matter how we work I have, we're in elementary school, we have from third grades, fourth, fifth, sixth grade students, they've got two classes, two English classes each week.

I: Right.

150 **TWT5:** And, each English class have 40, only 40 minutes. Only 40 minutes, thus, so every time I will meet them, meet every student twice, only 80 minutes, so totally, but however when they will go to the cram school, maybe twice or three times a week.

I: Okay.

155 **TWT5:** And every time maybe two hours or three hours. Even though I trying to convey that English is a language, use the language, but they, every time they went to cram school, they need the scores, the cram school need the scores and so, they will push the students to assessment because they need the scores, maybe for GEPT, for some specific

test. So, I'm trying hard but maybe later when they are in, later in their twenties they will understand it's a language but right now for elementary school students, I don't think they will understand language is a, English is a language not a subject.

I: Right, right.

TWT5: I don't think they, I don't think they can comprehend this idea.

I: Yeah.

TWT5: Because, you know the parents, their cram school teachers push them. It's a subject, get 100 scores. Yeah, so why I'm trying hard, the, I hope they will understand but there are too many pressures around them.

I: Okay. Yeah, yeah. And what about for you like when you came to, to the graduate school. Did you find that the way people talked about English or judged English

TWT5: Judged? Why do you say judged?

I: As in, I guess if you are being assessed

TWT5: Assessed?

I: You were using English but for an assignment or you're doing a presentation or other students maybe are listening to you talking?

TWT5: Oh, I know.

I: Yeah, how?

TWT5: Like for example, when I'm talking or doing presentation my classmates will judge me silently.

I: Yes. @@@. Sometimes, if you're lucky, silent

TWT5: Oh, okay.

I: In my experience I feel lucky if people judge you silently and not publicly.

TWT5: Oh not just, okay. I know, I know.

TWT5: Okay. And so, what was your experience with that here?

TWT5: You mean, I judged, by my classmates or judged by other

I: Professors? Professors, classmates, and how people see, react to English here?

TWT5: Well, according to my experience the first class or the first semester, when I enter graduate school, of course we'll speak in English all the time but sometimes even, we don't have the environment, so maybe we'll make a lot of grammar mistakes. So, we have, we'll be very, we will pay attention to our error, mistakes all the time. So, when I'm using a language I'll be very, very careful, the first semester because I'm a graduate student and you too, I don't want to lower than you.

I: Right.

TWT5: I mean, the level, I won't, of course I want to be higher than you, but I won't be lower than you because of the mistakes. You know, sometimes it's the attitude problem, maybe you don't think, you're not judging me but I, but I will be very, well care about my mistakes. That's my experience. But after that, when we are, when we know each other, friends, we'll know each other more then I'll pay less attention to the mistakes, because I know you'll, I know you will make mistakes too, so why bother, just take it easy and use the language.

I: Okay.

200 **TWT5:** Yeah.

I: So, people relaxed in the second semester.

TWT5: Relax, relax more, @@@.

I: Oh, relax more. @@@.

TWT5: Yeah.

205 **I:** Yeah.

TWT5: Because everybody must make mistakes, even maybe foreigners they make mistakes sometimes and I, well actually I study, I study in [name]. Do you know the college? [name]?

I: No.

210 **TWT5:** Well, another university in [name].

I: Got it, okay.

TWT5: And in my, in my class we have two foreigners. One is from Australia and the other one from South Africa, and they can use English fluently. So for the first semester sometime we will feel a little bit afraid to talk to them because, you know, even though

215 the daily conversation is okay, but sometimes we just don't know how to describe one thing or one situation in the language in English because we haven't learnt that before. We don't know the word. For example, I just learned the word, cougar yesterday last night. I just learned the word. The first time they say cougar I don't know what's that. So, we are still learning. So the first semester I will feel afraid to talk to them, because

220 my weakness, I mean, I'm not, I'm not a native speaker anyway but the second semester we'll have more courage to talk to them, because they will try to understand us.

I: Okay, and do you think, you said about like the levels.

TWT5: Yeah.

I: Do you think that people try to speak on the same level or do you think there is ever

225 competition here that people will try to go higher than

TWT5: Well, no, well there's no obvious competition between classmates, between people. However, if I can use a more difficult word or more, a better word, I mean for example cougar, it's a specific term, right?

I: Yeah.

230 **TWT5:** But if I don't know that word

I: Excuse me. I'm sorry.

TWT5: It's okay. If I don't know that word, I need to use a lot of words to describe the woman but if I know the, if I know, I'll say she's a cougar or in her situation she's a cougar, very short and, is short and you know the meaning. It seems that (your level is

235 higher)

I: (A woman?).

TWT5: I think cougar is the woman right, to describe a woman, isn't? @@@

I: (That might be,)

TWT5: (I just learned that word.)

240 **I:** That maybe it's like a phrase or something but I've never heard that before. @@@

TWT5: The word before?

I: No.

TWT5: C-O-U-G-A-R, well I just learned last night, so it is

I: It sounds like maybe it could be a phrase or something.

245 **TWT5:** No, no, it's a word to describing a woman who married or have a boyfriend, much younger than her.

I: Oh really?

TWT5: I just learned from a foreigner, from American.

I: Oh really?

250 **TWT5:** @@@. Oh. Yeah.

I: Maybe they're younger @@@

TWT5: So, last night we

I: I speak to Americans and we have to

TWT5: (Or maybe different words?)

255 **I:** (We always have) conversations like, what does that mean, what does that mean,

TWT5: Oh really?

I: Yeah.

TWT5: Wow.

I: Because we have different phrases in the U.K.

260 **TWT5:** Yeah, yeah I believe that, I believe that. So, once I realized the situation, just you described, I feel well, since you too, you speak English, you can understand each other all the time, so why bother? Well, where does the pressure come from, so just relax.

I: Yeah

265 **TWT5:** But for students like us, if I can use the words, I don't need to use a lot of sentences trying to describe the woman, to describe the situation. It seems that I, my, the level is higher than the others.

I: Right, right, right.

TWT5: I mean, the shorter and specific is better than blah-blah-blah, a lot of words and maybe some people still don't understand what you're talking about.

270 **I:** Right, right, right. And have you found that the professors in your experience across university and training context have you found that professors have any strategies or any ways of approaching the way they manage the discussions and manage the classroom so that people won't, or people won't feel so afraid to talk and to use English?

275 **TWT5:** Professor?

I: Yeah.

TWT5: Can I say the name? It's okay right?

I: Yeah, I guess

TWT5: Not, I mean anonymous problem, we don't have a problem here, right?

280 **I:** You can say, what do you think, professor A.

TWT5: Okay, okay, okay. Professor over there, you know the professor right?

I: Yeah, yeah.

285 **TWT5:** We're talking about. Okay. In her class, we're really free to talk in English and we are relaxed, I don't know, it's maybe, it's because of the characters of the professor. The students will opened and she's welcomed every kind of conversation and once you stopped and you don't know how to say in English, she will help you.

I: Right.

TWT5: So you, and once, every time she helps you feel that okay I know the word, rather than I'm so sorry I don't know the word. You know the feeling?

290 **I:** Yeah, yeah, yeah.

295 **TWT5:** If I feel that I am so sorry, I was scored the way she talks makes me feel that I was scored, the next time I'm not willing to talk anyway. But in her class it's really free, what if we are wrong she will just, maybe I said, I were in the classroom, she was like oh you were in the classroom, or I, or this is not a good example, let me think of another one, or for example I say, oh, I make a cake last night, oh then she will remind me, oh, you made a cake last night, that mean something like that, she will say the sentence again.

I: Yeah.

300 **TWT5:** And of course I'll, I'm wrong but it's okay. She will just smile and tell you the sentence. So we are really free to talk in her classroom. However, in other professor, in another university if you are wrong she was like, for example, she will force you to explain one word, if you don't understand the word you need to write an apology letter two pages.

I: Really?

TWT5: So every student are so afraid to talk in the class, you know, yeah.

305 **I:** Right, right.

TWT5: So it's the, I think it's the teacher's character. And the way she managed, I cannot think of a specific way she managed a classroom. But I think it is the atmosphere who have us to speak freely.

310 **I:** Yeah, yeah. Good. And does that help you as a teacher like do you find new ways of managing your classroom based on that kind of experiences or is that different context?

TWT5: Well, in my classroom?

I: Uh-huh.

315 **TWT5:** I will try to have, bring the same atmosphere back to my classroom. I'm trying, but the problem is that well in her classroom, in her class all of us we are capable of speak in English, right.

I: Yeah.

TWT5: In my class, in elementary school most of the students they are not capable of speak in English.

I: Right.

320 **TWT5:** But once they willing to pronounce the word or use the word, even though the grammar is terrible or unclear, I will encourage them to speak more.

I: Yeah.

TWT5: And I, but I didn't see the effects right now, because their vocabulary are too limited. So that I'm trying convey the atmosphere back to my class.

325 **I:** Right, right.

TWT5: Yeah.

I: Okay.

TWT5: I will avoid the teachers from another college to force you to do something, to write an apology letter if don't understand the meaning.

330 **I:** Yeah.

TWT5: I definitely won't use that way.

I: Right, right, right.

TWT5: Yeah.

335 **I:** And so how do they manage, and what's your perception of kind of correct English having used it so much (do you ever find)

TWT5: (May I correct anything) in the paper or speak, speaking?

I: We'll talk about in writing.

TWT5: In writing?

I: Soon, but just keeping it about speech at the moment.

340 **TWT5:** Okay.

I: Yeah, in the speech having had so much experience using English and it seems like every positive experience you had seems to be something involved with using the language and realizing, how you use English or how you use a language; what, how does that affect your opinion of sort of correct and incorrect the tense to come with the subject?

345 **TWT5:** Do you mean, what kind of English is correct or in correct for me?

I: Yeah, yeah.

TWT5: Well, we are learning grammar from the beginning of learning English.

I: Yeah.

350 **TWT5:** So grammar will be the first point we will pay attention to because we will think that and that's the basic one, basic element of English. So, first I need to have perfect grammar otherwise impossible. Well later I found that. So for me my problem was, my problem, my idea for correct and incorrect will be the uses of the word or the meaning or the way I convey.

I: Yeah.

355 **TWT5:** If I want to say the idea but I use the language wrong, maybe you will, maybe I'm describing A but you are thinking of B then for me that's an incorrect English.

I: Yeah.

TWT5: Because I am now leading you the right way.

I: Yeah, yeah.

360 **TWT5:** Yeah, so that's my idea.

I: Okay. And I would agree with that completely but moving on to, oh, let's get to that, moving on to writing now.

TWT5: Sure.

I: How do you think that idea applies to writing?

365 **TWT5:** What kind of writing correct or incorrect?

I: In the idea of

TWT5: (Correct).

I: (So) some things don't matter so much when you use language. But if you are, so you said with speaking some things don't matter so much, it's, does the person understand what you are saying, are you leading them in the right way, are you using words correctly, things like that.

370

TWT5: (For writing?)

I: (But in writing so you think the same)

TWT5: (Oh, this is totally) different situation, in writing for us first we will pay attention to the grammar, at least in my experience first is the grammar because grammar is the easiest way and the most obvious mistake we can find. So

375

Female Speaker: Oh, #[26:48].

I: Okay.

TWT5: Sorry, yeah so the first step is grammar and the second step will move in to the content of the composition or the writing.

380

I: Uh-huh, yeah.

TWT5: You need to write something rather than just saying, well nobody understand the language or understand the paragraph, so next time, next step will be the meaning, the content, but as I know every writing in junior high, senior high group school, well of course they don't have great or good content, so the teachers will correct their grammar first.

385

I: Right.

TWT5: At least they have good grammar.

I: Yeah.

TWT5: And then help them to have a better content, but the content is not, the contents if you have a good content you need to have a good knowledge. I mean if you want to write something about life you need to have some ideas about life then you can write right?

390

I: Yeah, yeah.

395 **TWT5:** If you had not, no idea about life then how can you write? It's meaningless or nonsense. So the content should, it needs more time to have a better content, but the grammar you are learning grammar right now. So I can correct your grammar, but for GEPT or higher level test. I think the content will, content weight more than the grammar I guess, but I am not a teacher, I'm not a professor anyway.

400 **I:** Right.

TWT5: So I guess the content will weigh more. But according to my experience of taking TOEFL or TOEFL I think the grammar is quite a important. Yeah so, since the, well so, so if I were the teacher for a junior high, senior high school then probably I will also focus on grammar although I know content is more important but I will keep the grammar right first.

405 **I:** Yeah, and how about in the university then where I guess.

TWT5: (The writing in university.)

I: (Set up here yeah) when you write an assignment I guess the content is quite important for you.

410 **TWT5:** Of course, of course.

I: Yeah, how does your, do you think the priority should change.

TWT5: No, I know there is no priority, the only one is content. I mean for university especially for English department student the content is the only priority according to my idea, because you are university student, you need to check your grammar; you need to pay attention to your grammar by yourself. Grammar shouldn't be the problem when the professor is checking or reading an article, the students to be responsible for the grammar himself, not the professor check it.

415

I: Yeah.

TWT5: The professor will just read the content according to, well this is my experience and my idea.

420

I: Yeah, yeah.

TWT5: So that there no priority.

I: Right.

TWT5: But only the content number one.

425 **I:** And does that happen in practice in your experience of

TWT5: Practice?

I: That handing in your writing is that the kind of feedback you get back from your professors?

TWT5: You mean my idea?

430 **I:** Yeah, so does their idea match your idea? So do you get, do you ever get red pen corrections everywhere?

TWT5: Of course everywhere. Well my idea is a perfect idea. What I want to say is that during college or graduate school life the student should be responsible for the grammar himself. But we are not native speaker so sometimes we will make, we will still

435 make grammar mistake. So the professor will check or just circle the word and then we will just handing the second one, the second draft.

I: Right, right, right.

TWT5: Yeah, but the content, but I, professor they will think content is more important.

(Interruption)

440 **TWT5:** Not, it's for a long time.

I: Yeah, so do you think or is that any aspect of so you said like you are non-native speakers. But you do think like in speaking but if I speak to you I don't have any problem understanding what you are saying. I don't think you should speak like me, because

445 **TWT5:** Really?

I: Well, in the same way as I speak I think it would quite strange if you spoke with a British accent and in the same style that I speak with. When it comes to writing do you think there is any aspects of the way that for example British and American academics write that maybe you would choose to write in a different way?

450 **TWT5:** You mean, when I'm writing will I choose English way or a British way or American way?

I: Yeah.

TWT5: um.

455 **I:** Yeah, or so kind of, so when you are looking at what is accurate academic writing, good academic writing, do you think that should follow the same style as American or British or Australian writers?

TWT5: Well actually this is not a problem for me because we are, because all of our professors they followed American system.

I: Okay.

460 **TWT5:** So we follow them so what usual, so naturally we are using American system.

I: Okay.

TWT5: So, because we don't British professors.

I: Right, right, right.

465 **TWT5:** If we have British professors we will follow their, follow his ideas or his way to organize the essay or academic way, we will just follow American way so that's not a problem for us.

I: Okay. And do you

TWT5: Because we have only one choice.

470 **I:** Yeah, but I mean in terms of like American do you think that there is any flexibility with that like follow, do you think follow the American way which mean copying the American way and if your writing is different from an American's it should be corrected or you should find a better way to say it, or do you think that you would use English slightly differently, because you are not American.

475 **TWT5:** No, we just, actually when we are writing we just write and I have no idea, because I don't have no idea about the British way or Australian way. I have no idea

about that, so I just write. And so probably my way is American way but I won't fix into that system, because I didn't, there are no rules in the system for us, no, no specific rule writing on the walls or in American system you need to follow, no just write.

I: Right, so.

480 **TWT5:** Yeah, the biggest problem for us that is that, sometimes we can't convey our meanings or ideas, our ideas perfectly.

I: Okay, right.

TWT5: Because the English is still different, another language for us. So our problem is not following which way.

485 **I:** Yeah.

TWT5: Our problem is that we cannot convey ourself. We need to convey ourself better or

I: Yeah.

490 **TWT5:** Because when you are writing, when we are writing we need to write, explain some ideas or convey our ideas or concepts more understandable.

I: Yeah, yeah, okay.

TWT5: That's our problem.

I: So you haven't had, so no one has ever said to you.

TWT5: Styles?

495 **I:** Like yeah about style.

TWT5: No, no, no.

I: Right, okay.

TWT5: No styles. But when we are writing a thesis there is a, the only style I know is APA style. @@@.

500 **I:** Right, right, right.

TWT5: That's a style we need to follow, but no one have told us that American style British, no.

I: Right, right, right.

505 **TWT5:** Maybe you have the problem because you know more about the language, yeah if you're speaking Chinese first of all if you're speaking Chinese we have different styles, then I can tell you that, oh, today I learn style A, but I want to write in style B, there will be no problem.

I: Right, yeah.

510 **TWT5:** I can create my own style in Chinese, because I know the language very, very well I can handle the language very well, I can use this way that way.

I: Yeah, yeah.

TWT5: But in English we can only use what we learned.

I: Right.

TWT5: So when you are talking about British style, sorry I have no idea.

515 **I:** Yeah, oh, no that's fine I wasn't speaking specifically about like choosing British or American. What I was thinking of because

TWT5: Create my own style?

I: Well, kind of like I guess if you are writing for example an assignment or a thesis about your new way or your experiment of classroom management like trying an
520 experiment you have some things you want to say in the essay but I guess it's, should you, but it doesn't sound like anyone has said you, you need, you know, to set up your introduction like this topic sentence then develop idea, topic sentence, develop idea you should put this at the beginning, this in the middle, you know, this kind, these kind of

TWT5: This kind of style?

525 **I:** So rather than I guess it's also like a model that some people teach academic writing like that where they say, you know, the native speakers don't do this so you shouldn't do this and they have a very strict model of what you have to do.

TWT5: Oh yes, we have that kind of model.

I: Right, okay.

530 **TWT5:** So, when we are, we have, we are learning writing, we are learning writing like what you said.

I: Yes.

TWT5: But this model, we will follow that model other than that we don't understand, we have no.

535 **I:** Right, right, right.

TWT5: We haven't read or we don't understand how to write in different model so we have only one.

I: But is there any, when you look at that model, do you, is there anything you think if you did it differently there wouldn't be a problem, the meaning would still be
540 communicated?

TWT5: If I can write freely rather than pending it as homework then probably I will do that, but for us most of the writings are homework, is assignment.

I: Yeah, yeah, yeah.

TWT5: And teachers, if the teachers say that you need to follow this then we will follow
545 that or I will have a lower score.

I: Yeah.

TWT5: That is the critical problem for us. You know some teachers they will, well, it is okay, be creative, but for academic writing you need to follow the style how you write. All the professors told us you need to follow the style, but I don't know maybe this, I
550 don't know it's a American way or, you know, I don't know which way but they said, things like that, I will follow that.

I: Yeah, yeah.

TWT5: Because we don't, well we all

I: Okay. I don't think there is a British way and an American way.

555 **TWT5:** I'm sorry, I'm sorry. @@@

I: That was my question just an example but yeah. I don't want you to think that I think there are these different styles because

TWT5: Okay, now I understand your question.

I: Yeah, probably more subject, that different subjects might write differently yeah.

560 **TWT5:** For us we are novice writers, novice academic writers, so we just follow what the teacher told us.

I: Right.

TWT5: If the teacher say

I: The safest person (to follow). @@@

565 **TWT5:** (Yeah, of course), we want to get the scores.

I: Right, yeah, yeah.

TWT5: But if I can write freely or one day I'm a professor, professor in the future then probably I will have my own way.

I: Yeah.

570 **TWT5:** But right now probably no.

I: Right, right, right.

TWT5: No courage to create new way.

I: Okay.

575 **TWT5:** I'm not abled, I'm not a talented student so @@@ I probably won't want the risk to do that.

I: Okay. I don't believe you but okay.

TWT5: @@@

I: And do you have any final comments or any other points of interest you could add that I haven't asked you about or you didn't say enough about?

580 **TWT5:** About English learning? Recently I met a teacher, she is a very bad example, worse. She when, that the professor when she was teaching, she is not teaching the content. For academic writing for academic level we focus on the content usually rather than the grammar. However, that professor is quite strange because she seldom focused on content, she only focused on grammar and the words and the vocabulary. So all the
585 students they hate that class and that's my, that's the really terrible experience for we as students.

I: Yeah.

590 **TWT5:** Because it's not what we expected. In our level we should focus on the content so we have a more meaningful conversation, meaningful discussion about the academic words.

I: Yeah, yeah.

TWT5: But in her classes instead the vocabulary is the only priority and the grammar.

I: Right.

595 **TWT5:** You shouldn't make any grammatical problem or you need to write an apology letter.

I: Right.

TWT5: So yeah, so cruel, right?

I: That was the same professor?

TWT5: So, that the same professor, the same, this is the one I said.

600 **I:** Yeah.

TWT5: She was really tough.

I: So is it that you are coming to that place to learn the subject but you end up just focusing on.

TWT5: The grammar.

605 **I:** Yeah.

TWT5: Or the past tense, present tense or the meaning of the word, how to use the word, it seems like we are learners, learning in senior high school.

I: Yeah.

610 **TWT5:** And sometime we are senior high school students rather than graduate school students.

I: Yeah. So do you think that graduate school students need to be treated like users of the language (rather than)

TWT5: (Of course,) of course.

I: Right.

615 **TWT5:** I think for academic learners we are learning how to organize our thoughts. We're learning how to organize what we have the data rather than focus on the small things.

I: Yeah.

620 **TWT5:** We can check the grammar maybe I can check my grammar. I can, maybe I can have my friends, my foreign friends to check the grammar for me but that's just the one, that's the process rather than the results.

I: Right.

625 **TWT5:** The content should be the results. So the way I organize my phrases, my article and maybe I have more creative, new thinking of that is more important rather than that, so it's quite strange. So it's over the time that's not what we expected.

I: Yeah, yeah, yeah, I agree.

TWT5: Yeah. Thank you.

I: It's helpful, thank you very much.

TWT5: Thank you very much.

630 **I:** And that's really, really helpful.

TWT5: Thank you.

I: Thank you.

TWT5: Hope you understand.

TWT6

I: Okay. So to begin with, can you just tell me what your experience is of learning English and so your background, when did you begin, how did you learn, how did you progress?

5 **TWT6:** Okay. When did I begin? I think, pretty late to start learning English, from my junior high school was my first year to start learning English. And basically by the time only study English in class.

I: Yeah.

10 **TWT6:** And have only certain hours in, English classroom in school. Other than that I don't have that much experience, but after I enter senior high, I have twice went to, I went to different countries, okay. First summer vacation, I went to England to study there for a month. It's like a study, study tour.

I: Yeah.

TWT6: So yeah, that's the first experience outside of classroom.

15 **I:** Okay.

TWT6: And the, second year of senior high, I also went to America, Canada, stay for another month to, just listen.

I: Right.

20 **TWT6:** A study tour, but then, and then what else? Okay, come to the college, I was studying in New Zealand, so that's the, very different experience from what I had learnt English or

I: (Right, right).

TWT6: (From the very beginning) for studying English, and then I come back here.

I: Wow. @@@

25 **TWT6:** That's enough? @@@

I: Yeah, what's the, what was your motivation like and your, your enjoyment of the subject from when you started to now. Did you have, did you begin very motivated and stay very motivated?

TWT6: Of course not @@@ of course not.

30 **I:** Nobody says that. @@@

TWT6: Really? @@@ So I'm not the only one.

I: Right.

35 **TWT6:** Okay. I think not, really not from highly motivated from school, because in Taiwan or back to my, age started learning English it's only like, more like achievement train, so we study, I study English just for test.

I: Yeah.

TWT6: So I don't really have that high interest in learning English, but probably because I had got a quite a good grade in the subject, so I start to think, okay well I probably can have, can learn it better or

- 40 **I:** Yeah.
- TWT6:** Probably have the talent to learn another language and that's probably the first really motivation I will say, the reason for me to push myself, go to this trade.
- I:** Right.
- 45 **TWT6:** And after that I didn't really think about, to study English as my major or anything about related to English and so I choose to study to read them, but after I started my major I found out that language is the problem because if I want to guide a tour, I want to help other people, I probably need the language.
- I:** Right.
- TWT6:** So that's by that time it's really, I take really serious concern for study English.
- 50 **I:** Yeah. And how old were you when you were, you decided you were interested in tourism.
- TWT6:** When I was senior high.
- I:** Senior high school, right, right. Okay, and
- TWT6:** Yeah.
- 55 **I:** And how did your, what were your experiences like in Britain, Canada and New Zealand?
- TWT6:** @@@ Experiences? Almost forget. @@@. I found out this in Taiwan, again it's all about test. So it's more like, grammar translation style, so I study, just try to memorize as much vocabulary as I can and maybe study for the grammar patterns and
- 60 then just go for it, for test not much interaction or any, not much activities doing during the time.
- I:** Right.
- TWT6:** But then I had my experience in England, because it's a study tour. So, I have half day stay in Oxford University, the language centre there.
- 65 **I:** Okay.
- TWT6:** And we study, it's more like, thing based or maybe topic based, because we will do that exactly the same activity in the afternoon.
- I:** Right.
- TWT6:** For example, if we are going to watch a game, basketball game in the afternoon, then we will study all the subject or all the vocabularies or
- 70 **I:** Yeah.
- TWT6:** What we see during the game.
- I:** Right.
- TWT6:** So that experience actually open my interest to know that, wow, well English can be that useful. Then, have the same, about a similar experience in, in American too. So I think it's really helpful for me to really to think about taking the advantage of, by that time I think I have the talent to learn this language. So I, by the time I start to think about I, I think I can do it well, and I think I should study for it, but I never think about to be, an English teacher or educator by the time, yeah.
- 75

- 80 **I:** Right, and is that your goal now, or are you still thinking maybe you'll go into tourism?
- TWT6:** Probably more like I will not be a teacher, English teacher but tourism is really fun. I think it's my interest. If I'm not being, English teacher I definitely will go to this field
- 85 **I:** Right, right, right okay. And do you think there was anything in the experience of using English in another country, let's just say using English in general that made you look at language differently?
- TWT6:** Huh?
- I:** As in did you, did you start to, to look at language or look at the English language in a different way after you had used English in these different places?
- 90 **TWT6:** In different countries? Any different between the language or?
- I:** Or did you, did your experience make you think about English in a different way from how you felt about it in junior high school?
- TWT6:** Probably the usage that's all, because when I was in junior high, I just thought
- 95 it's a subject just like math, like science, a kind of subject and I don't have the experience, I don't have the environment I will say to actually to think about it as, to think, English as a communication tool, but then after I study abroad then I found out, it's just like Chinese. If I want to learn something or I want to do something, I definitely need to use it as a communication tool.
- 100 **I:** Right.
- TWT6:** So that's, probably that's the only change I found out, or maybe should I - can I say that, it might record it, @@@ I found teaching style is different, so the learning environment and the teaching style for teachers are totally different so
- I:** In the different counties?
- 105 **TWT6:** Yeah.
- I:** Right.
- TWT6:** And different I'm not sure because of the environment, because of school, because of anything or because of the teacher.
- I:** Right, right, right.
- 110 **TWT6:** Because different teacher, they use different way to teach.
- I:** Yeah.
- TWT6:** But definitely completely different from my junior high school's teacher.
- I:** Right, okay. And so you said that it's important to, if you're going to use English you need to recognize that it's a communication tool.
- 115 **TWT6:** Yeah.
- I:** Do you think that's something that you can teach to students here in Taiwan or do you think it's something that, a way of thinking that comes with experience of using a language?
- TWT6:** That's hard. @@@

- 120 **I:** @@@. Yeah. Is there anything you can do in the classroom to help students see English in that way?
- TWT6:** I personally I will prefer to actually learning by doing it, instead of just sitting there and doing some text books, because, probably because from my own experience I found that it's more useful if I learn the language and I can use it straightaway, then I will
- 125 feel more like interest or maybe can increase my motivation of learning it.
- I:** Yeah. And so when your, so do you teach now?
- TWT6:** Yeah.
- I:** And what age groups do you teach?
- TWT6:** Children English.
- 130 **I:** You teach children (is that)
- TWT6:** (Yeah).
- I:** Elementary school?
- TWT6:** Yeah, (elementary school).
- I:** (Elementary school right). Okay. So, is there anything you try to do in your
- 135 classroom now that you think if you, if you didn't have the same experience you wouldn't try those things or anything you tell your students now that's, that your experience can help inform them of something?
- TWT6:** I will try to, I do really try a lot of activities for students, not only for game but sometimes I will probably, the hardest one is for debate. I let students to try, although
- 140 they have really limited vocabulary or they have limited knowledge about English but they have, I assume they have prior knowledge of debating, how they debate or they can express themselves for their opinion. So that one is hardest but students enjoyed a lot, because they know it's easier to have debate in Chinese but when it comes to another
- 145 language they need to transfer their first language to the second language and then they need to think about what they want to say too.
- I:** Right, right, right.
- TWT6:** So, but the result, outcome is kind of, I'm still satisfied with the outcome, because I want them to experience the language, how to use the language.
- I:** (Yeah, yeah).
- 150 **TWT6:** (Although) these tasks might, a little bit hard for their age.
- I:** Yeah. And so what about when you, about the English here, so when, when you use English in the classroom, or first of all a very general question,
- TWT6:** Yeah.
- I:** How do you use English in the classroom in the graduate school?
- 155 **TWT6:** In graduate school, to use English we have a lot of reports, @@@ all the reports need to be done and so thus we use the language the most.
- I:** Right, right, right.
- TWT6:** By doing all the reports, and other than that we seldom use English not between students, between classmates.
- 160 **I:** Right, right.

TWT6: And we have some professors, they speak English in class. So they ask us to speak in English in class too, only in that situation we will use English the most.

165 **I:** Right, okay. And do those professors have any, any behaviour or any strategy to make it easier, because I guess it's harder to study a subject if you were using your second language.

TWT6: Yeah.

I: Do they have any strategies to help you, to help make it easier?

TWT6: Well, any strategy they use

I: Any

170 **TWT6:** I can't think of -

I: Or to ask in a different way, like if you, if they were teaching the subject in Chinese, they would say some things, when they teach in English do they change that behaviour at all do you think?

175 **TWT6:** I don't have that experience of teachers or professors that change different way when they teach like using Chinese or using English to teach. So I don't have the experience

I: Right.

TWT6: With the same teacher I mean.

I: Yeah, yeah, yeah. (But do you think)

180 **TWT6:** (So I'm not sure) what strategy they, they change.

I: Do you think that there's any difference learning from a professor here, who uses English. Do you think their behaviour is probably quite similar to someone teaching, like for example if I were teaching the subject in the U.K. or an American professor were teaching in America to, to a classroom of people and we were using English to teach for example, learning strategies or something like that. Do you think the classroom atmosphere is similar in those different, in those different contexts?

185 **TWT6:** I'm not sure, abroad learning, most of our professor are all Taiwanese people. So I'm not sure about the atmosphere will change or not but I don't enjoy, have English lesson or we learn different subject using English as our, our language classroom language. I don't enjoy that, because it's totally different from, I won't say totally different but, how do I say, I think it's, it makes me feels more related to what I'm learning now and also probably because I have myself expect for improve my own language. So I will prefer to attend English class, professors that can speak English in class, so not only learning a subject, but we can communicate in English.

195 **I:** Yeah, yeah.

TWT6: So I will prefer that kind of atmosphere in, during my learning.

I: Yeah. And how important is that kind of developing your own ability, your own language ability at the same time as developing your subject knowledge, how important is that to you, like the balance between those two

200 **TWT6:** I think they are similar, similar, both of them are important in my opinion because as I said, I prefer that language is a communication tool. So, I want to learn a subject but if I don't understand I really wish that we can use English or maybe the

professor teacher can use English to explain to me, and I can learn the subject straight
away from using, using the language, instead of transforming different language, because
205 sometimes translation can make me confuse or maybe I don't think about, I'm not good at
translation, so I don't know how my brain goes, but sometimes I feel like it's easier for me here
to learn English straight away or answer English straight away, it's easier than for me to
think about in Chinese and then translate to English.

I: Right, right.

210 **TWT6:** But I know, it's a bit different from what my friends told me. They said, they
would, sometimes they will think the other way around.

I: Yeah, yeah.

TWT6: And I do so, sometimes I think in Chinese first and translate to English but
probably I had experience listen to English straight away and get the idea or learn the
215 knowledge straight away from English, so I feel comfortable to learn it that way.

I: Yeah, now I feel the same thing and if I, yeah if I try to translate what I've got in my
head in English and then speak in Chinese, I find it's horrible. @@@

TWT6: So are you learning Chinese now?

I: No I learned it before, I haven't spoken Chinese in a long time. @@@

220 **TWT6:** So is English your native language right?

I: Yes, yes.

TWT6: And Chinese will be your second language. How is your Chinese now? @@@

I: You can ask the taxi drivers and restaurant owners and people of Pingtung maybe,
maybe they have different opinions. @@@

225 **TWT6:** @@@. Okay. So you come, along and you saw all the accommodation staff
and all the transportation

I: Yeah, yeah.

TWT6: Speak in Chinese.

I: Yes, yeah.

230 **TWT6:** Wow, so you must be good enough.

I: Good enough. @@@

TWT6: @@@ To get, to come in, okay. If you can get here, don't get lost I never get
lost.

I: Right, right, so that's a good way of describing my Chinese is good enough. @@@

235 **TWT6:** Enough, probably the same like me. @@@

I: I think your English is better than my Chinese. @@@

TWT6: Still have a lot of rooms to improve.

I: @@@ All right. Yeah, okay, what about, so mentioned your possible careers. And in
general, in Taiwan why do you think there is such a wide perception that English has so
240 many benefits, if you

TWT6: I don't know sometimes, I think of probably not the benefit, probably just
because good advertisement @@@ because it's an island, so we, our parents our teacher

245 taught us that, you really need to use an international language, so they say, international language is English, okay, to be able to get a better career or a better future, if you know this, the international language.

I: Right.

TWT6: So we take it as a very important things just like, as important as eating because we want to survive.

I: @@@ Right.

250 **TWT6:** In the future life.

I: Okay.

TWT6: So, probably that's why.

I: If you go three days without speaking English then you'll be starving. @@@

255 **TWT6:** Yeah. @@@. And probably we won't survive, I don't know probably, that's what I can think about, so probably that's why so many people want to learn English, but if you, if you step back to look at a lot of career, in Taiwan you don't really need the language, English and but for students, for students we all told students, we have been told to learn, study English hard.

I: Yeah.

260 **TWT6:** And if I become a teacher I told my student to have to study English hard too, so it's just the way how we've been told.

I: Yeah, yeah, yeah. And how about, I was going to say when you come here do you think or through actually, through your history from both going abroad #[20:47] you've done so many things, that from junior high school to senior high school to going to these
265 different countries and now coming here going to university is that, do you think the way people judge your English is different in those different places, and what's your experience been of how people react to your English?

TWT6: I forgot about how people look at me in junior high, okay.

I: Right.

270 **TWT6:** But after there is a lot of, big different from what my friends told me like after I came back from both different countries. Some people say that I'm more confident. I have more confidence to speak out.

I: Yeah.

275 **TWT6:** And this probably listening, speaking is better because we don't speak that much or listen English, to English that much during our study in Taiwan.

I: Right.

TWT6: And because the experience in other country like English speaking country so I have to use a language then I feel it's part of me now to speak English although still have a lot of room to improve but I can feel more comfortable than before, than yeah.

280 **I:** Yeah, yeah.

TWT6: So that's the way people think of me and also they said probably my accent. I can't tell myself but they say, that's a bit different from, I don't know from before I go out, yeah.

I: Okay.

285 **TWT6:** I am not sure. But I think I'm not a confident girl, so sometimes I really will feel stress or frustrated to speak English or sometimes I feel I really stress out for my study.

I: Okay.

290 **TWT6:** Yeah, so it will be the same like you can tell from this interview, you found out that I'm really nervous and I'm not sure, can I express what I want to say or what's in my mind for you.

I: I didn't have that impression.

TWT6: Yeah.

295 **I:** I think your expression it sounds very well, better than me, better than my questions. Your answers are clearer than my questions, I guess, yeah. So what about, by which aspects of language people value like you said, people think, say oh well you are very confident when you speak, so I guess confidence is something that people notice when people speak English. What other things do you think in Taiwan people or in your experience do people notice when you speak either in a bad way or in a good way?

300 **TWT6:** How they notice?

I: Well what things do they notice about when you speak like for example will people comment on, I'd say well that was great grammar or that was a great word or -

305 **TWT6:** No, no one said it to me unfortunately. Before I can really have, before I have the confidence to speak out English normally I speak really in the soft sound voice or I don't know how to ask for like for second chance for myself to listen to language because if I don't understand I would straight away stop close all my senses.

I: Yeah, yeah.

TWT6: And I start to reading the language. But then I mean when I get a bit more confidence I start to want to really want to enter the questions people ask.

310 **I:** Yeah.

TWT6: And I will start to probably make facial express to show other people, using body language or sometimes and then gradually I start to know that actually I can ask for a second chance or ask them to say it again. And that is not embarrass and that is nothing, there is nothing wrong to ask again.

315 **I:** Yeah, yeah.

TWT6: Yeah, so that's the way people will think, oh well I changed because I don't normally ask questions or I don't normally speak the sound so clearly or I don't express myself that much.

I: Yeah.

320 **TWT6:** So I remember that the first year I was studying in New Zealand my teachers always give me the comment you are too shy, you need to speak more in maybe like, you need to ask me questions. Every semester they give, different teachers give me the similar comments like that.

I: Right, yeah.

325 **TWT6:** But then I start to get more confident and maybe more comfortable to stay there
and I start to use a language more and probably I have some successful experience. Then
I start to feel good or maybe a little bit great to use a language. Then the second year I
get different comments they said wow, you improved or maybe they said that, you are
330 very talkative or maybe some teacher say oh, you have a good idea, those comments from
teachers also actually helps me for my further study like to make me really want to go a
little bit further.

I: Yeah, yeah.

TWT6: Otherwise I will be ready to really step back and I don't have any confidence to
use the language but because I think when I was in senior high I have the study tour,
335 study for tour experience. So I have my, feeling, my all expectation that I probably have
the talent to learn the language and I probably can learn this language well, so that's why
I still keep me going apart from the teachers comments.

I: Yeah, yeah, I was going to say that the comments I often find, I don't know if you
found it useful, but I find the comment, because I was very shy when I was young as well
340 and I remember the comment you are very shy you need to be less shy.

TWT6: @@@ Yeah.

I: Always had the opposite effect. @@@ It's not a very helpful comment if someone is
just naturally shy.

TWT6: I didn't really, I didn't really take, yeah, it's the same feeling too, I thought oh
345 well, but I, this is not I, what I want, because I really stayed here and I really don't want
to fail my any test, and I don't want to fail my participation or my presentations.

I: Yeah.

TWT6: So I have to push, really push myself hard to do well, although the first year I
get those comments but it's not what I'm happy to see, because that's, before I made the
350 decision to study abroad I really want to change myself. So I have that motivation to
really want to change.

I: Yeah.

TWT6: So when I get the teachers' comments of course it makes me a little bit, really a
355 little bit step back and still have an active effect but also it's a good, it's a strength to push
me or push myself to change myself.

I: Yeah, yeah.

TWT6: I don't know.

I: Not fail.

TWT6: Yeah, just because I don't want to fail.

360 **I:** Yeah, and it looks like here, so when you're giving presentations or writing
assignments or anything like that, what kind of feedback have you got on your English,
did they comment on your English?

TWT6: Comment on my English?

I: Ability or features of your English at all?

365 **TWT6:** I do a lot of preparation before I have the presentations or the reports, so of
course I have more confident to stand up and to present it.

I: Yeah.

TWT6: And I practice a lot before I did a presentation so there are few comments I get, got from teachers, pretty like I'm fluent enough to and confident to do the presentation
370 and there is some teachers, says that I have a good accent to speak it clearly.

I: Okay, yeah.

TWT6: And so they can understand it, so those comments

I: Yeah.

TWT6: About, my English would be good.

375 **I:** And all positive?

TWT6: Yeah, all positive. I think, Taiwanese teachers they give a lot of positive comments.

I: Right.

TWT6: @@@. So, probably because they don't want to break our heart.

380 **I:** Right. @@@ So even to people who don't deserve them, you still get positive comments.

TWT6: Yeah, but like they are very good at comments I think. I mean, positive comments, English they can think of any kind of probably like fluent or they, if they don't have, that positive ability to, or if they don't present it well they will comment only their
385 context instead of the English.

I: Yeah, yeah.

TWT6: Yeah, or sometimes if it have to be the language they will still give positive comments like, or you use some sort of vocabulary which is good like that. So, I found that they use a lot of positive comment instead of negative comments.

390 **I:** Right, right, right. I hear some footsteps coming.

TWT6: Yeah.

I: Yeah. Thought it might be [name] coming in. Okay so what, so if we move on to writing, what would you say your strengths are when you're writing?

TWT6: I'm really bad at writing. Don't have any strength. I don't know, I never
395 thought of it, writing, no, I can't think of

I: Can you think of any, anything you think are your particular weaknesses?

TWT6: On writing?

I: Yeah, in writing.

TWT6: Probably too colloquial, the language

400 **I:** Yeah, colloquial.

TWT6: Yeah, colloquial. Yeah, probably that's all. I can't think of any, sorry. All the writing I do, not for leisure. So I don't write journals, I don't write anything for my own, for my own interest but for doing academic work.

I: Yeah.

405 **TWT6:** And because of the academic work I have to, write it on papers or I need to prepare beforehand.

I: Yeah.

TWT6: So in that case I'm not sure the strengths for, on my writing. Sometimes I don't know, I don't know how to use the vocabulary well or probably sometimes I have jumping logic, #[33:31].

I: I like that, jumping logic.

TWT6: Yeah.

I: Right.

TWT6: Not really logic. So that will be my weakness.

I: Right.

TWT6: On writing.

I: Okay. And could you give an example of, in what way your, or can you remember in what way you, your writing has been called colloquial?

TWT6: Any way?

I: Can you think of an example of the kind of words you might use or the kind of phrases, that,

TWT6: A lot?

I: So you're saying a lot.

TWT6: Yeah, use a lot.

I: Instead of a substantial amount

TWT6: Yeah, a great deal of.

I: Right.

TWT6: Yeah. But, that's the harder part for me too because I can't tell which one is academic vocabulary use or which one is general.

I: Right.

TWT6: So in, recall back to my experience probably because I, I get the language I really use the language in a very social situation. So I will say, I acquire the language in a very colloquial way, way. So I never know what's different between the writing and speaking part.

I: Right. Do you think that there is a, a big, what do you think the difference is between saying a lot and a great deal for example?

TWT6: No idea, I know it's a lot, maybe, a great amount. I'm not sure what's different in -

I: So what do you think

TWT6: It's my fault, I had, although I really interest in why they are different, but I don't really do some research, or I don't really study for the differences.

I: Right, right.

TWT6: I just found out that sometimes I use the word and being corrected by teacher or being corrected by like a foreigner that says, oh, it's too colloquial, it's not in a writing form and then I will notice that but I never really to, like to find a text book or to find any

collections or database for, the differences between academic vocabularies and general vocabulary.

I: Yeah, do you have the same differences in Chinese, because I've never written academically in Chinese but I'm wondering, do you have phrases that would use every day that when you write, like for example a lot, in Chinese do you have different terms and one is academic and one is not academic?

TWT6: Some, sometimes we have some vocabularies.

I: Do you think it's important for writing in English?

TWT6: If in the, in school of course it's important, because they want everything to be academic, but if, just for general writing, I don't know I think it's, it's one, another way of communicate, writing, so as long as people can understand, that's what I think.

I: Right, right, right. And do you think, just interested in this, like what I'm researching a lot, or the justification for my research coming here and doing this, is thinking about you know English being this international language like you said. And that as people use it in different places maybe what I consider to be colloquial and academic might be different somewhere else, you know, something I say colloquially someone else might say is academic

TWT6: @@@. (Yes).

I: @@@ or, (more likely the other way around). But do you think, do you think there's the possibility that there will be more flexibility or that people for example writing in Taiwan, if you know, if you were a famous professor in the future that you might, people might choose to just say, a lot.

TWT6: It might change because language changes.

I: Right, right, right.

TWT6: For now, I have no clue for that. Like what I say, I had said that I never do any studies or research to find out that those data's for academic use or non-academic use. So I still couldn't tell what's different and because it's second language so I still sometimes I will feel like, as long as I can communicate with other people why not.

I: Yeah, yeah, yeah.

TWT6: But on other side, other side, I will also think that if I can use an academic vocabulary or words to express something else like if I use general English, I probably need to express in a whole sentence, to be able to express what I want to say.

I: Yeah.

TWT6: But if I know the vocabulary then it will be easier or save more time for communication.

I: Right, right, right, yeah.

TWT6: So in that case I will, I will really do think that academic vocabulary is important and I still need to use it.

I: Yeah, and you said, because you're an English major and an English teacher, I guess it's very, you said it's good if you can get more experience with English, it's helpful if you can understand the difference between academic vocabulary and a colloquial language.

TWT6: Yeah.

I: Because this is your subject. What do you think about for people whose subject isn't
490 English but they're using English now? So for example people studying an MBA in
Taiwan or studying engineering.

TWT6: Yeah.

I: But they're using English. Do you think that, they need to understand these
differences or would they be interested in understanding the differences?

495 **TWT6:** I don't think any will be interesting. @@@ I can't, - I can't take, say other
peoples, I can't tell, to tell you other people, what other people think.

I: Right, right.

TWT6: But my own experience I never, I really never thought of that will different or
never use it as different way, I use it in a, in writing. But I won't say I'm not interested in
500 it, but just, it's troublesome because it's really hard for to me to tell if I'm, if I'm less
careful of using those vocabularies.

I: Right, right.

TWT6: But I know to be a teacher you need to be very careful. @@@

I: @@@

505 **TWT6:** And for other subject or other major, I will still say if it's only a communication
tool, as long as they can communicate well like what if you ask me what's a, accurate
accent or what is standard English. It's hard for me to tell what is standard English,
because English, have been using so many different places, different countries.

I: Yeah.

510 **TWT6:** And if it's a language to communicate then any kind of, if they use correct in a,
in a correct way then it should be fine.

I: Yeah.

TWT6: From my opinion.

I: Right.

515 **TWT6:** It shouldn't be any problem for that.

I: Well, do you think there will be a problem if, like here for example, if they said, okay
you know, you can write a lot of or you can say but instead of however, do you think that
would be, would that make your life a lot of easier or would that be a negative part of that
as well in your opinion?

520 **TWT6:** I don't think its negative or positive, it can be either way, the point is if I start,
start, start learning it, they already divide it two side, and I start learning language by
knowing their differences or then that will be easier.

I: Okay.

TWT6: But from my experience I never know, we never do that. So we learn the
525 language, we just know it's a second language, different from Chinese and okay those
words they use for

I: Yeah.

TWT6: For, English speakers, and then I already know those words and you come back and you want me to divide it into two, it's harder.

530 **I:** Right, right.

TWT6: It's harder for me, so I will prefer that if it's possible to give students straight away, to let them know, okay, this one is in academic use and this is in general use, then they can start knowing it.

I: Yeah.

535 **TWT6:** From the beginning, that the beginning of their learning.

I: Right, right, right.

TWT6: Then it should be easier, because they choose or they can, they will use it in a correct way, straight away. Like if they have both the, two different kind of vocabularies, when they are, they're writing, they know they need to follow the academic ones, and so they won't make mistakes, I assume they won't make mistakes.

540

I: @ @ @ yeah.

TWT6: Because they already know that's different or if they as a reference they will know okay those vocabulary, if you are doing writing you need to look at the academic vocabularies as reference.

545 **I:** Right.

TWT6: That will be easier.

I: Yeah.

TWT6: And for me now it's harder because I already know those words and I learn those words but I can't divide it, I can't tell which one is academic.

550 **I:** Yeah.

TWT6: In that case I will always make mistake and then I have to correct it.

I: Yeah.

TWT6: And then divide it later on.

I: That's, if it's possible because I guess, I mean you must have had to experience you know, where people you might have heard lots of academic words, lots of times because they're used colloquially and some other words that are much rarer.

555

TWT6: Yeah.

I: So yeah, so if it's possible to divide, I don't know

TWT6: I don't know but -

560 **I:** As an English teacher I think you have to group things so they're easy for students but when you use them, they're quite different.

TWT6: How about when you, your experience because it's your native English, did you do that like your teacher when you're learning English. Did teachers tell you that okay this is for academic use and that's for general?

565 **I:** No, never.

TWT6: No.

I: It comes from, for, I know America is different, in America like people study composition in school.

TWT6: Yeah.

570 **I:** As a subject. But in the U.K. we're kind of told to read, told to practice, and we have to write essays, but nobody ever tells us which words to use, it kind of comes from reading things and this can be, again, it's interesting for me because I find when I'm asked to teach academic writing sometimes I've been asked to teach things that I don't believe myself.

575 **TWT6:** @@@ What do you mean? Can you give me

I: So, like for example, if somebody says that you can't use but in an academic essay, I say of course you can use but @@@ in an academic essay, it's not, it's a

TWT6: Yeah. But we're told -

I: But I don't know (why people so you).

580 **TWT6:** (Yeah, so, why, why)?

I: And I is another one.

TWT6: Yeah, I.

I: I've been told before, you have teach, don't use I. Whereas I think it's good to use I, because then you know like if you say, you know for example I am going to

585 **TWT6:** Yeah.

I: And then you say your methodology, it's very clear who

TWT6: @@@

I: You know, I don't see the purpose of saying this research will be carried out by doing this, you know, it makes it sound like someone else is doing it.

590 **TWT6:** So is it common in UK, in the UK that you have been corrected for not using too colloquial in writing,

I: Yeah, I'm thinking about kind of maybe when I was 15 and 16, like we're never allowed to write the word nice or lovely, words like that.

TWT6: Have you ever asked?

595 **I:** You have to more specific.

TWT6: Have you asked why? Why can't I do those? @@@

I: Of course, we'll, oh come on, @@@ it's nice and I say, find another word.

TWT6: Then what's the (substitute word)?

600 **I:** (The students will always say). It depends on what you're talking about, but the trouble is in England I think the students will say that this is nice water, that's a nice cake, your writing is really nice.

TWT6: Right.

I: @@@. Better use the one word all the time to cover everything and lovely is another one.

605 **TWT6:** Yeah.

I: Like, oh she's a lovely person, this is lovely food, that's lovely sunrise.

TWT6: Yeah.

I: Yeah. So I think it's just a way for teachers to get you to do that, but when you start using it, using the language like academically, no one has ever said to me

610 **TWT6:** No.

I: Yeah, you can't.

TWT6: You can't use that.

I: Use this word yeah.

615 **TWT6:** So but that point is really hard for me to tell, which words you cannot use, which words cannot, to be, cannot be used. It's hard and like talk about teachers, I'm a student, I still don't know what's different and I become a teacher and I still don't know.

I: Yeah.

TWT6: So, how am I going to help my students to choose those words, used for academic?

620 **I:** Yeah that's right.

TWT6: How am going to help my students to choose those words it's for academic, I'm not native English speaker I probably have less sense for the differences.

I: Right, right.

TWT6: And so that will be hard for me to give the correct teaching.

625 **I:** Yeah, yeah. I think I find, like if I am teaching people, I just try to show misuse of words, like for example even in, in papers that have been published you can find, like things I disagree with, when people say CLEARLY da-da-da and then I will show them, show my students the sentence and then say show them how many people disagree with that clearly.

630 **TWT6:** Clearly.

I: @@@ And then you can say maybe you should think hard about using the word clearly, unless it's very, very, very clear.

TWT6: Very clear.

I: Things like that to show how things can go wrong or like people believe da-da-da.

635 **TWT6:** So who's those people

I: Yeah.

TWT6: Who believe

640 **I:** I can show you a billion people who disagree, @@@ yeah or who don't believe that, so but things like that, the kind of misuses that I think, I think teaching academic English people are much stricter than using academic English for me, so I, I found teaching academic English I'll say one thing and then in my subject so in applied linguistics when Taiwanese students in England write academic essays, normally the feedback is very different from the English teachers feedback, because they'll say, like for example if they don't say I, they'll say who did this, you know sentence, just say you did it.

645 **TWT6:** Okay so

I: Yeah.

TWT6: If the situation back to the U.K., teachers will tell them to use I

I: Yeah.

TWT6: That's.

650 **I:** In applied linguistics in teaching, yeah, yeah.

TWT6: Really, well that's different. @@@

I: Yeah, yeah because you can, like for example if give your view, it's your view.

TWT6: Yeah.

655 **I:** And it's a problem if you suggest it's more than just your view, you know, so yes, so people want, want people to write their ideas in a clear way to show that they understand and have a good proposal. They don't care about the

TWT6: The academic -

I: If you say, baby or infant or something like that. So I think it's more usage-focussed, what does your assignment do not which words are you choosing.

660 **TWT6:** What suggestion work will you give me, like give the teachers here or give me as a, if you're teaching academic writing, what should you be really careful about?

I: Again things like that, I said for me in my view, so knowing what you want to say, knowing what you have to do, so that in your essay or in your thesis or in something, you have to show the reader what you're going to talk about and why it's interesting, show
665 that you've read the literature, show that you have something you want to prove.

(Interruption...)

I: So, yeah

TWT6: Academic writing. @@@

670 **I:** Yeah, just that my, so in my view if I was teaching people here I would be teaching about things you could do wrong and how, there are many, many different ways you can do it in the right way because that's one problem I think in my experience in the UK and in Taiwan is people kind of have a strict idea of the one way everyone writes and actually in reality is what they do can be quite similar but the way they write can be very different.

TWT6: Yeah.

675 **I:** And yeah. But what's your view on that like, as if somebody like writing is that really, really unhelpful? @@@

TWT6: And I wish you can be teacher here and no, no, maybe I wish, I'll just say I wish you can be my teacher for my helping for my English.

I: I don't know it might be any good, you are too good.

680 **TWT6:** @@@

I: You ask difficult question like, I said no. @@@

TWT6: @@@ I really, no, I believe you can be a really good teacher to help us to find out how to use it correct way, correctly. It's just I don't know, it's hard and because in my in the stage now is we are using as the language, as a communication to learn another

685 subject so I think we need to really think back for our own language problem instead of just doing that knowledge part.

I: Yeah.

TWT6: Because if come back to the foundation it's all about the language.

I: Yeah, yeah.

690 **TWT6:** That's also my expectation for myself too although I am already studying this major but the idea, of course our concept and idea is important but the very basic one is about the language. And if I don't know the language well I don't know I probably get a lot of mistakes when I teach because if I would be teacher, I would teach English and I don't even know the accurate usage of English then I will passing the wrong information.

695 **I:** Right, right. I think, yeah, I think it's difficult isn't it because but sometimes I think people have to, or like for me for example also like reviewing people's work both kind of professor's work, student's work and colleagues work. You know, if someone shows me this is my idea I don't like people to think of those people as learners of English. I would like to think of them as kind of users of English. And so I think we should kind of open

700 our minds and say you know, okay, if an American read my writing and said oh, this is too English. I'd say just try to read it, come on look at the idea.

TWT6: @@@.

I: I wouldn't say that about their writing, you know, they don't say it about English people, they don't say, ah, you know, to whom da-da-da you know, ah, come on just write

705 it normally. They just read for the ideas and for the usefulness of what the person is saying. And I think that's very positive but the problem is how, but where do you go if everybody is reading your writing and saying, okay, I get your idea I know that you probably, from what you are saying you want to know how other people receive it in their mind and how you could because there is not much feedback for you.

710 **TWT6:** Yeah.

I: Yeah, because you want to keep developing just like me, you know, I give my writing to my supervisor and my supervisor says, oh, this is unclear or

TWT6: @@@ Seriously, really?

I: Yeah.

715 **TWT6:** So, it's all about the idea, you can't express clear enough.

I: Yeah.

TWT6: But you don't have the language problem through. We have a lot of English problem. The

I: Yeah, yeah.

720 **TWT6:** When we do our writing not only for the idea but full of language because we need to write our thesis in English and English, English would be, the language will be problem before we can really express our idea.

I: Right, right, right, yeah. I think it's -

TWT6: So it's hard, it's harder for us.

725 **I:** Yeah, yeah. That's, the trouble is, yeah, because I think people should respect each others' English, right if English is an international language then people should respect

variety and respect people who, you know, if someone writes as a second language user they shouldn't have to write the same way as a native speaker or I shouldn't have to write like an American because they are more powerful than my little (country)

730 **TWT6:** @@@.

I: Something like that, you know, I think people should respect the diversity but at the same time, yeah, we probably shouldn't pretend that it's easy for you to write in English or the you know, so yeah. #[59:49].

TWT6: Well, that's really hard.

735 **I:** Yes, it's a good summary.

TWT6: @@@. Yeah, yeah, you are really good that you do try to learn Mandarin sometimes I make joke of others friends from, they are foreigners from other country they say, I'll ask them why do I need to study English so hard and not gee for you to study Mandarin then you will find how difficult it is to study a second language. And if I ask them to write in Chinese, write anything in Chinese maybe they will have faced the same difficulties I faced.

740 **I:** Yeah, oh, no doubt. Yeah, yeah. And it's, I wonder if, because I think learning another language opens your eyes a lot to how language works, but I wonder if, because I found like in when I went to Beijing I found people couldn't understand me as well, and I wonder if in Taiwan because people can speak Taiwanese and Chinese, you know, from a young age whether their communication ability is much higher because it's really great to learn Chinese here because people are very constructive. They'll listen to you and say, oh, what are you trying to say? Oh, I understand and they'll either tell you how to say it, or they'll pretend you didn't make a mistake and just keep talking.

750 **TWT6:** @@@

I: But yeah, I didn't find that in where people only speak Chinese, they found it was much harder to negotiate, yeah.

TWT6: Harder, uh-huh. Is the first time you come to Taiwan?

I: I was a teacher here.

755 **TWT6:** Oh, okay.

I: I was a teacher in the UK and then I taught some brilliant Taiwanese students who are kind of like, why am I teaching European students here I can go to Taiwan and the person said, oh, we need English teachers in Taiwan so I came to Taichung.

TWT6: Taichung.

760 **I:** Yeah.

TWT6: How long did you stay here?

I: Four years.

TWT6: Wow.

I: Yeah.

765 **TWT6:** I wonder then your Chinese must me very good, not good enough?

I: It's, okay. But I want to

TWT6: #[62:01].

I: That was four years ago and yeah I found it very hard to keep going.

TWT6: Why?

770 **I:** I think people don't, I've got lots of Taiwanese friends.

TWT6: Yeah.

I: But they don't really want to speak Chinese all the time when they come to UK, I think it's really annoying if I start speaking Chinese to them and they say, ah.

TWT6: No, because they are in UK.

775 **I:** Exactly, yeah.

TWT6: And they want to speak English. If they are in Taiwan they will probably still want to speak English.

780 **I:** Yeah. Also I feel most self conscious if I speak in front of my friends I feel like they can judge my ability, you know, I feel really shy. If they choose to speak English then I am happy to speak.

TWT6: It sounds like Taiwanese people like to judging others, @@@ okay, right.

I: @@@ Yeah.

785 **TWT6:** I don't know it's hard but I will still say that it's positive for Taiwanese people who really want to learn English. But at the very beginning it's for the stress from parents or from teachers but after then they probably, some student I would say some, of course or some, maybe half, half, they start to feel interesting in the language and maybe start to feel interest in the culture I would say because our teacher, I remember that our teacher would say okay, they use this way to say because, okay, back to day one where they'll be, or back to their culture so you have this sentence. And this is interesting for
790 me to, easily to memorize the words because I would say, oh, okay they are someone in the world in the corner, they use because of the culture so that they have this vocabulary or they have this words or this kind of usage.

I: Yeah, yeah.

TWT6: And this is more interest than just memorize it.

795 **I:** Right, right, right. I remember, yeah, I think in Taiwan they need or you need your own words like I remember some of the translations that I've heard are amazing because we don't have that word. I think you can just say the Chinese and people, like foreigners come here and they just learn the Chinese, they're like the desserts. I've heard some people describe them as like shaved ice with gelatinous rice bowls with syrup and kind of
800 goat's milk or something like that.

TWT6: What do you feel well for, @@@ when you see it first time?

I: I feel scared, @@@ (I couldn't say that again)

TWT6: @@@

I: Yeah, and it's, yeah.

805 **TWT6:** Okay. Thank you for today.

I: No, thank you. It was really helpful.

TWT6: Hopefully I give you enough what you want.

I: Oh, yeah. No.

TWB1

TWB1: All right.

I: @@@. Okay. So to begin with, could you just tell me about your experience learning English, so when did you start and how did you learn, how did you improve?

5 **TWB1:** Okay. I start in about the elementary school about the third grade, yeah. The first time I learn English is that I go to a cram school for about a month for learning the basic like pronunciation. And then about fifth grade I transferred to bilingual elementary school, so I start learning English by that time until now I am 21-years-old now, and I just kept learning English. Maybe it's not quite good but I've tried hard now. @@@. Yes.

10 **I:** Okay. And how did the, how did your experience learning English changed as you got older?

TWB1: At first I think English is really fun, interesting, so I loved learning, but every time that something like grammar problems, I just kept stuck in it and I really hate learning grammar. So, yeah, but mostly it's just pretty interesting, but except the
15 grammar part.

I: Right, right. And how important is grammar learning in Taiwan?

TWB1: Actually Taiwanese teacher really cares about the grammar every time even it's a speaking class or like, reading class but every teachers will, some of them will teach grammar and some of them will just mention about it. So Taiwanese teacher really cares
20 about the grammar but for a foreign teacher they are just more, they think conversation, listening is much more important than grammar.

I: Right. And which do you think both approaches are important or do you prefer one approach over the other?

TWB1: As I have mentioned because I don't like grammar so I love learning like
25 conversation, pronunciation, vocabulary is better and so I'll much more prefer to have the conversation learning. Yeah.

I: Right, right, right. And when you're having conversations do you think about the grammar you use and are you correct or not correct or do you tend to relax?

TWB1: I'll be nervous about it and worried about it but I think when I am like speaking
30 to someone if I keep considering that am I using the correct grammar it's hard to have a talk with others.

I: Right, right.

TWB1: Yeah.

I: And do you have much experience kind of using English?

35 **TWB1:** Actually I think that is the weakness for a Taiwanese student. It seems like we are learning English and we have a lot of English classes, so we must have the opportunities to speak English but the truth is that what I found is when I met the foreigner actually I don't know what can I talk to them what can I state about it. Even a stranger or someone I don't know come up and I guess, oh, gosh, what can I talk to him
40 or talk to her. Yeah.

I: Right.

TWB1: That's our weakness and the truth is that when we met the foreigner we can't speak English well.

45 **I:** Right, right. And do you think in like Taiwanese English education they can do anything about that problem or do you just think it's a problem in Taiwan that nobody can do anything about?

TWB1: You mean the improvement?

I: Uh-huh.

50 **TWB1:** Well, I think Taiwanese students needs some more opportunities to like teacher should push students to the, us to outside and to meet more foreigners because like in school we are just having the conversations we are meeting our teacher so even if they are foreigner because we get used to it, so we are like get stuck in school but when we are out of school we can really talk well. Yeah, so I think teacher should like, encourage students to go out and find some other foreigners like you don't even know him like, maybe on the
55 road and you saw a foreigners you can go and talk to them, yeah, that's a better improvement I think.

I: Right, right, right. But now you feel quite shy to do that do you?

TWB1: Yeah.

I: Or you lose your confidence?

60 **TWB1:** That's our weakness, very shy, yeah.

I: Right.

TWB1: And even all the Taiwanese students even those who have great English abilities they still cannot really talk to the foreigners. They always think that we doesn't have a great English, we don't have a great English abilities.

65 **I:** Right, right, right. Okay. And what about like, or in the future, do you think that you will be using English more in, so when you finished here, when you get a job, I should ask you what you plan to do in the future?

TWB1: Actually my future career, I am not going to use English very much, I guess.

I: Okay. What do you plan to do?

70 **TWB1:** I plan to like having an online shop.

I: Uh-huh.

TWB1: Yeah, I am planning to sell clothes. I want to go trading, like buy some clothes from Korea and I am planning and I already have that all the plan I would like to go in this summer vacation, go to Korea.

75 **I:** Oh, well.

TWB1: Yeah, so, actually the chance for me to use English in my future career I think, it's not really.

I: Uh-huh.

TWB1: Yeah, having that much opportunities.

80 **I:** Will they speak English to you, in Korea or Chinese, do you think?

TWB1: Korean and Chinese I guess, yeah.

I: Do you speak Korean as well?

TWB1: No, @@@ not really.

85 **I:** No, @@@. Right, right. And so what do you think you can use English for if it's not for your career, is it useful to you or -

TWB1: Well, we don't have, I don't have much opportunities to use English, but still learning that it's a lot of, it's helpful for me because like once I have, went to Japan and I don't know how to say milk in Japanese and I speak English all the Japanese are like, they are freaking out and they are so nervous about it but I try to explain it and even they were nervous but they still find the thing I want for me.

90

I: Yeah, yeah.

TWB1: Yeah. So that time I think, oh, English is so useful, yeah. @@@

I: All right, I can say. And how do you think, so do you think you can use it in Asia like if you travel or if you go various places? Was that for, did you go for pleasure to Japan, is it like a tourist trip or did you?

95

TWB1: Yeah, just a trip.

I: Buying more clothes. @@@

TWB1: Yeah, I think in Asia English is one way you can communicate but all the Asians are very like to avoid using English because just like everyone has the good English abilities but no one will like to use it for that they have no confidence to speak it, to speak well.

100

I: Right.

TWB1: Yeah.

I: And why do you think that is because again your ability seems very high so I am wondering why you don't have this confidence?

105

TWB1: @@@. Like about last two weeks ago, there are some foreign students coming from Texas, yeah, and school teacher had asked us to like, bring them to some place to have fun or to let them know more about Taiwanese cultures, but I do have a lot of thought in my mind, but I need to turn it into English and or translate for them, just some way I got, my mind got blank.

110

I: Right, right, right. I know the feeling. @@@

TWB1: Yeah. @@@

I: Do you find you get more nervous, excuse me, with an, like certain people like if you, so for example, if you were speaking to people in Japan compared to people from America would you feel differently using English?

115

TWB1: Yeah, to Japanese I'll be, I'll have much more confident but to the people who use English as native language I get so nervous.

I: Right, why is that do you think?

TWB1: Less confident I guess, yeah, because people speak, who speak English as native language means that they probably had used that for much more years than I do and because it's their mother language, their native language, so they probably can speak well and my probably is lot of mistakes.

120

I: Do you think people that notice your mistakes and think less of you?

TWB1: Always.

125 **I:** @@@ Okay.

TWB1: Always. @@@

I: Okay. And just thinking of like the number of people using English now and English in business is very important internationally. Do you think that there will ever be a time when people wouldn't say, oh, I speak differently from you, that's okay, and like people from Taiwan will be confident just to speak or do you think people will always have this nervousness?

TWB1: I guess always we'll have the nervousness, yeah. It's too hard for us to speak English and be confident?

135 **I:** Right, right, right. And, but do you ever think, or what is your target when you are speaking, like, do you try to speak in a particular way or do you choose your own style of speaking?

TWB1: I wish I can speak well but for the nervousness then we are just like out of our mind, @@@ and we are just say those words we can like now I don't know what can I explain to you but I do have my thoughts but it's hard to translate into English.

140 **I:** Right, right, right.

TWB1: Yeah. That's right.

I: And how do you find using it for your subject? How do you find using the English you learnt when you are studying and do you find that's important like do you have like your textbook with English terms and things in it?

145 **TWB1:** You mean, I am sorry I

I: So, and when you study here, do you find you need English for your subject or do you learn most of it in Chinese in your mind?

150 **TWB1:** Well, just, like for the learning process we will, I'll try hard to translate all the English into Chinese and try to get understand the content and but, we try to understand that in Chinese way, but when we really need to do it by ourself it's hard to think and use it in English way.

I: Right, right.

TWB1: Yeah, so well, like for the textbooks actually I think Taiwanese students will just first to figure out the grammar, the vocabulary then to the content.

155 **I:** Right, right.

TWB1: Yeah. So well this question is too hard for me. @@@. Yeah.

I: @@@. Uh-huh. And so do you think for the subject it sounds like English makes it quite difficult @@@ or does it have benefits for you?

160 **TWB1:** Well at least I can do a little bit more communicate with foreigners than those who does not, who cannot speak English or who doesn't learn English that much, that much, yeah, they'll do, there's still a, do have some benefits like for travelling, and English is really useful.

I: Right, right, right. And so in what way do you think that or have you found in the past that English has helped you to kind of understand other ways of thinking or other cultures, have you used it in that way before?
165

TWB1: Not really, I guess. You mean through the conversation?

I: Uh-huh.

TWB1: To understand the culture?

I: Uh-huh.

170 **TWB1:** Well, not really, yeah, no. I guess no. @@@

I: And do you think it's important in that way for Taiwan, do you think English is an important language so that other people can know about Taiwan and it can.

TWB1: You mean do you like do advertising for Taiwan?

175 **I:** Uh-huh, and/or that advertising and kind of helping people understand about Taiwanese culture and Taiwanese values.

TWB1: Well

I: Or is that important to you? @@@

180 **TWB1:** That actual I guess most of the foreigners come to Taiwan they don't need to, we don't have to use our like we don't have to explain a lot more about our culture because you can just see it's a lot more different from the western culture, yeah, like for the religion yeah, just easy to find out the differences both like the temples or so what we eat, yeah.

I: Uh-huh, it's good. @@@

TWB1: @@@

185 **I:** Okay. And so moving on to writing, what do you think your strengths are when you write and what are your weaknesses?

190 **TWB1:** My weakness is my grammar but I think actually I learn writing through conversation, yeah. I just like I'll speak English just by using that I think it's just quite okay then I'll just speak up and also I do, I put this kind of situation into my writing, yeah, I just think okay, I'll write this down, I think this way is right, okay. So my weaknesses is my grammar but I think my strength is also the grammar but I always use the conversational way to write it down so every time, like, when we have writing class and those who really do cares about the writing process and the grammar always get a lot of more just get more mistakes than I do, so I think, yeah.

195 **I:** Okay. And do you think, do you think it's important to have your own style when you write?

200 **TWB1:** I think Taiwanese students can really do well on writing. We just follow the process teacher had taught us and we follow the style. We have like what we have already read, yeah, we follow those styles so it's hard for Taiwanese students to create their own style of writing.

I: Right.

TWB1: Yeah.

I: Do you feel that you do that though with your conversational style or do you still try to follow the model?

205 **TWB1:** Next.

I: Next. @@@

TWB1: Yeah. @@@

I: Okay. And do you think, is there anything that you are taught about writing and you think it's not really necessary but maybe for to communicate your ideas it's not necessary
210 to do this model?

TWB1: You mean the, what we taught, had taught for the writing is not useful for conversation or for the writing part?

I: I mean, for, yeah, for the writing part, so like if you say for example, you know, I can write in a conversational style, do you think you can communicate your meaning well and
215 maybe someone would say you should have a formal writing style or do you think that's important?

TWB1: Formal writing is important but I think we should learn more about not the conversational way, yeah, because all the students are following the formal writing process and everyone just like writing the, some things we don't have our own style. We
220 can't create something really new. We don't have the new ideas in our head, in our brain, yeah. So we are just writing those already someone had already written before. So, yeah, but formal way is still important like for the formal letter like business letter, yeah, that is still important. Yeah.

I: Right, right, right. And so do you think maybe in Taiwanese sort of English education or in business education there should be more emphasis on creativity, like to come up with, you know like the creative process not just the model?
225

TWB1: Yeah. Like we can have some field trip like because in our school that we took in this year, I had a class it's business English but actually we are just sitting in the classroom and listen to what teacher want to, will like to taught us and we can't really
230 understand why business people, businessmen would use when they are in their career and we, actually we are just learning those basic things about business, but we actually we are not learning deeply into the business.

I: Right, right.

TWB1: Yeah. So

235 **I:** And do you think like a field trip you could, what could you do with that?

TWB1: Right. We can do, get to know more about what real companies will do in business like we can go to those international trade company to understand their working process and what they should do when they deal with the problems or when there is customers had complained about something then what should they reply and to just get to
240 know more about a company's operation.

I: Right, right, right.

TWB1: Yeah.

I: Yeah. And do you think the style of English or the kind of communication you do will depend on the company and the people you are using English with and in what way do
245 you think that would change in a business context?

TWB1: In the business situation, well, I think we are changing to a much more (like) way to use the English like we won't say, I am fed up of you in your business situation, yeah, they are changing into much more polite way, yeah like looking forward to your resolving, yeah or to have much more politeness, yeah.

250 **I:** Yeah. So you hide your unhappiness if they haven't done something, right. @@@

TWB1: Yeah, you should hide your emotion.

I: I look forward to your improvement instead of we are not happy. @@@

TWB1: Yeah.

255 **I:** Yeah, yeah, yeah. And then so how do people so when you write and your (tutors) and comment on your writing, what kind of feedback do you get?

TWB1: Feedback?

I: On, so, when you get feedback on your writing, it's about if you write for an assignment or for a report, in some way, what kind of feedback do you get on your writing? You said you don't make many mistakes.

260 **TWB1:** For, recently I get less mistakes, but when I first to, start to learn English, oh, gosh, the score is bad and the whole content is just such a mess.

I: Uh-huh.

265 **TWB1:** Yeah, and the teachers just always find out you should read more to see others, to read more books and try to improve your grammar and to go somewhere to find foreigners to chat with

I: Right.

TWB1: To improve your English but I found that I really do improve my English through talking with the foreigners.

I: Right, right, right.

270 **TWB1:** Talking to the foreigners, yeah.

I: Uh-huh. And do you find the, is the balance between content and sort of grammar, is it a good balance which you think here like do people comment on both the content and the English, or do they focus on one over the other?

275 **TWB1:** You mean, Taiwanese student, well, I guess I don't know, I have no idea about this.

I: Okay.

TWB1: But I guess there are much more, they are paying much more attention on the content.

I: Uh-huh.

280 **TWB1:** Yeah.

I: Okay. And how about, like you said about practicing, it would be good to find a foreigner and practice. And who would you include in that, like which kind of foreigners, do you think any foreigner is okay, or

TWB1: Western.

285 **I:** Western, right. And do you think it's worthwhile to kind of practice with people from different countries who are also speaking English as a second language?

TWB1: Well, that kind of situation haven't come up yet, so maybe next time I'll try to talk to those who can also speak English and use it as second language.

290 **I:** Right. But do you think it would be useful for your English ability or do you think it's better to speak to

TWB1: Well, it will

I: American or western.

295 **TWB1:** It depends on what we chat and the situation, yeah, and depends his or hers English ability. Yeah, if they are just having the same ability than me then we can help each other to improve the English but if they are much better than me then probably I can improve my English ability.

I: Right, right.

TWB1: Yeah. But still I can learn something from others like, oh, I know there are mistakes or oh this sentence what he use in this sentence is great then I can learn it.

300 **I:** Uh-huh, uh-huh.

TWB1: Still it's quite good.

I: Okay. Maybe you have somewhere to go now but

TWB1: Yeah. @@@.

I: And do you have a final summary or any final thoughts?

305 **TWB1:** (You mean for)

I: (I mean what we) - about kind of your experience or your views on English and we've talked about?

310 **TWB1:** For Taiwanese student I think we should, the first thing we should build up is our confident. Yeah, so if you are going to help students who learn English as second language foreign language then help them to first build the confident, we really need the confident to help us to speak up. And then I think student can, first you skip the grammar part because now my grammar, even my grammar is not that good but I am still good, a little bit better than others for that I use, I learn it from the conversational style, yeah. So I think first to improve to build up the confident and then to improve their, to improve the speaking skills and listening skills, then go into the writing part.

315 **I:** Right, right.

TWB1: Yeah. That's my suggestion I mean from my experience.

I: Okay. Thank you very much.

TWB1: Thank you.

TWB2

I: To begin with, can I just ask about your English background, so when you started learning English and how you developed your English ability?

5 **TWB2:** Okay, I, I've studied English for a long time. I started at the age of like six, yeah and I went to cram school at the first time and then I just took the courses in the school, and I just studied by myself, after finish the courses in the cram school, I just studied by myself and

I: Okay.

TWB2: Yeah.

10 **I:** How did you do that?

TWB2: I review, review and I think the most important is to study the grammar, yeah and I always I like to watch the movies to practice my pronunciation.

I: Okay.

TWB2: Yeah.

15 **I:** And what kind of movies? @@@

TWB2: All kinds of movie, in English.

I: Okay. And what about your motivation in English, were you always, did you always see English as important, for fun or what did you think about English when you were younger up to now?

20 **TWB2:** I think English is an international language, people communicate in English and that's an important language so, that's why I learnt and, and since English has become my best subject in school. So, I just take it as my major subject.

I: Right, right, right. And so, using English here what kind of things do you do or do you use English for in the university?

25 **TWB2:** Basically only in class.

I: Do you ever have like discussions or anything like that using English?

TWB2: Oh yes, our homework or teamwork, we discuss in English. That's

I: Okay.

TWB2: Yeah that's the one.

30 **I:** Right and do you, when you're given reading, do you often have to do the reading using English?

TWB2: You mean discuss?

I: If you're given things to read like for your course in English or is that mostly in Chinese?

35 **TWB2:** Oh, English because my subject, my major subject is English, so in English. English novel, literature

I: Okay, okay.

TWB2: Like that.

- I:** Yeah, and do you, so is your teacher from Taiwan or is it an international teacher?
- 40 **TWB2:** Some people are from Taiwan and some people from maybe other places.
- I:** Right, right and how do you think learning using English, do you think the classroom atmosphere or the classroom behavior is different from if you were learning in Chinese?
- TWB2:** It's different because we have to talk in English, so maybe some people, they're not confident with it. The main thing is, we'll be very nervous to talk in English.
- 45 **I:** Right, right and how do you or how do people cope with that? Is it, do people have any kind of strategy to overcome?
- TWB2:** I @@@ I don't know, they just, they have to speak in English, so they have to overcome -- that kind of situation.
- I:** Right, right, right and do you, in your, like when you're graded, do you have any assessment about class participation or anything like that or is it just on coursework?
- 50 **TWB2:** Coursework.
- I:** Ah, good. @@@
- TWB2:** @@@
- I:** And what about the teachers? Do you think the, the Taiwanese teachers have any strategy to make it easier using English?
- 55 **TWB2:** I think Taiwanese teacher, they are, they teach English is, there's some advantage and disadvantage, because if they have to explain some grammar, the Taiwanese teacher are better to explain to us, because they can use Chinese to explain and foreign teachers they, I think they can talk about the conversation, teach us the conversation and, I have to, I have taken a class, research and my teacher was a foreign
- 60 teacher and my other classmate, their teacher is Taiwanese teacher and the way they teach is very different because I think, sometimes I think foreign teachers' attitude is more free.
- I:** Right, okay.
- TWB2:** Yeah, and Taiwanese teachers are severe.
- 65 **I:** Okay.
- TWB2:** Yes, so it's different and
- I:** Right.
- TWB2:** I don't -
- I:** Do you have one that you prefer or do you think both are okay?
- 70 **TWB2:** Both are okay but Taiwanese teacher, they ask more about, they will ask us to, I don't know what to say. They want us to learn more I think -
- I:** Right.
- TWB2:** And foreign teacher, they think lesser, lesser attitude, you want to learn and you learn from me and, but you don't want, I don't, I can't do anything for you, so
- 75 **I:** Okay.
- TWB2:** That's different.
- I:** Right, right, right.

TWB2: And also attitude and about, I think sometimes I will think Taiwanese teacher, I don't, I don't know if their teaching, the things is right or wrong, so sometimes I like
80 foreign teacher because, that's their native language, so they must teach the right things.

I: Right, right. We hope so. @@@

TWB2: @@@, yeah.

I: Okay. And so I guess it's very difficult to study using English compared to using Chinese. What are the benefits in your opinion?

85 **TWB2:** You mean English?

I: Yeah.

TWB2: Travel using English and many website using English and even the instruction, some instruction, yeah many things are in English so it's a benefit to learn and -

I: Right and do you use at the moment for any of those things?

90 **TWB2:** Yeah.

I: What kind of things do you do?

TWB2: You mean when I use English?

I: Uh-huh.

TWB2: There are many sciences in English so maybe I, so I see it, I just read it, and
95 sometimes I think in English because I learn it very long so sometimes so I, my English is more is better training sometimes, sometimes.

I: Wow. @@@

TWB2: Yeah.

I: And how about in the future then, do you think, so for your, what's your future career
100 plan?

TWB2: I have no idea, no. @@@

I: @@@. So, how do you think English will benefit you in the future?

TWB2: Maybe I will do like to trade business so English is the most important thing and that's language we talk with other foreign countries people, so yeah.

105 **I:** Right, you said about travelling as well. Have you, is that something you plan to do or something you have done before.

TWB2: I went to several places like England and Canada, US, yeah and even other Asian country we have to, there is always English, so English become very important language.

110 **I:** Right and how long did you spend in England, Canada and other places?

TWB2: England, one month and Canada we travelled for 10 days and US for 10 weeks.

I: Okay. And do you think the experience of travelling was valuable to your English now?

TWB2: Very, to communicate with in English, yeah and yes @@@

115 **I:** And did it change the way you think about language at all to experience the language in different places?

TWB2: No.

I: No?

TWB2: No change because I think English is really important.

120 **I:** Okay. And you said, so you said you think that like grammar is very important for you

TWB2: Yeah.

I: What do you think like when you look back at your education, do you think that, is there anything you would like to change in the education in Taiwan?

125 **TWB2:** Education in Taiwan?

I: English education.

TWB2: English education I think children should start their English, learn English earlier, yeah and it's a good experience to communicate with foreigner to practice their overall, yeah, ability.

130 **I:** Yeah, yeah, okay. And do you, how do you think they could do that in Taiwan?

TWB2: I think they have to pay for the tutor. @@@

I: Right. @@@. Okay.

TWB2: Yeah.

135 **I:** And so moving on to writing from there, what do you think are your, the strongest points of your writing and what are your weakest points.

TWB2: You mean formal writing or informal writing?

I: You can choose. Maybe both but you can take them separately.

140 **TWB2:** I think I'm not good at writing because I don't know, teacher, the teacher say my logic is weird. So, I don't know but I think I, my writing is okay, but I don't what she think because maybe she is Taiwanese so I don't know. Writing, you mean the good, the benefit of writing or

I: I was going to say about, first of all about your ability.

TWB2: Ah, my ability.

145 **I:** So, what kind of feedback do you get back, you said you have weird logic, some people, @@@

TWB2: Yeah, yeah. Writing I don't know, teachers, the teachers only taught us how to, what kind of grammar we use in writing that's teacher told. Basically we just translate into from Chinese into English.

I: Right.

150 **TWB2:** Yes, so maybe English and Chinese they think differently so.

I: Right.

155 **TWB2:** And always I saw, I see the articles. I read, I sometimes I don't understand because we don't write in that way, we use Chinese to translate so the things we write is very different, so I think we have to prove, improve to that kind of ability that I don't know how.

I: Yeah, yeah.

TWB2: Yes.

I: Do you think, do you read that and think, for example if you read someone's writing that was kind of changed from the Chinese into English, would you think that's okay.
160 Do, if you read it would you think that's weird or would you think I can understand what they're saying?

TWB2: That's okay but I think translation is very difficult because the translator have to know both culture so the translation maybe very, a little bit different from the original article so

165 **I:** Yeah, yeah, and do you think your thinking about like English as it's used around the world, do you think it's, do you think there is any room for English to carry other cultures in the writing like

TWB2: In writing?

170 **I:** So like for example if you say you're kind of, or in the language generally like if more and more Taiwanese people are speaking using English that English could carry like a, your way of thinking rather than the, like the (model) ways that have come from other countries.

175 **TWB2:** I think it's very difficult to become that kind of situation because I think Taiwanese they learn English for like a reach, the situation is say to sing in English is very difficult to do.

I: Right, right, right.

TWB2: @@@. In writing is more difficult to reach so basically we just learn how to communicate with foreigners, that's all.

I: Right, right, right. Uh-huh and so, what would you say is your writing style?

180 **TWB2:** My style?

I: Uh-huh.

TWB2: Freestyle.

I: Freestyle. @@@

185 **TWB2:** @@@ I like to, when teacher give me assignment I will think what I have to learn in Chinese first. Maybe I will think in English sometimes because I have watched many movies, sometimes they will learn little sentence from movies.

I: Yeah, yeah, yeah.

190 **TWB2:** And from, also from some books so sometimes I just, I can take the words in my writing just I learned it and others are just translate into English from Chinese but I'm afraid that I will, sometimes afraid that the translation from Chinese to English is not good.

I: Right, right.

TWB2: Yes, because there is some words of many meanings in one word so yeah.

195 **I:** Okay. So do you think you need, so to write in English or to speak in English do you think you need kind of knowledge of English speaking culture to do that?

TWB2: Yes, yes and that's very difficult because we have to learn many things, yeah, science, art, many things.

I: Right, and how do you feel kind of, do you feel that you can communicate like on the Taiwanese culture when you speak like for example if you meet me and we have a
200 conversation do you think you can communicate the sort of Taiwanese way?

TWB2: I think because we learn the basic conversation like we are doing, what we are doing now so I think less, not formal these way, yeah I think.

I: Okay. So, you've learnt a particular way of doing it and that's the way you perform.

TWB2: What, again?

205 **I:** So, learn, so did you learn this one way of doing it of having conversations?

TWB2: Yeah.

I: And then that's how you will act.

TWB2: Do, yes.

I: Ok @@@

210 **TWB2:** Yes, it's not the long Taiwanese or English way, just a kind of way teacher taught us.

I: Uh-huh. Okay. And so looking at your experience using English, what do you think the need, your needs are in terms of English teaching?

TWB2: Teach, you mean I teach or what I learn?

215 **I:** Learn English, sorry English learning.

TWB2: Learning.

I: Yeah.

TWB2: What I need?

I: Or what you need now or maybe what you needed before but you didn't have?

220 **TWB2:** I need, what I need, I need I think is there is some, what kind of job you want to do, so for basic things I will, things, conversation, grammar, the basic things very important and how to write research paper and if you want to do some business or you want to learn like kind of the field of yes and I knew I can get anything I want, everything I want, everything.

225 **I:** Oh, good. @@@

TWB2: @@@

I: Okay. And do you see English as or an opportunity or a disadvantage in some way like if you want to write a research paper in the future do you think it's good that you can speak English and you can do that or do you think oh I have to write it in this way. I wish
230 I could write in

TWB2: Oh no, I have to write but I have to write in English. That's my only way.

I: @@@

TWB2: So, you mean what are benefits?

I: Uh-huh or benefit versus weakness.

235 **TWB2:** Like I said before we have to compose in English and that's very difficult so I think it's a disadvantage to write and also it depends on the reader, if the reader is foreigners we have to reach their needs.

I: Okay. Yeah, yeah, yeah.

240 **TWB2:** A kind of like that and the words we choose may be difficult. I think writing, in writing the words you have to choose is very difficult and how you make a sentence in a good way, how to say, a very formal way is difficult because we are probably write informal, like we communicate our talking is very informal so to write a formal writing is difficult.

I: Right, right.

245 **TWB2:** Yeah.

I: And do you think there's anything that's sort of foreign people should do to, so like for example if I want to publish internationally so I want Taiwanese people to read my research paper. Do you think that I should adjust my English so it's easy to understand?

250 **TWB2:** No, because I think you have, you do what you want and sometimes it might be difficult to read but many people will take it as a challenge to read the article.

I: Okay. @@@. Do I want my writing to get a challenge. @@@

TWB2: And then people can learn from your article so you just do the thing you want.

I: Uh-huh, right, right, right, okay. Well that was fantastic. Do you have any final thing you can say like I would say words of wisdom?

255 **TWB2:** Can I ask what's your, what you want to teach in the school, what do you want to teach?

260 **I:** A sort of English from a maybe like the critical or international perspective so kind of a like for business like how people use English. So instead of having like for example you know you said like this is formal English, this is informal English, or say we'll look at how people use it and just say okay this is effective English, this is not effective English instead of having the model you know because I think, I mean in English language teaching there are lots of like people can say you know this is good writing, if you do this, it's a mistake, if you do this. But you look at how people use it it's kind of not so simple. You know, so yeah, I would like to change the way people think about that and what's your view on that?

270 **TWB2:** You know, I think because I just mentioned my teacher teach me how to write research paper who was a foreigner and his major is not English teaching or the research paper thing. His major is psychology and he teach us, how to write research paper and sometimes I think he's not good at teaching that so I think a teacher, but he, he or she teach, he has like she or he has to know very much about the field, the thing they want to teach. So I think it's very important.

I: I agree, yeah, yeah, yeah. I have met lots of people like that. @@@

TWB2: @@@

I: Sure.

275 **TWB2:** Yes, I think that's all.

I: Good, okay.

TWB2: Thank you.

I: Thank you. That was really helpful.

TWB3

I: Okay, so my first question is just about your English background, so when did you start learning English and how did you learn it, up to now?

5 **TWB3:** Okay, I learnt English since I was six or seven, when I was very young children and I go to English cram school and there was a foreigner teacher teaching just like [name] yeah.

I: Right, right.

TWB3: And, I learned for almost five or, five, six, seven year and then after junior high school, I just go to the five years college which is major in English, yeah.

10 **I:** Okay.

TWB3: @@@

I: And how did you, how did your motivation change, did you always like English?

TWB3: Yeah I always like English.

I: Or did you

15 **TWB3:** Always, when I first, learn in first touch, in touch with English I just, it was like I have lot of interest of it.

I: Okay, and why did you like it so much?

20 **TWB3:** Because I think it's easy, easy to learn and, I think maybe the way, when I was a kid, the teacher, the way they teach me, it gave me feeling learning English is fun. It can be fun, it's not hard to learn.

I: Right, right, right. And how did you find, when you went to like high school or junior high school, senior high school?

TWB3: Junior high school, yeah.

25 **I:** Did the, how did you learn English there, was it different from the cram school experience?

TWB3: Junior high school, in junior high school, because junior high school is only Chinese teacher, but in the cram school it's foreign teacher. So the way they speak, pronunciation is totally different.

30 **I:** Right, right, right. And do you think the, so what do you think you learnt, or your focus was when you were learning English, kind of like grammar

TWB3: You mean

I: Writing, talking, listening

TWB3: Speaking I suppose.

I: Right.

35 **TWB3:** Yeah.

I: And do you think, so what made you choose your major now? Why did you decide to study MBA.

TWB3: I want to more than study English, a major in like, how to say that, airplane business.

- 40 **I:** Okay.
- TWB3:** But because I realize I'm too short so I change to the international one, because I would like to, that's one of my dream, I would like to go a lot of country, to meet a lot of different people, so that's why I choose the business one.
- 45 **I:** Right, right, right. And why do you want to do that? This is a strange question @ @ @ but what's interesting for you about going to loads of different countries and meeting different people?
- TWB3:** Because you can see a lot of different, different things in the world, I don't know, I just
- I:** I told you it was a silly question.
- 50 **TWB3:** Yeah.
- I:** @ @ @, okay and so just, how useful is English for you in your subject in university, how useful is English?
- TWB3:** Useful? English? I don't get the question, sorry.
- 55 **I:** So, like when you're using English for your course now, how useful is the, so like did you learn it easily in Chinese, do you need English?
- TWB3:** Yeah I think I need it because, I'm learning from I was a child, since I was a child, so, I think it
- I:** Right.
- TWB3:** Okay. @ @ @
- 60 **I:** Yeah.
- TWB3:** Because I learn from when I was kid, so, I, I feel familiar of the grammar, because you always talk to a foreigner and in that time I didn't learn a lot of Chinese, so the way I learn English just not only English grammar
- I:** I see.
- 65 **TWB3:** If I learnt older I won't, I will confuse about Chinese grammar and English grammar.
- I:** Yeah, yeah.
- TWB3:** So, I, so I think learning English since I was, a little kid gave me a lot of effort and make me interested in English and think that is easy to learn.
- 70 **I:** Right, right, and now do you find it, so if you read something in English is it quite easy for you?
- TWB3:** Yeah.
- I:** And how about your classmates, do you think, are you similar or
- TWB3:** I think -
- 75 **I:** Do you find some people struggle?
- TWB3:** Because probably, our all classmates are all from five years college. Five years college is totally different like, it's very different in Taiwan, because different education system.
- I:** Okay.

80 **TWB3:** We, normally student will go to high school and university but our classmates studied five years college, then two years college. It's totally different.

I: Right, right, right.

TWB3: So when they graduate from junior high school, they just straight away focusing on English for five years, so I think they were, their English ability will better than normal student.

I: Right, right, right, okay.

TWB3: So, I think normally our classmates will be English proficient.

I: Right, right, okay. And what are the benefits of that for, you in general or people in Taiwan, what are the benefits of doing your degrees in English?

90 **TWB3:** I think English is a international language right now, so in Taiwan it's, in Taiwan I don't think English is necessary, but if you want to go to another country, I think English is important because everyone will speak English and you can use it everywhere.

I: Yeah, yeah, yeah, and what do you think, so the ways of teaching here, have you learnt kind of American English or British English or a different style?

TWB3: I think it's got I think more about American English. They talk more about American, but we always say we learn English, okay, from our experience.

I: Right, right and do you think that's, is that important to choose like

TWB3: British one or

100 **I:** British or American or do you think if you can just speak English, it's okay.

TWB3: Yeah, @@@ I think so, but sometimes, because, when I was a kid, I learnt American way, so when I first see the different like, some spellings differ and some pronounce is different, so when I first say the words with 'u' spelling wrong, like that, so I think the best way is both. Like this is the way to say, a word like color, is C-O-L-O-R, color, British one is, yeah, you have to teach both.

I: Right.

TWB3: Yeah, uh-huh.

I: And do you think the, when you use English as an international language with loads of different people using it, do you think it's easy for everybody to understand one model or do you think that you can, or that people will use English differently, particularly in the future when, if more Taiwanese people use English, do you think there will be like a Taiwanese way of using English?

TWB3: Yeah.

I: Or do you think Taiwan will always follow?

115 **TWB3:** I think Taiwan will always follow the, trends, like, they do that, okay and we do that as well.

I: Okay. And do you feel you have your own style or do you think you've learnt

TWB3: You mean, learning English? For me I think I just use the, same one.

I: So and, when you, so when you speak to other people, do you ever, or people outside Taiwan, do you ever, what do you think about when you're speaking?

TWB3: Think about?

I: Think about, do you think about like, just communicating, meaning, do you think about, do you ever get anxious about using the

125 **TWB3:** Yeah, always. When I speak the, sentence I will think the Chinese way and then translate to English way and in the grammar, this is totally different because we learn more and more and always confuse about using grammar, it's very difficult for me I think. And so when I talk to different countries people, I would just, sometimes I just can't get it or I just worry about and I say the wrong sentence, okay.

130 **I:** Right, and do you think you'll be more anxious speaking to somebody with a high level of English than a low level, like

TWB3: High level, I think yes -

I: You'd be more anxious. And have you had any experience of using English with people outside Taiwan or what experience have you had?

135 **TWB3:** Yeah I have once, when I, in five years college I had been like a tour guide thing, the people is from Indonesia and they're very strong accent and I have to show them everything about our school.

I: Okay.

140 **TWB3:** Because of the strong accent I can't get what they're talking about and that's very frustrating because, I think I'll, I study for five years but when the people come and need to introduce our school for them, but I can't say anything due to their strong accent, I just, yeah and after that, I think speak to different country, different people from different country is very important because you can get used to their accent.

I: Right, right, right.

TWB3: Yeah.

145 **I:** And how can, do you think, is that important for people in Taiwan or just people like you who want to travel all over the world?

TWB3: Of course, because sometime when you take the taxi, some, driver will speak English or but, because they use Taiwanese way to speak English, they have accent but can speak so I think everybody have to learn.

150 **I:** Right.

TWB3: To get used to

I: Yeah, yeah and how do you think they can do that in Taiwan?

TWB3: Practice I think, practice with native speakers, I think.

155 **I:** Right, okay. And do you think it will be good in the classroom if people could listen to different accents of English, to like you say get used to it?

TWB3: Yeah.

I: Did you have any problem communicating with the Indonesians? Did they understand you?

TWB3: Little bit, I don't know.

160 **I:** @@@

TWB3: I just don't get it. @@@@ Yeah.

I: And so to jump onto the subject of writing, now.

TWB3: Okay.

165 **I:** When you write, what do you think are your strengths and your weaknesses in your writing?

TWB3: Grammar, my grammar is very bad. English grammar is very hard for me and sometime I think the vocabulary part is easy because, vocabulary just, you have to read. You have to learn but one has to get to know when you have to use that and so it's very hard for me when writing something, you have to care about all this because you can jump the tense, use the future, you use future, or, or something like that.

I: Yeah.

TWB3: So I think grammar is very hard for me.

I: Right, and what about your strength?

175 **TWB3:** Strength? @@@ I think my strength is I can, I know a lot of way to say the sentence and I can, I'm good at describe something. I can write a lot, but due to the reason of the grammar that will, normally I can write a good article but the meaning or the way I want to say it, I think is, will be good, I'm good with writing, but not grammar.

I: Right, right.

TWB3: Yeah. @@@

180 **I:** And do you think that, the problem with your writing is something that is just with English or is it, do you think if like a Taiwanese person read your writing, they'd say, yeah I can understand that dot-dot-dot or do you, do you think it's just like if a foreign person read it they wouldn't understand

TWB3: Yes

185 **I:** Or is it a general problem?

TWB3: It's a general problem I think, yeah.

I: So, you think even Taiwanese people would, say I don't understand what she's saying, she's making loads of mistakes. @@@

TWB3: Yeah @@@ I guess.

190 **I:** Okay, @@@ and what kind of style do you think you have when you write?

TWB3: Style?

I: If you would describe your style what would you say?

TWB3: Style? Style for writing? What does that mean? @@@ Not sure.

195 **I:** You have, I don't know maybe you don't but like, do you kind of follow a particular model or do you have, do your own thing in a particular way, like I mean my style would be.

TWB3: Uh-huh.

I: Sentences that are too long. @@@

TWB3: Yeah, uh-huh.

200 **I:** Yeah, like take something's that's easy to say and make it sound really difficult.

TWB3: No, I will use the easy way. And, yeah sometimes my sentences are too long, just want to keep, just add, add, add

I: Right, right. But you'll find a simple way to say things.

205 **TWB3:** No one use the difficult. But if I use the same word too many time, I will change to different one.

I: Right, right.

TWB3: Yeah, so, but the same meaning in a different way to say.

I: Okay. And do you think, again, English as an international language, when you read articles, do you think there's anything that people do that makes it difficult to read?

210 **TWB3:** Make it difficult to read?

I: So they can, like for example, when you read British peoples writing or American peoples writing, do you think anything is not really necessary, sort of like, formal academic writing that makes it difficult for you to read?

215 **TWB3:** I think, the quote, sometimes the quote or how to say the, first use sentence, use some, I don't know what to say, I, just some quote.

I: Like referencing?

TWB3: Yeah, something.

I: Yeah, yeah, yeah.

220 **TWB3:** I will go, what does that mean, I don't get it and I have to ask the foreigners, saying, what does that mean, oh that means blah like that. It possess some hiding meaning, you have to know the history background and you understand what does that mean.

I: Right, right, right. Okay.

225 **TWB3:** Some article like to use that thing -- and so I, what does that mean I don't get it, yeah.

I: Do you mean like at the beginning sometimes they have like a, like a quote.

TWB3: Yes. I don't, yeah.

I: Yeah, that's the word for it. @@@

TWB3: @@@

230 **I:** Yeah, okay and in your experience or based on your experience, what would you say your need, your English needs were to get where you are now?

TWB3: To get, you mean?

I: To get here, so now you're using English in your studies and you're a successful English user. What were your education needs in English?

235 **TWB3:** Education needs? Meaning here. I think in here you need to have, you need to have, because in here we need to, we have speech all the time, so you have to stand in front of people, confidence and present a successful speech all the time and I think in business, you have to do all the, you have to do the presentation all the time, so I think in here I can learn a lot about how to deliver a presentation in a speech.

240 **I:** Yeah and so they teach you that now?

TWB3: Yeah.

I: And is there anything that you haven't been taught that you think you would like to be taught?

TWB3: Talk?

245 **I:** Taught, sorry.

TWB3: Talk?

I: Teach, so is there anything they teach, they don't teach or you've never learnt that you wish you'd learnt before?

250 **TWB3:** Focusing on business one? I will say, I know, I will say the, because when we go to work in a business we will use some business way to talk to, like when you have a customer you have to talk to them or something like that.

I: Yeah.

TWB3: They didn't teach me how, teach us how to do that.

I: Right, right, right.

255 **TWB3:** So, I think I were to learn more like that things will be useful.

I: Right, what do they teach you instead about?

TWB3: Just text thing, text book thing.

I: Right, right, right. Sort of more practical business English?

TWB3: Yeah.

260 **I:** Okay. And what do you think the, in what way do you think that in the university you could get more kind of this practical way of using English, how could you, access that English?

TWB3: Sorry.

265 **I:** So, like you said you'd like more, to see how people use English to communicate with customers. What do you think, the best way to teach that would be?

TWB3: I think they can invite some business people to come here to talk with us and share, he or she, experience to us and something like that, you know, I think that would be useful.

270 **I:** Yeah, yeah, and just also so I guess in one way English is a good opportunity for you as it gives you a chance to get a good job and, you can speak to people internationally and things like that and on the other side you have to write things using English that's quite difficult

TWB3: Yeah

275 **I:** To learn all these things, how do you feel about the kind of advantages versus disadvantages?

TWB3: Advantage?

I: Yeah.

TWB3: About English? Advantage of course, you can speak to foreigner easier. The disadvantage, I don't think, no.

280 **I:** So, it's not, you don't think it as a problem for you that you have to use English for your course?

TWB3: No.

I: It's like an opportunity.

TWB3: No, it's fine.

285 **I:** So you're positive?

TWB3: @@@

I: Are you optimistic?

TWB3: @@@

290 **I:** @@@, okay and then how, do people, so when you've given your tutors your writing, what kind of comments do you get back?

TWB3: Comment? Grammar of course and they say I always write the article in a narrow way. I didn't use a wide way to focusing on the problem or article, the topic something like that, yeah.

295 **I:** Okay, and is that, do you think that's something you have to learn through English or is that just something you're learning like a way of thinking?

TWB3: Uh-huh.

I: So, in Chinese would it be the same? Do you think or

TWB3: Yeah, I think it's the same. It's no different. English is just like Chinese, a lot of things you have to learn.

300 **I:** Okay, and thank you, that was very helpful. And I keep asking people to do like a final wise thought.

TWB3: What's that?

I: Like a summary or your final thoughts about, your opinion about English or your experience or something like that, your speech @@@

305 **TWB3:** You want summary?

I: Or just a final thought on anything we (have)

310 **TWB3:** (I think) English is very important to me and there is a lot of thing about English I didn't learn, some difficult word, because for now I still have a lot of question about English that I need to ask others about, there's some writing thing or some difficult words, they have to ask some teacher, so I think for now English for me is still in the learning stage. I'm not good enough to, teach someone, except for children maybe yeah, but if I was going to work or something I think I'm not good enough to do it. I still have to learn a lot, yeah.

I: Okay, and yeah. I think you're good enough to use it. You can teach [name]. @@@

315 **TWB3:** @@@ yeah @@@

I: Not listening, okay. @@@ thank you very much.

TWB4

I: Okay.

TWB4: Okay.

I: So, to being with could I ask you about your background and sort of learning English, when did you begin to learn English and how did you improve?

TWB4: So first when I started would be when I was in kindergarten, but what I learnt is, was only basic vocabularies, apples and stuff like that and then I started to learn again when I nine, yeah and then till maybe when I was 12, is topped and then I learnt English again when I went to junior high, so that would 13 and basically until now.

I: Right, right, right. And how did the way you learn change? Obviously, apple and ant is very basic but did you find that the focus of your English learning changed at different ages and different schools?

TWB4: Yeah, so after the kindergarten the first cram school I went, what they did is like basically we have to write, we have to write a lot of stuff everyday and then we had to read out what we wrote and that's what we did and then after the school I went to more like a, it's a small class maybe, 10 people in the class and just like, the other cram school with writings and basically it's a Chinese, Taiwanese teacher and he spoke English in the whole class.

I: Right, right.

TWB4: Yeah and junior high, just like normal English class at school.

I: Right, right, and was that writing kind of creative writing or like very

TWB4: In the second, cram school, the writing, he, the teacher asked us to write a small article every week.

I: Okay.

TWB4: Yeah, but it's not very effect because I didn't know how to write but my speaking was improved back then.

I: Right, right, right.

TWB4: Yeah.

I: Okay and how about for your, what made you decide to choose your major now? So, are you studying business now or?

TWB4: I study business administration before and I changed my major to English because

I: Okay.

TWB4: It's easier for me. @@@

I: @@@

TWB4: Yeah.

I: Okay, and why did you choose

TWB4: English?

I: Business and then choose to change? @@@

- 40 **TWB4:** I choose business at first, that would be after my junior high school and I went to like a five year college and I choose business because my mom studied business, so I thought if I, she could help me if, if I'm not good at it and then I changed to English because I wasn't very good at business so @@@ I changed that to English.
- I:** Right, right.
- 45 **TWB4:** I just want to get a degree.
- I:** She didn't come in and help you? @@@
- TWB4:** Well she did, but she yelled at me, so @@@
- I:** @@@
- TWB4:** Yes.
- 50 **I:** Okay, and I assume you just want to get a degree.
- TWB4:** @@@ yeah I just want to get a degree.
- I:** And say, English is easy for you
- TWB4:** Yeah.
- I:** And, what about using English in the university here? In what ways do you use it?
- 55 Do you kind of have discussions, English classes
- TWB4:** Yeah.
- I:** What do you do here?
- TWB4:** So, in the, we have a class called business conversation and in the textbook there will a lot of discussions and then we have to discuss in English basically @@@ we mix English and Chinese sometimes and yeah that's all -
- 60 **I:** Right, right. And what do you think, do you think, oh sorry, putting words in your mouth.
- TWB4:** @@@
- I:** Do you think anything is missing or could be improved about the approach to English here?
- 65 **TWB4:** You mean in Taiwan? Yeah I guess, maybe writing skills because I don't think we can write that well compared to native speakers, because the construction, our Chinese construction and English writing construction is totally different.
- I:** Right.
- 70 **TWB4:** Yeah because we, more, I think we're focused on vocabulary too much and we don't know how to write properly, yeah.
- I:** Okay, and do you think the, when you say that the structure
- TWB4:** Yeah structure -
- I:** Do you mean like the sentence?
- 75 **TWB4:** Yeah the sentence.
- I:** Right.
- TWB4:** Yeah.

- I:** What about, do you think there's a difference in the way that you put your ideas forward, like for example in academic writing, the way that you would structure your -
- 80 **TWB4:** The way you structure for an article is basically the same. The topic, sentences and thesis sentence and yeah, they are the same but the way you write is different from Chinese in English.
- I:** Yeah, right, right. Okay.
- TWB4:** The way you combine the sentences.
- 85 **I:** Okay, and do you feel confident in Chinese academic writing?
- TWB4:** No. @@@
- I:** @@@
- TWB4:** Not very good at it. @@@
- I:** Lots of people I've spoken to, they, I think if their focus has been English academic writing they don't have much experience in Chinese academic writing.
- 90 **TWB4:** Well in my opinion, I think if you want to write well in English you have to be also write well in Chinese, because the concept is basically the same, another part would be how many vocabularies you know and yeah, and about your idea in that, yeah, so, I'm not good at writing in Chinese. I'm not good at writing in English.
- 95 **I:** Right.
- TWB4:** Yeah.
- I:** And do you think, like with English becoming more global and like for a researcher or a theorist you have to or lots of people have to publish in English
- TWB4:** Yeah, yeah.
- 100 **I:** Do you see there being some flexibility that the styles would change to, is there anything that could be altered to make it easier for Taiwanese people to write in English?
- TWB4:** Well, one of our classes is called research report, in that class we have to read a lot of thesis, researches and, some Taiwanese writers, I think their writing's pretty good, when I publish their stuff. Well, from my friends when they, when I do the master
- 105 degree, if they come writing English, they ask people to, translate it, so I don't think that's a big problem, you just ask people to translate. It's better.
- I:** Yeah, yea and if you've got friends who are translators, it's even better.
- TWB4:** Yeah @@@
- I:** Would be good.
- 110 **TWB4:** Yeah.
- I:** @@@ okay, and in what way do you think, so you've done business and English majors, in what way is English useful for the ideas in this subject?
- TWB4:** Can you, can you explain.
- I:** Sure, so for example, what you're learning, you're learning through English, but could
- 115 it be equally the same like if you learnt it in Chinese, like the concept, do you think it's important to learn things in English and Chinese?
- TWB4:** Oh yeah.

- I:** And what use is that?
- TWB4:** What, what?
- 120 **I:** What's the usefulness of that?
- TWB4:** For Chinese in English? Well basically, well for me, English language is a tool, to communicate and use it for work, for school. It's just a tool.
- I:** Right, right. And what are the kind of, going to the next part, the benefits of being able to use that tool?
- 125 **TWB4:** Get a better job.
- I:** @@@
- TWB4:** @@@
- I:** Is that the key thing?
- TWB4:** Yeah, you get a better job and you can talk to more people, you can get to know more people and it's like I said, it's a tool, yeah, it's supposed to help you to get to more places.
- 130 **I:** Yeah, yeah and what do you plan to use it for in the future?
- TWB4:** I might move to Australia or oversea or work overseas.
- I:** Okay, and what kind of work are you thinking of?
- 135 **TWB4:** I might study translation in Australia and then find a translation job that's if I'm good enough.
- I:** A translator.
- TWB4:** Translate.
- I:** Help student here? @@@
- 140 **TWB4:** @@@
- I:** Excellent, okay and so moving onto writing, discussing writing, your ideas of writing. What do you think your strengths and weaknesses are in communicating with the English tool when you're writing?
- TWB4:** When I write? I guess, would be vocabulary and when I try to describe word, I can't describe it, like I describe in Chinese because I don't know enough words to describe everything. Well I can, the vocabulary I know would be just basic, or more like common words, yeah, I can't use, I don't know enough like formal words to describe when I try to describe stuff.
- 145 **I:** Right, right, okay. And what about your main your weakness might be formal
- 150 **TWB4:** Yeah formal words.
- I:** Right, right. And do you think you have a particular style when you write?
- TWB4:** Yeah, I think, I think that the way I write for each article is quite similar I think, because I don't know many, how you make those sentences. So, in each article you can see well, it's quite similar @@@@ even the topic's different.
- 155 **I:** Right, right, right. And so would your style be like generic academic?

TWB4: Well, I would, I wouldn't say my writing's that bad but it's not, in an advanced level.

I: Okay, all right. So you've got your, do you have like a structure in your mind, that you can't, find it difficult to change?

160 **TWB4:** Yeah, yeah but I, I've tried to write like a native but it's still hard because my mother tongue is Chinese and when you try to write, you write like a Taiwanese or a Chinese, you can't write like a native English speaker, yeah.

I: Okay.

TWB4: Because the logic of language is different.

165 **I:** And did you grow learning American English when you were younger?

TWB4: Yeah.

I: Lots of, the focus of Taiwan education is

TWB4: Yeah basically but, actually I went to conversation class after I graduate from junior high for only a month and the teacher there would be South African

170 **I:** Okay.

TWB4: Like, from all over the world.

I: Right, right.

TWB4: So, yeah -

I: So you've had mixed input.

175 **TWB4:** Yeah, mixed.

I: Yeah, and how do you feel about the, a target for Taiwanese people, like you said to, or try to write like a native, what about speaking? Do you think the people should try to speak like a native speaker or do you think it's flexible?

180 **TWB4:** Yeah, I think it's never, it's impossible to speak like a native speaker if you only learn English when you're 10 or seven, because it's impossible you can't even change your accent, your accent still sound like a Taiwanese but if you know enough, like a daily conversation, of course you can speak like them but you wouldn't sound like them.

I: Right, right, right.

TWB4: Yeah.

185 **I:** Do you think that's a bad thing or do you think it's

TWB4: That's good. Everyone has their own, it's unique. Everyone has, you've got an accent, I've got an accent, everyone has an accent, yeah.

I: Okay, and do you think, people are confident about that in Taiwan, like it's okay, I sound how I sound or

190 **TWB4:** No, I don't think so.

I: No?

TWB4: Yeah, they are too, well, some people are, too shy when they speak, so yeah, they think too much when they speak

I: Right, right, right

195 **TWB4:** They're actually scared. They're actually scared to, not to speak properly and then they try not to speak. If you don't speak then there's no problem.

I: Right, right, right.

TWB4: Yeah, so they'd rather not speak but

I: Yeah.

200 **TWB4:** But you have to speak more to practice.

I: Yeah and is that your, how you would suggest overcoming that problem in Taiwan, just like practicing more?

205 **TWB4:** Yeah, you have to but you don't just pick up someone on the street and just talk to them, but you can, or you can join some camp, like English camp that you have to speak English all the time or you can go to church if you are religious, you can practice your English with them and you go through like a conversation class and force yourself to speak English all the time. Even at home if you have a chance.

I: Yeah, yeah, yeah.

TWB4: Yeah.

210 **I:** I was going to say, do the, because I've noticed the Christian influence from some areas and it seems like English is, comes with that, do they practice in English or is it?

TWB4: No, we speak Chinese and Taiwanese @@@

I: @@@

215 **TWB4:** But, I think some church, they'll have some English class like reading Bibles and

I: Okay.

TWB4: Yeah, so you can still practice English.

I: Right, right, right. I was going to say that's unfair if you had to speak English

TWB4: @@@

220 **I:** Don't want you if you don't speak English. @@@, okay and so are there any other maybe, either positive things from your experience that you would like to share with other Taiwanese people or some things that you feel your English education hasn't had that you would like.

225 **TWB4:** Okay, the things is positive I would like to share is, I guess just have to practice a lot. You have to read a lot, you have to speak a lot, you have to listen a lot. My English is good, I think because I've been watching HBO, since I was nine or 10, I don't even listen to Chinese songs, it's my bad but I prefer English songs and my other friends, one of my best friends, she's like me, she's been watching HBO, watch MTV since she was very little, so her English is pretty good, maybe that's why I'm a bit different from the
230 others and when I was 10, 11, 12 and we got internet, first when we got internet I chat with foreigners on the internet but my English was really bad back then but I still chat, whatever but we can still communicate and yeah, so if you try to practice to talk with native speaker, then you'll be better.

I: Right, right, right.

- 235 **TWB4:** And Taiwanese education, I'm only, I only want to talk about the two years which I'm going for now. It's pretty, it's not well planned at all I mean, I study for business for five years and I didn't study English in between and I still do not have to prepare anything for my class for the exam. I can still graduate, or get a higher score, so I think the class should be more advanced, or I can't learn anything, it's really
- 240 **I:** It's like you're saying, I should have failed. @@@
- TWB4:** No, I get better score, but one of my class is pretty good. It's because, a short story reading and it's like technical articles, not just really easy articles.
- I:** Right.
- TWB4:** And that helps a lot, I get to know more vocabularies and it helps when I have to write something.
- 245 **I:** Right.
- TWB4:** Only if I remember.
- I:** Is input important for you?
- TWB4:** Yeah, yeah, yeah. That's why, I think when you read more, and you writing would be better, because you know more words, you know how they made the sentence together.
- 250 **I:** And, okay, thank you. In one sentence, not really sure. Good answer, it's like you've thought about it before. @@@
- TWB4:** @@@
- 255 **I:** And, for assessment like, when you get comments on your work, what kind of comments do you get?
- TWB4:** For assignments and, good. @@@
- I:** @@@
- TWB4:** Yeah.
- 260 **I:** Did you ever have any kind of
- TWB4:** Negative?
- I:** About the English, have you had positive comments or negative about your
- TWB4:** Actually, native English speaker, they are too generous, no matter you speak bad, they say wow, you speak really well and it's good, because once you hear the compliment, you go, I'm really good, so I have to speak more and you speak more and then you get better and then you become, you speak really well.
- 265 **I:** So you're saying that's a good thing?
- TWB4:** Yeah, that's a good thing.
- I:** Right.
- 270 **TWB4:** No one wants to know when you speak English and then someone tells you, wow, you got a weird accent. You feel like I'm not speaking English anymore. Of course you want to hear more like a positive feedbacks.
- I:** Yeah, yeah and so, let me see, I think we've covered just about everything actually that I wanted to talk about.

275 **TWB4:** Good.

I: Did you, I always ask this and it's terrible. Just open to everything we've talked about, could I ask you for your final words of wisdom?

TWB4: Final words of -

280 **I:** Like a final, anything else that you think either in a summary or something we haven't talked about that you think is important.

TWB4: Practice makes perfect.

I: @@@

TWB4: @@@@ yeah. The more you do, the more you get. And you can't stop learning English because there's no end. There's always vocabularies as always, new sentences, 285 new words, new informations and you just can't stop, you have to use it everyday.

I: Yeah, yeah, and sorry, just one point you made a few questions ago, you said like practice with native speakers, how do you feel about, do you think it would be useful to practice with other second language speakers? What's your view about that?

290 **TWB4:** Well, totally, because when you speak English to different people they might not be native speaker, they'll be from other countries and then you have to get to know their accent better or you get to know, like say I used to work with Filipinos, the words they use is a bit different.

I: Right.

295 **TWB4:** But you have to speak to them or you wouldn't know what they were talking about, so I think it's a good way to, it's good to practice with, even Malaysians, some words they use are different.

I: Yeah. And how, did you get used to speaking with Filipinos?

TWB4: Yeah, yeah, yeah.

I: So, it wasn't a big challenge for you?

300 **TWB4:** No, no, they're okay. Well, if their accent is not too heavy I can understand but Indian is still a bit hard for me. I can't really understand, maybe I don't have the patience.

I: @@@

TWB4: @@@@ yeah.

305 **I:** So, in your experience is that the most trouble you've had with communicating? Is that with Indians or -

TWB4: Yeah Indians, because once, one time I tried to change one ticket and people answered the phone is an Indian and I couldn't understand a word she said, I just couldn't do it. I've listened, I tried, I can't.

310 **I:** Right, right, so you gave up? @@@

TWB4: Yeah, I gave up. @@@

I: Okay, well. That's wonderful. Thank you very much.

TWB4: Yeah, thank you.

I: Summarized everything beautifully.

315 **TWB4:** Really?

I: Yeah, yeah that was really good, thank you.

TWB5

I: Yeah. And at the end I'll ask you for your final thoughts on this area, so,

TWB5: So

I: And so to begin with I just like to know about your English education, so when did you begin, how did you learn English?

TWB5: Okay. My education background about English, I learned English from my fifth grade elementary school, yeah but I was not really familiar with the English when I was little, maybe little, yeah, but I choose to study English when I was in high school.

I: Okay.

TWB5: Yeah, high school. And I will maybe memorize some vocabularies, vocabulary and talk to my friends on Facebook, yeah, just have English tell like that.

I: Right, right, right. And on Facebook are you talking to kind of Taiwanese friends or people from different places?

TWB5: People from all over the world, such as Japanese or Americans and Arabians.

I: Okay.

TWB5: Yes. @@@

I: And do you speak any other languages?

TWB5: Other language Japanese.

I: Oh, you speak Japanese.

TWB5: Yeah, Japanese.

I: Taiwanese, Chinese.

TWB5: And Mandarin Chinese. @@@

I: Uh-huh, and English.

TWB5: Yeah, and English.

I: So do you, when you are speaking to Japanese people are you kind of between Japanese and English?

TWB5: Yes, in Japanese and English, right.

I: Right, right, right. Interesting and what was your kind of motivation to

TWB5: Motivation?

I: , to learn English and to study English.

TWB5: Because it's a international language and everybody talk like in English so its need to learn. @@@

I: Right, right, right, right, right.

TWB5: Yeah.

I: And do you find it's, or how do you think it will be useful to you in the future.

TWB5: Useful to me English.

I: Yeah.

TWB5: Useful for my job maybe I can, because we need to get some maybe TOEIC or GEPT when we graduate. Yeah, so less of job in Taiwan, if you want to get a job you need to have some certificates TOEIC, GEPT or else something like that.

I: Right. Is that even if you don't need to use English you need the certificates?

TWB5: Yes.

I: All right, okay.

TWB5: It's not really related to the job but you need to have the certificate, yeah.

I: Uh-huh, and why do you think Taiwan has like a high status for English?

TWB5: Really. @@@

I: Oh, I mean, sorry, a high, or why do they see English is so important, I mean?

TWB5: Yeah, but not really, when foreigner come to Taiwan probably think they ask the maybe the shop, they go shopping or go touring they always know the people who can speak English. It's not really very popular just between this generation or this generation will be more popular.

I: Right, right.

TWB5: Yeah, last generation not really.

I: Okay. So, you think for a foreigner coming here if they speak to young people they'll probably

TWB5: Young people, yeah.

I: Be able to speak, right.

TWB5: Elder people cannot speak.

I: Right, right, right. And do you think the next generation after you will be improved or same level.

TWB5: Will be improved and more stronger than us.

I: Uh-huh, right, right. And what changes do you think are coming with the education, or do you, did you see, do you think you had any problems with your English education?

TWB5: Education, maybe listening, yeah, because lot of different accent, yeah. And such as either I can't @@@ I can't understand what Arabian say.

I: Okay.

TWB5: Yeah because of their accent is kind of together, yeah, like we will pronounce the words exactly, but they would put just pull them together.

I: Right, right. And in what context did you speak to Arabian people, is that an online or,

TWB5: Online.

I: Met?

TWB5: Because almost two years ago I went to Montana.

I: Okay.

75 **TWB5:** Yes, and, to study for one months only one month, yeah, because I got scholarship 40,000. Yeah, and went there to study in summer 2009. Yeah, I met lots of Arabian there in school.

I: Right, right, right, right.

TWB5: Yes, there are LOTS of Arabians.

80 **I:** Ok, I suppose they get lots of scholarships?

TWB5: @@@

I: Yeah. And then do you, so you said they were very difficult to understand and how did you find speaking to other people, were there any other people you found very difficult to understand?

85 **TWB5:** To understand.

I: Uh-huh, or easy to understand.

TWB5: Easy to understand of course Americans.

I: American.

TWB5: And difficult to understand Korean and Arabian, yeah.

90 **I:** Right, right, right. And why was that, why were the Americans easier to you?

TWB5: Because we learn American English.

I: Uh-huh.

TWB5: Yeah, British English is also kind of hard to understand, you know, because it's, have some more like the Australian, about Australian they were higher in the pitch of their like I don't know

95

I: Oh, to get the information.

TWB5: I don't, I don't know, they will say, I don't know, like that. @@@

I: Right, right, right, yeah.

TWB5: But it's easy to understand Australian accent but British and Arabian, Korean maybe they were influenced by their native language, yeah, I mean, Korean not @@@ British, okay.

100

I: @@@, right, okay, and yeah.

TWB5: Stupid @@@

I: I got what you mean. @@@

105

TWB5: Yeah, yeah.

I: And so do you think or why do you think Taiwan chooses American English and do you think it's a good thing kind of to speak American English for Taiwan or do you think that there is anyway you can teach understanding different accents?

TWB5: Yes, most of Taiwanese cram school is teaching American English.

110

I: Right, right, right.

TWB5: Yeah, like some go to British English. It's not really, most of Taiwanese cram school teach, yeah, teach American standard so we learn American English. Yeah.

I: Uh-huh. And do you think it's or would it have been good for you do you think if in for example in the classroom when you are doing listening if you could listen to different accents or would that confuse you?
115

TWB5: Kind of confuse @@@

I: Right. @@@

TWB5: Kind of confuse because I am almost I confuse about British English.

I: Uh-huh.

120 **TWB5:** Yeah, it's kind of hard to understand.

I: Right, right, right. And so do you think if people want to communicate with British people they can learn how to do that?

TWB5: Yes.

I: Right. But you don't need to learn it in Taiwan.

125 **TWB5:** If wanted I would.

I: Right.

TWB5: I would listen more about Australian accent, British and American and maybe other accent.

130 **I:** Right. I am thinking about like English is an international language, like you went to America and met lots of different people but I guess if you go to any country you would be you might have to use English to communicate with other people to learn English as their second language.

TWB5: Yeah.

I: And do you think, is there anyway you can prepare for that kind of

135 **TWB5:** Repair?

I: Prepare, sorry.

TWB5: Oh.

I: So can you get ready for listening to different accents, is that important do you think or.

140 **TWB5:** It's important because it can't on the same what people say even though same words, so it's important.

I: And how do you think people can prepare for that?

TWB5: Prepare for that maybe listen more, then to maybe watch the movies or TV programme, yeah.

145 **I:** Right, right, right.

TWB5: Or pop music, like, Beyoncé or Lady Gaga, I don't like that.

I: Yeah, yeah, okay. And yeah, that's good. I remember learning when I was learning Chinese I tried to learn with S.H.E.

TWB5: Do you speak Chinese?

150 **I:** Yes.

TWB5: Yes. @@@

I: And I didn't, I haven't spoken for a long time.

TWB5: @@@

I: Because I've been in England for four years. I came back here and I went,

155 **TWB5:** Yeah.

I: My confidence is very low. @@@

TWB5: Yeah, most of us learn English for several years, plus it's really hard to speak to foreign people.

I: Right, right, right, right. But it doesn't seem very hard @@@

160 **TWB5:** @@@

I: And so how about using English for your subject, so in the university I mean, in what ways do you learn, do you use English?

165 **TWB5:** It's hard, it's hard to use English to talk to people because most of, most English college, most of the students are Taiwanese kind of a seven maybe Thai, some people from South East, yeah, so they speak, but most of them speak Chinese, while they come here maybe for two or three years.

I: Okay, yeah.

TWB5: And so they are really good at speaking Chinese.

I: Yeah. Did they come here to learn Chinese, do you know?

170 **TWB5:** Yes.

I: (So they don't want to speak English?)

TWB5: (And most are in different class,) so we see, because I live in a dormitory so we just, meet lots of Thai peoples but not really talk to them because we don't know each other.

175 **I:** Uh-huh, right.

TWB5: Yes.

I: And are you from [place] by the way?

TWB5: No.

I: Where are you from?

180 **TWB5:** Taipei.

I: Oh, you are from Taipei, okay.

TWB5: Yes.

I: Okay. And do you find the kind of English ability and all the education is different between Taipei and [place]?

185 **TWB5:** Education, I think there is no difference because it's no private and national, they has difference between private college and the national college, because the national college they teach like average common university but private they teach you.

I: Right, right, right.

190 **TWB5:** They just taught and then you can make an effort on that, yeah, so you are not possible, easier, yeah, it's hard to fail in a private college, yeah.

I: Okay.

TWB5: They won't fail you @@@ seldom.

I: Right, right.

TWB5: Yeah, when I come here I studied at a private college so that's the difference.

195 **I:** It sounds good. @@@

TWB5: Yeah. It's more competitive here.

I: Right, right, right. So they will fail you if you

TWB5: Yeah. Definitely @@@ really, yes.

I: There is more pressure for you. @@@

200 **TWB5:** Yes. @@@

I: Right, right, right.

TWB5: Under pressure @@@

I: Uh-huh. So yeah, is it, do you find it more difficult to study, like do you think you have a much harder job to study using English compared to people who just use Chinese for their subject?
205

TWB5: Yes, because we need to do research by English, research master's.

I: And what do you find difficult about that?

TWB5: You want to say from as local Chinese, yeah, and we will, it's hard to translate it to English.

210 **I:** Right, right, right.

TWB5: Yeah, because we, it's some language like dialect, yeah, we will speak like that but it can't be used in the research in the more and for more.

I: Yeah.

TWB5: So we cannot use that.

215 **I:** And do you feel confident about like formal English and informal English?

TWB5: No. @@@. I can't just distinguish difference.

I: Right, right, right.

TWB5: Just some easier but some of them are difficult to distinguish.

I: And how do you feel like do you think you have, a particular style when you use English?
220

TWB5: Particular style, do you mean talk to foreigner or write

I: Or even and for example when you are writing, yeah.

TWB5: Writing, not really, yeah.

I: What do you try to do when you write, like to make your style I think that #[13:45].

225 **TWB5:** Yeah, we will write like an, we will use same word, because it's not same in Chinese somewhere as a figure of speech.

I: Right, right, right.

TWB5: It's kind of figure of speech, but in English they don't use them more. Yeah. Even this nearly is same meaning but you will use two or three or four different words but it stands for same meaning. Yeah.

230 **I:** And can you think of an example?

TWB5: Example.

I: Too difficult now. @@@

TWB5: Example, you mean difficult when I write a essay or just the same word when I write.

235 **I:** So, like, or an example of like a Chinese phrase you could use but in English they have a different, say

TWB5: Like, I learn blah-blah-blah from blah-blah-blah, learn it from like that and in the next sentence you will use different word, I know how to blah-blah-blah, like, but in Chinese well I learn from maybe use it for three times, four times.

240 **I:** Right, right, right.

TWB5: Yes.

I: So you find synonyms in English.

TWB5: Like that.

245 **I:** Yeah.

TWB5: Yes.

I: Okay.

TWB5: So, it's more beautiful, it's more beautiful in Chinese, so we would use same word, but in English I don't use same word.

250 **I:** Right, right.

TWB5: @@@, yeah.

I: And do you think that's important or do you

TWB5: Important for what?

I: As in to, like when you write in English do you think it's important to change your writing from the Chinese way?

255 **TWB5:** It's important. @@@

I: Is there a difference between saying, you know, I learn from, I learn from, I learn from?

TWB5: Well, I need to consult for electronic dictionary to find the synonym, yes.

260 **I:** Right. So you do think that, so like people from, again thinking of English used around the world and sort of academic writing might be based on how British and American people use English in the past, and do you think it's possible that Chinese writers or Chinese speaking writers might write in that way using English in the future.

265 **TWB5:** Kind of hard I think because Chinese may lay less importance on figure of speech. There are lots of figure of speech in Chinese, you know, many, over 20.

I: Right, right.

TWB5: Yeah, so they, some they major in, people major in Chinese they'll need to learn more difficult Chinese, yeah, even we don't know that what kind of meaning like that, yeah, so like, ancient Chinese.

270 **I:** Right, right, right.

TWB5: @@@. Yeah. It's not used in when we talk, yeah.

I: Okay. And so do you think the, or in your writing what do you think the, are your strengths and your weaknesses?

275 **TWB5:** Strengths and weakness, strengths, yeah @@@, lots of weakness and a little strengths.

I: Okay.

280 **TWB5:** Weakness, it's hard to write an essay because we, the point we can't, we even brainstorming to find out, learn some key points and write down the whole essay. But it's kind of hard to think the point because most of us think about maybe three points or think that is more is enough, yeah, but it's not enough when you write an essay.

I: Right, right, right.

TWB5: And maybe introduction, body, and conclusion, yeah, and there are different points in it, yeah, maybe three points in conclusion and five points in body, yeah, and also three points in the conclusion.

285 **I:** Right, right, right.

TWB5: So we need to brainstorming most of times.

I: Yeah, and do you think if you are studying using Chinese that similar things would be your problem or do you think it's because it's English you have to, you have these requirements so that if you are writing a Chinese essay do you think you would

290 **TWB5:** I'm also not good at writing @@@ Chinese essay, yeah, because it's they require lots of special rules, forms there are special characters yeah, you need to write in like a special words, that's hard to follow it.

I: Right, right.

295 **TWB5:** We were like, you can follow at the beginning but you will write in your own style and lose essay, yes.

I: Oh, I see, I see, okay. And so you think you are not too good about that.

TWB5: @@@ yes.

I: So my next question wasn't going to make any sense.

TWB5: @@@

300 **I:** But again that's something you don't think, do you think if it was written in English like that it would be difficult for other people to read?

TWB5: Read English or Chinese?

I: So, English but in the Chinese style.

305 **TWB5:** English into Chinese. Chinese style, I think, we can know the meaning of a sentence, English sentence but it's hard to translate Chinese to English.

I: Right.

310 **TWB5:** Because we always think it's complex, complicate, I mean, complex, yes, because we learn lots of local Chinese and we would say it in Chinese but it won't use in English, so it's hard to translate Chinese to English, but it's easy to translate English to Chinese. I think other foreigner also, have this problem I think.

I: Okay.

TWB5: But all the foreigners think Chinese is hard to learn.

I: Right, right, right.

315 **TWB5:** Okay. It's only, I think it's only difficult in pronunciation and the writing, yeah, I mean, it's lots of, you need to write lots of word. Yeah, but I think in the verbal test it's there is no future, past, and the present, it's all the same.

I: Yeah.

TWB5: Yeah, and not like European. European there are six, yeah, it's more difficult than English.

320 **I:** Yeah, yeah, yeah. And how do you think, do you think it's possible that Chinese could become like a major international language?

TWB5: Chinese?

I: Uh-huh.

TWB5: Maybe because of Mainland China, there lots of people speak Chinese, yes.

325 **I:** So what about like Chinese and English, do you think it could be more popular than English?

TWB5: It will be I think in the future.

I: Right. And you think, maybe you waste your time on English and then,

TWB5: No.

330 **I:** Good, say, if you can speak Chinese you can have a good job.

TWB5: But now still English is an international language.

I: Yeah, yeah.

TWB5: Chinese will be but in the future.

I: Right, right, right, okay.

335 **TWB5:** Yes. So I maybe when I am 50-years-old, all right, and still English will be learned, it's still the international language, and Chinese maybe after 100 years, I think.
@@@

I: Yeah, so when you are gone. @@@

TWB5: Yeah.

340 **I:** Yeah, yeah, like

TWB5: And never mind. @@@

I: Yeah.

TWB5: Yeah.

I: Like let your children and grandchildren worry about that, yeah.

345 **TWB5:** Yes. I don't need to worry about it.

I: No, no. Maybe you are unlucky because you have this English, you need to study using English but do you think it's, so for your future and your education do you think if English has something that's difficult that you have to do or do you see it as an opportunity to have a better future?

350 **TWB5:** Yes. Because English is important I need, I want to be a secretary at a foreign company or a flight attendant something like that, yeah, so I major in English but I am also, my all lecture courses I took are business related.

I: Right, right, right.

TWB5: Yeah, such as international trade practice and marketing.

355 **I:** Yes.

TWB5: I am interested in business.

I: And what kind of, how do you think English for business is different from general English?

TWB5: General English is more special words, yeah.

360 **I:** Right and how do you think so when you are using English for business, how do you think you have to perform it differently?

TWB5: Differently?

I: Uh-huh.

365 **TWB5:** Actually I think there is no difference because the teacher may teach, not different, they just teach us English and no different, they teach from the textbook. The textbook is business related but there is no really difference I think. They're just maybe the vocabulary is different. But they still teach business English in common style, no difference.

I: Right, right, right, yeah, yeah.

370 **TWB5:** Yeah, I think.

I: And do you find there is a difference in the way you write for an essay and the way you write for Facebook or something like that?

TWB5: Facebook, yes, that's

I: Like the style.

375 **TWB5:** Like P-P-L, people who will use like that or U means Y-O-U or R, A-R-E.

I: Right, right, right. And is that to make it easier or?

TWB5: We only use some of them, not really, but I think British English I mean people came from England never used the whole word, they want to leave out some letters. Yes.

I: Right, right, right. Do you speak to British people on Facebook at all?

380 **TWB5:** Yes. So @@@

I: And do you reply with abbreviations. (Stop writing now).

TWB5: (So I need to), no I just need to using whole word to talk to them, yeah, but if I talk to American I will use some words, yeah, simple abbreviation.

I: Yeah, yeah, yeah.

385 **TWB5:** Yes, I will use abbreviation when I talk to Americans. Yes.

I: And yeah, does that mean English people are not cool? @@@

TWB5: @@@

I: Not, cool enough to use abbreviations. @@@

TWB5: Yes. @@@

390 **I:** So, we are very much older then.

TWB5: But I think it's more between, among young generation, that's

I: Right, right, yeah and do you, there's another thing. Do you think when your generation gets older the way you use English will be different from the younger generation?

395 **TWB5:** There wasn't new English word will come on, yes.

I: Yeah, yeah, and is it helpful for you, do you find that, you've got your like English in the classroom and then your English outside, do you find it very helpful to

TWB5: Helpful?

400 **I:** To have that like to use English personally with people for friendships and things like that?

TWB5: I think when we, in classroom we just be told some English more and more, yeah, it's not really when we talk to foreigner because I think the textbook just, they just told us some text book knowledge but that's difference between when we talk to foreigner.

405 **I:** Right, right.

TWB5: Yeah, so I think it's not really helpful when we need to talk to foreigner.

I: And do you think

TWB5: So, I watch maybe movies, action movies or sci-fi or TV program to learn local style English.

410 **I:** Right, right, right.

TWB5: Yeah, so like Twilight.

I: Oh yeah, yeah.

TWB5: Yeah, Vampire Diaries, like that.

I: (I'm very sad, I still haven't seen them.) Yeah.

415 **TWB5:** (I like supernatural,) yeah, I like supernatural foreign TV programs.

I: Right, and do you think, well how do you think in like in Taiwan, two questions, no. Sorry I keep asking these questions that are, they're pushing you.

TWB5: @@@

420 **I:** Do you think it's, it would be a good thing if in Taiwan they taught people more how to use English with foreign people than grammar or text book knowledge or do you think that both are important?

TWB5: I think it's both of them need to be taught because text book or grammar is formal or we need to know the rules but it's also important when we talk to foreigner we don't use, we use informal style in which yeah, so okay, they need to be learned.

425 **I:** Yeah, yeah, yeah. And have you ever made any, or do you think, excuse me, do you think you ever have made any errors or anything like you finish a conversation, or maybe you learn something later and you think oh, maybe that person thought I was very formal or like had a conversation with someone.

430 **TWB5:** Actually, when I talk to the people I think he or she speak formal English and others speak informal English, I can't distinguish.

I: Right.

TWB5: I think I can't distinguish, it's hard to distinguish.

I: Yeah, and how much do you worry like if you speak to someone how much do you worry about what they think of you?

435 **TWB5:** Maybe my English is not good or my accent is strange and

I: yeah. I wasn't saying Uh-huh, your accent is strange thing. I understand what you're saying. @@@

TWB5: @@@. Yeah, kind of like this problem.

440 **I:** Right, right and do you still have those worries or do you just think it's, or what do you think about like your accent for example. Do you worry about that or do you just communicate these days?

TWB5: When I talk to her or he, him I will worry but if we finish the conversation I will that just leave it, never mind, don't think about it.

I: Yeah, yeah, yeah.

445 **TWB5:** Yeah, it's maybe easier, yeah, well it's just because we learn English for, for several years, but they just, we are too shy to talk to foreigner.

I: Right, right, right.

TWB5: So, it's hard to, be more and more familiar with English, yes.

450 **I:** Uh-huh. And how about like do you think that there is a, or when you talk do you think that there is a way that's like the best way to talk?

TWB5: Best way to talk.

I: Or do you just try to communicate (your meaning and)

455 **TWB5:** (Just try to) communicate because it's hard to notice how we will speak some, when they speak you were, they will always have some errors like, verb, tense or conjunctions, yeah, there is always errors. @@@

I: But you are happy with that?

TWB5: @@@. Not, not really.

I: Right, all right then good. Yeah.

TWB5: I just try to explain my meaning but I just want to try to say, yeah.

460 **I:** What's your, do you think it's possible like with all the, like particularly, I think in China there are hundreds of millions of people learning English now, do you think it's possible that the way people speak English might change a little bit?

TWB5: Might change? (You mean)

465 **I:** (So like if), do you think if enough people who have Chinese as a first language, if enough of them speak English around the world that the way people speak English will change?

TWB5: Will change, maybe a little bit I think, or will lots of second language will be influenced by first language, yes.

I: Uh-huh, right, right. And, yeah, so would you feel happy about that?

470 **TWB5:** Happy @@@

I: Uh-huh, if it was, so if for example some of the mistakes you made weren't mistakes anymore, @@@ that is, they are quite common in English

TWB5: Yes.

I: Would you feel happy or

475 **TWB5:** I think British English is formal and American English is informal so they accept no errors, yeah, they will relax and maybe you, like, we were the three bottle of water and it is acceptable if you say three waters, yes.

I: Right, right, right.

480 **TWB5:** If a waiter were to come here, give me three waters, they'll understand, yes. But I think it's we are happy about this. @@@

I: Yeah, yeah. So you don't have to worry about saying three bottles of

TWB5: Maybe some is comfortable and uncomfortable, yeah.

I: So, would you, do you think it's, would it be easier for you if they just

485 **TWB5:** That's easy to be understand, oh, I know, it's wrong, I know it's wrong but it's easy to say and there is no more rules, no more rules we just relax they are comfortable just plus S, yes. And it's easy to remember.

I: Right, right, right, right, right.

TWB5: Yeah.

490 **I:** Yeah, do you think that's, or in your experience has that been a lot of focus on these small errors or too much focus on these small errors?

TWB5: Much (focus, I think)

I: (Do you think that should be) more focus on communication?

TWB5: It should be.

I: Right.

495 **TWB5:** Yeah, but I think lots of attorneys they just like me they try to express the meaning but not really worry about the verb or tense or the real rules.

I: Right, right, right, right. And okay, and how about in writing, do you think things like that are more important when you write than when you speak?

500 **TWB5:** Writing is more formal, I think you need to use them good, carefully, use English carefully such you can't say, hey guys in your writing, yeah, it's just when you talk.

I: Right, right, right. And why do you think that is that you should speak more formally when you write?

TWB5: Well, I think we just speak informal and the write formal, yes.

505 **I:** Yeah, yeah. But do you, and or why do you think people need to do that?

TWB5: Because like Chinese we don't say some ancient Chinese when we are talking whereas some or when we are write essay we just write some ancient Chinese like that, so I think you need to learn both of them.

I: Right, but you said you can't do that. @@@

510 **TWB5:** @@@, yeah, but you, I'm just not familiar with it, but I can read, yeah.

I: Okay.

TWB5: And you are not very familiar with the writing, yeah, but I can read.

I: Yeah, yeah, yeah. Okay, and just a final, last question and then a summary.

TWB5: @@@

515 **I:** Do you think, well, what kind of reactions and what kind of comments do you get on your assignments?

TWB5: Assignment?

I: Uh-huh.

520 **TWB5:** Assignment, I think there are lots of assignments when we go, when we take a class because that's all, I think some of them has been less. One of our teacher his name is [name]. He just helps, we have some maybe assignment and there's no name, he just give us assignment and we need to handout it back. He always no correct answer, no correct answer, just they will, he won't tell us the correct answer. Yeah, just, maybe he needs some words to know our level or to maybe it very easy when he marks.

525 **I:** Yeah.

TWB5: So, I think it's meaningless.

I: Right, right.

TWB5: But some of them is meaningful.

I: Uh-huh.

530 **TWB5:** Yeah, we were such as speaking. Yeah, even in speaking but I think I learnt how to write easy. He always told us you need to have an introduction, body and conclusion and transition. Yeah.

I: Right, right, right. Did you

TWB5: Or conjunction.

535 **I:** Uh-huh. And do you find it easier to write if you have a purpose and it's not meaningless for you?

TWB5: Yes, purpose such as the last essay not a speech, speech style, we wrote résumé about our familiar self. Yeah, we need to write a qualification and personality, educational background, like that.

540 **I:** Right, right.

TWB5: Work experiences.

I: Yeah, okay.

TWB5: Yeah, so we know how to write because it's me. I just need to write my work experience, my personality, yes.

545 **I:** Yeah, yeah.

TWB5: It's easy to write that. There's an abstract on topic, maybe the difference between you and your, between Chinese and American like that. I think it's more, it's easy to do a, I think a more difficult topic. Ancient Chinese and modern Chinese, yeah, it's hard to take other things for example, yeah.

550 **I:** Right, so you need lots of experience with that or lots of, or big interest in that area and then you could do it.

TWB5: Yeah.

I: Yeah, yeah, I see, okay, okay. Thank you very much. Could I just ask you if you have any final thoughts, so

555 **TWB5:** Final thought about this?

I: Uh-huh. So about what's important to you about English or important in your experience or important for people to do or -

TWB5: I think environment is important because there is no real English environment in Taiwan.

560 **I:** Right.

TWB5: In how I learn, definitely lots of foreigner come here but it just maybe for sightseeing or don't stay here, be your cram school teacher or college teacher but it's hard to talk to them. I think they don't really have much time to talk to you.

I: Right, and they charge money, something.

565 **TWB5:** Yes, cram school.

I: Yeah.

TWB5: So, I think it's hard to because we talk to each other on the course is different and just how that and you can consult for dictionary, yeah, so it's different.

I: Yeah, yeah, but like face-to-face

570 **TWB5:** And you can't do that, yes.

I: , communication, you said, doesn't exist in - @@@

TWB5: It's different, yeah, it's very different or I think I will go abroad when I got it.

I: Right.

TWB5: Yeah, to learn more local English.

575 **I:** Right, right.

TWB5: Yes.

I: And what kind of place would you like to go?

TWB5: I think Australia.

I: To Australia.

580 **TWB5:** And one of my friends lives there.

I: Right, and is that to travel or to (study or)

TWB5: (Study there,) study there, yeah.

I: Okay and how long for?

TWB5: Two years.

585 **I:** Wow, save some money.

TWB5: Yes, so maybe I need to work there.

I: Yeah, yeah.

TWB5: First work and study.

I: Uh-huh, translation. @@@

590 **TWB5:** Yeah. @@@

I: Okay. Yeah, okay, that's everything done.

TWB5: Okay.

TWB6

I: Ready. @@@

TWB6: @@@

I: Okay. So, to begin with what's your experience learning English? So, when did you
5 begin to learn and how did you learn it up to now?

TWB6: I think I start learn English in elementary school and I now have more than 10 years.

I: Right, right. And how did you learn it, or -

TWB6: How did I -

10 **I:** Did the way you learn and the way you were tested change as you got older or was the focus the same?

TWB6: You mean because learning elementary school, the teachers would teach like more, we learn, actually we learn those English from games. Yes, and home then in junior high the teachers will teach more grammar parts and now is more practice and
15 actually in junior high the teacher will focus on writing and I think reading.

I: Writing and reading, okay.

TWB6: And now teachers will focus more on talking.

I: All right, okay. And do you use any English outside the classroom or only inside?

TWB6: I have a job, present job in English cram school before.

20 **I:** Okay. Yeah, yeah.

TWB6: So, I must teach them elementary school students.

I: Right and

TWB6: And also because I have exchange student background. I, so there is numerous exchange student at my home.

25 **I:** Right, right, right.

TWB6: So, I talk. I have more chance to talk with them.

I: Okay. And where were they from?

TWB6: They are from Germany, from Thailand, Indonesia.

I: Okay. So you've spoken to people and they could all speak English, could they?

30 **TWB6:** Yes.

I: Right, and Chinese or, or were they learning Chinese?

TWB6: Because, at first they come to Taiwan they can't speak any Chinese so there you have to teach them and after that like half Chinese and half English.

I: Right, right, right. And how did you find, did you find that experience was helpful to
35 your learning of, your English I mean, like speaking to people from different backgrounds.

TWB6: In speaking English? No difference I think. Okay. Can you say again?

- I: Sure, sure. So, if you, you know, speaking to people from Indonesia, Germany and different countries, did it help you learn about English, (learn more about English?)
- 40 **TWB6:** (I'm not sure) because before I really afraid to talk with foreigners, yeah, for communication we have to talk. And I'm like, and the topic is more related to living which wasn't more closer to our life and so we have to find out some words that we don't use often but and practical where some words we have to explain to them. I mean I find that is quite difficult for explain.
- 45 **I:** Yeah, yeah, and did, do you think you have any skills now from that experience like communication skills?
- TWB6:** Body language.
- I:** Body language, @@@
- TWB6:** A lot.
- 50 **I:** Right. @@@
- TWB6:** Yeah.
- I:** So you have to use every strategy.
- TWB6:** Uh-huh.
- I:** Okay. And so what about for, so in the university now, what do you, in what ways do you use English here?
- 55 **TWB6:** What way?
- I:** Like discussions or
- TWB6:** Sometimes.
- I:** Or just like the teacher talking to you, how do you practice it?
- 60 **TWB6:** Because we have presentation on our subject. The teacher would force us to speak more and of course we had to write and listen.
- I:** And so what do you plan to do when you finished university?
- TWB6:** Because after we have the second major and I choose business, so I want, when I graduate from here I want to maybe work in business company, like international business company.
- 65 **I:** Yeah, yeah, okay. And so, do you think, are you sure that English will be a big benefit for you in that career?
- TWB6:** Sure.
- I:** Or is that a maybe?
- 70 **TWB6:** Sure.
- I:** You're sure. @@@ okay, and what, so in Taiwan what do you think the benefits of being able to speak English are for people generally?
- TWB6:** I guess in Taiwan learning English is very common, everyone can speak English. The benefits, you can, maybe, the benefit, you can talk with foreigners, or you can understand like, we can have more topic and talk with this foreigners and you get a higher job.
- 75 **I:** Yeah, yeah. Do you still keep in touch with the foreigners you met before – like -

TWB6: Some.

I: Are you still friends with them?

80 **TWB6:** Some.

I: Okay, and do you have, do you speak English to any other people outside Taiwan, they could be like on facebook or e-mails or something like that?

TWB6: Sure.

I: Okay, and how did you meet those people or how do you come into contact?

85 **TWB6:** I used to be an exchange student.

I: Right.

TWB6: Yes. I went to Mexico.

I: Okay.

90 **TWB6:** For one year and, because in there we have, well, we communicate with other exchange student we have speak English or Spanish but mostly English.

I: (Right), yeah, yeah.

TWB6: So that, after I come back here, when I chat or interact, better English.

I: And do you, speak Spanish as well or is English your stronger @@@

TWB6: English stronger @@@

95 **I:** @@@ okay, and again it's, where were the other exchange students from that you had to communicate with?

TWB6: Many. They are from Europe and, south like Brazil.

I: Okay, yeah, yeah.

TWB6: Yes and also America and Canada, many.

100 **I:** Right, right and did you find it easy to communicate with them or did you find any, you had any communication problems?

TWB6: Maybe with, when I, communication with Asian is more easier, I don't know why. @@@

I: Okay.

105 **TWB6:** @@@ compared with European and Asian, I think maybe because of the cultures difference.

I: Yeah, yeah, okay, interesting and did you, do you think you improved while you were there? Like you said maybe the culture difference, did you find the more you communicated the easier it became to talk to them or did it remain a problem?

110 **TWB6:** Huh?

I: So, it wasn't very clear. @@@

TWB6: @@@

I: Because I did too many interviews today, I can't ask simple questions. @@@

TWB6: @@@

- 115 **I:** So do you, you said that it was easier to communicate with Asian students or Asian exchange students, do you think the distance from the European students or South American students, did that, did you get closer the longer you stayed there and the more you talked to people? Do you think it became easier to speak to them, or was there always a gap?
- 120 **TWB6:** I think there is gap.
I: Always a gap. @@@
TWB6: @@@
I: Right.
TWB6: Still.
- 125 **I:** And is there anything about your experiences speaking English that you would, is there anything about that, that you could bring to Taiwan, like into the education here or do you think you have to travel to get those experiences, the body language, the, @@@, can you, teach that kind of communication skills you need in the classroom do you think or do you need that experience?
- 130 **TWB6:** To, you mean what's the difference between, if I, how to say, you mean the experience is benefit to me or -
I: Yeah. So like, yeah, so I guess you have lots of experience kind of using English with people visiting you and then you visiting other places
TWB6: Sure.
- 135 **I:** And you must learn a lot about communicating using English.
TWB6: Sure.
I: I'm just wondering, can you, is there anything you could do to bring that into the classroom or do you think it's an experience you must have?
TWB6: I don't think those things we can learn in the class.
- 140 **I:** Right.
TWB6: Because well, I went there, my conversation with those foreigners in other country, we have to think, we have – to speak in English.
I: Right.
TWB6: In English, when you are in other country, speak in English. No, in here you have to translate in Chinese and then translate into -
- 145 **I:** Right, right, right. And yeah, that must be, so you think for that skill to develop you have to be somewhere else, do you think or
TWB6: @@@ to some, uh-huh.
- 150 **I:** You think, so it's not an ability you can just get in the classroom, you have to experience, okay. Right, right, right, okay and do you think, again is there any difference between thinking of English as a global language, you know, English used around the world, your experience is very much kind of using English with a variety of different nationalities. Was there anything different about using English from what you were taught or what you expected before that you, like in your, I mean your English education
- 155 in Taiwan. I guess you learnt some things in your ideas about English, you must've

thought I have to do this when I talk. Did you find any differences when you were using English? Like did you, again, like for example, if I, like talk about Chinese for example like in Taiwan, when I learnt Chinese in a language school, they're always drilled exactly how to talk and then when I, I found when I talked to people, it's very different, I don't
160 have to say every tone exactly the way they told me and listening to people I found people didn't speak like that, so, like as I used Chinese my accent changed and my thinking about Chinese changed compared to the classroom. Did you have any kind of similar experience using English?

TWB6: I think foreigners don't care about the grammar.

165 **I:** Right, right.

TWB6: So, and here in Taiwan teachers care about it very much, too much, but I find when I, when we talk with foreigners and you don't have to care about grammar so much.

I: Right, right.

TWB6: And just, the people understand what we're talking about, that's it.

170 **I:** Yeah, yeah and why do you think they care so much in Taiwan about the grammar?

TWB6: Because maybe teacher, because we start from, learn English start from reading I think or, and writing, so there is lots of attention on this and the most important parts of those two is, I think it's grammar.

I: Right.

175 **TWB6:** So that teacher provides attention to grammar.

I: Okay and it just goes into speaking. @@@

TWB6: @@@

I: Right, right, right. And so, now do you find the more practice you've had speaking to people, the less you care about grammar now? @@@

180 **TWB6:** Yes. @@@

I: Okay. @@@ yeah and does that, do you find your ideas are different from, like your classmates who haven't had that experience? Or do you think that most young people in Taiwan think like that, like for communication, not for grammar.

185 **TWB6:** You mean still don't have to, have no chance to talk with foreigner? That's why Taiwanese students so afraid of speak.

I: Right, right.

TWB6: They, they may think, oh my English is so poor, I can't use the correct grammar to talk with people and maybe they think I use the wrong, they use the wrong, most students may think that people who talk with, they think they use, they speak - proper?

190 **I:** Improper.

TWB6: Improper.

I: Yeah, yeah.

TWB6: So, they are not willing to talk.

195 **I:** Right, right, right. And do you think its ever true, in your experience have you ever spoken to someone and you think they, judged you because of your English ability?

TWB6: I have one experience but not in English experience, it's Spanish experience

I: @@@ oh really?

200 **TWB6:** In Spanish, because when I were there I attend senior high school and when we were in, I think it's geography class, the teacher asked me a question and I, I was thinking and my classmate answers teacher is, she cannot answer because she doesn't understand any Spanish, uh-huh and

I: Right, right.

TWB6: But, I understand but I was thinking.

I: Yeah, yeah.

205 **TWB6:** But he thought I don't, I didn't, I can't speak any -

I: Right, what did you do in that situation? @@@

TWB6: @@@

I: Shout at him or?

TWB6: No.

210 **I:** @@@

TWB6: STARE. @@@

I: Right. @@@, so yeah, moving on to writing. So, when you write

TWB6: @@@

215 **I:** I see what's coming. @@@ do, what do you think are your strengths and your weaknesses?

TWB6: Strengths? I can come up with some, when I'm writing, I can come up with some idea quickly which, because teach us you have to make the point, before you start writing and I can do that part quickly and weakness is grammar. @@@

I: Right. @@@

220 **TWB6:** Still grammar.

I: And why do you think grammar is more important in writing than in speaking?

TWB6: Because writing you write on the paper and people won't see your, because in speaking you have to talk and the people can see your expressions, but on the paper there is no

225 **I:** Right, nothing else. @@@

TWB6: They cannot see your, maybe they can guess what I'm thinking directly and so, and in, talking you can, if we talk, use our own grammar, you can use vocal for expression but in writing you only can write it.

230 **I:** Yeah, yeah okay, and do you think the, do you feel you have some flexibilities with some, options, when you write or do you think, are you told to follow a particular model or do you have something in your mind that you try to write in this style or in this way or with like, with your ideas, do you try and structure them in a particular way every time, or do you feel you have some flexibility in how you communicate when you write?

TWB6: I don't understand. @@@

- 235 **I:** Yeah, so if you're going to write an assignment.
TWB6: Uh-huh.
I: Do you think about, like, how you organize your ideas in the same way every time and with the same kind of sentences every time or do you feel that's a little bit flexible like you can change some parts for your, how you want to communicate?
- 240 **TWB6:** I think I, maybe the same.
I: Right and do you think there were any, like any parts of academic writing that may be unnecessary in Taiwan? Like how you're taught to write and maybe how your teacher, if your teacher crosses something and says you can't say it like this, do you ever think why not? @@@, is there any part of writing that's like that for you?
- 245 **TWB6:** Teacher, when I learned about how to write a topic sentence and things like this, because the topic sentence is the most important part, how is that, the most, reader can read the first sentence and they can know about the article and, but sometimes will not and the teacher says, we, or the audience may know your contents on this sentence, my teacher say no.
- 250 **I:** Right, right.
TWB6: Uh-huh and so I was confusing of this, like topic sentence.
I: Yeah.
TWB6: I don't know how to write.
I: Right, right, right. And do you ever read things that have more variety? Do you think when you read academic writing and articles, do you think it's one style or do you see different kinds of ways of writing?
- 255 **TWB6:** I think writing to me is all the same @@@ because I don't like to write.
I: @@@
TWB6: So, it looks same.
- 260 **I:** Right, right.
TWB6: To me.
I: Okay, and do you think, or is there anything you think is cultural about academic writing? You said there's that gap. Do you think that there is a gap between writing in English and writing in Chinese that you have to kind of jump in, what do you think, like
265 English writing is similar to Chinese writing?
TWB6: English, I think is different, from Chinese how to say that - yeah, we were writing in Chinese - in Chinese we have, also have four parts, the beginning, the content and conclusion but we put the most important content in the middle.
I: Right.
- 270 **TWB6:** But in English, from the beginning we mention some points and then we elaborate it.
I: Yeah.
TWB6: Right, in Chinese we begin our, important content start from middle.
I: Okay, and it's interesting these differences, do you think it's possible to write in
275 English just in the Chinese way?

TWB6: No.

I: The content in the middle?

TWB6: Maybe.

280 **I:** Do you think the, like the meaning would change or the value of the essay would change if you changed the order?

TWB6: Change?

I: So, I guess, does it, need to be in the, English way when you write in English or do you think it's possible to put it into the Chinese way, if you write it –

TWB6: How to answer – because never tried @@@

285 **I:** Right. @@@

TWB6: Because teacher always teach us you have to write in this way so we never did that, Chinese way into English.

I: Right, right, right. Do you think it's possible in the future, just thinking if again, again

TWB6: Maybe.

290 **I:** How many people will be producing research articles in Taiwan and China who, maybe they're used to writing in that way and then if they write in English, if they start changing the way people expect to read English is that possible do you think or would anything stop that happening, maybe the teachers will stop that happening. @@@

TWB6: Maybe. @@@

295 **I:** Maybe, I knew you were going to say maybe. @@@. Okay, so a couple more quick questions. So, needs in, so in Taiwan from your English learning experience, what needs do you think young people have when they learn English. What do they need to learn?

TWB6: What do I need to learn?

I: Uh-huh.

300 **TWB6:** You mean in writing?

I: In

TWB6: All.

I: Sort of in general, yeah, any.

TWB6: I think I need to learn vocabulary.

305 **I:** Vocabulary?

TWB6: @@@, yeah the basic. And I need to learn communicate.

I: Do you think the, there's any way or what do you think Taiwanese education does well for English learning and what do you think needs to be improved?

310 **TWB6:** I think Taiwanese do a really good reading and, because we learn it since we were child, but the weakness of Taiwanese who write English is weak. They, we don't have practice only like in class, in cram school, so many people afraid of speak.

I: And you think that's important to bring into the classroom or into their lives?

TWB6: Uh-huh.

I: Okay. And, okay, I think we've discussed everything else.

315 **TWB6:** @@@

I: I keep asking people, this is the most difficult bit @@@, to could you give me a kind of a just any reflection or any conclusion of what we've talked about, so what's important for you about English or about something that we've discussed or any other ideas you have that we haven't talked about is okay to

320 **TWB6:** Conclusion, oh no. @@@

I: I told you. @@@. You were relieved too early.

TWB6: No.

I: Do you have any final thoughts? What do you think are the most important things we've talked about? If you think we've said everything you can just say, we've said everything. @@@

325

TWB6: No idea, now.

I: Okay, okay.

TWB6: @@@

I: That's fine. Okay. Thank you, very much.

330 **TWB6:** Thank you.

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