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**UNIVERSITY OF SOUTHAMPTON**  
FACULTY OF HUMANITIES

**Exploring Korean students' orientations to English  
during their study at a UK university**

by

Jiyeon Lee

Thesis for the degree of Doctor of Philosophy

September 2015



UNIVERSITY OF SOUTHAMPTON

ABSTRACT

FACULTY OF HUMANITIES

SCHOOL OF MODERN LANGUAGES

DOCTOR OF PHILOSOPHY

EXPLORING KOREAN STUDENTS' ORIENTATIONS TO ENGLISH  
DURING THEIR STUDY AT A UK UNIVERSITY

By Jiyeon Lee

Over the last two decades, research has exposed the need for new responses to English in various regions of the world, raising many critical issues. Recent English as a Lingua Franca (ELF)-oriented research deals with English in Asian contexts; however there seems to be insufficient research related to South Korea and, especially, Korean postgraduate-level students' orientations to English. To help address this gap, this PhD thesis reports research into changes to South Korean postgraduate students' use of and feelings about English during their study abroad in the UK.

Explorations and discussions of the findings of this study shed light on the students' orientations and attitudes to English before coming to the UK, how their attitudes and beliefs adjusted over the course of an academic year, and the factors that played a part in these changes. This research produces a comprehensive study of Korean postgraduate students using English in a multilingual but also native English language setting and reveals how the students oriented themselves to English in Korea, how useful their English preparation was before arrival in the UK, how they feel about their English, and what influenced the evolution of their perspectives over time.

Importantly, the findings of the study suggest that the experience of living and studying in the UK had an impact on the participants' attitudes and orientations towards English and their language use; among numerous other effects, a move away from norm-dependence in general, and in particular increasing awareness of the existence of different English varieties, were widely evidenced. The results give rise to new potential avenues for research into language attitudes and provide a deeper understanding of language(s) and language users in the field of English as a lingua franca in this previously unexplored context.

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## DECLARATION OF AUTHORSHIP

I, JIYEON LEE

declare that the thesis entitled

EXPLORING KOREAN STUDENTS' ORIENTATIONS TO ENGLISH DURING  
THEIR STUDY AT A UK UNIVERSITY

and the work presented in the thesis are both my own, and has been generated by me  
as the result of my own original research.

I confirm that:

1. This work was done wholly or mainly while in candidature for a research degree at this University;
2. 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;
3. Where I have consulted the published work of others, this is always clearly attributed;
4. 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;
5. I have acknowledged all main sources of help;
6. 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;
7. None of this work has been published before submission

Signed: .....

Date: .....

## ACKNOWLEDGEMENT

I would like to take this opportunity to thank all who have helped, supported and inspired me throughout my doctoral study, without which completion of this PhD thesis would not have been possible.

Firstly, I would like to thank my supervisor Prof Jennifer Jenkins for her constant support, guidance and encouragement throughout my PhD study. She has been an integral part of development of this PhD thesis and a constant source of much appreciated inspiration and motivation. I thank her for her generous time on the supervision, which has been a valuable source of profound and critical insights, as well as thoughtful advice. Similarly, my previous co-supervisor Dr Alessia Cogo and my adviser Dr Alasdair Archibald have been very influential and another source of very much appreciated insights, advice, guidance and inspiration especially throughout the preparation stages of my upgrade viva. I would also like to thank the Centre for Global Englishes' (CGE) student members, especially Robert Baird, Mariko Kitazawa, Hsiu-ya Lee, Kanghee Lee, Ying Wang and Melissa Yu for sharing their thoughts and their guidance. Particularly, I would like to thank Hee Jeong Song and Kanghee Lee for their unconditional friendship, encouragement and much appreciated time we spent together especially during difficult times.

Similarly, I owe a debt of gratitude to the research participants who gave up so much of their time to take part in this longitudinal interview study. Without their corporation and valuable opinions, thoughts and ideas about their feelings, this PhD thesis would not be the same.

My family and friends have been a constant source of support and inspiration throughout this PhD study. Their absolute understanding, patience, encouragement and support have been a central to completing this thesis. I owe special thanks to my parents Jungrae Lee and Youngsun Son, and my sister Seungyeon Lee for their patience and tolerance towards the limited time and attention I have been able to give them.

## **ABBREVIATIONS USED**

CLT	Communicative language teaching
EFL	English as a foreign language
EIL	English as an international language
ELF	English as a lingua franca
ELT	English language teaching
ENL	English as a native language
ESL	English as a second language
L1	First language
L2	Second language
NES	Native English speaker
NEST	Native English speaking teacher
NNES	Non-native English speaker
NNEST	Non-native English speaking teacher
NS	Native speaker
NNS	Non-native speaker

# Chapter 1 Introduction

“A Thai doesn’t need to sound like an American in order to use English well with a Filipino at an ASEAN meeting. A Japanese doesn’t need an appreciation of British lifestyle in order to use English in his business dealing with a Malaysian. The Chinese do not need a background in western literature in order to use English effectively as a language for publications of worldwide distribution. The political leaders of France and Germany use English in private political discussions but this doesn’t mean that they take on the political attitudes of Americans. It is clear that in these situations there is no attempt for the user to be like a native speaker of English.”

(Smith 1983, p7)

## 1.1 Background of the study

### 1.1.1 ‘Englishes’ in a globalised world

As a consequence of colonisation long ago, and of globalisation in the last century, English has been widely spread around the world, and is, or has become, the dominant global lingua franca in many parts of the world. It is therefore used in various kinds of communications and for different purposes by an increasing number of English speakers. However, due to the question of what ‘English speaker’ might mean, it is impossible to quantify the number of speakers exactly; and defining who ‘qualifies’ as a speaker is clearly arbitrary (Crystal, 2003; Seidlhofer, 2011). In spite of the difficulties in defining the number, recent statistics on English use estimate that its speakers around the world are around 2 billion people (Crystal, 2008). At this present time, in other words, English is being used internationally in users’ daily lives, not only among those users who were born and raised in countries where English is the Native / first Language (ENL) but also the users of English as a Second Language (ESL) and English as a Foreign Language (EFL).

The spread of English was explained based on the concept of plurality by Kachru’s (1985; 1990) model which set out three concentric circles of English language use in the global context; Inner Circle, Outer Circle and Expanding Circle.

This model of three concentric circles suggests the existence of different varieties of English around the world. In addition, it implies that the users of different regionalised Englishes may have developed their own ways of using English, ways which take into account their particular requirements of the language and their influences on it, resulting in Englishes that are more appropriate to the speakers (Brutt-Griffler 2002). This has led to a shift from a monolithic view of English to a pluralistic one, and provided a new way of approaching the language and its use. However, despite the usefulness of Kachruvian research on World Englishes, it has been the subject of some criticism; one particular point of criticism is that, considering that in many parts of the world English has some characteristics of fluidity, variability and is transient in nature, it seems overly simplistic to separate inner, outer and expanding circles by geographical areas, rather than taking a demographic view of the users of English who are in the circles of the model. Because of this, it can be said that the model fails to take into account the way English is used in some Outer and Expanding circle countries, such as Korea (Canagarajah, 1999; Graddol, 2006; Kirkpatrick, 2007; Rajadurai, 2005), and it also fails to take into account the growth of bilingual/multilingual speakers of the language across the globe; the model's concentration on geography and history rather than the actual users of the language is the heart of this criticism. The Outer and Expanding circles are not so clear cut as Kachru (1990) put them, for example, many regions in the Expanding circle use English more often than just as a second or foreign language. In reality those who are in the Outer circle often use English more often than the term "foreign language" suggests, and their use of English is often as a semi-official or even an official language, as an institutionalised variety.

As for use of English in Korea, although Korea is not a country where English is widely used nationally as an institutionalised variety, as a result of former president Kim Young Sam's globalisation policy in the 1990s called Segyehwa; (Segye means the world and hwa means to become), this issue has taken on a central role in Korea's political sphere. In addition, due to the after effects of globalisation and the spread of English around the world, Koreans are actively engaged in international business and other activities. Furthermore, regarding education,

English-medium institutions in Korea are attracting more students than ever. Coupled with the pervasiveness of English on the internet and in popular culture, in this respect Kachru's circles of World Englishes as a model certainly seem insufficiently complex to describe the current situation in certain Asian countries such as Korea. A full account of English in Korea, including the historical background of English in the country, English education, as well as Koreans' attitudes towards English will be given in the following chapter.

Thus, it is unclear how well Kachru's model is able to explain the dynamic and active way in which a user of English may travel between different contexts. In other words, speakers from all three different circles, Inner, Outer and Expanding circles, may locate themselves in any of those three regions, and communication among them could also take place anywhere. Furthermore, more importantly the norms of such communication may not match those of the places in which the speakers are located. In that sense, for instance, Korean students in a British University do not necessarily aim to adhere to the norms of British English, especially when communicating with students from other parts of the world.

### **1.1.2 English as a Lingua Franca**

English has certainly become the global lingua franca; an entire field of study, with dedicated academic journals, has grown around English in lingua franca usage. Nevertheless, the concept of lingua franca English has not yet gained widespread acceptance or understanding at an institutional level, including higher education (Jenkins 2014). Although the field of ELF is generating increased interest, standard / native English is still widely viewed as more correct or desirable, and in practise, ELF has still not gained widespread acceptance as legitimate way of using English.

As a result of its status as the global lingua franca, English has come to be known as a 'world language', whether this name is welcomed or not; it has a degree of 'global expansion' and also 'penetration of social strata' that no other language has ever had before (Seidlhofer, 2011:3). This English as a world language has two synonymous terms that are widely used in describing the tag 'world language';



English as an International Language (EIL) and English as a Lingua Franca (ELF), which are perhaps relevant and appropriate conceptions to consider for the development of this current research. Some researchers of EIL use the name as a blanket term which involves all English uses of non-native speakers (NNSs) around the world regardless of whether or not the interactions include both NSs and NNSs (e.g. Llurda, 2004). Other scholars believe that the term EIL refers more to NNSs-NNSs communications (e.g. McKay, 2002). Given that the term EIL accepts the pluralistic view of Englishes, allowing interlinguaculturality of the English language, it is an applicable model of English for this research as this study involves Korean English speakers' experience of engaging in communication with other speakers of English from many other countries around the world, including both NS and NNS.

However, Jenkins (2007) suggests that English as a Lingua Franca may be a preferable term to describe the current status more adequately and accurately than the term EIL, because EIL implies the expansion of native speaker English in different regions, whereas ELF is more to do with using English for 'interlinguacultural' (Jenkins, 2006:164) communication among speakers of different first languages, for whom English is often the only option as a communicative tool. At this point, in order to have a comprehensible understanding of what ELF is, it is necessary to clarify the definition of it. ELF is English that is used as a common language of choice in communication among people with different first language backgrounds, regardless of where the interlocutors are from in Kachru's three circles (Jenkins, 2006; 2007; 2009; Seidlhofer, 2005; 2011). English today is often the common language of choice in settings such as conferences, business meetings, political gatherings and many others. Thus, Smith (1983:7) clearly states that the assumption that the purpose of learning English among NNSs is merely for communications with native English speakers does not reflect the reality of the English language use in recent times.

## **1.2 Rationale of the study and research questions**

As one of the numerous users of English myself, my interest in Korean students' attitudes and orientations towards English, and in their use of the language and

feelings about it, comes from my personal experiences I had when I was doing my master's degree at the University of Bristol. I felt this was important, because I have been through this myself when I was doing my master's study. I went through this international student experience as a postgraduate student and while I was doing so I thought I wanted to find out more about the Korean community, investigate the phenomenon as it occurs among other Koreans, so I became naturally curious to learn about other Koreans' experience of studying and living in the UK.

Consequently, my aim is to contribute to ELF research and the field of English education in Korea by investigating a group of participants over the course of a year, on three separate occasions in that year, to find out what happens to them: i.e. their orientations to and understanding of English and using the language, and development of their initial reflections. I wanted to understand where the participants' thinking and attitudes are coming from, and why they are as they are when they get here. The participants' accounts, which were retrieved by three sets of longitudinal interviews, included a whole story telling about Korea where they come from, and the UK which is where they arrive, as well as what they found, and what happened to them after their arrival in the country. This longitudinal approach gave a deep insight into the participants experiences; this was achievable by emphasising the participants' journey, from being a Korean in Korea, having a particular orientation to Korean itself including politics and education for instance, to arriving in the UK, being exposed to and using English daily in an academic setting, to the point they arrived at after a year of experience and acculturation in that setting.

Koreans in Korea learn English with a very strong emphasis on American English and American culture, both through textbook and exam materials and through exposure to native-speaking teachers, who tend to be North American (H. Song 2013, Young & Walsh 2010). Korean students come from Korea, having been exclusively exposed to American-English-centred ideologies, to the UK, where the language, and associated culture and ideologies, are very different from North America. As mentioned, despite their claims and efforts to the contrary, universities are generally an environment that is strongly oriented toward native-speaker ideology,

and so provide the ideal environment to observe what happens when Koreans are suddenly immersed in UK English-speaking academic culture.

Despite a number of studies which made contributions to the specific context of ELF in Higher education, by adding valuable empirical data (Jenkins 2014; Montgomery 2010; Sovic and Blythman 2013; Turner 2010 and 2011), there has not been much research investigating international students and their experiences in the UK or in any other Anglophone countries, e.g. the US and Australia. Moreover, there has not been any research that thoroughly explored international students' understanding of English and their experiences of using the language in the aforementioned contexts. For instance, Jenkins' (2014) recent work has made a significant contribution in this particular field, nevertheless her work only involved single interviews with individual participants; this current study, however, attempted to explore not only the participants' general experiences at the UK university but also their understanding of and attitudes towards English and language use, as well as, more importantly, the development of those things over time. The research questions on which the study is based are:

1. What do Koreans studying at a UK university understand by the notion of English?
2. What is their orientation to (perspective on) the diversity of Englishes and the concept of English as a Lingua Franca (ELF)?
3. What are the effects on their understanding of the notion of English of their personal experience of learning and using English in the UK and before?

### **1.3 Structure of the thesis**

This thesis is composed of seven chapters. First of all, the present chapter, Chapter 1, provides an introduction to the study, the overview of the whole study with its research questions, and explains the importance of the current research in relation to the spread of English in the world, English as a Lingua Franca worldwide and in East Asia, with particular reference to Korea. Following that, Chapters 2 and 3 mainly consist of a review of the relevant literature concerning previous studies on English

in Korea; it also comprises a review of relevant and contemporary issues related to English in Korea, which leads to an introduction and discussion of concepts and theories of language attitudes and standard language ideologies in English. Chapter 4 discusses research methodology, which begins with rationalisation for the research paradigm chosen and adapted to set the research project for the study. Next are Chapter 5 and Chapter 6, which present analyses of the research results and findings from a three-stage longitudinal interview study, supplemented by those from the preliminary open questionnaires. These two chapters address the three research questions; Chapter 5 answers both RQ1 and RQ2, and Chapter 6 answers RQ3, by exploring the participants' detailed accounts of their own experiences as international students at a UK university. Chapter 7 draws the research together by summarising the findings. Finally, Chapter 8 is the conclusion of the thesis. This final chapter answers the research questions, and explores the limitations, implications, and future research possibilities that arise from the study.

## **Chapter 2 English in Korea**

### **2.1 Introduction**

As has been briefly mentioned in the previous chapter, globalisation and the spread of English across the globe have had a great impact on people's daily use of the English language, their attitudes and orientations towards it, as well as English language policies of countries around the world, including South Korea (Korea hereafter). This chapter attempts to give an overview of English language in Korea and Koreans' attitudes towards it. The first part of this chapter begins by presenting the background of English in Korea and the role of English within the country. This section will be focusing on exploring the historical background of the arrival of English in Korea in order to examine, and have a deeper understanding of, the evolution of English's dominating role and its embedded power in the society. The discussion then moves on to review the development of English language teaching in both public and private sectors, where English has a great deal of social power and plays an important role in society. The discussion then goes on to shed light on, to some extent, the social phenomenon of 'English Fever' in Korea. This will then be followed by a critique of previous studies into Koreans' attitudes towards English, and the discussion will consider possible influential factors such as Korea's historical relation to the United States, the role of institutionalised English examinations, and parents' management in their children's education, which may contribute to the construction of people's perceptions, beliefs and preferences for certain English varieties and teachers.

### **2.2 Background of English in Korea and its role within the country**

#### **2.2.1 The arrival of English in Korea**

In Korea, where English proficiency has traditionally been a longstanding indicator of social class, demonstrable proficiency in English is prerequisite to university entrance and employability, which in Korean society are the foundation of social mobility. English, then, is effectively prerequisite to socioeconomic success (J. S.-Y. Park, 2011). The social and cultural meaning of English language in Korea is to a certain extent similar to those of many other countries' in the Expanding Circle:

people tend to respond positively to western, i.e. British and American, culture, and are influenced by western media such as imported television programmes, movies, music and the like – given the extreme value placed on English proficiency, Koreans tend to embrace chances to expose the population, especially children, to the English language or English-speaking culture (J. K. Park 2009). Korea has responded to globalisation by making immense efforts to acquire the world's lingua franca, i.e. English – however in doing so, it has overlooked English's lingua franca usage, and nationally conceptualised it as the native language of another country (the USA, although other inner-circle varieties are acknowledged – Jung 2005). In other words, English's status in Korea is still very much a foreign language, not a second language or lingua franca – and it is taught as such (see section 2.3 for a fuller discussion). While being western-friendlier has been recognised as one of the ways to respond to globalisation, this too has resulted in people's attitude that acquiring English language has a close relation to individual success and, by extension, national competitiveness in an era of globalisation (Collins, 2005: 419).

Nevertheless, English's rise to such high status was not an overnight occurrence, in fact the initial arrival of English language in Korea can be traced back to the 1880s. The inevitable arrival of English was brought about by the Korean government's decision on Shufeldt Treaty with the United States in 1882, which resulted in the arrival of US advisors, teachers and Protestant missionaries who later opened several other schools and taught English as a tool for missionary work (Grayson 2013). The decision to ally with the USA was Korea's response to growing Japanese military and economic power in Korean society during Japanese occupation. Given that, until World War II, English language then had been used as a medium of communication to voice the tragedy of Korean history – the perceived injustice of Japanese war crimes, and their invasion, occupation and eventual annexation of Korea - to the rest of the world outside Korea (Collins, 2005; Jeong, 2004; Swartout, 1996).

However, the status of English in Korea was considerably altered by the Korean War in 1950, which initiated building a closer relationship between Korea

and the United States. English in Korea then was a communicative tool in order to deal with the US army during and after the war since in people's daily lives 'survival meant dealing with the US military – in English' (Collins, 2006:422). English then underwent another increase in importance and value in the 1990s president Kim Young Sam's globalisation policy, called *segzehwa*; *segze* 'the world' and *hwa* 'to become', i.e. globalisation (c.f. 1.1.1) stressed the importance of English as a means of communicating with the world outside and thus establishing Korea as a player in the global market. He declared in 1995 that Korea was entering a new era of globalisation and so the implementation of the globalisation policy was the top priority of his administration. Among six important areas in the globalisation policy which Kim's government emphasised such as the legal and economic systems and the environment, tremendous attention was given to the field of education, specifically English education. This emphasis on English education reform resulted in compulsory English education starting in primary school (it had previously begun in middle school), revision of English textbooks, and a shift in educational policy from grammar-translation pedagogies to communicative language teaching (Jung, 2005: 252; Yim, 2007).

Yet, having had no official national language policy until independence from Japan in 1945, since then the government of Korea has tasked itself with increasing literacy, and of 'purifying' the national language mainly by removing the Japanese elements that had entered the language during occupation. To this end, in 1991 they established the National Institute of the Korean Language, a language regulating body that prescribes and defines 'standard Korean' (Sohn 2006). Standard Korean is based on the Seoul dialect, and although numerous and varied dialects are spoken throughout Korea, the standard dialect is considered more prestigious and a strong regional accent can cause a speaker to be stigmatised. Much like the role received pronunciation and BBC English once played in the UK, Korean standard dialect is still the only form taught in schools, and used in official functions and broadcasts. The National Institute of the Korean Language continues to operate today. Although it has been highly successful in removing Japanese words from Korean through creation and publication of parameters for the standard language, better relations

with Japan have led to natural assimilation of some Japanese loan words for cultural imports, such as food (Ramsay 2004). In the case of Korea, having a strong national standard language ideology may naturally transfer to non-native languages such as English, and limit the possibility of acceptance of variety (J. S.-Y. Park, 2009). English has equally played a role in discussions of national language policy in the last two decades, however. The adoption of English as an official second language has been considered on several occasions (Bok 1998, J. J. Song 2011), though never actually happened. Policy has instead been concerned with making public documents and services available in English, and most notably, frequent reforms in English education (Shim & Baik, 2004; Yim, 2007). Thus, in the following section, a discussion of English language teaching in both public and the private sectors will be presented.

## **2.3 ELT (English Language Teaching) in Korea**

### **2.3.1 Public sector: Globalisation and its impact on the language policy**

Official English language teaching began around 130 years ago in 1883 at the first English school *Dongmoonhak*, which was founded by a German advisor of the Korean royal court and later run by a British English teacher. In spite of having a British-oriented initial English language education history, however, current English in Korea is, to a large extent, centred around American English. As has been addressed in an earlier section (c.f. 2.2.1), this is due to the close historical ties between Korea and the United States which, in turn, have had a very strong effect on the development of English education in Korea.

Since the late 1980's, it has been a shared common idea among the majority of Koreans that attaining sufficient knowledge of English is one of the essential factors in achieving success in a global world. Responding to this social phenomenon, there have been some studies that point out that English has long been considered as a crucial and fundamental component of the official education curriculum in Korea - along with maths and Korean, it is one of the three 'core' subjects of the curriculum that are granted the most class hours and the highest status on the college entrance exam (Jeong, 2004; Shim and Baik, 2000; Yim, 2007). In fact, the significance of



English in the field of education, has been acknowledged since the late 1960's, when English became the first, and only foreign language to be taught as a compulsory school subject at the secondary level (as part of the 2<sup>nd</sup> National Education Curricula, NEC/1969-1974). Since then classroom teaching methods have heavily relied on a mixture of grammar translation method and the audiolingual method up until early 1990's; indeed those methods were still found in the 5<sup>th</sup> NEC (1987-1992). Then it was in the 6<sup>th</sup> NEC (1992-1997) that methodological changes that emphasise communicative competence were included in the ELT curriculum. The implementation of communicative methods in Korean classrooms has met with numerous obstacles (Li 1998, Butler 2005, Littlewood 2007, Shin 2012, Choi 2014, Garton 2014), but recent research suggests that reforms in teacher training are helping to overcome at least some of these obstacles, if not all (e.g. Choi & Lee 2008, Butler 2011, Hu & McKay 2012, M. W. Lee 2014, Spolsky & Sung 2015). Communicative teaching and learning remains the focus of the current national curriculum, with an emphasis on task-based instruction in the most recent iteration.

### **2.3.1.1 English language policies**

According to the recent documentation in the General Guidelines of the National Curriculum for English, the primary goal of English education in Korea is to 'cultivate the basic ability to understand and use English *in everyday life*' (emphasis added, Ministry of Education, Science and Technology (MEST) Korea, 2009). From this, it is notable that the Korean English language policy makers appear to anticipate inevitability of 'daily' use of English for Korean citizens, presumably as a result of the country's purported globalisation (although, as mentioned in section 2.2, this view is somewhat discordant with the current reality of English usage in Korea).

The official curriculum documentation (Ministry of Education (MoE) 2008), in describing the English curriculum, makes numerous claims about the globalisation-oriented ideology underlying the curriculum. In parts, it appears to prioritise an externally-oriented, global view, acknowledging the need to cultivate the 'values' of 'world citizens':

*Through high-school education, students should  
[...]*

*5) contribute to the construction and development of a national community  
and develop awareness and values as world citizens.  
(p.p. 7)*

Yet simultaneously, and perhaps contradictorily, it emphasises a conservative and nationalistic approach to globalisation:

*Through high-school education, students should  
[...]*

*4) preserve and spread Korean culture and traditions in a global society.  
(p.p. 7)*

There is an apparent contradiction between promoting the ‘values of world citizens’ – which we might naturally assume would be oriented towards an egalitarian multicultural or culture-neutral society, according equal respect and acceptance to all cultures – and ‘preserving’ and ‘spreading’ Korean culture, which has a distinctly nationalistic undertone. To ‘preserve’ the culture implies the resistance of change imposed from outside (the influence of other cultures), and to ‘spread’ the culture implies promoting it in places where it is not native.

What can these clearly mutually opposed objectives tell us about Korean English education policy? Whilst acknowledging the need for global values, the policy does not specify what those values are and instead puts emphasis on resisting the cultural influence of English. This implies a view of English that is not culture-neutral, as in lingua franca usage, but culturally loaded; i.e. the language of a specific community of practise which Koreans borrow from that community when they use it, and in doing so also borrow the inextricable cultural values associated with the language. This reflects J. S.-Y. Park’s (2009) description of typical Korean attitudes to English, specifying the ‘owners’ of English as the U.S.A. and emphasising the feeling that English is the property of another, rather than a global, neutral medium

of communication. The policy's wording suggests that this idea that English belongs to its native speakers, this 'native speaker ideology', which Park described as a social phenomenon, is present not only in society at large but also in education, and is thus possibly being perpetuated by being passed down from teacher to student in the classroom.

Whilst the elementary school curriculum stresses stimulating students' interests and freedom of expression, the secondary-level guidelines stress 'fluency and accuracy'. The wording of the policy is perhaps too vague to allow a precise interpretation of what 'fluency' and 'accuracy' refer to (see quotation below), but the use of the word 'accuracy' hints at an adherence to norms of some kind.

*[...] in secondary schools, the interest that students have developed in English since elementary school should be continually encouraged, while developing the basic ability to communicate in English. At the same time, students should be exposed to a variety of educational experiences which can develop their fluency and accuracy. Therefore, teaching and learning methods that stress the acquisition of language should be applied in order to let the students become the center of English classes (pp. 42)*

Thus we note three areas in the policy which stand out as indicators of its underlying ideology. Firstly, the misconception that English is to be learned for usage in daily / everyday life by Koreans, despite the fact that its function in society is mainly as a mechanism of elitism, and that it is rarely spoken for communicative purposes outside of business or work-related affairs (J. S.-Y. Park 2011). Secondly, the nationalistic approach to culture and language, in which English is depicted as a thing capable of exerting cultural influence on Korea, an influence which must be resisted whilst using the language as a tool to spread Korea's own culture beyond its borders. Thirdly, the mention of 'accuracy' as a goal of English education, which we can assume relates to adherence to predefined norms. Together, these factors suggest that the apparent embracing of intercultural, international usage of English is in fact based on either an incomplete commitment to that usage of English, or an incomplete

understanding of it.

### **2.3.1.2 What goes on in school classrooms**

The steady increase of the importance of English in the Korean curriculum in recent years has, of course, impacted teachers as much as students. The need for communicative, student-centred teaching places a lot more stress on the teacher than traditional behaviourist teaching, as the teacher has no way of predicting what students may need to be taught. In a Confucian-heritage culture such as Korea, where teachers' credibility rests on their being perceived as an omniscient distributor of knowledge (rather than CLT's proposed role as a facilitator of learning), the communicative approach entails high potential for teachers to lose face or credibility in front of their students, if a gap in their English knowledge should be exposed (Li 1998, Hu 2002). Teachers' worries about the exposure of their own proficiency, along with the unfamiliarity of the communicative approach, led to Korean English teachers often rejecting CLT and continuing to use the traditional methods – grammar-translation and rote memorisation – that they were familiar and comfortable with (Butler 2005, Littlewood 2007, Hu & McKay 2012). In response to the need for confident, capable practitioners of CLT, the government began to employ native-speaking teachers in public schools, to teach alongside Korean teachers in every public school.

The scheme faced numerous criticisms - among them the high cost of transporting, housing and paying over ten thousand foreign teachers, and the questionable standards of education provided by the native teachers, the vast majority of whom had no teaching qualifications or experience – see Jeon (2009) for a full critique. Of more interest to this discussion, however, is the language ideology that the system espoused. Though it has been downscaled since in recent years, the scheme still operates, and to this day maintains its policy of only employing native-speaking teachers from (and fully educated in) one of seven 'core' countries – the U.S.A., Canada, the U.K., Ireland, Australia, New Zealand, and South Africa (EPIK – "eligibility"). Teachers from other countries, including highly proficient teachers from countries where English is an official, second, or commonly-used language

such as India or the Philippines, are ineligible to apply to work in public schools, and are equally unable to find jobs teaching English in the public sector due to public opinion that favours, and demands, teachers considered to be ‘native speakers’, i.e. those from the seven aforementioned countries (with specific favouritism for North Americans) (Jeon & Lee 2006). It is, in fact, impossible for anyone to gain a visa to enter the country as an English instructor without being from one of those seven countries.

Whilst the education policy described above was suggestive of native-speaker ideology, the employment policy for English instructors wholly and openly embraces it. As Jeon (2009) points out, it reinforces the idea that there is a correct, standardised English, and that that correct English is spoken, and owned, by native speakers, who are the ones best qualified to teach it and who have authority over its definition and usage.

Despite the government’s apparent public espousal of native-speaker ideology, however, the English education situation in Korea is not necessarily oriented around native speakers and their language use. Korea’s heavy emphasis on high-stakes exams means that washback from those exams governs classroom-level educational practices as much as, if not more than, government policy or any other influencing factor (Choi 2008). As Korea’s university-entrance exam’s English section is made up entirely of multiple-choice or short-answer questions based on listening or reading comprehension, to allow the necessary degree of objectivity in marking (Ahn 2015), the supposedly ‘authentic’ and ‘communicative’ English education provided by the native-speaking teachers is in fact viewed as low in value and importance by students approaching the age of the college-entrance exam, and their parents because it does not prepare students for the exam (Jeon 2009). Perhaps as a result of the problems outlined above, and in Jeon’s scathing criticism (2009), the employment of native-speaking teachers has been mostly terminated in all but elementary schools in recent years; however they remain prevalent in primary schools, and in private institutions. This surely serves to reinforce the ideological disparity between ‘English for communication’ and ‘English for test-taking’, the

former being taught by native-speaking teachers and the latter by Korean English teachers.

It is difficult to estimate exactly what type of language ideology might be cultivated in students by emphasising the correctness and authority of ‘native-speaker’ English through teacher hiring practices, whilst simultaneously devaluing native-speaking teachers’ teaching through the content and format of high-stakes examinations; what is clear is that the messages are contradictory and confusing.

At the university level, the emphasis on the universal need for English persists. Even students majoring in subjects completely unrelated to English take obligatory English modules as part of their course, and cannot graduate without passing them (J. S.-Y. Park 2011). Beyond graduation, good results in standardised English tests are prerequisite for most white-collar jobs, including those where the employee’s duties do not require any usage of English (J. S.-Y. Park 2011, Jang 2015). This is consistent with the government policy cited above that anticipates ‘daily’ usage of English by Korean citizens – yet still it ignores the reality that English does not play a significant role in the social and working lives of most Koreans (J. S.-Y. Park 2011, Lawrence 2012).

There is clearly a significant disparity between Korea’s need for English, its English education policy, and the reality of its English education (including testing). It is perhaps a result of this disparity, and the resulting public perception that public English education is ineffective (J. K. Park 2009, Jeon 2009, 2012) those Koreans who can afford it almost without exception send their children abroad to learn English (Jeon 2012, Park & Lo 2012, Shin 2014). A review of recent literature on the subject of Korean study-abroad (e.g. those cited above, and Yang & Kim 2011, J. Y. Song 2012, Abelman & Kang 2014, Kim & Okazaki 2014, Jang 2015) reveals that study-abroad is invariably described as Korean children going to ‘English-speaking countries’ to learn English, but in every study the destination is either the U.S.A. or Canada. J. Song (2015) suggests that there is a modern trend for Korean parents to send their children to outer-circle countries, but the only example he gives is

Singapore; and recent research (Kang 2012, Bae 2014) shows that Koreans tend to have negative opinions about Singaporean English, and concerns about their children learning it. From the evidence available, it seems apparent that Koreans' preference for American English in education (e.g. I.C. Choi 2008, S.J. Choi 2011, K. Ahn 2011) is reflected in their choice of study-abroad destinations, as well as their policies for hiring language educators.

### **2.3.1.3 English textbooks and perspectives on global culture and language**

Whilst official policy places emphasis on 'fostering the ability to communicate in English' (Ministry of Education, Science and Technology, 2009:296), it also emphasises the need to build up 'proper understanding of foreign cultures, an international appreciation, and a cooperative spirit as a cosmopolitan citizen' (297). Although academic research into language ideology expressed in Korean English textbooks is limited, and does not all agree in its conclusions (perhaps due to frequent changes in textbooks being analysed), the available research suggests that the orientation towards English expressed in Korea's textbooks is more EFL than ELF, i.e. it espouses standard language ideology (with native English speakers' English as the 'standard').

The first investigation into Korea's textbooks from an ideological perspective was by Yim (2007), who found that the spirit expressed in the policy described above – a global, non-centric view of language - was reflected in Korea's English textbooks, albeit with a Korean nationalistic bent; he showed that textbooks tended to focus on Korea's status as a major player in international affairs, and Koreans' resulting duty to represent Korea and its culture well in global settings; and ways in which they might do so through English. He demonstrated a tendency for the textbooks to promote a strong sense of national identity, in which the images and texts introduce pride in and understanding of Korean culture, tradition, national identity, values, nature and history, and the texts generally compared cultures of other nations and asserted the superiority of Korean cultures and values over other cultures. Despite this however, he praised the textbooks for focusing on culture and language from a global perspective, rather than as a thing owned and controlled by native

speakers.

Similarly, but more recently, Kimura & Arao (2013) compared Korean and Japanese middle-school textbooks, and found that Korea's textbooks follow the same pattern as its English education policy (see previous sections), in that their emphasis is on studying Korean cultural practices through English, with the expectation that this will help students to understand other cultures through the lens of their own, and enable them to promote and represent their own culture in interactions with non-Koreans. Nonetheless, the authors concluded that whilst explicit description of specific foreign cultural practices is limited, the textbooks generally promote a global perspective on culture and language. They noted that emphasis is not placed on inner-circle English-speaking countries, as would be the case in an EFL textbook, but on the English-speaking world at large, including outer and expanding-circle countries.

Cho (2013), by contrast, used a more empirical method than Kimura & Arao (whose conclusions were based on subjective analysis and judgments); she employed critical discourse analysis (CDA, for text) and 'visual grammar analysis' (VGA, for images), and concluded that Korean middle school textbooks show an overwhelming bias towards Western, particularly American cultural values, and promote those values almost exclusively, with little to no emphasis on global or non-inner-circle perspectives.

The reason for the discrepancy between the findings of Kimura & Arao's (2011) and Cho's (2013) studies is not clear, but Cho's seems the more credible. Kimura & Arao were specifically contrasting Korean and Japanese textbooks, and so their perceptions of 'globalness' may be valid from a locally comparative perspective, but there is no comparison with standards outside of those two countries. Cho, by contrast, makes her analysis from a more comprehensive perspective, making comparisons with published literature on global culture and language ideology. She also uses and justifies a reliable analytical framework (CDA and VGA), whilst Kimura & Arao's analysis is more ad-hoc and subjective.



In a similar analysis of Korean high school English textbooks, Walsh (2013) concluded that representations of non-Korean culture were often diminutive and indeed inaccurate, and focused on the dichotomisation of Korean culture with inner-circle (mostly American) culture. He criticised the books for failing to prepare students for using English in lingua franca settings, and concluded that the books were entirely oriented toward EFL ideology.

In conclusion, despite a general dearth of research on the subject (the above-cited studies are mostly unpublished graduate theses and conference proceedings), it appears that Korean textbooks, much like policy and classroom practice (see above sections) are oriented more towards EFL than ELF, focusing on Korean and inner-circle culture rather than the global (notwithstanding Yim's (2007) findings, which are now eight years out of date), and are unlikely to leave students with a global perspective on English.

### **2.3.2 Private sector: an afterschool education market**

Korean enthusiasm for English education has resulted in the phenomenon known as 'English fever' (J.-K. Park 2009) that is widely viewed as pathological (e.g. Jeon 2012, J.-J. Song 2012). Whilst English education is available to all public school students, English's status as socioeconomic capital, i.e. prerequisite to socioeconomic success and advancement, (see e.g. J. S.-Y. Park 2011, J. J. Song 2012) has resulted in demand for private English education – which many Koreans believe leads directly to future socioeconomic advantage over other children - that has grown so large that numerous government efforts – including increasing provision in public schools and banning after-school academies outright - have been unable to effectively regulate or restrict it (Kim & Lee 2010).

Private English education takes many forms; whilst informal private tutoring and after-school academies are the most prevalent, English-only 'villages' where students spend periods from a few days up to a month (Jeon 2012), English-only kindergartens and pre-school academies, and study-abroad programmes in inner-circle countries, are also common, especially among the socioeconomic elite (J.-J.

Song 2012). The high cost of private English education, and the socioeconomic advancement of those who receive it, have led to a situation whereby English has become something of a sociocultural shibboleth – J.-J. Song (2012) refers to the ‘English divide’, a phenomenon in which good quality private English education, and thus high English proficiency – and thus the socioeconomic mobility for which it is prerequisite – are only available to those who already enjoy high socioeconomic status due to the high cost of private education, thus preventing those of low socioeconomic status from advancing themselves, and restricting their opportunities. According to his analysis, money and English proficiency have become so interdependent as to be almost synonymous in Korea, and private education is the vehicle by which that association – and the ‘English divide’ between rich and poor – are perpetuated. Study abroad, which is widely considered to be the most effective and desirable form of English education, cost over \$27,000 per year in 2010 – the average household income in the same year was \$24,000. Despite this, 10% of university students studied had received study abroad education in 2011, compared with 2% in 2001 (statistics from MEST 2012 and Choi 2012, cited in Y. Choi 2015). Figures from the Ministry of education cited by Bloomberg (2013) suggest that in 2012, Koreans spent \$17.9 billion on private education, the vast majority of which was on English education. This demonstrates not only the extreme costs associated with achieving high English proficiency, but how willing Korean parents are to pay them to achieve the socioeconomic mobility for their children that English proficiency grants.

The practice of wealthier families sending their children to inner-circle studies for study abroad has also been heavily criticised not only for draining families’ financial resources, but also for splitting families up, as mothers often accompany their children as caregivers, leaving fathers living and working in Korea acting as little more than a source of money for the family members living abroad (described by e.g. Cho & Shin 2008, J. K. Park 2009, Kang & Abelman 2011). This emphasises the degree of importance with which Koreans view English acquisition for their children – they are willing to sacrifice not only their financial resources but also their family lives to gain the advantages offered by English proficiency.

The next section will consider Koreans' orientations, beliefs and attitudes towards English and different varieties of English, and the factors underpinning them.

## **2.4 Previous research into Koreans' orientations to English**

Although Koreans clearly have a very strong desire for their children to acquire English, and accord it great importance (see section 2.3), there is a paucity of research regarding their beliefs, attitudes and perceptions regarding English, and the factors underlying those perceptions. Given the highly objective nature of Korean testing, where the potential for subjectivity in marking is avoided and tests are comprised of questions with clearly dichotomous right-and-wrong answers (see e.g. I. C. Choi 2008, Lee & Winke 2013, Ahn 2015), it seems logical that their attitudes towards the language would be favourable towards a standard language, that clearly defined what is 'right' and 'wrong' in English, because that would comply with their testing-based requirements of English. J. S.-Y. Park's (2009) book on Koreans' attitudes and perceptions of English suggested that this is indeed the case, that Koreans tend to view English as the language of another country or countries that they borrow or emulate when using, rather than as a globally-accessible commodity that they can use for communication in their own way. According to Park, this perception that English is a predefined thing, with parameters for determining what constitutes 'right' and 'wrong' English set in stone, has a strong effect on Koreans' confidence and willingness to speak English, as they are often overly concerned by a perceived need for 'accuracy' – or adherence to a predefined standard – when speaking English, lest their utterances be judged incomprehensible, or they themselves be judged as poor speakers. There is a strong and widespread perception, he explains, that 'good' English is that which is as close to the predefined standard as possible, not only in lexis and grammar but also in pronunciation and speech style.

According to the available research, Koreans' preference for a standard language has historically been strongly oriented towards American English. In 1997, Gibb conducted a qualitative study of university students studying English, and discovered that they felt that American English, as compared to British and

Australian English, would be most helpful to them with regards their education and career prospects, and also showed a more positive attitude towards American culture. In a follow-up study in 1999, Gibb also discovered that the same preference was prevalent among professional learners of English as well as university students, again in comparison with British and Australian varieties. Gibb attributed this preference to two main factors, the first being Korea's long-standing economic and military relationship with the USA, and the second being the prevalence of American-designed standardised tests (TOEFL and TOEIC) as the most widely used and accepted form of demonstrating English proficiency in Korea (1997: 39).

A similar study by Jung (2005) showed similar results: comparing British and American English, Jung's participants (106 pre-university and 105 university students) ranked American English higher than British English for prestige, intelligence, effectiveness for learning, advantageousness for job-seeking and appropriateness as a model for learning. They also rated it highest for familiarity, suggesting that they had encountered it more in their prior education than the British accent. Jung was critical of this tendency, suggesting that Korean language policy makers should make changes to ensure that Koreans learn a 'well-rounded instructions on a wide array of dialectal variations' (256) other than American English. In this way, he explains, the learners will be better prepared for communication with not only Americans but also with speakers of English from other parts of the world, while being prepared for possible difficulties in communication that might occur through new dialectal varieties.

In a study by Yoo (2011), the majority of the participants (again university students) listened to a variety of accents, and expressed a preference for that which they perceived as being American. Although the speaker of that accent was indeed Malaysian, and had a distinctively Asian-sounding accent according to the author, the participants, when asked, mostly guessed that the speaker was American, and expressed preference for that accent. Yoo suggests that this demonstrates a lack of awareness of the variety of English accents among English speakers. Despite the fact that they preferred that accent, more than half of those who expressed preference for

it said that they were unable to understand what the speaker was saying. An overwhelming majority of the participants (89 out of 92) said they would prefer a teacher with a North American accent, and gave the reason that American English was the 'standard' or 'original' (107). Conversely, when exposed to strongly-accented Chinese English, almost half of the students rated it as 'unappealing'. From this, Yoo concludes that there is a deep-rooted prejudice and belief among Koreans towards a particular English variety, especially Western English varieties, which confirms the existence of certain bias and linguistic hegemony towards native English varieties, here American English in particular.

Showing a slight shift from the overwhelming preference for American English found in previous research however, of Yoo's participants, only 61% expressed that they found American English to be the 'most beautiful', whilst 27% chose British English and 6% Australian. Yoo expressed optimism in her conclusion that Koreans are moving towards a better understanding and acceptance of outer- and expanding-circle varieties of English, but acknowledged that their current negative attitudes towards them are deep-rooted and need time to change (113).

A similar study by Yook & Lindemann (2013), with 60 Korean university students as participants, showed that when asked objectively what accent they preferred the majority chose the American, stating that it is the accent that should be taught and learned in Korea. However, when asked to choose which of five recordings of English accents they preferred, the preference for American was only prevalent among those who were informed about the nationality and ethnicity of the speakers. Those who knew the speakers' nationality and ethnicity expressed strong preference for European-American and Korean accents, and gave a low rating to British and African-American vernacular. Those who were not informed about the speakers' ethnicity, however, did not express the same preference patterns, and often identified the African-American vernacular speakers as non-inner-circle speakers. This suggests that Koreans' preference for American English is not generalisable to all of North America, but also has a component of ethnic preference in that African-American vernacular, despite being spoken by native English speakers, is viewed as

non-standard and undesirable. Their higher rating of Korean English than British English is interesting in that it suggests a change in the self-disparaging and native-idealising attitudes presented in J. S. Y. Park's (2009) book, although the preference for 'standard' or general American is clearly still prevalent.

Ahn's (2014) study of Korean English teachers' attitudes towards Korean English also suggests a movement towards acceptance of pluricentrism, the majority of participants showing a positive attitude towards Korean English, citing its high intelligibility and widespread use as the most influential factors influencing their positive attitude. In Ahn's own words, 'Language variation and an acceptance of a pluralistic model of English language norms played a critical role in developing positive attitudes towards KoE in both the cognitive and behavioural components of participants' attitudes.' (195).

Despite the apparent chronological trend towards a more accepting view of pluricentric English, the above studies are conducted with different demographic groups at different times and so we cannot assume that time is the only variable influencing the attitudes reported – the most recent study, by Ahn (2014), especially distances itself from the others by using teachers of English as its subjects, a group whose view of English is bound to differ from that of the average stakeholder – indeed, teachers cannot justify their own continued employment without having some degree of acceptance of Korean English. No firm conclusions can be drawn without a study comprising various demographics of stakeholders in English in Korea, including parents of schoolchildren, teachers, students, policy-makers, professionals using English in their jobs and professionals who do not use English (but still require demonstrable proficiency on their C.V. in order to be employable), and without such a study we cannot say for sure that attitudes are in a process of change, or indeed what attitudes are beyond a small demographic cross-section at a given point in time.

## **2.5 Influential factors that affect Koreans' preference for English varieties**

Although we can talk about 'Koreans' as a general demographic, when we talk about Koreans' attitudes and orientations towards English it is important to identify who the key stakeholders are, and thus identify specifically which demographic we are referring to. Although language policy-makers and educational ministers ultimately make decisions governing Korean English education, and teachers are the ones charged with implementing those decisions in the classroom, those people are influenced to a great degree by schoolchildren's' parents. Korean parents, heavily financially and emotionally invested in their children's education, often have a heavy involvement in the running of schools and make regular contact with teachers and principals, offering feedback and often making demands for changes in teaching (Linse 2011, Oh & Joh 2012). They also constitute a very significant demographic of voters, and so educational policy must strive to meet their expectations, lest the governing political party lose their favour. They can be considered among the strongest influences on Korean English education, certainly the largest and most influential group of stakeholders, and also gatekeepers to the implementation of educational policy, being the 'primary managers of their children's education' (Park & Abelman 204: 647). It is therefore pertinent to consider their attitudes and beliefs regarding English and English education.

### **2.5.1 Parents' management regarding their children's education**

It can be said, in other words, it is because of the belief that the language forms are better understood in their context of use (Hall, 2002:128). Therefore, many of Korean students and the parents are generally being convinced that the experience of studying English abroad would train them as competent users of the language.

As found in Yoo's (2011: 110) study, a large number of Korean university students prefer English teachers from Canada and the US (39 and 46 out of 92 students respectively). However, on the other hand, only a small number expressed preference for Korean English teachers, acknowledging that 'Korean teachers can be helpful' in learning the language (111). A favourable attitude towards native-speaking

English teachers was also found among parents, in Chang's (2005) study. According to the results, almost 80% of the participating Korean parents prefer native English speaking teachers from the US and the UK, particularly whites over other races. While more than 70% of the responded parents showed a strong preference for American English speaking teachers, only about 14% said they would prefer a teacher from the UK. From this, it is apparent that the vast majority of Korean parents have favourable attitude towards American English teachers, especially for their child's English education.

Oh & Joh (2013) conducted a study of 84 Korean primary school teachers, and discovered that they tended to believe that Korean English teachers are more effective than NESTs, but that the standard of English education in public schools was low, and that private education is necessary for students to get a good education in English.

A 2011 study by Linse indicated that a majority (62%) of Korean teachers of English perceived that the parents of their students believed that native English-speaking teachers (NESTs) were better teachers than non-natives (NNESTs). This value is lower than that found by Chang six years earlier, but Linse explains the result – 62% being lower than one might expect – as reflecting the fact that NESTs in Korea are unable to prepare students for the Korean Scholastic Aptitude Test (KSAT) which students take at the end of high school, in which high scores are prerequisite to entrance to a good university, and thus a successful career; Linse explains that many of the test items are written in Korean, and that NESTs do not (generally) have enough understanding of Korean language and culture to participate in the preparation of students for the test. They are better suited, she explains, to teaching general communicative skills, whereas Korean teachers are better suited to KSAT preparation and as such are more highly valued in secondary education, especially high school. This is reflected in recent changes to NEST-hiring policy in Korea; in the vast majority of administrative districts, NESTs are no longer employed in high schools (with the exception of foreign language specialist high schools), and are no longer hired in middle schools in Seoul and many other major cities.



The picture painted by Linse (2011) and Oh & Joh (2013) suggests that Korean English teachers, at least at the primary level, consider themselves more effective than NESTs, but that parents – the key stakeholders, as mentioned above – still have a preference for NESTs, and that the Korean teachers know this. Linse’s discussion suggests that NESTs can be more effective in primary school, where communicative skills are emphasised, but that in secondary education, preparation for the KSAT requires the in-depth specialist knowledge that only Korean teachers can provide. This highlights the problem of poorly-qualified NESTs teaching in Korean public schools, able to demonstrate authentic pronunciation and language use but not necessarily able to teach it (as discussed by e.g. Shin & Kellogg 2007, Jeon 2009). The general question of whether NESTs or NNESTs are worth more in the classroom is beyond the scope of this discussion (but is discussed in depth by e.g. Medgyes 1992, Llurda 2009, Braine 2010), and the answer is always context-dependent. In this case however, given the very specific requirements and conditions of the different stages of Korean English education, Linse’s proposal that Korean English teachers are better able to meet students’ KSAT-related needs at secondary level appears to be fair. This is due to the fact that the KSAT is entirely non-communicative, having no speaking or writing sections, and preparation for it leaves students unprepared for real-life English communication (Choi 2008, Ahn 2015).

## **2.6 Summary and conclusion**

This chapter has attempted to provide an overview of the history of English language and the development of, and orientation to, English education in Korea. It appears that standard-English-language ideology is prevalent in Korea, in which ‘good’ or ‘correct’ English is viewed as a prescribed phenomenon with dichotomous and objective ideals of what is ‘right’ and ‘wrong’, and is conflated with the English of inner-circle speakers. As the discussion has demonstrated, this ideology is reflected in education policy, teacher hiring, classroom practise, educational materials, high-stakes tests and public opinion. The preference is also clearly for American English. There are some suggestions that Korea is slowly moving towards a more global and pluricentric view of English, but there is no concrete or comprehensive evidence that this is the case, or what form or direction such a movement might be taking.

It is also apparent that English is not necessarily viewed as a tool for international communication, but more often as a tool for social mobility, a key opening the doors to better universities and better-paying and more prestigious jobs. It is almost never used outside of test-taking by the vast majority of Korean. Focus in secondary education, as a function of washback from the KSAT, is on grammatical accuracy and wide vocabulary, with little to no emphasis on communicative skills. As a result of all these factors, Koreans do not have a strong sense of agency or authority in their use of English, and view it as a foreign language belonging to native speakers, rather than a public tool that they can use in ways that they themselves define.

Highly communicative English proficiency is generally restricted to those whose families can afford to send them to inner-circle countries for extended periods of education. Such students comprise the focus of this study, and so to better understand their thoughts and feelings towards English and using the language, in the following chapter, Chapter 3, an exploration of relevant theories such as language attitudes and ideology will be presented.

## **Chapter 3 Language attitudes and ideology**

### **3.1 Introduction**

Following the detailed discussion with a focus on English related issues in Korea in the previous chapter, the current chapter provides a thorough exploration of relevant theories of language attitudes and language ideology. This chapter begins with a section on language attitudes, and then a section on Standard language ideology which will be dealing with people's underlying beliefs which may underpin their attitudes. This will be followed by a discussion on East Asian attitudes towards English, which is especially pertinent to this research given that all the participants are Korean.

### **3.2 Understanding Attitudes**

#### **3.2.1 Nature of attitudes**

Attitude is a psychological construct which has been an important concept in social psychology, and later in sociolinguistics (Allport, 1935: 801). Although the term attitude may have a more defined meaning and a narrow usage in the field of social psychology, it has been commonly used not only by specialist psychologists, but among the public to allow a common ground between research and practice (Baker, 1992: 9).

In spite of its complex nature which makes it impossible to test or observe directly - and which thus makes it difficult to define that nature - most researchers and scholars studying attitude agree that the characteristic feature of attitude is mainly the evaluative nature of it (see Ajzen, 1988; 2005, Droba, 1933; Garrett, 2010). However, it is notable that this does not mean there is a recognised single definition of attitude which scholars largely agree upon. Having said that, among many, Ajzen (2005, originally 1988) has provided an especially useful definition of the term 'attitude' relatively recently, following by his earlier work in 1980s which is one of the early studies on attitude. The term is defined as 'a disposition to respond favourably or unfavourably to an object, person, institution, or event' (3). As Ajzen defines, responding favourably or unfavourably may indicate that some kind of

positive or negative evaluation of the object of the attitude in question pre-exist within the person holding said attitude. These pre-existing evaluations tend to be reflected in the responses which may mean, in other words, that attitudes involve positive or negative feelings or prejudgements – in other words, a disposition, be it positive or negative - towards ‘a social object of some sort, whether it is a language or a new government policy, etc’ (Garrett, 2010:20).

Attitudes are therefore not straightforward - but nor are they completely abstracted ideas -they are still ‘real enough’ (Garrett, 2010: 175) to the people who have them. Therefore, in spite of having difficulties in observing attitudes directly due to their fundamentally covert and internal nature (which also led researchers and scholars to have a great deal of discussion on how attitudes can be studied), attitudes are still considered as an essential element to the understanding of human behaviour (Baker 1992:20). In fact, what makes attitude important is that ‘mental and emotional phenomena are no less real than physical behaviours’ (see Garret, 2010; Perloff, 2008), and as Allport also maintains:

*Attitudes are never directly observed, but unless they are admitted, through inference, as real and substantial ingredients in human nature, it becomes impossible to account satisfactorily either for the consistency of any individual's behaviour; or for the stability in any society* (Allport, 1935:893).

### **The three elements of attitude**

In terms of explaining attitudes Allport's (1954), one of the early studies, has provided a well-cited definition that attitude is ‘to think, feel and behave toward a person (or object) in a particular way’. This highlights that ‘attitudes concern more than affect alone, and extend to thought and behaviour too’.

In addition, individuals' attitudes, according to Oppenheim (1992: 174), tend to be latent and are expressed in speech or behaviour particularly when the object or issue of the attitude is brought to their attention. The term attitude has been discussed and defined in relation to three components (e.g. Allport 1954, Oppenheim 1982,

1992): beliefs as the cognitive element, feelings as affect and emotion, and action tendency as behaviour. In this respect, it is useful to go back to the early and most popular classification system of Plato's three categories of responses: cognitive, affect and conation (see Allport, 1954).

To be more specific, attitudes are supported by 'beliefs' that are the cognitive elements, and often attract 'strong feelings' as the emotional component, which can lead to particular 'behavioural intent' that is the action tendency element (Rosenberg and Hovland, 1960; Oppenheim, 1992: 175). While there are a number of other terms such as values, habits, opinions and ideology, which Garrett (2010) has provided some definitions and distinction among in his recent study, those terms are closely connected to attitudes and often interchangeably used. As many researchers have explored some of those terms and the difference among them in their earlier studies (Cargile *et al*, 1994; Garrett *et al*, 2003; Perloff, 1993), Garrett also states that, like opinions, beliefs are often said to be cognitive components of attitudes which usually lack any affective component. Yet, what makes beliefs important is that they 'may trigger and be triggered by strong affective reactions' (Garrett, 2010: 31) which in turn may have a great impact on shaping attitudes.

While recognising the complex nature of the terms, Jenkins (2007) suggests in her study that attitudes and beliefs are, respectively, affective/latent and cognitive/overt. However, on any occasions when the distinction between them is not particularly significant, attitudes can be used 'as a blanket term' (111) for both terms. Therefore, in order to investigate attitudes to English and the related issues in this thesis, beliefs and feelings toward them should also be explored thoroughly which in turn will possibly provide an opportunity to examine the relationship among them. In this respect, in spite of the fact that I am aware of what attitude consists of and thus the different levels of it, the term attitude will be interchangeably used in this thesis as a blanket term incorporating belief and other related terms such as opinion and feelings.

### **Defining language attitude**

Having discussed the nature of attitude, it is surprising to note that despite a great deal of language attitude studies having been carried out by many researchers and scholars (e.g. Cargile and Giles 1997; Coupland and Bishop 2007; Giles 1970; Giles *et al.* 1974 and 1979; Lambert *et al* 1960; Niedzieslski and Preston 2003), not many have defined what language attitude is. However, Garret (2010:20), in his recent work, has provided a useful definition of attitude which moves the focus slightly and sheds light on attitude in terms of language, i.e. language attitude. He defines attitude as ‘an evaluative orientation to a social object of some sort’ and this social object may be a language. In this respect, at this point, language attitude can be defined as ‘an evaluative orientation to respond favourably or unfavourably to language’. This definition can be taken to mean that studying language attitude may include exploring what people think/believe of/about language, and how they feel about it.

Given that language attitude is, according to Baker (1992: 29), an umbrella term he specified various aspects which previous language attitude research has focused on, such as:

1. Attitude to language variation, dialect and speech style
2. Attitude to learning a new language
3. Attitude to a specific minority language (e.g. Irish)
4. Attitude to language groups, communities and minorities
5. Attitude to language lessons
6. Attitude to the uses of a specific language
7. Attitude of parents to language learning
8. Attitude to language preference

(Baker, 1992: 29)

However, the above list is comprehensive and some are irrelevant to the current thesis. Despite the fact that the above model may still be useful, only some of the categories will be considered in this thesis, specifically 4, 6, 7, and 8 of Baker’s list.

### **3.2.2 Some relevant attitudinal research**

A rapid growth in the field of ELF research shows that there is an increasing number of studies that have attempted to examine different features and aspects of ELF communication and the English language use within it from such perspectives as phonology and pronunciation, ELF pragmatics, accommodation strategies and attitude studies (Jenkins, Cogo and Dewey, 2011; Seidlhofer, 2004). A great deal of ELF research so far has been carried out by researchers and scholars (e.g. Baker, 2009; Cogo and Dewey, 2006; House, 2003; Jenkins, 2000; 2007; 2009, 2014; Kirkpatrick, 2008; Seidlhofer, 2011; Seidlhofer and Widdowson, 2009). Although the number of East Asian English speakers' participation is fairly small compared to that of Europeans', Chinese and Japanese English speakers constitute a central feature in Cogo and Dewey's study (2006) and some East Asians are included in the VOICE (Vienna-Oxford International Corpus of English) corpus data, which is the records and transcriptions of over a million words from ELF interactions of spoken data. While the studies are considered significant in that they provide insights in relation to the nature of ELF, above all, as the purpose of this study aims to shed light on attitudes to ELF, some of the attitude to ELF studies will be addressed here. The majority of ELF attitude studies that deal with linguistic issues tend to concentrate more on pronunciation in particular. Therefore, the main concern in the following section is ELF orientations to pronunciations; the main focus of the discussion will be on the users/learners and teachers, spotlighting on their attitudes towards accents of non-native and native English.

With regard to the users'/learners' attitudes to English, while being compared and contrasted with other general attitude studies to native speaker English, in one of the earlier studies of attitudes to the local non-native English (though it is not specified as ELF attitude research), Dalton-Puffer, Kaltenboeck, and Smit (1997) investigated into Austrian university students' attitudes to their own English accents. Their research involved 132 native German speakers, many of whom, about 65 percent of the respondents, intended to become English teachers. The research was carried out using the 'verbal guise' method, in which the respondents were provided with five different accents: two with light Austrian accents (one was closer to the

Standard American (GA) and the other one was to Standard British, the RP), two with RP accents (one ‘proper’ and the other slightly regionalised), and the last one with a GA accent. The five different accents were recorded with the purpose, which the participants were told, of publishing an audio-book on child language development. Dalton-Puffer *et al.* provided the respondents with a short text on the topic of bilingualism, which was tied in with the university setting of the study. The findings of the research suggest that native speaker accent was preferred to the non-native accents, the RP (the Standard British English) accent being rated the highest while the local Austrian-RP accent was rated lowest among others. It is worth noting that, in other words, the participants’ least preferred accent was their own localised Austrian accents, which shows negative attitudes towards one’s own local non-native English accent. It is also seen in the study that there is to some extent irrelevance between the attitudes shown and the respondents’ level of achievement in terms of the accents, which is to do with the respondents’ aspiration.

Having seen users’ negative attitudes to their own non-native English accents, in terms of English teachers’ attitudes, Sifakis and Sugari’s (2005) study examined Greek English teachers’ viewpoints to ELF, in which it explored two sets of issues. The first issue is to do with teachers’ beliefs about accents in view of ELF, and the other one looks at the teachers’ awareness of ELF-related issues such as mutual intelligibility among English speakers of non-native English. The research was conducted through questionnaire which consists of a set of closed and open-ended questions. The findings suggest that the Greek teachers had little awareness towards the global spread of English; the English language was recognised as a single entity, that is, native speakers’ English. They believed that learners should acquire certain features of native-English-like accents. It is noteworthy that, although about 23 percent of the respondents showed an ELF perspective, in which they consider any user who is fluent enough to speak the language without major difficulties as a ‘rightful owner’ (480), the responses to the question on the ownership of English revealed that there is still a strong attachment to the NS norms. More than two-thirds of the respondents answered that English belongs either to native speakers or to those with native-like competence. In this respect, regardless of



respondents' level of awareness in relation to ELF, the Standard language ideology may have played a significant role in underpinning the attitude patterns. Furthermore, as seen with the Austrian university students, the negative attitudes to one's own non-native English may be the other side of the coin of the reality, in other words, it is the result of the respondents' aspiration which is the desire to have linguistically native-like accents rather than maintaining the localised English such as Austrian English.

A number of attitude studies in relation to pronunciations have been briefly explored here, while more of accent attitude studies with a focus on East Asian English speakers will be further discussed later in this chapter. The research findings of the two studies above illustrate the existence of the influential role of Standard English in people's perspectives, in which it has a certain degree of impact on the attitudinal patterns. The influence of Standard English ideology can be seen in, for example, conformity to NS norms and non-preference of one's own English accent, phenomena which still exist in certain contexts across the globe, and as also have been seen in Koreans' case in the previous chapter (c.f. 2.4). As we have seen above, attitudes such as preference for native English are possibly linked with and caused by deep-rooted standard language ideology which has a possible influence on underpinning attitudes and perceptions. Therefore, before taking a narrower focus and concentrating on East Asians' attitudes, some issues to do with standard language ideology and ownership of English must be discussed.

### **3.3 Standard English language ideology**

In general, the term language ideology has been widely used to describe a set of common beliefs about the nature of language itself (Rumsey, 1990; Seargeant, 2009; Woolard, 1998). One of the deep-rooted beliefs about language ideology involves the power and authority of certain language varieties. A view of standard language ideology, as Milroy (2007: 136) puts it, is about correctness, authority, prestige and legitimacy. In other words, 'standard languages are given legitimacy and prestige over non-standard alternatives' (Garrett, 2010: 34). The maintenance of standard language depends on 'obedience to authority' (ibid.). To put it simply, some groups may have more authority than others and the relationship between different groups

may have an influential role in shaping standard language ideology. In this respect, it can be said that language attitudes can be described as being influenced by powerful ideological conceptions about language.

The type of language ideology which is highly relevant in this section is standard language ideology. People, in general, tend to believe that some kind of standardised forms exist in languages (Milroy, 2001). Language standards are the rigid language rules that represent the standard and to which all members of a language community are exposed and advised to conform during education, ‘regardless of the local variety’ (Jenkins, 2007:33). Therefore, in many different regions the language has its standardised forms. For instance, as discussed in Chapter 2, Korea has its National Institute of the Korean Language; as a national body they play an important role in defining the standard forms of the language, and encouraging the public to use the standard forms of the language and also advise against using non-standard forms of the language, which they describe as incorrect. See a relevant discussion in the previous chapter (c.f. 2.2.1).

Most people have some kind of language ideology and it relates usually in parts to their first language. For instance, as discussed earlier in chapter 2 (c.f. 2.2.1) Koreans' strong national standard language ideology would certainly play a significant role in building their perceptions towards other languages such as English. One may relate to standard language ideology if, in their own language, they have this view of one language variety being ‘better’ – that is to say, more powerful, more legitimate, more prestigious, and officially ‘correct’ - than others. Most people have an ideology about their own language that there are some speakers of it who can be considered ‘better’ (by those same criteria of power/authority, legitimacy, prestige and correctness), some speakers who are considered ‘worse’, there are some varieties of it that are considered ‘better’, some versions of it that are considered ‘worse’, and it is entirely conceivable that that standard language ideology would not only apply to their first language, but to any second language they learn too. Another influence is likely to be English language teaching, in that generally speaking EFL classrooms are very fixated on native English (c.f. 2.3), in the form of either some version of

British or American English. In the case of Korea, it is pervasively American English, not just any American but a very certain variety of it is considered standard in English classrooms nationwide. Furthermore, this is very much related to, and sheds light on, issues about people's accent prejudice and ethnicity (see a relevant discussion in sections 2.3.1.1. and 2.3.1.2). There has not been much written in relation to ELF, but there are some relevant studies that demonstrate speakers' foreignness and foreign accents have powerful effects on how others perceive them. These reactions to accented English speakers include a general stereotype associated with certain accents, solidarity and stigmatisation and the stereotype to particular ethnic groups (i.e. Cargile *et al* 2010; Cheryan and Monin 2005; Fuertes *et al.* 2012; Gluszek and Dovidio 2010; Newliep and Speten-Hansen 2013; Wang *et al.* 2012).

With regard to native English speaker ideology, it is basically an ideology that focuses on native English being better than other types of English. (Milroy 2002, Trudgill 1974 and 1999). As Pennycook (2001:48) states, that deeply rooted belief about English is to do with the 'language and power' claim of Quirk and Honey, which is an unreasonably 'simplistic assumption' that there is 'an inherently powerful standard version of the language, the learning of which can act as a panacea for all sorts of other social ills...coupled with a sociological naivety that learning a standard version of the language will bring about social and economic advantage'. When it comes to Standard English ideology, it is about people's deep-rooted prejudice and desire for NS norms and, at the same time, their reluctance to accept English with a pluralistic view. As Jenkins (2007:31) states, there is an 'English first argument' which seems an unavoidable discussion at this point considering that the present research explores people's underlying beliefs and attitudes towards the notion of English. The argument is that people tend to believe English as a Native Language (ENL) is a more suitable and appropriate model than any other varieties of English for the purpose of international communication as a lingua franca, simply because it has been historically the 'first' among different Englishes. However, this is not the case as a living language is 'by definition dynamic' (Jenkins, 2007:33) in that the rules are subject to change over time; being a 'first' language does not necessarily mean objectively 'best' since 'first' inevitably change over time anyhow. Among

many studies, Quirk's (1990) view shows a great influence from Standard English ideology in that he puts strong emphasis on the significance of native speakers as well as native English for teaching the language, while he criticises the view of plurality in English, suggesting that it is 'half-baked quackery' (Quirk, 1990: 9). However, unlike his claim the reality today seems to be fast developing with positive and supportive views on the plurality of English due to multi/bilingualism and globalisation. Considering the global spread of English and its impact on the expanded use of English in Outer and Expanding circle countries, his view can only be applicable if the learners/users of English learn/use the language simply as a foreign language for the purpose of communication only with naive speakers of English, rather than for international communication with people from various backgrounds.

Furthermore, Milroy (2001) claims the term 'standard' signifies some kind of prescribed invariance and uniformity of language, and it often cannot be compared with concepts such as correctness and prestige. The notion of standard language is 'in itself a social construct', however in practice, in terms of the use of language, it is not possible to have an exceptional uniformity and invariance (Cogo, 2012). However, those concepts often tend to be blended in people's perceptions. In this respect, the standardness of the English language is what leads to 'Standard English ideology' which is about people's deep-rooted prejudice and desire for NS norms and, at the same time, their reluctance to accept English with a pluralistic view. Moreover, Widdowson maintains;

*'The very idea of a standard implies stability, but language is of its nature unstable. It is essentially protean in character; adapting its shape to suit changing circumstances. It would otherwise lose its vitality and its communicative and communal value'* (Widdowson, 2003: 41, originally 1994).

As Widdowson claims above, therefore, language in itself needs to be flexible to be tailored by its users in order to reflect their needs and 'represent the changing

meanings and knowledge', as well as adapting to this fast changing global world (Cogo, 2012). This could be one way to interpret what Widdowson means by *vitality*, which is important in terms of understanding the complex nature of language, and standard language ideology.

In terms of the methodological perspective, language ideologies research is 'not linked to any specific methodological tradition, although critical discourse analytic procedures constitute one approach within sociolinguistics' (Garret, 2010: 35). Therefore, studies into language attitudes can arguably be seen as one methodological option for investigating language ideologies. In this respect, it can be said the research into language ideologies and language attitudes tend to stay together and have an influential role on one another in many cases.

As has been briefly discussed above and will be further address in the following section (c.f. 3.4), there has been a large amount of studies that are being done to explore how that deeply rooted prejudice on the standardness of the English language is mixed up in people's perspectives as well as 'who does English belong to' issues. To this end, the subsequent section will discuss the ownership of English; NS norms and the NS/NNS dichotomy.

### **3.3.1 Ownership of English**

ELF speakers tend to be very much influenced by the standard language ideology which resulted from the historically well known idea that their Englishes are designated as 'performance' varieties that should rely on British or North American for their norms (Jenkins, 2007: 33). But what is this NS norm, which most English language learners, and perhaps even the users, aspire to take as an ideal model when learning and using the language? While in general people's attitude towards English in relation to correctness has its reference point in the NS norms, there has been a great deal of discussion on the issues of NS norms, and the NS and NNS dichotomy, by a number of scholars (Jenkins, 2007; Rampton, 1990; Seidlhofer, 2003; Trudgill, 2002). In general, native language is believed to be 'inherited, either, through genetic endowment or through birth into the social group stereotypically associated with it'

(Rampton, 1990: 97). However, the term native English can be problematised here, in that this standardised native English which some selective people were born with, whatever it is, is less than just a language, since it is only one single variety of English among many. Often native speakers of English in the world are native speakers of some kind of nonstandard variety of the language (Trudgill, 2002:160). Thus, despite the fact that native speaker and mother tongue are still relevant social constructs, it is not surprising to say that the term *native speaker* and *mother tongue* are now mostly unwelcome (Rampton, 1990:97) because their relevance to second language learning is still questionable. The native-speaker model has also been questioned and criticised in such ways that it has come to be viewed as an inappropriate ideal in many other contexts, based on the idea that native English is therefore not a universally superior language but simply one variety of its kind. As mentioned earlier in this thesis (c.f. 1.1), this is due to some characteristics of English in the globalised world; fluidity, variability and transience, which, coupled with its international users who travel or move from one place to another; mean that it is often impossible to predict whether the variety of English they use is an indication of their location. Therefore, it is not easy to have a sharp distinction to match different regions with English speakers, who are characterised to belong to those particular places; and so the NS norm is not the only and the best choice in people's daily use of English in the global world.

In order to learn more about people's attachment to native speaker English, one of Jenkins' studies has shown that many users/learners of English still believe that the native speaker model is relevant for them and the Native Speaker English (NSE), British or American, is still considered as 'the most desirable and most appropriate kind of English for international communication' among foreign English language users (2007:197). On the one hand, researchers and scholars have shown that the native speaker model does not apply to all speakers of English. However, in reality, quite a considerable number of people's attitudes are still in favour of the native speaker model. To those who are located in both the 'Outer' and 'Expanding circle' countries, the Native English Speaker (NES) model has long been their set goal in learning and using the language (Gibb, 1997; 1999; Matsuda, 2003).

Interestingly, however, the users of the English language tend to agree on the fact that English has been used as an international lingua franca and they learn the language with an expectation to actively participate in international communication (See chapter 5 and 6). One important point to be made here is that the learners with an NES model as their goal in language learning are aware of the fact that English is being used in *the international* context where people from different *nations* are possibly participating in such communication. Yet there seems to be contradictions in the ideologies that the users of the English language have. That is to say, despite their awareness of the use of English as an international communicative medium, people still tend to be norm dependent in terms of learning and even using the language; especially the NSs are normally deferred to when it comes to issues of correctness. Moreover, the learners/users of English in the expanding circle countries tend to identify English as an international language with regard to its extensive and broad *inter-national* usage, but they still tend to think the English language belongs to the NSs and do not believe the English language belongs to them (Matsuda, 2003:483). In the following section, therefore, a review of some attitude studies in East Asian contexts will be presented which will show more about what people's perceptions/attitudes are within certain contexts, and, in turn, explore the relationship between the attitudes and the Standard language ideology.

### **3.4 Language attitude Studies in East Asian contexts**

Generally the early language attitude studies have focused more on examining native English speakers' attitudes to native English varieties and to some extent non-native English varieties, in which the results generally suggest that non-native English accents are widely non-preferred. Particularly, there seems to be negative attitudes towards East Asians' English; at the same time, this region's Englishes are being more stigmatised than other categories (Cargile and Giles, 1997; Lindemann, 2002; 2003; 2005). Recently, however, due to the globalisation and the spread of English within it, recent studies have paid more attention to language attitudes of non-native English speakers towards English. Now in this section we move on to look into East Asian countries; China and Japan, with a focus on their attitudes towards English. Given that the aim of this thesis is to explore Korean students' perspectives/attitudes,

in order to have a better understanding of the research participants and their background such as country of origin, Korea, it is also essential to take a look at some relevant issues regarding English language use in other East Asian contexts where Korea is geographically located. Despite their geographical distance, China, Japan and Korea share a common Confucian philosophical and ideological heritage, which extends to language ideology (e.g. Chang, 1997) and parallels can be drawn between them. The interest of this section, therefore, will be to explore and find out more about the similarities and differences regarding attitudinal aspects in the neighbouring countries to reflect on current status in Korea, which has been discussed thoroughly in the previous chapter.

Many scholars agree on the fact that English is now apparently the *lingua franca* among people in Asia with its expanded use in various contexts (McArthur, 2003; Kirkpatrick, 2007). Nevertheless, still non-native English such as East Asian Englishes are being stigmatised and it is seen in the language attitudes studies of non-native English. For instance, Jenkins' study (2007) on accent attitudes involved 326 respondents, in which the vast majority of them (300) were non-native speakers of English while only 26 people were native English speakers. The purpose of the study was to investigate into language attitudes and beliefs of non-native English teachers towards ten different varieties of English. For the implementation of the research, questionnaires which included ranking of English accents, rating four dimensions of it (correctness, acceptability, pleasantness and familiarity) as well as the map-labelling task were sent to respondents in twelve countries (eleven expanding circle countries and one inner circle country). The results found that NS English, particularly UK and US accents, are rated and ranked highest in all respects while Asian English varieties such as China English, Indian English and Japanese English accents were non-preferred and evaluated lowest among others regarding all the aspects but familiarity. The three Asian English accents were described negatively as 'unintelligible', 'difficult to understand', 'the accent is far away from standard' and suchlike. Furthermore, interestingly, stigmatisation was found in the evaluation of participants' own English accent. The findings revealed that the Japanese respondents themselves commented negatively on the quality of their own



Japanese English accents by describing it as ‘broken’, ‘not confident’ and ‘katakana sounds’. Given that the mentioned descriptions are all to do with correctness that again links with, and suggests possible influence of, the standard language ideology which was discussed earlier.

Such stigmatisation with one’s own accent was particularly the case of Japanese respondents. In Jenkins’ (2007) study, as we looked at in the previous section on Austrian university students’ negative attitudes towards own non-native English variety (c.f. 3.2.2), similar results showing negative self-evaluation were found in certain East Asian contexts. For instance, Matsuda’s (2003) qualitative case study of Japanese secondary school students’ perceptions of English has revealed a degree of ambivalence towards Japanese accents. The respondents commented that Japanese accents are unavoidable since the Japanese language is the mother language to them and, therefore, it is unproblematic ‘as long as it is intelligible’, and suggested that mutual efforts among the interlocutors are necessary in order to maintain successful communication. Unsurprisingly, however, the results also show the respondents’ negative attitudes to Japanese accents. This particular study showed that the Japanese respondents evaluated their own, Japanese English, negatively by expressing a deep and emotional extreme dislike, and described it as ‘not cool’ and simply ‘disappointing’. One of the student participant's pessimistic expression; she "hates" Japanese English because it is "not cool" and "disappointing", signifies the existence of desire for native English accents which she may think is ‘cool’ while Japanese accent is comparatively not. The author goes on to argue that the monolithic, American/British-centric view of English is problematic considering the vibrant international use of English as a world language with recognition of pluralism in English today. While acknowledging the needs to raise the awareness of and familiarity with different English varieties to better prepare the learners for effective use of English in the future which is thought to be advantageous to them, she also emphasised the significance of applying innovative changes in English education.

Nevertheless, on the other hand, McKenzie’s (2008a) study presented Japanese respondents’ solidarity with their own non-native English accents. This

study into Japanese university students' attitudes to English varieties employed verbal guise study and techniques incorporated from perceptual dialectology, which involved total number of 558 Japanese university students to explore their attitudes to six varieties of English speech. While the results suggest existence of favourable attitudes to NS English varieties, it also revealed greater solidarity with their own Japanese-accented English in terms of social attractiveness. While he criticises previous non-native attitude studies which consider 'the English language', conceptualised as a single entity, he provided his informants with speech samples of more varieties. Four native English varieties from Inner Circle with two non-native varieties were selected: four native ones are Glasgow Standard English, Glasgow vernacular English, Midwest US English, Southern US English and two Japanese non-native English speakers' English (one was moderately-accented Japanese English while the other one was heavily-accented Japanese English). The significance of the findings lies in the result of the ranking task which involves rating the six different English varieties according to the dimension of speakers' social attractiveness. That is, strikingly, heavily accented Japanese English was ranked highest, while moderate-accented Japanese English was rated much less favourably. McKenzie argues, such a high degree of solidarity with heavily-accented Japanese English implies learners' association with the more 'Japanese' like accents which is a salient marker of the existence of the learners' in-group identity, whereas moderately-accented Japanese English was, therefore, out-grouped by the learners due to its less 'Japanese' like accents which may have not been perceived as a well-represented Japanese national speaking English. This remarkable result contrasts with the findings obtained in terms of dimension of competence. McKenzie argues that a possible explanation for this unfavourable evaluation of Japanese English speakers is a result of media-transmitted stereotypes and English education in the classroom in Japan which have 'persuaded' the informants that 'their distinctive Japanese accented Japanese speech style has little intrinsic value or status', therefore assimilation to the prestige varieties so-called 'native speaker Englishes' is 'the most desirable outcome' (75).

Similarly, another example of solidarity was found in He and Li's (2009) attitude study which employed 'matched-guise' technique with questionnaire and interviews. The research was conducted to investigate college teachers' and students' attitudes to the ideal pedagogic model in English classroom of college in mainland China; native-speaker-based standard and 'China English' which is a distinctive Chinese variety of English. Again, the findings suggest that the respondents tend to prefer a native-speaker-based model of English for classroom teaching and learning, just like Japanese respondents in Matsuda's study above. However, despite degree of aspiration to attain native-like English accents, the Chinese English teacher participants believed that the Chinese way of speaking is unavoidable in English education. Therefore, many of them still feel that some linguistic features of 'China English' need to be adapted for the local language policy. Furthermore, this distinctive Chinese accented-English was more favoured than the standard native English among participants in Jin's (2005) study, which investigated Chinese university students' preference for local Chinese English teachers and native English-speaking teachers. The study was set in order to explore the Chinese university students' perspectives on World Englishes and see whether there is any influential factor on their preference of English teachers' linguistic backgrounds. The respondents were a group of EFL students who had had at least of six years of English learning experience and were believed to be competent English users able to express their own opinions critically. This group of respondents were given the lecture of World Englishes by the researcher. Findings through group discussions, interviews and pre/post questionnaires revealed that there were noticeable changes to the Chinese respondents' attitudes. It has been suggested that there were dramatic increases regarding the participants' disagreement with the native speaker norms, while there was also an obvious decrease regarding the idea of removing linguistic features of 'China English'.

### **3.5 Summary and conclusion**

This chapter attempted to discuss the complex nature of attitudes, deep-rooted Standard English ideology and people's attitudes towards English with a special focus on East Asian contexts. Having been so much affected by Standard English

ideology, a large number of learners/users/teachers of English in the world still believe that the NS norms are almost the only and best choice of all when learning/using/teaching the English language. This is the result of strong Standard English ideology which underpins people's beliefs and also which, in turn, gives great impacts on English Language Teaching (ELT) in many regions around the world especially in the outer and expanding circle countries; and Korea is not an exception. Therefore, the detailed discussion in the previous chapter on English education in Korea, Koreans' use of English and also some studies of their attitudes/perceptions to English, together with the relevant theories which have just been explored in the current chapter, will help guide in depth analysis of research findings of studies in the subsequent chapters; Chapters 5 and 6. Prior to that, a comprehensive discussion on research methodology of the current research will be addressed first in the immediate following chapter, Chapter 4.

## **Chapter 4 Research methodology**

### **4.1 Introduction**

This chapter presents a description of the research methods used to investigate Korean students' changes in their orientations to English during their study at the UK University. The first part of this chapter begins with a rationalisation for the research paradigm chosen which was adapted to set the research project for the study. The survey was conducted with a qualitative research approach as the main concern of the study is to do with understanding the way that the individuals create, modify, and interpret the world where they find themselves. Therefore, taking this particular approach for this research will stress the significance of the subjective experience of participating individuals in the creation of the social world (Cohen et al., 2011; Silverman, 2004).

The following section will then present the research questions of this study, and the methods selected for further explanation. Then there will be an elaboration of the research context, the participants, and the research instruments used. Next, issues to do with ethics and trustworthiness for the research will be considered, followed by limitations of the research approach and methods chosen. It is worth stating here that since it is taking a qualitative approach there are only a small number of respondents who took part in the research survey. Therefore, any generalisation by data emerged from this limited number of participants would be highly risky; yet it is anticipated that the qualitative research methods such as the preliminary questionnaire and a series of in-depth interviews may be able to generate a sufficient amount of data for a rich description. The aim is not to show how far the participants are representative of a wider population or group to generalise, but to seek to explore this particular group.

### **4.2 Researching attitudes**

Despite the complex nature of attitude (c.f.3.2), a number of scholars like Oppenheim and Thurstone have defined attitudes as psychological constructs (Garrett, 2010: 19), and since psychological constructs are unable to be accessed directly, there have been difficulties in terms of observing attitudes directly and,

therefore, complications in examining them. This led researchers and scholars to have a great deal of discussion on *how* attitudes can be studied.

In terms of the purpose of verbal measurement, attitude reflects a condition of readiness and the way of responding in a certain manner when dealing with certain stimuli. Therefore, to achieve a deeper understanding of the underlying beliefs and feelings which trigger attitudes, in-depth and rich descriptions, in which the above mentioned factors are likely to be observable, are more appropriate. So for this study, a qualitative approach based around a series of in-depth interviews was chosen for the investigation. More detailed clarification of the research instruments chosen will be addressed in a later section in this chapter (c.f.4.5). The research paradigm applied is a longitudinal study using ethnography-influenced methods which are carried out regularly over time (Cohen, Manion, and Morrison, 2011: 266), and a coding procedure that is taken into consideration for data analysis (c.f. 5.2). Ethnography-influenced longitudinal techniques, which are suitable for the purpose of this study, take the form of a set of interviews with participants over a period of time in order to explore and understand their perspectives and orientations towards English and use of the language, their language learning histories, as well as their feelings about being international students/researchers.

Previous studies which have focused on examining language attitudes have employed different types of research methodologies such as indirect matched/verbal guise techniques, content analytical approaches and direct methods (Garrett, 2010). Among them, a direct approach to language attitude research often takes a qualitative approach employing interviews and questionnaires. In the language attitudinal studies which take a direct approach, the participants are aware of what is being investigated by being asked direct questions such as what they think about a particular language, accent etc. and why they think in the way they answer the questions. This particular approach has probably been the ‘most dominant paradigm’ (159) when considering the broader spectrum of language attitude research. Moreover, since the significance of qualitative data lies within not only what people *say* but what they *mean* by what has been said, this study is taking a discourse

analytical approach to attitudes which examine how meaning is constructed through texts ‘beyond the single sentence level’ (Cohen *et al.* 2011: 574), and explores the different meanings that can be constructed. Taking a discourse analytic perspective involves analysing discourse in which participating individuals express their attitudinal positions during the interaction taking place, and may also provide a chance to observe any change in their attitudes from moment to moment. Thus, this direct approach was thought to be most appropriate for the current study with a hope that the written and recorded resources generated from the aforementioned approach and techniques will provide me, the researcher, with empirically usable and testable data for investigating orientations to the notions of English.

### **4.3 Research questions**

The general aim of this research is to understand Korean people’s underlying attitudes and orientations to the notions of English as a lingua franca. This has triggered the formulation of the following three research questions to undertake.

1. What do Koreans studying at a UK university understand by the notion of English?
2. What is their orientation to (perspective on) the diversity of Englishes and the concept of English as a Lingua Franca (ELF)?
3. What are the effects on their understanding of the notion of English of their personal experience of learning and using English in the UK and before?

The research questions are formulated to address the research in an attempt to explore the individuals’ perspectives on English as a lingua franca (or ‘world language’, to have the participants better understand the concept), its diversity with pluralistic views, and their experience during their stay in the country with their preconceptions towards English and the use of it within the community of practice, as well as the effects of the study abroad experience on their attitudes to the aforementioned issues.

The first research question (RQ1) aims to find out more about the participants' beliefs, perspectives, orientations and general attitudes to English in general. Koreans who come to the UK may have arrived in the country with an understanding of the notion of English linked to a particular variety of native English, for instance British English, and perceive it with a monolithic view, rather than a pluralistic way of understanding English. It is assumed that this question will be able to reveal what this group of people think about English and its users in the UK, and possibly what they thought about these issues before coming to the country. Then the next, second research question (RQ2) attempts to raise the issue of English as a diversified English language, and to explore the level of awareness of it among the participant group. This question will help understand the participants' orientations to the plurality of English and to find out more about whether they have experienced it and what they think about it. Finally, the third research question (RQ3) aims to seek whether there are any possible impacts on the participants' understanding of the notions of English of their everyday experiences of learning and using the English language in the UK and even before. It is assumed that the participants' everyday experience of living and studying in the UK would possibly influence their attitudes and orientations towards the notion of English and the related issues mentioned above. In this respect, this question will assist understanding the participants' thoughts and feelings about living/studying abroad and how they are related to any changes that may occur in terms of their attitudes to the notion of English which were found by the first research question (RQ1).

#### **4.4 Administration of the research**

##### **4.4.1 Research context**

The research context which was selected to carry out the data collection procedure was a university in southern England. In addition to the aims of the study provided above, the interest of the research also lies in uncovering some possible effects of participants' experiences of studying abroad in the development of perspectives towards English and the use of it during the living abroad period. Thus, the chosen location was thought to be suitable and appropriate for an investigation into this participant group's orientations to English varieties within the context. The data



collection site had students from more than 130 different nations around the world, and the overall number of international students are counted to be around 5,000 (including EU) out of a total number of 23,000 students (September 2014). Among them, there are approximately 150 Korean students registered at the university in a wide spectrum of courses such as engineering, film studies, music, management and modern languages. In this setting, the English language is being used not only as a medium of instruction but as a common language of use in most of the situations on campus, and also where communication occurs on daily bases, with the exception of the communication among people sharing a first language. People in this particular context use English among themselves, for instance when they encounter interactions with people from different language backgrounds. Therefore, the use of English in the context can be classified as English as commonly used language among people who come from different first language backgrounds, more specifically English used as a lingua franca.

#### **4.4.2 Selection of the participants**

The participants for this study were recruited from a group of Koreans residing in the university, particularly those who have just arrived in this country for their postgraduate studies (for Master's or PhD degrees) for a year or more in different disciplines. This criterion was set in order to get a representative sample among Korean students who have just come to study abroad or research at the university here in the UK who may have a comparatively solid idea and thoughts towards English, certain expectations of achievement in English language learning, and expectations to eventually achieve enhanced competence in English proficiency. In particular, only postgraduate students were selected for three reasons: firstly, in order to ensure a maximum degree of homogeneity in the respondent's profiles and experience of their time in the UK university, I considered it preferable not to mix postgraduate and undergraduate students. Secondly, being a Korean postgraduate student myself, they were the group I could most easily identify with and relate to, allowing for an empathic rapport that is considered beneficial to in-depth interviews. Thirdly, the Korean society in the university in question consists mostly of postgraduate students, so choosing postgraduate participants was the best way to

attain a representative sample of the demographic.

For this group of respondents, it was anticipated that they would not be familiar with the notion of English as a lingua franca, as the context they come from, Korea, is very much monolingual and oriented around standard language ideology; thus I anticipated that, instead, they still may be showing strong attachments to a certain variety of English, as discussed in chapter 3 (c.f. 3.4). In addition, therefore, it was to some extent possible to monitor any change what might occur in their orientations towards English during their stay over a certain period of time, about one year. In terms of the actual recruitment of participants, according to the Korean society's membership documentation, although there are not many, consistently there has been an increasing number of Koreans across various disciplines at this university. Thus, I, as a researcher and also as a member of Korean society myself, had uncomplicated access to participant recruitment.

Initially, from within this group eight Korean postgraduate level students responded to the preliminary questionnaire. Then, this group of participants was invited to take part in three sets of longitudinal interview study, in which seven participants decided to carry on their participation while one was not able to continue as he lived and studied in a branch campus 12 miles away from the university where the research is based. However, due to the limited number of people suitable for the research, I had limited choice in choosing the participants; the circumstance did not allow me to be selective, and I had to be careful not to lose that limited number of potential participants. They had not yet settled in a brand new environment where they had never lived before, therefore it was anticipated that they may be interested in providing their experience in a new place, at the same time having a chance to discuss the dissonance between their expectations before they came to the UK and the reality they face after arrival in the country.

The table below shows the interview participant group. It includes all the participants' pseudonyms and some background information, which will aid understanding who they are.

	Age	Discipline	Gender
Participant 1 (JHK)	29	Music	F
Participant 2 (MS)	28	Management	F
Participant 3 (EY)	24	Fashion Management	F
Participant 4 (JHP)	39	Civil Engineering	M
Participant 5 (YS)	28	Sustainable Energy	M
Participant 6 (YW)	34	Ship Science	M
Participant 7 (JY)	41	Engineering	M

**Table 1 Interview participants' information**

## **4.5 Longitudinal interview study**

This thesis is about a longitudinal interview study, the first stage of which I started by giving the 8 participants questionnaires to get them interested, hoping to generate some topics for the discussion in the first set of the interviews which was designed to be carried out after conducting the questionnaires.

The first set of interviews generated discussion topics and content for the second set of interviews, and the second set of interviews similarly generated them for the third set. Thus, There are two main longitudinal elements that have been taken into account during this year: 1) effect of the respondents' lives and their experiences of studying at the UK University, and 2) any influence from the research on the respondents' attitudes (as what we discuss at interview meetings would make them think about some of the issues discussed, thus potentially influencing the development of their attitudes and orientations). Therefore, in order to explore the interview findings and discuss them coherently, the research findings of Interview set I will be presented first in the discussion chapter that follows.

### **4.5.1 Research instruments**

#### **4.5.1.1 Preliminary questionnaire**

Having mentioned briefly about the research instruments earlier in the chapter (c.f. 4.4.2), this section focuses exclusively on the research instruments used to address the current study. This study employed only a qualitative research approach and the

first instrument which was implemented was a preliminary open questionnaire. Using a questionnaire has a number of convincing advantages especially in terms of accessibility that it often is the most efficient way to reach participants (Munn and Drever 1990). Particularly, in questionnaires open-ended questions are considered a very attractive device especially for smaller research or for those sections of a questionnaire that invite an honest, personal comment from the respondents (Cohen *et al.* 2000:255). Since my research questionnaire was specially designed to obtain honest and sincere personal opinions in terms of beliefs and attitudes to English regarding participants' own study abroad experience, the open-ended questionnaire was considered an appropriate research method. Furthermore, open-ended questions tend to be considerably more productive, drawing a wide variety of interesting answers from the participants which in turn allow the participants to feel they express more detailed information and more thoughts and opinions than is elicited in closed questions (Brown, 2001; McDonough and McDonough, 1997). Therefore, I thought that open-ended questions were suitable for the research questionnaire in this study. The questionnaire attempted to investigate participants' beliefs and attitudes in terms of the notion of English and learning/using it, and particularly concerning their experience of it during their study abroad period in the UK. This was done by providing the respondents with questions related to the above mentioned matters in the form of essay-like open-ended questions in order to generate a rich description of their opinions (see Appendix 2 for questionnaire).

For those reasons, the questionnaires were given to the eight participants to explore how Korean students at the UK University perceive diversity of English and people who use the language, as well as their personal experience of using the language. It was incorporated as a part of the interview process, in so far as it formed a basis for generating the prompts for the interviews. It also enabled the participants to get into the mind set of thinking about these issues so that when they came to the first interview they would already be a little bit familiar with some of the concepts, they would have thought about the topic and would hopefully be quite curious about it. For those reasons, to begin with, the questionnaire study was carried out at the very beginning of the research, which helped me with designing the first set of

interviews and to generate the interview questions. Thus the main purpose was not the questionnaire in itself, but it was mainly to arouse respondents' interest in the subject and generate items for discussion. In other words, the data generated was analysed at a preliminary level only as a guide for the first set of interviews.

The questionnaire was divided into two different parts. The first one provides rather basic personal information of the participants such as the courses which they are about to study, their age and gender which was thought to be informative and useful for deeper understanding about the respondents' background in terms of education and social status. Then the second part consisted of four open-ended essay-like questions in which the participants were asked to write down their thoughts on the notion of English users as native and non-native speakers, English use across the globe as a lingua franca and their personal experience of using the English language, in as many words as possible. In order to facilitate the participants to produce longer elaborations of their opinions, a large amount of space with a number of lines were provided under each question to avoid extremely short answers such as a single sentence or simple yes/no answers, since providing lines will 'partly determine the length and fullness of the responses we obtain' (Oppenheim, 1992: 112).

It includes four essay-like open-ended questions, and each of the four questions provided lined space to encourage the respondents to elaborate their answers at length. The questions were designed to gain preliminary ideas of Korean students' orientations to the diversity of English and its users, as well as their use of English in the UK University. Thus the first question, question 1, sought participants' general orientations towards Native English and its speakers. The results suggested that the majority of respondents seemed to have, to a certain extent, clear ideas of what they think Native English and a Native English speaker are. Question 2 moved on to find out more about the participants' general attitudes towards the existence of different English varieties and its speakers. It was found that the participants recognise the existence of different non-native English varieties, and some of them even had a high level of awareness towards the given issue and provided a

descriptive account of it. Then, question 3 asked respondents to consider the current status of English language as a global lingua franca. The question was designed to find out how respondents perceive the idea of having a commonly used language among people who have different first languages. Interestingly, there was a generally agreed feeling amongst the participants towards English being a global lingua franca. Most of the respondents simply said that there is a need for a commonly shared language and it is an unavoidable reality that English has become that language. This was seen as a result of the growing sense of connectedness among people from different parts of the world, which many believed it is something which globalisation has brought. The last question, question 4, was designed to further explore respondents' experiences of using English. Therefore, the respondents were asked to elaborate personal experiences of learning and using English in the UK and before, which was thought to reflect their attitudes towards the use of the English language.

The questionnaire was only able to provide four open questions completed by a limited number of people; however as Dörnyei (2003:47) states 'by permitting greater freedom of expression, open-format items can provide a far greater 'richness' than fully quantitative data' which often provide 'graphic examples, illustrative quotes, and can also lead us to identify issues not previously anticipated'. Thus, despite the limitation, the questionnaire study was able to offer a rich and descriptive source of preliminary data that were then usefully adopted for design and interpretation of the first set of interviews.

The language that was used for the questionnaire was Korean in order to prevent any language difficulties which the participants may experience, and to avoid any inconvenience or pressure by considering the fact that all of the participants had just arrived then to the UK and to a certain extent that they may be under some kind of pressure while adapting to a new living environment where they have never lived before (see Appendix 2 for the English version of the questionnaire).

Thus, the major contribution of the questionnaire was that its results provided me with some preliminary ideas of what the participants' awareness was regarding

the issues in the research questions. This was considered particularly useful because from there with what I had taken from the questionnaire results, I was able to carefully construct and plan the prompts for the first set of interviews. Thus, the questionnaire assisted effectively in generating a reasonable and helpful starting point indicating where to begin when conducting the first set of interviews. A number of examples of how it facilitated that process will be addressed in Chapter 5, when relevant and significant, in relation to the discussion of the first set of interviews.

#### **4.5.1.2 Three sets of interviews**

There are a variety of interview types exist which are constructive and useful to serve different research purposes. Since interviewing provides a way of generating empirical data which is in relation to the social world by asking people to talk about their lives within it, interviews can be identified as distinctively crafted forms of conversation. One of the strengths of conducting qualitative interviews is the opportunity it offers to collect and ‘rigorously examine’ (Miller and Glassner, 2004:137) descriptive accounts of the social world. As will be illustrated in the following data analysis chapters for further discussion, I anticipated that the participants’ personal accounts of their experiences would provide important insights into how they understand English as a lingua franca in a multilingual but also native English language setting (the UK), what they think and how they feel about being a non-native international student/researcher in that context, as well as their expectations before coming to the country and any thoughts or feelings after their arrival.

Moreover, it is important to be aware of the nature of interviews. For instance, unstructured informal conversation interview attempts to understand the complex behaviour of members of society (Denzin and Lincoln 2005:706). Interviews also provide a platform for the participants to discuss or chat about their personal beliefs and thoughts that are their interpretations of the social world in which they live, and ‘express how they regard situations from their own point of view’ (Cohen *et al.* 2011: 409). In this respect, conducting an interview is not merely concerned with collecting data about people’s lives but it could be interpreted as ‘part

of life itself' that 'its human embeddedness is inescapable' (ibid.).

Consequently, technically this research employed semi-structured, in other words 'informal conversation interviews' (Cohen *et al.* 2011: 413) with a minimum degree of predetermined topics and questions. The language used for all the interviews was Korean, as it promotes the participants to express their thoughts, feeling and opinions more freely with less pressure in their native language, while it was made clear that they could use English if they wished and felt it necessary. However, there was no incident where they chose to use the English language in any case, except for to clarify what they have heard and said in English when relating stories or specific events. Interview schedules for each participant were arranged according to their convenience. The interviews were arranged about once every six months – one at the beginning, the second six months later and the third six months after that, thus spanning one year - and each interview meeting with an individual participant lasted approximately one hour. All the interviews were audio recorded and then transcribed.

The main purpose of the first individual one-to-one interview with each participant was to gain better understanding of the participants' opinions, beliefs, attitude that were provided in the questionnaire survey as well as personal information about the participants' background including their English language learning histories and their general thoughts, beliefs and attitudes towards the English language, its cultures and any emerging theme in relation to those.

Then the two subsequent sets of interviews with individual participants were used to have informal discussions regarding the participant's feelings and elicit comments on the issues that were considered in the previous interview, and also about their personal evaluation of English proficiency, language using experience, the use of English language in an academic setting and any possible changes that they felt regarding their thoughts and feelings on those issues (if any). These interviews were also conducted in the same way as the initial interview, i.e. informal conversation interviews. The data generated from these interviews with the data from



the preliminary questionnaire were used to answer the three research questions provided earlier this chapter (c.f.4.3).

Having said all that, it is technically a semi-structured interview, as there were a number of questions or rather prompts that I wanted to cover in the interview in any order, no matter what order came naturally. But, within each part of the interview with my participant and myself discussing any one question, it naturally developed into a conversation between the two of us, rather than my asking questions then the participants answering them. It is because of the nature of having conversations with other people; it is a two way exchange, characterised by giving and receiving turns. Thus, I deliberately chose the use of the word exchange rather than extract or exert because it was very much a two way exchange of information during the conversations. Hence, for the purpose of presenting the examples of data, it can be called an exchange rather than other terms such as extract and excerpt.

The total time of all the interviews was 18 hours and 9 minutes, with the average length of 52 minutes. Interviews ranged from 32 minutes to 86 minutes. The detailed information about the interview length of each respondent at three different sets of interviews is provided in Appendix 3.

As mentioned briefly earlier this chapter, the interviews, as the main research instrument, were undertaken over a year-long period and in depth with the same people. The questionnaires were for a particular purpose relating to the interviews; to get another insight into the interviews and to serve as a starting point to allow me to see how the participants' attitudes and orientations changed over time. Thus it can be said that the whole study has all been very organically developed. The following in-depth analysis of research findings will demonstrate how the questionnaire and the three sets of interviews are closely related to one another and are very much organically linked.

## 4.6 Reflexivity

I used Eggins and Slade's speech functions framework (c.f. 5.2.2) to analyse all the spoken data. This particular tool highlights how the respondents position themselves in relation to me as well as in relation to the topics under discussion, and equally applies to me and my role in the conversation. The issue of reflexivity arises, myself being a participant in the conversation and having a significant role in the exchanges, especially having a shared background and similar profile to the participants and thus a great deal of empathy with them, whilst on the other hand maintaining my role as researcher and interviewer. Thus it is important to consider how this status might influence both: 1) what the participants say, think and feel, and 2) how I orient myself towards and influence my participants. I would like to discuss a point regarding reflexivity and the present study: that of a researcher's role as an insider and outsider.

In the field of qualitative research, the 'insider perspective' has a special implication in that there is this 'insider/outsider dilemma' in which there are concerns about the difficulty of balancing simultaneous insider and outsider views (Dörnyei, 2007; Hornberger, 1994). I am the researcher in this study, and I am categorised as an international postgraduate student at the UK University. Given that, it is natural for me to take an insider view of myself being a Korean international postgraduate student, like the participants. I may share many of the feelings and thoughts of the participants about being an international student at some points while collecting the data and during the stage of analysing it. Therefore, in order to gain some valuable 'insider' perspectives when investigating the context and participants within it, sharing the same social status and experiences with the participants as an international postgraduate student is possibly beneficial in increasing the rapport between us and thus making the interview process more comfortable and relaxed for the participants, thus increasing the effectiveness of the process for generating useful data. On the other hand, however, the familiarity with the research setting and especially with the participants not only as data providers but more as friends could give rise to some difficulties in taking an objective view as an outsider. Thus, it is important to be aware of the fact that a great deal of effort is necessary to be made to

maintain the balance when interviewing, handling the data and interpreting it. For that reason, it is essential to find ways of looking at the data which emerge from participants' interviews through the eyes of both an insider and outsider; it was essential for me to maintain constant awareness of the potential benefits and pitfalls of my role as an insider, and to ensure that my objectivity and impartiality were maintained, whilst simultaneously allowing the benefits of enhanced familiarity and empathy with the participants to be maximised. By following that imperative, I was able to ensure that the investigation remained trustworthy and so consistent with the principles of qualitative research.

#### **4.7 Data analysis**

As qualitative data analysis includes processes such as coding of data, it is almost inevitably interpretative. Given the interpretive characteristics of the data generated through the above research instruments, qualitative approaches to analyse the data are considered most suitable for this study. Qualitative approaches to data analysis are based not on statistical generalisations but focusing on providing rich and thick description. Although the qualitative data analysis, according to Cohen *et al*, tends to be a less accurate presentation, it is more about 'reflexive, reactive interaction between the research and the decontextualised data that are already interpretations of the social encounter' (2011: 427). While a detailed discussion of coding (c.f.5.2) and comprehensive data analysis will be dealt with in the following results and discussion chapters, it is notable that consideration of how the data will be interpreted and analysed is a part of the research process which is also a necessary element to be considered when planning research methodology.

#### **4.8 Ethical considerations**

The research was carried out at the university site with written consent from the participants. While the general aims of the study were explained to the participants, that their attitudes towards English varieties and the effects of their study abroad experience on it would be explored, any further details of the study were not given to the participants, as providing more information was thought to be potentially influential to the participants' beliefs and attitudes. In terms of the participation, a

polite request was made asking whether they are interested in volunteering for the study, and they were told that they could withdraw from the study without giving a reason at any time if they want. Furthermore, it was made clear that anonymity would be guaranteed throughout the research and also later (see Appendix 4 for research information sheet).

## **4.9 Validity/reliability**

### **4.9.1 Translation**

One of the validity and reliability issues in questionnaires is whether the respondents who participate in the research complete the questionnaires accurately, honestly and correctly (Cohen *et al.* 2000: 128). The questionnaire for this study was prepared in Korean to avoid any pressure the participants may feel when completing the questionnaire, and to obtain data that are as correct, honest and sincere as possible. As McDonough and McDonough (1997:178) suggested, presenting questionnaires in a second/foreign language might be less useful than translating the questions into the participants' mother tongue(s). However, in that case, it is advised to have a person translate back into the original language in order to check on the comparability of the translated version. Therefore, in this research I, as a researcher and a native Korean and a competent English user, translated the questionnaire and interview data from Korean to English for the presentation of the data and the analysis. Nevertheless, this still does not necessarily indicate that the data are highly reliable or valid because translation is always subject to interpretation. Therefore, the researcher is advised not to assume that, after the translation is done, it measures the same 'thing' in both languages that are used. Since the translation may 'subtly alter the meanings and overtones of an attitude statement, or the same statement may have a changed significance in a different social context' (Oppenheim, 2000:184), it is noteworthy that the researcher is advised to ensure the translation does not alter the original meaning and results and be careful when analysing it and aware of the highly interpretive nature of translation.

## **4.10 Limitation of the methodology**

The most important point to be made regarding the limitation of the current research

methodology used for the study is the difficulty in making generalisations of the data generated from the chosen research instruments. This is due to the limited number of respondents who were all in a single research site. This study, however, will attempt to provide an in-depth, rich and thick description and analysis of data and build up a clear and rich picture of the participants' beliefs and attitudes with their experiences.

Another limitation is methodological triangulation, in other words, a lack of research instrument types which resulted in limited type of data gathered and the exclusive reliance on a qualitative approach with the open-ended questionnaire and interviews. Since from time to time respondents tend to fail in providing true answers about themselves (Dörnyei, 2001), although there are clear positive points of, for instance, open-ended questions, there may be unavoidable existing potential risks of conducting research with a qualitative approach only. The improvement of the research design would be related to the triangulation of the data taking a quantitative approach as well. Although methodological triangulation may not necessarily increase validity, reduce biases and bring objectivity to research (Cohen *et al.* 2000: 115), the results and the findings of data could be substantiated by investigating the results across multiple data sources, including a quantitative approach and possibly conducting other types of questionnaire such as multiple-choice, ranked questions or scaled questions.

#### **4.11 Summary and conclusion**

This chapter has provided three research questions and reported the research context, participant selection procedure and the administration of the research including methods of data collection. Having cited the small number of participants earlier as a limitation of the current research, although the small number of respondents' participation may limit the study in terms of making generalisation, it is hoped that the research instruments for the data collection and a comprehensive data analysis assist in obtaining in-depth and rich descriptions of the participants' beliefs and attitudes towards the notion of English and their experiences of using the language during their study at the UK university and before.

## **Chapter 5 Participants' early reflections on English**

### **5.1 Introduction**

This chapter and the following chapter, Chapter 6, present in-depth analysis and discussions of the research findings and results from this longitudinal series of interviews undertaken with each of the seven respondents among the eight people who initially joined to participate in this year-long research project. The chapter begins with an explanation of the analytical process through which the codes are constructed, and this is followed by an introduction to the analytical framework employed for the interview data analysis. Then a detailed analysis of the first set of interviews, Interview set I, will be presented by exploring examples of the data along with a brief discussion of how the preliminary questionnaire had contributed in the preparation and structuring of the first set of interviews. The final section then provides a brief conclusion that links the discussion of Interview set I in this chapter to the findings of the two subsequent sets of interviews, Interview set II and Interview set III, in Chapter 6.

As described in the methodology chapter (c.f. 4.6), this study involved two research instruments in order to gain insights into the students' perspectives and attitudes: a preliminary open questionnaire followed by three separate sets of individual interviews. However, due to the purpose of the questionnaire (c.f. 4.6.1) and for the sake of coherence and clarity, its results are included and referred back to only when relevant and significant in support of an in-depth analysis of the interview study, which is the main research instrument used in this study. In other words, therefore, exploration of the data in this chapter will focus primarily on the first set of the interviews, Interview set I.

This chapter focuses on addressing the first two research questions, RQ1 and RQ2, while the last research question will be addressed by exploring the results from Interview set II and Interview set III in the following chapter.

1. **What do Koreans studying at a UK university understand by the notion of English?**
2. **What is their orientation to (perspective on) the diversity of Englishes and the concept of English as a Lingua Franca (ELF)?**
3. What are the effects on their understanding of the notion of English of their personal experience of learning and using English in the UK and before?

## **5.2 Analysing the interview data**

### **5.2.1 Analytical process**

The significant first step involved was transformation of the recorded data into a textual form. Therefore, I began by transcribing the entire voice-recorded data retrieved from the interviews. I completely agree with Dörnyei's (2007: 246) point that the transcribing process includes a great deal of 'mind-numbing tediousness', nevertheless at the same time the whole process gave me the advantage of intimate familiarity with the data. As the focus of the research was on the actual content of the participants' responses rather than how their responses are being delivered - and due equally to the limitations in time, the length of the report and therefore in the breadth of analysis I was able to do - I only included prosodic features that I believed to be significant and meaningful in supporting my interpretation of the content; therefore, they only feature minimally in the transcriptions. The transcription conventions used is provided at the beginning of the analysis section in this chapter (see p.75). .

The entire coding process was manual. It involved reading and re-reading the transcribed data countless times, reflecting on them, and making notes of my thoughts. In other words, in the actual practice, it entailed highlighting words, phrases and sentences using the hard-copy printouts of the transcripts and marking these with multi-coloured highlighters allowing them to be identified and grouped. This was partly because I am more comfortable working with papers than on screen, and more significantly, I wanted to keep much more closely in contact with the data. I found it much more productive to do so particularly when needed and crucial to return constantly to the data in the process of categorising and narrowing down the number of themes. Another reason, which is also why I decided not to use NVivo,

was the fact that I had seven respondents which I considered to be manageable manually. I felt it was controllable especially as I took each interview stage separately with those seven respondents; thus the resulting data was actually not unwieldy and thus I considered NVivo inessential.

As for the framework for coding, the analytical process involved qualitative content analysis which is also known as ‘latent level analysis’ (Dörnyei 2007: 246) or ‘latent content analysis’ (Berg and Lune 2012: 355). In other words, the coding process entailed a ‘second level coding’ (Dörnyei 2007:252) after doing an initial coding. This ‘second level coding’ or ‘latent level analysis’ (ibid.: 246) is thought to be a particularly relevant means for the analysis, as it concerns ‘second-level, interpretive analysis of the underlying deeper meaning of the data’ and ‘the deep structured meaning conveyed by the message’ (Berg and Lune 2012:355) as opposed to ‘manifest level analysis’ (Dörnyei 2007: 245) which is ‘an objective and descriptive account of the surface meaning of the data’ that is ‘the surface structure present in the message’ (Berg and Lune 2012: 355). Thus, not only the surface or literal meanings delivered by the respondents, but also the deeper underlying meanings were explored countless times carefully which facilitated enhanced interpretation and in-depth analysis. In addition, this way seemed appropriate to me due to the fact that:

*‘Every qualitative analytical method contains a second-level coding process because in most investigations we want to go beyond a mere descriptive labelling of the relevant data segments.’ (ibid.: 355)*

The coding process also employed a mix of data-driven and pre-conceived codes in relation to the research focus on language attitudes and the Standard English language ideology (Hammersley and Atkinson 1995; Cohen *et al.* 2011; Richards 2003). This way was adopted because of a number of advantages of mixing bottom-up/data-driven codes and top-down/preconceived codes. While preconceived/top-down codes provide an initial coding to be focused on and related to the research purpose and questions, data-driven/bottom-up codes, on the other hand, offer



flexibility that enables the researcher to identify issues they had not previously anticipated.

Therefore, firstly, I began by an initial coding, analysing the transcripts in order to identify prominent issues, and bearing in mind that there are common predetermined codes. Then I carried out a ‘second level coding’ (Dörnyei 2007:252) which was achieved by repeating the initial coding process numerous times in order to achieve a deeper level of interpretation beyond the surface-level meaning. This entire process was followed by interpreting the outcomes which I treated not as a concluding point but as starting points for interpretation and theorising by means of qualitative content analysis, which allows a researcher to explore ‘ideological mind-sets, themes, topics, symbols, and similar phenomena, while grounding such examinations to the data’ (Berg and Lune 2012: 355). Also, at the same time, as the transcripts were initially coded and recoded with those few predetermined codes, the codes were amended and supplemented with and replaced by data-driven codes carefully. This was achievable as a result of revising the codes many times, then a number of salient categories of codes emerged which are linked to various data segments in relation to the research questions. Based on the above-cited recommendations in the literature and my own analysis of the data and the requirements of the study, I concluded that undertaking the entire coding process through the above mentioned two-layered methodology was the most appropriate and suitable way to construct the codes and carry out the coding process.

Having said all that, it was inevitable that the codification of each set of the interviews had to be carried out separately one by one. This longitudinal series of interviews, as the term suggests, took place at three different times over the course of a year. The purpose of employing this particular research instrument was: 1) to gain richer accounts of the participants’ attitudes towards certain issues regarding English and the use of the language, and 2) understand and analyse how they adjust their initial ideas or even resist any changes over the course of that year. Therefore, I anticipated that the codes were likely to be to an extent dissimilar across each different set of interviews, and I did not expect all the interviews to end up sharing

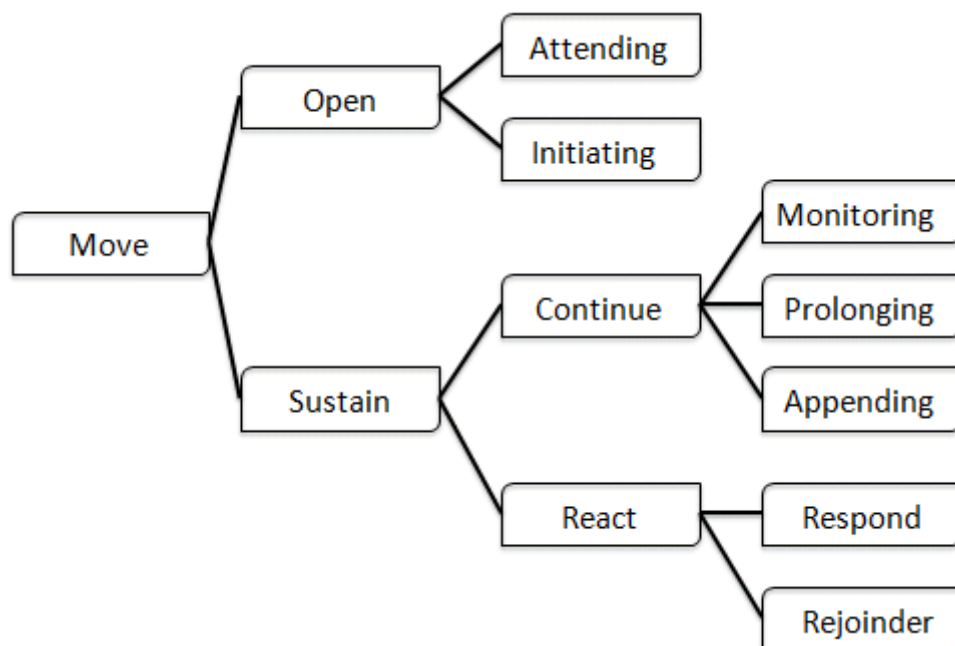
the same set of codes. In other words, exploring the data retrieved from each set of interviews separately seemed to me to be the most sensible approach, through which the data could more likely to be treated appropriately for a detailed analysis in relation to the research focus and, in turn, provide a richer picture that would reflect the participants' initial views and the development of their thinking that followed. The above mentioned reasons also justify having the three sets of interviews presented separately. See appendix 7 for the codes.

### **5.2.2 Eggins and Slade (1997): an analytical framework**

Having explained the coding process, this section, in turn, introduces the analytical framework employed through which the data were further explored for an in-depth analysis and discussion. While having the coding carried out according to the content, within that, Eggins and Slade's (1997) framework was employed as a useful means to provide another layer for the data analysis that demonstrates how the participants engage with the content by initiating, sustaining and responding during the progress of the discussion.

Eggins and Slade's (1997) analytical framework model has been developed based on Halliday's (1984, 1994) systematic functional account of dialogue for the description and analysis of casual conversation. Eggins and Slade's model incorporates not only grammatical and semantic patterns, but also discourse structure, where the latter has a particular relevance to this current research, specifically the speech functions analysis framework.

The framework involves three major conversation moves: 'open', and 'sustain', itself consisting of 'continue' and 'react'. Firstly, opening moves are comprised of two types of moves: 'attending', and 'initiating' through which talk around a particular proposition is initiated. 'Attending' moves prepare the ground for interaction by securing attention, whereas 'initiating' moves involve giving and demanding information, as well as exchanges of opinion which tend to generate arguments, and exchanges of fact which are often 'brief or develop into story-texts' (Eggins and Slade 1997:194).



**Figure 1 Overview of Eggins and Slade's speech function network**  
(adapted from Eggins and Slade 1997, p. 192)

Secondly, 'sustaining' moves 'keep negotiating the same proposition' (ibid.: 195) and are executed either by the speaker who has just been talking ('continuing' function), or by other speakers taking a turn ('reacting' function). 'Continuing' moves comprise 'monitoring', 'prolonging', and 'appending' moves. In case of 'monitoring', the focus is on the state of the interactive situation which involves checking whether the interlocutors are following, or inviting other speakers to take the turn. 'Prolonging' involves moves where continuing speakers add to their previous contributions by providing further information, for instance, by elaborating which includes clarification, restatement and exemplification of the prior moves. 'Appending' moves take place when speakers make a move, then lose the turn, but once they regain the turn they expand on their immediate prior move.

Finally, 'reacting' functions comprise two types of moves: 'responding' and 'rejoinders'. While 'responses are reactions which move the exchange towards completion ... rejoinders are reactions which in some way prolong the exchange' (ibid.: 200). 'Responding' involves negotiation of a previous speaker's proposition, 'rejoinders', on the other hand, rather than just focusing on completing the

negotiation of a proposition, ‘tend to set underway sequences of talk that interrupt, postpone, abort or suspend the initial speech function sequence’ (207). In other words, interlocutors do not ‘just negotiate what is already on the table’ but ‘query it (demanding further details) or reject it (offering alternative explanations)’ (ibid.). ‘Responding’ could be either supporting or confronting. In case of supporting, interlocutors accept ‘being positioned as a respondent’ and also accept ‘to negotiate the other’s proposition’ (209). In case of confronting, while the interlocutors still moves towards exchange completion, they may refuse to participate in the exchange by responding with silence, or by offering confronting responses, for instance confrontation through contradictions or disagreement or challenges.

The following table is provided for ease of reference:

Move type	Description
<b>Open</b>	Talk around a particular proposition is initiated
<b>Attending</b>	Prepare the ground for interaction by securing attention
<b>Initiating</b>	giving and demanding information, as well as exchanges of opinion and exchanges of fact
<b>Sustain</b>	Continue negotiating the same proposition
<b>Continue</b>	‘Sustaining’ move by the speaker who has just been talking
Monitoring	Focus is on the state of the interactive situation which involves checking whether the interlocutors are following, or inviting other speakers to take the turn
Prolonging	Continuing speakers add to their previous contributions by providing further information (e.g. elaborating)
Appending	Speakers make a move, then lose the turn, but once they regain the turn they expand on their immediate prior move
<b>React</b>	‘Sustaining’ move by another speaker taking a turn
Respond	Moves the exchanges towards completion through negotiation of a previous speaker’s proposition
Rejoinder	Prolong the exchange, tend to interrupt, postpone, abort or suspend the initial speech function sequence’

**Table 2 Description of Eggins and Slade’s speech function conversation moves**

As briefly said earlier, Eggins and Slade (1997) are interested in the grammar that is used to fulfil these functions, and that is related specifically to native speakers, in their case mostly Australian native speakers (e.g. conversation between native

English-speaking Australians). The same use of grammar cannot be expected especially in a conversation with people whose first languages are not English. In other words, because my research participants are not native speakers of English, they were not expected to use the same type of exponents that native English speakers would use. In the case of the current research, conversations were all in Korean where English grammar would be irrelevant, and thus there was no point in analysing the use of the grammar in relation to native use. For those reasons, I was particularly interested in the functional rather than the actual grammatical exponents used.

Thus, taking all these points into consideration, it is important to note that Eggins and Slade provided a useful framework for analysing casual conversation and offered comprehensive examples that demonstrate how casual conversation can be interpreted and analysed effectively. Despite the constructive sides of Eggins and Slade's speech functions framework, their sophisticated representation of casual conversation seems as though they had discounted certain aspects of casual conversation which, to a certain extent, shows their orientation to conversation may be either one that often has a pre-determined aim or one which often does not. Here, an important point to be raised is that, by providing rather extreme examples to demonstrate such orientations of conversation, this view might suggest there are only two types of interactions in general: ones that fulfil a number of criteria that they have set up which reflect 'pragmatic interaction' (Eggins and Slade 1997: 190) and often take place in places such as a post office, and the other which could be counted as conversation that tends to have no particular objectives or agenda.

However, it cannot be neglected that sometimes fairly informal conversation could still hold certain pre-determined aims or agenda which are previously thought up and brought by those people who join the conversational situation. For instance, one might attend an informal dinner party amongst close colleagues from work with an intention of bringing up a topic that one is upset about or even at the dinner table with family members one evening one might have joined with a pre-determined aim to ask the parents for a favour. On the other hand, in a discussion between

postgraduate students in an interview situation like this current study, or Jenkins' recent work (2014) where conversation between a senior academic and a postgraduate student took place, that there are usually pre-determined aims such as interview prompts or a set of preconceived questions that serve a research purpose. However, this does not necessarily indicate that such talks are short or purely transactional and that there could be no potential for humour or laughter. For instance, my case was in an education setting where I had a research aim and specific agenda with some predetermined interview prompts. But still the participants and I have a shared sociolinguistic background and we both knew that we belong to a similar social group together: by being Korean my participants and myself come from the same first language background thus we talked in the first language, and discussed being an international postgraduate student at a UK university. Therefore, in some ways we are very similar in terms of my position in relation to the participants, not just a researcher and a research participant. Thus, such factors created a comfortable and friendly atmosphere in which the interviews were much more like conversation, with a great deal of humour and laughter.

Hence, I disagree with Eggins and Slade to some extent as there was a great deal of humour in the conversations I had with my respondents, with a great deal of laughter. In other words, there are two Koreans together: although I am in the role of a researcher and the respondent a research participant, this still is likely to make the conversation much more informal. Indeed, there was a great deal of rapport and fellowship as well as personal connections based on the shared background between the participant and I, and both of us were clearly aware of that. Thus, although the interviews are semi-structured to the extent that there were certain issues I wanted to raise, even so it can be described as conversational which includes a great deal of humour, jokes and laughter. In addition, again, although the interviews would technically have to be called semi-structured because there were a predetermined set of questions to ask and topics to be covered in each interview, they were not in any particular order, fairly flexibly worded, and they were not completely scripted. It was achievable partly because I had memorised all the interview prompts beforehand and made sure that I fully engaged in the conversation with the participant naturally

without looking at the prompts written on a separate paper I kept, while engaging in the conversation, simultaneously bearing in mind which topic to cover next. Thus, a great deal of the time, the interviews were very much conversational in style. They were not merely interviews in the sense of simply questions and answers, even in the semi-structured sense that I was making it very open for the participants to introduce, initiate and react which is why I can justify using this particular framework to analyse the interviews. Deciding on which term to use – ‘conversation’ or ‘interview’ - was not a straightforward task as there was a real balance between the two. For the purpose of this thesis, however, although the above discussion would suggest that it is justifiable for the interviews to be called conversation, in order to avoid any confusion only the term interview will be used.

Having said that, I was planning to use this particular analytical framework at the same time as Jenkins was doing the analysis for a similar study in her recent work (2014), and we discussed this together and we both decided to use it. This was because, as we both agreed, by exploring the respondent’s and my use of opening, sustaining, and continuing/reacting moves, the co-constructed meaning between the participants and myself in exchanges would be better interpreted which also would provide an opportunity to see the potential effect of our different status relations during exchanges. Thus, in spite of the limitation to the application of Eggins and Slade’s framework, having been inspired and influenced by discussions with Jenkins as well as Leung’s (2012) work which ‘provides a precedent’ (Jenkins 2014: 173) as a guide for the application of Eggins and Slade’s speech functions framework, my adapted version of the framework thus provided a relevant and effective means of approaching the data.

## TRANSCRIPTION CONVENTIONS

CAPS	Stressed word
@@@	Laughter (length indicated by number of @)
:	Long syllable (length indicated by number of colons)
?	Rising intonation
.	Falling intonation
=	Latching
(.)	Pause of one second or less
(2) etc.	Pause of 2 seconds etc.
[	Overlapping speech or utterance
(elephant and butterfly)	Guess at unclear word or words
XXX	Unintelligible word or words
[...]	Gaps in transcript when material is sensitive or not relevant
<b>In bold</b>	Emphasis to draw the reader's attention to an area of particular relevance

(adapted from Eggins and Slade 1997 and Jenkins 2014)

**Table 3 Transcription conventions**



### **5.3 Interview set I – Conceptualising the notion of ‘Englishes’**

Turning to the data, this is the first analysis section, which exclusively and comprehensively discusses Interview set I by exploring its main themes together with their subthemes and examples of the data. The section covers the whole stage of the first set of interviews, yielding examples of the data illustrating coding patterns and providing insights into respondents’ initial thoughts and feelings towards the diversity of English and personal experience of using the language. Some of the questionnaire results, through which a list of prompts for the first interview set was established, suggested that: 1) all of the participants were clearly aware of and had accepted the fact that the English language has long been used as a commonly shared language among people, including themselves, who come from different first language backgrounds in various contexts around the globe, 2) having been influenced by that awareness, the majority of the participants held certain attitudes towards English and its various forms, 3) when it comes to language use, most of them seemed to have an ambivalent feeling about themselves as either a user/learner or both of the language, often with a negative evaluation of their own English proficiency accompanied by low confidence. The three aforementioned points assisted me with developing ideas in terms of how the first interview set should be carried out, and with determining what kind of topics and prompts are needed to maximise the participants’ contributions to the research focus. Having mentioned the assisting role of the questionnaire, its results will be occasionally referred back to to some extent when significant and relevant, as they served as a constructive starting point to plan the first set of interviews. This is due to the purpose of questionnaire which has been discussed in the previous chapter (c.f. 4.6)

Considering that the following themes and subthemes are only applicable in Interview set I, there are three main themes together with a few subthemes under each main theme. The different subthemes will be addressed by exploring examples of exchanges I had with the participants that illustrate how respondents perceive and understand the given issues. The subthemes have emerged as the most salient that featured most prominently in the data, and were also most frequently mentioned by the respondents during the interviews. The three main themes/codes are as follows:

- Three main themes (codes) and subthemes: Interview set I
  - ✓ *Understanding English accents: the source of difficulty*
  - ✓ *Understanding of ‘Englishes’*
    - *Attitudes towards ‘Englishes’ and the ‘Standard’*
    - *Preference towards a certain English variety*
    - *Evaluation of one’s own English and confidence*
    - *Conforming to Native English*
    - *User/Learner dichotomy*
    - *English in Korea*
    - *Getting used to what is anticipated: the solution to the difficulty*
  - ✓ *Academic acclimatisation: settling in a new academic setting*

In the next section, therefore, interview findings and analysis will be presented, referring back to the initial findings from the questionnaire when noteworthy to trace the respondents’ minds and explore where they express something that is the same, something where it is changing, or they are changing their minds. The participants’ details can be found in Appendix 3 and the transcription conventions (c.f. Table 3) are provided earlier this chapter.

### **5.3.1 Understanding English accents: the source of difficulty**

Prior to Interview set I, the majority of respondents stated that they are already generally aware of the fact that various forms of English exist and that different people from different places speak or use the language in a dissimilar way to one another. Having lived in the UK for a few months and acquired certain kinds of awareness, many of the respondents talked of the notion of English in relation to the various accents and pronunciation in the first set of the interviews. The majority of the participants believed that the difference between those various accents and pronunciation is a possible source of difficulty they were experiencing, especially during the first few months of their lives in the country. JHK, who expressed her difficulties in coping with various accents and pronunciation, said that she has ‘simply no idea what others talk about’, and believed that is as a result of

encountering various different English accents which she thought ‘unfamiliar’ and therefore ‘very hard to understand’. Meanwhile, as *Exchange 5.1* demonstrates, being less familiar with certain English accents may have hindered successful communication in English which, in turn, made MS feel that there may be a certain way for her English to be adjusted in order to get her intended meaning across. The exchange begins where MS continues by taking her turn and illustrates her personal experience through which she believed that her way of speaking English needs to be repaired, even though she knew that it was another speaker, who was presumably a native speaker of English, whose accent was difficult to understand.

### Exchange 5.1

1. MS: of course there are times when I don’t understand clearly and that I don’t get it
2. right (.) but for instance I was so shocked once in city centre that one person came
3. up to me and asked the time (.) **he almost said something like ch- cha-im (.)** I
4. completely didn’t understand that and asked wha- wha- what? he then made a
5. face you know I felt really bad [then
6. J: [oh no (.) that’s not nice. hard to understand (.) yes
7. yes (.) English person=
8. MS: =oh YEAH (.) well I was thinking (.) **I came to the UK and studying at the university**
9. **(.) I don’t even understand the word time (.)** I thought (.) **what am I doing here**
10. @@@ [...] sometimes when people come and ask something very easy and simple
11. (.) like asking about the bus time but you suddenly panic and say oddly something
12. stupid (.) then afterwards **I think oh I should have said in another way (.)**
13. something like that (.) for instance my friend (.) her home-stay host lady asked her
14. whether she wants some water (.) with a bit like a London accent WATER? like this
15. you know (.) but my friend thought the host lady said what time so she answered 8
16. o’clock [@@@@@
- 16 J: [@@@@@ oh that’s hilarious (.) yes really I’ve got so many stories like
17. that=
18. MS: = yeah yeah and (.) but you know **after those kinds of incidents me and my friend**
19. **always regret (.)** thinking like (.) **oh I could have said differently then**

By looking at what MS said in line (hereafter l.) 3, although she seems to think it was not her English accent but the other interlocutor’s that was the cause of the miscommunication, she still continued her turn and sustained her position by adding her disappointing feeling towards herself and criticised her own listening ability, in l.8 and 9. Interestingly, MS seemed to have a certain idea that there is a way in which

she may better express herself in English. This is clear by looking at her repeated view points, by sustaining the move she made in l.19 after making a similar point earlier in the exchange in l.12. It can be seen from the exchange that she felt unpleasant and vulnerable. Such an experience seems to be the source through which such feelings were delivered to make her belief stronger that it is her who needs to make an effort to repair her way of speaking English. It is also evident from the exchange that such an experience provided her with a certain idea, that giving an incorrect answer to even an incomprehensible question in English was still something that she has to fix or improve her English for, which she thought would lead to an enhanced level of communication in English..

A few other participants also expressed some accent related difficulties they were experiencing, especially when having phone conversations in English. Many of them have talked of the difficulties being due to the fact that, in the first place, they are not used to those various English accents they encounter, and, thus, they found it very hard to understand, particularly on the phone with people in call centres, for example, when ordering an internet package, choosing a gas or water provider etc. What should be noted is that this issue appeared to be rather a commonly agreed one among many of the participants that is often raised not only in Interview set I but also had already been pointed out in the initial questionnaire. It is evident from the very early stage of the study; JHP, in his questionnaire response, expressed the difficulties he faced and said he found himself pretending as though he is fully engaged in the conversations even when he did not actually understand what has been said by the other interlocutor and does not really understand what is happening. He confessed that he was very much disappointed with himself when he realised that he could not even understand 'date of birth', while JY added a similar point of view and identified the gap between classroom English education in Korea and the actual living experience of using the language as a possible cause of the difficulty (c.f. Appendix 6).

However, a more interesting point to make here is that it was found in the first interview that JY was still holding an almost identical viewpoint towards this

issue despite the few months of time he had spent in the UK. What is more remarkable is, in his questionnaire response he had identified the same difficulty while referring back to the Korean English education which he thought had heavily influenced his language ability. He then emphasised the fact that he ‘just realised there is a huge gap between studying English from the school textbooks and learning actually from living in the country of the target language’. This is possibly due to the fact that he was still in his very early stage of living abroad, thus it is more likely that he would refer back to his previous experiences before in Korea. In other words, any new experience he has after his arrival in the country is likely to be compared with his previous experiences before in Korea, especially in the early stage of his life in a new country. On the other hand, what we can see from *Exchange 5.2* is what has changed from the questionnaire result. That is, in the first interview JY identifies the same difficulty but having different reference points to address the causes of the difficulties such as the local people’s English and their inconsiderately unaccommodating attitudes he experienced. Therefore, it can be said that his living experience may have been reflected in the change in his perception of the source of his difficulties, a change which took place over the course of a few months.

### Exchange 5.2

1. JY: I don’t have any problems at uni because I use terminology anyway and it’s quite
2. limited so no problem (.) **but the problem is (3) when dealing with official things**
3. **on the phone (.) that’s the most difficult part (.) I never get better in dealing with**
4. **things like that (.)** for instance when ordering internet for home by phone (.) the
5. people on the other side of the phone line speak really fast because for them they
6. repeatedly use the certain vocabulary or sentence they use always (.) **but on the**
7. **phone you talk but you can’t see** and the voice tend to be a bit different anyway (.)
8. **so the person on the other side doesn’t have an idea what kind of condition I am**
9. **in or how well I speak English (.)** and what’s even more is there is no basic
10. information or whatsoever so it’s very hard. and (2) though it’s alright when it’s a
11. bit more relaxing, for instance in a restaurant or when buying something (4)
12. **especially when the other interlocutor speaks really fast using those standard**
13. **commonplace everyday expressions [...]** **but the problem is with local people (2)** I
14. often don’t understand, when bumped into some local people in the golf course,
15. when they say hello to me or I hear them saying something. But those kind of
16. things aren’t something critical. I don’t need for living. so I just let it pass. and also,
17. for instance, in a pub I only understand half of what I hear (.) it’s also because it’s
18. very noisy.=

19. J: =oh yes there are lots of other factors that influence=

20. JY: =oh YES of course [...]

It is evident from JY's opening move in l.2 (and 3) which suggests this particular subtopic, difficulties surrounding phone conversations in English, is a critical issue to him that he wanted to raise. He initiated in l.2, made a prolonging move and introduced the topic by identifying 'the problem'. Then he stayed with the topic while addressing some descriptive examples during the talk. What should be noted here is that the first interview findings confirmed JY is maintaining an almost identical viewpoint to the one he had in the very early stage of the study which was suggested by the questionnaire result; that understanding English is hard. In other words, *Exchange 5.2* is a good example which effectively demonstrates that JY's thinking or, to put it more accurately, his own perceived ability to deal with certain issues in English has not been enhanced and has not changed after a few months of living in the UK.

Moreover, it is noteworthy that *Exchange 5.2* demonstrated in effect how our different status positions could possibly affect the discourse we shared during the exchange (c.f. 5.2.2). When my move in l.19 was made, acknowledging that there must be various other influencing factors to the difficulties, JY immediately sustained his turn by making a prolonging move agreeing strongly with my immediate prior statement and further added more information by giving a few other striking comments which will be addressed further in *Exchange 5.3*. In other words, my move in l.19 may well have caused him to think that I was suggesting there must be some other reasons why he had certain ideas and indirectly requesting more information on the topic we were discussing, although he had already given a few examples earlier. It appears to be that JY was aware of the different positions between us, as an interviewer and interviewee; mostly he sustained his moves by engaging willingly in the talk and trying to provide more examples of other influential factors. His detailed accounts appear to be an effort to provide me with what I am expecting to hear. Therefore, it can be said that JY's awareness of his position, in which he was there as a respondent to provide information and discuss his personal accounts regarding the given issues, may well have encouraged him

towards active engagement and participation. *Exchange 5.3* is what followed right after *Exchange 5.2* in the actual interview.

*Exchange 5.3* begins when JY continues and sustains his move by providing detailed accounts of his perspectives on the issue. Some exceptional viewpoints with an ideological assumption were raised by his immediate subsequent move. He believed that level of education is one of the factors that may heavily influence one's English and its accents, particularly in the case of native English speakers. He said that it is easier to understand the English of a better-educated English person. This was also mentioned by EY who claimed that 'it is easier to understand English of those native English speakers whose level of education is high'. She believed 'it is what makes native English speakers' speech different from one another' (see appendix 6). Interestingly, in the earlier stage of the study JY had also expressed his belief that people in different social groups seem very different from one another, especially according to the social class they belong to. In fact, he had provided a fairly descriptive example by giving a comparison between different North American ethnicities, 'such as white American, black American or Hispanic', which he believed is what makes the distinction between people and their English clear in North America. But, on the other hand, in the case of the British he thought 'a person's education level gives a great impact on the accuracy of a person's pronunciation and how well structured their sentence is'. In *Exchange 5.3*, JY gives descriptive accounts that demonstrate how he had perceived the local people's English, although it was not clear what he meant by 'those local people' in 1.1. His accounts were especially descriptive in a way through which his strong ideological belief was well reflected, and that the different educational background, therefore, may trigger miscommunication among speakers of English.

### *Exchange 5.3*

1. JY: and as for **those local people who are rather under-educated** (.) **interestingly**
2. **their sentences are quite imperfect** (.) **as if they eat their sentence especially**
3. **towards the end of it** (.) so it's hard (.) for instance at the garage or when someone
4. came to my house to repair things or electricity (.) say something (.) [...] and those
5. expressions that they among themselves use every day (.) **especially jokes** (.) **very**
6. **hard to understand** (.) I have to give up [@@@

7. J: [@@@ oh so you find it particularly hard  
 8. (.) how was it like though when you first arrived? is it better now? or during the  
 9. last 5 months (.) compared to the time you first [came and now  
 10. JY: [well pretty much the same really (.)  
 11. it's because I don't try hard at all you know of course a few words or sentences I  
 12. asked so I know those expressions now (2) I don't really need to learn them  
 13. anyway do I? so (2) oh yes and at first I didn't really understand the School's  
 14. secretary (.) **it's because I don't know certain vocabulary and acronyms and**  
 15. **language they use in a certain context** (.) for instance in service day is the day you  
 16. don't go to school right? [...] it took me 30 - 40 minutes to find out what it meant  
 17. really (.) something like that.

Moreover, as it is seen from the exchange, English jokes and humour were as well given as examples of when he believed miscommunication often occurs among different English speakers. He then further continued his moves explaining that he does not see much point in learning to understand those English jokes as he thinks it seems not relevant to him thus not necessary. Thus, *Exchange 5.2* together with *Exchange 5.3* overall clearly illustrates JY's awareness of his own unchanged views. However, what should not be missed out here is that it is evident from 1.10 onwards that he not only explicitly acknowledges the fact that his perspectives have not been altered in relation to the given issues, but he also further elaborated on another crucial factor which makes understanding English particularly difficult. What can be seen in 1.14 onwards clearly illustrates that JY found certain context-dependent language use problematic. However, the issue about not being familiar with particular specific context-dependent uses of English was also often discussed by many other respondents and as the issue would be better interpreted with other rich examples, therefore, this particular issue will be saved for another detailed discussion in the following section.

Not surprisingly, English humour and jokes were considered difficult to follow also in the lecture room. *Exchange 5.4* begins where YW sustains his move by reminding me the fact that he had talked of the same perspective of his before which clearly demonstrates his awareness towards resistance of adjustment regarding his own belief. From 1.8 onwards, YW continued his move and admitted that there were times when he did not understand other people's English humour during the



discussion in the classroom. Although as his subsequent move shows he felt that the more he became used to the language the better listening skills he thought he had achieved, he also did not anticipate any further improvement in terms of understanding English jokes and humour and mentioned that his NNEs classmates were having a similar “problem” about the given issue, which he thought there is nothing he can do about (see 1.6 and 10).

#### Exchange 5.4

1. YW: [...] **at first it was hard to understand as I said last time (.) one person from Hong-**
2. **Kong the other person from Turkey (.) it would have been already very hard to**
3. **understand even if they are all from the UK [...] it was very difficult at the**
4. **beginning because of the difference (.) but as I get more used to the accent and**
5. **the lectures heading towards the middle of the term (.)** I understand a lot (.)
6. attending a lecture is not a big **problem** but sometime in management class (.) it's
7. not just giving a lecture but like when students asking questions (.) or discussion.
8. then I don't understand at all in that case (.) **especially humour (.)**
9. J: how did you feel then? English humour is hard to understand=
10. YW: = **I am like (.) why is he laughing I thought then. what is so funny. but I can't do**
11. **anything (.) just sitting there (.) it's not only me but others like Chinese or others**
12. **also look confused anyway.**

However, what is more interesting about above exchange is that YW seemed he somehow had certain pre-existing orientations towards the diversity of English and associated them with the idea that there is a certain English that people from Hong Kong would speak, a certain English a person from Turkey would speak and the same in the UK. L.1 onwards is an indication of the fact that he has a clear division and rigid demarcation of different English varieties, which evidently has moved away from the monolithic orientation towards English and possibly from the Standard English language ideology (c.f. 2.5) too. However, this also suggests that although he was perceptive to ELF and already held the assumption that different English varieties exist, he clearly was not moved away from the ‘native English is good’ belief as the ‘British English is the most intelligible and understandable’ ideology seems to have remained in his mind which, therefore, suggests the rest such as Hong Kong English and Turkish English may obviously be then hard to understand for him. His certain belief projects his underlying perceptions of how

different regional English varieties may be different from one another and the idea may have triggered his feelings towards those English which, however, were not explicitly highlighted in this exchange that, in turn, would have provided even richer interpretation of the data.

It is important to briefly note here that the discussion in earlier chapters on the complicated nature of people's attitudes (c.f. 2.2) has to be remembered first, which in turn would enhance understanding of such an ideological assumption that may well be resistant to any adjustment as it is usually deeply rooted and laid beneath people's belief that underpins thinking and triggers behaviours. Moreover, another significant point that is worth attention is, although after all English language is hard to understand, YW said he felt that it became easier once he had become used to certain English accents. This is a noteworthy point which many of other participants also mentioned in relation to their confidence. Again, this issue about the respondents' familiarity with the language in relation to their confidence in the use of the language will be further explored in a later section (c.f. 5.3.2.2)

It was discussed above that there are some remarkable characteristic features of people's accounts regarding their use of English which often accompanied certain ideological assumptions through which people's surface level perspectives are strongly supported. What should be noted here is, the majority of participants seemed they were perceptive to the existence of the diversity of English, but at the same time many of them overtly highlighted their attachments towards certain English varieties which are mostly major native English, American English in this case.

Some of the initial findings from the questionnaire suggested that many of the participants had thought their familiarity with American English could be one of the reasons which made understanding English particularly difficult. For instance, YS was 'having a hard time understanding Native English, British in particular', while EY felt 'Indian English is particularly hard to understand compared to other international students' English' (see appendix 6). They undoubtedly thought that the difficulty they were experiencing is due to the fact that they are 'more familiar with

North American English'. These responses clearly demonstrated that YS and MS had certain ideas of what they think 'British English', 'North American English' and 'Indian English' are which are likely to be influenced a great deal by the 'native English is best' ideology. This particular orientation was raised also by other participants' similar perspectives. For instance, EY believed that familiarity with the particular English variety is 'obviously due to the North American-English-oriented Korean English education' through which she thought she achieved a 'well-trained listening skill' that, however, seems only applicable with North American accented English.

*Exchange 5.5* illustrates that EY is perceptive to certain regional British accents she first encountered in the UK. It can be seen from the exchange, to a certain extent, she remarks that there is a clear distinction between British English and the American English which obviously she is more familiar with considering her response in the questionnaire. Also, she further commented on how she felt American English is being perceived among some "they" she met in the UK. What is notable here is that *Exchange 5.5* is a good example that effectively demonstrated how resistant people's ideological ideas can be towards any adjustment, especially their underlying beliefs. In the earlier study, EY had acknowledged her awareness of various English accents by which she was provided with a clear idea of the existence of different native English varieties. As what can be seen from *Exchange 5.5* confirms, to her there still is a concrete distinction among different native English varieties such as American English, British English and even its regional accents. In 1.2, it can be seen that EY had specific ideas of different regional British accents in the UK. It is evident, by looking at 'stronger' in 1.2 again, that she is perceptive of what she means by 'stronger' having its reference point as certain English accents which she associated with and probably thought are less strong, the 'strongness' being the degree of deviation from that standard. In 1.6, by making a prolonging move she sustained her view point she made in her immediate prior turn and further added another example that confirms her belief.

### Exchange 5.5

1. EY: **most shocking thing is the accents because the accent is too strong I can't**
2. **understand well especially people from the northern part of the UK (.) because**
3. **the accent is stronger than I thought** it seems they are fighting sometimes so I
4. thought like is this person messing with me or what.
5. J: the people from the northern part of the UK?=-
6. EY: **=yeah even on the street they talk to each other but the accent is too strong and**
7. some difference in vocabulary and the fact that **they don't like American English**
8. **very much.**

Strikingly, going back to the briefly mentioned interesting point above, in 1.7 onwards, she has raised a noteworthy point about an observation she had made regarding some, presumably, local people's negative attitudes towards American English. It seems this is due to her personal experiences of using the language in an 'American English' style; she had stated earlier, in her questionnaire response (see appendix 6), that her English must have been heavily influenced by the North American-English-oriented Korean English education. In other words, her claim "they don't like American English" in 1.7 is not necessarily 'they' equals to British people and 'American English' equals to a certain type of North American English which is generally spoken by the North American people. Instead, it is more likely that she had experienced from other people towards American English by using the language herself in a way she was taught the language at school in Korea, which is American English-like but obviously in her own way. This is very reminiscent of many studies into Koreans' attitudes towards English varieties that generally suggest people's strong attachment to North American English (c.f. 3.4). What should not be missed out here is, by looking at her use of 'American English', to EY at least 'American English' clearly means a particular type of English which effectively illustrates that fact that she certainly has a firm idea of what she thinks American English is.

It was often seen from the participants' attitudes that a noticeable demarcation between English varieties according to different regions was deeply rooted in people's minds, and the notion, it seems, plays a significant role in forming people's understanding of English. While an in depth analysis on such issues as

people's attitudes and feelings towards English and the use of the language will be dealt with solely in the subsequent section (c.f. 5.3.2.1), *Exchange 5.6* is this section's last exchange, providing several examples that are relevant to the points raised in the above discussions. It will also serve as the starting point for a later discussion in section 5.3.2.

*Exchange 5.6* begins where MS continues her prolonging move by adding another example of her own experience of using English. What should be noted here, and my reason to include such a long exchange here, is not only that it is a good example that demonstrates both the summarising point of this section and what will be discussed in the next section together, but also because this exchange particularly demonstrates successfully the inconsiderate, unaccommodating attitudes people can have which, as is evident from the exchange below, may well hinder successful communication. It is clear by 1.8 and 1.9 that despite my attempt in 1.8 to encourage her to explore her personal feelings towards the accounts she had just illustrated from 1.1 to 1.5, she almost literally ignored my move and interrupted, then immediately made an appending move, of which she makes a few more in the exchange, and sustained her turn by divulging even more striking accounts. What is remarkable here is that MS had experienced a few striking events where she found achieving mutual understanding difficult, especially when the other interlocutor has no sense of or willingness to engage in effective accommodation towards her English - which she evaluated as "bad" in 1.31 and 1.34.

#### *Exchange 5.6*

1. MS: and sometimes on the bus or when I have to say something urgently in certain
2. situations I ask them to say it one more time because I didn't understand clearly
3. then there are people who maintain the speed of speech, speaking just as fast as
4. they have just done but loudly then even if I still don't understand I say ok then
5. leave them alone [@@@
6. J: [@@@ other people around you would all hear=
7. MS: =yeah of course can you imagine? I meant speak slowly though @@@
8. J: they speak loudly instead @@@ oh no (.) **how do you feel=**
9. MS: **=well when I lived in Bournemouth** on the bus on the way home I had to tell the
10. driver my destination (.) my place was near Texaco in Springbourne well it was
11. almost right next to Texaco (.) I usually felt embarrassing saying so I say (quietly)

12. Springbourne Texaco but then the bus driver doesn't understand (.) Springbourne  
 13. what? then I say Texaco again then OH TEXACO:: (.) after that even if it's  
 14. embarrassing Springbourne TE[XACO:: @@@@@  
 15. J: [TEXACO:: @@@@@  
 16. MS: **I learn (.) like oh this is how it should be pronounced (.) and accent is like that (.) I**  
 17. **think I learn from it though because next time around I speak like that otherwise**  
 18. **they won't understand [@@@@@**  
 19. J: [@@@@@=  
 20. MS: =I didn't realise that there is that huge difference (.) because when you say Texaco  
 21. (.) I mean in Korean language we understand even if the accent is a bit strange (.)  
 22. here they never really [understand you know  
 23. J: [I am not sure though if (.) they are pretending they don't  
 24. understand (.) or doing that [on purpose  
 25. MS: [on purpose (.) I have seen it once that they do that on  
 26. purpose when my friend who has been to America as an exchange student of  
 27. course she speaks English way better than me (.) I then spent only about 5 months  
 28. in the UK well **my friend speaks like a native English speaker** (.) so we went to buy  
 29. bus tickets **she was speaking absolutely fluent English** but he said he can't  
 30. understand (.) don't understand what you are saying like that (.) really rudely (.)  
 31. **but I spoke comparatively bad English** that's why I asked her to go and buy the  
 32. tickets (.) well she was so embarrassed and her feeling's been very much hurt and  
 33. asking me to do something about it then (.) she doesn't usually do that though **so I**  
 34. **went (.) and with my bad English I asked** (.) then well the person let me buy the  
 35. tickets (.) so then I realised that this person deliberately did all that (.) because I  
 36. thought he must had thought and felt bad about the fact that some kind of  
 37. random Asian person came to the UK and spoke American English fluently (.) I  
 37. thought he just didn't like that and that is it

As it is evident from l.17 to l.19, having experienced certain difficulties in achieving mutual understanding, MS developed a strong attitude that it is herself who needs to conform to what is out there and the only option she thought available is to "learn" by looking at "how it should be pronounced" in order for her to get the intended meaning across. This is an interesting point which is very reminiscent of the respondent's same feeling that was discussed earlier this section. Again, it can also be seen from this exchange that, although it is the "they" (l.18) who clearly caused the miscommunication she had, she strongly felt that it is herself who needs to "learn" and conform her English to because she believed "otherwise they won't understand". In other words, it is remarkable to note her attitude which in spite of her own awareness of who the source of the difficulty is, she still thought that it is her who

should change. This seems strongly related to her subsequent moves, through which it can be seen that her particular understanding of native English is the underlying cause of such a belief. What should not be missed out here is that although it is evident from the exchange that she has a clear idea of what she thinks “native English” is, she does not seem to think that her idea of “native English” is the one she needs to “learn” and conform to in order to achieve mutual understanding. Therefore, it can be said that although it appears MS was holding a certain ideological viewpoint, this does not necessarily indicate that her desired target for learning the language is native English.

Here, for an in depth exploration of such attitudes, the most relevant ideological concept to be considered is the Standard English language ideology (c.f. 3.3). This issue of ‘native English is best’ ideology and its influence on people’s attitudes towards the language was also often raised by many other respondents in relation to the diversity of English and their use of the language. Such issues that seem deeply affected by ideological assumptions were frequently talked of by the majority of the respondents and that is worth proper attention. Thus, the following section will particularly address the respondents’ understanding of the diversity of English and some relevant subthemes that emerged under the main theme.

### **5.3.2 Understanding of ‘Englishes’**

#### **5.3.2.1 Attitudes towards ‘Englishes’ and the ‘Standard’**

As seen from the respondents’ thoughts and feelings towards the difficulties they were experiencing, some of the exchanges have clearly demonstrated that many of the participants seemed to have clear ideas of what they think about English and their use of the language. Especially, more of what many of the respondents expressed has suggested that they have certain orientations and attitudes as well as underlying belief towards the particular understanding they had had. Although, having a clearly noticeable belief towards certain ideological conceptions such as the Standard English ideology does not necessarily indicate that the perceiver has a great deal of understanding towards it, the majority of the respondents seem to have certain ideas of what they think the Standard English is. It is often described as native English and

seen as a reference point that they constantly return to when they talk about their own and others' English and compare their features to one another. *Exchange 5.7* begins, after rather a long dialogue on her living experience in the UK and before, where I initiate and ask JHK a direct question about her attitudes towards native English which she constantly mentioned while addressing her previous experience of using the language.

#### Exchange 5.7

1. J: [...] then what does native English mean to you?
2. JHK: native English (.) **well here they have a great ethnic diversity**, it's very different
3. from our country (.) they are all Korean in our country, it's somewhat very (2)
4. blended here (1) but the accents, there is a typical accent (.) **for instance girls**
5. **speaking with a pitched tone or something like that (.) but that's only British**
6. **people (.) only blonde and golden-haired white people have such an accent (.) if I**
7. **was to talk about native English in England then it's that kind of English which**
8. **those people use (.)**
9. J: oh then (.) English other than that particular type is all sort of non native to you?
10. or=
11. JHK: =in England=
12. J: =in England? =
13. JHK: =yes=
14. J: =people in England? =
15. JHK: =yes=
16. J: =**oh so you mean any white English person speaking English seems native English**
17. **to you (.) and even if someone is British but ethnically having different origins**
- 18, **then they are not? Is that right?**
19. JHK: **I don't think they are.**

In *Exchange 5.7* what is seen from 1.4 onwards is exceptional clear definition of what JHK thinks native English is. For instance, by looking at her description of British native speakers who are "blonde and golden-haired white people", one could easily visualise the native speaker in her mind. This is a great illustration of how descriptively one's ideological assumption can be projected. It can be seen that my moves in 1.9 onwards explicitly highlighted the fact that JHK has such a concrete understanding of British native speakers and their English, which may have provided her with an opportunity to reconsider or even adjust the perception she had had. However, despite the few attempted moves I explicitly made between 1.9 and 17, the



exchange clearly demonstrates that JHK has been strongly oriented by firmly-rooted 'English belongs to golden-haired white people' ideology in her belief, but not necessarily with awareness of it. However, what is even more remarkable about this exchange is that before she made such a strong point between 1.4 and 8, she had actually made a self contradicting move earlier in 1.2, acknowledging the ethnic diversity that she noticed in the country. This positively suggests that she is perceptive to the existence of diversity of English and possibly ELF, but at the same time it can be said that her belief is nonetheless very much Native English oriented and underpinned by a strong Standard English ideology.

What is seen in *Exchange 5.8* is, however, an illustration of JHK's holistic attitudes towards ELF and the idea of English being a commonly shared global lingua franca. It is evident in 1.4; she emphasised the fact that there is a need for one single language for an international use. She then carried on continuing her move by giving a descriptive account, which she seems to think, would justify her ideological assumptions. Interestingly, however, she expressed her sceptical feeling towards English language being the global lingua franca. It is evident from 1.9 to 13 where it demonstrates her critical feeling towards English having its current position as "one commonly used language" (1.10). This is particularly notable considering what was found about her attitudes towards English which was explored in the exchange above that seemed very much underpinned by either 'native or the others' ideology.

#### Exchange 5.8

1. J: English language (.) well as you said a bit in the questionnaire too (.) what do you
2. think about the position of the language? (.) its power and position in different
3. societies=
4. JHK: =hmm (.) well **I think there should be one language that is commonly used**
5. **anyway** (.) now different parts of the world meet (.) and I've never complained or
6. thought that why would English be the one but instead naturally have been
7. learning it since young (.) it's just (.) oh English is something I just have to learn (.)
8. something like that (.) and as I grew up people emphasise on English so much in
9. Korea so (.) yes (.) but anyway people in the world (.) **I think it's a nice thing to**
10. **have that there is one commonly used language that connects people (.) and it**
11. **happened to be English (.) it doesn't matter what language (.) what is good is we**
12. **have one global lingua franca (.) the fact that we have the language. but not**

13. **simply because it's English.**
14. J: yes also as you said in the questionnaire it also forms a close bond **between**
15. **people** (.) so between them people can for instance share their things by using
16. English=
17. JHK: = yes yes
18. J: ok (.) then you mean English is sort of something between people for
19. communication=
20. JHK: **=a tool.**

It is noteworthy that JHK perceived the English language simply as a “tool”. My appending move in l.14 was made with the intention of reminding her of her own questionnaire response which was thought to shed light on the use of English “between people” around the globe (l.14, 15). This was because of her strong perceptive view towards native English that was discussed in the earlier exchange. I deliberately made an appending move to hear more about what her belief about the diversity of English and people’s use of it are. However, instead of further negotiating or discussing what was brought in to the discussion, by making a responding move JHK tried to move the exchange towards completion. This is possibly due to the fact that although her underlying attitudes towards native English revealed that she thought it belongs to a particular group of people (e.g. golden-haired white people, *Exchange 5.7*), her idea of the English language as the one “commonly used language that connects people” does not necessarily associate with her idea of the native English she defined, or even have it as a model for her to conform to. Thus, it is likely that she did not find the discussion topic interesting and felt it unnecessary to talk about it any further, which seems to have made her decide to put a simple end to the discussion on the issue by interrupting my immediate prior turn and moving the exchange towards completion.

Similarly, YS has clear predetermined ideas about what constitutes native English. *Exchange 5.9* begins where he tries to give his own definition of what he thinks native English is. In the two subsequent exchanges, YS’s Attitudes towards native English and his own awareness towards the existence of different English varieties are remarkable. Interestingly, but somewhat obviously, he initiates by making a prolonging move that indicates he clearly thought that what he considers native English to be is far away from what he studied from the schools textbook in

Korea. The reason why this is rather obvious is that, just like what was seen from JY's case in *Exchange 5.2*, it is due to the fact that, at the time of the first interview, he was still in the very early phase of living abroad life in a new country, which suggests that his early living experiences in the country are likely to be referred back to his previous experiences before in Korea, which are considered to be still fresh in his mind.

#### Exchange 5.9

1. YS: native English (.) English native (.) well **it's not just those English we learn from the**
2. **school's textbooks (.) native English is (.) the English which those local people use**
3. **in their everyday life (.) rather not formal (.) in many cases (.) one thing I felt was**
4. **that I will never be the same like the native people.** because (1) hmmm. well just
5. simple communication would be fine. but because there are lots of history-
6. influenced expressions which have reference point to certain historical events in
7. the past (.) it's just like our country (.) we do have lots like that (.)
8. J: oh yes you said in the questionnaire as well though(.) **so you still think that=**
9. YS: **=oh yes [yes**
10. J: [then if you think that we can never be like those native people (.) **are you**
11. **comparing their English and our English? I mean do you think native English is**
12. **being as a sort of fixed standard for us to target to achieve?=**
13. YS: **=oh yes yes I think so.**

In general, *Exchange 5.9* illustrates YS's deeply rooted understanding of native English and his resistance to adjustment of belief. He initiated his move by giving his own definition of what "native English" or "English native" might mean to him, although it is rather vague what he meant by "local people" in l.2. As it can be seen from l.4, he continues to sustain his move by giving his justification which he thought would encourage my agreement with his account. It is evident from his emphasis on "like our country" and "we do have lots like that" in l.7, there seems to be a great deal of empathy which was brought about by the shared background between us (c.f. 5.2.2). By looking at the moves, it is clear that he must have had a certain feeling between us about our similar positions as Korean international students studying at a university in another country.

Strikingly, despite my two explicit attempts in 1.8 and 10 to highlight the fact that he has a rigid idea towards “native English”, he strongly made his ‘I know what I am talking about’ point by answering repeatedly “yes yes” to my questions. In 1.9 he interrupted, made a prolonging move and strongly agreed, and again in 1.13 he did the same. This demonstrates YS’s strong belief which was well supported by his own personal experiences of using the language himself, and that his views seemed very much resistant towards any adjustment. It is notable that YS has a strong belief as though there is a concrete division which seems to trigger his ‘certainly cannot be the same as the native people’ belief which in turn provided him with such normative attitudes towards the language which are strongly underpinned by the Standard English language ideology. *Exchange 5.10* below is what followed right after *Exchange 5.9*.

*Exchange 5.10* begins with my initiating move reminding him of certain comments he made earlier in his questionnaire response about the fact that he now has many ‘international friends’, which led me to think that he may be perceptive to ELF. This was another attempt of mine to shed light on his perceptions about the diversity of English. It is clear from 1.5 that YS did notice some characteristic features of different English varieties which he thought “distinctive”, though he admitted that the awareness had only come to him recently.

*Exchange 5.10*

1. J: I see (.) **then how about those international friends of yours you talked about? You**
2. **have many international friends (.) many of them use English not as a first**
3. **language (.) and they came from all different parts of the world (.) and you meet**
4. **them and talk to them and how do you feel about that?=  
5. YS: = hmmm (2) each country has a distinctive feature (1) in English (1) in English (1)**
6. **actually I started to recognise them.**
7. J: when you were in Korea, did you have any sort of ideas or even a preconception
8. towards those issues before you come to the UK?
9. YS: hmmm (2) well (1) no (.) not really (.) I didn’t have many ideas.
10. J: well (.) then in Korea have you had many chances to meet with foreigners and talk
11. to them? **or the English education=**
12. YS: **=almost none (1) not really (.) I think that’s why I didn’t have any sort of**
13. **awareness of these issues at all (.) hmmm.**

From the points made in *Exchange 5.10* are somewhat self-explanatory, and that is possibly due to the fact that Korea is a monolingual country with its own language, as per the discussion of Korea's English education and the position of the language in the society in Chapter 2. In Korea, although English has long been the most favourable foreign language among the majority of Koreans and with no doubt there has been great emphasis on English education in and outside of schools, due to the nature of the social surroundings and the local practice of the language use in various social contexts, active and general use of English in everyday life cannot simply be expected among many of the people in Korea. Hence, presumably and somehow rather obviously, having had the lack of experience of having conversation with English speakers in Korea, YS admitted the possible reason for that lack in 1.12 and 13 by making a prolonging move after my immediate prior turn that said "the English education". Interestingly, that seems to have provided him with a chance to further elaborate on the given issue and have a reference point to blame for his lack of awareness. This does explain his strongly rooted Standard English language ideology that seems still remaining in his attitudes towards English.

Certainly, the two exchanges above, *Exchange 5.9* and *Exchange 5.10*, effectively illustrated YS's strong belief of what he thinks native English is and the lack of exposure towards the diversity of English back in Korea, however it seems he feels his living experiences in the UK provided him an awareness of the diversity to some extent. This does not necessarily indicate that his perceptions have changed, but instead what can be seen from the later exchange is that he pauses comparatively much more times than the earlier one which to some extent indicates uncertainty. Compared to YS's assured moves he sustained in *Exchange 5.9*, his position reflected in the moves he made in *Exchange 5.10* appear to be relatively hesitant and tentative. Thus, here it can be suggested that because of my move in 1.1 in *Exchange 5.10* that reminded him his own comment on his international friends, he may have suddenly realised that he had just contradicted himself by expressing such a strong ideological belief in terms of Native speakers of English which in turn seems to have left him with a dilemma in need of deep thinking.

Meanwhile, *Exchange 5.11* demonstrates another ideologically underpinned attitude towards native English, British English in this case. In this exchange, JY's favourable attitudes towards British English are well illustrated. He believed that his two children who came with him to the UK would most definitely acquire "British English" after living in the country for one year. It is obviously, as seen a few times in above exchanges, interesting to notice again the perceptive attitudes towards major native English which indicate JY has a clear idea of what he means by "British English". However, what is particularly noteworthy about this exchange lies in 1.6 onwards where he expresses his exceptional belief that demonstrates how he projects the English language practices in Korea. The exchange begins where JY takes his turn by making a prolonging move and further expands on what he feels about British English which he describes "rare" and "great" in 1.1 and in 3 respectively.

#### Exchange 5.11

1. JY: [...] well (.) because **it's rare** (.) my children for example **they're going to speak**
2. **British English after living here for about a year** (.) **in terms of their accents and**
3. **using British ways of expressing things** (.) then (2) **that's great** but I'm a bit
4. worried that they might forget everything when we go back [@@@@@
5. J: [oh @@@@@@=
6. JY: =it'll be hard to maintain that (.) **it's all going to change into American way when**
7. **we go back to Korea** (.) **well** (.) **we'll have to find a solution** (.) I don't know if we
8. could really do so =
9. J: = well we're quite attached to American English (.) what do you think about that?
10. when you studied at schools you studied [American
11. JY: [YES (.) in most cases we couldn't do
12. anything about that (.) for instance Korean students who come to the UK for study
13. abroad is about (.) what (.) about 5 per cent? (.) [...] **I think the situation is not**
14. **going to change at all in future** (.) **they will still be teaching American English in**
15. **schools and after schools in Korea** (.) **it's hard to change** [...] **even in business**
16. **market there is lots going on between Korea and America** (.) **economically and**
17. **politically actively exchange and do lots of business with them** (.) **so in most**
18. **cases it has to be American English.**

It can be seen that *Exchange 5.11* is an illustration of JY's orientations to the two major native English varieties, having a clear demarcation of British and American. As briefly mentioned above, 1.1 onwards exemplify his exceptional attitudes towards his children's English, in which he believed that the children will acquire British

English simply because they now reside in Britain. It is evident from “it’s great” in 1.3 that JY is satisfied with the fact that his children would acquire British English. However, his concern, or rather his emphasis, was on his belief that his children would drop their newly-acquired “British ways of expressing things” and their British-like “accents” (1.2 and 3) soon after their return to Korea. What is even more striking is in 1.6 and 1.7 where he explicitly highlighted that he needs to think about a solution to that because the children’s English will then be reformed into the “American way”. In other words, what was more important to JY was the fact that the “great” British English the children would have acquired in the UK would most definitely be reformed in to the “American way” (1.6 and 7) which is what he believes is expected of them once they return to Korea, and he did not seem pleased about that.

An important point here is that, by making a prolonging move JY further elaborates and adds reasons to support the “it has to be American English” view of his which is evident in 1.13 onwards. This clearly illustrates that to JY Koreans’ strong attachment to American English appears to be due to the closeness the two countries have long been maintaining in terms of economies, politics and even business, thus regarding Koreans’ closeness to and use of American English in Korea, he projects no change is likely to be occurred.

#### **5.3.2.2 Preference towards a certain English variety**

Having seen JY’s favourable attitudes to a certain English variety above, not surprisingly, two exclusively preference-related exchanges can be explored in this section as good examples that effectively demonstrate people’s strong preference towards certain English varieties. *Exchange 5.12* begins where EY adds an interesting point regarding familiarity of the discussion subject which she believed determines the degree of her understanding, in that the degree of understanding depends heavily on the familiarity of the conversation topics.

### Exchange 5.12

1. EY: there are lots of things I don't understand (.) **depends on my concentration really**
2. **(1) I think it depends on topics too.** if I am familiar with a particular topic then I
3. can understand quite well (.) like 80 per cent or 90 per cent of the conversation.
4. but with unfamiliar topics probably about 60%? especially when distracted only up
5. to 40 per cent. [...] **the pronunciation here is different from the ones in the main**
6. **land.** especially it's all very different in different regions in the UK. **so I can**
7. **understand American [accented English but often I cannot understand the British**
8. J: **[ah American**
9. EY: **accented English (.) at all.**

If we only look at 1.1 and 2, this exchange should have been discussed with the accents and pronunciation issues in the earlier section. However, the more significant point about this exchange is evidently from 1.5 onwards that it effectively illustrates how one's preference towards one particular major native English can be projected. But what is remarkable about this exchange lies in 1.5 where EY refers to North American English the "ones in the main land". This exceptional perspective no doubt demonstrates her firm belief towards an ideological assumption that North American is a central point that can be called "the main". Although, it is unclear what she means by "the main land", what is rather obvious is she perceives English in North America as the one which she projects as 'the standard one', that she was taught at schools before in Korea; in turn, that possibly suggests other varieties such as different "British accented English" which she often "cannot understand" may be relatively not 'the standard one'.

Similarly, in *Exchange 5.13*, such a strong attachment to American English was acknowledged by MS who also believed it is partly due to the fact that North America has linguistic hegemony over other countries such as Korea in this case. In the exchange, Koreans' strong attachment to American English she perceived as toadyism. Although MS agreed that it is true Koreans have a strong preference for American English, she claimed that she sees some changes especially in younger generation's views towards the issue.



### Exchange 5.13

1. J: [...] generally it's more towards American English in Korea. were you aware of  
2. those things? American English (.) Korean English (.) British English (.) before you  
3. come here=  
4. MS: =yeah I knew all about that (.) but that's because I came for a short language  
5. learning visit before (.) but before the visit I didn't know about that.  
6. J: I see (.) **what do you think about Koreans' strong attachment to American**  
7. **English?**  
8. MS: that's somewhat (.) I don't know if this is right but (.) **it's more or less like**  
9. **toadyism (.) people believe that America is absolutely right because America is**  
10. **wealthier and they have more power for now (.) therefore we need to use**  
11. **American English (.) but is such an idea based on their genuine beliefs? (.) or it's**  
12. **simply because they had no other choice but American English to learn (.) I don't**  
13. **know [...]** well but I think **older generation tend to think in that way (.) that they**  
14. **think America is superior so we need to learn American English but of course**  
15. **younger generation know what is good** like watch British films and **learn how nice**  
16. **and wonderful British English sounds (.) but even for them it's American English**  
17. **they have been learning until now so at the end they still think American English**  
18. **is a bit better @@@**

What is significant about this exchange is what is seen in l.6 where my opening move was made by asking a direct question for an in depth discussion on Koreans' strong attachment to American English. It is evident from l.8 onwards that MS takes her turn by making a prolonging move, further expands on the issue given by my immediate prior move in l.6. What is remarkable to observe from MS's accounts from l.8 onwards is that she descriptively elaborates on what she thinks about other people's, which she called "they" in l.12, views on American English and its position in a society.

#### **5.3.2.3 Evaluation of one's own English and confidence**

Having had such exceptionally one-sided orientations to the diversity of English which were thoroughly explored in the previous sections, the majority of the respondents had a tendency to evaluate their own English ability negatively. As seen in the earlier section, this is evident from the participants' beliefs in which their English had always had a certain target that they compare with and conform to, which in turn would have made them think their of own English as comparatively not 'good' enough. Another interesting point to be noted here in this section is that

whenever one's level of English and their English ability are talked of, it seemed that their attitude towards their own confidence level was always related. In other words, when one's English ability was evaluated low, the level of confidence was seen in line with their level of English ability.

In the very early stage of the study, JHK also talked of her own English proficiency in a humble way but still somewhat negatively in that she thought she is 'not fluent'. However, she continued commenting on her own English and said she genuinely likes the English language and thinks she probably has a good sense of understanding which makes the communication achievable to a certain extent and illustrated her confidence. This was one exceptional case while the other participants thought the opposite regarding their own English proficiency and especially confidence. For instance, YS said his English is 'not perfect' which indicates, to him, there is a certain type of English that he perceives as 'perfect' and compared to which his is not (see appendix 6). Such a stigmatisation of one's own English is very reminiscent of what has been discussed in Chapter 3 regarding East Asians' attitudes towards their own English that demonstrate similar results (c.f. 3.4). MS, as well, had a lack of confidence, although she talked of her own English affirmatively by saying 'at least I can get the meaning across' which was followed by a striking comment 'although I often make mistake' which explicitly demonstrates she has a firm idea of what she thinks about what is 'correct' form and what is incorrect. She further elaborated that she makes a great deal of effort in order to have successful communication and 'get the intended meaning across' which she said is 'the target in having conversations' whether or not she has her favourite type of English as a model for the language use in communication in English. Overall, achieving mutual understanding was considered significant by the majority of the respondents. This is well represented by MS's point that she often makes mistakes but what is important is getting the intended meaning across.

*Exchange 5.14* is a good example that effectively illustrates a participant's negative evaluation of their own English and the low level of confidence that follows. The exchange begins where I initiate by making an opening move and ask a direct

question about JHP's personal opinion on his own English ability by asking him to evaluate his own English himself. Not surprisingly, considering the fact that he was still in the early stage of living abroad which suggests he may still have been settling in a new living environment, without any hesitation he evaluated his own English ability as low, as level two out of ten. It is evident from his repeated "from the bottom, from the bottom" in l.4, his appending move indicates that to him somehow it is very obvious that his level of English must be level two "from the bottom" which is where he also said he thought his confidence level lies in the same line (l.16 and l.17). Remarkably, he was using his imaginary self-grading system, not an official banding system, by using the word "level" across the exchange that can be seen in l.2, l.8, l.16 and more. This might also imply that JHP was referring to an official testing system; nevertheless as it is clearly seen from l.11 onwards, the "level" he consistently referred to was his own invention.

#### Exchange 5.14

1. J: how would you evaluate your own English?
2. JHP: between level zero and level ten (.) about (.) level two=
3. J: =level two? from the top? =
4. JHP: **=from the bottom (.) from the bottom=**
5. J: =really? is that an overall score? (.) when dealing with everyday events (.) I mean in
6. general level two?
7. JHP: **but it doesn't necessarily mean poor English [...]** that's the truth though (.) it's a
8. fact and I have to accept that (1) level two would be appropriate (.) I think level
9. zero doesn't mean a Korean who doesn't speak English at all (.) it's just about me
10. that out of ten steps I want to achieve I have reached at about level two that's how
11. I evaluate my own English (.) **my level 10 should be something like I should be**
12. **able to understand EastEnders perfectly completely and after watching it I should**
13. **be able to say oh that guy shouldn't have said that. like that (.) something like**
14. **that (1) I am just level two.**
15. J: then how about your confidence=
16. JHP: **=not much of confidence either @@@ confidence is also about level two (.)**
17. **@@@ it's just about similar to my English level (.)**

The remarkable point about *Exchange 5.14* lies in l.11 where JHP refers to "EastEnders" as a reference point when he was elaborating a desired English ability that he would like to achieve, and in turn, which seems to have influenced his negative evaluation towards his own English ability. "EastEnders" is a popular

British television soap opera on BBC One, which first broadcasted almost 20 years ago in the UK. Having awareness of the fact that EastEnders is one of the oldest British television programmes, evidently JHP has likely been provided with a certain assumption that the English language used amongst the celebrities in the programme may be a good representation of authentic language use in reality. In that sense, he is probably right but what seems to be a notable point here is that, his understanding of the language use in a particular TV programme seems to influence him heavily by an ideological assumption through which he believed such a variety of the language may be the Standard British English. This is explicitly acknowledged by his understanding of his own English ability which he evaluated surprisingly low, but he thought that he will not be completely satisfied with his English until he is able to enjoy the soap opera thoroughly and understand “perfectly” one day (from l.11 to 14).

Another noteworthy point about confidence was added by YW in *Exchange 5.15*. The exchange begins with my opening move offering him a topic regarding his personal attitudes towards the possible influence of living abroad may have had on his thinking about his own English and the use of the language to expand on and explore further. What is notable is seen in l.3 where he interrupts my immediate prior request for him to explore his attitudes to his own English proficiency. Instead of what has been offered for a discussion he moved with an adjustment of the discussion topic towards confidence which seems to be of greater concern and the most relevant issue to be discussed regarding the possible impact of living experience in the UK on his view on English, or rather his English ability, at that moment.

#### Exchange 5.15

1. J: then how about your everyday life experience here in the UK (.) do you think that
2. had any influence on you at all in any way? your English or proficiency=
3. YW: =of course there is (.) **for instance in terms of confidence** I used to have no
4. problem. that I don't need (.) because I have to survive. and my experience of
5. working on ships I have [...] but something definitely has changed. **when I talk to**
6. **non-native friends I confidently speak whatever the topic is** (.) whether on the
7. phone or in person you know (.) **so naturally carry out the conversation without a**
8. **pause. but with natives (.) I am thinking. is he going to point out errors? am I**

9.        **saying something completely nonsense? something. like that=**
10. J:    =do natives point out=
11. YW: =oh well (.) **incomprehensible to each other is probably more correct.** keep
12.        repeating sorry? sorry? then to him (.) he's asked something so simple but I answer
13.        sorry (.) so from there he would think oh this conversation is not going well. and
14.        after that the conversation often ends there [...] **what is important is I think as**
15.        **long as you can understand each other. but what's obviously not possible is I**
16.        **think of course those idiomatic expressions** (.) I will never be able to master that
17.        in just one year or two and speak like the people here.

An exceptional observation which should be explored here is, in terms of confidence, YW found communication with native English speakers particularly difficult whilst he can “confidently speak whatever the topic is” with his “non native friends” (l.6). He thought communication can be called successful as long as the intended meaning is delivered clearly. This is clearly due to the fact that achieving mutual understanding was considered with an equal importance which in turn he thought made him believe that using the language more often had provided him with some ideas of how he can better use the language. In spite of his positive thinking towards the language use, idiomatic expressions were given as an example of something he thinks he would never be able to learn and “master” in a short time.

Furthermore, as is seen in *Exchange 5.16*, YW talked of his confidence which he considered to be as low as his own level of English whilst evaluating his own English negatively. Here, he identified some possible causes and believed that again the English idiomatic expressions are that which makes understanding particularly potentially difficult. Interestingly, however, it later transpired during the interview that he thought that getting used to the social settings and academic environment at the University and the English language within it had lessened the difficulties and had actually felt it all became easier after all. An interesting observation can be made about how he moves this turn and expands on what was offered for a discussion. It is seen in l.6, my turn by almost interrupting his turn in l.5 with the intention of requesting an explanation on why he evaluated his confidence level as low. Then he almost immediately took his turn by making an appending move and further elaborated on what he thinks the possible influence is as well as giving an example of where and why he felt that way.

### Exchange 5.16

1. YW: =my level of English? pre-intermediate.
2. J: why is that? and if it's pre-intermediate then **your confidence=**
3. YW: **=dropped (.) very much (.) I used to just say things I think and people would**
4. **easily understand and the communication was alright but in here (1) that's is not**
5. **possible=**
6. J: =why do you think it's not possible?=  
7. YW: =and especially (.) **for example in student service centre or school office (.) they**
8. **ask me using some expressions which I would never have thought about (.) I am**
9. **thinking those are not in my process box where I store usable English (.) then I of**
10. **course don't understand what they say (.) so I say SORRY? (.) then from then on I**
11. **get so annoyed because sometimes I don't even understand so very easy things (.)**
12. **and feel so helpless with idiomatic expressions (.)I keep feeling smaller and**
13. **smaller because of such experiences and of course losing the confidence**
14. **compared to before.**

What is particularly noteworthy about *Exchange 5.16* lies in l.12 where YW exposed his own personal feelings he had when his attempt to achieve mutual understanding had failed due to the unfamiliar context-dependent language and idiomatic expressions which made him “keep feeling smaller and smaller”, which in turn causes loss of confidence. This illustrates YW’s awareness of a decrease in his confidence, which is thought to have been triggered by his experience of using the language after his arrival in the UK. This is a prominent characteristic of this exchange because, as many of the respondents also believed, living in a target language culture seemed to be expected to assist the participants themselves with improvement of their English abilities. Conversely, as is evident in *Exchange 5.16*, the majority of the respondents seemed to experience difficulties and decrease in their confidence level with their perceived English abilities. On the other hand, what can be suggested is that their experiences of such difficulties may also have facilitated them in understanding English better than the first time they arrived in the UK. This was also seen as a significant factor that influences confidence in terms of performance. For instance:

*Exchange 5.17* begins where EY sustains her move by elaborating how she perceives her own English ability. It is not surprising to notice YE’s negative evaluation of her own English, but one prominent point to make here is that she

thought it became better as she got used to what is expected with the language use in a new academic setting. Getting used to the language seemed to play an important role when the participants go through settling in stages, the experience of which provided them with certain feelings that they were adjusting well with the language, and in turn, end up with improved language skills.

#### Exchange 5.17

1. EY: [...] we constantly write essays while doing this masters studies don't we (.) **but still**
2. **I feel my English is not getting any better (.) most definitely** (1) oh but
3. preessional course (.) yes a bit of improvement but only to a certain extent yes
4. after doing the preessional course regarding referencing and dos and don'ts and
5. vocabulary use (.) **it was helpful once I became used to such rules [...] I can say**
6. **overall no improvement so far and especially listening skill is the worst of all**
7. J: why did you think=
8. EY: =it depends heavily on how focused I am [...] **my English is absolutely TERRIBLE (.)**
9. **funny thing is talking to Asian friends in English is easy (.) absolutely (.) but with**
10. **Europeans it's hard and especially with British they treat me (1) no put it this way**
11. **(.) with international friends easy to understand so I have confidence but with**
12. **British people if I don't understand them that hurts my pride and I feel smaller**
13. **and smaller (1)** some people believe that socialising with foreigners would
14. facilitate your English proficiency but that's true only if one does study the
15. language hard (.) **unless you copy those vocabularies or sentences they use and**
16. **make them yours (.)** in the end simply hearing a lot wouldn't greatly help anyway

In l.15, EY suggested the strategy of “copy”ing the language “they” use with a continuing move. It is rather unclear who she meant by ‘they’ and to what extent copying has to take place, but she considered it the only way to make certain features of the language “yours” (l.16). Special note should be made of EY’s belief that it became easier when she got used to what is expected regarding academic English language use in particular, as seen in l.5.

#### **5.3.2.4 Conforming to Native English**

Unlike what was mostly seen in the above discussions, rejection of conformity towards native English was explicitly illustrated in two exchanges below: *Exchange 5.18* and *Exchange 5.19*. One of the striking findings that are uncovered earlier and in *Exchange 5.18* are JY’s ambivalent attitudes and feelings towards the English language itself and his own use of the language, of which the latter is particularly

well reflected in *Exchange 5.18*. It is seen earlier that he was also perceptive to native English varieties and even showed favourable attitudes towards particular major native English, British English (c.f. *Exchange 5.11*). However, in *Exchange 5.18*, a remarkable example of JY's strong rejection of conformation to a native English model when using the language himself lies in line 2, "I said where is you?" which is a clear indication that his desired English form does not necessarily match his idea of what native English is like.

### *Exchange 5.18*

1. JY: yesterday I was talking on the phone (.) we were going to have a meeting but one
2. person didn't come so I called (.) and I **said where is you?** [@@@@@
3. J: [@@@@@=
4. JY: =after all (.) after the phone conversation telling him where I am now and please
5. come as soon as possible (.) there are always those people who point out
6. grammatical things like that (.) KOREANS (.) what on earth is where is you they said
7. (.) [they asked which country's English is that (.) @@@
8. J: [@@@
9. JY: **I said to them (.) whatever I said if the other interlocutor [understood me then**
10. **that's enough (.) why is that so important?**
11. J: [understand (.) that's
12. right.
13. JY: **what is important is getting across your meaning.**

What is following l.4 is also amusing in a way through how he criticised some of his colleagues, especially Koreans he said, for being critical about getting the English grammar right when the aim of the communication is particularly to achieve mutual understanding. That is clearly seen in l.4 where he makes an appending move by further elaborating on what was not completed by his prior move when a turn was regained in l.4, and in l.13 where he explicitly highlights what he thinks about what is important, "getting across your meaning". Here, what should be remembered is JY's favourable attitudes to native English, particularly British English in his case and the fact that he was pleased that his children will soon acquire his favoured British English. The significance of *Exchange 5.18* is due to the fact that it is a good illustration which exemplifies JY's rather complicated attitudes of towards the English language, his use of the language and especially the use in academic written work, of which the latter issue will be discussed separately alongside a clearly



demonstrative discourse in *Exchange 5.24* (c.f. 5.3.3) as an example.

Another good example of rejecting the idea of conforming to native English is well reflected in *Exchange 5.19*. The exchange begins when my opening move initiates a new topic on Koreans' attachments to American English in Korea. A remarkable point to make here about this exchange is the dramatic change of topic which was carried out by YW's appending move which took place in 1.2 where he loses his turn, but when he gain the turn again in 4 he expands but moves the focus onto what he felt has changed over time. What is seen from 1.4 onwards are YW's accounts of his own experiences of using the language and his awareness of the difference in his own thinking towards issues such as English and the use of the language.

*Exchange 5.19*

1. J: it's true that Koreans are rather one-sided towards American English=
2. YW: **=ONE HUNDRED PER CENT.**
3. J: what do you think about that?
4. YW: **oh yes there is another thing I started thinking differently about (.) that changed**
5. **my thought (.) when I first came** doing the preessional study **I tried hard to**
6. **mimic British accents** and the way of talking whether or not it's understandable (.)
7. **but now I realised (.) because even if I do that people still don't understand me (.)**
8. **it's even worse (.) I thought oh this is not the right way (.) so now I talk in my own**
9. **way as I usually did before (.) and when I did it my own way people understood**
10. **better so I thought that's it (.) so now I speak as I did in Korea (.) whether I speak**
11. **good American English or not is not really an issue (.) what I realised was it is**
12. **more intelligible if I do it my own way like I did in Korea (.) so I do that these days.**

This exchange is remarkably interesting in that the dynamics that can be seen by looking at the dramatic change of the topic initiated by YW's rejoinder move in 1.4 where his move rejects what has been offered for a discussion. There he naturally takes his turn without interrupting my immediate prior move which requests him to further expand on his exceptional perspective in 1.2, where it is evident that he believed Korean people orient to American English "one hundred percent".

*Exchange 5.19* is rich in itself as it also demonstrates (1.4 onwards) YW's personal accounts of the adjustment in his beliefs which he thought had occurred over the last

few months. It is clearly demonstrated by YW's "when I first came" in 1.5 and "but now I realised" in 1.7 together with "so now" in 1.10 that he seems highly self-conscious about the changes he has been experiencing regarding his perspectives on English and the use of the language which he thought was triggered by his personal experience of using the English after the arrival in the UK.

As seen in Koreans' positive attitudes towards Native English varieties in the previous chapter (c.f. 2.4), it is anticipated that YW must have arrived in the UK with certain expectations of using and learning the language in a certain way, evidently in the British way with "British accents" (1.6); however, interestingly, he soon came to believe that it made his English unintelligible. This not only demonstrates that he is perceptive to British English, but also it is apparent that his desired target for the language use before his arrival and at the very early stage of his life in the UK used to be native English, in this case British English. One noteworthy point to be made here lies in 1.8 onwards where YW expresses his firm decision to reject conformity to "British accents" which he used to try to "mimic", and aimed to sound like. This is due to his personal experiences of failing to achieve mutual understanding whilst using the language himself in an Anglophone country where he had just started to reside, with a predetermined bias towards the language and a fixed goal in using the language with certain people in his mind. Therefore, it can be said that such experiences seem to have provided him with an opportunity to reconsider whether it is best to have a certain native English variety as a fixed goal to conform to when using the language, especially after gaining awareness of what is needed for mutual understanding and successful and effective communication.

#### **5.3.2.5 User/Learner dichotomy**

This issue of the English user/learner dichotomy is one of the frequently discussed issues in the following sets of interviews as the interview stages advance. While many rich illustrations on this particular issue will be further explored with a focus on the development of the respondents' initial attitudes (c.f. 6.2.4, 6.3.1 and 6.3.2), *Exchange 5.20* is a good example to make an establishing point of the ideological assumption that demonstrates the 'I am a learner' view. The majority of the

participants, including YS, explicitly predicted and anticipated that their feelings are more likely to change at the later stage when they will finally be using the language for their academic purposes more often, which is what many of them thought they are in the country for.

*Exchange 5.20* begins where I initiated my direct question was in l.1 with the intention of further exploration of YS's attitudes towards his own position regarding the English user/learner issue. The area worth proper attention in this exchange lies between l.5 and 9 where YS reveals his ambivalent feelings towards his own position between user and learner of the English language whilst having a clearly divided idea about what he considers a user and learner of the language. Interestingly, as it is seen from l.5 onwards, it can be said that YS does seem to be perceptive to his own understanding of what he thinks about the user and learner dichotomy. It is evident from the examples, when he believes he is a user and also a learner, in l.6 and l.7. It is particularly interesting to look at YS's "I am a user" in l.5 and l.7 which is immediately followed by his "I am still a learner" in l.8 as that effectively illustrates that he still is in the process of considering whether he is a learner of the language or a user after all.

*Exchange 5.20*

1. J: **do you still think English as (.) what do you think about that now?** do you think
2. you are a learner or user of the English language?
3. YS: **still very much like a learner really (.) yes very much like a learner=**
4. J: =really? especially when=
5. YS: =hmmm (.) for example **when I meet friends then I think I am a user because (.)**
6. **we (.) have fun together (.) and laugh things like that (.) but for official things like**
7. **going to the bank or speak to the university for official things (.) I am a user**
8. **but in those cases I think oh I am still a learner (.) it's very important that I get my**
9. **meaning across so in that case I feel that I need to learn more=**
10. J: =but our status here (.) we are here not as learners of English but we have all our
11. specialities and specific subjects to study for a degree course at the university (.)
12. do you think you would continue to feel the same way? what do you think?
13. YS: **I think it's not going to change later when actually studying for the degree course**
14. **(.) we are (1) hmmm (1) I think I will still be learning by doing the degree course**
15. **anyway (.) so it's not just user I think (1) and I will be using what I am learning.**

It is seen in the exchange that when using English with friends YS seems to be perceptive to ELF, while using the language in a context such as in the bank or at the University he seemed to think that there may be certain ways in which he has to conform to in order to achieve mutual understanding. In the latter case, therefore, he is likely to have thought that he still needs to “learn” more although he was also a user of the language. A significant point to be made here is that his description of both perceived user and learner actually do use the English language, but there is a difference regarding in which context and with whom. In other words, YS believed that whilst using the language himself, he still perceived himself as a learner of the language rather than a user. This may well have been triggered by his concerns about failure of achieving mutual understanding.

#### **5.3.2.6 English in Korea**

Many of the participants also raised an issue on the English language they studied in Korea. YW said he finds the English he learnt in Korea, especially from English institutes, was not useful because it is not usable outside the classroom and even worse here in the UK. Another participant, MS, also added and provided a reason for her belief, in that the English she studied in Korea was ‘just simply not useful’. She claimed that learning English as she was taught before was about English language in general, whereas she found Academic English which is ‘something very different’ to the language she used to study, in ways such as ‘grammatical rules and enormous amount of vocabulary’ (see appendix 8). Before moving on to exploration of people’s attitudes towards Academic English in the UK, this section will briefly explore a couple of well-demonstrated exchanges on the issue of English in Korea.

*Exchange 5.21* begins where I initiated a move by highlighting a topic on English JHP studied in Korea. Prior to *Exchange 5.21*, JHP and I had been discussing a grammar textbook he associated with the English he learnt in Korea before coming to the UK and even earlier. What can be seen in 1.1 is my attempt to shed light on his belief about English in Korea in general and move slightly away from the particular grammar book which seemed to be one important issue to him when it comes to the ‘English in Korea’ issue and to encourage him to consider other factors he could have

explored further. However, he sustained his immediate subsequent turn by making a prolonging move, elaborating that the particular grammar textbook he used when learning English would have been very useful if he only had mastered the English grammar in that book for his language use in real life in the UK.

#### Exchange 5.21

1. J: then when you came here how useful did you think the English language you
2. studied in Korea at schools was?
3. JHP: hmmm (.) **I think it would have been very useful if I was able to bring all that**
4. **knowledge in the book here (.) the reason why I am not good at it is because I**
5. **don't even know all that (.) that's what I believe (.)** [...] for instance there are lots
6. of phrasal verbs in the school's textbook and we used to memorise all of them to
7. get good grades in exams (.) but never actually used them (.) I used to study this
8. English grammar book and towards the end of the book there were lots of useful
9. things so I memorised them all then (.) it was not simply because I wanted to get
10. good grades but I really wanted to be good at this English language so I memorised
11. them all (.)=
11. J: =then[
12. JHP: **[my point is if only I could remember all of them until now then I think**
13. **there wouldn't be any problems at all (.) I truly think so.**

As seen from l.3 to l.5 in *Exchange 5.21*, JHP strongly expressed that he has a very rigid idea of how studying English at school in Korea could have better prepared him for his use of the language here in the UK. In l.12 and 13, he made a strong “point” which suggests that he perceives his own English as problematic, i.e. having “problems”. This is evident from l.10 where he claims that not being able to master the grammar book is now creating problems, although it is rather vague what he actually means by “problems”. What is more interesting about this exchange is, whilst the emphasis on the discussion was English textbooks in Korean English education, there seems to be no consideration of, or any comment on, the existence of the diversity of English which could have been raised by English education he had had before in Korea. Instead, JHP sustained his move for quite a long time further elaborating this issue in detail which demonstrates the importance of this particular issue to JHP.

However, although JY seemed to have a similar view point to JHP's in the above exchange, what is seen in *Exchange 5.22* on the other hand regards JY's attitudes that are different to JHP's in *Exchange 5.21*. JY showed a high level of awareness towards the use of English in a more flexible way which he thought had been triggered by his personal experience of using the language in international contexts such as on a business trips abroad, as seen in 1.8.

#### Exchange 5.22

1. J: how do you find the English you studied in Korea (.) how useful was it for your life
2. here?
3. JY: hmm (5) **I learned English until the university level (2) almost (.) almost (.) it**
4. **seems it's useless=**
5. J: =oh really?=  
 6. JY: =yes (.) so (3) **not even a general conversation was possible (.)** never really have  
 7. experienced that then (.) there was no conversational English class or like that [...]  
 8. and when I first went on a business trip someone said to me how are you and I  
 9. remember I was able to answer that 30 seconds after that person asked me how I  
 10. am [@@@@@  
 11. J: [@@@@@

It is rather surprising to see what JY said about what he thinks about English education in Korea. In 1.3 and 4, he, without any uncertainty, clearly stated that almost 12 years of English education he had, up to University level, was "useless". This rather extreme feeling seem to have been triggered by his personal experiences of using the language in a certain context such as during a business trip for "a general conversation", in this case. What could possibly be suggested from JY's accounts from 1.5 onwards is JY's presumption of language learning, which is that its purpose is to foster effective use of the language in a situation where English would be expected to be used as a medium (e.g. business trips). The point he made was in relation to Korean English education, which he thought did not prepare him effectively for successful communication outside Korea with people from other parts of the world.

It can be said that, JY's account provides a subtle suggestion that, for the future of young Koreans who are likely to have a similar experience as he had,

English education in Korea should prepare them for such a commutative situation. Thus, his accounts in *exchange 5.22* effectively make a meaningful suggestion that the English language education in Korea needed, and possibly still needs to some extent needed to properly reflect the real and dynamic use of the English language as a commonly used language among people from different first language backgrounds, mainly with an aim to achieve mutual understanding in various conversational contexts.

#### **5.3.2.7 Getting used to what is anticipated: the solution to the difficulty**

The important last point to be made in this section by *Exchange 5.23* is what was often mentioned in the earlier discussion in terms of people's familiarity towards English and their use of the language. It can be seen that, while the majority of the respondents had negatively evaluated their own English ability, many of them believed that despite that, once they were able to make predictions of the language use, the communication in English became much easier. JHP, in his questionnaire response said he believes that 'English language became easier to understand when I was able to predict what is going to happen in certain contexts' (see appendix 6). He thought this was due to the fact that 'language is as simple as that, prediction, being able to predict what is about to happen in certain situations would naturally help a lot in understanding'. He also presumed that the reason why he had had such a difficult time in the very early stage of his life in the UK was that he 'could not predict anything at all then when I first came'. This is obviously because he was not used to what is usually expected in different situations in various contexts in the country, thus could not make any predetermined assumptions both linguistically and socially. In the first interview, however, he expressed a degree of subtle confidence which seemed to have been triggered by being used to what he has been experiencing about what is generally expected in many situations. He explicitly highlighted in the interview that compared to how he used to be before, now he thinks he has settled to some extent as he anticipates "what is likely to happen and what sort of things I am expected to be talking about, possible responses I may get when having a conversation" which he strongly believes "helps a lot really".

*Exchange 5.23* is an illustration of what JY added to the point JHP made on the positive contribution of being used to what is expected. A similar point of view in which JY believes is that the more familiar and predictable a situation becomes the easier it is to understand the English language used in that context. In other words, he claimed it was not his own English proficiency that has been improving but the idea of getting used to or being familiar with the certain genres of the language that are used for different contexts which he has been experiencing that he thought was supportive.

### *Exchange 5.23*

1. J: before you came to England (.) have you had any thoughts about English
2. language?=  
3. JY: =yeah (2) because I'm the only English speaker in my family (.) I have to deal with
4. everything (.) and that idea (3) scared me [...] it's hard when I have to say my name
5. and spell my name (.) on the phone (.) it's hard for instance when you say Amy (.) A
6. for Apple (.) I didn't know about that so I just keep repeating A (.) but on the billing
7. letters they're spelled incorrectly (.) that's all experience though (2) now thinking
8. about the last few months I don't think my English improved=  
9. J: =oh really?=  
10. JY: =well my own English (.) actually it's not my English language proficiency itself
11. which improves you know but it's about **getting to know more about for instance**
12. **certain vocabularies or sentences that are used in certain context (1) it's simply**
13. **(.) now I can predict and guess easily (.) it's not that my English improved or**
14. **nothing like that**

This particular issue is one of the often-discussed topics among the majority of the respondents in the subsequent sets of the interviews. Therefore, it will be discussed further with a focus on the development of people's initial attitudes in the following chapter. It is interesting to look at JY's evaluation of his own English, which seemed not to have been affected even after gaining some familiarity of what is expected in certain contexts by experiencing the use of English himself.

### **5.3.3 Academic acclimatisation: settling in a new academic setting**

This is the last theme to be considered for a discussion regarding the respondents' academic experience at the UK University. The majority of the respondents were particularly keen on discussing concerns regarding their own personal experiences of



settling in a new academic environment, particularly about academic English writing. Generally, many of the participants explicitly expressed a great deal of anxiety surrounding their belief that written course work should meet certain locally practiced standards. In the first interview, EY began by mentioning the diversity of English language which has to be acknowledged and that English may not be the first language of international students, 'thus their English such as accents and pronunciation could be different from one another', but she also thought, even so, the international students need to conform to the local practice of Academic English writing because she believed it would, to a certain extent, bring a positive outcome in the end (see appendix 8).

Such ambivalent points of view were added by many other participants and the majority of them seemed to have similar experiences to one another regarding academic English writing. JHP claimed strongly that although it is the content which is definitely more important, if the English language, through which the presentation of knowledge is supposed to be made, is not up to the required and expected standard then that would be fairly problematic too. Another respondent, MS, also talked of the issue by providing her own anecdote that once her essay was marked down heavily because of the 'grammatical errors' that has all been 'corrected' by the marker, and she was surprised because she also had a comment saying the content was great though. She then made a self-contradicting comment that it is of course more essential to make sure that the content of the essay is great but that she still saw using the language in a 'right' way as equally important as getting the content up to the highest standard as possible. She added, thus, that after the incident she had to make a great effort in making sure that she uses the 'right grammar' and everything else such as vocabulary in the 'right way in order not to be marked down simply because of the wrong use of the English language'.

*Exchange 5.24* begins where JY initiates his move, in 1.1, by introducing his plan to take an academic English writing course and maintains his turn by sharing his concern regarding academic English writing. In his case, he had a different attitude towards the issue of academic English writing, while having his concern regarding

getting his journal articles written “nicely” (1.6). Here though, it is important to note that such an exceptional attitude towards Academic English writing as JW’s was seen due to the fact that there was no assessment and course work for him to submit. This was because of his position as a researcher at the University that his main concern was with having his own research be better presented in English. Having such a different orientation towards the issue of Academic English writing may well have provided him with rather different type of attitude.

#### Exchange 5.24

1. JY: [...] I am thinking about start learning academic writing (2) after living here for a
2. few months (2) well the problem is (1) when writing journal articles or even a
3. simple email (2) they write well politely you know I think it’s worth learning the
4. style (2) just a thought you know [@@@@@@@@
5. J: [@@@@@@@@ I see=
6. JY: =but you know [...] **writing those perfect sentences nicely** requires good writing
7. skills in Korean too=
8. J: =those standard if you like or as you have just said perfect sentences and nicely (.)
9. well there is a set of strict rules if you like isn’t there and we conform to those local
10. practices when it comes to the academic English writing and would you tell me a
11. bit more about what you think about that=
12. JY: =of course those (.) journal articles and essays (1) how could it be good (.) I mean
13. **even if the content is brilliant if it doesn’t have an appropriate and proper format**
14. **and so on (4) I think it would be difficult to believe whether the work is**
15. **meaningful and valuable (.) I mean if you came here for study you must conform**
16. **to what’s expected like the standard or so you know (.) otherwise there is no**
17. **point at all you came here to study (.) if you say it’s an international whatever**
18. **and say you only look at the content but don’t care about the format or the**
19. **language (2) what is the point of studying in the UK (.)** it’s no better than having
20. studied in the Philippines for example you know [...] you need to put your efforts in
21. and conform to what is expected here and write like British then you can say there
22. is a point coming here to study or it’s meaningful that way.
23. J: right you have an interesting point but did you also have a same idea before you
24. come here=
25. JY: =yes yes that’s always (.) I’ve always wanted to (.) unfortunately in Korea it’s
26. somewhat limited in terms of having the opportunities of taking such classes or
27. having that kind of education

A prominent point to be made here about *Exchange 5.24* is JY’s exceptional attitudes towards Academic English writing in the UK and a strong view point or belief about

the perceived standard that he thought is what is expected by the people in Korea. He strongly believed that it is necessary to conform to the local practice of academic English writing otherwise he thought it is not worth studying in the UK, as seen 1.16 and 1.17. As is seen in 1.6 and 1.13 onwards, in terms of Academic English writing, JY has a clear idea that is underpinned by the ‘local practices-dependent’ ideology. Here, having remembered JY’s personal “where is you?” accounts on using the language and his perceptive attitudes towards ELF in *Exchange 5.18*, what is seen in this exchange is remarkable in terms of his extreme ambivalence.

*Exchange 5.25*, the last example in this chapter on interview set I, also illustrates how YW perceives studying at the UK University and the use of English within it which is in line with what was seen in *Exchange 5.24*. However, YW added a critical perspective regarding his writing and the idea of conforming to the local practice of Academic English writing. He believed that English is “merely a tool” (1.17) which is very reminiscent of JHK’s view towards English seen in *Exchange 5.8*. The exchange begins where YW explicitly highlights other significant factors he thought important other than certain locally practiced rules of Academic English writing at a UK university.

What is primarily discussed in this exchange is YW’s concerns regarding Academic English writing. He strongly emphasises the possible difference in importance that different faculties may have. He believed that while Humanities would consider writing skills most important, he thought it does not seem to have an equal importance especially in Engineering, which he belongs to.

#### *Exchange 5.25*

1. YW: I believe there are surely other factors which are as important as academic English
2. writing skills for instance (.) when I carry out an experiment in a lab **what’s more**
3. **important is whether I am capable of continuing working on difficult tasks you**
4. **know like determination (.) that could be even more important sometimes (.)** but
5. in humanities writing skills and things like that are most important and without
6. that it IS almost nothing you know but in engineering it’s not THE most important
7. thing is it? (.) my point is on top of such writing skills there ARE other important
8. and valuable factors to be considered (.) academically=

9. J: =yeah of course (.) and we as international students here and whether local or  
 10. non-local there are certain sets of rules expected to follow you know (.) we are not  
 11. native English speakers though (.) **is it somewhat unfair that=**  
 12. YW: **=yeah you know what's really annoying is for example** (.) even in Korea it's not  
 13. about discriminating people but there ARE some people who don't do as good as  
 14. others definitely (.) individual difference there is in terms of academic competence  
 15. (.) one can do this better than the others or one can do that better than the others  
 16. (.) it's not me unable to understand what's being taught here (.) it's about the  
 17. English language **it's simply because of the English language which is merely a**  
 18. **tool (.) my ability is often evaluated only based on English the tool and treat me**  
 19. **as though I am a person only able to do this little bit you know.**

It is notable to see how dynamically YW takes his turn in l.12 by making a prolonging move to further expand on what has been offered for a discussion. This is evident when, after my initiating move in l.11 providing a rather thought-provoking issue by using an extreme word “unfair” in terms of being expected to perform like the local students at a university, YW immediately takes his turn following that by adding “what’s really annoying is for example” which indicates YW’s active participation in the discussion.

#### **5.4 Linking the beginnings of thinking to development of the thinking**

As discussed in this chapter, Interview set I together with the initial questionnaire findings provided broad and early accounts of Korean students’ attitudes towards diversity of English and its users, as well as their personal experience of using the language in order to answer the first two research questions, RQ1 and RQ2. This chapter presented two parts, the first part addressed the analytical procedure and the latter part presented a discussion on the findings of Interview set I. In order to explore the participants’ general initial understanding of the notion of English and its speakers, as well as their use of the language in the community of practice, the chapter began by looking at the results from the initial questionnaire which the questionnaire facilitated to answer and provided an effective starting point to instigate Interview set I. The respondents’ main concerns throughout the earlier stage seemed to be their lack of listening ability which many of them found problematic and a possible source of the difficulties they were experiencing then.

The analysis of interview findings have been discussed thoroughly, referring back to the questionnaire findings to show where the respondents say something that is the same, something where it is changing, or they are changing their minds, and then the ways in which they change their minds have been traced. It was found that a lot of what they said in the questionnaire is very similar to what they said in the first interviews, early in their stay in the UK University. What was prominent about the Interview set I findings is, the overtly expressed surface level orientations, i.e. the source of the difficulties with understanding English (due to unfamiliar English accents), this too was driven by underlying belief that seemed to be deeply rooted in people's minds, which are not necessarily noticed by those people.

In the meantime, native British people's accents and pronunciation were seen as making spoken English particularly hard to understand, which many believed may hinder successful communication in English. Although there seemed to be an exceptional case in which it was considered very much easier to understand people's English when those people have a good educational background. Moreover, the majority of the respondents identified that the reason for the unfamiliarity is because of their closeness and attachment to American English, in other words because they were inclined to be less familiar with non-American English accents such as British English. This was also effectively explained by the complex nature of people's attitudes (c.f. 3.3). Complexly intertwined feelings and thoughts were expressed such as negative evaluation of their own English and the confidence which was seen as linked to their perceived English ability. What was interesting to note was, although achieving mutual understanding was considered significant by the majority of the respondents, most of them were heavily oriented by 'native English and its speaker are best' ideologies which seemed to be one of the significant factors that have underpinned many of the respondents' attitudes towards the given issues.

The findings suggest that participants have a tendency to hold almost identical perspectives to those which they had had a few months earlier while many of them were even clearly aware of their unchanged perspectives and highlighted the fact that there are some issues they believe they will not think differently about, even

after some time, such as their attitudes towards the use of English in Korea and Korea's favourable attitudes to American English in the field of English education.

This entire opening stage of the study played a significant role in terms of leading the participants into the schema of thinking naturally about the given topics. This is, as discussed earlier, due to the fact that the respondents have probably never even thought about some of the discussed issues before, and by participating in the questionnaire and Interview set I, thoughts, ideas and questions on this topic may have been raised in their minds so they would be more ready and responsive, and thus they may have been in a way primed for the interviews. Thus, it is very much part of the process that what came out of this initial stage built into the subsequent interview sets which will be further explored in the subsequent chapter.

In Chapter 6, the results from the two subsequent sets of interviews will be discussed individually, but also linking them to one another and to the findings from the prior set of interviews. These will bring certain insights into and shed light on the interpretation of the findings of the subsequent interview sets, and in turn provide better understanding of the development of the research and its findings as well as the implications of the study.

## **Chapter 6 Development of participants' thinking about 'Englishes'**

### **6.1 Introduction**

Having discussed the results and findings retrieved from the first set of interviews in the previous chapter, this current chapter continues by exploring the results of the two subsequent sets of interviews. As the coding procedure and the analytical framework employed have been explained in Chapter 5 (c.f. 5.2), this chapter begins with a comprehensive analysis and discussion of Interview set II. Following this, an in-depth analysis and discussion of Interview set III will be presented. These two subsequent sets of the interviews, Interview set II and Interview set III, are again analysed through Eggins and Slade's (1997) analytical framework (c.f. 5.2.2) and discussed in separate sections so as to see the development of the participants' views and attitudes. In other words, Interview set II and III are deliberately presented together one after another in one chapter, as the two stages are where most of development of participants' early reflections have taken place and have been observed over time as the research progressed.

As for the presentation of analysis and discussion, each section covers one whole stage of interviews, yielding examples of the data illustrating coding patterns and providing insights into respondents' attitudes towards the diversity of English and personal experience of using the language with a special focus on the development of their initial thinking which has been discussed in the previous chapter. Then the final section provides a brief summary of the chapter and draws some conclusions.

This chapter focuses on addressing the last research question, RQ3, by exploring the results from Interview set II and Interview set III. This was due to the fact that RQ3 especially sought to answer and shed light on possible effects of the participants' personal experiences of using/learning English on their initial reflections and perspectives of their own understanding of the notion of English. In

other words, as briefly mentioned above, Interview set II and III particularly exposed the participants' developing perspectives on and attitudes towards English and related issues. Therefore, it was thought that Interview set II together with Interview set III would effectively address RQ3.

1. What do Koreans studying at a UK university understand by the notion of English?
2. What is their orientation to (perspective on) the diversity of Englishes and the concept of English as a Lingua Franca (ELF)?
3. **What are the effects on their understanding of the notion of English of their personal experience of learning and using English in the UK and before?**

## 6.2 Interview set II - In the world of 'Englishes'

The following themes and subthemes are only applicable in Interview set II: there are six main themes with two subthemes under the last main theme. The different themes and subthemes will be addressed by exploring examples of exchanges I had with the individual participants that illustrate how the participants perceive and understand the given issues and how their early reflection adjusted over a few months' time. The themes and subthemes have emerged as the most salient and featured most prominently in the data, and were most frequently mentioned by the participants during the interviews. Moreover, the same coding process and the analytical framework were employed as for Interview set I, which have already been explained in Chapter 5 (c.f. 5.2). The six main themes and subthemes are as follows:

- Six main themes and subthemes: Interview set II
  - ✓ *Identification of difficulty-causing factors*
  - ✓ *Deep-rooted ideology regarding the Standard*
  - ✓ *Importance of mutual understanding*
  - ✓ *Foreign users of English*
  - ✓ *Learning about the cultural assumptions*



✓ *Studying at the UK University*

- *Conforming to the local practice*
- *Proofreading*

### **6.2.1 Identification of difficulty-causing factors**

A few months after the first interviews, in the second interview set, many of the participants, those who expressed difficulties with understanding other people's English accents and pronunciation in Interview set I, said they had identified what could have caused such difficulties and gave some reasons for having such beliefs. As the research progressed many of the participants identified some difficulty-causing factors in more detail, whereas they rather seemed to have had one agreed possible source of the difficulty they were experiencing at the early stage of the research, which was various unfamiliar English accents and pronunciation.

JHK, who spends comparatively more time with native English speakers on campus than other respondents, identified her lack of natural and spontaneous use of the English language. She believed that it was one of the difficulty-causing factors when communicating in English and her reason is seen from 1.8 onwards in *Exchange 6.1*. As is evident from 1.4 onwards, JHK expressed her anxiety that some verbal reactions including spontaneous feedback on the interlocutors' immediate prior statements are often not possible for her to process quickly in her mind and answer in an appropriate and timely way. She claimed that it was due to her inability to spin her head round, see 1.13. JHK's claim continued that her "little girl"-like English proficiency also made understanding very hard academically as she felt as though she needs storybooks rather than complex philosophy books, as can be seen from 1.16 onwards.

#### *Exchange 6.1*

1. J: at the beginning of the first term you told me you were having a difficult time.=
2. JHK: =oh now it's the same really.
3. J: why is that? I thought you were doing alright recently.=
4. JHK: =no (1) in the beginning I was like a real stupid (1) I really was. it's still (1) well they
5. are all British and speak really fast (.) I just smile and listen to them but I
6. can't join the conversation [...] I don't talk when they are talking all together=

7. J: =why=  
 8. JHK: =it's impossible to (.) I just can't. well **I am processing to understand what they are**  
 9. **talking about (.) but it's actually a second later I realise exactly what they are**  
 10. **talking about (.) I am always a bit late you know (.)** I just can't cut in on their  
 11. conversation.  
 12. J: why do you think (.) I mean you said you understand them=  
 13. JHK: = I just can't spin my head around that well you know [@@@@@  
 14. J: [@@@@@  
 15. JHK: for instance there is a professor who's lecture is always philosophical and he uses  
 16. lots of metaphors (.) **you know I felt as if I am a little girl who just started reading**  
 17. **storybooks but actually what they are doing is reading some philosophy books**  
 18. @@@@@@ which is nonsense really.

*Exchange 6.1* begins where I make an opening move and initiate a topic to find out more about JHK's personal feelings towards her current thinking in progress, which reflects her early thinking about some of the difficulties she had a few months ago (c.f. 5.3.1.1). When my sentence was nearly completed in 1.1, she immediately sustained her turn and made a responding move which may be an indication of her interests in the given topic for a further discussion. She then stayed with the topic and elaborated on how unable she was to cope with communication in English. As is evident from 1.15 onwards, the exchange effectively illustrates that JHK has been struggling with some difficulties of studying in a non-mother tongue language, English. An important point that should be made here is that unlike what she had identified as a source of difficulty in earlier stages of the research, which was simply unfamiliar accents and pronunciation, in this progressive stage she identifies difficulties in relation to her own academic study at the university. In other words, in earlier times it was simply unfamiliar English accents and pronunciation in general that the participants thought made understanding particularly difficult. Across the second set of interviews, often-mentioned difficulty-causing factors were more specifically context-dependent, reflecting the individual's personal experience of using the language.

Similarly, JY added an interesting point of view on English language use, especially when a native English speaker is participating in communication in English. *Exchange 6.2* begins with JY's sustaining move that illustrates his strong

belief that he anticipates certain improvement of his own English proficiency. The more noteworthy point about this exchange however lies from l.14 onwards where JY criticises native English speakers' lack of accommodation skills, which seem to have made him think their behaviour is "very selfish", see l.19. This criticism seems to have been made based on JY's personal experience of using the language over the several months of his living experience in the UK.

### Exchange 6.2

1. JY: [...]I would probably have an improvement in a couple of months' time (.) because I
2. need to meet with foreign people and work with them (.) I should think so.
3. J: yes yes of course though you have more contact with non-local people than local
4. English people don't you?=  
 5. JY: =SURELY (.) in fact though as far as I remember I don't recall much about talking  
 6. with American or British person (.) they were all from like Germany, France, China,  
 7. Japan (.) in other words those for whom English is not their first language (.) for  
 8. instance having a meeting between people from say (.) including myself from  
 9. Korea, German, French and Japanese (.) these four members (.) these four  
 10. members you know it works well (.) but if there is an American person joining?  
 11. Then we all talk like (.) helpless [@@@@@  
 12. J: [@@@@@=  
 12. JY: =it's like (.) what is that person talking about? [@@@@@  
 13. J: [@@@@@ yeah that's true. why=  
 14. JY: =well (2) I think because **we all speak some sort of English and they seem to**  
 15. **expect that we would all naturally understand what they say (.) so they bombard**  
 16. **(.) bombard (.) bombard us with lots of things (.) the rest of the members try to**  
 17. **understand carefully but this person doesn't put any effort at all (.) to him it's his**  
 18. **language after all (.) I think so that's what I think really (.) so in a way you can say**  
 19. **that's very selfish you know.**

Unlike what has just been discussed in the previous exchange about JHK's attitudes (c.f. *Exchange 6.1*), JY seems to have a rather different approach when identifying the difficulty-causing factors. As briefly mentioned above, he believes that he himself is not the cause-provider, it is the native English speakers who lack the desire to make efforts in order to achieve successful communication in English, which JY thought is the difficulty-causing factor. Then he claimed that it may be due to the native English speakers' 'this language is my language' ideology towards English as evident from l.16 onwards. In other words, even after a few months of living

experience in the UK, JY's perceptions and feelings towards English and use of the language seem to have stayed the same as his earlier reflections on those issues (c.f. *Exchange 5.2*).

Similar feelings towards English and use of the language were found in an exchange with YW. *Exchange 6.3* begins where YW initiates and identifies why understanding used to be particularly hard during the earlier stages of his life in the UK. YW makes his initiating move in l.1 by introducing a difficulty-causing factor he has identified recently. Although in l.5 he acknowledges the fact that he thinks it is now easier to understand other people's English than before, l.1 onwards clearly reflect YW's strong belief underpinned by the ideological assumption that 'native English is better' which he expressed a few months ago in the first interview. YW's comment in l.2 onwards is remarkable in that he believed having had two non-white foreign lecturers was what he thought made understanding English much more difficult at the beginning. It is clear by looking at such an explicitly expressed exceptional comment in l.5 that he believes understanding is much easier now as the lectures are "all British". This statement clearly demonstrates that YW is still strongly oriented by an ideological assumption that seems to have been triggered by the 'British English is easier to understand' ideology he had a few months ago that was very much influenced by the 'British English is more intelligible and easier to understand' idea (c.f. *Exchange 5.4*). What should be noted here is that he might not have understood lecturers because he did not expect to i.e. a genuine difficulty, or possibly, again, based on prejudice.

### *Exchange 6.3*

1. YW: **=oh and there was another reason why understanding English was particularly**
2. **hard during the first term.** there were two main lecturers in my faculty (.) one is
3. from Hong Kong and the other is from Turkey (.) that was WHY (1) that was what
4. was making it much more hard. that's why it was particularly hard to understand
5. but I **wasn't even aware of the fact that the difference was what made it more**
6. **difficult (1) now it's term two (.) so it's a lot easier you know. and the lecturers**
7. **are all British now.=**
8. J: =ah then you mean because they are British (.) that's what makes it a lot [easier
9. YW: [YES of
9. course. very much (.) a lot easier really. the accent itself is (2) there is a huge

10. difference you know. actually (.) the lecturer from Hong Kong (1) for instance I
11. started to understand his English when the first term was about half way through
12. (.) oh at first=
13. J: =oh yes it's the very first time and you said you were not used to the accents=
14. YW: =ESSENTIALLY [@@@@@@@
15. J: [@@@@@@@ yeah oh there are many non British teaching
16. staffs.=
17. YW: =it's because **what is here is completely different from what we studied before.**
18. that also gave me a hard time at the beginning.

Not surprisingly, the above exchange effectively demonstrates that YW's initial feelings and thoughts have not been adjusted at all over the course of time up to this point. It is also noticeable in l.17 that he still had a reference point to the English language he was taught before in Korea when he needed a point to refer to and compare to. Such a view seemed to have been generated due to YW's personal use of English "here" in the UK where he felt that the language was being used in a "completely different" way from what he studied before, although it is not clear whether he meant by the NNES lecturers, or by natives when he talked about his English learning experiences in Korea. In addition, it is worth noting that YW's "we" in l.17 suggests he seemed to believe there is a shared background between him and me through which YW's active participation was achieved. This exchange is particularly significant as it demonstrates YW's unchanged viewpoints of certain early ideological assumptions even after a few months of living in the UK, and therefore how deeply entrenched they may be.

### 6.2.2 Deep-rooted ideology regarding the Standard

The majority of the participants' perceptions seem to have adjusted to some extent, whilst being at the same time resistant to massive change in terms of their initial reflections on the issues of English and the use of it. This lack of great change is visible in that certain ideological assumptions underpinned by the Standard English language ideology were still found frequently across Interview set II. What was remarkable though, was that the participants' preference towards a certain variety of English (c.f. 5.3.2.2) especially their one-sided orientations to American English, seem to have changed to some extent. Nevertheless, instead a stronger belief about the importance of conforming to certain type of native English, British English in

this case, was often talked of by many of the participants. It is clearly demonstrated by the repeated use of certain words such as “properly”, “accurately” and “more accurately” and some examples that illustrate how such ideological assumptions were expressed will be addressed in the following exchanges.

A good example of a persistent and strong belief that is underpinned by the Standard English ideology was found again in an exchange with JHP. *Exchange 6.4* demonstrates in effect how JHP’s self-contradicting opinion on the Standard English is projected. It is evident from JHP’s prolonging moves that he makes several times during the exchanges that he has a clear understanding of what “queen’s English” is, as he links it directly to what he perceives as Standard English.

#### Exchange 6.4

1. J: [...] then is there any particular English that you prefer?
2. JHP: YES. there’s one news reader in BBC Breakfast (.) there’s a man called Bill Turnbull
3. who I hardly understand but there’s another one next to him called beautiful
4. Susana Reid (.) **she speaks absolutely like Queen’s English** (.) listening to what she
5. says **makes me feel pleasant. feel good** (.) =
6. J: =how do you feel about the Queen’s English? could you tell me more about that
7. Queen’s English?
8. JHP: well (1) nothing special though her English is fast and easy to understand. it’s great
9. because I can understand well. but Bill Turnbull’s English is babbling [@@@
10. J: [@@@
11. JHP: he speaks without opening his mouth (.) babbling. mumbling. no wonder why it’s
12. unintelligible (.) mumbling. but Susana Reid (.) she’s beautiful and speaks clearly so
13. I understand her English well.
14. J: then do you mean (.) Queen’s English is something that’s clearly spoken and easy
15. to understand even when it’s fast?
16. JHP: exactly. **English that’s spoken crystal clearly and accurately for poor commoners**
17. **like me.=**
18. J: **=ah that’s what you think what Queen’s English is.**
19. JHP: **yes** (.) I saw the Queen speaking English that way. [...] **absolutely graceful and**
20. **gorgeous.** @@ so that was absolutely brilliant. there must be individual difference
21. but she never mumbles. [...] put it this way (.) Queen’s English is something like (.)
22. a word that’s clearly written in font size 15 (.) having all the punctuations like
23. commas and full stops where they should be. Big letters and clearly written (.)
24. therefore it’s great. **it’s somehow the Standard anyway.**
25. J: ah (.)=
26. JHP: =is it not? Is it a different thing?

27. J: well (.) **do you think that Queen's English is the Standard English language?**  
 28. JHP: **well (.) I thought so (.) yes I thought it is likely.** [...]

Although, *Exchange 6.4* effectively illustrates the English language JHP likes, it was not explicitly stated in the exchange whether the particular English language JHP described was a certain model he aspires to in his own speech. Nevertheless, it is somewhat obvious by looking at JHP's prolonging and appending moves he repeatedly made from 1.4 onwards that "Queen's English" may be his desired target model, which he believed is "the Standard anyway". Although JHP does not explicitly say he is trying to emulate it, his orientation to "Queen's English" and its features are well illustrated in 1.19 and 1.20 which may well suggest "Queen's English" is at least his ideal model of English, and the one that he desires to sound like for his spoken English in particular.

Meanwhile, *Exchange 6.5* illustrates another ideologically underpinned attitude towards native English, British English in this case. The exchange begins where I make my opening move and initiate to discuss JHK's early reflections on successful communication in English, which had been talked of many times by JHK a few months ago during the first set of interviews.

#### *Exchange 6.5*

1. J: in the first interview you said mutual understanding and getting intended  
 2. meaning across is most important when talking in English (.) what do you think  
 3. about that now?=  
 4. JHK: **yes yes getting your meaning across is of course most important** (.) being able to  
 5. say what I want to say is essential you know **but I want properly.** if I can.  
 6. J: how do you mean properly (.) I mean how properly?  
 7. JHK: **like the way people here talk (2) like the people here use.**  
 8. J: ah people here (.) **do you mean English people?=-**  
 9. JHK: **= exactly.**  
 10. J: could you tell me a bit more about that?=  
 11. JHK: =I mean at least (.) when writing something in English (.) I want to be able to  
 12. express what I want to say **properly.** and when speaking (1) presentation or  
 13. sort of formal occasions have to be **properly done** (1) but when talking with friends  
 14. (.) well I am not sure whether I should though. although if I can that would be  
 15. great (2) yes it would be good if I can.

What is remarkable from this exchange lies in 1.4 where we see JHK's adjusted belief that what she now considers "most important" is achieving mutual understanding when communicating in English. Nevertheless, her appending moves in 1.7 and 1.9 onwards effectively illustrate an ideologically oriented attitude which is clear by looking at her repeated use of "properly" in 1.12 and 1.13. However, it seems her belief depends on the context: she is less focused on "proper" English when with friends, i.e. in an informal situation, but feels more pressure to follow the standard in formal (in this case, academic) contexts.

### **6.2.3 Importance of mutual understanding**

Although the findings up to this point suggest that many of the participants still maintained their initial reflections on given issues after a few months, the majority of the respondents seemed to have agreed that adjustment of their own initial thinking towards the issue of achieving successful communication by mutual understanding is most important rather than being able to sound like native English speakers, i.e. British people in this case. For instance, at the second set of interviews, YW highlights that after spending a few months in the UK he now thinks that as long as he and his interlocutors can understand each other well then "that's good enough already". Then he further elaborated and added that "how effectively you can pass your meaning on to other people is what is most important really".

While participants' preference for a certain English variety was mentioned only a couple of times, instead the majority of participants' seemed to have been oriented by their awareness of the importance of mutual understanding in terms of achieving successful communication in English. Nevertheless, due to the limited space allowed for detailed discussion and rather obvious nature of the topic that is also frequently mentioned several times under many other themes, just one well-demonstrated example will be addressed below.

*Exchange 6.6* demonstrates JHP's awareness of his own initial perceptions' change when he talks of his own perspectives that have been changed over the course of time. What is notable is that he believes accents and pronunciation are not what



Exchange 6.6

- As evident from l.10 to l.11, he clearly highlights his awareness that an adjustment in his perception occurred over the course of time, in that he now does not think the accents and pronunciation of other non-native English speakers “problematic”, which suggests that in his early thinking he used to believe they were “problematic”. Thus, it is remarkable to notice that JHP’s early thinking has changed to a certain extent, especially his initial reflections on some ideological belief he may have had a few months ago during the very early stage of his life in the UK.

One of the themes discussed in the previous chapter was participants' self-evaluative and perceptive attitudes towards the user and/or learner categorisation. The findings of Interview set I generally suggested that many of the participants had thought they



the language” and “I became using the English language”. Thus, it can be said that YS appears to have gained confidence to a certain extent and it is rather clear by looking at his current feelings from 1.17 onwards that the more he gets used to the language the more comfortable he thinks he feels. Another similar attitude was found in an exchange with JHP. *Exchange 6.8* begins with my initiating move where I ask a direct question to find out whether JHP thinks himself a learner and/or user at that stage, i.e. when the second interview took place.

#### *Exchange 6.8*

1. J: [...] learner or user?
2. JHP: @@ well (.) straight to the main point ha? @@ thinking carefully (2) ah (1) **learner**
3. **and user at the same time I think** (.) if I need to choose just one of those then (.)
4. when it's learner ah (1) I think it's **learner of culture**. because there're lots of
5. words that I'm not familiar with (.) **culturally unaware of the right usage of certain**
6. **words or the language itself**. hmmm and then as a tool (.) **as user because I use**
7. **the English language as a tool** [...] for instance some words like bearskin not hat
8. and wasp not bee. you don't just use but definitely learn those words when you
9. get to know more about certain cultural context where the language is being used.
10. so it's not just learning the language but learning the culture. well (.) not sure but
11. certain words that we didn't know in Korea (.) you find lots of them here in a new
12. context where the language is being used rather differently.

This exchange is a good example that effectively demonstrates how people can project ambivalent attitudes. As seen from 1.2 and 1.3, JHP talks of himself as both a learner and user of English at the same time. His personal opinion about using English “as a tool” (1.7) is very reminiscent of Suviniitty's study (2012) that in her study it was also found her engineering student participants also thought the similar way to JHP's in terms using the language. In addition, whilst categorising himself still as learner, he seems to have gained strong confidence as a user of the English language by using the language for his academic study for a few months since his first arrival in the UK.

*Exchange 6.9* is another exchange with YS that illustrates his clear user identity but with a firm idea of what kind of English he thinks he wants to use. As evident from the exchange, despite YS's low self evaluation of his own English proficiency in 1.3, he still categorises himself as user as he “use(s) the language”.

### Exchange 6.9

1. J: [...] then what do you think about your English these days? and the user learner
2. issue we had discussed?
3. YS: very poor. @@@
4. J: why? why very poor?
5. YS: hmmm (2) well no (.) it's in the process of improving. I still can't manage other
6. than getting my intended meaning across. but what I am hoping is that after
7. finishing my study here (.) I hope I can **use the language** rather **accurately like the**
8. **way people here use the language**. [...]

The more noteworthy point in this exchange is where it also clearly demonstrates YS's concrete idea of the kind of English that is "accurately" used, i.e. "the way people here use the language". It is noticeable by looking at 1.7 and 1.8 which demonstrate YS's ideological assumption that 'local British speak accurate English' that was generally found across the first interview set. In other words, participants' feelings and thinking, YS in this case, seem to have developed with regards to their own learner/user identity, though still manage to resist changing in terms of their underlying attitudes, as seen in this exchange.

### **6.2.5 Learning about the cultural assumptions**

Another developing theme that has been discussed in the previous chapter (c.f. 5.3.1) is, during the early stage of this research the majority of participants believed that being less familiar with English and the use of the language in different contexts may hinder successful communication in English. As the research progressed many of the participants strongly agreed that the more they get to know about the English language and develop their own understanding of what constitutes "appropriate" use of it, the more confident and comfortable they felt when using the language. This strong claim was made by the majority of the participants and they confirmed their belief by participating in the interview actively and providing their own anecdotal accounts based on their personal experiences. YS, for instance, said at first he "didn't even understand the phrase 'date of birth' and repeated what and pardon many times" himself to the call centre assistant which he thought "of course got a lot better in many ways little by little as time goes on" especially since he started to "anticipate possible questions and learn how to answer them".

*Exchange 6.10* begins where I initiate by making an opening move that asks quite a direct question about JHP's personal feelings towards his own English. He immediately takes his turn and continues by making a prolonging move as evident from 1.2 onwards. In this exchange, JHP's clear understandings of what had caused difficulties in the very early stage of his life in the UK and what has made understanding more easily are well illustrated. It is evident by looking at his appending moves from 1.6 onwards, which explain the reason why. He said the time he spent here in the country, learning the "general use of the language in specific context" as well as learning certain things about linguistic culture have enhanced his understanding and English proficiency in general. It is noteworthy that JHP seemed to have realised the changes that he has been experiencing since the early stage of his life in the UK up to the point when the second set of interview took place.

#### *Exchange 6.10*

1. J: [...] do you really think that you are that poor in English?=  
2. JHP: =ah well (1) @@@ ah how shall I put it (1) that's actually very difficult to answer (2)  
3. **I think I am not that bad to be honest.** yes I'm quite good I think but my idea of a  
4. person who speaks English well is very rigid (.) I tend to think of such a high  
5. standard (1) that's why although I'm able to say things I want to (.) I still make  
6. mistakes (1) [...] in some ways my English has improved (.) simply because **at first**  
7. **unfamiliar words and accents made understanding very difficult. and linguistic**  
8. **culture and of course general use of the language in this specific context.** I used  
9. to be quite stressed. [...] **now after spending some time here (.) understanding**  
10. **became much easier because I get used to the accents here which used to be**  
11. **unintelligible.** [@@@  
12. J: [@@@ regarding your language proficiency though=  
13. JHP: =well I think that's not changed but the life here (.) living experience here (.) as I  
14. get used to the life here (.) for instance when talking on the phone (.) I didn't know  
15. how they would answer my queries (.) and with their unintelligible accents (.) that  
16. was quite hard. but now after some time based on my living experience here I now  
17. know what to say and what they would say in every single occasion. even though I  
18. don't understand 100 percent if it's up to 80 percent then I see there's no problem  
19. at all. so life became liveable now. [...] **I don't need that fluency as I am just a**  
20. **foreigner you know. I don't need to be that fluent in English anyway (.)** say I  
21. understand 100 and I speak 50 (1) that will do.

Moreover, what is remarkable is that the exchange suggests JHP appears to have rejected the fluency-oriented idea he used to hold before in terms of using the

English language. It is rather obvious by looking at 1.19 onwards. He appeared to have come up with a clear idea about his social status himself being “just a foreigner” (see 1.20) here in the UK and such a realisation may have made an impact to some extent on the reformation of his initial belief and thinking that he may have had in the early stage of his life in the country.

Another good example clearly demonstrates that learning about the linguistic culture may well affect the formation of such a firm belief. EY, who talked of her own English ability negatively in the questionnaire and interview set 1, acknowledged that learning about certain cultural assumptions and cultural awareness have made understanding English much easier. What is significant about *Exchange 6.11* lies in 1.1 and 1.2, that indicates EY’s belief is quite firm, and that seems to have been triggered by repeated experience of using the language and failure of achieving mutual understanding.

#### *Exchange 6.11*

1. EY: it’s eighth month now. well (.) for instance **if you hear something repeatedly said**
2. **then you are likely to understand that more easily after some time** (1) I went to a
3. shop and they asked (.) do you need a bag? I’m like [what? @@@@]
4. J: [@@@@ that’s right.=
5. EY: =@@@ but then I understand that now. I think it’s because (1) **as I get used to this**
6. **particular culture and the English language that are often used within that**
7. **specific context (.) that’s what makes it so much easier to understand certain**
8. **terms.**

A remarkable point that should not be missed about this exchange is from 1.5 onwards. Considering EY’s early reflections on such issues discussed in the previous chapter (c.f. *Exchange 5.5* and *Exchange 5.12*), her attitude found in this second interview set is a striking point which effectively demonstrates that EY’s early thinking has moved in the opposite direction. The exchange confirms that the past few months’ experience of living abroad has provided her with enhanced understanding ability in English, but furthermore, she also seems to have had an opportunity to carefully reflect on possible improvement-providing factors.

*Exchange 6.12* demonstrates YW's clear understanding of the amount of time that he estimates is needed in settling in in the UK for study. The exchange begins where he adds an interesting point of view that the power English language grants its users – including him - in Korean society made him feel disappointed when he first arrived in the UK, as he realised that his English ability was lower than what life in Korea had led him to believe it to be.. However, the more important point he wanted to make seemed to be that after spending a few months in the country he became used to the idea through which he realised the English language he used to know and use was not up to the highest standard, in his view.

### *Exchange 6.12*

1. YW: oh yes by the way (.) there's another thing I've been thinking a lot about these days.
2. I recently realised why I had such a difficult time at the beginning of the first term.
3. the reason why was that because in Korea (.) as you know (.) being able to speak
4. English means you have something special. people who speak English often receive
5. some kind of respect and obtain certain social status regardless of their actual
6. ability. so did I (.) then when I first came here in the UK of course I was
7. disappointed a great deal because I was disappointed with myself misjudging my
8. own English ability. I thought (.) oh dear what I've been having was actually
9. nothing. my English (.) so the realisation was what made me so depressed and
10. difficult. but now it's recovered (.) I overcome [the difficulties (.)
11. J: [ah you overcome
12. YW: yes. I overcome and **now I learnt that it's just we take longer time than other**
13. **people but we're capable of doing the things other people do.** that's one of the
14. things that are changed in me.

A valuable point was made by YW in l.12 onwards that “we” international students may need to take more time than that of native or local students/people. Nevertheless, the assumption does not necessarily mean that non-locals are incapable of dealing with various tasks. The exchange also demonstrates the effect of YW's clear empathy and identification with a non-native speaking community (though it is not clear whether this is specifically the Korean community or the non-native English speaking community in general), when he uses the term “we” in l.12. This seems to have given him confidence in his beliefs, as he expressed them honestly and clearly with no hesitation at all. The shared feelings of “we” possibly had assisted YW's active participation, which provided such valuable insights into the given issues. The

next exchange, *Exchange 6.13*, followed right after the previous dialogue in the actual interview.

YW continued and added that he is confident and finds himself well settled in the UK university setting. He seemed to believe that some of the difficulties he used to have before have been all sorted as time went on, as he thought time was “the key to deal with difficulties” after all ( 1.1).

#### *Exchange 6.13*

1. YW: well I think (.) well don't know how but (.) **time is the key to deal with difficulties.**
2. For instance (.) sound from the radio and TV (.) hearing people talking (.) especially
3. people talking on the bus (.) I can understand everything now.=
4. J: oh everything?=  
5. YW: =ah well not (.) not every everything (.) but before it was like (.) a group of people
6. out there and me (.) separately. but now I kind of know what people talk about.=
7. J: =ah you're confident=  
8. YW: =well yes. especially after the exams. I realised that I am not at the very bottom of
9. the class. there were some English course mates who were worse than [me.
10. J: [being native
11. English speaker doesn't necessarily mean that the person is academically [excellent.
14. YW: [exactly.
15. that's what I mean. **academic ability doesn't necessarily mean the person is**
16. **proficient in English.** [...] don't know how (.) **but I feel I'm settled in now**
17. **after all. I think about 6 months is needed (.) for an international student to**
18. **come to the UK and (.) culturally or whatever (.) things can be overcome after**
19. **about 6 months of living experience here.**

As seen in 1.19, YW explicitly states that after spending six months in the country, he has settled in a new environment. He also appears to think the same would apply to other “international students” who come to the UK for their academic studies. It is clearly suggested by YW's overt expression and statements that his early thinking has been changed by his own living experience in the country himself.

## **6.2.6 Studying at the UK University**

### **6.2.6.1 Conforming to the local practice**

This issue of studying at the UK University is one of the developing main themes that have been discussed in an earlier chapter (c.f. 5.3.3). The findings from



Interview Set I suggested that many of the participants were particularly keen on discussing their early reflections and concerns regarding their own personal experiences of adjusting in a new academic environment. This developing theme was, as anticipated to some extent, one of the frequently mentioned and discussed issues amongst the majority of the participants across the second set of the interviews. While many of them had had concerns regarding the academic English writing during the early stage of their academic settlement at the UK University, as my research progressed, an issue of whether their written works should follow the local rules and the local practice such as correct use of British English and British English grammar were heatedly discussed.

JHK, who expressed strong one-sided favourable attitudes towards the North American English variety in the first interview, said she now thinks she needs to conform to the British way as she is now in Britain and it was her own decision to come and study here, thus there is no other option. *Exchange 6.14* demonstrates and adjustment of her initial perceptions on the given issue and the development of her thinking and feelings recently.

*Exchange 6.14*

1. JHK: [...] difference in the way people use some terminologies (.) British ways and
2. American ways (.) [...] **people here prefer British way obviously.**
3. J: is it something that you have to follow otherwise=
4. JHK: =no. it's like they say it doesn't matter but **you're suggested to use British way.**
5. J: what do you think about that? how do you mean British way?
6. JHK: well (1) okay. **honestly if I was in Korea I wouldn't have followed. but it was my**
7. **decision to come and study here. in England. I came to England to study so I think**
8. **I need to follow what's expected. the local practice.** If it's Korea [it won't matter.
9. J: [follow rules and
10. local practice there in Korea.=
11. JHK: = yes of course. that's right. That was **quite stressful** actually. I was thinking a lot
12. about that whether I should conform or not to the rules they require. because I've
13. been trained rather American way by professionals who studied in America (.) I've
14. never had any other exceptions like British but just American way. but of course I'm
15. here in England and it's nonsense keep talking about (.) or insisting on American
16. way simply because I was trained that way isn't it? **I decided that I'd better**
17. **conform to what is required here (.) in British way. [...]**

As seen in 1.11, she felt following the local practice was “quite stressful”. Nevertheless, she seemed to still strongly believe that she needs to conform to the local practice and what is expected for her to do as that is the way that is “suggested” that she needs to follow.

The next exchange occurred right after the dialogue in *Exchange 6.14* in the actual interview. JHK continues her turn and adds her complex feelings. In this *Exchange 6.15*, JHK’s exceptionally ambivalent feelings towards this particular issue are well demonstrated. Unlike her own attitudes for conformity to the local practice which has just been addressed in *Exchange 6.14*, she explicitly shares her viewpoint that in her view the conformity issue is only legitimate when it comes to non-everyday living use i.e. academic use. Such a point of view is especially significant as JHK’s living and studying experience here in the UK seemed to have had an uneven impact on her initial reflections on these issues. In other words, this particular exchange effectively demonstrates how difficult it is for such ideologically underpinned attitudes to be adjusted even over a certain period of time.

#### Exchange 6.15

1. JHK: [...] **in terms of living (.) we don’t need to conform to certain (1) because with a**
2. **single word mutual understanding is achievable (.)** hmmm (.) well before though I
3. used to (1) don’t know why but I think I’m different now. before I used to talk
4. without thinking much about English itself. but now in here I tend to think in a way
5. that (.) **I study here and it has to be different from before (.)** I pay this much
6. money and have such a difficult time (.) I think I shouldn’t be the same like before
7. (1) yes that’s what it is. I tend to feel much more anxious and [tensed.
8. J: [tensed. I see. you’re
9. under stress, aren’t you?
10. JHK: well yes. and also being stressed while having this idea that I need to use the
11. language **more accurately.**
12. J: ah your idea of accurate English is that=
13. JHK: =yes often think of that (.) and keep thinking and wonder if what I’m saying is
14. **correct or not.**

*Exchange 6.15* begins where JHK makes a clear distinction that she has in her mind regarding what needs to conform, and what does not, to the local practice. She seems particularly perceptive regarding this issue probably because she has a clear

understanding and orientation towards the English language used “in terms of living” as well as regarding academic use. More importantly, she also has a clear idea of what “we” need or not to “conform to” when using the language. What does not seem to be clear though is whether JHK is saying she knows *how* to conform and can use that language, or she is saying that she has an idea of *what* the 'conformist' language should be but cannot do it.

A similarly interesting point was made by JY when he talked of “appropriate” use of the English language especially when used for academic purposes. He made an interesting comparison with his favourite sport, golf, in that he seemed to believe an “appropriate” use of the language and skills, such as grammar, is necessary just like it is important not to “misuse” a golf club when playing golf. Briefly for background, JY is a middle-aged man who came to England with his family to study abroad. He especially liked playing golf, not only with his friends but even with his 13-year-old son who was quite a good golf player who seemed to know how to play and which golf club to use and when. The reason why such background was added here was that this may facilitate better understanding of and orientation to his rigid understanding which emphasised his belief in the importance of “appropriate” use of the language.

#### Exchange 6.16

1. JY: [...] as I've said last time I remember (.) that say I came here in England to study  
2. masters or doing a PhD then (.) the purpose or the point is of course in the first  
3. place it's because the discipline here at the university must be of the highest  
4. standard (.) world class (.) but also I'm here to train to be able to do my work in  
5. English well. otherwise there's no point studying here abroad (.) if things could be  
6. better done in Korea. do you see my point? for instance (.) writing English in Korea  
7. needn't be that good but what you write here in England should be written **nicely**.  
8. surely the university should require highest standard too (2) it should be higher  
9. than [we imagine].  
10. J: [when you said written nicely (.) how do you mean? =  
11. JY: = actually it's **quite ambiguous**. Yes you are right. (1) but for instance (.) if the  
12. writing is unclear and not reader friendly (1) or unnecessarily long sentences and  
13. not being concise (.) something like that. [...] I think if I should compare that with  
14. golf (2) there are different golf clubs (.) a golf driver and golf putter and more.  
15. You'll have to **use them well when appropriate** (.) you have all but if you misuse

16. them then what's the point? I think using a language has just same mechanism.
17. that's sort of mistakes non-natives make when using the language (2) unable to
18. effectively use the language as a tool (.) using it oddly instead. I often feel that way.

However, JY expressed his ambivalent feeling when I asked him what he meant by “nicely” in l.7. JY took his turn in l.11, made an appending move and expanded on his immediate prior move which was interrupted by my initiating move in l.9. JY thought his idea of “nicely” written work is “quite ambiguous”. It appears that he maintains his belief that native-like English is a desirable standard to aspire to, but when my question prompted him to examine that concept of native-like English in detail, it became apparent that, despite having been immersed in it for a number of months, he finds it difficult to define or explain. This is a good example of how participants’ initial feelings and thinking could have developed, as seen from the exchange by going through having such ambivalent feelings repeatedly. It also may suggest that the other participants may well have gone through rather similar processes when their initial feelings and thinking were developing but not necessarily with their clear awareness of it.

#### **6.2.6.2 Proofreading**

This issue of proofreading in particular was one of the main concerns that most of the participants seemed to have had across this Interview set II regarding their studying in the UK experience. For instance, JHK talked of written feedback of her course work and a supervision meeting that followed. She said she was quite surprised at the feedback that “nearly 60 per cent or more was consists of written English and grammatical points in particular such as the use of prepositions and capital letters and the like”. At the end of the supervision meeting the supervisor gave her an email address to contact regarding getting her written work proofread and said she is likely to have better marks once the written work has been proofread and commented that he did not mean that her English is bad.

Meanwhile JHP thought proofreading is essential. *Exchange 6.17* begins where my direct question was made by my initiating move in l.1, followed by JHP’s immediate subsequent turn made by an appending move which clearly illustrates his

favourable attitudes towards proofreading. He then stayed with the topic and further elaborated on the reason why he thinks the proofreading is essential. What is notable is that, as seen in 1.2, JHP seemed to have had certain idea of what he thinks a piece of well-written work is and thus compared to that he may also have a clear idea of what he thinks an “oddly written” one is.

#### Exchange 6.17

1. J: =then do you think proofreading is necessary?=  
2. JHP: =YES **proofreading is essential**. because I won't like it if my writing is **oddly written**.  
3. for instance (.) about my chapters **my supervisor said he can understand well but**  
4. **slightly odd. Because of that I was told to get my work proofread (.) so I did.**  
5. J: ah I see. even though the written work is slightly odd as you said but has delivered  
6. intended meaning then isn't that okay? as English is not our first language there  
7. could be some unclear and odd bits (.) is that not acceptable? what do you think?  
8. JHP: put it this way. let's say there is an Asian student studying in Korea. content-wise  
9. it's alright but grammatically making minor **mistakes** (1) you would understand the  
10. point of **thesis** but I would think the unprofessional use of the language would  
11. make the value of the content undervalued. at least I would think that way. you  
12. see my point? proofreading would help in that case. same in English I suppose.

As discussed above, both JHK and JHP appeared to have been advised by their own supervisory team that their written work needs to be proofread. Considering JHP's generous attitudes towards his own spoken English which he thought does not need that fluency as he is “just a foreigner” (c.f. *Exchange 6.10*), it is remarkable to observe his ambivalent attitudes to his own written English that he thinks “oddly written” writing with “mistakes” are not ideal.

A similar orientation to writing was added by EY. *Exchange 6.18* clearly demonstrates her favourable attitude to having her written work proofread as she seems to believe that is a good way of learning. As seen in EY's move in 1.1, it appears that she was aware of the fact that some grammatical points such as “tense and articles” are considered along with content in the marking of written work. When my initiating move in 1.2 was made to ask her more about her personal feelings towards the idea, she almost interrupted my turn and immediately took her turn, made an appending move to expand on her immediate prior turn. This active and

enthusiastic response may well indicate that EY was particularly interested in discussing the topic, which is also suggested by the content of the following dialogue from 1.3 onwards.

Exchange 6.18

1. EY: [...] grammatical points such as tense and articles.
2. J: how do you feel about that? =
3. EY: =well (.) fine. I mean **I want that actually. I liked it actually because they provide**
4. **(free) correction. without that I wouldn't have learnt.** what do you think?
5. J: ah I heard from some students that they had their written work marked down just
6. because of some grammatical points.
7. EY: there are different sections including grammar. well (.) **mine was marked down**
8. **because of wrong use of some grammar.** so I carefully check many times before
9. submitting. [...] but you know the point is **I always think like my writing would**
10. **have been better written only if I could write well in English. proofreading could**
11. **be one of the good solutions though.**

As illustrated in the above exchange, EY seems to be glad about the fact that her written work can be proofread free of charge. Such attitudes may have been activated by her strong desire to be good at English writing. However, what is more interesting about this exchange lies in 1.7 and 1.8 where she talked of a possible reason why her written work had been marked down, which was simply the “wrong use” of some English grammar. It appears that EY’s favourable attitudes towards getting written work proofread, which is seen from 1.10 onwards, is not only triggered by her enthusiasm towards improving her English writing but also by EY’s personal experience that “wrong use” of some English grammar resulted in having the written works marked down. It is also important to note that proofreading is an issue for all students including native speakers but EY did not seem she was aware of that.

In this section, the findings of Interview set II have been explored comprehensively. Throughout Interview set II, in spite of having the major development from the first interview set, the majority of participants seemed to be resistant to massive change in relation to their own initial reflections on the issues of English and the use of it. Interestingly, this lack of great change is visible in that certain ideological assumptions underpinned by the Standard English language

ideology were still found frequently across Interview set II. Nevertheless, remarkably, the participants seemed to have moved away to a certain extent from their one-sided orientation towards American English. However, strong beliefs about the significance of conforming to certain type of native English, British English in this case, was often talked of by many of the participants. This phenomenon seemed to have been triggered by the participants' personal experiences of using/ learning English during their stay in the UK university.

In the following section, a detailed analysis and discussion of the last interview set, Interview set III, will be presented linking what have been discussed in previous sections on Interview set I and II.

### **6.3 Interview set III - Development of participants' initial reflections**

In this section there are three main themes, and two subthemes under the last main theme. The different themes and a subtheme will be addressed by exploring examples of exchanges I had with the participants that illustrate how the participants perceive and understand the given topics in relation to their early/developing reflections after a year in the UK. The themes and subthemes have emerged as the most salient and most prominently featuring ones in the data, and most frequently mentioned by the participants during the interviews. I used the same coding process and the analytical framework as for Interview set I and II, which have already been explained in Chapter 5 (c.f. 5.2). The three main themes and subthemes are as follows:

- Three main themes and subtheme: Interview set III
  - ✓ *Adjustment of participants' early thinking*
  - ✓ *Retentive nature of the participants' attitudes*
  - ✓ *After studying at the UK University*
    - *As an international student in a foreign country*
    - *Rejecting conformity*

### 6.3.1 Adjustment of participants' early thinking

In this section, exploration of the findings of Interview set III that took place at the final stage of the research will be presented with a special focus on participants' development of their early thinking in order to trace how their initial reflections have changed over the course of time. There are fewer main themes for this last set of interviews as the majority of the participants appeared to have noticed some changes of their own early thinking, which became the main topic across the third set of interviews. For instance, as seen in *Exchange 6.19*, JHK admitted the fact that introduction to such concepts, i.e. existence of a range of English varieties and different English accents and pronunciation, only happened when she started participating in this research. She said she was "provided with opportunities to consider and think carefully about some ideas" she "would never have thought about.". This suggests that my influence as an interviewer/ outsider has been strong

#### Exchange 6.19

1. JHK: [...] I've never thought about the term British English (1) rather I thought English is  
2. just English. it's all same I thought. [@@@@@  
3. J: [sure @@@  
4. JHK: I really had that sort of idea that English has just one kind (.) in Korea. I've never  
5. used such terms like British English and American English before. never. and **never**  
6. **had realised that there's difference (1) but when I first arrived I met you and you**  
7. **talked about that (1) that was the very first time I started to think about those**  
8. **carefully. I would never have thought of that if not (.) maybe (.) not sure=**  
9. J: =ah I see. so I introduced=  
10. JHK: =well (.) YES and thought there IS British English [indeed. @@@@@@  
11. J: [@@@@@ then that was  
12. even before you had chance to experience [those yourself.  
13. JHK: [yes. that's right. you talked about some  
14. of the related issues and said you'll do interviews (.) so then I thought (.) ah that's  
15. right (.) British English and American English could be different from one another. It  
16. was so naturally just (.) almost automatically American English before in Korea. but  
17. the more I participate in this research the clearer I see the difference and feel that  
18. they ARE different indeed. [...] that was partly because what was important to me  
19. before was mutual understanding (.) so I didn't care at all about the difference in  
20. different English.



*Exchange 6.19* is a good example of how the participants of this research may have felt in the early stage of their participation in the research. As discussed in the methodology chapter (c.f.4.4.2), I intentionally selected those eight respondents randomly but with a condition that they must have had just arrived in the UK at the time of starting the research. The similarity in the respondents' circumstances possibly suggests that other participants may have had similar feelings to a certain extent. The exchange thus effectively demonstrates one possible effect of this research, i.e. by participating in the questionnaire and interview meetings with me, there were an effect on the initial construction of JHK's early thinking, and on the further developing of her early thinking towards various issues she "would never have thought of".

Another clearly demonstrated adjustment of JHK's initial feelings and attitudes can be seen in *Exchange 6.20*. It is noteworthy that JHK seemed to have awareness of this adjustment, as she explicitly highlighted the fact that she has "changed a lot". It is evident in 1.7 onwards that she continued her turn by making an appending move to expand on her immediate prior turn that discussed her current feelings in comparison to the one she had during the earlier stages of the research.

#### *Exchange 6.20*

1. JHK: [...] and one day I was talking to my Danish friends and some other international
2. friends. What was really funny was (.) I was listening carefully what other people
3. said and thought nothing make sense (.) [@@@ grammatically @@@
4. J: [@@@ focusing on talking=
5. JHK: =yes yes. but there was no misunderstanding or whatsoever. we all have such a
6. wonderful time. it may be a bit awkward or odd but still we perfectly understood
7. each other then. how NICE. **I have changed a lot [since I came here in England.**
8. J: [positively I suppose=
9. JHK: = DEFINITELY. that was absolutely wonderful experience. **some unclear bits but still**
10. **the important thing is I achieved mutual understanding (1) I thought this is good**
11. **enough then.**

This above exchange effectively illustrates how far JHK's early thinking has been developed over a year. Nevertheless, what is rather unclear is how such change may have occurred and when. JHK however seemed to have been amazed by how

successful communication in English can be achieved without being correct grammatically. It is evident by looking at her repeated appending moves in 1.5 and 1.9 where she expands on her personal experience of having successful communication, then continues her turn in 1.10 and expresses her satisfaction, as she thinks it is still “good enough” if mutual understanding was achieved.

Similarly, explicitly expressed an adjustment of his initial reflections on and attitude towards English and the use of it were added. *Exchange 6.21* begins with my initiating move, a direct question that asks about his position on the preconceptions he had had across the first and the second set of the interviews. The exchange demonstrates JHP’s personal experience of his initial prejudice towards different races disappearing, then he also highlighted the fact that it was same with the English language and the use of it (1.10 and 1.15). The disappearance of that prejudice resulted in an acceptance of, and willingness to engage with others, though it is not clear if the prejudice (and dissolving thereof) are at a personal level or related to English use, or both.

#### Exchange 6.21

1. J: well then (.) how about your preconceptions you had towards the English language?
2. JHP: prejudice about a language is not just a simple issue I think. I have been thinking
3. wrongly (.) [...] when I first arrived (.) I think my presessional classmates (.) the
4. international students were not competent users of English at all.=
6. J: =ah in what aspect=
7. JHP: =their accents and pronunciation were all very unclear and (1) not nice (.) I mean (.)
8. back then I didn’t want to listen to English at all (.) I was not keen on listening to
9. English even when it’s beautifully and nicely said or whatever (.) it’s even worse 10.
- when the accents and pronunciation are poor. [...] **anyway it’s all disappeared (.)**
11. **that’s important** (.) all different sort of **prejudice** I had before when I was in Korea.
12. seriously. that’s great learning really. because for instance when I was in Korea I
13. often met people from different countries at work but I had certain prejudice
14. towards non-Koreans even those Asians like Japanese (.) I used to feel odd (.) felt
15. the difference clearly. more with western people. **but that’s [all gone.**
16. J: [almost disappeared =
17. JHP: =**not just almost but 100 percent gone** (.) if I don’t understand I can ask what? and
18. that’s done then @@@ simple as that.

Again, it was not clear from the exchange how such adjustment had occurred. However what is rather obvious is the fact that JHP has experienced change of his initial feelings and thoughts that seemed to have been quite firmly rooted. At least, it is evident from 1.7 onwards, that he explicitly expresses his favourable attitudes to certain type of English that are “beautifully and nicely said” ones. It is not clear what those “beautiful and nicely said” Englishes are, but JHP's statements clearly show that he has come to accept both “beautiful” and non-“beautiful” English as equally valid ones.

*Exchange 6.22* below is very much reminiscent of MS's earlier reflections and attitudes towards her confidence and the way she used to deal with communication in English, which was seen in the very early stage of the research (c.f. Exchange 5.1). She seemed to have had a certain belief that her way of speaking English should conform to certain way the local people use in order for them to better understand her, as well as for her to better express herself for a successful communication in English that achieves mutual understanding. What we see in the following exchange is an effective illustration of MS's reversal of attitudes and way of thinking towards the issue of conformity. It is evident from 1.2 onwards that, after spending almost a year since she started participating in the research, she seems to not to take it personally when she does not understand because she thinks that is not her “fault” at all “anymore”, (1.3 and 1.8). The use of such a strong word, “fault”, possibly suggests that she used to think of situations of misunderstanding or non-comprehension as her “fault”, putting all the blame on herself for being not good enough, rather than seeing it as a simple failure of successful communication or placing blame on her interlocutor..

#### *Exchange 6.22*

1. J: what's the biggest change you feel?
2. MS: too many to mention really. but my confidence. **even if I don't understand that's**
3. **not my fault at all.** [@@@@@
4. J: [that's great @@ full of confidence now.
5. MS: what used to happen before was (.) when talking with non-native who has strange
6. accents it's easy to understand (.) but with British people when they ask you like
7. WHAT? then **I used to feel smaller and smaller** and (.) you think did I do

8. something wrong? @@@ **but I don't do that now anymore.**
9. J: how did you gain such confidence?
10. MS: I started to think that (.) if say we hear some English person speaking Korean (.)
11. with terrible pronunciation and accents (.) interestingly we would still understand
12. quite well. obviously that's for sure (.) because that's our mother tongue language.
13. **If English person doesn't understand me then he's very weird (.) I have spoken in**
14. **English for him. @@@**
15. J: that's very interesting. did you think in this way when first arrived?
16. MS: no. at first I felt really small you know. don't know why. I encountered some events
17. when mutual understanding had failed (1) and every time I went to shops I felt
18. very timid. but now I ask again if I don't understand. **fear's disappeared.**

What is more remarkable to note lies in l.13, where MS expresses her confidence and firm belief that mutual understanding in successful communication is the responsibility of both interlocutors, not reliant on her one-way effort with no responsibility placed on her native English-speaking interlocutors. Thus *Exchange 6.23* successfully demonstrates that MS has changed her ideologically underpinned attitudes that were seen previously (c.f. *Exchange 5.1*), where her strong feeling that conforming to native English was essential in order to achieve mutual understanding especially with native English speakers.

This section has been particularly looking at adjustments of participant's initial reflections and thinking about various issues including English and their use of the language in everyday life. *Exchange 6.23* is the last example of this sub section that serves as a concluding point of the section, where YW's awareness of his own attitudes' adjustment is well-demonstrated.

#### *Exchange 6.23*

1. J: [...] as you've just mentioned (.) what do you think about various accents and
2. pronunciation according to different nationalities. =
3. YW: =does not matter AT ALL. mine is Korean English and my Italian friend's is Italian
4. English.
5. J: would you not go back to American or British when you go back to Korea though?
6. YW: I might. I might but why should I?
7. J: well (.) accents and pronunciation is still quite American in Korea (.) then [what
8. would you
9. YW: [oh dear.
10. **achieving mutual understanding is important and that is enough.** you don't know

11. that? [@@@
12. J: [@@@=
13. YW: =those people who haven't been studying abroad would say that. you'll definitely
14. learn to use Korean English (.) **my own way of using English makes effective**
15. **communication.** even if you try to sound like British people what you will hear
16. back would be sorry? sorry? what did you say? @@@@ **there is no point at all.**
17. [...] **you know I used to try hard to sound like British and imagine myself one day**
18. **speaking like them. but how? that's never going to happen anyway.**
19. J: **you've changed a lot.=**
20. YW: =oh YES of course I did. very much. completely.

*Exchange 6.23* effectively demonstrates that YW has acknowledged the adjustment of his own views that he used to hold at the very early stage, and even during the progressive stage of the research (interview sets I and II). It is especially interesting to notice by looking at YW's appending moves in 1.3 and 1.9 that the discussion topic I kept introducing by making initiating moves in 1.1 and 1.7 seemed to have made YW feel annoyed to a certain extent, as he probably had thought that he had made himself quite clear on such issues many times. However, it seemed that he enjoyed sharing his changed viewpoints with me as there was a shared feeling between him and me that it is exciting and fun to talk about such adjustment of initial feelings that has happened over the course of time. Moreover, what can be seen from 1.16 onwards are YW's personal feelings towards his own early reflection. He appears to be reminiscing about what his initial belief was compared to the one he has now after a year's experience of living and studying in the UK. It is particularly interesting to look at his attitude seen in 1.18 that, unlike his previous desire of himself "one day speaking like" the British people, he now believes and seems to have abandoned that goal as he thinks "that's never going to happen anyway".

### 6.3.2 Retentive nature of the participants' attitudes

As discussed in the immediate prior section, although the majority of the participants have expressed explicitly and acknowledged that their early thinking and feelings have changed to a certain extent, there were still, as anticipated to some extent, some ambivalent feelings and attitude, in particular projected by two participants who surprisingly also admitted their views' adjustment. Turning straight to the data, JHP's case will now be looked at carefully first, followed by YW's.

*Exchange 6.24* begins where I make an initiating move, asking JHP a direct question regarding his current feeling about “Queen’s English” in relation to his earlier thinking and feelings about “Queen’s English” which he had described as “absolutely graceful and gorgeous” that makes him feel “pleasant and good” (c.f. *Exchange 6.4*). What is seen in 1.5 onwards effectively demonstrates his changed viewpoint that what he really wants now is communicative skills that will make him “able to FREELY use the English language as a tool” such as some skills that would allow him to “discuss in English well”(1.3). However, what is more remarkable about this exchange is found from the end of 1.3 to 1.4 where he subtly admits that he managed to sustain his earlier desire that he still has that Queen’s English as an ideal target model for his spoken English.

#### *Exchange 6.24*

1. J: well then (.) is that the Queen’s English still your target model (.) would you say? =
2. JHP: =well no. not the one like that but (.) I mean (2) I would like to acquire some skills
3. that would help me discuss in English well (.) yes (.) I often think so [...] **I would**
4. **love to learn to speak English gorgeously like the Queen. in fact (.) though**
5. **whether it’s British English (.) American English or even Indian English (.) what I**
6. **would really like to do is to be able to FREELY use the English language as a tool.**
7. **that would be fantastic (.)**

It is striking to see how persistent deeply-rooted ideological beliefs – like the ones JHP expressed in *Exchange 6.4* about holding the queen’s English as an ideal standard to aspire to - can be changed and adjusted. This exchange clearly illustrates JHP’s adjustment of his favourable attitudes to certain native English varieties and his previous firm belief that accents and pronunciation have to be “clear and nice” (c.f. *Exchange 6.21*). As I realised that JHP’s initial feelings and thinking towards the desired type of English had been quite resistant to any change at all, I was wondering what JHP thinks about the comment he made earlier about the “Queen’s English”.

*Exchange 6.25* is what followed the dialogue in *Exchange 6.24* during the actual interview; in *Exchange 6.25* he provides some reasons why he thinks such a division exists. JHP’s ambivalent feelings towards his personal preference towards

English are also well-demonstrated in the following exchange.

Exchange 6.25

1. J: [...] you said you have that awareness of the difference (.) and having had some
2. awkward feeling removed all (.) at the same time you prefer gorgeous English like
3. Queen's English (.) **what do you think about the ambivalent feelings?**
4. JHP: well (.) put it this way (.) **ah it's between an ideal and the reality.** [...] well (.) in
5. reality there're many different nationalities which various accents and
6. pronunciation are heavily influenced by. that's the reality I have to face every day (.)
7. but the English language I want to be able to use is that gorgeous Queen's English
8. (.) as I'm a friend of the Queen @@@ that's an ideal (.) =
9. J: =well then the idea of Queen's English=
10. JHP: **=well it can't be divided into equally two though.** what do you think? [...]

The exchange begins where my initiating move was made by my direct question that requested more information on JHP's immediate prior statement. That statement had explicitly expressed his ambivalent feelings about his enthusiasm to model Queen's English for his spoken English.. As evident in l.4, it seems that to him it does not have a clear answer of what is right and wrong. Then he continues his turn and makes a responding move in l.10 to try to negotiate his perspectives and gain my active participation in discussing the given issue. This clearly indicates JHP's interests in this particular topic, and actually it seemed he was interested as our conversation continued for quite some time after the dialogue shown in *Exchange 6.25*.

In the meantime, an exceptionally interesting dialogue can be presented which demonstrates YW's self-conflicting and self-contradicting attitudes towards English and the use of the language. During the exchange, YW acknowledges improvement of his own English, in l.15, and seems to believe that people in Korea, presumably his colleagues, will evaluate him as a "proficient user of English" when he finally goes back to Korea. Such belief showing high self-confidence may be an indication of his overt and clear understanding and awareness of his early thinking about his own English, together with what has possibly been changing up to this point. However, in fact what is remarkable can be seen in l.2 and l.10 respectively where he twice used such an arguable term "broken English".

### Exchange 6.26

1. YW: [...] in engineering (.) proficient English skills are not relevant (.) well even if I use
2. **broken English** if the lecturer thinks that's ok [then that's ok.
3. J: [oh then that's ok.=
4. YW: = if what I am saying is valid and appropriately relevant to theories (.) then English
5. is just (1) not a problem at all.
6. J: then what do you think about the term broken English?
7. YW: well (.) **I've said it many times already that that's not a problem at all.**
8. **establishing mutual understanding is most important.**
9. J: well yes (.) but the term broken English you just said (.) **what kind of English would**
10. **you say is broken English (.) for instance?**
11. YW: ah yes **wrong tense** (.) for instance. but you know what (.) I talked to my
12. international friends and they also said that even British people often get the tense
13. wrong (.) [...] for instance (.) the word whom. I don't think we need that word (.)
14. it's just not needed. [...] even if I use broken English (.) my colleagues in Korea
15. would see **me as a proficient user of English when I come back** (.) I used to think
16. that people like me who spent a study abroad year speak such good English (.) it's
17. just like that (.) you speak without pause then people think you speak **good English**.

The term “broken English” may well suggest his underlying belief could have a direct link to the Standard English language ideology as, as the term suggests, there would be no such thing as “broken” English if there is no “good English”, or Standard English. As evident in l.11, wrong tense was seen as an example of what YW thinks ‘broken English’ is. Moreover, in l.17, “good English” clearly indicates YW’s firm understanding of what he thinks ‘good English’ is, which could possibly be the opposite term he meant to use when comparing the two different Englishes he seemed to have suggested. This exchange effectively illustrate some complex attitudes and belief YW has.

### **6.3.3 After studying at the UK University**

#### **6.3.3.1 As an international student in a foreign country**

One exceptional factor that is worth attention at this point is that many of the participants added an interesting perspective regarding their use of English in relation to their own societal status in the UK. Interestingly, the majority of the participants seem to believe that they will not be able to “join the main stream of the society” in Britain. EY said that she feels as though she is “an alien” in the English society and she thinks that feeling could have been caused by her being not a native speaker of



English. YW likewise believed that although he is highly confident with his own English after a year or so, he “would never be able to join the main stream society”.

What is seen in *Exchange 6.27* is a good example of such views that JHK explicitly stated. The more interesting point, that may tell us more about *why* JHK felt that way lies from l.1 onwards. What she tries to tell me seems to be how difficult it used to be at the very beginning of her life in the UK in terms of understanding other people’s English. She believes that it may be due to her familiarity with American English but not British English (c.f. 5.3.1.1) and subtly expresses her uncomfortable feeling triggered by not being able to understand “British people talking” and repeated experience of failure in achieving mutual understanding with the local “British people”, (l.4 and l.5).

*Exchange 6.27*

1. JHK: [...] @@@@ it’s been noise (.) simply noise [@@@@
2. J: [@@@@ now?
3. JHK: now (.) it’s just like listening to the radio (.) though still American English is a lot
4. more easy to understand. too familiar with that. still sometimes listening to British
5. people talking (.) I’m like is that English? [@@@@
6. J: [ahh @@@@=
7. JHK: =but that’s fine. **I won’t be able to join the main stream of this society anyway.** no
8. expectation @@@

In other words, this may possibly suggest a perceived association between not being able to understand and not being able to be associated with the group of “British people” It is likely that the majority of the participants had experienced similar feelings; they all shared an almost identical profile in terms of their time of arrival in the country, which is an important condition that could suggest a likely parallel in participants’ experiences, and thus their feeling and thinking. Considering this, not surprisingly YW likewise added an almost identical viewpoint to the one that was seen in the dialogue with JHK in the above exchange, *Exchange 6.27*.

Basically, YW tried to tell me the same thing as JHK's personal feeling towards the issue of fitting into British society. What is notable about this exchange is how dynamically YW changed the discussion topic after he took his turn and made a reacting move. This possibly indicates this particular issue is a significant one for him and that he wanted to discuss it further, and find out more about what I would say about his viewpoint.

Exchange 6.28

1. J: [...] what would you say about your own English now?
2. YW: hmmm (.) just about able to live in England. well (.) but then this is another
3. point I made earlier about **not being able to be in the major group in the society.**
4. of course (.) I can't be in the major leading group in here [...]

Nevertheless, it was not clear from any of the exchanges what could have caused such strong and commonly agreed feelings among the majority of the participants. Yet, YS's personal feelings which were provided during the last interview seem to be able to offer a starting point from which the tracing of such feelings among the participants could possibly be achieved.

*Exchange 6.29* illustrates YS's personal account of his initial expectations he had had about studying in the UK when he was in Korea, and his reflections on the actual life he experienced after arrival in the country. It is noticeable, by looking at 1.5 onwards, that YS's initial dreams and fantasy about studying in the UK with the local British students "surrounded by the local English friends" have all been completely unrealised. Such situations seemed to have provided him the perception that "we are foreigners here" in the country, see 1.7.

Exchange 6.29

1. YS: [...] it's because **most of my friends are non British non native speakers of English.**
2. we can help each other to a certain extent but (.) in terms of English (.) not up to
3. my early expectation before I came to England.=
4. J: =is your expectation before=
5. YS: =ah yes we talk about that later. so (.) I mean (.) **what we dream about studying**
6. **here in England is being surrounded by the local English friends (.) study with**
7. **them and eat with them and so on (1) that's not the reality. we are foreigners**

8. **here. that's why. it's not the university campus life we often dream about**
9. **studying in the UK.** instead there are more work that I should do by myself in the
10. library. [...] **we are minority group here.**

As discussed in this section, such status-related attitudes may have been elicited by repeated everyday-life experience and critical analysis of their own status in the society, as international students in a foreign country such as, YS's personal feelings and thoughts discussed above. Thus what most of the participants seem to have felt after all, after a year since we first met and they started participating in the research, is a change in the expectations they held before their initial entry into the country and an idea that they are supposed to go back to Korea as "we are minority group here" (1.10 in *Exchange* 6.29) in the country, as YS puts it, despite they are interested in becoming part of an international community of students. .

#### 6.3.3.2 Rejecting conformity

This rejection of conformity is the final discussion section of this chapter that reflects what was discussed in the immediate prior section, about participants' views on their own societal status. It seems that at certain point of their life here in the UK many of the participants have felt it more strongly than before and have felt more ostracised or even isolated than they had expected. Such awareness appeared to have a great deal of impact on the individual's attitudes towards and thoughts about their own status as an international student. They may have realised the purpose of their visit to the country and possibly their original plans before coming to the country which may be going back to Korea after their studies. Thus, it is likely that having experienced such difficulties in settling in the country and slow improvement in their English language ability, they may have realised that they are here in the UK as "just a foreigner anyway" not a person who can be "in the main stream of society" even though they came to the country with no expectation of becoming part of mainstream society, as discussed above in earlier sections.

Turning to the current section's issue, rejecting the imperative they feel to follow the local linguistic practice and attempt to adopt local-style English, YS seemed to believe that the emphasis is on the actual academic subjects rather than the

English language which is why he thought he would rather not follow it. It is evident by looking at his appending move from l.1 onwards. He added that it is probably because of the nature of his academic study which is engineering.

Exchange 6.30

1. YS: [...] I think it's because it's engineering (.) including lectures and course work (.)
2. they didn't emphasise English much. one written course work is usually between
3. 1,500 words and 2,000 words (.) and within that English is only used when
4. explaining some of the mathematical formula and engineering solutions. I
5. **think English is not as important as it is in humanities and management for**
6. **instance. just a tool** you know.
7. J: would it not matter when writing up your dissertation? will you not be marked
8. down?
9. YS: well (.) for my dissertation I will have to use rather **accurate English** (.) for now I
10. don't have to. that's not important for now. but eventually it will (1) it'll be very
11. much academic and of course **I should use accurate academic English for my final**
12. **stage the dissertation.** so eventually English will be important academically. [...]
13. but one day I got full mark on my written course work (.) if English was important I
14. wouldn't have got such a perfect score.

Interestingly, however, YS seems to have maintained his early thinking to some extent, particularly in terms of his 'accurate English is essential' ideology. The exchange effectively demonstrates YS's highly ambivalent feelings towards English and the use of the language. Despite what he said first, in this dialogue from l.1 to l.6, i.e. YS's clear idea that English is "just a tool", from l.9 onwards he expresses his unchanged ideologically driven attitude that English needs to be accurately used for academic purposes such as for a masters' level dissertation.

On the other hand, MS, who had a rather clear idea of who needs to conform to what in the first and the second interviews we had a several months ago, expressed something completely opposite in the third interview. *Exchange 6.31*, the last example of this Interview set III section and thus this chapter, is a good example to make a concluding remark that effectively illustrates the possible effect of living and studying here in the UK on her initial perceptions on various issues, that were addressed during three different sets of interviews with her during the year.

### Exchange 6.31

1. MS: [...] what they've done at the very first time was correcting everything in my
2. written work.
3. J: really? do they usually do that?
4. MS: no not really. but that was not too bad. generally grammatical points and quite
5. logically explained. [understandable. but **not quite happy about that.**
6. J: [is grammar always something they mark?
7. MS: YES. there it is at all times. usually I get something in the middle (1) no better than
8. just good or no worse than that. [...] **I don't feel particularly happy about that**
9. though. @@@ because **I've always tried my best but it never seems it gets better.**
10. I think they just mark randomly (.) so I thought what's the point of all that. **do it**
11. **MY way then.**

*Exchange 6.31* clearly demonstrates MS's unfavourable attitudes to the idea of following the local practice with regard to academic English. Interestingly, MS is one of the participants who had a rather strong belief that using 'the right grammar and right English is essential in order not to be marked down' (c.f. 5.3.3) during the first set of interviews. However, considering the fact that her initial stance on the issue was in favour of conformity to the local practice and English grammar in particular, the effect of spending a year studying at the university together with her living experience in the country is significantly obvious. She has clearly moved away from the view that she should try to conform to native English; however it's not clear whether this is a pragmatic decision (i.e. that it's an unattainable goal, and so not worth striving for) or an ideologically-based one.

In addition, MS also realised the "lecturers don't actually mind how fluent you are in English but how appropriately you can write content-wise in a given context with a given topic". Such viewpoint may mean that not necessarily the university as a whole but some of the lecturers make an effort to understand individuals' various different culture-influenced written works. Meanwhile, YW added a similar point that regardless of the student's English proficiency, what seems important to the lecturers is "how well you have addressed given topics". In other words, YW believed after all "it is not really about English only but appropriateness of the content and a bit of language use". This attitude was well reflected by his subsequent move, where he said he thought "we are all international students anyway"

(see appendix 8).

Many of the participants' accounts, including the exchanges above, based on their personal experiences, suggest that a great number of lecturers and professors at the UK University still emphasise the importance of conforming to certain English grammar rules and local practices especially when marking written course works (see appendix 8). Nevertheless, the above cases also suggest that a certain kind of adaptation may have begun to take place and to some extent acknowledge the globalisation of the society and the range of legitimate 'Englishes' within it.

#### **6.4 Summary and conclusion**

In this chapter, a detailed analysis and discussion of Interview sets II and III was presented by providing relevant, thematically organised examples of the exchanges in the interview. It focused on the main themes emerging and particularly examined within those themes how participants' attitudes and perceptions changed over time. Interview sets I and II were referred back to when talking about interview set III to indicate those attitudes and ideologies that seemed to have been maintained over the year and those which had changed.

Moreover, using Eggins and Slade's analytical framework, I was able to show how the participants, not only me, do a lot of the initiating, responding and challenging. This effectively demonstrates the participants' active participation and engagement in the research topic. More importantly, the longitudinal interviews seem to have had a substantial effect on the participants' understanding of their social position as international students and how they orient to the topic itself. The next chapter, Chapter 7, will draw the research together by summarising the findings.

## Chapter 7 Drawing the findings together

### 7.1 Introduction

This longitudinal study with three sets of interviews provided opportunities to observe the respondents' everyday experiences and practices to bring further insights into how their everyday experiences interconnected with their thoughts and underlying beliefs and values about English and communication. This chapter presents a summary of the trajectory of each participant as the year progressed and thus draws the findings together.

### 7.2 A summary of the trajectory of each participant as the year progressed

#### 7.2.1 MS

During Interview set I MS was not confident at all when conversing with English people, and was still not confident when speaking English even after some time in the UK. When she first arrived she used to try to avoid English, evaluated her own English as poor, and she seemed to have some kind of criterion or reference point for good English that she kept going back to, which she thought she had to conform to, but crucially did not necessarily have clear awareness of what that criterion or reference point might be. She perceived that communication breakdowns with native speakers were entirely due to her own deficient English proficiency, and this led her to question her right to be in the UK studying. See Examples 7.1 and 7.2. Example 7.1 is MS's initial thinking in Interview set I and Example 7.2 shows her developed initial thinking in Interview set III.

#### Example 7.1 - *Exchange 5.1*

1. MS: of course there are times when I don't understand clearly and that I don't get it
2. right (.) but for instance I was so shocked once in city centre that one person came
3. up to me and asked the time (.) **he almost said something like ch- cha-im** (.) I
4. completely didn't understand that and asked wha- wha- what? he then made a
5. face you know I felt really bad [then
6. J: [oh no (.) that's not nice. hard to understand (.) yes

7.        yes (.) English person=
8. MS:    =oh YEAH (.) well I was thinking (.) **I came to the UK and studying at the university**
9.        (.) **I don't even understand the word time** (.) I thought (.) **what am I doing here**
10.       @@@ [...] sometimes when people come and ask something very easy and simple
11.       (.) like asking about the bus time but you suddenly panic and say oddly something
12.       stupid (.) then afterwards **I think oh I should have said in another way** (.)
13.       something like that (.) for instance my friend (.) her home-stay host lady asked her
14.       whether she wants some water (.) with a bit like a London accent WATER? like this
15.       you know (.) but my friend thought the host lady said what time so she answered 8
16.       o'clock [@@@@@
- 16 J:       [@@@@@ oh that's hilarious (.) yes really I've got so many stories like
17.       that=
18. MS:    = yeah yeah and (.) but you know **after those kinds of incidents me and my friend**
19.       **always regret** (.) thinking like (.) **oh I could have said differently then**

As evident in the below Example 7.2 from Interview set III, MS's developed initial thinking includes her acknowledgement that she gained motivation to deal with English after her experiences in the UK.

#### **Example 7.2 - Exchange 6.22**

1. J:        what's the biggest change you feel?
2. MS:     too many to mention really. but my confidence. **even if I don't understand that's**
3.        **not my fault at all.** [@@@@@
4. J:        [that's great @@ full of confidence now.
5. MS:     what used to happen before was (.) when talking with non-native who has strange
6.        accents it's easy to understand (.) but with British people when they ask you like
7.        WHAT? then **I used to feel smaller and smaller** and (.) you think did I do
8.        something wrong? @@@ **but I don't do that now anymore.**
9. J:        how did you gain such confidence?
10. MS:    I started to think that (.) if say we hear some English person speaking Korean (.)
11.        with terrible pronunciation and accents (.) interestingly we would still understand
12.        quite well. obviously that's for sure (.) because that's our mother tongue language.
13.        **If English person doesn't understand me then he's very weird (.) I have spoken in**
14.        **English for him.** @@@
15. J:        that's very interesting. did you think in this way when first arrived?
16. MS:    no. at first I felt really small you know. don't know why. I encountered some events
17.        when mutual understanding had failed (1) and every time I went to shops I felt
18.        very timid. but now I ask again if I don't understand. **fear's disappeared.**



### 7.2.2 JY

JY's initial thinking in Interview set I shows that when he first arrived in the UK, he experienced difficulties that he thought were caused by being not familiar with the new setting and living environment. During the settling in stage of his life in the UK, he thought his English showed no improvement at all, but his understanding of context-dependent English use and being able to guess what people were saying – to fill in gaps in perception through intuition - quickly enhanced the quality of his communication in English.

He arrived with no fear at all until he experienced difficulties with communicating in English on the phone; that fear grew dramatically during the early stage of his life in the country. Furthermore, JY particularly had had a strong orientation towards Standard language ideology, while being self-contradicting by being accepting of his own non-standard English. See Example 7.4 where he comments on his "where is you?" which contradicts what he said in Example 7.3. This extreme ambivalence towards his thoughts is evident in the below examples. Example 7.3 and 7.4 are JY's initial thinking in Interview set I and Example 7.5 shows his sustained initial thinking in Interview set II.

#### Example 7.3 - Exchange 5.24

1. JY: [...] I am thinking about start learning academic writing (2) after living here for a
2. few months (2) well the problem is (1) when writing journal articles or even a
3. simple email (2) they write well politely you know I think it's worth learning the
4. style (2) just a thought you know [@@@@@]
5. J: [@@@@@ I see=
6. JY: =but you know [...] **writing those perfect sentences nicely** requires good writing
7. skills in Korean too=
8. J: =those standard if you like or as you have just said perfect sentences and nicely (.)
9. well there is a set of strict rules if you like isn't there and we conform to those local
10. practices when it comes to the academic English writing and would you tell me a
11. bit more about what you think about that=
12. JY: =of course those (.) journal articles and essays (1) how could it be good (.) I mean
13. **even if the content is brilliant if it doesn't have an appropriate and proper format**
14. **and so on (4) I think it would be difficult to believe that the work is**
15. **meaningful and valuable (.) I mean if you came here for study you must conform**
16. **to what's expected like the standard or so you know (.) otherwise there is no**

17. point at all in coming here to study (.) if you say it's an international whatever
18. and say you only look at the content but don't care about the format or the
19. language (2) what is the point of studying in the UK (.) it's no better than having
20. studied in the Philippines for example you know [...] you need to put your efforts in
21. and conform to what is expected here and write like British then you can say there
22. is a point coming here to study or it's meaningful that way.
23. J: right you have an interesting point but did you also have a same idea before you
24. come here=
25. JY: =yes yes that's always (.) I've always wanted to (.) unfortunately in Korea it's
26. somewhat limited in terms of having the opportunities of taking such classes or
27. having that kind of education

#### **Example 7.4 - Exchange 5.18**

1. JY: yesterday I was talking on the phone (.) we were going to have a meeting but one
2. person didn't come so I called (.) and I said **where is you?** [@@@@@
3. J: [@@@@@=
4. JY: =after all (.) after the phone conversation telling him where I am now and please
5. come as soon as possible (.) there are always those people who point out
6. grammatical things like that (.) KOREANS (.) what on earth is *where is you* they said
7. (.) [they asked which country's English is that (.) @@@
8. J: [@@@
9. JY: I said to them (.) whatever I said if the other interlocutor [understood me then
10. that's enough (.) why is that so important?
11. J: [understand (.) that's
12. right.
13. JY: what is important is getting across your meaning.

#### **Example 7.5 - Exchange 6.16**

1. JY: [...] as I've said last time I remember (.) that say I came here in England to study
2. masters or doing a PhD then (.) the purpose or the point is of course in the first
3. place it's because the discipline here at the university must be of the highest
4. standard (.) world class (.) but also I'm here to train to be able to do my work in
5. English well. otherwise there's no point studying here abroad (.) if things could be
6. better done in Korea. do you see my point? for instance (.) writing English in Korea
7. needn't be that good but what you write here in England should be written **nicely**.
8. surely the university should require highest standard too (2) it should be higher
9. than [we imagine.
10. J: [when you said written nicely (.) how do you mean? =
11. JY: = actually it's **quite ambiguous**. Yes you are right. (1) but for instance (.) if the
12. writing is unclear and not reader friendly (1) or unnecessarily long sentences and
13. not being concise (.) something like that. [...] I think if I should compare that with
14. golf (2) there are different golf clubs (.) a golf driver and golf putter and more.

15. You'll have to **use them well when appropriate** (.) you have all but if you misuse
16. them then what's the point? I think using a language has just same mechanism.
17. that's sort of mistakes non-natives make when using the language (2) unable to
18. effectively use the language as a tool (.) using it oddly instead. I often feel that way.

### 7.2.3 YW

During Interview set I, YW talked about his confidence which he thought used to be stronger before arriving in the UK. He said it was because he had experienced using English in Korea and believed that was what made him confident. He also acknowledged that conforming to a certain standard is not crucial as long as mutual understanding is achieved.

#### Example 7.6 - Exchange 5.4

1. YW: [...] **at first it was hard to understand as I said last time** (.) **one person from Hong-**
2. **Kong the other person from Turkey** (.) **it would have been already very hard to**
3. **understand even if they are all from the UK** [...] **it was very difficult at the**
4. **beginning because of the difference** (.) **but as I get more used to the accent and**
5. **the lectures heading towards the middle of the term** (.) I understand a lot (.)
6. attending a lecture is not a big **problem** but sometime in management class (.) it's
7. not just giving a lecture but like when students asking questions (.) or discussion.
8. then I don't understand at all in that case (.) **especially humour** (.)
9. J: how did you feel then? English humour is hard to understand=
10. YW: = **I am like** (.) **why is he laughing I thought then. what is so funny. but I can't do**
11. **anything** (.) **just sitting there** (.) **it's not only me but others like Chinese or others**
12. **also look confused anyway.**

#### Example 7.7 - Exchange 6.3

1. YW: =**oh and there was another reason why understanding English was particularly**
2. **hard during the first term.** there were two main lecturers in my faculty (.) one is
3. from Hong Kong and the other is from Turkey (.) that was WHY (1) that was what
4. was making it much more hard. that's why it was particularly hard to understand
5. but **I wasn't even aware of the fact that the difference was what made it more**
6. **difficult (1) now it's term two** (.) **so it's a lot easier you know. and the lecturers**
7. **are all British now.**=
8. J: =ah then you mean because they are British (.) that's what makes it a lot [easier
9. YW: [YES of
9. course. very much (.) a lot easier really. the accent itself is (2) there is a huge
10. difference you know. actually (.) the lecturer from Hong Kong (1) for instance I
11. started to understand his English when the first term was about half way through

12. (.) oh at first=
13. J: =oh yes it's the very first time and you said you were not used to the accents=
14. YW: =ESSENTIALLY [@@@@@
15. J: [@@@@@ yeah oh there are many non British teaching
16. staffs.=
17. YW: =it's because **what is here is completely different from what we studied before.**
18. that also gave me a hard time at the beginning.

As seen from the Examples 7.6 and 7.7, he had had certain belief towards English and the language use underpinned by Standard English ideology that British English is more intelligible than other countries' English, and hence it is superior. What can be seen from the below Example 7.8 is his developed initial belief after a year in Interview set III.

#### **Example 7.8 - *Exchange 6.23***

1. J: [...] as you've just mentioned (.) what do you think about various accents and
2. pronunciation according to different nationalities. =
3. YW: =does not matter AT ALL. mine is Korean English and my Italian friend's is Italian
4. English.
5. J: would you not go back to American or British when you go back to Korea though?
6. YW: I might. I might but why should I?
7. J: well (.) accents and pronunciation is still quite American in Korea (.) then [what
8. would you
9. YW: [oh dear.
10. **achieving mutual understanding is important and that is enough.** you don't know
11. that? [@@@
12. J: [@@@=
13. YW: =those people who haven't been studying abroad would say that. you'll definitely
14. learn to use Korean English (.) **my own way of using English makes effective**
15. **communication.** even if you try to sound like British people what you will hear
16. back would be sorry? sorry? what did you say? @@@@ **there is no point at all.**
17. [...] **you know I used to try hard to sound like British and imagine myself one day**
18. **speaking like them. but how? that's never going to happen anyway.**
19. J: **you've changed a lot.=**
20. YW: =oh YES of course I did. very much. completely.

An interesting point to be made here is that such change did not happen suddenly but it had begun and was observed during the early stage during Interview set I which can be seen from Example 7.9.

### Example 7.9 - Exchange 5.19

1. J: it's true that Koreans are rather biased towards American English=
2. YW: **=ONE HUNDRED PER CENT.**
3. J: what do you think about that?
4. YW: **oh yes there is another thing I started thinking differently about (.) that changed**
5. **my thought (.) when I first came** doing the preessional study **I tried hard to**
6. **mimic British accents** and the way of talking whether or not it's understandable (.)
7. **but now I realised (.) because even if I do that people still don't understand me (.)**
8. **it's even worse (.) I thought oh this is not the right way (.) so now I talk in my own**
9. **way as I usually did before (.) and when I did it my own way people understood**
10. **better so I thought that's it (.) so now I speak as I did in Korea (.) whether I speak**
11. **good American English or not is not really an issue (.) what I realised was it is**
12. **more intelligible if I do it my own way like I did in Korea (.) so I do that these days.**

Despite the changes in his attitude however, a deeply rooted, unchanged conception of standard English remained visible. It is clear by looking at YW's use of the words 'broken English' and 'good English' in the exchange below that he still acknowledges the existence of standard English, even though he is confident that he does not need to adhere to it in the particular circumstances in which he expects to use English. Also he was highly self conscious about the changes in his English, despite his strong emphasis on the importance of mutual understanding in communication in English. See Example 7.10.

### Example 7.10 - Exchange 6.26

1. YW: [...] in engineering (.) proficient English skills are not relevant (.) well even if I use
2. **broken English** if the lecturer thinks that's ok [then that's ok.
3. J: [oh then that's ok.=
4. YW: = if what I am saying is valid and appropriately relevant to theories (.) then English
5. is just (1) not a problem at all.
6. J: then what do you think about the term broken English?
7. YW: well (.) **I've said it many times already that that's not a problem at all.**
8. **establishing mutual understanding is most important.**
9. J: well yes (.) but the term broken English you just said (.) **what kind of English would**
10. **you say is broken English (.) for instance?**
11. YW: ah yes **wrong tense** (.) for instance. but you know what (.) I talked to my
12. international friends and they also said that even British people often get the tense
13. wrong (.) [...] for instance (.) the word whom. I don't think we need that word (.)
14. it's just not needed. [...] even if I use broken English (.) my colleagues in Korea
15. would see **me as a proficient user of English when I come back** (.) I used to think

16. that people like me who spent a study abroad year speak such good English (.) it's
17. just like that (.) you speak without pause then people think you speak **good English**.

The above example of exchanges with YW clearly demonstrate both change and an internal struggle caused by that change. This is a good example of how hard it is to change deeply rooted thinking and ideological beliefs.

#### 7.2.4 EY

During interview I, she talked a lot about the lack of improvement in her own English, which clearly suggested she is likely to have specific ideas of what she thinks an 'improvement' in English would constitute. She even said she wants to achieve improvement in her English even if she has to 'copy' native speakers' language and 'make it hers' (see Example 7.11).

#### Example 7.11 - Exchange 5.17

1. EY: [...] we constantly write essays while doing this masters studies don't we (.) **but still**
2. **I feel my English is not getting any better (.) most definitely** (1) oh but
3. preessional course (.) yes a bit of improvement but only to a certain extent yes
4. after doing the preessional course regarding referencing and dos and don'ts and
5. vocabulary use (.) **it was helpful once I became used to such rules [...] I can say**
6. **overall no improvement so far and especially listening skill is the worst of all**
7. J: why did you think=
8. EY: =it depends heavily on how focused I am [...] **my English is absolutely TERRIBLE (.)**
9. **funny thing is talking to Asian friends in English is easy (.) absolutely (.) but with**
10. **Europeans it's hard and especially with British they treat me (1) no put it this way**
11. **(.) with international friends easy to understand so I have confidence but with**
12. **British people if I don't understand them that hurts my pride and I feel smaller**
13. **and smaller (1)** some people believe that socialising with foreigners would
14. facilitate your English proficiency but that's true only if one does study the
15. language hard (.) **unless you copy those vocabularies or sentences they use and**
16. **make them yours (.)** in the end simply hearing a lot wouldn't greatly help anyway

During the first two sets of interviews, she expressed disappointment and anxiety towards her own lack of improvement in English, which she had thought would be easily achievable. Despite that, she had expectations that it would improve over time.

### Example 7.12 - Exchange 6.18

1. EY: [...] grammatical points such as tense and articles.
2. J: how do you feel about that? =
3. EY: =well (.) fine. I mean **I want that actually. I liked it actually because they provide**
4. **(free) correction. without that I wouldn't have learnt.** what do you think?
5. J: ah I heard from some students that they had their written work marked down just
6. because of some grammatical points.
7. EY: there are different sections including grammar. well (.) **mine was marked down**
8. **because of wrong use of some grammar.** so I carefully check many times before
9. submitting. [...] but you know the point is **I always think like my writing would**
10. **have been better written only if I could write well in English. proofreading could**
11. **be one of the good solutions though.**

Despite her personal experiences over a year, she still seemed to hold fixed ideas of what she thinks constitutes "wrong use" (Example 7.12) and right use, though not necessarily with explicit awareness of it. The findings suggest EY experienced minimal change of her initial reflections over a year, and there was neither apparent change, nor clear reason why.

### 7.2.5 JHK

In the initial interviews, JHK had both a clear conception about what Standard English language is and who its speakers are, as far as describing not only their nationality but their ethnicity (c.f. 3.3) (Example 7.13), whilst simultaneously having highly developed awareness of the existence of English as a lingua franca, and its usage between non-natives, although she does not necessarily contrast it with ENL or show any awareness of differences between ENL and ELF. (Example 7.14).

### Example 7.13 - Exchange 5.7

1. J: [...] then what does native English mean to you?
2. JHK: native English (.) **well here they have a great ethnic diversity**, it's very different
3. from our country (.) they are all Korean in our country, it's somewhat very (2)
4. blended here (1) but the accents, there is a typical accent (.) **for instance girls**
5. **speaking with a pitched tone or something like that (.) but that's only British**
6. **people (.) only blonde and golden-haired white people have such an accent (.) if I**
7. **was to talk about native English in England then it's that kind of English which**
8. **those people use (.)**
9. J: oh then (.) English other than that particular type is all sort of non native to you?

10. or=
11. JHK: =in England=

She had a clear understanding of whose language English is, who owns English and what it is to her as seen from below example. She had a clear idea of what English means to her, a tool. which is very much reminiscent of what YW said in *Exchange 5.25* (see chapter 5).

#### **Example 7.14 - Exchange 5.8**

1. J: English language (.) well as you said a bit in the questionnaire too (.) what do you
2. think about the position of the language? (.) its power and position in different
3. societies=
4. JHK: =hmm (.) well **I think there should be one language that is commonly used**
5. **anyway** (.) now different parts of the world meet (.) and I've never complained or
6. thought that why would English be the one but instead naturally have been
7. learning it since young (.) it's just (.) oh English is something I just have to learn (.)
8. something like that (.) and as I grew up people emphasise on English so much in
9. Korea so (.) yes (.) but anyway people in the world (.) **I think it's a nice thing to**
10. **have that there is one commonly used language that connects people (.) and it**
11. **happened to be English (.) it doesn't matter what language (.) what is good is we**
12. **have one global lingua franca (.) the fact that we have the language. but not**
13. **simply because it's English.**
14. J: yes also as you said in the questionnaire it also forms a close bond **between**
15. **people** (.) so between them people can for instance share their things by using
16. English=
17. JHK: = yes yes
18. J: ok (.) then you mean English is sort of something between people for
19. communication=
20. JHK: **=a tool.**

As the example below shows, her initial thinking is seen in during Interview set II. She has a simultaneous awareness of native English and ELF as separate entities, and recognises herself as an ELF user, whilst still aspiring to ENL standards ('properly') in certain circumstances:

#### **Example 7.15 - Exchange 6.5**

1. J: in the first interview you said mutual understanding and getting intended
2. meaning across is most important when talking in English (.) what do you think



3. about that now?=  
 4. JHK: **yes yes getting your meaning across is of course most important** (.) being able to  
 5. say what I want to say is essential you know **but I want properly**. if I can.  
 6. J: how do you mean properly (.) I mean how properly?  
 7. JHK: **like the way people here talk (2) like the people here use**.  
 8. J: ah people here (.) **do you mean English people?**=  
 9. JHK: **= exactly**.  
 10. J: could you tell me a bit more about that?=  
 11. JHK: =I mean at least (.) when writing something in English (.) I want to be able to  
 12. express what I want to say **properly**. and when speaking (1) presentation or  
 13. sort of formal occasions have to be **properly done** (1) but when talking with friends  
 14. (.) well I am not sure whether I should though. although if I can that would be  
 15. great (2) yes it would be good if I can.

Example 7.16 suggests that despite her apparently high awareness of the existence of ENL and ELF, she was not aware of differences in the varieties of ENL. It also suggests that taking part in this research project had a strong effect on her attitudes towards English and her perceptions of it.

#### **Example 7.16 - *Exchange 6.19***

1. JHK: [...] I've never thought about the term British English (1) rather I thought English is  
 2. just English. it's all same I thought. [@@@@@  
 3. J: [sure @@@  
 4. JHK: I really had that sort of idea that English has just one kind (.) in Korea. I've never  
 5. used such terms like British English and American English before. never. and **never**  
 6. **had realised that there's difference (1) but when I first arrived I met you and you**  
 7. **talked about that (1) that was the very first time I started to think about those**  
 8. **carefully. I would never have thought of that if not** (.) maybe (.) not sure=  
 9. J: =ah I see. so I introduced=  
 10. JHK: =well (.) YES and thought there IS British English [indeed. @@@@@@  
 11. J: [@@@@@ then that was  
 12. even before you had chance to experience [those yourself.  
 13. JHK: [yes. that's right. you talked about some  
 14. of the related issues and said you'll do interviews (.) so then I thought (.) ah that's  
 15. right (.) British English and American English could be different from one another. It  
 16. was so naturally just (.) almost automatically American English before in Korea. but  
 17. the more I participate in this research the clearer I see the difference and feel that  
 18. they ARE different indeed. [...] that was partly because what was important to me  
 19. before was mutual understanding (.) so I didn't care at all about the difference in  
 20. different English.

Then towards the end of the course of a year, during Interview set III, she was experiencing changes and acknowledged the significance of achieving mutual understanding in communication in English. See Example 7.17.

**Example 7.17 - *Exchange 6.20***

1. JHK: [...] and one day I was talking to my Danish friends and some other international
2. friends. What was really funny was (.) I was listening carefully what other people
3. said and thought nothing make sense (.) [@@@ grammatically @@@
4. J: [@@@ focusing on talking=
5. JHK: =yes yes. but there was no misunderstanding or whatsoever. we all have such a
6. wonderful time. it may be a bit awkward or odd but still we perfectly understood
7. each other then. how NICE. **I have changed a lot [since I came here in England.**
8. J: [positively I suppose=
9. JHK: = DEFINITELY. that was absolutely wonderful experience. **some unclear bits but still**
10. **the important thing is I achieved mutual understanding (1) I thought this is good**
11. **enough then.**

The changes JHK said she thought she experienced over the course of a year suggest that she became aware of the differences between ELF and ENL, and developed a more positive and comfortable attitude towards her own non-native like use of English.

### **7.2.6 YS**

During Interview set I, unlike JHP in *Exchange 6.8* who was ambivalent when discussing his own English learner and user identity, YS had a clear understanding of what he thinks native English is and what he thinks of it while identifying himself clearly as a learner of the language.

The below examples show YS's clear understanding of what he thinks native English is and how he thinks and feels about it and how he identifies himself. Not surprisingly, while he identified himself as a learner of English, his own definition of native English was very similar to that of other participants' i.e local people.

**Example 7.18 - Exchange 5.9**

1. YS: native English (.) English native (.) well **it's not just those English we learn from the**
2. **school's textbooks (.) native English is (.) the English which those local people use**
3. **in their everyday life (.) rather not formal (.) in many cases (.) one thing I felt was**
4. **that I will never be the same like the native people.** because (1) hmmm. well just
5. simple communication would be fine. but because there are lots of history-
6. influenced expressions which have reference point to certain historical events in
7. the past (.) it's just like our country (.) we do have lots like that (.)
8. J: oh yes you said in the questionnaire as well though(.) **so you still think that=**
9. YS: **=oh yes [yes**
10. J: [then if you think that we can never be like those native people (.) **are you**
11. **comparing their English and our English? I mean do you think native English is**
12. **being as a sort of fixed standard for us to target to achieve?=**
13. YS: **=oh yes yes I think so.**

**Example 7.19 - Exchange 5.20**

1. J: **do you still think English as (.) what do you think about that now? do you think**
2. **you are a learner or user of the English language?**
3. YS: **still very much like a learner really (.) yes very much like a learner=**
4. J: **=really? especially when=**
5. YS: **=hmmm (.) for example when I meet friends then I think I am a user because (.)**
6. **we (.) have fun together (.) and laugh things like that (.) but for official things like**
7. **going to the bank or speak to the university for official things (.) I am a user**
8. **but in those cases I think oh I am still a learner (.) it's very important that I get my**
9. **meaning across so in that case I feel that I need to learn more=**

But in the meantime he started to recognise the existence of diversity within English, which contrasts with his understanding of who English belongs to (i.e the local people).

**Example 7.20 - Exchange 5.10**

1. J: I see (.) **then how about those international friends of yours you talked about? You**
2. **have many international friends (.) many of them use English not as a first**
3. **language (.) and they came from all different parts of the world (.) and you meet**
4. **them and talk to them and how do you feel about that?=-**
5. YS: = hmmm (2) each country has a distinctive feature (1) in English (1) in English (1)
6. **actually I started to recognise them.**
7. J: when you were in Korea, did you have any sort of ideas or even a preconception
8. towards those issues before you come to the UK?
9. YS: hmmm (2) well (1) no (.) not really (.) I didn't have many ideas.

10. J: well (.) then in Korea have you had many chances to meet with foreigners and talk  
 11. to them? **or the English education=**  
 12. YS: **=almost none (1) not really (.) I think that's why I didn't have any sort of**  
 13. **awareness of these issues at all (.) hmmm.**

In the later stage during Interview set II and III, YS acknowledged his English is improving since his arrival in the UK. Nevertheless, he was still holding certain ideas regarding 'good' English and seemed to have a very high, and rigid, standard for what constitutes 'good English'. He believed that being proficient in English is just one of the many useful skills that people have, i.e. a means to an end, and not an end per se. Over the course of the year he gained confidence in communication in English.

Another interesting point to make is that the idea of British English which he talked about is not about particular accents/ pronunciation, but it was about a kind of language that a particular group of British people whom he thought of as 'gentle' use in the country. Later he showed a change in ideas when it comes to identifying himself, as a user.

#### **Example 7.21 - Exchange 6.7**

1. J: how is it like now (.) studying your academic subjects=  
 2. YS: =ah (.) it's changed a lot. the way I speak (.) somehow it seems it's improving (2)  
 3. especially English writing (.) definitely because I use what I learnt during the  
 4. preessional classes (.) and when looking up some relevant journal articles written  
 5. in English (.) of course it's also partly because I now make use of the skills a lot  
 6. more often than I did during the preessional period (1) I apply some of the learnt  
 7. expressions or skills when using the language and that repeats many times (.) **now**  
 8. **I easily make full use of what's available for me to use even some of the things**  
 9. **that used to feel very difficult and hard to use.** it seems to be improving (.) for  
 10. instance in terms of speaking (.) I used to prepare a lot for what has to be said or  
 11. so (2) but now (.) I use (.) I [use  
 12. J: [use=  
 13. YS: =that's right. **I just use the language.** I prefer what it's like now than before. [...]  
 14. J: ah you are saying that your views have changed=  
 15. YS: =yes yes (.) to be honest (.) back then I wasn't sure if all the expressions and skills I  
 16. learnt are going to be used during my academic study (.) and also how often will  
 17. they be used (.) things like that (1) worried whether I could actually be able to use  
 them (2) and mixed feeling towards English (.) worries and pressure. **but now I**

18. **started using the English language more often and so (.) the more I get used to it**
19. **the more comfortable I feel. it's become better.**
20. J: ah I see. then about your English =
21. YS: =well (.) I don't know about actual proficiency but it's just how I feel (.) feel it's
22. improving (.) because I feel more comfortable now.

Another user identity is seen in Example 7.22, though he still compares his own usage negatively against ENL and considers ENL a target for his future improvement.

#### **Example 7.22 - Exchange 6.9**

1. J: [...] then what do you think about your English these days? and the user learner
2. issue we had discussed?
3. YS: very poor. @@@
4. J: why? why very poor?
5. YS: hmmm (2) well no (.) it's in the process of improving. I still can't manage other
6. than getting my intended meaning across. but what I am hoping is that after
7. finishing my study here (.) I hope I can **use the language rather accurately like the**
8. **way people here use the language.**[...]

Unlike JHP's clear ambivalent feelings towards this user/ learner dichotomy issue (see *Exchange 6.8*), YS had a clear user identity. Interestingly however, in a striking final interview exchange he demonstrates his clear understanding of who he is and where he locates himself in the foreign society.

#### **Example 7.23 - Exchange 6.29**

1. YS: [...] it's because **most of my friends are non British non native speakers of English.**
2. we can help each other to a certain extent but (.) in terms of English (.) not up to
3. my early expectation before I came to England.=
4. J: =is your expectation before=
5. YS: =ah yes we talk about that later. so (.) I mean (.) **what we dream about studying**
6. **here in England is being surrounded by the local English friends (.) study with**
7. **them and eat with them and so on (1) that's not the reality. we are foreigners**
8. **here. that's why. it's not the university campus life we often dream about**
9. **studying in the UK.** instead there are more work that I should do by myself in the
10. library. [...] **we are minority group here.**

It is significant that this shows both ambivalence towards, and acceptance of the difference he experienced between his expectations of his place in UK university

society and the reality of it.

### 7.2.7 JHP

During an early stage at Interview set I, JHP express how difficult it is to communicate with people in English because he thought he was not familiar with context-dependent language use. He also evaluated his English negatively, which reflected about the low confidence he had in terms of language use. Example 7.24 is a good example of how he evaluated his own English and what the target he aimed to meet was.

#### Example 7.24 - Exchange 5.14

1. J: how would you evaluate your own English?
2. JHP: between level zero and level ten (.) about (.) level two=
3. J: =level two? from the top?=  
4. JHP: **=from the bottom (.) from the bottom=**
5. J: =really? is that an overall score? (.) when dealing with everyday events (.) I mean in  
6. general level two?
7. JHP: **but it doesn't necessarily mean poor English [...]** that's the truth though (.) it's a  
8. fact and I have to accept that (1) level two would be appropriate (.) I think level  
9. zero doesn't mean a Korean who doesn't speak English at all (.) it's just about me  
10. that out of ten steps I want to achieve I have reached at about level two that's how  
11. I evaluate my own English (.) **my level 10 should be something like I should be**  
12. **able to understand EastEnders perfectly completely and after watching it I should**  
13. **be able to say oh that guy shouldn't have said that. like that (.) something like**  
14. **that (1) I am just level two.**
15. J: then how about your confidence=
16. JHP: **=not much of confidence either @@@ confidence is also about level two (.)**  
17. **@@@ it's just about similar to my English level (.)**

After a few months, his perceptions clearly had not changed. Again he mentioned BBC and even Queen's English, which demonstrated he has a clear idea of what he thinks standard English is. See Example 7.25.

During Interview II and III, JHP still evaluated his English as low. This was caused by his high standards of what he thinks 'good' English is. He also commented on possible reasons that caused difficulties for him during early stages. He thought it is not that his English was bad, but that his difficulty was caused by not being

familiar with English, and more importantly with its usage, as well as some accompanying pressure.

**Example 7.25 - Exchange 6.4**

1. J: [...] then is there any particular English that you prefer?
2. JHP: YES. there's one news reader in BBC Breakfast (.) there's a man called Bill Turnbull
3. who I hardly understand but there's another one next to him called beautiful
4. Susana Reid (.) **she speaks absolutely like Queen's English** (.) listening to what she
5. says **makes me feel pleasant. feel good** (.) =
6. J: =how do you feel about the Queen's English? could you tell me more about that
7. Queen's English?
8. JHP: well (1) nothing special though her English is fast and easy to understand. it's great
9. because I can understand well. but Bill Turnbull's English is babbling [@@@
10. J: [@@@
11. JHP: he speaks without opening his mouth (.) babbling. mumbling. no wonder why it's
12. unintelligible (.) mumbling. but Susana Reid (.) she's beautiful and speaks clearly so
13. I understand her English well.
14. J: then do you mean (.) Queen's English is something that's clearly spoken and easy
15. to understand even when it's fast?
16. JHP: exactly. **English that's spoken crystal clearly and accurately for poor commoners**
17. **like me.**=
18. J: **=ah that's what you think what Queen's English is.**
19. JHP: **yes** (.) I saw the Queen speaking English that way. [...] **absolutely graceful and**
20. **gorgeous.** @@ so that was absolutely brilliant. there must be individual difference
21. but she never mumbles. [...] put it this way (.) Queen's English is something like (.)
22. a word that's clearly written in font size 15 (.) having all the punctuations like
23. commas and full stops where they should be. Big letters and clearly written (.)
24. therefore it's great. **it's somehow the Standard anyway.**
25. J: ah (.)=
26. JHP: =is it not? Is it a different thing?
27. J: well (.) **do you think that Queen's English is the Standard English language?**
28. JHP: **well** (.) **I thought so** (.) **yes I thought it is likely.** [...]

In the same interview, a self-contradicting opinion was expressed with an awareness of changes in his own initial beliefs and importance of mutual understanding in communication (rather than pronunciation and accents). See Example 7.26.

**Example 7.26 - Exchange 6.6**

1. J: when we last met you told me pronunciation is the key to achieve mutual
2. understanding (.) mentioning different accents different English speakers have.=

3. JHP: = yeah (1) I was young then. [@@@  
 4. J: [@@@ then how about now?  
 5. JHP: well yes (.) **pronunciation is not a problem. I mean I think pronunciation is**  
 6. **not what makes communication effective.** for instance (.) even though I say things  
 7. with weird accents and pronunciation my supervisor understands me well.  
 8. although I think my preessional classmates were having a bit of problems with  
 9. their accents and pronunciation (.) and still other (.) other non-native English  
 10. speakers (.) well Indian friends' accents are still a bit hard but **somehow I stopped**  
 11. **thinking that those non-native speakers' English accents are problematic.**  
 12. J: ah since when did you start thinking=  
 13. JHP: =well it's been a while actually (.) I realised that it's not just a language issue but  
 14. about (.) there're many other factors you know. **I notice when I use English [...]**

In the later stage, while he identified himself as a foreigner (see *Exchange 6.10*) he accepted that his views changed over time (*Exchange 6.21*). However, strikingly he was self-contradicting by still talking about Queen's English (*Exchange 6.24*) he talked about a few months earlier. Then he continued and talked about his own ambivalent feelings toward English and his own English usage (*Exchange 6.25*).

### 7.3 Drawing together the main findings from the data and relate this to the some relevant literature

The preliminary questionnaire and the first set of interview gave some insight into the participants' initial attitudes towards diversity of English and its users, and also into their experiences of using English in a UK university, and how that experience met or contrasted with the expectations they had prior to coming to the UK. There was a very common tendency to cite the pronunciation of others – both native English speakers and non-natives - as a source of difficulty, and many noted that it differed significantly from the English they had studied in Korea. As predicted by the literature review in chapter 2, (e.g. Gibb 1997 and 1999; Jung 2005; Yoo 2011; Yook and Lindemann 2013), respondents expressed a strong attachment to American English, and surprise and confusion at the variety of non-American Englishes they encountered. Many perceived that this would impact their ability to succeed in their studies. They also expressed a low or negative evaluation of their own English as a result of their inability to meet the new demands of the new context, and also expressed a perceived need to increase their own 'skill' or 'ability' in English in



order to meet these demands and so achieve success – although their confidence in their ability to make that improvement was often low. See a relevant discussion in section 2.4.

Regarding their own general language ideologies, there was a discontinuity in that most participants expressed an attitude that mutual understanding was the most important factor in their use of English, yet almost all expressed an admiration for native or standard English, and considered it a target to which they should continue to aspire. (Matsuda 2003) The standard they referred to often tended to be American English, presumably due to their almost-exclusive exposure to it in Korea, but mention was also made of British English. A possible explanation for this discontinuity is the dichotomy between the requirements of their English in academic and non-academic contexts; one participant (JY, Interview set I) explicitly mentioned that when talking informally, mutual understanding was the only important goal but that in academic use, he felt strongly the need for adherence to a standard English. Notably, the perspectives expressed in the questionnaire tended to remain mostly unchanged in the first interview. The period of time, between two and three months, apparently was not enough to allow for significant change in most perspectives, and many respondents explicitly said that they were aware that their views had not changed, and did not expect them to change over the course of their study.

In the few months between interviews I and II, participants showed significant development in their views (e.g. retaining confidence and rise in awareness of linguistic diversity), but still exhibited resistance to changes in their most deeply-held beliefs about English and its usage. Most notably, participants continued to espouse standard language ideology but in many cases had a higher regard for British English, as compared with American English, than was expressed in the earlier stages of investigation. Although the perception of the importance of a standard remained, there was evidence of flexibility, or change, in their idea of what that standard might be. This change seemed to be the result of their experiences of living and studying in the UK university setting.

After another few months at the final stage of research, Interview set III traced how the participants' initial reflections have developed over the course of time. Not surprisingly, the majority of interview participants appeared to have noticed some changes compared with their early thinking. They were receptive to ELF in that they emphasised their own awareness of the significance of mutual understanding in achieving successful communication in English (Matsuda 2003). This resulted in an increase in confidence when speaking English, which also underlined a slight move away from the standard which many of the participants used to hold as a reference point for their English. On the other hand, as anticipated to a certain extent, some ambivalent feelings and thoughts were expressed by a few participants regarding their unchanged underlying belief in relation to the Standard English ideology. That is to say, they found it surprising or difficult to accept that their attitudes and beliefs had changed so little in the time they had spent in the UK. They were also critical of what it is like to be an international student studying in a UK university in a foreign country. This included their unhappy feelings and rejection of conformity to the standard to a certain extent in relation to their use of English, as long as the intended meaning is communicated.

To sum up, the overall findings suggest that despite sustaining strong ideological beliefs, there were changes in the participants' initial thinking found across the participants' personal accounts over the course of the year. While being resistant to changes of their ideological beliefs when it came to other people's use of English and the standard English, many of the participants showed negative attitudes and then ambivalent feelings especially when discussing their thoughts about their actual use of the language in relation to standard English. In other words, having an awareness and being perceptive to ELF and the existence of diversity within English did not seem influential when it comes to people's deeply rooted 'native speaker is better' ideology. This result is in line with previous research which investigated international students attitudes towards their experiences in the UK university. For instance, Jenkins' (2014) recent conversation study with international students in which the majority of her participants were found to be subscribed to the "native English is best' ideology" (Jenkins 2014: 201) whilst simultaneously being receptive

to ELF. One might surmise that the standard language ideology ingrained into language learners throughout their school education is too deeply-rooted to shake off as adults – though one could equally argue, as does Turner (2011), that universities' continued insistence on adherence to standard English is perpetuating its espousal by international students.

#### **7.4 Exploring the implications of the research in relation to English language attitudes/ideology and teaching in Korea**

With regard to the implications of this current research in relation to English language attitudes /ideology and teaching in Korea, it is clear that the standard language ideology, and especially the native English speaker ideology that the participants had on arrival in the UK was a significant impediment to their successful usage of English as a lingua franca. Their perceived need of adherence to a standard undermined their confidence in using English, and in doing so caused them worry and stress. It is not empirically clear what direct or indirect effects this had on their studies, but it suggests that the phenomenon Turner (2011) proposed - that international students often feel obliged to place emphasis on improving their English, lessening the amount of time and energy they are able to invest in their academic studies - may be at play. It is also inevitable that their enjoyment of the study abroad experience, and the satisfaction and fulfilment they derive from it, will have been impacted by the stress and worry caused by the perceived pressure to adhere to standard language. The examination of the Korean education system presented in chapter 2 clearly shows that those standard language ideologies that the participants had on arrival are cultivated in schoolchildren in Korea, and this is a problem that must be addressed if those students are to take the maximum benefit from studying abroad as adults. Efforts to make the English curriculum less native speaker-centric (i.e. to include English from non-inner circle speakers), and to make it less standard-language oriented (e.g. to focus on accommodation and co-construction of meaning rather than on accuracy) would surely result in Korea's future English users having a more ELF-oriented orientation towards English, and therefore more success in using English as a lingua franca.

Designing and implementing such a curriculum is obviously no easy or simple task, however, and it would have to be done carefully and sensitively, and slowly. Walker's (2010) book presents detailed guidelines for the ELF-ising of pronunciation teaching, for example - however any changes made to the curriculum would undoubtedly meet with resistance from the various Korean stakeholders involved. In particular, Korea's test-centric education culture means that washback effects from exams constitute the dominant force in determining how English is taught and learned, and so any changes made to the curriculum would need to be made to the exam too (Choi 2008); and Korea is notoriously resistant to changes in its high-stakes tests, as was demonstrated by the recent rejection and subsequent failure to become mainstream of the NEAT exam, which attempted to introduce an oral component to the English section of the Korean university entrance examination (KSAT). Although the need for development of the ideologies underlying English education in Korea have been emphasised further by this research, it is still not apparent how feasible those changes are in Korea's current English education culture. The need for objectivity of marking and clear right/wrong dichotomy in the answers to questions is paramount in Korean standardised tests, where small differences in test results grant very significant differences in status, separating the elite from the sub-elite, and so define test-takers' future socioeconomic opportunities. This need for objectivity and clear right/wrong distinction in tests goes hand-in-hand with standard language ideology, and is antithetic to ELF ideology. Therefore, it would be reasonable to state that a change in the tests (prerequisite for a change in the education system) would need to be preceded by a change in the entire educational culture and ideology of the country. Although there are other studies highlighting the potential benefits of such change (e.g. Choi 2008, Sung & Kang 2012, Lloyd 2014, Ahn 2015), there are as yet no significant signs that such change is likely to occur; and if it were to occur, it could not occur quickly, being a shift in the fundamental, millennia-old tenets of a nation's culture.

In summary, Korea is currently caught in the situation of having an educational culture that is intrinsically detrimental to the successful learning and usage of English as a lingua franca, but is also too deeply-rooted and high-stake to be

easily changed. I hope that studies like this one will continue to draw attention to the need for such change, and thus drive that change, but it is not clear what steps can be taken to remove the inherent cultural obstacles to such change.

## **Chapter 8 Conclusion**

### **8.1 Introduction**

Throughout the preceding chapters, the research process including relevant literature and research methodology have been presented together with a discussion of research findings. In this final chapter, a summary of the thesis will be presented. It begins by re-presenting the research rationale for this study. This will be followed by the research questions, research methods selected to answer the questions and the findings of the study by exploring each research question. Then, in the next section, limitations of the research will be discussed along with directions for further research. Finally, implications and contributions of the study will be discussed.

### **8.2 The study**

Despite the fact that ideas regarding internationalisation and awareness of the existence of a wide range of English varieties have been developing rapidly, there appear to be a limited number of empirically investigated studies of Koreans' understanding of English and their attitudes towards use of the language in particular in a UK Higher Education context. Moreover, previous to this study Koreans' studying and living experiences at a UK university had never been empirically investigated. For those reasons this study attempted to explore Korean postgraduate students' understanding of and attitudes towards a wide range of English varieties, and the possible effects of their everyday experience of learning and using English on their understanding of the language.

Given the motivation of the research above, this thesis sought to answer three research questions, as follows:

1. What do Koreans studying at a UK university understand by the notion of English?
2. What is their orientation to (perspective on) the diversity of Englishes and the concept of English as a Lingua Franca (ELF)?
3. What are the effects on their understanding of the notion of English of their personal experience of learning and using English in the UK and before?

As stated in Chapter 4 (c.f. 4.5.1), this thesis reports a longitudinal interview study, in which it employed preliminary questionnaires and three sets of longitudinal interviews. The research was undertaken over a year-long period and in depth with the same participants at each stage. The preliminary questionnaires were for a particular purpose relating to the interviews, which was to get extra insight into the following three sets of interviews and to serve as a starting point to allow me to see how the participants' attitudes and orientations changed or adjusted over time. The whole study has been organically developed, and in-depth analyses of research findings retrieved from the particular research methods have demonstrated how the preliminary questionnaire and the three sets of interviews are inseparably linked with one another and very much organically interrelated.

This section summarises the findings of the current study by exploring the aforementioned three research questions, one by one. The first and the second research question were explored by preliminary questionnaires and mainly by the first set of interviews, Interview set I, as this particular stage was where the participants talked of their initial thinking and views on English and using the language.

In answer to RQ 1 and RQ2, the findings suggest that the participants had had a certain amount of awareness of the difference between various accents and pronunciation of different English varieties, which many of them identified it as a possible source of difficulty they were experiencing in terms of using English. The majority of the participants seemed to have a clear understanding of what they think about English and their use of the language. Especially, what most of the participants expressed has suggested that they held certain orientations and attitudes, as well as underlying beliefs, towards English they had had in the early stage of their lives in the UK. Remarkably, however, having such a clearly noticeable belief towards certain ideological conceptions such as the Standard English ideology did not necessarily indicate that the participants had a great deal of understanding about it. Furthermore, the majority of the participants seemed to have certain ideas of what they think the Standard English ideology is, and it was often described as native

English and constantly referred back to when they talked about their own and others' English, to make a comparison of the features of their English.

Not surprisingly, when it came to English and their use of the language the participants expressed their strong attachment to American English in particular, and it was seen as a result of Korea's close relationship with North America in many ways. While the majority of the participants had a general tendency to evaluate their own English negatively, many of them also expressed their strong feeling towards rejecting conformity. In this early stage of research, the participants seemed to remain ambivalent regarding surrounding issues in terms of using English, not necessarily with a clear awareness of their own feelings towards those issues.

The third research question was explored by both the second and the last set of interviews, Interview sets II and III, as they are the stages where the development of the participants' early thinking mainly was discussed and clearly exposed. In answer to RQ3, the findings illustrated that while individual participants' experiences and attitudes, as well as their perspectives varied to a certain extent; they had a significant amount of shared experience, which also projected various aspects of complex attitudes i.e. ambivalent feelings towards language use and preference of English as a language learning target. Especially, many of the participants' early thinking seemed to have adjusted to a certain extent, while being at the same time resistant to massive change regarding their initial reflections of the issues of English and the use of it. The lack of substantial change is especially visible in that certain ideological assumptions underpinned by the Standard English ideology were still found frequently across Interview set II and III.

Nevertheless, what was remarkable was that the participants' one-sided orientations to American English seemed to have changed to some extent and moved away from the monolithic orientation to English towards accepting the pluralistic views.

Another developing theme that was found across the three sets of interviews was the participants' views on learning about the cultural assumptions. During the



early stage of the research the majority of participants expressed that being less familiar with English and the use of it in different contexts may hinder successful communication in English. As the research progressed, many of the participants strongly agreed that the more they become familiar with the English language and develop their understanding of what constitutes appropriate use of it, the more confident and comfortable they felt when using the language.

### **8.3 Limitations and further research**

In terms of limitations, there are two points I would like to make in relation to the points which have already been discussed in Chapter 4 regarding the research methodology (c.f. 4.10). The first limitation is the small number of participants in the group, as eight is not a large number; in other words making any generalisation would be difficult. However, as already been discussed (c.f. 4.1) providing rich and in-depth descriptions of this particular group of participants' experiences was considered more significant in this study, as the aim was not to demonstrate how representative this group of participants are of a wider population. Moreover, the small number of participants provided an opportunity to thoroughly explore each participant's understanding of English and their personal experiences of using the language, and effectively trace how their early thinking changed over a year-long period of time. The second limitation I consider is the lack of triangulation of qualitative data sources; in other words, using various qualitative research instruments would have provided different layers of qualitative data to reinforce the conclusions. However, due to the limited time and space allowed (as it is a PhD thesis), it would have taken too much time to conduct other qualitative research instrument types, thus it can be said that it is part of limitations but it is a practical problem. Given the limitation of time and scope, I considered it more important to achieve the required depth of analysis as mentioned above than to invest time in a wider range of methodologies, hence the interviews were prioritised.

As for further research, while there are number of areas in which careful consideration and improvement seem to be needed, I would like to consider one main area derived from the participants' contributions that seem to require direct and

primary attention. The area regards English education and language policy in Korea. In spite of developing awareness of the existence of a range of English varieties and use of the English language as a global lingua franca in which various accents and forms exist, Korean English users and learners in Korea are still substantially exposed to native English, American English in particular (c.f. Chapter 2 and Chapter 5,6). Generally, there is a lack of awareness of linguistic diversity across Korean English classrooms in particular of a variety of English and various accents and forms through how mutual understanding is achieved in the ELF context.

#### **8.4 Implications and contributions**

Having specified the possible area for further research, this study indeed has implications for ELT and its practice in Korea (c.f. 7.4). The findings suggest that the Korean users and learners of English need to be aware of the existence of a range of English accents and forms, and the dynamics of real-world use of the language. The study also supports the idea of a need to move away from a strong attachment to one single native English variety, in this case American English.

This research can mainly contribute to two areas. The first area is the field of ELF research and studies of language attitude, and the second is higher education in the UK for Korean students, and more generally for East Asian international students and possibly all international students who do not come from Anglophone contexts.

This current study has attempted to provide an in-depth attitudinal study of Koreans' conceptualisation of English and their ideas, and underpinning ideology, about using the language. It is hoped that this study has illustrated Korean students' orientations and attitudes towards English and the use of it in the UK Higher Education context, and that such insights will contribute to the field of ELT practice in Korea, leading them to better understand and reflect the current use of English in the world, as Smith (1983:7) states. Furthermore, I hope that the issues and experiences of this particular student group will have resonance with other international students, not only in the UK but also across the globe in various other contexts.

## Appendix 1 Questionnaire (original version in Korean)

귀하의 영어에 대한 관념(생각)에 관한 설문입니다. 각 질문에 대하여 구체적인 의견을 적어주시면 감사하겠습니다.

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성별:    남 / 여

나이:

학위과정:

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1. 귀하께서는 **원어민영어** (Native English - 영국영어, 미국영어, 호주영어 등) 에 대해서 어떻게 생각하십니까?

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2. 귀하께서는 영어 원어민이 아닌 **외국인의 영어** (예-한국식 영어, 일본식 영어 등)에 대해서 어떻게 생각하십니까?

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3. 귀하께서는 현재 **국제공통어로서 널리 쓰이고 있는 영어**에 대해서 어떻게 생각하십니까?

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4. 영어를 이용한 외국인(원어민포함)과의 **의사소통에 대한 귀하의 경험 및 기타의견**을 적어 주십시오.

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## Appendix 2 Questionnaire (translated in English)

*This questionnaire is to find out about your personal thoughts regarding notion of English and the related issues. Please answer the following questions at some length. Thank you.*

[illegible]

3. What do you think about English as a global language which is widely used in many contexts across the globe?

[illegible]

4. Please give any comments on your experience of having communication in English with other English speakers (including native English speakers). And any other comments?

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Thank you.

## Appendix 3 Interview information

### Interview set I

	Age	Discipline	Gender	Interview Length
Participant 1 (JHK)	29	Music	F	0:47:46
Participant 2 (MS)	28	Management	F	0:45:18
Participant 3 (EY)	24	Fashion Management	F	0:35:49
Participant 4 (JHP)	39	Civil Engineering	M	1:04:14
Participant 5 (YS)	28	Sustainable Energy	M	0:42:10
Participant 6 (YW)	34	Ship Science	M	0:50:22
Participant 7 (JY)	41	Engineering	M	0:40:34

### Interview set II

	Age	Discipline	Gender	Interview Length
Participant 1 (JHK)	29	Music	F	0:44:23
Participant 2 (MS)	28	Management	F	1:03:06
Participant 3 (EY)	24	Fashion Management	F	1:08:23
Participant 4 (JHP)	39	Civil Engineering	M	1:10:01
Participant 5 (YS)	28	Sustainable Energy	M	0:31:33
Participant 6 (YW)	34	Ship Science	M	1:25:34
Participant 7 (JY)	41	Engineering	M	0:46:55

### Interview set III

	Age	Discipline	Gender	Interview Length
Participant 1 (JHK)	29	Music	F	0:48:29
Participant 2 (MS)	28	Management	F	0:40:05
Participant 3 (EY)	24	Fashion Management	F	0:45:34
Participant 4 (JHP)	39	Civil Engineering	M	1:05:00
Participant 5 (YS)	28	Sustainable Energy	M	0:47:54
Participant 6 (YW)	34	Ship Science	M	0:40:00
Participant 7 (JY)	41	Engineering	M	1:05:38

## Appendix 4 Research information sheet



### Participant Information Sheet for Korean International Students

**Study Title:** Exploring Korean students' orientation to English during their study abroad at the UK University.

Researcher: Jiyeon Lee

Ethics number: RGO Ref: 8341

My name is Jiyeon Lee and I am a PhD student studying English as a world language at the Department of Modern Languages, University of Southampton in the UK. I am doing research on using English as a global lingua franca as a part of my PhD studies. You are being invited to take part in this research study because of your current role as an international student with much experience about using English language. Before you decide whether you want to take part, it is important for you understand why, how this research is being done and what your participation will involve. Please take time to read the following information carefully and discuss it with others if you wish. Please ask me if there is anything that is not clear or if you would like more information.

The aim of this research project is to explore the Korean students' orientation to English and using the language in the UK higher education settings. For my research, I would like to interview you about your English language use experience for communicative purposes and your reflections on language use on a regular basis. The primary objective of the sequential interviews is to understand how you use English as an intercultural communication medium and whether your perception of English language use has been changed over the time. If possible, I would like to take notes and record the interviews. I will analyse and use the data anonymously and confidentially only for the purpose of my PhD studies. I hope that my research project will have implications for further improvement of English language education in Korea. I would be grateful if you would participate in my research project to add your views on the current English language use in the higher education settings in the UK.

Your participation in this research project is voluntary. If you decide to take part, you will be given this information sheet to keep and be asked to sign a consent form. If you decide to participate in this research project, you are still free to withdraw at any time without giving a reason. You can also discuss your participation in this study with my supervisor, Professor Jennifer Jenkins, by emailing [J.Jenkins@soton.ac.uk](mailto:J.Jenkins@soton.ac.uk). If you have any concerns about your



participation in this study, please contact Jiyeon Lee at 07861 452111 in the UK or email [jl8g09@soton.ac.uk](mailto:jl8g09@soton.ac.uk).

[31/08/2010] [Version 1]

## Appendix 5 Research consent form

### CONSENT FORM

**Project Title:** Exploring Korean students' orientation to English during their study abroad at the UK University.

**Researcher name:** Jiyeon Lee

**Ethics reference:** 8341

*Please initial the box(es) if you agree with the statement(s):*

I have read and understood the information sheet (25/07/2010/version 1)  
and have had the opportunity to ask questions about the study

☐

I agree to take part in this research project and agree for my data to  
be used for the purpose of this study

☐

I agree for my interviews and focus group discussion to be audio recorded

☐

I understand my participation is voluntary and I may withdraw  
at any time without my legal rights being affected

☐

Name of participant (print name).....

Signature of participant.....

Name of Researcher (print name) .....

Signature of Researcher .....

Date.....

[25/07/2010] [Version 1]

## **Appendix 6 Example data from the questionnaire**

### **JHP**

"I am having such a hard time because of the unfamiliar pronunciation, for instance when dealing with trivial things like talking on the phone for more than one hour with BT landline just to order the internet connection [...] I was very confused when I couldn't even understand 'date of birth' at the mobile phone shop to buy a mobile phone, and I often habitually say 'yes, ok' even when I don't understand what has been said and what is going on."

"But now of course it's still early but, compared to the very first time I arrived, English language became easier to understand when I was able to predict what is going to happen in certain contexts. I think it's because language is as simple as that, prediction, being able to predict what is about to happen in certain situations would naturally help a lot in understanding. Communication was generally difficult because I couldn't predict anything at all then when I first came in this country."

### **JY**

"It was particularly hard to understand when the person on the phone asking those questions using standard commonplace everyday expressions and speaking too fast. I even had a phobia of phone calls, because I couldn't even understand half of the conversation I had to have when dealing with inquiries about phone, internet connection on the phone. I realised that there is a big gap between studying from the books at schools and learning from living in the country of the target language."

"It may be similar in Korean society, but what I felt for the last one month based on my living experience in the UK with my family was that people in different social groups seem very different from one another, according to the social class they belong to. In fact, in North America ethnicity, such as white American, black American or Hispanics, is which makes the distinction between people clear. But, on the other hand, as for British a person's education level gives a great impact on the accuracy of a person's pronunciation and how well structured their sentences are."

## **EY**

"It seems that Indian English is particularly hard to understand (compare to other international students' English), and, in fact, it is easier to understand English of those Native English speakers whose level of Education is high"

"I am having a hard time especially when having a conversation with Native English speakers (British). I think it seems it's because I am more familiar with North American English"

"I feel particularly difficult when understanding English, it's because of the different accents and pronunciation between American English, British and Australian English."

"As American English education is dominating Korea, my listening seems it's been well trained to listen and understand (American English), whereas when communicating with British people (especially everyday conversation with friends not during the lecture), I don't follow or understand about 20-30% of the conversation."

## **MS**

"When I was in Korea, I unconditionally believed that American English teachers are the best, even though sometimes I had difficulty when understanding their English. [...] As for the non native English speakers, it's simply because they are not native speakers and that is why their languages have distinctive linguistic characteristics. But, if Korean (Chinese or Japanese) accented English speaker tries to imitate American or British English in a clumsy way, it sounds even worse and more difficult to understand."

"Interestingly, conversation in English with native people tended to be easier because they easily understand even if you pronounce a bit incorrectly or use wrong words. With other foreigners who are not native people, it's often difficult to understand each other, but with Asians there wasn't much difficulty when communicating due to

the shared feelings and emotions."

### **JHK**

"The distinction which makes different styles of English according to region is pronunciation. And in most cases I studied English giving the first consideration to North American English pronunciation. [...] Recently, I properly encountered British English at British council in Korea, it was really hard to focus when listening so I had to listen very carefully. But I think I'm getting used to it as I now encounter it constantly."

"Although of course I don't speak perfect English, lots of incorrectly used English exist in Korea. They are so-called Konglish. I think it happens probably because of grammatical difference between the two languages, Korean and English. [...] Although people from different places use different languages, they are likely to feel the sense of connectedness through having this lingua franca called English."

### **YW**

"Before I came to the UK I thought there is a huge difference between British English and American English, and British English being very attractive especially its accents, what I felt since I arrived here based on my experience is the difference I thought wasn't that huge. I realised that the difference is just our creation. But at the same time, there may be some difference; on my first day of the preessional course my teacher asked if my English teacher in Korea was American."

"I think if English language wants to keep the authority as a lingua franca, it needs to accommodate and accept a little more flexibility - but only to the degree that it doesn't cause a disruption. For instance, let's say writing class needs strict and rigid rules as it is for the actual writing that will be needed for classes, speaking class can be less strict and more flexible, can't it?"

## YS

"(In the UK), there are lots of unaccountable words, sentences and expressions that I have never encountered in Korean school textbooks. There are lots of expressions which reflect history and everyday use between the users of it; I will never be able to understand it in any way as a foreigner."

"The Korean English that I learned in Korea was certainly a limit, whereas when I started to learn native English it was a lot more helpful especially in terms of English grammar which works as a useful and powerful tool. But of course being good at Korean English doesn't mean being good at English, and I think it is because Korean English put too much emphasis on grammatical aspects. [...] As for the conversation with foreigners, level of mutual understanding depends on how brave you are. For example, I should be better in English than my younger brother who just started to study English, however, in fact my younger brother was a better communicator. I think it was because I (and as people get older) hesitated a lot; thinking if my sentence is correct or not, and worry about saying incorrect sentences."

## Appendix 7 Codes and frequency counts

### Initial codes (in Korean)

#### Preliminary questionnaire

Code	Frequency
1. 발음/억양 에 따른 어려움	8
2. 미국식 영어/ 영국식 영어, 발음이 만드는 그 차이점	8
3. 단어 공부의 필요성/ 어휘부족	5
4. 국제 공통어 영어 – 유대감 형성	7
5. 비 원어민의 영어를 잘 이해하는 원어민들.	3
6. 시대적 상황과 배경을 수반하는 언어	2
7. 의사소통 가능하다면 문제없는 외국인의 영어	5
8. 어려운 외국인의 영어 (발음적) – 예) 중국식 영어	3
9. 교육 정도에 따른 영어 구사 능력 – 영국 원어민 경우	3
10. 문법 보다는 실용적 언어 사용의 긍정적인 점	5
11. 전화를 통한 영어로의 대화의 어려움	3
12. 영국 도착 전과 현지에 도착 후 차이점 (책으로 배우는 것과 생활하면서 배우는 것의 차이)	8
13. 국제 공통어로서 적합한 영어 – 부득이 한 현실	4
14. 영어로의 의사소통에 있어서 자신감의 중요성 – ‘용감’	3
15. 외국인의 각 지역/국가에 따른 여러 가지 발음과 억양 (발음과 억양 측면에서 모국어의 영향을 받는 외국인의 영어)	7
16. 외국인의 말을 잘 이해하는 원어민들	3
17. 빨리 말하면 못 알아 듯 겠는 원어민의 영어	7
18. (한국 사회 또는 아시아에서) 영어는 특정 계층의 언어?	6

## Interviews

Code	Frequency
1. 대화 주제에 따라 달라지는 이해력/ 듣기 능력	8
2. 늘지 않는 영어 실력	15
3. 영국 영어 발음	18
4. Listening이 최악/ 어려운 영어 listening	9
5. 영어 흉내내기/ 따라 하기	5
6. 단어/ 풍부한 어휘력의 필요성	7
7. 자신감/ 의욕상실 (발음에 대한)	9
8. 따라 하고 싶은 원어민 (미국) 영어	12
9. 알아듣기 어려운 외국인의 영어 발음	10
10. 백인 영국인의 영어만 영국 native 영어	5
11. 쉽게 말을 알아듣는 원어민들	5
12. 영국 영어의 feature(특징)	18
13. 다양한 영어에 대한 생각/ 견해	10
14. Academic writing 의 어려움	12
15. 못 알아듣는 영어 유머	5
16. 영국 도착 전 생각/ 기대	7
17. 미국 영어에 치우친 한국 사람들	15
18. Rejection of conformity	10
19. 한국에서 배운 영어 그리고 그것의 유용함/ 무용함	15
20. 의사소통의 tool, 영어	11
21. Native 와는 힘들고 non native 하고는 자유로운 영어로의 의사소통	8
22. 한국 사회에서 영어를 할 수 있다는 것 - 엘리트 의식	5



23. 학습 능력과는 별도인 영어 능력	6
24. 영국에서의 생활/경험 후 달라진 영어로의 의사소통에 대한 견해	15
25. 영어 공부를 하는 동기부여	2
26. 본인 영어 실력 평가 (대체적으로 부정적 그리고 낮게)	14
27. 예측 가능한 상황에 따른 예측 가능한 언어	14
28. 영국 오기 전 한국에서 이렇게 준비 했었더라면.../ 오기 전의 기대	12
29. 교육 차이에 따른 영어 (현지 원어민의 경우)	6
30. 전화를 통한 영어로의 의사소통의 어려움	8
31. 문법보다는 의미가 통하는 것이 중요	17
32. 농담/ 유머의 어려운 점	3
33. 쓰기 (writing) 의 어려움	14
34. 비원어민들과 영어로의 대화 중 원어민의 등장으로 달라지는 분위기	8
35. 알아듣기 힘든 영국영어	9
36. 비주류 영국영어	9
37. 외국인의 영어를 잘 못 알아듣는 원어민들 (버스 기사)	7
38. 영어 수업을 따라가면서 느끼는 어려움	10
39. 외국인으로서 느끼는 기준 (수업 중 또는 쓰기 등)	10
40. 시간이 지나면서 늘어가는 영어 실력	7
41. 영국 거주 경험을 통해 시간이 지나고 생긴 변화	15
42. 환경에 익숙해 짐	8
43. 영국 오기 전 원어민의/ 외국인의 영어에 대한 선입견	12
44. 사용자 학습자, user/ learner dichotomy	15
45. IELTS... 할 수 없는...	3

## **Final codes (in English)**

### **Preliminary questionnaire**

<b>Code</b>	<b>frequency</b>
<b>1. Understanding of the notion of English</b>	
Accents and pronunciation	9
Jokes and humour	2
confidence	7
<b>2. Attitudes towards English/ELF</b>	
Participants' attitudes towards NE and ELF(diversity) (Standard English language ideology)	7
Preference towards a certain variety of English (American English and English in Korea)	5
Aspiration/desires for their own English (Evaluation of their own English, and User/learner dichotomy)	5
confidence and predictable language	6
<b>3. Studying at a UK university</b>	
Concerns about academic writing (Corrections/proofreading/ vocabulary issues)	4
English as a tool	3
Being an international student: Equality issues	3

### Interview I

Code	frequency
<b>1. Accents and pronunciation: the source of difficulty</b>	18
<b>2. Understanding of English and ELF (Orientations to English and ELF)</b>	
Evaluation of one's own English, confidence	20
ELF+ User/learner dichotomy	18
Englishes and the standard	21
English in Korea	12
Preference towards particular English	17
Conforming to Native English, aspiration	22
Solution to the difficulties: becoming familiar	15
<b>3. Studying at a UK university</b>	10

### Interview II

Code	frequency
<b>1. Identification of difficulty-causing factors</b>	12
<b>2. Deep-rooted prejudice regarding the standard</b>	15
<b>3. Importance of mutual understanding</b>	18
<b>4. Foreign users of English</b>	14
<b>5. Learning about the cultural assumptions</b>	19
<b>6. Studying at a UK university</b>	
- Conforming to the local practice	11
- Proofreading	7

### Interview III

Code	frequency
<b>1. Adjustment of participants' early thinking</b>	14
<b>2. Retentive nature of the participants' attitudes</b>	15
<b>3. After studying at a UK university</b>	
- As an international student in a foreign country	8
- Rejecting conformity	10

## Appendix 8 Examples of the interview transcripts

### MS

1. J: 지난번에 영어 이렇게 생각한다 이런 거 써줬잖아. 오기 전에 한국에서 여기 오려고
2. 영어 준비하고 그랬어? 여기 온다고?
3. MS: 저는 사실 바빠서 많이 준비는 못 했는데, 근데 올 때는 (1)진짜 걱정되긴 했는데
4. 또 한편으로는 그냥 하하하 어떻게든 되겠지. @@@ 좀 easy going하는 맘이 있었던
5. 거 같아요. 오히려 나는 preessional 때는 그래서 별로 걱정 안 했는데, 딱 대학
6. 오면서부터 되게 막막했어요. 내가 너무 공부를 안하고 온 거 같아서.
7. J: 그랬구나. 그럼 오기 전에 영어에 대한 이런 뭐, 일반적인 생각은 어땠어? 영어
8. 하면.
9. MS: 사실 그 전에 영어는, 근데 사실 조금 어느 정도는 @@@ 자신이 있었던 거
10. 같아요. @@@ 근데 IELTS 점수가 안 나와서 마지막에 자신감이 좀 떨어졌는데. 그냥
11. 옛날에 영국에 아주 잠깐 왔었으니까. 4년 전이긴 하지만. 가면은 어떻게든 될
12. 거라는 자신감이 있기는 했어요.
13. J: 그러면 이제 영국 와서 pressesimal 도 하고, 여기서 살면서 수업도 듣고, 친구들
14. 생기고 그렇게 지내잖아. 그러면서는 요즘 어때? 전에는 좀 그래도 자신감 있게
15. 이렇게 했다면 여기 와서는 어떻게 좀 다른 거야?
16. MS: 여기서는 약간 이게 되게 뭐지? 사람이 참 간사한 게 중국 애들이랑 얘기할
17. 때는 진~짜 잘해요! Communication도 되게 잘 하고. 근데 막 영국 애들이나, 영국
18. 애들이랑 얘기할 때 되게 힘든 거 같아요.
19. J: 영국 애들이랑?
20. MS: 어.
21. J: 왜?
22. MS: 뭔가, 몰라 더 못 알아들겠고. 나 웬지 막 좀 쪼고. @@@ 그리고 언니 약간
23. 여기서 영어 쓰는 게 잠깐 왔을 때랑은 다른 게 그때는 내가 막 써도 선생님이
24. 고쳐주고, 언어 자체에 대해서 배우는 그런 게 있어서 조금 틀려도 그냥 고쳐질 수
25. 있다는 그런 게 있었는데, 여기는 영어실력을 일단 기본으로 갖추고 그 다음에
26. 공부를 해야 되잖아요. 근데 나도 그렇고 주위 애들도 그렇고 영어를 못하는
27. 상태에서 공부를 하니까 그 수업 자체는 이해한다고 해도 영어를 쓰는데 있어서
28. 아직까지도 자신감이 없어요.
29. J: 영어를 못 한다면 (1) 그게 뭐 speaking 이나=
30. MS: =네 speaking 같은 거 할 때, 네. Writing은 쓰고 고치고 고치고 하면 되니까.

31. 근데 speaking할 때 너무 많이 틀리고, 근데 틀리는데 고쳐주는 사람이 없으니까 더  
 32. 자신감이 없어지고, 그래서 막 discussion같은 거 할 때 반 전체에서 할 때 하고  
 33. 싶은 말이 있는데 애들이 딱 두 가지 인 거 같아요. 아예 그냥 못하니까 가만히 있는  
 34. 애들과, 아무리 틀리고 막 어리버리 하게 하고 해도 그냥 표현하는. 근데 그렇게  
 35. 표현을 하면 진짜 못 알아듣거든 사람들이. 그래서 점점 좀 위축되는 거 같고,  
 36. 고쳐주는 사람들이 없으니까 되게 힘들어.

37. J: 그랬구나. 한국에서 배웠던 영어는 여기 와서 살고 지내면서 그런 자신감에나 뭐  
 38. 아니면 어떻게든 도움이 안됐어? 얼마나 유용했어?

39. MS: 음 (3) 저는 솔직히 한국에서 배운 거 여기서 많이 막 유용하게 쓰지 못한 거  
 40. 같아요. 그냥 제일 유용하게 쓴 거는 여기 와서 preessional 때 배운 거. @@@ 그게  
 41. 정말 도움이 되었고. 그 전에는 그냥 영어 자체에 대해서 배우는데 그거 영어 자체에  
 42. 대해서 배운 것과 academic 한 것과 그게 되게 차이가 있는 거 같아요.

43. J: 아 그렇지 맞아. 영어가 복잡해 힘들어 [그렇지? @@@

44. MS: [@@@ 네.

45. J: 그러면 요즘 영어를 얼마나 쓰는 거 같아? 영어를 수업 듣고 하면서는  
 46. 친구들이랑도 자주 만나?

47. MS: 네. 저희 group과제가 많아가지고 거의 일주일에 막 두 번 많으면 세 번씩 맨날  
 48. 모여서 했던 거 같아요. 한국사람 나 밖에 없으니까 영어 많이 쓰는 건 좋아요.

49. J: 그러면 요즘 사용하는 너의 영어에 대해서는 어떻게 생각해? 네가 쓰는 영어.

50. MS: @@@ 나도 되게 많이 틀리는데 근데 그래도 막 생각, 열심히 막 생각하면서 말  
 51. 하면 내가 말할 수, 전달할 수는 있는 거 같아요 의사를.

52. J: 아 의사전달.

53. MS: 어. 근데 막 나는 되게 자신 없는데도 좀 그래도 막 얘기하려고 하는 편이에요.  
 54. 발표도 하고. 근데 발표하면 선생님이 한 70%정도 알아듣나? 그래요 @@@@

55. 선생님이 얘기하고, 아 내가 막 얘기하면 선생님이 생각하고 '아 너 이런 이런  
 56. 뜻이지?' 이럼 내가 '아 맞다고'. 그런.

57. J: 아 그럼 presentation 같은 거 할 때 이렇게=

58. MS: =근데 presentation은 준비해서 하니까 그거는 다 100% 알아듣는 거 같아. 그거  
 59. 말고 그냥 반 내에서 discussion할 때. 그냥 자기생각 막 말하잖아요. 그거는 막 그런  
 60. 즉흥적인 거는 나도 말을 잘 못 만들겠는게 막 느껴져요. 그런데도 막 얘기하면 조금  
 61. 대충 알아듣고.

62. J: 잘 하네. [@@@

63. MS: [@@@ 아오 근데 되게 하고 나면 좀 되게 아오 더 잘 할걸 이런 생각이

64. 들긴 드는데. 그래도 뭐 @@@ [...]
65. J: 여기서 학교 다니면서 우리가 아무래도 그냥 어학연수 하는 게 아니니까, 여기서
66. 우리가 외국인이어도 우리한테 기대하는 영어가 있잖아. 영어 이 정도는 해줘야 된다.
67. 입학 할 때는 IELTS 뭐 몇 점 이상, writing 할 때는 이 정도는 써야 된다. 그런 거 안
68. 쓰면 점수 안주고. @@@ 막 이런 거 있잖아.=
69. MS: =네. 그냥 (1) 어 (1) 뭐라고 해야 되지? 그 (1) 특히 report 같은 거 쓸 때, 그런
70. report나 academic 한 essay 에서만 써야 되는 언어가 있잖아요. 그런 거를 잘
71. 못써가지고 점수가 좀 덜 나온 적은 있었어요.
72. J: 아 그랬어?
73. MS: 어.
74. J: 그것 때문에 덜 나온 게 확실했던 거야?
75. MS: 어. 그냥, 뭐지 내용 자체는 되게 좋다고 그랬는데 점수가 너무 안 나와, 50 몇
76. 점이 나온 거예요. 그래가지고 보니까, correction을 보니까 거의 다 문법적인
77. 거였어요. 그래서 그 다음부터는 정말 문법적인 거, 문법과 막 그 단어와 그거를
78. 열심히 찾아가지고 막 하니까 그 다음에는 65점이 나왔고, 그리고 group 과제라서
79. 또 더 열심히, 애들한테 안 풀리려고 완전 열심히 하니까, 그거는 뭐 다 같이해서
80. 잘한 것도 있겠지만, 75점이 나왔어요! @@@
81. J: 진짜 잘나왔다!
82. MS: 네 사실 그런 거에 신경을 안 쓸 수는 없는 거 같아요. 아무리 내용이 중요해도.
83. J: 그러면 다시 잠깐 생활영어를 생각해 본다면. 영국에 우리가 살고 있잖아, 영어를
84. 쓰는 데서 우리가 살고 있으면서, 잠깐 여행 왔다 가는 게 아니고, 이게 매일매일
85. 일상인데. 삶인데 여기서 우리가 이렇게 사는 매일매일의 경험. 뭐 음식점 가거나
86. 친구들 만나고 그런 것이. 너 영어에 대한 생각에. 견해에 좀 어떤 영향을 끼치거나
87. 자극을 주는 거 같아? 어때?
88. MS: 음 (1) 그냥 (1) 근데 나의 (1) 이런 거죠. 나의 영어실력은 똑같은 거 같은데
89. 뭔가 표현하는 거는 되게 많이 는 거 같아요, 그래서.. 되게 웃긴 게 학교에 가면
90. 진짜 되게 자신감이 없어지는데, 그냥 평소에 생활할 때는 한국에 있을 때보다 훨씬
91. 더 내 생각 되게 잘 표현하고, 어디 막 음식점 같은데 가면 되게 complain도 @@@
92. 잘 걸고. @@@@ 여기 사니까 더 악착같이 막 하려고 하는 게 있어요. 한국에서는
93. 피하려면 얼마든지 피할 수 있으니까. 영어 쓰는 상황을 많이 피하고 뭐 마지못해서
94. 하고 그랬었는데, 여기서는 그냥 적극적으로 한국말 하는 것처럼 막 하려고 하는 게
95. 있어요.=
96. J: =여기 살아야 되니까, 피할 수 없어서 어떻게 그냥 해야 되니까 하는 것도 있고=

97. MS: =예를 들어서, 옛날에 여행 왔을 때는 호텔이 좀 불편하거나 그러면 아 그냥  
 98. 참고 있었는데 말하기 싫어서. 여기서는 진짜 막 손해보기도 싫고, 불편하고 막  
 99. 이러니까 당장 가서 말하고, 고쳐달라고 그러거나 방 바꿔달라고 그러거나.  
 100. J: 맞아 맞아. 옛날에는 피할 수 있으면 피하고 굳이 뭐 그랬는데 지금은 바로  
 101. 행동으로 [@@@  
 102. MS: [@@@ 지금은 그냥 내가 영어를 이 정도로 쓰게 된 게 그래도 되게  
 103. 대단한 거니까 나중에 한국에 가서도 웬만하면 영어도 좀 쓰고 싶고, 영어 쓰는  
 104. 직업도 가지고 싶고, 그냥 내가 습득한 어떤 습득한 언어니까, 더 더 공부하고 싶은  
 105. 그런 게 되게 많이 생겼어요. 책도 막 많이 읽고 싶고, 저는 처음에 왔을 때 완전  
 106. 필요해서 막 했는데, 지금은 사실 굳이 필요한 건 아는데 왜냐하면 막 연습해서  
 107. 시험 보면 되고, 연습해서 essay 쓰면 되고 고치면 되고, 그런데 지금은 내가 좀  
 108. 적극적으로 영어를 하려는 그런 게 생긴 거 같아요.  
 109. J: 그래 아무래도 공부를 또 하려니까 더 그럴겠다.  
 110. MS: 한동안 완전 싫을 때도 있었는데 영어가. 지금은 그래도 좀 [@@@@@  
 111. J: [@@@@@ 처음  
 112. 와서 그때 별로 였나 보다?  
 113. MS: 네. 그땐 좀. 그냥 그때는 필요해서 하는데 되게 싫고, 막 영어쓰기 싫고.  
 114. 질리고 막 이랬는데. 지금은 (1)  
 115. J: 영어를 따로 공부한다는 게 대단한 거지 진짜. 영어도 해야 되고 공부도 해야  
 116. 되고.  
 117. MS: 그게 진짜 중요해요. 다 한다는 거.  
 118. J: 사람들도 다 잘 하고 싶어하잖아.  
 119. MS: 근데 몇몇 중국 애들을 보면은 진짜~ 영어를 너무 못하는데 그거를 개선할  
 120. 생각을 안 하니까. 되게 화가 나긴 해요. 근데 개선할 생각을 안 하는 게 아니라  
 121. 틀린 줄 모르고 쓰는 거 같기도 하고, 그러니까 개네는 거의 어학연수 같은 것을  
 122. 생각도 안 해보고 바로 딱 온 거니까. 뭐 족보도 다 있고, 말은 대충하니까 하긴  
 123. 하는데 너 (1) 무나 너 (1) 무나 당연한 문법들을 speaking 에서 정말 답답한걸 막  
 124. 틀려요. 그러니까 보면서 그냥 그래도 석사 공부 한다는 애들이 어떻게 이런 basic  
 125. 한걸 틀리나 싫을 정도로 틀리니까. 근데 그게 틀린 줄 모르고 계속 그러고 그걸  
 126. 쓰는 거니까. 나는 진짜 그 Chinese English 가 왜 생겼는지 알겠어요.  
 127. J: 응. Chinese English 에 대해서 들었어?  
 128. MS: 응?  
 129. J: Chinese English 에 대해서 들어봤어?

130. MS: 네. 좀. 막 뭐지? People mountain, people sea. [@@@@@ 인산인해.  
 131. @@@@@ 그런 거 너무 웃겨. 하하하  
 132. J: [@@@@@@@@@@@@ 아 웃겨라.  
 133. @@@ 그래 그런 게 있지.  
 134. MS: 그런 자기네 언어를 표현하는 자신만의 영어도 있죠 머 @@@@@@  
 135. J: 그래. 근데 한국에서는 이런 것을 잘 몰랐던 거 같아 난, 이제 우리가 여기 와서  
 136. 영어를 쓰고 또 여기서 이런저런 어려움도 있고 부딪치잖아 자꾸, 그러면서=  
 137. MS: =맞아 그러면서 알게 되는 거지 뭐.  
 138. J: 그럼 한국에서 이렇게 준비했다면 여기서의 삶이 조금 낯지 않았었을까? 라는 뭐  
 139. 그런 생각은 해봤어?  
 140. MS: 음 (1) 난 그냥 제일 많이 느낀 거는 단어공부요. 그냥 나 한국에서 영어공부  
 141. 했을 때는, 지금 생각해 보니까, 약간 되게 시간도 없고, 저는 막 진짜 깊게 막  
 142. 파고들고 공부한 거 너무 못해가지고 학원 다닐 때 그 영어 시트콤 보면서 떠라  
 143. 하는 거 라던가 그런 거 많이 배웠는데 .. 뭐지? 그런 거 (1) 를 하면서 사실 말하는  
 144. 데는 되게 도움이 됐어요. 왜냐하면 생각 안 나도 무조건 말하고 이런 거 있으니까,  
 145. 근데 진짜 essay쓰거나 뭐 하나 할 때 단어를 너무너무 모르겠어요. 말하고 할 때도.  
 146. 만약에 내가 조금만 더 열심히 공부를 했다면 단어공부를 제일 먼저 했을 거 같고,  
 147. 오히려 문법 같은 거는 별로 안하고 (1) 음 (1) 그냥 speaking?  
 148. J: 아 speaking?  
 149. MS: 두 번째는 speaking. 물론 글 쓰는 writing 공부도 하면 좋지만, 그건 정말  
 150. 현실적으로 한국에서 아무리 써도 academic 한 거랑은 다르니까. 저도 나름 영어로  
 151. 일기를 쓰고 막 그랬지만 그래도 essay 쓸 때 너무 막막하더라고 (1) 진짜 내가  
 152. 아까 말한 중국 애들이 정말 회화는 못하지만 그 단어 쓸 때 어 (1) 땡게 그런걸 다  
 153. 아는지 진 (1) 짜 어려운 단어를 막 찾아서 잘 쓰잖아요. 그런 거 보면서 아 나도  
 154. 단어공부 좀 할걸. @@@@@@  
 155. J: 그랬구나. 단어공부, 그래도 우리가 academic writing을 해야 되니까 단어가 제일  
 156. 지금은 중요하다고 생각이 드는 거지. 우리가 만약에 국제적으로 business하고  
 157. 그러면 말도 중요하니까 또 speaking 도 많이 중요하다고 생각하겠지.  
 158. MS: 응응. 네. 완전. 근데 speaking 그냥, 그니까 뭐라 그래야 되지? 그니까 딱  
 159. speaking 이라고 하고 하지는 않잖아요. 대충 뜻이 통하면 넘어가니까, 나도  
 160. speaking 이 느는지는 잘 모르겠어요.  
 161. J: 아 의사소통. 말이 통하면 넘어가는 그거구나. 단어 단어 던지고.=  
 162. MS: =네! 그렇게 됐어요. 애들이 정말 어찌나 이해력이 빠른지 다 알아들어.



163. [@@@@@
164. J: [@@@@@ 눈빛만 봐도 알잖아. @@@@@
165. MS: 뭔가 근데 또 이렇게 시간이 좀 지나고 한번 겪고 나면 변할 것 같긴 해요.
166. 지금은 '아 단어 되게 아쉬운데', 그때는 '단어 쓰는 건 또 문제가 아니죠' @@@
167. '얼마나 logical 하나가 문제죠'. 이럴지도 @@@
168. J: 맞아 맞아. 이걸 언어의 문제가 아니에요. 라며 나중에는. [@@@@@
169. MS: [@@@@@ 근데
170. 지금은 진짜 막. 뭐라 그래야 되지? (1) 한국말로 생각해서 단어를 쳐도 이게 여기
171. 들어가면 안될 거 같은데 그럼 뭔가 다른 다른 뜻인가? 또 다른 단어가 있나? 계속
172. 찾게 되니까. 그게 시간이 켈 많이 걸려요.
173. J: 맞아. 그런 느낌들이 좀 오지 그치? 이걸 쓰면 안되겠다.=
174. MS: =응. 나는 한국말로 이 뜻을 쓰고 싶은데 여기 안 들어가겠다. 어떻게 던 몇
175. 주를 잘 끝내서 다행이에요. [...]
176. J: 그렇지. 한국에서는 보통 근데 다 미국 유학생들이, 미국영어가 한국은
177. 대세인거같아. 그런 다양성. 미국영어, 한국영어, 영국영어 뭐 이런 거에 대한 생각.
178. 알고 있었어? 오기 전에?
179. MS: 어. 이번에 오기 전에는 알았죠. 근데, 왜냐하면 잠깐 왔었으니까. 근데 그 전에
180. 오기 전에는 몰랐었어요. 진짜 다른지 몰랐어요.
181. J: 한국사람들 너 (1) 무 미국영어를 치우쳐 있는 경향 어떻게 생각해?
182. MS: 그냥 약간 그것도 어떻게 보면, 이 말이 맞나? 사대주의적이라고 그래야 되나?
183. 무조건 미국이 맞고, 미국이 더 잘 사니까 지금, 더 power가 있으니까. 미국영어
184. 써야 된다. 근데 그렇게 생각하는 게 그렇게 진짜 생각해서 그러는 건지, 아니면
185. 자기는 어차피 어릴 때부터 미국영어밖에 안 배웠으니까 그런 자존심 때문에
186. 그러는 건지는 잘 모르겠어요 [...] 나이든 사람들은 좀 그런 게 있는 거 같아, 진짜
187. 미국이 최고니까 미국영어 써야 된다는 그런 게 있는데 젊은 애들은 당연히 영화
188. 보면 영국영어 좋은 거 알고, 멋 있는 거 알고, 멋있어 보이고, 그리고 막 그런걸
189. 알지만 그래도 자기가 지금까지 배운 게 미국영어니까 그냥 뭐지? 그래도
190. 미국영어가 더 낫지 이렇게 생각하려고 하는? @@@
191. J: @@@ 응. 한국에는 그런 것도 있어. 영어선생님. 미국영어, 미국영어를 쓰는
192. 선생님에 대한 선호도.
193. MS: 아.
194. J: 그런 거 연구해 놓 것도 있고. 영어 선생님을. 자기 자식 영어교육을 위해
195. 영어선생님을 고르는 부모님들의 견해나 선호도나 이런 것들? 그런 것들이 있는데

196. 아무래도 미국사람들이 더 많이 선호대상이지.

197. MS: 네네. 잠깐 어학연수 할 때 되게 놀랐던 게, 우리 반에 한국사람이 있었어. 근데

198. 한 30대 정도 된 남자 아저씨였는데, 근데 그 수업 중에 미국영어 영국영어가 나온

199. 거예요. 그래서 어떻게 생각하냐고 이제 물어보는데 그래도 거기가 영국이잖아요.

200. 근데 그 아저씨가 자기는, 아! 그 사람이 영어 선생님이었다! 한국에서. 근데 회화

201. 같은 거 너무 못하고 그래서 그냥, 어떻게 왔는지 모르겠는데 잠깐 나오셨는데.

202. 자기는 미국영어가 중요, 더 좋, 더 그게 지금 대세고 더 배워야 된다는 식으로

203. 얘기한 거예요. 그래서 선생님이 약간 화는 못, 선생님이니까 화는 못 내면서도

204. 약간 심기 불편해서 완전 그 사람 붙들고 그래도 아직 세계적으로 보면 영국영어

205. 쓰는 나라가 훨씬 많고 인구로도 훨씬 많다고 막 완전 자존심상해서 말하는 게 딱

206. 보이는 거예요. [@@@@@

207. J: [@@@@@ 그랬구나. 한국사람들은 보통들 많이 미국영어라고

208. 생각하지. 좋다고 생각하지.

209. MS: 응. 그렇지.

210. J: 영국 대학도 잘 모르고 유학을 가도 미국이라고 생각하는 사람도 많고.

211. MS: 응. University ranking도 거의 다 미국 애들이 상위에 있으니까.

212. J: 그러니까. 그게 뭐 하루 이틀에 그렇게 된 게 아니라서. 어떻게 할 수가=

213. MS: =응. 그거는 되게 어쩔 수 없다고 생각해요. 근데 그래도 좀 진짜 저

214. 친구들이나 젊은 애들은 그냥 '아 영국영어 멋있다' 요정도 까지는. 영국 간다고

215. 그러면 '아 영국영어 쓰겠네?' 그래요. 아직도 비주류긴 하지만 그래도. 그래도 젊은

216. 애들은 많이 아는 거 같아요. 영화에도 되게 많이 'Love Actually' 이런데 나오고.

217. 진짜 뭣도 모르고 막 영화 보다가 '어 이사람 발음 되게 멋있다' 그냥 그렇게

218. 생각도 하고 그러니까. 근데 진짜 구별 못하는 애도 있는데, 그니까 요즘 막 인터넷

219. 사람들이 뭐 엠마 왓슨이 인터뷰 한 거 놓고, '아 영국영어 진짜 멋있다' 그러니까

220. 사람들이 '아 영국영어 멋있나 보다' 그냥 이런? 이미지가 생기는 거 같아요.

221. J: 그런 거 같다. 발음얘기를 많이들 하는 거 같아. 혹시 뭐 직접 경험한 에피소드

222. 같은 거 있어? 있으면 얘기 해 줘 봐봐.

223. MS: 근데 당연히 약간 이런 건 있었어. 그러니까 얘기하는데 잘 못 알아들어서

224. 다른 언어로 듣고 그런 거 있잖아요. 난 진짜 되게 충격 받은 게, 한번 시내에서

225. 어떤 애가 와서 시간 물어보는데 개는 거의 '차 차임' 이런 식으로 얘기하잖아요.

226. 진 (1) 짜 못 알아들어서 '뭐리 뭐라 뭐라고?' 막 물어봤더니 개가 완전 막 얼굴이

227. 막 이러는 거야. 이래서 되게 자존심 상했었어요.

228. J: 영국애가? =

229. MS: =어! 나 진짜 영국 와서 진짜 영어, 대학 다니고 있는데, time 도 못 알아들어서  
 230. 내가 지금 이러고 있나. @@@@@ [...] 가끔 애들이 그냥 당연한 거. 뭔가 버스시간  
 231. 물어보거나 이러면 갑자기 당황해서 대충 대답하고 나중에 '아 이렇게 대답해야  
 232. 되는데!' 이런 것도 있고. 맞아요. 근데 친구는 home stay 아줌마가 물을 먹겠냐고  
 233. 물어보는데. 약간 런던발음 있잖아요 '워털?' 이렇게 물어보는데 [what time 인줄  
 234. 알고 '8 o'clock' 이랬대요. @@@@@ @@@@ @@@@ @@@@  
 235. J: [@@@@@@@@@  
 236. @@@@@@@@@@ 으 그럴 수 있어. 그 비슷한 뭐가 있었는데 나도 되게 많은데.=  
 237. MS: =그런 상황이 지나가고 나면 되게 후회해요. '그때 이렇게 말할 수 있었는데'  
 238. 이러면서. =  
 239. J: =내가 이렇게 못하지 않는데 막 이러면서.=  
 240. MS: =제 친구가 여자친구랑 사귄 때 그랬대요. 개가 어찌고 저찌고 막 (1) 얘기를  
 241. 하면 여자애가 못 알아들은 얼굴로. 막 싸우는데도 애가 너는 뭐 안정적인 미래를  
 242. 추구하고 자기는 그렇게 못 사니까 뭐 진짜 미안하지만 너랑 나랑 되게 안 맞는 거  
 243. 같다 완전 진지하게 얘기하는데 그 여자애가 그래 그러더니 'you mean no match?'  
 244. @[@@@@@@  
 245. J: [@@@@@=  
 246. MS: =@@@@@@@@ 싸우다가도 웃겨가지고. @@@@@@@@@@  
 247. J: 하하하 맞다 그런 거 있어. 외국인, 언니가 공부하는 이 분야에서 지난번에 학회  
 248. 비엔나로 갔었거든? 근데 거기에 몇몇 다른 나라에서 온 박사학생들이 다른 국적을  
 249. 가진 커플들의 공통어로 쓰이는 영어에 대해서 이제 romance 뭐 어찌고 저찌고  
 250. 해서, 이제 결국에는 우리나라 말 배워도 되고 저 사람이, 아님 내가 그 사람 말  
 251. 배워도 되지만 일단 시작할 때는 보통 이제=  
 252. MS: =영어. 거의 바로 그냥 영어잖아. 어디서 만났느냐에 따라 좀 다르지만. 그래서  
 253. 그렇게 했을 때 그런 거 막. You mean no match. 이 여자 되게 심각해서 그 의미를  
 254. 전달하고 싶어서 확실히 알고 싶어서 confirm 하는 건데 이쪽사람은 완전 뺑  
 255. 터지는. @@@ 얼마나 분하다고요. 생각 생각. 집에 가서 사전 찾아봐요.  
 256. J: 내가 런던에서 버스를 탔는데 옛날에 무슨 가방을 이렇게 내 앞에 두고 탔다.  
 257. 옆에 영국여자가 내릴 때 나보고. 그 전에 나랑 한마디도 안 했어. 근데 by the way,  
 258. I like your bag 이랬나? I love your bag 이랬어. 그래서 내가 어? 그냥 멍 때리다가  
 260. 음 yes. 뭐 정신 없이 거기까지 말했는데 내가. 순간이었어. 그렇게 칭찬해주면=  
 270. MS: =thank you! =  
 271. J: =그래 thank you 해야 되잖아. 근데 그게 늦게 터진 거야. 왜 그랬나 몰라. 완전

272. 이상했어. 그래서 그 사람이 저쪽으로 가고 어 thank you 이렇게 된 거지. 그 사람  
 273. 어차피 내 thank you 못 듣고. 나는 계속 그 버스 끝까지 난 갈 때까지.=  
 274. MS: =응=  
 275. J: =했었어야 했는데=  
 276. MS: =얘기를 할걸. 맞아요. 나 근데 그런 거 되게 많아요. Thank you 라던가 how  
 277. are you? 물어보면, 그니까 빨리 지나가는 상황인데 물어보면 어 어 지나가는데  
 278. 근데 영국 애들 전에 보니까 이렇게 지나가면서도 뭐 hello how are you? 그럼 막  
 279. 가면서도 I am fine and you. I am fine 그러고 가더라 구여. [@@@@@  
 280. J: [@@@@@  
 281. MS: 근데 우리는 게 (1) 속 못하면 못하는 게 좀 있잖아요. 그래서 저도 그런 거  
 282. 되게 많은 거 같아요 진짜.  
 283. J: 그리고 애네들은 되게 희한한 게 지나가면서, you alright? 하고 지나가거나 how  
 284. are you? 그러는데 근데 그걸 굳이 내가 어~ 주말이 지나서 이렇게 월요일이오면  
 285. how was your weekend? 이라고 지나가면 우리는 서서 뭐 나는 토요일 날은 뭘  
 286. 했고, 일요일 날은 아침에 뭘 했고 [이걸 원하는 게 아니래.  
 287. MS: [@@@@@@@ 어 맞아! 그냥 그렇게 하면서  
 288. 지나가는 거보고. '아! 저렇게 하면 되는구나!' 나는 항상 타이밍 놓쳐서 아 (1)  
 289. 이라고. [@@@@@@@  
 290. J: [@@@@@@@ 어느 날은 말이 더 잘 됐다가 어느 날은 말이 또 안 나왔다가,  
 291. MS: 응. 말 잘된 날은 되게 뿌듯해요.  
 292. J: 재미있어. 가만히 생각해보면 작은 에피소드가 많아, 근데 또 그게 진짜 크게 어  
 293. 진짜 이런 일이 있었어 이렇게 기억 남는 거는 진짜 몇 개 안 되는 거 같아.  
 294. MS: 근데 그냥 못 써서 아쉬운 거.  
 295. J: 매일 매일 살면서는 이게 우리 여기 삶이니까. 이래저래 부딪치고 뭐 그런 거지  
 296. 뭐, 샴을 갔는데 난 이걸 달라고 했는데 저거 주고. @@  
 297. MS: @@ 응 맞아.  
 298. J: 예를 들면, 손 난로가 갖고 싶어서 손 난로를 뭐라고 그러지? 어 막 hot pack  
 299. 이랬는데 그 사람이 sorry? 그러면 아 no no no no 이라고. [@@@@@@  
 300. MS: [@@@@@@ 그리고  
 301. 가끔 버스 타거나 그런 어떤 되게 급한 상황에서 말할 일이 생기면 잘 못  
 302. 알아들어서 미안한데 한번만 더 얘기해 달라고 그러면 스피드는 그대로 인체  
 303. 목소리만 더 커지는 분들 있잖아요. 잘 못 알아들어도 알겠다고 그러고 그냥  
 304. 지나가고 [@@@@@@

305. J: [@@@@@ 괜히 옆에있는 사람 다 듣게.=

306. MS: =난 천천히 말해달라고 [한건데. @@@@@

307. J: [크게 말하고 있어. @@@@@ 완전 웃긴다.

308. MS: 전 옛날에 본머스에 있을 때는 버스 탈 때 목적지를 말해야 되거든요. 우리

309. 집이 Spring Born 에 있는 Texaco였는데 나 진짜 Texaco 바로 옆이었는데 막

310. 말하기 되게 민망해서 작게 Spring Born Texaco 이러면 못 알아들어요. Spring Born

311. what? 이러면 Texaco 이러면 아~~ 텍사코우? 다음엔 아무리 소심해도 Spring Born,

312. [텍사코우. @@@@@@@@@@@@@@@@@@

313. J: [텍사코우. @@@@@@@@@@@@@@@@@@

314. MS: 아 정말 웃겨. 그렇게 배우는 게. 아 요건 요렇게 발음 하는구나. 억양이

315. 이렇구나 그렇게 배우는 건 있는 거 같아요. 다음부터, 왜냐하면 당장 못

316. 알아들으니까 다음부터는 이렇게 얘기해야지! 그렇게. [@@@@@

317. J: [@@@@@ 아 정말 재미있다.

318. MS: 그게 그렇게 큰 차이인지 몰랐어. 왜냐면 TEXACO하면, 우리도 한국말 그냥

319. 억양 좀 이상해도 알아듣잖아요. 끝까지 못 알아듣는 거야.

320. J: 모르겠어. 도대체 못 알아듣는 척을 (1) 일부러 그러는지=

321. MS: =일부러 그러는 (1) 나는 일부러 그러는 거 딱 한번 본 게 친구가 미국에서

322. 미국에서 교환학생을 했었는데 정말 나보다 훨씬 잘 했죠. 난 그때 미국, 아니 영국

323. 온지 한 다섯 달? 그 정도 밖에 안됐고, 근데 개는 Native 수준으로 잘 해요.

324. 그래서 버스티켓을 사려고 갔는데, 애가 막 유창하게 영어로 막 얘기를 하는데 못

325. 알아듣겠다고, 너 니 말 못 알아듣겠다고 완전 불친절하게 그러는 거예요. 그래서

326. 나는 근데 애보다 영어 훨씬 못해서 애 앞에서 영어쓰기 싫어서 시킨 건데, 그래서

327. 근데 개가 너무 되게 당황하면서 자기도 되게 자존심상하고 표는 사야 되고

328. 그러니까 너무 당황하면서 개가 원래 그런 애가 아닌데 나한테 야 니가 좀 해봐

329. 이러는 거야. 그래서 내가 진짜 안 되는 못 하는 영어로 떠듬떠듬 얘기했는데 그

330. 사람이 표 내주는 거예요. 그래서 이사람 완전 악의적으로 그랬구나. 왜냐면, 웬

331. 동양애가 영국에 와서 미국영어를 유창하게 하니깐 약간 꼴 사나워. 꼴 보기 싫었을

332. 수도 있겠다 이런 생각 들었어요. [...] 나는 약간 어느 정도 알미운 거는 조금 나도

333. 공감을 하는 게, 미국사람들이, 영국사람들도 근데 그런지는 잘 모르겠어요 근데,

334. 유럽여행 다니면 미국사람들 여행되게 많이 다니잖아요. 영국사람 잘 구분 못하고.

335. 근데 꼭 그 미국 배낭여행객들이 스페인 이라던지 프랑스에 가서 너무나 당연하고

336. 뻔뻔하게 별 미안해 하지도 않고 영어를 자기네 영어를 막 쓰는걸 쓰고 못

337. 알아들으면 막 하! 막 이려고 이런 거 보면은 약간 재네는 남의 나라에 와서 쉽게

338. 물론 쉽게 얼마든지 쉽게 얘기할 수도 있는 애들이, 그런 약간 영어 쓴다고 유세  
339. 떠는? 그런걸 되게 많이 본거 같아요. 되게 이미지가 그렇게 좋지는 않아요 그래서.  
340. 우리는 영어 써도 좀, 우리도 못 쓰니까 그냥 쉽게 쉽게 쓰고 communication 할 수  
341. 있을 정도. 그리고 나는 항상 스페인. 영어 못하는 사람도 많으니까 항상 물어볼 때  
342. '너 영어 쓸 줄 아니?' 물어보면은 개네가 뭐 못쓰면 다른 애를 데려오거나 뭐 대충  
343. 도와주거나 이러는데, 전혀 그런 거 없이 바로 영어 막 쓰고 그런 게 진짜 많아서  
344. 미국 애들이, 되게 재네는 저런 이미지구나.

## JY

1. J: 오셔서 벌써 몇 개월 되셨죠? [5개월.
2. JY: [5개월.=
3. J: =5개월 되셨죠?
4. JY: 7, 8, 9, 10, 11, 12. 5개월 째.
5. J: 처음 오셨을 때랑 비교해서 요즘 어떠세요? 동료 분들하고 대화 나누실 때나 이해
6. 정도나, 아니면 전하고 싶으신 의미 전달의 그런 거나. 좀 어떠세요? 영어 사용하시는
7. 거에 있어서.
8. JY: 뭐 학교 관련해서, 지금 이제 쓰는 거는 이제 어차피 전문 용어니까 쓰는 용어가
9. 한정이 되어 있어서 거기는 거의 문제가 없는데, 문제는 이제 (3) official 한 일 같은
10. 거를 처리할 때 전화로 해야 될 경우! 그때가 가장 힘들고. 그거는 잘 안 늘더라고.
11. 그러니까 뭐 그쪽 전화로 인터넷 같은 거 놓는 거 라던지 그런 거 할 때 는, 그쪽에
12. 하는 사람들은 아주 반복적으로 자기가 쓰는 말을, 말이나 문장을 쓰기 때문에 아주
13. 빨리 얘기 하잖아요. 근데 이제 전화로 들리게 되면 어차피 조금 이게 좀 음질이
14. 다르고, 또 눈으로 보지 않고 얘기하기 때문에 저쪽 사람이 그러니까 내가 어떤
15. 상태인지, 영어를 어떻게 구사할 수 있는지 그런데다 전혀 그 기본 정보가 없으니까
16. 상당히 힘들죠. 나는. 전화로 얘기하면. 다음에, (2) 그니까 조금 여유가 있는
17. 상태에서 얘기를 하면 괜찮은데, 뭐 식당 이라던지 뭐 물건을 살 때 라던지 이렇게
18. (4) 그쪽에서 이제 아주 그 맨날 하는 얘기를 반복적으로 하는 경우, 아주 빨리
19. 얘기를 할 때 그럴 때가 가장.
20. J: 아 그럼 여기 캠퍼스에서는 어떤 어려움이.=
21. JY: = 뭐 보통 내가 하는 거 관련된 사람들이나 아니면 골프장에서 만난 사람들. =
22. J: =아 골프 자주 가시니까요.=
23. JY: =응 그렇게, 그러니까 그 여기 만나는 내 연구실 동료 라던지, 골프장에서 만나는
24. 사람들하고 얘기할 때는 어차피 얼굴을 보고 얘기하니까, 뭐 제대로 못 알아들었으면
25. 다시 물어보기도 하고. 크게 뭐 불편한 거는 없다지.
26. J: 아. 그럼 보통 캠퍼스에서 만나시는 동료 분 들이나, 같이 일 하시는 분들 하고
27. 이렇게 대화를 대체적으로 불편함 없이 하시다가 가끔 이렇게 나가셔서 캠퍼스 밖에
28. 있는 여기 local 사람들을 얘기하는걸 듣고 혹은 [대화를 하고 그러면
29. JY: [어렵죠!
30. J: 다른가요?
31. JY: 훨씬! 또 여기 ISVR이 내가 있는 데가 (2) british 가 없어요 거의.
32. J: 아 그래요?

33. JY: 네! 거의 뭐 (2) 아시안 계통이 많고. 뭐 유럽, 유러피언 애들. 특히 뭐 이탈리아,  
34. 뭐 저쪽 그 동부권 애들도 있고 막 이러니까. 이제 영어를 모국어로 구사하지 않는  
35. 사람들이 대부분. 짹~ 있는 거야. 그런 사람들 서로 좀 (즐기기) 때문에. 서로 서로가  
36. 이제 배려를 하는 상황이야. 근데 그렇게 말 하기 때문에 사실 뭐 불편한 건 없어.  
37. 서로 얘기 하는 건. 근데 문제는 이제 아까 얘기한 것처럼 local 사람들 (2)  
38. 골프장에서 만나, 골프장에서 local 사람들 만났을 때, 뭐라고 이제 인사를 하거나 확  
39. 지나갈 때 들리는 말들 이런 말들은 좀 못 알아들을 때가 많죠. 그런 말 들이 이제  
40. 어떤, 지금 내가 사는데 critical 한 말은 아니니까! 그냥 지나가는 거죠 뭐! 근데 뭐  
41. 사실 뭐 펍 이라던지 이런데 들어가서 그 옆 사람들이나 얘기하는 것들 이렇게  
42. 들리잖아요? 특히, 그 학교 펍 아닌 다른 저쪽에 갔을 때는, 그 반 반, 반은 알아듣고  
43. 반은 못 알아듣는 거 같아. 또 막 시끄럽고 이러니까.  
44. J: 여러 가지 요소가 있=  
45. JY: =있죠! 그리고 좀 여기 local 사람들 약간 이제 그 교육을 덜 받은 사람들은, (2)  
46. 문장이 이렇게 완벽하지가 않은 거 같아 이상하게. 뒤를 다 먹어버리는 거 같아!  
47. 그래서 어려울 때가 있어. 그러니까 뭐 garage 같은 거 할 때, 갈 때나. Garage  
48. 같은데 갔을 때. 뭐 수리하러 왔을 때 하는 얘기라던지. 전기나 뭐 아니면. 뭐 이제  
49. 내가 필요한 말은 물어봐서 확인 하는데, 그 사이 사이에 막 자기들끼리 던지는 그런  
50. 의례적인 인사라던지 농담 같은 거는 좀 알아듣기 어렵죠. 그건 포기 해야 돼! [@@  
51. J: [@@  
52. 처음에는 어떠셨는데요? 오시자 마자는? 지금이 더 나으신 거예요? 아니면 5개월  
53. 동안 처음 오셨을 때랑 지금이랑.  
54. JY: 뭐 비슷한 거 같아요 그러니까 노력을 안 하니까! 그걸 알아 들으려고 뭐 이렇게  
55. 물어보고, 물론 몇 가지 물어봐서 이제 듣는 단어는 다 문장 같은 건 있는데. (2) 꼭  
56. 필요하지 않으니까 내가! 그래서 (2) 아 처음에 학교에 있는 그 secretary 하고도  
57. 얘기 할 때 조금 처음에 좀 못 알아듣는 게 있었는데, 이제는 그게 이제 어떤 언어를  
58. 모르는 것도 있고, 자기들 끼리 돌아가는 어떤 상황 이라던지 특별히 쓰는 짧게  
59. 줄이는 단어라던지. 뭐 예를 들면, in-service day 그 학교 쉬는 날 이잖아요? 그거를  
60. 또 in-set day라고 얘기를 하는 사람들도 있고. 가끔 뭐 teacher's 뭐 (1) 뭐 여러  
61. 가지 단어가 있는데, in-service day 라는 단어를 그게 노는 날이라고 찾는다고 한 3,  
62. 40분 걸렸고, 다른 사람한테 물어봤는데 모르고. 그런 게.  
63. J: 익숙하지 않음에서 오는 불편함이 있으셨네요.  
64. JY: 거주는 처음 이라서 그렇지. 근데 출장은 많이 다녔지.  
65. J: 그럼 거주 하게 된다는 것 때문에 따로 혹시 영어 준비하신 것 있으세요?



66. JY: 아니! 안 했어요.
67. J: 그럼 오시기 전에 대체적으로 어떻게 생각하셨는지. 생각 조금 말씀해 주세요.
68. 영어와 관련 된 생각이요. 그때는 영어에 대한 생각이 어떠셨는지, 오시기 전에는요.
69. 한국에만 계셨을 때는. 물론 출장 자주 오셔서.=
70. JY: =그러니까 (2) 집안에서 이제 영어를 하는 사람이 나 밖에 없으니까, 내가
71. 전적으로 다 처리를 해야 되는데. 그 (3) 두려움 반, 문제는 걱정은 있었지만 뭐
72. 그래도 출장 다니면서 이렇게, 특히 여기는 출장을 내가 서너 번 왔었거든. 그래서
73. 이제 뭐 어떻게 되겠지 하는 심정으로 온 거죠, 뭐 그렇다고 준비를 영어 공부를
74. 다시 한다던 지 이거는 뭐 의미가 없는 거 같고. 와서 뭐 닥치다 보면 되겠지
75. 생각했죠. 대충 그래서 뭐 닥치면 결국은 뭐 필요한 부분들은 이제 습득을 하게 되고,
76. 뭐 특히 이제 (2) 전화 상으로 뭐 이렇게 번호를 불러준다던 지 뭐 영어를 불러줄 때.
77. Spelling을 불러줄 때. 그때 조금 힘들지. R이라던지 L이라던지 이런 거 라던지.
78. 그래서 뭐 나중에 이제 들은 거지만 뭐 Amy 는 a for apple 이렇게 해 줘야 되는데,
79. 난 계속 그냥 에이 에이. 이렇게 얘기하면 다 틀려서 나오고. 부딪치면서 다 경험
80. 하는 거지 (2) 뭐. 5개월 있으면서 영어가 는 거 같지는 않아요! 변화도 잘 못
81. 느끼겠어. 생각해보면.=
82. J: =아 그러세요?=  
 83. JY: = 본인의 영어는. 그냥 그 영어 자체가 는 거는 아니고! 이런 이런 단어나 문장이  
 84. 이런 때에 나온다는 것을 대충 이제 그 (1) 상황상 아니까! 아 이거라고 이제. 추측을  
 85. 빨리 할 뿐이지. 영어가 늘었다던지 뭐 (1) writing 은 좀 늘은거 같아요! 하도 애들  
 86. 저기 뭐 (1) 내가 논문 때문에 글 쓰는 거는 사실 뭐 지금껏 계속 써 왔던 거니까.  
 87. 그거는, 그건 둘째치고. (2) 거기 저기 council tax 때문에 편지 쓴다던 지, 그 편지를  
 88. 쓰면서 많이 는거 같아요 그런 거는. Polite 하게 쓰는 거. [...] 아무튼 쓸 때 뭔가  
 89. 이렇게 내가 아쉬운 상황이잖아요. 내가 아쉬운 상황 이니까, 가능하면 polite하게  
 90. 쓰려고. 근데 그렇게 쓰는 문장은 여기 영국에 지금 우리랑 과제하는 넬슨 교수님 그  
 91. 가끔씩 보내는 이 메일. 그걸 가끔 참조를 하는 거 같아, 그게 머리에 남아서. 그렇게  
 99. 쓰려고 노력을 하는 거지. 그런 게 변화라면 가장 큰 변화. (3) 그 다음은 뭐. [...]
100. J: 여기 이제 한 5개월 사시고 또 길어야 7, 8개월이면 또 한국 가시잖아요. 지난  
 101. 거주하는 몇 달 동안에 경험이, 매일 매일의 삶이 여기에서의 경험이 뭐 인터넷  
 102. 때문에 argue 하시는 거나 전화로 아니면 동료들 만나고 하시는 그런 매일 매일의  
 103. 경험이 혹시 생각 하셨던 아니면 생각하시는 영어에 대한 견해에 어떤 자극을  
 104. 주거나 영향을 끼치는 거 같으세요?
105. JY: 영어의 견해라. 여기 오기 전 까지는 출장 가서 항상 영어를 썼으니까. 무조건

106. 내가 유창하게 영어를 못 하기 때문에 조금은 불편하지만, 내가 뭐 내 (기술) 얘기  
 107. 한다던 지. 그 사람 하고 어떤 technical discussion 하는 데는 크게 문제는 없었기  
 108. 때문에, 나도 영어를 조금 이제 (3) 발음이 정확 하고 이리지는 않지만 영어를 좀  
 109. 한다고 생각했었는데, 이제 생활을 하다 보니까 그 (2) 내가 알고 있던 영어가 너무  
 110. 이제 어떻게 보면 좀 폭이 좁은, 폭이 좁은 영역에 있는 영어를 쓰는. 이런 생활에  
 111. 필요한, 필요하거나 내가 뭐 가족들하고 어디 다니거나 주거를 하거나 하는데  
 112. 필요한 영어들은 사실 뭐 (2) 여기 오지 않으면 안 쓸 영어잖아요. 그거는 많이  
 113. 이제 (1) 고런 부분이 달라졌지. 영어를 보는 관점이. 내 어떤 일 하는 수단에서  
 114. 생활하기 위한 수단으로 바뀌었기 때문에 거기에다가 또 스펙트럼도 확 바뀌고  
 115. 그러면서 (2) 그 예전에는 그냥 무시하고 지나갔던 그런 단어들 그런걸 생각을 또  
 116. 많이 하게 되죠 요즘. 돌아가면 뭐 업무적인 영어라던지 이런 거는 내 생각에는  
 117. 그게 그걸 거 같은데, 어디든 이제 가서 생활에 필요한 영어는 (2) 많이 늘었다고  
 118. 해야 되요. (14.04) 그러니까 왜냐하면 느건 느거죠! 이게 뭐 (1) 나이스하게 발음이  
 119. 좋아진다는 지 지금 하고 있는 영어가 영국식으로 확 바뀐다는 지 그거는 그거는  
 120. 아닌 거 같고.

121. J: 그게 좋다고 생각하세요? 영국식으로 이렇게, 근데 아무래도 여기에서 이렇게  
 122. 익숙해 지다 보니까. 그런 부분 좋다고 생각하세요? 어떻게 보세요?

123. JY: 사실 뭐 영어를 똑 같은 영어를 쓰는데 영국식 영어를 쓰는 게 좀 있어  
 124. 보이잖아요! [사실! @@@@@

125. J: [@@@@@ 네.

126. JY: 왜냐하면 그게 희소성도 있고. 그 우리애가 이제 뭐 영국 영어를, 작은애나  
 127. 큰애가 한 1년 정도 있으면 발음 하는 거 라던지 이런 거는 영국식 영어를 쓸 건데,  
 128. 그러면 (2) 참 좋죠! 좋은데 걱정은 돌아가면 이제 싹! 다 [까먹을까 @@@@@@  
 129. 그거 어떻게 유지 시킬지 그게 걱정이지 그게.

130. J: [@@@@@ 네.

131. JY: 유지 시키기 어려울 거 같아. 결국은 한국가면 또 미국식으로 바뀔 건데, 뭐  
 132. 어떻게 하던 방법을 찾는 게 제일 좋겠죠. 근데 모르겠어요. 진짜 그렇게 될 수  
 133. 있을지.

134. J: 한국에는 아무래도 미국영어에 많이 좀 attach되어 있잖아요. 그거에 대해서 뭐  
 135. 어떻게 생각하세요? 선생님 공부하실 때는 뭐 당연히 [미국영어 공부하신 거였죠?

136. JY: [네! 그거는 대부분 어쩔 수  
 137. 없다고 봐요. 결국은, 그니까 한국에서 유학을 가는 학생을 보더라도, 학생 수를  
 138. 보더라도 뭐 한 내 생각에 5프로? 여기 영국 오는 사람이 5프로 정도? 그럼 이제

139. 그 5프로를 위해서 한국 교육이 다 뭐 영국식으로 바뀌어야 한다 멋있기 때문에  
 140. 그건 아니지 않을까. 그건 어쩔 수 없는 거예요. 그리고 (1) 지금 이후도 변하지  
 141. 않을 거 같아. 그 상황. 계속 그 미국식 영어를 한국에서도 계속 가르치고.  
 142. 학원에서도 그쪽으로 하고. 그건 뭐 변하기 힘들 거 같아. 안 변하는 게 어떻게  
 143. 보면 그게 맞는 거 같고. 95프로를 위해서 5프로가 희생 하는 게 맞지. 갑자기 뭐  
 144. 한국 사람들 다 영국식으로... 이상하다. 그렇게 생각하니까 이상하다. 비즈니스나  
 145. 이런 게 대부분 미국하고 이루어 지는데, 영국하고는 거의 없는데. 그게 그렇게 안  
 146. 되는 게 당연한 거지.  
 147. J: 결국에는 이제 굳이 언어만의 문제가 아니고, 유학생 수만의 문제도 아니고 더  
 148. 넓게 봐서=  
 149. JY: =그쵸! 정치적으로나 경제적으로나 한국은 그 미국 쪽에 많이 의존 한다가  
 150. 보다는 많이 이제 교류가 활발하고 그 쪽으로 비즈니스를 많이 해야 되기 때문에  
 151. 대부분 미국 영어를 할 수밖에 없는 거죠.  
 152. J: 그러면 이렇게 요즘 유학생들 참 많잖아요! 한국에서 온 유학생들이. 이쪽 저희  
 153. 분야에서도. 유학이던 이렇게 외국에 이렇게 거주 목적으로 나올 때 우리 한국에서  
 154. 이런 식으로 준비했으면 좀 나와 살 때 영어 사용하면서 우리가 살면서 조금 더  
 155. 괜찮은 삶을 살 수 있지 않을까 그런 방법 같은 거 혹시 생각 해보신 거 있으세요?  
 156. JY: 전 딱 제일 중요한 게 그 전화! 네. 전화! 제 생각에 그 한국에서 요즘에  
 157. 초등학교부터 가르치잖아요. 우리 애들만 해도 1주일에 3, 4일은 영어를 배운단  
 158. 말이에요. 한 두 시간씩. 그러니까 그 영어 자체에는 expose가 많이 되어있어요!  
 159. 그리고 뭐 그렇게 해서 고등학교까지 나왔다, 그러면 내 생각에는 특별하게  
 160. 언어적으로, 만약에 유학을 가려고 의지가 있는 사람, 있는 정도면 그 처음에는  
 161. 조금 더디겠지만, 금방 적응을 하리라고 보는데, 제일 당황스러울 때가 이제  
 162. 전화라던지 안 보이는 상태에서 그 사람하고 얘기 해야 될 때. 그때가 제일  
 163. 당황스러운 거 같아요. 그거를 어떻게 할 수 있는 방법이 있었으면 좋겠는데.  
 164. J: 지금도 만약에 전화를 통해서 뭐 complain 해야 되고 할 얘기 있으면 답답  
 165. 하시고 막=  
 166. JY: =아오! 막!=  
 167. J: =스트레스 받으시고=  
 168. JY: =아오! [땀난다! @@@  
 169. J: [@@@ 어. 선배님들 같은 얘기 많이 들 하세요.  
 170. JY: 그치? 전화가 제일 힘들어! 그니까 첫째 안보이고, 그 다음에 저쪽은 아주  
 171. 통상적으로 자기 맨날 하던 얘기를 다 반복하고. 그러니까. 나는 답답하고. 발음도

172. 흐릿하고.

173. J: 네. 우리가 얼굴보고 하면 그래도 단어단어만 던져도 일단 의사소통. 근데 거의

174. 그게 안되니까. =

175. JY: = 네. 그게 제일 답답하죠. 그래서 뭐 사실 학생들. 유학생들은 전화로 뭐 어떻게

176. 하고 묻고 그게 있나? (2) 우리는, 우리 여기 사는 사람들은 처음부터 끝까지 전화로

177. 하래요. 인터넷도 그렇고 전화도 그렇고. 전화를 놓는데 전화를 해달라고!

178. [@@@@@@@@@@@@@

179. J: [@@@@@@@@@@@@@

180. JY: 그리고 무슨 일 있으면 이 메일이 (1) (써도) 되는데, 대부분 이제 전화. 전화로

181. 얘기 해야 되고 이러니까. 특히, 컴플레인 할 때는 전화로. 저쪽에서 선호하고.

182. 왜냐하면 이렇게 보니까, 문서상으로 써주면 아주 그 심각하게 받아들이 (더라고).

183. 어떻게든 해결 해야 되고, 전화로 얘기 하면 그래도 부드럽게 해결을 하려고 노력을

184. 하니까. (2) 전화 (2) 전화 영어가 제일 그 어려운 거 같고. 그런데다가 또 경험이

185. 없으니까. 외국인들하고 전화할 이유가, 일이 그렇게 많지가 않으니까. 그런 거에

186. 대한 훈련을 하면=

187. J:=전화 통화

188. JY: 네 [전화통화.

189. J: [전화 영어 같은 거요?

190. JY: 네. [...] 아! 제일 그게 좀 어떻게 보면 미안한 건데 그게 외국인들이 이제 뭐

191. thank you 라고 하면 그 뭐 you're welcome 이라던지. 뭐 it's my pleasure 라던지

192. 이렇게 이렇게 얘기를 해야 되는데, 우리는 보통 한국에서는 뭐 이렇게 아

193. 고맙습니다 그러면 아 아니요 뭐 이렇게 (1) [노! 라고 @@@@@@@@@@

194. J: [노! @@@@@@@@@@@@@@

195. JY: 얘기해. 노! 라고 얘기해. 그러면 (2) 아직도 안 고쳐져요 그게 잘.

196. J: 저도 가끔 그래요.

197. JY: 네. 그래서 그때 어떤 사람들은 좀 당황 하는 사람도 있고. [왜 싫다고 그러나

198. @@@@@ 왜 싫다고 그러나.

199. J: [네. @@@@@@

200. @@@@@@

201. JY: 그거는 (다른 사람 보다는) 우리나라 일본 사람들 이런 사람들 [습관 때문에.

202. J: [습관 때문에. 네

203. 모국어 언어적 습관 때문에.

204. JY: 그렇지. 모국어 언어적 습관 때문에. 그게 잘 안 고쳐지는 거. [...]

205. J: 그럼 쓰기는 좀 어떠세요? 그래도

206. JY: 쓰기는, 쓰는 거는 무지 편해요. 한번 쓰면 XXX [다시 보고 고쳐도 되고.

207. J: [말하기나 이런 거에 비해.

208. JY: 쓰는 건, 그러니까 말 하는 것보다 쓰는 게 훨씬 쉬워. 근데 쓰고 나면 이제 내

209. 영어가 얼마나 이제 또 [그 뭐냐 @@@ 허접하다는 거지! 느끼는 거지 그러니까!

210. J: [@@@

211. JY: 근데 그건 또 한글 쓰는 거랑도 (연관이) 있는 게. 그리고 그 문장을 이렇게

212. 나이스하게 XXX 하려면 영어를 잘 하려면 한글도 잘 써야 돼. 아직. 그래도 좀

213. 배워야 할 것들이 그런 것들. =

214. J: = 나이스하게 라면. 그게 여기서 우리가 외국인 임에도 불구하고, 여기서

215. 우리에게 원하는 그런 기대치라는 기준 같은 게 있잖아요. 글을 써내려면 이 정도는

216. 써야 되고, 말 하려면 이 정도는 말 하고. 그런 기대치에 우리가, 우리가 non-native

217. 들이던 native 들이던 다 같은 기준을 맞추고 가는 건데. 그런 같은 기준으로

218. 한다는 것에 대해서는 어떻게 생각 하세요? =

219. JY: = 당연히 그런 일상적인 것(들). 논문이라던지 에세이 같은 거는 그(1)게 어떻게,

220. 안에 내용이 아무리 좋아도 그 형식을 못 갖추면 좀 (4) 그게 가치가 있(는지 믿을

221. 수 없을 거 같아요). 그러니까, 여기서 공부하러 왔으면 여기서 원하는 수준에

222. 맞춰야 되는, 그렇게 맞춰서 나가야 그래도 여기에 나온 의미가 (있으니까.). 그거

223. 뭐 여기서 그 international 이라고 해서 뭐 내용만 보고 안에 그 틀에 대해서

224. 아무도 신경을 안 써주면 (2) 그거 여기 나와서 영국에 있는데 나오나, 뭐 어디

225. 저기 있는 필리핀에 있는 대학 나오나 차이가 하나도 없다고. 그 신민철 박사 논문

226. 쓸 때 보면 항상 보니까 그 (2) 넬슨 교수가 봐 주더라고. 근데 봐 주는 게 아 (1)

227. 거의 뭐 한 반 정도 뜯어 고쳐요. 근데 내용을 고치는 게 아니에요! 그러니까 표현

228. 방법 이라던지 그런 거. 근데 그런 거는 이제 물론 그 가르쳐주는 방식이 그렇게

229. 고쳐 주면서 이렇게 설명하는 방식이 있었고, 아니면 이거 아니니까 다시 써와라!

230. 이런 방식이 있었고. 근데 그 (2) 물론 우리 같은 입장 에서는 전자가 좋겠죠!

231. 코멘트를 이렇게 주고. 시간이 좀 걸리거든요. 그렇게 계속 해서 결국은 여기

232. 맞춰서 british 처럼 문자를 쓰는 거를 배워서 나가야 여기 온 의미가 있는 거(조).

233. J: 그러면 한국에서 오시기 전에 그런 식으로 생각 하셨던 거예요? =

234. JY: =그거는 이제 네. 항상 그러고 싶죠! 근데 한국에 있을 때는 그거를 (2) 물어보나

235. 아니면 교육, 재 교육 받을 수 있는 어떤 그런 그 코스라던지 이런 게 좀 한정이

236. 되어 있으니까. 여기 있으면 이제, 그리고 또 바쁘고! 뭐 그런걸 신경 쓸 여유가

237. 없으니까! 그냥 뭐 아주 뭐 매일이나 이렇게 논문들이 아주 참 [짧고 분명하죠! @@

238. @@@

239. J:

[@@@@@

240. JY: 여기 있으면서 이제 이래저래 보니까 이제 또 (2) 생활을 하는 거라던 지 조금

241. 여유가 있으니까. 이런 거는 배워 가는 게 좋지 않겠나 하는 생각이 드는 거죠.

242. 특히 writing. XXXXX 그냥 여기 살래! [@@@@@

243. J:

[@@@@@ 한가지만 더 여쭙 볼게요. 그럼

244. 한국에서 배우신 영어가 여기 와서 이제 살면서 사용하기에 얼마나 유용했는지.

245. JY: 흠. (5) 제가 영어를 대학교까지 배웠잖아요. (2) 거의! 거의! 무용지물 이었던

246. 거 (같아!) =

247. J:=아 그 정도예요? =

248. JY: =네. 그러니까 뭐 (3) 회화도, 회화도 거의 못 했던 거 (같아). 안 해본 거지.

249. 그러니까 고등학교 때까지는 없었고. 우리 때는. 대학교 와서 뭐 수업 받은 것도

250. 회화 수업 받은 적이 없어요. 회화를 배운 거는 학원에 가서. 대학 다닐 때. 학원에

251. 가서 조금 하다가 석/박사 가면서는 그나마 그것도 이제 못 하는 그러다가 이제

252. 논문이나 쓰고 그리고 writing 하는 것만 했죠. 그래서 사실 영어를 본격적으로

253. 쓰기 시작한 거는 회사 들어가서 이제 그 표준화 회의 다니면서 쓰기 시작 한 건데,

254. 그때 많이 영어에 대해서 이제 (1) 익숙해, 익숙해 진 거죠 어떻게 보면. 그

255. 전까지는 한번도 안 쓰고 그냥 꼭 꼭 쌓아놨다가 그때부터 쓰기 시작한 셈이죠. =

256. J: =단어나 뭐 이런 거=

257. JY: =네. (2) 옛날 기억에 첫 회의 출장 갔는데, how are you? 라고 누가 물어봤는데

258. 대답을 한 30초 정도 못 한 거 같아! [@@@@@@@@

259. J:

[@@@@@@@@

260. JY: 그런 기억도 있는데.

261. J: 왜 못 하셨어요? 생각 하시느라구요? 아니면=

262. JY: =그니까. 아니. 그거를 아무 생각 없이 앉아가지고 일을 하고 있는데 누가 딱

263. 얘기를 하는 거예요. 근데 그거를 (2) 뭐라고 대답 해야 될지 생각이 안나! 까마득해.

264. 머릿속이 하얗게 되면서.

265. J: 네. 지금은=

266. JY: 지금이야 뭐

267. J: 네. 자신 있게 이렇게 하시죠?

268. JY: 네. 그때 이제 회의하러 들어가면 다 영어로 하잖아요. 그리고 이런 표준화

269. 회의는 여기서 누가 발표를 하고 나면 거기에 대해서 이제, 왜냐하면 이게 어떤

270. 내가 A라는 교수를 얘기를 하면 이것을 이 표준에 넣을지 말지를 결정하는 그런

271. 회의이기 때문에 (4) 다른 기관들을 안 넣어주려고 그런 거 같아. 왜냐하면 애가  
 272. 들어가면 내게 뺏기니까. 그래서 한 사람이 발표하면 그 이 플로어 (floor)에서 별  
 273. 때처럼 일어나서 막 개를 막 공격을 한 단 말이야. 여기 사람 얘기하고 여기 사람  
 274. 얘기하고 막 이렇게 얘기하면 그러면, 누가 그러더라, 영어 회화 테이프를 동시에  
 275. 너 다섯 개 틀어 놓는 거하고 똑 같은 그런 거 [같다! 그리고 또 이렇게 뒤에  
 276. 앉았으면  
 277. J: [@@@@@@@@  
 278. JY: 분명하게 들리지도 않고. (2) 그런 거 이제 경험 하면서 (2) 두려움 같은 거는  
 279. 조금 없었으니까! 여기 올 때까지도!  
 280. J: 아 처음부터 두려움이 별로 없으신=  
 281. JY: =어! 없는 상태에서 왔는데 이제 전화하면서 그 두려움이! [@@@@@@@@  
 282. J: [@@@@@@@@ 그럼  
 283. 시각의 변화가 있으셨네요! 두려움이 없다가 이제 영어를 보는 시각이 좀 [어렵기도  
 284. 하고.  
 285. JY: [그렇죠!  
 286. 좀 만만하기도 하게 봤었죠! 만만하게. 왜냐하면, 아 뭐 그냥 거기서 얘기하면  
 287. 그러다가 뭐 그 친구들하고도 가끔씩 뭐 맥주도 한잔하고. 얘기하고. 근데 사실 그  
 288. 친구랑 나랑 얘기 할 수 있는 주제가 너무 좁기 때문에! =  
 289. J:=네 academic한 것=  
 290. JY: =네! 아니면 뭐 벗어나봐야 뭐 그냥 그 주위 뭐 앞뒤로 있었던 이벤트 같은.  
 291. 축구라던지. 이런 거 외 에는 서로 얘기할게 없기 때문에 아주 그러니까 좀  
 292. 그러니까 좁은 내용만 쓰기 때문에. 그래서 좀 만만하게 본거지. 근데 뭐 (1) 전화,  
 293. 전화 한번하고 난 다음부터는 그냥 진땀 흘리기 시작 한다고.  
 294. J: 요즘도 전화 좀 하세요 그럼? Complain 전화?  
 295. JY: 하죠! 근데 지금은 이제, 그래서 (2) 써요 이제 몇 가지! 해야 될 얘기들. 미리 써  
 296. 놓고 이 키 워드만 써 놓고 그래서 뭐 확인만. 난 계속 확인 하고. 되냐 안 되냐?  
 297. [@@@@@@@@ 언제 되냐.  
 298. J: [@@@@@@@@  
 299. JY:= [...] (어제였나). 전화를 누구하고 얘기를 하다가 회의를 할 때 누가 오기로  
 300. 했는데 개가 안 와가지고 전화를 했는데 내가, ['where is you?' 라고 했어!@@  
 301. J: = [@@@@@@@@  
 302. JY: =얘기 다 했어! 다 끝나고 끊고 난 다음에 나 어디 있다 빨리 와라 끊고 난  
 303. 다음에 딱 하니까 그걸 꼭 지적을 하는 애들이 있어! 한국 사람들이! Where is you

304. 가 뭐냐 도대체! [그게 무슨 어느 나라 영어냐! 그러니까 내가 하는 얘기는 아니  
305. 내가 그렇게 얘기 했는데  
306. J: [@@@@@  
307. JY: 그쪽에서 알아[들었으면 됐지 뭐가 그게 뭐가 중요하냐! 의미를 전달하는 게  
308. 중요하지!  
309. J: [알아 듣고! 맞습니다!



## YW

1. J: 요즘 수업은 어떠세요?
2. YW: 수업은. 어. Preessional 때는 감안을 하고 수업을 하니까 굉장히 뭐 알아듣는
3. 데는 전혀 지장이 없었어. 진짜로 수업을 하는 거는 (1) 처음에는 좀 듣기가 버거운
4. 부분이, 저번에도 말했지만은, 그 한 분은 홍콩출신이고 한 분은 터키 출신이고 이제
5. 가뜰이나 UK 라도 알아듣기 힘든데..(?) 틀리니까 처음엔 힘들었는데 lecture 한 중간
6. 정도 진행되니까. 그 accent가 또 익숙해 지니까 알아듣겠더라고 다 이제. 그래서
7. 수업듣는거는 크게 문제는 없는 거 같은데 (1) 가끔 이제 management 같은 거
8. 수업을 하면 이건 인제 좀 그냥. 수업을 진행하는 게 아니고 대화식으로 하니까.
9. 학생들하고 막 질문 던지고 (1) 질문하고 그런 식으로 하니까.. 그런 경우에는 인제
10. 아예 모르는 애기들도 중간중간에 막 나오고 (1) 특히 머 유머 같은 거 하면 '근데
11. 재가 왜 웃는 거지?' 그런 적도 있고. 그건 뭐 어쩔 수 없는 거구 (1) 그건 나뿐만
12. 아니고 다른 뭐 중국 애나 머 그런 애들도 마찬가지로 그냥 멍하니 있으면 (그런
13. 거지). [...] 진짜로 솔직히 말하면, 영국에 오면 그냥 수업만 들으면 영국사람처럼
14. 말을 할 수가 있을 줄 알았어! 아 뭐 6 개월이나 1년만 지나면. 그리고, 이제
15. 친구들이 이제 해외 어학연수 갔다 온 친구들을 많이 보면 굉장히 잘 하거든? 한
16. 1년 갔다 왔는데. 8개월에서 1년 갔다 왔는데? 아 그래서 '무조건 잘 되는 거구나.
17. 그냥 갔다 오면 되는 거구나'. 그런데 막상 와서 느낀 거는 '계네들 엄청 노력했구나!'
18. 를 느낄 수가 있었던 거지. [...] 근데 왜냐하면 (여기 와서) 좋은 거는, 한국교재를
19. 가지고 한국에서 있을 땐. 이건 틀린거같애 여기. 한국교재를 가지고 한국에서 있을
20. 땐 이걸 쓸 수가 없잖아. 이걸 오늘 외웠는데 오늘 안 쓰면 내일 까먹거든. 근데
21. 여기서서는 오늘 외우면 오늘 쓸 수가 있거든. 사용할 수가 있으니까. 그러니까 그
22. 부분에 있어가지고 한국교재를 한국사람한테는 그게 제일 빠르지 않나..내 생각에는!
23. J: 그럼 한국에서 영어 준비하셨을 때, 영어 공부하셨을 때는, 보통 어떻게 준비
24. 하셨어요?
25. YW: 한국에서는 공부를 거의 안 해. 회화만. 회화만 인제 MP3 같은 거. 강의
26. 다운받아서. 그냥 계속 들었어. 듣기만 했어. 그러다가 나는 운이 좋아서
27. 외국인들과 대화할 기회가 한국에 있을 때도 굉장히 많았었거든. 내가 한 일
28. 자체가 인제 영국이랑같이 일을 했었던 거고 그랬기 때문에. 이 사람들이 출장
29. 나오거나 아니면 그 사람들 conference 같은 거 하거나 하면 접할 기회가 있어서
30. 회화준비하고 있다가 한국에서 쓰면. 머 그런 식으로 했지. 근데 그때 당시에는 그
31. 사람들이 보기엔 한국에서만 공부한 사람이 영어치고는 발음도 괜찮고 잘하는
32. 편이다라는 소리를 들었는데. 그건 아무것도 아니었다는 거지 여기 와서 느끼는 거는.

33. 그건 이제 한국사람, 보통사람 기준에 약간 잘한다는 거고. [...]
34. J: 그러면 한국에서 영어를 배웠을 때 그때도 혹시 영국영어, 미국영어 이런 거에
35. 대한 생각을 하셨나요?
36. YW: 저번에도 얘기 한 거 같은데, 그 부분은 확실히 는 없었었어. 특히 내가 여기
37. 와서 뭘 느꼈냐며는 미국영어 다르듯이 이게 호주영어는 다른 게 들려. 알 수 있겠어.
38. 딱 호주영어만 들어보고 '이게 어디 영어예요?' 라고 그러면 모르겠지만 이렇게
39. 비교를 해보면 알 수 있을 거 같고. 그리고 XX이네 반 classmate중에 한 명이
40. 호주에서 온 친구가 여자애가 있었는데 저번에 밥을 한번 같이 먹었거든.
41. 말레이시아에서 온 친구하고. 그 친구 얘기하는 거 계속 들어보니까 알겠더라고
42. '아~이게 호주영어구나~!' 뭐 그런거.
43. J: 그 미국영어 호주영어에 대해 좀 더 말해주세요. 한국사람들은 미국영어에 조금
44. 더 치우쳐 있는 게 사실이잖아요?
45. YW: One-hundred percent!
46. J: 어. 근데 그거에 대해서 어떻게 생각하세요?
47. YW: 아 그것도 내가 여기에서 또 생각이 바뀐 게 또 하나 있어. 처음에는 여기서
48. 프리세셔널 하면서 영국 accent되게 떠라 하려고 막 되도 않는 말 그렇게 했었거든.
49. 그런데 요즘에 그런데 못 알아들어. 여기 사람이 그러면 더 못 알아듣고 '아
50. 아니구나' 그래서 아예 그냥 X이가 하는걸 보구선 갑자기 딱 깨달음이 온 거야. 되게
51. 막 그냥 뭐 우리 하던 대로 짹짹 짹 하는데 하면 되게 잘 알아듣고 그러는 거야.
52. 그래서 '아~! 저거구나!' 그래서 이제 그냥 한국에서 했던 대로. 내가 뭐 미국영어를
53. 뭐 잘 하는 거고 못 하는 거 고를 떠나서 '한국에서 했던 대로 했던 게 제일 잘
54. 통하는구나' 그냥 요즘엔 그렇게 해 그냥.
55. J: [...] 아~그럼 여기 이제 도착해서 프리세셔널 하고 살면서 잠깐 왔다갔다하는 게
56. 아니라 거주하는 거잖아요~ 거주하면서 한국에서 어느 정도 준비하고 배워온 영어가
57. 얼마나 유용하게 쓰여졌어요?
58. YW: 별로 유용하지 않은 거 같아.
59. J: 아 진짜요?
60. YW: 그리고 그거에다가 더더군다나 한국에서 회화 학원에서 했던 영어들을 여기서
61. 쓸 수가 없어. 무슨얘기냐면, 아 기본적인 거 yes no 대답하고 뭐 이런 거 말고.
62. 우리가 이제 뭐 한국식으로 막 대화하잖아 한국인 classmate들 끼리. 그 대화를
63. 여기서 하면 못 알아들어 잘. 그런 거 같애. 그래서 그냥. 그래서 자꾸 내가 자꾸 또
64. 단어만 던지게 되고. 그런 주된 이유가. 그런 거구 이제. 또 뭐 한국교재 같은 거
65. 많이 보면은 그런 얘기 많잖아. 한국사람들 불필요한 형용사 너무 많이 쓴다고.

66. Recommend 만 쓰면 되는데 strong recommend한다고 이런 거 있잖아.
67. Recommend에 strong 이라는 거는 거진 포함되어 있는 거기 때문에 recommend
68. 하는 건데..뭐 이런 거. 그런 거구나. 그래서 또 단어만 계속 던지는 거 같기도 하고.
69. 생각이 더 많아진 거 같애 여기 와서. 영어에 대해서. 그냥 (2) 아 그것도 있어
70. 프리세셔널할때는 classmate들이 중국 애들이 영어 빨리 쓰는 것도 있는데 나보다
71. 영어 진짜 되게 못했거든. 근데 지금 되게 잘해. 그래서 너 어떻게 그렇게 되었냐
72. 그랬더니, 개는 우리가 가르쳐준 거를 (XXX) 가르쳐준 거를 그대로 따라 하는 거야.
73. 자기 speaking 그리고 listening 아무것도 신경 안 쓰고 writing에만. 그니까. 그
74. 수동적으로 얘기하고 항상 그리고 I 하고 we같은 건 완전히 안 쓰고, 그리고 뭐 그런
75. 거 있잖아. academic writing에 대해서 완전히 막 그렇더라고. 그런 부분에
76. 있어가지고 되게 많이 늘 은거 같애. 내가 지금 후회되는 게 그거라도 열심히 따라
77. 했으면 글쓰기라도 잘할 텐데 지금 (1)
78. J: 지금도 하면 되잖아요? 왜 이렇게 자신감이 (1) 오빠 영어에 대해서 어떻게
79. 생각하세요?
80. YW: 어렵다. @@
81. J: @@ 그니까 오빠 영어에 대해서?
82. YW: 아 내 레벨이 어느정도냐는거냐고? 중하.
83. J: 왜? 중하면 자신감이=
84. YW: =떨어졌어! 흠 (1) 썬! 그니까 한국에 있을 땐 외래 그냥 막 내가 생각하는 거를.
85. 머릿속으로 한번 딱 생각하고 말을 딱 하면 이 사람이 되게 막 쉽게 받아들이고.
86. 대화를 막 하고 그랬거든. 근데 여기서는 (1) 그게 인제 안 되는 거지.
87. J: 왜 안 된다고 생각해요?
88. YW: 그리고 인제. 특히 인제 뭐. 예를 들면, student service를 가거나 아니면school
89. office를 가면 그런 데를 가면 (1) 어 (1) 기대치 않았던 질문들이 툭툭 튀어나올 때가
90. 있잖아. '어 이걸 내 다이얼로그에. 내 프로세스에 없는 건데. 애길 하는 그럼 못
91. 알아듣잖아. 'sorry?' 그러면 그때부터 막 이제 짜증이 나는 거야. 그렇게 되는 거지.
92. 되게 쉬운 건데 못 알아들을 때. 관용표현 같은 거. 답답하고. 그런 거 자꾸 겪으면서
93. 움츠려 드는 거 같아 전보다 자신감도 많이 없어지고. [...] 짜증나고, 움츠려 들고, 어
94. (1) 잘 모르겠어.
95. J: 그게 많이 스트레스예요?
96. YW: 스트레스까지는 아니고 좀 그냥 짜증나는 정도지 뭐. 이게 왜 (1) 내 얘기를 왜
97. 못 알아듣지?! 이 새끼들이? [@@@ 그런 거. @@@@]
98. J: [@@@@ 알 것 같아요. 뭐 사실 학교에서 학생으로서

99. 우리를 대했을 때 우리에게 기대하는 영어 그 레벨이 좀 있잖아요. writing 은 이정도  
 100. 해줬으면 좋겠고, 이 정도는 알아들어줬으면 좋겠고, 학교에서 우리한테  
 101. 외국인임에도 불구하고 기대하는 그 영어의 기준에 대해 어떻게 생각 하세요? 그걸  
 102. preessional 하면서도 한번 또 겪고, 개네들이 세워놓은 그 기준치를 계속  
 103. 느껴보셨잖아요.  
 104. YW: 그건 잘 모르겠는데, 내가 보기엔 근데 그런 부분은 있는 거 같아. 내  
 105. 영어실력은 그다지 변화는 없는 거 같거든. 한국에서나 영국에서나, 아 물론 약간의  
 106. 향상은 있었겠지만. 근데 그냥 뭐 바로 왔더라도 수업은 그냥 들었을 거 같아 나  
 107. 같은 경우에는. 수업은 따라 갈 수 있을 거. 뭐 그러니까 수업의 기술적인 부분  
 108. 예를 들면 물리라든가 수학부분에 있어서 내가 한국어로 해도 내가 못 알아듣는  
 109. 부분들은 모르겠지만, 그걸 수업 자체를 이해하냐 못하냐 부분에서 있어선 충분히  
 110. 뭐 크게 문제는 없는 거 같은데...그 기준자체가 좀 애매한 거 는 같아. 너무 인제  
 111. IELTS나 preessional course같은 경우에는 academic에 너무 했기 때문에 그  
 112. 다양성을 해치는 거지. 그러니까 예를 들면, 인문대에서는 그게 굉장히 중요한  
 113. 하나의 fact지만 나머지 공대나 아니면 ART나 머 이런 데서는 그 부분 이외에 다른  
 114. 부분이 더 중요한 부분들이 더 있거든. academic에 있어가지고. 예를 들면, 실험을  
 115. 내가 수행을 한다거나, 내가 실험을 할 수 있게, 끈기 있게 실험할 수 있는  
 116. 능력이라던가 이런 게 더 중요한 부분 이기도 한데, 이제 그쪽 부분  
 117. humanities에서는 그 부분이 자기네들한테는 제일 중요하니까 그게 무너지면  
 118. 아무것도 아닌 학문이기 때문에 그러지만 솔직히 공대나 이쪽에서는 이거 없어도  
 119. 할 수 있는 부분들이 많잖아. 할 수 있는 부분들이 많고 다른 가치들이 더 많다는  
 120. 거지. 더 중요한 것들이. academic에서도.  
 121. J: 응. 우리가 아무래도 저 사람들이나 다 외국인 학생이던 local 학생이던 같은  
 122. 기준으로. 그러면 우리는 우리는 영어 모국어자가 아닌데 (1) 그런 거 혹시 느낀 거  
 123. 있어요? unfair하다 라던지=  
 124. YW: =짜증나는 건 어떤 거냐 면 예를 들면 이런 거야. 한국에서 수업을 해보면  
 125. 솔직히 이게 뭐 사람을 차별하거나 그런 건 아니지만 못 따라 오거나 아니면 못  
 126. 알아 듣거나 그런 애들 있거든 분명히. 사람마다 개별적인 능력의 차이가 있는 거야.  
 127. 내가 뭐 이걸 더 잘 할 수도 있고 저걸 더 잘 할 수도 있고. 내가 수업을 못 따라  
 128. 가는 건 아니야. 이제 단지 영어라는 그것 때문에 그러는데, tool 때문에 그런 건데,  
 129. 애는 나에 대한 가치를 영어 tool에다가 잣대를 놓고 이만큼 못하는 애로 인제 되  
 130. 버리는 경우도 있고. [...] 하여튼 나 preessional 할 때 짜증나가지고. 내가 지금도  
 131. 내가 막 그 선생 만나면 가만 안 둘 거야. @@@ 내가 진짜. @@ [...] 근데 그건 뭐

132. 기술적인 부분인 거고.
133. J: 그러면 여기서 거주하면서 매일매일의 삶의 경험이 본인에게 주는 자극, 영어
134. 향상이나 뭐 어떠한 영향이 있는 거 같아요?
135. YW: 그건 당연히 있을 수밖에 없지! 예를 들면, 인제는 나는 자신감이고 아니고는
136. 넘어선 거야 그거는 필요가 없는 왜냐하면 살아야 되니까! 그리고 내가 나는 인제
137. 배를 타기 때문에 배를 타면서 외국경험을 많이 했던 말이야 막 다녀봤단 말이야
138. 어렸을 때. 그러면서 인제 그냥 회화를 좀 한거거든 그때. 왜냐하면 뭐 식당가면 밥
139. 시켜야 되고, 택시타면 택시비 내야 되고, 뭐 해야 되니까. 근데 그때까지만 해도 그
140. 자신감으로 그게 쪽 이어졌던 건데. 여기 와서 한번 꺾이긴 했지만 인제는 상관이
141. 없는 게 예를 들면 이런 거야 한국에 돌아갔다 그래가지고 인제 비즈니스 쪽으로
142. 해서 이 메일이 온다거나 아니면 통화를 해야 될 때 여기서 그냥 했던 대로 그냥
143. 하는 거니까. 나한테는 그냥 당연한 일이 되는 거지. 그 동안 생활을 했던 거를
144. 그냥 하는 거기 때문에. 그거는 자신감이고 뭐 필요있는게 아니고 그냥 하는 거지
145. 해야 되는 거지. 싫던 좋던 할 수 있던 없던. 여기서랑 마찬가지로 내가 뭐 예를 들면
146. telephone회사하고 전화해서 싸우든 그걸 하든 뭘 하든 딴사람들은 못하는 그런
147. 거를 해야 되는 거지 한국 가가지고. 그건 자신감하고는 별개지. 그냥 체득이 된
148. 거지. 생활언어는. [...] 근데 나 확실히 틀린건 있어. native가 아닌 친구들하고
149. 얘길할때는 내가 너무 자신감 있게 얘기를 막 해. 핸드폰통화하든 직접 말을 하든.
150. 너무나 막 자연스럽게 대화가 끊이지가 않아! Native 를 딱 만나면 '얘가 또 지적을
151. 하지는 않을까?' '내가 잘못 말하고 있는 건 아닌가?'
152. J: 지적을 한 사람이 있었어요? 그런 일이?
153. YW: 지적까지는 아니더라도 서로 못 알아듣는 거지 'sorry? sorry?' 그러다 보면
154. 얘가 'sorry?'하면 얘는 이제 너무 당연한걸 물어봤는데 sorry라고 하니까 거기서
155. 이제 약간 주춤하고 대화가 안 되는 구나를 바로 캐치하고 그때부터는 대화가
156. 이어지지 않는 그런 건 느껴봤어.
157. J: 그랬구나. 그럼 답답하지. 대화가 되기만 하면 된다 라는 분도 계시고
158. 특정한 native 영어를 고수해야 된다. 혹은 그렇지 않아도 된다 뭐 여러 가지
159. 관점이 있는데=
160. YW: =난 그렇지 않다 (1) 고 난 적었던 거 같은데. 이제는 뭐 통하면 된다.
161. J: 말만 통하면 된다?
162. YW: 응 말만 통하면 된다. 근데 이제 여기서도 당연히 안 되는 거는 관용적인
163. 부분은 내가 1년이나 2년 사이에 그걸 완전 커버해서 애네들처럼 얘기할 수는
164. 당연히 없는 거고! 근데 이제 짜증나는 건 그 관용적인 부분을 내가 동사로

165. 변환해서 얘기했을 때 (1) 뭐 figure out을 내가 find했다고 못 알아 들을 건  
 166. 아니잖아. 그걸 뭐 해결했다 라든가 아니면 찾았다 내가 보기엔 별 의미차이는  
 167. 없다고 했는데 애는 이렇게 말하면 이거를 (1) 그 native 애들은 그걸 좀 이제 그런  
 168. 게 있는 거고. 이제 native 가 아닌 애들하고 얘기할 때는 그냥 통하는 거지 이제!  
 169. 내가 굳이 figure out 할 필요가 없는 거지. 솔직히 이거 figure out 하는 거는 여기  
 170. 와서 습득하기 시작한 회화의 방법. 한국에서는 figure out 별로 거진 안 쓰거든! 뭐  
 171. 학원선생도 뭐 그렇게 안하고 그러는데. 여기 와서 그렇게 자꾸 쓰니까 '아 이렇게  
 172. 써야 되는구나!' 하고.  
 173. J: 그러면 그렇게 습득 하는걸 오빠는 사용을 잘 해요?  
 174. YW: 쓰지!!! 가끔 쓰지 이제! 근데 중국 애들은 figure out 또 못 알아듣지 또  
 175. find해야 되지 이제.  
 176. J: 의사가 통하는 코드를 자꾸 찾는구나!  
 177. YW: 응! 그렇지!  
 178. J: 한국에서 영어를 준비도 하고 여기 와서 영어를 사용하고 이렇게 쓰면서,  
 179. 한국에서 좀 이렇게 준비를 했다면 여기에서의 삶이 좀 더 나았을 텐데 의사소통  
 180. 하는데 좀 더 도움이 되었을 텐데 라고 생각하는 거 있어요?  
 181. YW: 한국에서?  
 182. J: 응. 한국에서 이렇게 했었다면. 내가 이렇게 준비를 했었다면. 한국에서 이런  
 183. 방법으로 좀 했다면 여기 삶이 좀 더 괜찮지 않았을까?!
 184. YW: 음 그거는 어쩔 수 없는 거 같애 내가 볼 땐. 왜냐하면, 영어를 가르치는  
 185. 교수법에 잘한다 잘한다 뭐 이런 것도 있는데. 그래서 이제 한국학원에서는 뭐  
 186. 못해도 잘한다 하거든 다. 근데 그렇지 않으면 또 학생들 사기가 떨어지니까. 근데  
 187. 그렇다 그래가지고 여기서 하는 것처럼 '너 왜 이런 표현 안 쓰고 이런 표현을  
 188. 자꾸 써 이건 콩글리쉬야 쓰면 안 되는 거야 이런 표현들 무조건 써!' 이렇게 할 순  
 189. 없잖아. 그 gap의 차이는 나와서 하는 수밖에 없을 거 같은데? 직접 경험하지  
 190. 않으면 한국에서는... 어떤 방법으로 할 수 있을까...?? 없을 거 같은데?  
 191. J: 그럼 한국에서=  
 192. YW: =그런 미묘한 뉘앙스 같은 거라든가 아니면 그런 것들의 차이. 그런걸 아는  
 193. 부분들을 한국에서 할 수 있었다면 여기서 훨씬 좋았겠지 내가. 이런 gap이 필요가  
 194. 없는 거지. 바로 그냥. 그러니까 예를 들면 이런 거 어렸을 때 외국에 살았던  
 195. 경험이 있는 사람이라 없는 사람이라 영어 굉장히 차이가 많잖아 나중에는. 그런  
 196. 부분들이. 가르칠 수 있는 할 수 있는 방법이 있다면 한국에서는 그게 최고의  
 197. 강습법이 되는 거지. 그러면 예를 들면, 외국사람이라 business로 전화를 한다거나

198. email 쓸 때도 더 편하게 입력을 하거나...가끔 보면 신문같은대서도 애네들  
 199. 관용적으로 headline 쓰고 이러는 거 있잖아. cut하는데 안 쓰고 뭐 axe 해가지고  
 200. 도끼. 그러면 애네들이 price를 cut하거나 사람들을 인원 감축하거나 이런. 그런  
 201. 표현들을 한국에서 죽었다 깨어나도 내가 모르는 거지. 이게 도끼지 무슨 이게 무슨.  
 202. 이 내용을 보고 내가 어떻게 이게 39년째 cut off 한다는 거를 내가 어떻게 알 수가  
 203. 있어! 모르는 거지. 그런 부분들은 어쩔 수 없는 거지. 특히 이번에 그걸 들으면서  
 204. 많이 느꼈어 stage 4 하면서. 거기서 그런걸 가르치거든. 습득 뭐 이런 거.  
 205. J: 그거 도움이 되네요?  
 206. YW: 괜찮긴 한데 짜증나. @@@ 나는 이 제도권학생이 아닌가 봐 어디 가나. 어디  
 207. 이렇게 갱들하고 같이 이렇게 [술이나 먹으면서 해야 하는 영어를 해야지. @@@@  
 208. @@@@  
 209. J: [@@@@@  
 210. YW: 신문 잘 안 봤었거든? 근데 보게 돼.  
 211. J: 영어신문?  
 212. YW: 어. 영어신문. 그 다음 부터는. '아! 그게 그거구나~!'  
 213. J: 처음에는 잘 몰라도 보다 보면 아는 거 한 두 개 나오면 괜히 반갑기도 하고@@  
 214. YW: 근데 이제 완전한 gap이 있더라! 애네 prince william 사촌들도 다 prince잖아.  
 215. '아! 사촌들 얘기를 prince라고 하는구나!' 난 william 하고 그 동생 누구지? 개 밖에  
 216. 모르겠는 거야. 나 당연히 개네 얘기하는 줄 알고 대화에 참여를 딱 했다. 근데  
 217. 전혀 딴 얘기를 하는 거야 딴에는 유럽에서 온 애들인데도 신문 headline...신문  
 218. 계속 보니까 영국 왕실에 대해서도 알잖아. 뭐 스페인 왕실에 대해서도 서로 알고.  
 219. 아 그때 처음 알았지 'William 사촌도 왕자구나!' 개네 사촌들도 prince 더라고.  
 220. 그래서 그런 얘기 막 하고. 그건 완전히 그거는 그거야말로 여기 안 오면 전혀  
 221. 모르는 거지 예를 들면.  
 222. J: 그러니까! 배경 지식도 이해에 도움이 되는 거 같아.  
 223. YW: 응. 사실은. 한국에서는 전혀 관심도 없고. 이 사람들이 이제 명사에 대한, 뭐  
 224. 유명한 사람들에 대한 관점이라든가 우리랑 완전히 틀리더라구. [...]  
 225. J: 결국 질문은 그럼 우린 한국에서 뭐 어떻게 했으면 여기에서 삶이 좀 더  
 226. 나았을까?  
 227. YW: 아! 한국에서 그런 뉘앙스나 아니면. 뭐 영어에 대한 기술적인 부분들은 예를  
 228. 들면 그냥 뭐 1형식, 2형식, 3형식 뭐 이런 거는 솔직히 여기 와서 와 보니까 굳이  
 229. 몰라도 크게 문제는 없고. 문법적인 거는. 만약에 뭐 회화나 writing에 있어가지고도  
 230. 크게 문제는 없고. Native가 아닌 애들하고는 대화가 자유롭게 되고, Native들하고는

231. 힘들게 되고. 그 차이. [...] 아 맞다! 학과공부를 하다 보니까 그게 인제 막 영어도  
 232. 잘하고 싶고, 공부도 하고 싶은데, 자꾸 영어는 좀 (1) 못 따라가는 (1) 방학 때 좀  
 233. 해볼까 하는데 될지는 (1) 되지 않으리라는 생각이 되. [...] 한국에서 4개월 동안  
 234. XX어학원을 다녔거든...(중략) 내가 거기서 질문하는 거 까지는 다 통째로 외웠어.  
 235. (중략) 근데 대답하는 거 단계를 안 들은 거야. 물어보는 거 잘 물어봐. 대답하는 거  
 236. 잘 들어. 그 다음이 문제야. @@@@ [...] 예를 들어서 지금 솔직히 BBC 티비  
 237. 틀어놓고 보면 script안 켜놓으면 거진 반 한 30%? ..정도 들리거든. 근데 이제  
 238. 화면이 움직이니까 상황은 다 이해를 할 수가 있지. 이게 도움이 되는 건지 안 되는  
 239. 건지 모르겠어. [...] 요즘 그런 부분도 있는 거 같아. Writing 제일 약한데, 보면 되게  
 240. 간단하잖아. 어려운 단어 안 나오잖아. 그게 구조잖아. 다 이해되고, 되게 쉬운데,  
 241. 쓰려고 하면 안 써져.  
 242. J: 나도 그래 오빠! 그건 우리가 writing 못 해서가 아니라 writing 은 처음 시작할  
 243. 때가 제일 어려운 거 같아.  
 244. YW: 맞아. 그런 거 같아!!! 어. Introduction이 제일 어려워. [...] 내 친구. 개 7.0  
 245. 받았다고 그랬잖아. 개가, 개는 쓰기 시작하기 전까지 아예 손을 안대. 책만 봐.  
 246. 그리고 다 머릿속으로 생각을 해. 그리고 어떻게 써야 되겠다 왁구가 짜지잖아? (1)  
 247. 나 문제 되게 심해.



## **EY**

1. J: 요즘 수업은 어때?
2. EY: 수업은 저는 너무 재밌어요. 너무너무 잘 맞고. 교수님들도 너무 좋고 재밌고.
3. 진짜 잘 즐기고 있어요. 농치는 부분도 있어요 왜냐하면 집중을. 왜냐하면 이걸
4. subject 에 따라 좀 다른 거 같아요. 이 subject 에 제가 익숙한 거면 되게 막 잘
5. 들리고 그럴 때는 뭐 80퍼센트 90퍼센트가 들려요. 근데 만약에 익숙하지 않은
6. subject 이면 한 60퍼센트? 그리고 집중력이 떨어지면 한 40퍼센트 까지 밖에 안
7. 들려요. 그렇다고 해서 지금 3개월 수업을 들었는데 그 3개월 동안 listening 이 엄청
8. 늘었냐 그건 아닌 거 같아요. 하지만. 이거는 그냥 결정적으로 여기 오기 전에 나의
9. 영어실력에 따라서 듣고 따라가는 게 결정되는 거 같아요. 그리고 저 영국에서 오기
10. 전에는 당연히. 어렸을 때 잠깐 뉴질랜드에 있을적에두, 나만 동양인이었고 다
11. 외국인이었기 때문에 그런 어떤 대화가 분명 그때 당시에는 더 대화를 못했을 텐데
12. 뭐 어려움이 있었다고 생각을 못했었거든요. 그래서 영국 오기 전에는 분명히 그렇게
13. 외국인도 더 많을 거구 영어도 그렇게 많이 대화하면서 많이 늘겠다 생각을
14. 했었는데 우선 처음에 왔을 때 저희 과가 90명인데 85명이 중국인이기 때문에
15. 애네들 영어는 정말 뭐 주어동사도 모르는 애들이 많아서 애네랑 대화를 하면 막
16. 짜증이 나요. 늘지도 않을뿐더러. 그리고 수업 들으면서 애네들도 정말 영어가 안
17. 늘어요. 반년을 살았는데도 아직도 주어동사 모르는 거 같아. 그리고 막 그러다
18. 보니까 그런 부분에 있어서는 가장 큰 영국이, 이걸 또 다른 애긴데, 교육이
19. 무너지는 거 @@@ 그런 그러다 보니까. 영국에 대한 교육에 대한 기대를 가지고
20. 왔지만 생각보다 그거를 실망을 되게 많이 했었는데 결국에는 또 느꼈던 거는 제
21. 스스로 공부하는 거기 때문에 주위환경에 대한. 근데 또 어떻게 보면 lucky한 건가
22. 애네들이 다 중국 애들이고 저는 있는데 제가 열심히 수업을 하고 대답도 잘 하니까
23. 교수님과 관계가 너무 좋아요. 질문을 물어보는데 애들이 대답을 하나도 안 해요. 왜
24. 그런지 모르겠어요. 반은 이해를 못했고 애들이 제가 보기엔 반은 모르겠어요
25. 열심히는 듣는데 catch 를 못하는 거 같아요 그 질문을. 저만 미국애도 있고
26. 영국애도 있는데 개네는 영국 애밖에 대답을 안하고. 근데 문제는 또 주위에 영국
27. 애들 보다는 그런 애들이 있다 보니까 영어 발음이 다르잖아요 본토 발음이란. 특히
28. 영국은 지역마다 다르니까. 그래서 오히려 미국영어발음은 들리는데 영국발음은 진짜
29. 하나도 안 들리는 게 너무 많고. 미국발음은 좀 들리는데 영국발음은 하나도 안
30. 들리는 거예요. 조금 늘었겠쬬 근데 저 영어 안 늘었어요 정말.
31. J: 요즘도 그런 거야?
32. EY: 지금은 반반인 거 같아요. 지금도. 왜냐하면 저는 오히려 제 주위의 친구들보다는

33. 제가 외국 애네들이랑 잘 놀고 함에도 불구하고 안 늘었어 나는 내가 생각했을 때  
 34. 안 늘었어. 반년 동안 영어가 안 늘었어.  
 35. J: 안 늘었다고 느껴져? 안 늘었다는 말에 대해 조금 더 자세히 말해줘 봐.  
 36. EY: 쯔 (1) 끄 늘었겠지, 근데 옛날에 여기 오기 전에는 다른 애들이 막, 미국에서  
 37. 4년 유학했다 뭐 대학교 나왔다 그러면 하 개네 영어 진짜 잘하겠다 이렇게 생각  
 38. 하잖아요? 근데 그런 게 다 bull shit이라고 느끼는 게 @@ 뭐냐면 애네 동양  
 39. 애들끼리 모이게 되고 그걸 못 깨기 때문에 영어를 수업을 듣고 따라 하지만 어렸을  
 40. 때부터 미국에서 뭐 영어공부를 하거나 그러지 않는 이상은 잘 못 따라가는 거예요.  
 41. 듣기는 되지만 완전 그렇게 뭐 본토처럼은 안 되는 거죠. 특히나 지금 제 상황은 더  
 42. 더 (1) discussion 도 없고 수업은 그리고 discussion을 할만한 애도 없고. 저는  
 43. 그래도 막 같이 사는 사람들도 영국 가족이고 대화도 많이 하고 태권도나 뭐 다른  
 44. 애들이랑 같이 대화를 하는데도 가끔은 둘이 이렇게 얘기를 하면 들려요. 근데  
 45. 다같이 얘기하면 나 하나도. 멍 때리고 있고.  
 46. J: 어렵구나. 여기 영국 오기 전에 아니면 처음에 왔을 때 들었던 생각은 어때?  
 47. EY: 가장 충격은 진짜 발음 인 거 같아요. 왜냐면 발음이 너무 세다 특히 북쪽에서  
 48. 온 애들은 뭐 잘 못 알아듣겠고 아니면 억양이 생각보다 강해서 싸우는 것 같아요.  
 49. 가끔은. 그래서 애가 나한테 시비거나 이런 생각. 길거리를 가다가도 지네들끼리  
 50. 얘기하는데 발음이 너무 강해가지고. 그리고 뭐 단어차이 약간 있고. 그리고 영어  
 51. 미국영어를 굉장히 싫어하는구나.  
 52. J: [...] 그럼 우리나라 한국에서는 보통 미국영어를 치우친 영어를 많이 교육받고  
 53. 하는데 한국에서 배워서 여기 와서 쓰게 되는 우리가 한국에서 배운 영어에  
 54. 대해서는 얼마나 유용하다고 생각했어? 영국에 와서?  
 55. EY: 사실 큰 문제죠. 제가 똑똑하지도 않을 않은 거 같아요 저는. 영어공부를 그렇게  
 56. 했는데 기억이 안나요. @@@ 근데 한국영어는. 어렸을 때 생각해봐도. 그냥  
 57. 저한테는 특히나 한 term 끝나면 끝 끝나는 거? 그 학기가 semester 가 딱 끝나면  
 58. 딱 (머리에든 거) 탁 놓고 그런 영어? 이었던 거 같아요. 그래서 그 (1) 령게 도움이  
 59. 됐나 안됐나 몰. 전 근데 혼자였어 서 계속. 전 차라리 학원가고 이런 거보다는 항상  
 60. IELTS 같은 거도 혼자하고. [...]  
 61. J: 네 요즘 영어에 대해서 어떻게 생각해?  
 62. EY: 에세이를 저희는 석사니까 계속 쓰잖아요. 그래도 영어는 안 느는 것 같아요.  
 63. 확실히 근데 프리세셔널. 아 맞다 늘긴 늘었어요. 프리세셔널 했을 때 잘 들었다고  
 64. 생각을 하는 게 뭐 referencing이나 뭐 에세이에 쓰면 안 되는 거, 단어라든지 뭐  
 65. 그런 거 다 알고 확실히 하니까 익숙해지고 도와주는 건 있는데, 제가 다른

66. 한국학생들이랑 비교를 했었어요. 내기 전에. 근데 그걸 보면서 느꼈던 게 우리가  
 67. 쓰는 기본 패턴을 계속해서 쓰는 거예요. 문장문장을. 보면서 아 이 사람은 이걸  
 68. 이렇게 많이 쓰는구나 아 나는 이런걸 많이 쓰는구나 하고. 이걸 알게된거죠. 그래서  
 69. 그렇게 에세이를 씬에도 불구하고 영어가 안늘. 지금까지 에세이 쓰느라고 잠 못  
 70. 자고 막 그러다가 에세이를 쓰면 늘 줄 알았는데 안느는거예요. 그래서 어제부터  
 71. 다시 영어공부 시작했어요.

72. J: 안 늘었다는 게. 조금 자세히 얘기해 줄래? 어떤 점이=  
 73. EY: =전반적으로 안 늘고 저는 리스닝이 최악인 거 같아요.

74. J: 왜 그렇게 생각했어?  
 75. EY: 이게 집중하는 거에 따라서 너무 다르고. 프리세셔널 우리 시험을 봤는데 제가  
 76. 일등을 했어요,  
 77. J: 우와! 잘했네!

78. EY: 애들이 애들이 못해요 언니! @@@ 애들이 진짜 못해요. @@@@ 그럼에도  
 79. 불구하고. 제 영어도 완전 최악이죠. 근데 되게 웃긴 게 동양 애들이랑 영어로  
 80. 얘기를 하면 쉬워요. 확실히. 근데 유럽 애들은 어렵고 특히 영국 애들이랑 얘기할  
 81. 땀 개네도 저를 (1) 아 이거다! 인터네셔널 애들이랑 영어를 하다 보면 잘 들리고 잘  
 82. 하니까 자신감이 막 불다가 영국 애들이 다 같이 있고 저만 동양인인데, 제가 키도  
 83. 좀 작은 편이고 재가 뭐 했는데 못 알아들으면 내가 자존심도 상하구 그러면서 제가  
 84. 주눅이 들기도 하고 그러는 거예요. 그리고 xxx 어떤 애들은 외국 애들이랑 더  
 85. 많이 놀면 영어 잘 된다고 얘기하지만 그거는 내 스스로 공부를 하지 않는 이상 안  
 86. 늘어요. 들리는 단어가 한계가 있고 말하는데 한계가 있기 때문에 듣기만 한다고  
 87. 해서 느는 게 아닌 거 같아요. 듣고 문장을 이해한다던 지 단어를 이해하던지 해서  
 87. 내가 따라 해서 그걸 내꺼로 만들지 않는 이상 그냥 듣는 건 흘러 나가는 것 같아요.

88. J: 그럼 어떤 노력을=  
 89. EY: =우선 단어. 단어를 잘 몰라서. 단어하고 그 책 같은 거 읽어야 될 거 읽으면서  
 90. 단어 찾고.

91. J: 근데 사실 그것 말고도 여기서 우리에게 essay도 써야 되고 발표도 해야 되고  
 92. 해야 할 일이 많잖아. 학교 얘기를 좀 하자면. 우리가 수업도 따라가고. 그럼 이건  
 93. 어떻게 생각해? 이 나라에서는 이 나라 학교에서 official 하게 영어로 수업을 하고  
 94. 영어로 assess 를 하니까. 여기서 우리가 외국인임에도 불구하고 우리한테 기대하는  
 95. 영어에 기대치가 있잖아. 그 기준에 대해서는 어떻게 생각해? 여기서 우리한테  
 96. 요구하고 있는 영어.

97. EY: 저는 (1) 약간 중간적인 입장인 거 같아요. 인터네셔널 학생들이 그게 모국어

98. 아님에도 불구하고 그걸 따라야 된다고 생각을 해요. 그건 결과적으로 나한테도  
 99. 결과적으로 좋은거기 때문에. 근데 한편으로는 여기가. 미국보다 여기가 더 심한 게  
 100. 틀리면 무시하는 게 있잖아요. 영어를 못하거나 좀 많이 못 알아듣거나 하면  
 101. 제끼는거요. 그게 미국보다 여기가 더 심한 거 같아요 특히 동양인이기 때문에 더  
 102. 그런 거 같기도 하고 제가 느낄 땐. 그런 부분에 대해서는 애네들이 어느 정도  
 103. 존중은 해줘야 된다고 생각해요 왜냐하면 우리가 모국어가 아니기 때문에 발음이  
 104. 당연히 다를 수 있고 못 알아 들을 수도 있다는 거. [...]  
 105. J: 여기 와서 거주하고 있는 이 경험이. 영국에서 거주하는 경험이 어떠한 자극을  
 106. 준다거나 혹시 네가 전에 가지고 있던 영어에 대한 생각에 영향을 끼치는지?  
 107. EY: 저는 끼칠 거 라고 생각했는데 제가 생각을 정말 했어요, 생각보다 많이 안  
 108. 끼쳐요. 아예 아니라고는 말 못하는데 안 끼친다고 느낀 게 우리가 한인모임에서  
 109. 한국 애들이랑 놀구, 중국 애들이랑 놀구 그 그 정말 영국사회에 쑥! 들어가는 게  
 110. 아니기 때문에 외국인으로써 살기 때문에. 길거리 걸을 때 혼자 걷잖아요. 애네들이  
 111. 나랑 계속 얘기하면서 뭐 그런 게 아니기 때문에. 생각보다 막 영어환경에 확!  
 112. 노출되고 확! 늘려갈다 이런 생각을 한국에서 했었는데 생각보다는 그게 적다.  
 113. 그리고 1년은 너무 짧은 시간이고. 보면은 여기 중국 애들 BA하고 석사 하는데  
 114. 영어 못해요. 개네들 보면 여기 산다는 거는. XXX 그래도 아예 아닌 건 아니지만  
 115. 50%는 미친다고 하는 거죠.  
 116. J: 영어를 보는 혹은 사용할 때 시각이 좀 변했어? 한국에서 영어를 배우는  
 117. 입장이라고 해야 되나?영어를 사용하지는 않잖아 한국에서는. 어때? 사용자로서  
 118. 영어를 보는 관점이나 시각이 변했는지 여기 생활 하면서 거주하면서?  
 119. EY: 저는 관점이 변했다기 보다는 스스로 짜증이 좀 많이 나는 거 같아요. @@@@  
 120. 화가 좀 많이 났어요. 아니 그냥 그냥 애들이 막 주위에 애들이 되게 많은데두  
 121. 6개월이나 벌써 지났는데 이제 만난 애들 이제 3개월 지났는데 아직도 못 알아듣는  
 122. 나를 보면서 아이 모하는. 진짜 쯤 (1) 그런 게 좀 있는 거 같아요. 관점..어렸을  
 123. 때부터 잘 하고 싶..아우 전 진짜 효율적으로 도대체 어떻게 영어를 공부를 해야  
 124. 되나 그걸 물어보고 싶어요. 그냥 반문하고 싶어. 근데 잘못되었다 이렇게 생각하게  
 125. 되는 거 같고, 되게 애들이랑 잘 놀아도 일상생활로 이제 외국어가 아닌 일상생활이  
 126. 되야 되는데 아직 그렇게 안 되는 것 같아요. 음 아직까지는. 근데 반년 더 지나면  
 127. 다른 대답을 할 수 있겠죠. [@@@@@  
 128. J: [@@@@@ 스트레스를 많이 받는가 보구나. 아무래도  
 129. 조금 더 자연스러워 지겠지 않겠나. 그렇지? 여기 와서 아까 한국에서 배운 영어가  
 130. 딱히 어떻게 유용하게 쓰이는지 모르겠다 라고 했는데 그럼 혹시 한국에서 이런

131. 식으로 교육을 한다면 우리같이 외국에 나왔을 때 좀 더 유용하지 않을까 하는  
 132. 한국에 바라는 점, 이렇게 하면 좋지 않았을까 하는 게 있다면?  
 133. EY: 근데 언니 제가 여기 오기 전에 다섯 살 어린 스무 살 짜리 애랑 수업을 같이  
 134. 들었었는데 개네 세대는 영어 또 되게 잘 해요. 깜짝 놀랐어요. 이 시대가 이렇게  
 135. 빨리빨리 변하는구나. 그래서 어린애들부터 영어공부를 하니까. 우리 때만해도 중  
 136. 2때 how are you 배웠거든요 I am fine, thank you. 그런 거 보면 굉장히 많이  
 137. 좋아졌다 라 고는 생각이 드는데 우리 세대보다는. 그리고 만약에 진짜 하게 된다면  
 138. 아예 정말 일상생활에서 많이 사용할 수 있게, 책으로 배우더라도, 애들끼리 서로  
 139. 놀 때 계속 사용할 수 있게, 그냥 단지 1시간 딱 공부하고 땡 이게 아니라, 체험?,  
 140. 너무 당연한 말인데, 체험 [하는 영어? 이런 환경이 필요한 거 같아요.  
 141. J: [아 체험 하는 영어.  
 142. EY: 그니까 영어를 우리가 공부하러 학교 가서 책 보고 그 시간만 사용하고 땡 이런  
 143. 게 아니라. 어떻게 보면 bilingual은 아니겠지만 학교에서 만큼은 XXX 쓴다거나.  
 144. 시간을 좀 더 많이 갖게 한다거나. [...] 영어가 뭐 외국에 와서 산다고 해서 영어가  
 145. 확 느는 것은 아닌 것 같아요. 스스로 영어공부를 해야 하는데 그게 가장 중요한 거  
 146. 같아요. 단어도 물론 자기가 좀 알아야 되고. 어떻게 보면 어떤 애들은 정말 뭐  
 147. 질문을 어떻게 do 나 does를 넣어서 만드느지를 모를 수도 있잖아요. 그렇게  
 148. 기본적인 거. 만약에 어렸을 때부터 우리가 그냥 애기들이 그냥 엄마 따라 하는  
 149. 것처럼 그렇게 자연스럽게 익히는 거면 모르겠는데 여기는 거의 뭐 대학원 때 오는  
 150. 사람들에게는 더 힘든 거잖아요. 그래서 단어라든지 어떤 미리 자기들이 실력을  
 151. 쌓고 온다면. 저는 진짜 여기 와서 애들이랑 많이 대화도 하고 그러는데도 안  
 152. 느는 것 같아요. 아직도 안 늘어요. 리스닝이 정말 안 되요. 왜냐면. 저보다 말을  
 153. 못하는 독일애가 있는데 @@@ 같이 저녁을 먹었어요. 생일 이어서 생일 파티 할  
 154. 때. 근데 다른 애들은 다 영국 애들이었는데, 애는 말은 못하는데 잘 듣는 거예요.  
 155. 근데 저는 못 알아 듣는 거예요 저만. 그냥 하나 catch 하면 또 쫓다가 아 이게  
 156. 무슨 소리야.=  
 157. J: =그렇게 만약에 못 알아 들을 때는 어떻게 얘기해? 얘기를 해? 나 못 알아들었다?  
 158. 아니면=  
 159. EY: =그게 제 단점인 거예요. 그게 싫은 거예요 말하기가. 정말 못 알아들었을 때  
 160. 애가 질문을 원하는 질문을 했는데 내가 못 알아들었다 그러면 애가 기다리고  
 161. 있잖아요. Pardon? 그러면 (깨끗해). 그런데 만약에 대화하다가 ah ah umm 이렇게  
 162. 하다가 애도 느낄 거예요 하하하 아마 이해를 못했구나. [...] 근데 저는 영국 애들  
 163. 그렇게 친하게 지내려고 노력도 안하고, 자존심도 상하고 재수없고, 그냥 영어

164. 못하면 제끼는게 너무 싫어요. 그런 애들이 있어요. 언니는 그런 경험 없나 보구나.
165. J: 아니 뭐 리서치 하는 영국 애들은 좀 말 못 알아들어도 뭐=
166. EY: 그쵸 그쵸? 저도 우리 동네에 (주변에 사는) 친구들이랑도 같이 밥 먹고, 우리
167. 아줌마랑도 맨날 밥 먹는데 아줌마들 XXX. 어느 정도는 이해 못하면 XXX
168. 설명해주고 이래. 근데 대학생 애들은 mean 해요 진짜. 그래서 저는 드럽고
169. 치사해서 내가 뭐가 부족해서 (이런 생각이 좀 들어서) 신경 안 쓰고 다른 오히려
170. 뭐 유럽에서 온 애들이랑 중국 애들이랑 XXX 하는데 그래도 다행히. 조금 근데
171. 이해도 가요. 애가 영어를 이해를 못해. 그럼 나도 짜증날 거 같애. 대화를 하는데
172. 못 알아들으면. 근데 애네는 되게 그게 좀 더 심한 거 같아요. 그때 그래서 그
173. 태권도 나중에는 친해졌는데 맨날 태권도 class만 가다가 처음으로 이제 그래도
174. 친한 애들이 모여있잖아요. 근데 개네들이 어디 가자가자해서 어디 social night을
175. 갔어요 처음으로. 근데 개네들 나랑만 놀아줄 수 있는 게 아니니까 다른 애들이랑
176. 저는 괜찮은데 저만 가만히 있고 다른 애들은 서로 막 얘기하는 거예요. XXX
177. 그렇다고 내가 다 들리는 게 아니고 어떻게 내가 1대 1로 얘기하는 거 말고
178. 동시다발적으로 막 얘기하면 진짜 하나도 안 들릴 정도로. 세 네 명 정도까지는
179. 들리는데 10명 이상은 진짜 하나도 안 들리는 거예요. 들으려고 했는데도 안 들린
180. [@@@@@ 그래서 나중에는 그냥 놀면서 얘기하고 그랬는데.
181. J:[@@@@@ 괜찮아. 이제 온지 막 몇 개월 이니까.
182. EY: 미국영어 미국 XXX잖아요. 개네 들이랑 대화하는 건 더 잘 들리는데 왜케 난
183. 영국영어가 안 들리나 몰라. @@@ 아예 귀가 트인 애들은 발음이 이상해도 다
184. 들리잖아요. 전 귀가 안 트였기 때문에 뭐 인도애가 말하면 안 들리고, 영국애가
185. 말하면 안 들리고. 유럽 애들도 잘 안 들리고. 동양 애들은 그 구강구조가 비슷한
186. 거 같아요. 대화하는 거 비슷해요. 특히 여자애들. 남자애들은 뭔가 우리나라 남자들
187. 영어 쓸 때 그 느낌 있잖아요. 그 느낌에 좀 더 '크으' [발음이 들어가면 유럽 애들
188. 같아요. @@@
189. J: [@@@@@ 이미 그걸
190. analyse 를 했네. @@
191. EY: 저는 이미. 동양 애들이랑 대화할 땐 되게 쉬워요.
192. J: 그나마 그럼 동양사람들이 훨씬 더 알아듣기가 쉬운 거야?
193. EY: 네. 개네들이 한 명은 미국에서 살다 왔고 한 명은 Australia에서 살다 왔는데
194. 개네들이 얘기하면 쉬워요. 근데 정말 인도 애들은 못 알아듣겠고, 영국 애들도 못
195. 알아듣겠고.
196. J: 그렇게 못 알아듣겠는데 처음 왔을 때 7,8월이랑 지금 이랑.

197. EY: 지금도. 똑같아..
198. J: 똑같이?
199. EY: 똑같아 나 진짜. @@@@ 영어가 하나도 안 늘었어. Listening.
200. J: listening. 그렇구나. 아마 한 크리스마스 지나서, 1월 2월 정도되면 한번 더 만나.
201. 언니랑 얘기 또 해.
202. EY: 3월은 되야 될 거 같은데 2월은 아닐 거 같아. 똑같은 거 같아. [@@@@
203. J: [@@@@
204. EY: 미국 애들도, 제가 미국에서 4년 살던 분 그 대학교를 나오는 이런 대화를 두
205. 번이나 했었는데 면접을 같이 봤는데 영어를 생각보다 못하는 거예요. 근데 그걸
206. 이해를 했어요. XXX 어렸을 때부터 유학 같이 한 애들은 같이 끼는데 우리는 그게
207. 안되니까. 특히나 영국엔 동양 XXX 그런 게 있기 때문에 더 끼고, 여기만 봐도
208. 중국 애들이 많으니까 상관없는데 Winchester 만 해도 제가 사는 (옥도) 진짜 잘
209. 먹고. 그 되게 미국 XXX 있지만 어쨌든 다 민족 국가라서 속해있잖아요. XXX

## JHK

1. J: [...] 지금 여기 보면 이제 그 미국 얘기가 잠깐 나와요. 근데 한국 사람들이
2. 미국영어에 더 가깝다고 생각 하는 거 같아요?
3. JHK: 그렇죠. 네.
4. J: 지금도 그렇게 생각 하는 거예요?
5. JHK: 네. 네.
6. J: 근데 왜 한국 사람들이 그럼 미국 영어에 더 가깝게 느껴 하는 거 같아요? JHK씨도
7. 그렇고. 본인 생각에는?
8. JHK: 그냥 어렸을 때부터 아예 그렇게 교육을 시키는 것 같고. 저 어렸을 때부터도
9. 벌써 그냥 너무 당연하게, 모든 책도 다 미국, 듣는 것도 다 미국식?
10. J: 그거에 대해 어떻게 생각해요? 그거에 대해서? 지금 이제 JHK씨는 영국에 [와
11. 있고. @@@
12. JHK: [@@@
13. @@@@@@@ 근데. 굳이 그걸 막. 나누 (1) 는게. 영국영어, 미국영어가 (1)
14. 모르겠어요 그냥 영어인데 다. 다 영어잖아요? 근데 뭐 굳이 다를 건 없, 저의
15. 저한테 불편한 거는 발음? 들리는거가 영어가 너무, 그니까 미국 미국에서 쓰는
16. 영어가 훨씬 듣기 편하고 되게 술술 들어오는 반면에 영국영어는 뭔가 이렇게 한번
17. 걸려야 되는 느낌이 있는 거 같아요. 되게 신경 쓰고 들어야 되는!
18. J: 아. 왜 그렇다고 생각했어요?
19. JHK: 말이 조금 딱딱한 거 같고. 그런데 만약에 제가 어렸을 때부터 또 그것만 듣고
20. 있었다면, 그걸로 공부를 했다면 또 미국영어가 이상하게 들리겠지만. 워낙 영어 다
21. 미국영어만 배웠었기 때문에 영국영어가 굉장히 되게 딱딱하게 들리는 것 같아요.
22. J: 그러면 음 그 미국영어에 대해서 조금 더 물어보자고 생각하면, 발음 얘기 조금
23. 했잖아요. 그러면 미국 영어를 한국에서 배우면서 내가 미국 사람처럼 말하고
24. 싶다고 생각해본 적 있어요?
25. JHK: 네! 네! 저 되게 떠라 하고 싶어가지고 맨날 어렸을 때부터 듣고 막 녹음하고
26. 막 그랬던 것 같아요. 저는 영어 되게 좋아했었어요 웬지 모르겠지만 어쨌든. 그래서
27. 막 궁금해서 듣고 중학교 때부터.
28. J: 뭘로?
29. JHK: 그냥 뭐 책 그냥 읽으면서 학교 교과서 그냥 English 읽으면서 막.
30. J: 아! JHK씨 목소리를?
31. JHK: 응! 제 목소리를 녹음해서 들어보고, 그리고 학교에서 영어 말하기 대회 그런 거
32. 나가고 막 그거 한다고 막. [...] 어렸을 때부터 계속 막 틀어주고 영어로. 노래



33. 틀어주고 뭐 영어 엄마 가르치시니까 또 애들 막 제 친구 또래 애들 데려다 놓고 막  
34. 가르쳐 주시고 막 그러니까.

35. J: 아 그러면 여러 가지 이제 선택권이 있다면, 여러 가지 영어 중에, 아까 JHK씨가  
36. 뭐 굳이 구분 지어서 얘기 한다면보다 영어는 그냥 영어라고 얘기는 했지만 굳이  
37. 하나 선택한다면. 아까 언급한 미국 영국 아니면 선호하는=  
38. JHK: =미국영어를 선택할 거 같아요...

39. J: 미국영어. 여기 [영국에 와있잖아 지금 @@@@ @@@@  
40. JHK: [@@@@@@@@@@@@@@@@@@@@  
41. J: 어떻게. @@@  
42. JHK: @@@ 영국에 와있지. 근데 영국 영어도 이렇게 해보고 싶어서 온 거긴  
43. 온 거거든요. 친해져 보고 싶어서. 근데 아직 이제 친해지고 있는 단계라. @@  
44. J: @@ 그래요. 학교는 어때요?  
45. JHK: 근데 중국, 막 아랍. 터키 베네스웰라, 베트남 다 너 (1) 무 어려워요 발음  
46. 알아듣기가. 너무너무. [무슨 말하는지 모르겠어요. @@@@  
47. J: [뭐가 제일 어려. @@@@@@@@@@  
48. JHK: 무슨 말 하는지 모르겠어요. @@@@@@ 뭔가 되게 열심히 말 하는데. 되게 좋긔  
49. 세우지 않으면은 조금 이렇게 정신만 팔면 무슨 말하는지 하나도 모르겠어요.  
50. J: 아 정말? 그러면 그 외국인들과의 얘기하는 거에 있어서 그 사람들이랑 대화 할  
51. 때 제일 어려운 점이 뭐예요?  
52. JHK: 발음을 못 알아듣겠어요. 발음도 못 알아듣겠고 저 옆에 친구 제 짝꿍이 중국  
53. 남자인데. 그 어 순서, 그 어순이라고 그러냐? 그걸 자꾸 다르게 얘기하는 거예요.  
54. 그래서 내가 '뭐?' 그러면은 이제 다시 또박또박 얘기 하는. 자기 그냥 중국말  
55. 하듯이. 저보고 [막. @@@ 그런 게 너무 힘들어요.  
56. J: [아. @@@ 그러면 우리가 약간 한국식으로 이렇게 영어를 얘기해서  
57. 그 사람들이 잘 못 알아듣고 그 사람들은 그 사람 나름대로 자기네 말, JHK씨 얘기해  
58. 준 것처럼 이렇게, 약간 영향 받아 얘기하는 것처럼 각자 말 한다면, 그러면 다들  
59. 너무나 잘 못 알아듣기만 할 텐데, 그래도 혹시 그들과 이야기가 잘 통하는 경우도  
60. 있었나요?  
61. JHK: 응! 있..어요.  
62. J: 어때요? 어떤 경우가 있었어요?  
63. JHK: 근데 막 열심히 들어보면 중요한 단어들은 자기도 어떤 말을, 문장을 만들려고  
64. 하지만 어쨌던 문장 안에서 중요하다고 자기가 말하고자 하는 단어는 넣을 거  
65. 아니에요. 그니까 단어를 catch 해서 guess 하는 거 되게 많고,

66. J: 아 단어 단어.

67. JHK: 응. 한 6-70 프로? 통해요. @@@

78. J: 한 6-70프로? 아 그러면 조금 만약에 여기서 더 영국에서 오래 산다면 더 대화가

79. 잘 통할 거 같아요?

80. 지현: 네.

81. J: 그래요. 어때요? 전반적으로. 어떻게 지내고 있어요?

82. JHK: 음. 근데 일단 여행을 되게 많이 다녔었거든요. 워낙 많이. 그래서 그렇게 막..

83. '아 영국!' 뭐 이런 건 없고. 어...그리고 뭐 워낙 지금 한국, 시내 나가기 전까지

84. 여기서 너~무 중국사람들에 휩싸여 있어가지고 내가 영국에 온 것이 과연 맞는걸까

85. 되게 좀 그랬었는데 주말에 그 아이키아 갔는데 막 온통 주위가 다 백인인 거예요.

86. 아. 그래서 나 진짜 왔구나 @@@@ 했는데 그런데 이제 조 (1) 금 약간 그런 거

87. 있는 거 같아요 동양인이고 여자니까 애네들이 약간 좀 그렇게 보지 않을까? 약간

88. 그런 생각이 가끔 들기도 해요.

89. J: 왜? 어떤 의미로?

90. JHK: 음 (2) 그냥 꺼꾸로 생각했을 때 제가 외국 애를 봐도 뭔가 같다고는 생각하지

91. 않을 거고, 음 (1) 그냥 (1) 일단 처음 그 그 사람들에게. 그냥 제가 생각했을 때. 그

92. 사람들은 이런 우리 같은 사람들이 일단 영어 못 할 거라고 처음 그냥 딱 각인되어

93. 있을 거 같고 웬지. 그래서 좀. 재네들이 그렇게 생각하지 않을까? 그런 것도 있고.

94. 실제로도 뭐 레스토랑에 앉아있었는데 갑자기 막 그 펌 이었는데 뭐 쪼인

95. 했었거든요 한국분 몇 명 있을 때, 그래서 저는 스타벅스커피를 XX이랑 둘이 들고

96. 있었고 그 사람들은 이거 맥주를 마시고 있었는데, 다 마시고 여기다 났는데 갑자기

97. 매니저가 막 오더니 그냥 이걸 팩 잡아가는 거예요. 그러더니. ['우리도 커피 팔아!'

98. 이러면서 @@@

99. J: [어머! 시내에

100. 있었어요?

101. JHK: 어! 그리고 저는 너무 깜짝 놀라가지고. 이려고 한참 쳐다보다가 같이 있던

102. 사람들 다 분개해가지고 열 받아서 나가버렸거든요.

103. J: 어머! 그래서 커피를 뺏어가 버렸어요?

104. JHK: 응! 얘기도 안하고. excuse me 도 없이 그냥 갑자기 오더니 이렇게 보더니. 팩!

105. 내 컵이랑 XX이 컵을 그냥 팩 잡아가고는 '우리도 커피 팔아!' 막 이려고 그냥 가는

106. 거예요! @@

107. J: 커피가 있는 마시고 있던 컵이에요?

108. JHK: 거의 다 마셨. 지만, 그래도 아무튼 조금 있었었거든요.

109. J: 아 심했다 그건. 그건 정말 기분 나빴겠다!

110. JHK: 그러면서 너무 깜짝 놀라가지고, '뭐야!?' 이라고는. 다 분개해서.

111. J: 그건 좀 그렇다. 그렇죠?

112. JHK: 저번 일요일 날.

113. J: 아 되게 좀 안 좋았겠다!

114. JHK: 응! 네!

115. J: [...] 이게 native 영어라는 게 그런 사람들이 얘기하는 것 또한 native 영어잖아요.

116. 여기 현지에 와서 직접 생활을 해보니까 어떤 거 같아요? Native 영어라는 의미가

117. 지현씨 한테는 어떤 의미인지. native영어가 뭐예요 지현씨한테? 그럼 지현씨가 어

118. 나한테 native 영어는 이런 의미다 라고 어떻게 얘기할 수 있을까?

119. JHK: native 영어. 근데 워낙 다양한 여기 인종들이 살고 있어서, 우리나라랑 되게

120. 다르잖아요. 우리나라는 다 한국사람들인데, 여기는 뭔가 되게. 많이 섞여있고

121. 일단. 근데 그 억양은 애네들의 그 정, 그 특유의 억양은 있는 거 같아요. 여자 애들

122. 막 높여가지고 뭐 그렇게 얘기하는 건 있는데, 그건 정말 영국 애들, 머리 하얗고

123. 금발의 백인 애들 아니면 안 쓰는 거 같고. 그렇게 만약에 굳이 영국의

124. native영어를 말한다 그러면 그런 애들이 쓰는 그 특, 재밌는 웃긴 억양 막 이렇게

125. 높여서 얘기하는 그 억양이 아닐까?

126. J: 그럼 그 이외의 다른 사람들 다 JHK 씨한테는 non-native 로 느껴지는 거예요?

127. 아니면.=

128. JHK: =영국이라면.=

129. J: =영국이라면?=  
 130. JHK: =응.

131. J: 영국에 있는 사람들이라면?

132. JHK: 응.

133. J: 아 그러니까 이렇게 백인으로 보이는 전형적인 영국사람들이 쓰는 영어가 이제

134. 웬지 native 로 느껴지고=

135. JHK: =네.

136. J: 그 이외의 좀 뭔가 영국인이라고 하더라도 좀 genetically 다르다면? 그러면 좀

138. 웬지 native가 아닐 거 같고? 아니라고 이렇게 생각=

139. JHK: 아닌 거 같기도 하고. 아니지 않을까.

140. J: 응. 그렇구나. 응 재밌다.

141. JHK: @@@ 근데 간혹 외국 사람들 보면 또 저 그 preessional 에 office 아저씨,

142, 남자예요. [...] XXX 이라고. preessional 코스에 있는 그 대표. 담당자인 거 같아요.

143. 그러면서 막 얘기하는데 그 사람은 완전 영국 사람인데 되게 듣기 쉬운 영어 쓰는  
 144. 거예요. 남자애가 되게 젊어가지고 막 막 완 (1) 전 수다쟁이. 수다쟁이 남자애인데  
 145. 그렇게 강한 악센트도 없고, 그냥 듣기 너무 편하게 얘기해가지고. 되게 수다 잘  
 146. 떨고 막 왔어요.  
 147. J: 왜 그 사람은 그렇게 쉬운 영어를. 쉽게 들렸을까요? 그 사람도 이런 JHK 씨가  
 148. 생각하는 백인 전형적인 영국 남자로 보였어요?  
 149. JHK: 응 그냥 영국 남자 같았는데. 사람마다도 되게 틀린 거 같고, 약간 음 (1) 되게  
 150. friendly 했었다 그럴까? 성격의 차이인 거 같기도 하고.  
 151. J: 아 성격 차이도 있는 거 같기도 하고?!

152. JHK: 응.  
 153. j: 아. 근데 이제 그게 native 와의 대화고 그럼 non-native가 아까 얘기했듯이 약간  
 154. 발음이 이렇게 자기네 모국어가 쓰이는 것만 빼면은 그 성격이나 뭐 개인적인  
 155. 차이가 또 있을 텐데. 그러면 그런 거 때문에 더더욱이 의사소통이 더 많이 어려워  
 156. 지는 거라고 얘기할 수 있을까요?  
 157. JHK: [...] 아. 그런 게 있. 지 않을까요? 두 가지의 요소가 더 복합적으로.  
 158. J: 그러면 아무래도 native 랑 얘기하는 게 non-native 랑 얘기하는 것보다 훨씬 더  
 160. 의사소통이 자유롭고.=  
 161. JHK: =편하고  
 162. J: 편하고 그런 거예요?  
 163. JHK: 네.  
 164. J: 아. 그게 이유가?  
 165. JHK: 아무래도 알아듣기 편하고, 내가 조금만 말해도 다 알아들어주고. @@@@ 비  
 166. 원어민들과의 의사소통은 오히려 두 가지. 각 나라사람의 특정한 언어습관 혹은  
 167. 발음이 더 첨가되서. 요소가 더 대화를 어렵게 하는 것 같은데. 오히려  
 168. 원어민들과의 의사소통이 더 편하고 자유롭고 그런 것 같아요. 알아듣기 편하고  
 169. 내가 조금만 말해도 다 알아들어 주는 것 같아서.  
 170. J: 알아들어 주고. 아. 음 영어가 이렇게 아무래도. 영어가 이런 약간 뭐랄까?  
 171. 여기(설문지)도 얘기했지만 그런 사회적 지위나. power를 가지고 있다고 했는데  
 172. 그런 거에 대해서는 어떻게 생각해요? 혹시 JHK 씨 생각에 영향을 끼치는지.  
 173. JHK: 음 (1) 근데 저는 어쨌든 하나의 공통된 언어가 있어야 한다고는 생각을 해요.  
 174. 전 세계가 어쨌든 지금은 만나고 있는 시점인데...근데 굳이 그게 왜 영어일까에  
 175. 대해서는 불평을 했던 적은 없었던 거 같고 어렸을 적부터 너무 당연하게 배워온  
 176. 거 같아서. 그냥 아 영어는 당연히 배워야 하는 거구나 그렇게 알면서 크고, 클수록

177. 더 막 한국에서는 영어영어영어영어 하나까 막. 그랬는데 어쨌던 음. 모든 사람들.  
 178. 어쨌던 사람들을 연결시켜주는 어떤 공통된 언어 하나 가 있다는 건 되게 좋은 거  
 179. 같고. 그게 영어. 여서 뭐. 그냥 상관없이 그냥 어쨌던 공통어가 있는 게.  
 180. 공통어라는 게 저는 더 중요한 거 같아요 영어보다는 (영어라서 라기 보다는).  
 181. J: 그래요. 여기에 설문지에서 얘기 해줬듯이 약간 유대감을 형성할 수도 있고.  
 182. 사람들끼리 그 영어를 한다는 것만 가지고도 일단 뭐 본인의 것을 공유할 수가  
 183. 있고 하는 거니까.  
 184. JHK: 응응.  
 185. J: 응. 그럼 영어는 사람들 사이에서 무언가 의사소통을 할 수 있는 그런 그냥=  
 186. JHK: =도구.  
 187. J: 도구 나 이렇게 얘기할 수 있는 건가요?  
 188. JHK: 그렇죠. @@@@  
 189. J: [...] 그렇게 도구로 사용하는 영어지만 뿌듯하기도 하겠어요?  
 190. JHK: 음 너무 재밌었고, 너무 좋았고, 그것 때문에 영어도 너무 많이 배웠고.  
 191. 일하면서 배운 영어잖아요. 처음에 urgent가 무슨 뜻인지 모르겠는거예요! 연출가가  
 192. 계속 urgent 를 외치는데, 그래서 urgent가 뭐야! @@@@ 아. 그렇게 부딪치면서  
 193. 배운 영어 되게 많아요.  
 194. J: 그랬겠다. 거기서 그렇게 일 하면서 즐겁게 자연스럽게 생활에서 배운 영어와.  
 195. 여기 와서 지금 배워가는 이런 영어와 어때요? 예전 것이 여기 와서 좀 유용했어요?  
 196. JHK: 아 이게 너무 그리워요. @@@  
 197. J: 아 옛날 것이 그리워요?  
 198. JHK: 네. 막 부딪치면서 배우고. 여기는 뭔가 제가 원래 또. 이렇게 अच्छ으면 말  
 199. 잘 안 하거든요. class 에서 진 (1) 짜 말 안 하거든요. 그러니까 더 그런 거 같고.  
 200. 재미없고 그냥. [...] 그쵸. 근데. 물론 academic 한 거는 이제 이런 거에서 되게 많이  
 201. 배우지만. 뭔가 실생활. 그런 거는 막 사람들 만나면서 부딪치면서 같이 얘기하고  
 202. 막 그러면서 개네들의 생각을 듣는 것도 되게 좋았거든요. [...] @@@ 과연  
 203. 지금으로서는 나 잘 온 걸까 라고 생각하고 있어. @@@  
 204. 나: 그럼 요즘 본인의 영어 어떻게 봐요? 나의 영어.  
 205. JHK: 근데 저는 그렇게 또 막 잘하는 것 같지는 않거든요 제가. 그냥 좋아하는  
 206. 것뿐이고. 그리고 캐치 못하는 것도 되게 많고 근데 워낙 축이. 감이 발달한 건지  
 207. 그냥 아 무슨 애긴지는 대충 알겠어요.  
 208. J: listening이 좋은가 보다! @@  
 209. JHK: @@ [...]

210. J: 그러면 JHK씨는 영어 의사소통에 있어서 가장 중요한 게 뭐라고 생각해요? 뭐  
211. 한 두, 세가지 꼽자면? 사람들하고 이제 영어로 의사소통 하는 거에 있어서?  
212. JHK: 음 (2) 아이. 아이 컨택 @@@  
213. J: 아 아이컨택.  
214. JHK: 아이컨택도 되게 중요하고, 그리고 [...] 발음도. 그니까 저는 여기 와서 이렇게  
215. 발음 안 좋은 사람들은 처음 본거 같아요. @@@@  
216. J: @@@@  
217. JHK: 이렇게 못 알아들은 적은 없었거든요 그래도 최소한. 그런데 정말 못  
218. 알아듣겠어요. 막 피프루 이려고 피플을.  
219. J: 아 외국 사람들?  
220. JHK: 그렇게 말하면 정말 못 알아 듣겠어요. 우리 클래스애들.  
221. J: 클래스애들. =  
222. JHK: =정말 열심히 들어야 되요. 하하하 정~말 하하하 모든 신경을 곤두세우고  
223. 들어야 되요.

## YS

1. YS: let's go. @@
2. J: 일단. 다 끝내니까 어때?
3. YS: 어 시원하지. @@@ 되게 좋아. 고생해서 했으니까.
4. J: 응. 그래 정말 좋겠다! @@@ 벌써 시간이 이렇게 흘렀네. 그때 말해줬던 마음이나
5. 생각들에 비해서 1년이 다 지난 지금. 그때 1년 전 처음에 학교를 시작했을 때랑 지금
6. 다 끝나고 나니까. 어떤 생각이 제일 먼저 들어?
7. YS: 그냥. 뭐 학교 다니면서 친구들도 친구들이 많이 생겼으니까, 그 다음에 뭐
8. 과목이라든가 시험에 관해서 아니면 숙제에 관해서 얘기할게 많으니까. 그런 거
9. 말하는 거에 대해서는 좀. 좀 괜찮아 진거 같아요. 그런 뭐 전공적인 거는 그런 거
10. 관해서는 괜찮은데. 다른 일상적인 얘기 있잖아 뭐 애네들이 그냥 다른 일상적으로
11. 얘기하는 거? 그런 거 면에서는 되게 많이 그런 얘기를 잘 안 하니까. 뭐 전공에
12. 관해서만 얘기하고 일단. 말하는. 일상적인 말하기는 되게 많이 줄어든 거 같아요.
13. J: 아 그래? 줄어들었어? 예를 들면?
14. YS: 예를 들면. 줄어든 거 같아요. 뭐. 그냥 왠지 그냥 그런 거 같애. 그리고 또 외국
15. 애들이 많으니까 British 보다는 학과 과정에.
16. J: 그러면 그 줄어들었다는 의미가 어떤 의미야? 정확히? 조금 설명 해줘 봐.
17. YS: 정확히. 얘기하면 그 외국 애들끼리 얘기하는 거는 되게 느리고 어떻게 보면, 그
18. 다음에 일상적인 그런 게 아니잖아, 애네가 쓰는 일상적인 어투가 아니잖아. 우린
19. 그냥 외국인이고 그러니까) 그런 거 고려 안하고, 또 애네들이 영국British 애들이 안
20. 쓰는 그런 말도 우린 맞다고 생각하고 쓸 수도 있고, 그리고 그 외에는 뭐 그냥
21. 영어공부 같은 거 할 때는 news 도 듣고 TV도 보고 그랬는데 과정 중에는 그런 게
22. 하나도 없었으니까. 그럴 수밖에 없다고 생각해.
23. J: 예를 들면? 어떨 때 그런걸 느꼈어?
24. YS: 예를 들면. 음 (.) 그냥 뭐 일상 일상적으로 뭐 애네랑 British 애들이랑 부딪쳤을
25. 때. 뭐 예를 들면 옛날에 내가 살던 집 애들 있고. British 애 개랑 말할 때도 뭔가 좀
26. 어색하고 막 생각 더 해야 되고. 말하는 거는 그런 거 같고 쓰는 거는 뭐 많이
27. 좋아진 거 같아. 논문도 쓰고. report도 쓰고 영어로 다 하니까. 읽고 쓰고 이런 거는
28. 괜찮은데, 말하고 듣고 이게 좀.
29. J: 말하기 듣기가 약간 줄었다고 느끼는 거에 비해, 쓰기 읽기가 늘었고.
30. YS: 의사소통은 외국인들끼리는 괜찮아. 아주 좋아. 근데 괜찮아.
31. J: 왜 그럴까? 왜 그래?
32. YS: 그렇지 뭐. 내 외국인 친구들도 모국어가 영어가 아니잖아. 서로 아닌데 서로

33. 조금은 도움 줄 수도 있지만, 우리가 기대 했던 거 만큼, 영국에서 공부하는 영국
34. 애들이랑 맨날 부딪치고 표현하고, 우리가 기대했던 게 그런 거였다면 그런 게
35. 아니니까. 우리는 외국인이고. 그런 거 때문 인 거 같아. 우리가 생각했던 대학
36. campus 생활이 아니거든. 나는 나는 적어도 여기 오기 전에는 아까 말했듯이
37. 부딪치고 통하고 어울리고 같이 술도 마시고 놀고 그럴 거라고 예상했지만 막상
38. 내가 와서는 도서관에 앉아있는 시간이 더 훨씬 많고. 그건 내가 혼자 해야 되는 것
39. 때문에 그렇고. 우리 과에는 외국인도 없을뿐더러 아! British도 없을뿐더러 많이.
40. 그런 것 들인 거 같아.
41. J: 그럼 그 british. 지금 네가 생각하는 british 란 뭘까?
42. : YS: 원어민 이라는 거는 그냥 내가 생각할 때는. 어. news 나 drama 나 봤을 때
43. 아무 거리낌 없이 다 이해하고. 같이 웃을 수 있고. 같이 저건 아니다 하고 말할 수
44. 있고. 일상적인데도 불편함 없이 전혀 불편함 없이 오히려 내 주장 확실하게 내가
45. 필요한 거 확실하게 (말) 할 수 있고. [...] 그게 원어민이지. 그냥 자기 말처럼.
46. 자기나라 말처럼 쓸 수 있으면 그게 뭐 굳이 British가 아니더라도 원어민이 아닐까?
47. J: 네가 여기 처음 왔을 때, 영국영어에 대해서 어떻게 생각하는지 말해 줘던 거
48. 생각나?
49. YS: 영국영어는. 좀 (1) 영국영어. 는 되게. 멋있어. @@@@
50. J: @@@ 멋있어? 어떤 의미에서?
51. YS: 멋있는. 그냥. 거의 영어 영어가 (1) 영어. 뭐 지금에 와서는 기준이 뭐. 미국 미국?
52. 일수도 있잖아. 영어 그런. 우리가 외국인으로서 접할 수 있는 영어들의 대부분이
53. 미국 미국일거야 아마.
54. J: 한국에서?
55. YS: 한국에서. 근데 사실은 여기 와서 다시 봤을 때. 개네들의 대부분의 영국사람들이
56. 건너가서 그렇게 된 거고, 그런 전파된 영어고, 여기 같은 경우는 Original 영어 (1)
57. 그리고 내가 유럽에서 하는 거 보니까. 여기서 접할 수 있는 거는 미국이 아니니까.
58. 나는. 몰라 나는 되게 이 사람들 (1) 영국사람들이. 좀 약간 (1) 음 (1) 난 영국에
59. 되게 좋은 인상을 갖고 있거든. 보통. 노블리스 오블리제? 그런 거 많지는 않지만
60. 그래도 그런 (1) 약간의 그런 거 접할 때 (1) 그래서 그런 사람들이 쓰는 언어라서.
61. 내가 미국을 안 가봐서 모르겠지만. 보기에는 되게 멋있다고 생각해. 그런 사람들이
62. 제대로 쓰는 언어라서. 우리나라에서는 그런 (1) 보통이나 여기 여기가 선진국이구나
63. 라고 생각하게끔 하는 것들 우리나라에 없는 것들 있고, 내가 봤을 때 그 사람들이
64. 쓰는 언어가 멋있는 거라고 생각해.
65. J: 그럼 그런 사람들의 영어를 여기 와서 그렇게 생각하게 되었나 보구나. 여기에서의



66. 삶의 경험이 영향이 있었겠지.

67. YS: 여기 영국사람들이 쓰는 영어를. 그런 영어가 다 멋있어. 그런 거 같아. 그냥...미국

68. 미국이나 이런 거 이런 영어. 내가 미국이나 캐나다 그쪽은 안 가봐서 (모르겠지만)

69. J: 그러면 그 동안 쪽 지내면서 너의 영어는?

70. YS: 어 (1) 모르지. 알게 모르게 뭐 (1) 알게 모르게 (1) 어느 정도 뭐 (1) 처음보다는

71. 늘었겠지. 아무래도. 그러기를 기대하면서 왔고. 음. 늘었. 늘었지. 늘어서 내가

72. 논문을 쓸 수도 있고. 늘어서 내가 presentation 할 수도 있고. 늘어서 내가 논문

73. 쓰면서 우리 교수랑 조정하면서 쓸 수도 있고. 그렇지. 근데 이제 (1) 어찌면 다른

74. 사람들이. 한국에 있는 사람들이. 기대했던 기대하는 것보다 영국에 뭐 1년 넘게

75. 있으면서. 이 정도되면 뭐 저 이 사람이 어떻게 영어를 쓸 거라는 그런 기대 그런

76. 거보다는. 그렇게. 그만큼은 아닌 거 같아.

77. J: 한국사람들이 기대하는 그만큼이라는 게 예를 들면? 어느 정도?

78. YS: 엄청난 기대를 하겠지? 아마?

79. J: 어떻게 해야 된다는 그게 있을 거 아냐. 예를 들면.

80. YS: 예를 들면. 회사 가서 기대하는 거는 애가 영국에 그래도 경험이 있었으니까

81. 업무 업무 할 때 업무 업무적인 그런 거는 잘 XXX 영어 같은 거는? 뭐 다른 사람들

82. 외국에 있지 않았던 사람들 (1) 을 대신 할 수 있으면. 아니면 그런 사람들보다는

83. 그냥 (1) 그런 (1) 뭐 업무상 전화했을 때? 우리 회사 쪽에 의견을 잘 전달 할 때.

84. 확실히 전달할 때. 그 반대편. 뭐 그 반대편 입장의 의견을 확실하게 잘 이렇게

85. 반박할 때 반박하고. 그러길 기대하겠죠 회사 쪽에서는. 근데 내가 그렇게 할 수

86. 있을까? 생각해봤을 때 쉽지는 않을 거 같다는 거 @@@ 그렇지는 않을 거 같다는

87. 거.

88. J: 지금 방금 설명한 그게 약간 의사소통 (1) 이 원활하게 잘 되는 거를. 에 중요성을

89. 두는 건가? 아니면 뭐 거기에 발음이나 뭐 표현이나 이런 거의 중요성도.=

90. YS: =다 다=

91. J: =애길 하는 거야? 다 다. 골고루 다 들어가는 거야?

92. YS: 응.

93. J: 그 중에 뭐가 제일 중요할까? 네가 생각할 때.

94. YS: 내가 생각할 때 (1) 의사 소통이지. 의사 전달이지. 의사전달 (1) 의사를 이렇게

95. 다른 사람의 의사를 내가 받는 거 그게 의사 전달이지 뭐. 의사소통이지 뭐. 그게

96. 전화상으로든 (1) 그 뭐 내가 상대하는 사람들이 나중에 꼭 British 가 아닐 수도

97. 있잖아. 다른 나라사람 다른 다른 XX. XX 계통도 있을 거고. 쉽지는 않을 거 같다는.

98. J: [...] 학교 얘기로 돌아가면. 성적표 나왔을 때. marking 된 거 나왔을 때. 너네 과는

100. 거기에 영어에 대한 appropriateness 같은 거는 mark 하니?
101. YS: 그건. 전혀 안 하지는 않고. 약간 comment 를 다는데 그게. 그게 엄청난
102. 마이너스 요인이예요. 그러니까 음 (1) course work 같은 것도 보면 우리는 공대고
103. 그러니까. 내가 course work 하나를 음. (XXX 하나도 없어요). 만점을 받은 적이
104. 있는데 그때 내가 봤을 때 영어가 마이너스 요인이었다면 그렇게 못 받았겠지
105. J: 못 받았=
106. YS: =그런 거 봤을 때 우리 쪽은. 공학적인 측면에. 그런 부분이 중요하고, 언어적인
107. 측면은 이해, 교수가 읽었을 때 내가 공학적으로 내가 주장하는 게 교수가 이해를
108. 못할 때 그럴 때 마이너스가 되겠지 근데 어느 정도는 XXX.
109. J: 그럼 그렇게 네가 외국 학생임에도 불구하고 여기 영국이라는 나라에 와서
110. 영어를 오래 공부한 것도 아니고 학위과정에 들어와서 처음으로 essay 를 쓴다던
111. 지 그럴 때 과에서 내용도 내용이지만 물론. 영어 문법적인 부분에 대한
112. comment 를 좀 상당히 중요하게 marking 을 한다던 지 그런 거에 대해서는
113. 어떻게 생각해? 물론 너희 과 얘기는 아니지만 그런 사람들이 있다고
114. 하면.
115. YS: 음 (1) 되게 (1) 상대적 인 거 같아. 만약에 진짜 우리처럼 공대거나 그러면.
116. 공대로서 중요하게 생각하는 공학적 측면에서는 숫자들이고 그런데, 인문대 같은
117. 경우에는 그런 거 (1) 내가 봤을 때, 내가 잘 모르지 뭐. 뭔가 자기 생각하는 것들이
118. 다 반영이 되거든. 생각하는 것들 (1) 생각하는 것들 썼을 때 상대방이 그거를 보고
119. 설득을 당해야 되잖아. 그게 만약에 (1) 그게 만약에 그렇게 영어로 인해서 XXX. 뭐
120. 내가 영국에서 공부하고 있으니까. 당연하다고 생각해 어떻게 보면. 그 정도까지는
121. 영어공부를 하고 왔어야 되지 않나.
122. J: 응. 그건 이제 공부하러 온 학생의 노력도 중요하고 책임도 크다?
123. YS: 그렇지. 그 탓할 수는 없는 거지. 난 여기 있는데, 나는 여기 있지만 니. 니가
124. 내가 서있는 위치는 영국이잖아 영국에서 다 영어로 (생활)하는데 나만 내가
125. 외국인인데 왜 이해 못하냐 이렇게 말할 수는 없을 거 같아. 학위과정 XXX. 그러면
126. 학위과정은 서열을 먹이고 점수를 먹이는 건데 점수 속에 내 능력이 (좋아야) 그
127. 점수가 나아지는 거지 영어도 하나의 능력이지.
128. J: 아. 영어도 하나의 능력이다?
129. YS: 응. 응. 똑같..똑같지 않을까? 회사에서도. 아 내가 외국인인데 내가 회사에서
130. 일하면 소비자가 내가 외국인인데 라고 생각 절대 안될 문제 아닌가? 내가
131. 우리회사 제품을 팔거나 계약을 (맡거나 할 때) 나 외국인이에요 그렇게 할 수는
132. 없잖아. 그러면 내 경쟁력이 떨어지는 거잖아. 그럴 순 없잖아요. 그거랑 똑같잖아요.

133. [...] 친구들이랑 더 많이 놀았으면 영어도 많이 늘었. 그랬을 수도 있었을 거 같은데  
 134. 후회는 안 해 진짜 후회 안 해 나는. 응. 나는 인제 졸업을 최 우선으로 두었고. 그  
 135. 다음에 그 외적인 것도 많이 했다고 생각해. [...] 근데 그거 말고 딴 거 XXX 더 크게  
 136. 봤을 때 XXX 다른 측면에 나는 다 이거 졸업하고 나서 이렇게 영어 영어 집중해서  
 137. 여기서 학위 집중해서 한거처럼 그렇게 하면 XXX 공부하고 싶다고 생각했는데  
 138. 이거 다 끝나고 좀. 다른거.  
 139. 나: 자신감은 어때? 응. 뭐 그 동안 쪽 지난 1년을 좀 생각해본다면.  
 140. YS: 자신감은 괜찮은 거 같아. 내가 이렇게 그냥 아무 생각 없이 외국인이 말했을  
 141. 때 한번에 이해는 하지 못하겠지? 근데 집중해서 듣고 하면 다 이해할 수 있고.  
 142. 그런 그럴 수 있다 라는 자신감이 있는 거지. 어. 근데 이럴 때도 있지.  
 143. 자신감 잃었을 때. 자신감 잃었. 잃는 거는 그냥 한번씩 저기 XXX 나가거나 그럴  
 144. 때 막 애네가 막 폭폭 던지는 말을 툭툭 이해하지 못할 때. 아이씨 @@@@  
 145. J: @@@  
 146. YS: 아. 뭔말 하는 거지? [이려고. @@@@  
 147. J: [@@@@  
 148. YS: 근데 그렇게 자세하게 듣고. 앉아서 이야기할 때. 내가 집중해서 들을 때.=  
 149. J: =맞아. 둘이 앉아서 이렇게 딱 집중해서 얘기하는 게 훨씬 더 많이 들리고 훨씬  
 150. 더=  
 151. YS: =그렇지.=  
 152. J: =이야기도 잘 하게 되고 그런 거야?  
 153. YS: 응. 내가 무슨 말인지 모를 때는 물어보고 그러니까 더 잘되는 거. 툭툭 던지는  
 154. 툭툭 던지 XXXXX. (1) 모르겠어 그건. 내가 어떻게 내가. 잘 모르지. 나는 믿어  
 155. 지금까지는. 뭐 여기서 보냈던 시간이 헛되지 않을 거라는. 헛되지 않았다는. 아직  
 156. 몇 개월 더 있잖아. 충분히 충분히 더 잘할 수 있을 거라고 생각해. 어느  
 157. 정도라고는 내가 말 못하겠고. [...] 영어가 되게 중요하지. 내 미래하고 직결  
 158. 되어있는데. 여기 내가 나는 학위 하면서 거의 한 5천만 원 썼잖아. 학비 천만 원  
 159. 넘지. 근데 그거 잘못 빼끗해서 한번에 그럴 수는. 없을 만한 작은 돈이 아니잖아.  
 160. 큰돈이잖아. 되게 큰돈이잖아. 내가 최우선으로 해야 될 건 그거라고 생각해. [...]  
 161. 라디오도 뉴스도 많이 듣고, 신문도 많이 보고. 외국친구들도 만들고. 그게 다 처음  
 162. 왔을 때랑 똑같은 거야. 그런 게 제일 쉬운 길. 처음 왔을 때는 근데 막상 내가  
 163. 겁이 나고, 어떻게 해야 될지도 모르고. 지금은 내가 만들어서 할 거 같아. 그  
 164. 정도로 내가 어느 정도 있었고. 상황이 안되면 교회라도 가서 그렇게. 난 비록  
 165. 기독교는 아니지만. 영국교회. 응. 그거 나 그렇게라도 할 거 같아. XXX 그렇게라도

166. 할 수 있을 거 같아. 어떻게든 할 거 같아. 뭐 지나가다가 옆에 할머니한테도 시간  
 167. 때우(거나) 얘기하고. 할 수 있을 거 같아. [...]

168. J: 그럼 원어민이 아닌 영어를 사용하는 사람들, 아니면 원어민. 이렇게 너한테는  
 169. 어떤 사람들하고 대화하는 게 더 편해? 그런 게 혹시 있어?

170. YS: 아. 지금은 비 비원어민? 이 더 편한 거 같아. 왜냐하면, 서로 서로 이해해줄 수  
 171. 있잖아. 근데. 서로 그러니까 자기. 영어가 외국어다 이렇게 이해해줄 수 있는 게  
 172. 원어민들 때문에. 뭐 불편한 불편한 거 애네가 하는 말이면 되게 다 맞는 거 내가  
 173. 하는 말이 틀릴 수도 있다. 그러니까 그런 생각이 들 수도 있으니까.

174. J: 그럼 그 틀린다는 그게 싫은 거야? 맞는 기준이 있는 거네?

175. YS: 어. 싫기도 하고. 그런 거 같아. 약간 미안한 마음도 드는 거지.

176. J: 왜?

177. YS: 되게 얘기할 때는 얘기한다는 거는 (1) 어 뭔가 통해야 되거든. 이렇게  
 178. 얘기하다가도 한번씩 웃을. 웃어줄 수. 웃을 수도 있는 거거든. 아 진짜 화낼 수도  
 179. 있는 거거든. 뭐 얘기하다가 공감이가는 부분이 있으면. 근데 어떻게 보면 그런 게  
 180. 되게 제한적일 수 있잖아. 그런 면에서 보면 내가 말하는 사람. 내 말을 들어주는  
 181. 사람이라고 생각했을 때는 되게 미안한 측면도 있지.

182. : [...] 틀릴 수도 있다는 거에 약간 좀 움츠려 드는 거야?

183. YS: 그렇지.

184. J: 그것까지는 또 아닌가? 움츠려 드는=

185. YS: 아냐 움츠려 들겠지.

186. J: [...] 우리 한국에서 배운 영어에 대해서 어떻게 생각해?

187. YS: 아 (1) 한국에서 배운 영어에 대해서.

188. J: 일반적으로 뭐 고등과정 아래의 영어는 다 우리가 compulsory 로 하는 건데 그  
 189. 이후는 사실 대학교 1학년 때 말고는 사실 본인한테 달려있는 거잖아.

190. YS: 몰라 나는 되게. 한국에서의 영어를. 모르겠어. 내가 어떤 영어를 공부를 하고  
 191. 있나 생각을 했었나 생각을 해보면 문법적인 거. 그 다음에 그 다음에 내가 정작  
 192. 필요했던 영어공부는 아니었던 거 같아. 대학교 때부터 XXX. 그거 내가 그때  
 193. 공부를 만약에 엄청 잘해서 100점을 맞았다 전부다 100점을 맞았다고 해서 그게  
 194. 내가 영어를 잘하는 (1) 거냐. 그렇지 않는다는 거지. 아무리 뺄점 받아도 뭐 우리가  
 195. 원하는 XXX 원어민 그런 게 아니잖아. 그냥 점수일 뿐이지. 근데 진짜 영어를 잘  
 196. 현명하게 공부했던 현명하게 공부하는 사람들은 한번이라도 더 쓰고 정말 관심  
 197. 있는 사람들은 관심 있어가지고 찾아 다니고. 다 목말라가지고 지나가는 사람들 말  
 198. 걸고. 정말 그런 사람들이 제일 현명한 거고. 그런 사람들이 한국에서는 한국에서는

199. 그 환경에서는 그 환경에서는 XXX. 중고등학교 때 영어 대학교 때 영어는 되게  
 200. 제한적인 거 같아. 진짜 많이 XXXX.  
 201. J: 그럼 한국에서의 영어공부의 좋은 점 그리고 문제점.=.  
 202. YS: =아 문제점은 문제점은 영어는. 영어가 점수로 나오고 그 다음에. 좀 더 좋은  
 203. 곳을 가기 위한 수단일 뿐이라는 게 나쁜 점이고. 그게 TOEIC 점수가 되던  
 204. 수능점수에 반영이 되던 결국은 중고등학교 때 영어공부 하는 거는 수능  
 205. 영어공부고. 대학교 때 영어공부를 하는 거는 좋은 회사를 위한 TOEIC 점수를  
 206. 더 (1) 그런 게 장난이 아니잖아요. 그게 하나의. 교육을 받는 입장으로서, 하나의  
 207. 언어 소통을 위한 수단이라는 생각을 많이 못 심어줬다는 거. 그게 내가 어떻게  
 208. 보면 한국이라는 좁은 (나라) 안에서 그거 없이도 잘 생활할 수 있는데 그게 왜  
 209. 나한테 필요해. 그런 언어를 배워야 되, 그럴까 그런 중요성 같은 거. 그런 게 좀  
 210. 부족했고 점수화 된다는 그런 게 좀 단점인 거 같고. 좋은 점은 좋은 점은 이제 뭐  
 211. 어찌됐던... 되게 시험을 보기 위한 영어니까 문법적인 거 그게 어떻게 보면 가장 그  
 212. 많은 사람들을 점수를 먹일 수 있는 가장 쉬운 방법이기도 했기 때문에 문법적인  
 213. 거는 뭐 용법적인거 to 부정사나 동명사나 우린 되게 익숙하잖아. 그런 거에 대해서  
 214. 그게 뭐 남들보다 어렵지 않게 외국에서 공부할 때 문법적인 측면에서는 쉽게  
 215. 다가갈 수 있다는 거. 근데 그게 오히려 더 독이 될 수도 있지. 그런 정형화된 그런  
 216. 거에 맞춰야 되기 때문에. 어찌됐던 그런 거는 좋은 거 같아.[...] 이런 인터뷰 하면서  
 217. 더 많이 느낀 거 같아. 논문 끝났다고 헤헤하고 있다가 인터뷰 하면서 또 영어가  
 218. @@@ 다시 한번 다짐할 수 있는.  
 219. J: 영어에 대한 너의 생각이나 이런=  
 220. YS: =정리가 되는 거 같아.  
 221. J: 영어에 대한 너의 생각이나, 영어를 바라보는 너의 견해나 시점 자체가 처음이랑  
 222. 지금 다 마무리를 짓고 약간 떠나는 이 시점에서 변해왔다고 생각할 수 있을까?  
 223. YS: 많이 변하지. 변했지. 처음에 와서는 뭣도 모르고 입만 벌리고 있었고. @@@  
 224. 파리도 들어가고 벌레도. 근데 그 이후로는 여기 학교 들어와서는. 학위를 위한  
 225. 영어라고 생각했고. 그 다음에 이제 와서는 이제는 정말. 음 (1) 나를 위한 영어.  
 226. 의사소통을 위한 영어. 내 (1) 그게 내가 여기 얼마나 있을지 모르겠지만, 그게 되게  
 227. 지금 왔었던 시간 내가 여기서 지냈던 시간 만큼은 안될 수 있다는 생각을 해.  
 228. 이제는 정말 내가 여기서 가져가야 될..게 여기서는 학위였다면, 이제는 내가  
 229. 한국으로 가는 비행기 XXX 가져갈 수 있는 거는, 꼭 가져가야 되는 거는, 제일  
 230. 중요한 거는 영어지. 그렇게 관점이 바뀌었다는 거지.  
 241. J: 네가 여기 처음 왔을 때=

242. YS: 나는 근데 아 (1) 무 생각 없이 그냥 왔어. 나는 진짜 말했듯이 @@@ 진짜  
 243. 전역 다음날 왔다고. 군대 안에서 뭘 생각을 했겠어. 나가는 날까지 되게. 나는.  
 244. 되게. 어. 되게 군생활이. 어. 남들도 다 힘들었겠지만. 난 굉장히 힘들었던 말이야.  
 245. 내가 처음에 근무했던 데가 천안함이나 뭐 이렇게 연평대전 이런 어떤 그런 데서  
 246. 이렇게 잠 못 자면서. 두 번째로 일했던 게 XX에서 일했는데 나는 전역하기  
 247. 전날까지 난 한번도 퇴근을 11시 이전에 한적이 없단 말이야. 그리고 또 되게 (1)  
 248. 암튼 일단 비자는 받아놓고 영국은 가야 되는데 거기에 대해서 영어가 어떻게 뭐  
 249. 영국에서 내가 뭘 해야 되겠다 생각은 안 들고 그냥 나는 비행기표 끊어놓고 비자  
 250. 받아놓고 그리고 나서 나는 그냥 일만하다가. 왔기 때문에 생각해볼 겨를이 없었던  
 251. 거 같아. 그리고 와서 이제 뭐 뭐 이제 군인이 아니고 사회생활 뭐 이제 사회에서  
 252. 일원이 되었는데 그때부터 이제 이제 생각을 정리를 해봤는데 그 시간이 길었던 거  
 253. 같아. @@@@ [...] 난 진짜 생각 내가 제일 생각 안하고 온 케이스 일 거야.  
 254. 영국에 대해서 몰라 그냥 영국이 영어고 뭐고 뭐랄까 그냥 가고 싶었어. 너무 막 별  
 255. 밤늦게 별보면서 한국에 있기 싫다. @@@@ 공부가 차라리 쉬울 거 같아 이려고.  
 256. 아 공부 한번 해봐야겠다. 대학교 졸업할 때 석사나 해봐야겠다. 그리고 우연찮게  
 257. 인터넷 보다가 야 영국은 1년이래. @@@ 아 영국이다 그러면. @@@ 그리고 뭐  
 258. 지원서 넣고 비자 받고. 그 다음에 다 잊어버리고 또 일하다가, 전역 전날까지.  
 259. 일하다가 전역신고하고 이제 비행기표 끊어놨으니까 인천공항 가야겠네 그리고  
 260. 인천공항 갔다가 비행기 타네 내가. 타고 오니까 여기가 영국이구나. @@@ 많은  
 261. 생각 안 했던 거 같아. 되게 난 약간 무식하게. [...]  
 262. J: 넌 그러면 앞으로 계속 영국에 대한 이런 뭔가 애착이라 해야 할까? @@ 영어에  
 263. 대한 선호도도=  
 264. YS: =영국영어지!  
 265. J: 영국영어? 왜?=  
 266. YS: =내가 여기 있었고. 그 다음에 좋았던 기억도 많고. 내가 미국영어 미국을 갔다  
 267. 와봤어야지 선호를 하지. 그렇지 않고 내가 접했던 환경이 여기니까. 난 여기가  
 268. 기준이고. [...] 그냥 내가 배우고 싶은 영어? 그냥 뭐 sorry. thank you 먼저 나가고.  
 269. excuse me 먼저 나가고. 그 다음에 좀 약간 선진국 사람들이 쓰는  
 270. J: 아 그러면 네가 얘기하는 영국영어는 특히 영국 사람들이 쓰는 발음이나 특유의  
 271. 억양 있는 그런 거 보다는 이런 그런 사회 구성원. 사람들이 쓰는 그런 영어를  
 272. 얘기하는 거야?  
 273. YS: 응  
 274. J: 그러면 너는 그 안에 있는 발음이나 억양이나 그런 거 보다는, 그런걸 배우겠다고

275. 하는 거 보다는, 그런 구성원과 그들의 영어로 의사소통을 하고 싶고.=

276. YS: 그렇지!

277. J: 그럼 발음이나 뭐 억양 이런 거는 그렇게 많이 중요한 게 아니라고 보는 거야?.

278. YS: 그런 거 같아. 난. 영국사람들이 영어를 원어민이기 때문에 우월해 보인다는

279. 생각은. 아 그런 건 아닌 거 같아. 그냥 약간 좀. 그냥 여기도 아직까지 젊은 사람들

280. 대부분의 사람들이 예의 없고 그렇지, 그래도 그래도 좀 신기하다 싶을 정도로 되게

281. gentle 하고 그런 애들 있잖아. XXX 노인들 안 그런 사람들도 있지만. 노인들

282. 중에는 되게 그런 배려해주고 그런 거 볼 때 우열을 가린다고보다는 나는 멋있다.

283. 그런 거 봤을 때.

## **JHP**

1. J: 영어도 못하고 그렇다고 그렇게 계속 말씀하시는데. 정말 영어 못한다고 생각하세요?
2. JHP: @@
3. J: 정말로. 정말로 못한다고 생각하세요?
4. JHP: 아 뭐라고 그럴까. 그 질문엔 참 답하기 어려운데. 내가 영어를 못하는 게 아닌가
5. 봐. @@@
6. J: 네 @@
7. JHP: 내가 생각하는 나의 그. 어 (2) 영어를 잘하는 사람의 수준이 굉장히 높이
8. 평가하더라고. 그래. 잘하는데 부족함을 느꼈던 실수도 있어 솔직히 이야기하면. 이제
9. 뭐 그러니까 내가 하고 싶은 말은 다하지. 그러니까 영어를 못해서 하고 싶은 말을
10. 안되고 이런 것은 없어. 내가 하기 싫어서.
11. J: 하기 싫어서?
12. JHP: 귀찮아서. 그래서 내가 학생들. 집사람한테도 물어봤거든. 우리 집사람은
13. 나한테는 그렇게 이야기를 해 영어를 쓰는 게 하도 싫다. 나는 영어를 못한다.
14. 정도의 차이만 있을지언정 나랑 똑같은 거 같애. 나도 영어를 쓰는 게 사실 싫은
15. 거야. 어떻게 보면. 내가 자각하기 했어 이젠. 그래서 뭐 우리 집사람이 영어를
16. 못한다 그래서 집사람은 나한테 어떤걸 요청하는가 하면 이제 애들 뭐 XXX 라든지
17. 생일파티에 초대할 받는다 하면 RSVP 이렇게 해서 이렇게 연락을 해줘야 될 거
18. 아냐 문자로, 네 XX엄만데요. 우리 애는 꼭 참석하고 싶어요 초대해 주셔서 너무너무
19. 고맙고 제 연락처는 이 번호예요. 뭐 이렇게. 아무것도 아니잖아. 싫대. 처음에는
20. 영타가 싫대. 단어가 생각이 안 난데. 그런 거 했어. 근데 위급상황이 닥치면 다해.
21. 레터 쓰고 그런다니까. 그래 나도 가만히 생각해 보니까 내가 말할 필요가 없는
22. 곳에서 내가 말하고 싶지 않다. 필요한 경우는 어제같이
23. J: 음
24. JHP: 필요한 경우는 어제같이 뭐 내가 말을. 완전 나의 사건이고 내가 이야기를 하지
25. 않으면 나에게 엄청난 불이익이 생긴다. 또 내가 전략적으로 이 순간을 놓치면 안
26. 된다 라고 생각하고 있어서 그런지 내가 하고 싶은 말 막하는 거야 그냥. 그런데
27. 어떤 경우 미팅가면 내가 하고 싶은 말이 하나도 없어. 상대가 이야기를 했는데도
28. 듣기 귀찮아. 그런데 자꾸 나에게 무슨 말을 시켜. 그러니까 내가 수동적인 상황에서는
29. 진짜 남이 하는 이야기도 듣기 싫으니까 아무것도 안 들려. 내가 능동적인
30. 상황에서는 안 되는 게 없지.
31. J: 그러면 선배님 귀찮음 이라는 게 이제 여기 도착하셔서 제가 인터뷰 한번 했을 때
32. 그때쯤에 선배님의 이제 영어에 대한 생각이나 여기 도착해서 또 겪었던



33. 어려움들에 비해서. 아직도 어려움이라고 할 수 있을까요? 지금 이렇게 쪽 지나와
34. 보니까 어떠신가요?=.
35. JHP: =어. 그때에는 지금 내 생각으로는 그때 영어 솜씨가 지금보다 더 나은 것 같애
36. J: 네 어떤 면에서=
37. JHP: =어떤 면에선가 하면. 내가 영어 솜씨는 더 나았는데. 그 익숙하지 않아가지고
38. 그니까 새로운 것들에 대한 발음이 익숙하지 않으니까 잘 이해를 못했던 것도 있고
39. 그리고 여기 문화라든지 뭐 관습이라든지 이런걸 잘 몰라가지고 못했던 것도 있고
40. 그래서 내 스스로 아무것도 아닌 일인데 왜 이렇게 내 생각대로 안되나 하는
41. 스트레스를 받으면. 실제 그때에 내 영어솜씨는 지금보다 나았을 거야.
42. J: 아. 네.
43. JHP: 내가 이제 느꼈냐 면은 라이팅을 가지고 그 다음에 이제 말할 때 사용하는 거
44. 단어 이런걸 보면 옛날이 훨씬 품위 있고 훨씬 더 좋은 단어를 썼었어. 근데 지금은
45. 너무너무 단순하고 너무 쉬운 단어 이 정도로 구사한다는 거지. 대화 한다던 지
46. 소통하는데 전혀 문제가 없으니까 결국 내가 볼 때는 그런 면에서 예전에는 사실은
47. 영어실력은 지금보다 훨씬 좋았던 것 같은데. 이제 나이가 들면 또 이게 이.
48. 기억감퇴라 그러나 그런 효과도 있으니까. 더 좋았던 것 같은데 그 때는 여러 가지
49. 발음이 익숙하지 않거나 관습이나 문화 이런 것들 덜 익숙하면서 그랬던 것 가고.
50. 지금은 지금 보니까 영어실력은 그때보다 좀 떨어진 것 같은데.
51. J: 아. 그러셨어요?
52. JHP: 놀랍지. 더 떨어진 것 같은데 어떤 점에서. 아까도 내가 이야기 한대로 사용하는
53. 어휘력 이라던지 허. 그런 면에서. 근데 지금은 이제 여기서 생활을 많이 하니까
54. 옛날에 잘 안 들렸던 발음들이 이제 조금 막 들리는 거야 근데 그런 거에 대해서
55. 내가 그거 된 게 없어 이제 그런데 아까 이야기 한대로 품위 있는 고상한 남들이
56. 봤을 때 지적인 단어를 써야 됴데도 불구하고 이거 뭐 지나가는 개라도 쓸 단어
57. 위주로 이렇게 그런 단어 위주로 쓴다는 것 자체가 그니까 뭐 영어실력은 의사소통
58. 능력과 좀 다른 거니까 그런 면에서 내가 내 영어실력은 옛날보다 좀 못했는데
59. 생활하는데 있어서는 내가 여러 가지 그 익숙해진 부분 그 다음에 뭐 나쁘게
60. 이야기하면 눈치가 많이 늘어난 부분. 이런 거지 몇 번 이렇게 전화통화 할 때도
61. 처음 할 때는 나의 질문에 대해서 이 사람들이 어떻게 반응할지 몰랐기 때문에
62. 새로운, 내가 잘 못 알아듣는 발음을 뭐 이렇게 하고 하니까 뭐 막혔거든 옛날에는.
63. 근데 이제는 내가 이렇게 물으면 저 사람들은 나에게 어떻게 답을 해라는 게 이제
64. 생활을 통해서 이게 쪽 있으니까 근데 내가 100% 이해하지 못했다 하더라도 거의
65. 80% 정도만 이해를 해도 뭐 소통하는데 전혀 문제가 없다 보니까 생활자체는 많이

66. 편해졌지.
67. J: 그러면 그 이제 영어실력과 의사소통 능력과는 또 지금 다른 거라고 말씀을
68. 해주셔서.=
69. JHP: 어 나는 그렇게 느꼈어. 진짜
70. J:네. 그러면.=
71. JHP: =내가 옛날에, 우리 교수하고 미팅을 계속 주기적으로 갖잖아. 옛날 쓰는 문자랑
72. 지금 쓰는 문자랑 옛날 게 훨씬 더=
73. J: =고급스럽고 [좋은데 @@@
74. JHP: [어어! 진짜 너무 차이가 나
75. J: 고급스럽게 맘에 드는데 그게 잘 안 나와요 요즘 요?
76. JHP: 지금 잘 안나요. 그러니까 옛날꺼 보고 또 [카피해와. @@@
77. J: [@@@ 에고 [어떻게.
78. JHP: [그게 나의 현실이야. 뭐
79. 나는 상관없어. 내 영어실력은 아마 고등학교 2학년 3학년 때가 제일 좋았던 것
80. 같아. 그니까 뭐 그때 생각하면 뭐 뭐 머릿속에서 모든 게 다 굴러다니니까. 좋았던
81. 거 같아. 그리고 인제 시간 지나면서 대학 다닐 때는 영어공부라는 것을 안 하잖아
82. 계속 안 하거든. 그러니까 고등학교를 졸업한 이후에 내가 약 15-6 년 만에
83. 영어공부 책을 봤지. 그러니까 고등학교 영어실력이 이렇게 있다가 착아아아아아악
84. 떨어져서 이제 유학 나와야 돼서 시험 봐야 될 거 아니야. 순간적으로 막
85. 마[아아아아악 공부를 해서 딱 그 이 threshold 만 딱 넘은 거야.
86. J: [@@@ 네
87. JHP: 그러고 있다가 현재상황이지 그리고 시간이 지나면 점점점점 떨어지고 있는
88. 거야 이게. 말하는 것은 유지돼. 그리고 이제 익숙한 이제 방송을 이렇게 듣다 보면
89. 내가 처음 한국말로 는 뜻은 알겠어 문맥을 통해서. 처음 나오는 단어들 그런 것들은
90. 이제 아아 이게 이런 말을 이렇게 쓰는구나. 그런 것들은 말이 되지.. 그러니까
91. 방송을 듣고 이해하고 그런 능력은 옛날보다는 많이 좋아졌어. 발음이 어려워서
92. 그러지.
93. J: 네. 발음은 아직도 어려우신가 봐요? 그러니까 결국에는 영어실력이나 이런 것들이
94. 그 자리에 좀 맴돌거나 아니면 조금 떨어진다고 느껴진다고 해도 이게 생활영어
95. 능력은 많이 좋아져서, 오히려 그것만 본다면 또 어떻게 보면 영어 늘었다 이렇게 볼
96. 수도 있는 부분이 있을 것 같은데요
97. JHP: 그럴 거야. 나의 단점이라면. 나만의 단점이 아니고 아마 한국에서 와서
98. 박사과정에 있는 학생들 자체도 만남 자체가 없잖아. 교수님과의 만남이 거의 유일한

99. 만남이거든. 그러다 보니까 영어를 쓸만한 그게 없어. 그니까 뭐 이렇게 어제 미팅은  
 100. 우리 교수랑 한 시간 반정도 했어. 굉장히 오래 했지. 보통 때는 30분 하거든. 이제  
 101. 맨 처음 시작할 때는 항상 내가 느끼는 게 별로 할말이 없어. 뭐 멍청하게 듣고  
 102. 있다가 뭐 물어보면 버벅버벅 이야기 하다가 몇 번 버벅버벅 하면 30분 끝났어.  
 103. 근데 어제 미팅도 처음 시작할 때는 이제 영어를 또 허 몇 주 만에 쓰는 거지  
 104. 그러다가 이제 몇 문장이 왔다 갔다 했는데, 듣고 나니까 20-30분이 지나니까 아  
 105. 이게 정상 궤도에 올라오는 거야. 하고 싶은 말이 그냥 다 되는 거지.  
 106. J: 네.  
 107. JHP: 그러니까 영어를 안 쓰는 게 제일 그 정도야. 그래서 어떤 사람은 영국에 와서  
 108. 한국으로 전화 [영어한다는 사람이 있더라고 @@@  
 109. J: [@@@@@  
 110. JHP: 그래서 내가 참 저런 경우가 세상에 존재할까 했는데. 내가 지금 생각해  
 111. 보니까 아 그럴 수 있겠다. 어. 우리 생활이 여기 현지. 뭐 이박사는 다르겠지만.  
 112. 우리 집사람이나 나나 여기 인제 에서 와가지고. 현지인들하고 섞여서 생활하는  
 113. 것이 아니고. 지리적으로는 같이 사는 거지 같은 동네에 살고 있지만. 이제 자체가  
 114. 없고 단절돼있고 많이 또 문화가 다르고, 그리고 나이가 들면 새로운 만남 자체를  
 115. 그렇게 유쾌하게 생각하지 않거든 좀 보수적이게 된다고. 그러다 보니까 말을 많이  
 116. 나눌 기회가 적고. 말을 나누기 보다는 간단한 인사. 간단한 인사는 초등학생도 다  
 117. 하는 거거든. 요 인사. 손 인사. 좀더 이야기 하면, 날 좋아, 어떻게 지내. 뭐  
 118. 그런 정도 인사. 둘이 공유할 수 있는 토픽이 없잖아. 내가 영어로 토픽을  
 119. 공유하면서 이야기 하는 경우는 우리 지도교수야. 토픽을 가지고 이야기 하는데 한  
 120. 20-30분 이상 그렇게 이야기가 지속되면. 뭐 큰 무리가 없을 것 같애.  
 121. J: 음. 그러면 자신감은 어느 정도 보세요? 그러면 지금 영어 실력. 뭐 실생활에서  
 122. 쓰는 영어회화 능력. 자신감.=  
 123. JHP: =아 자신감은 내 고등학교 3학년 때가 제일 좋았어. 하늘을 찔렀지. 그리고  
 124. 이제 대학. 대학원을 졸업하고. 인생을 새로 정리한다는 의미에서 배낭여행을 갔어.  
 125. 영국에 왔어.  
 126. J: 아 정말 요?  
 127. JHP: 내가 지금도 기억나. 원저에 갔어. 원저. 원저캐슬 보고 원저에 이제  
 128. 이튼스쿨이 있다고 해서 이튼스쿨 보고 가려고. 이제 원저에 가서 원저에 거기 보면  
 129. 그 뭐지 유스호스텔 있거든. 잘 되어있어. 거기 이제 찾아갔는데. 그때 그 자신감.  
 130. 자신감은 만땅이야. 예를 들면 이런 거지. 그때 이제 내가 뭐 길도 물어봤잖아. 내가  
 131. 유스호스텔 가는데 길을 모르겠다 해가지고 어떻게 가면 되느냐 물어보니까. 어

132. 영국사람이 이야기를 하는데. 독일발음 뭐 독일발음으로 하는 거야. [발음이 이상해.  
 133. @@@  
 134. J: [네. @@@  
 135. JHP: 그래 독일사람이다. 바로 요기. 난 자신감. 나의 기와 내가 배운 영어하고 니가  
 136. 발음하는 거하고 이거는 비정상적인 것이다. @@@@. 이제 가르켜 주면. 이제  
 137. 내가 고맙다라고 이야기 하면서 난 한국에서 왔는데. [너는 독일에서 왔나 보다.  
 138. J: [@@@ 뭐래요?  
 139. JHP: 화를 버럭 내면서 내가 왜 독일사람같이 보이느냐. 그래 나는 항상 자신감에  
 140. 차 [있으니까  
 141. J: [@@@@  
 142. JHP: 너의 발음이 너가 독일사람이라는 것을 [이야기해주고 있다. @@@@@  
 143. J: [@@@@@@@@  
 144. JHP: [그랬거든.  
 145. J: [네.  
 146. JHP: 내 발음이 어때서 그러느냐. 아니 그냥 너의 발음에서 독일인의 향기가 났다.  
 147. 뭐 이런 식으로 이야기를 했어. 그런데 그 애도 굉장히 당황을 했는가 봐. 근데 그  
 148. 애 행적으로 봐서는 여행객은 아니었거든. 거기 동네 양아치 있었어. 여자앤데. 그래  
 149. 한참 있다가 그 아가씨가 이런 이야기를 하는 거야. 사실 우리 부모님이  
 150. 독일사람이다. 그래서 내가 그럼 그렇지. 니가 내 눈과 귀를 속여. 너는  
 151. 독일사람이야. 어디 나를. 완전 100% 풀 자신감. 그리고 이제 그때 또 이렇게 영국  
 152. 왔으니까 버버리 목도리를 사야 된다. 그래서 그 당시 돈으로도 한 10만원 했는데.  
 153. 17년 전. 버버리 목도리를 사서 인제 런던에서 원저로 갈 때 버스 타고. 없어진  
 154. 거야.  
 155. J: 어머!  
 156. JHP: 가방 채로 없어진 거야. 아우 내가 거금 10만원을 투자했는데, 참을 수가  
 157. 없잖아. 그래서 내려서 이제 온데 전화를 했어. 버스회사. 버스회사 전화번호를  
 158. 물어가지고. 내가 내 가방을 잃어버렸는데, 그거 남색이고. 뭐. 혹시 너희들 가지고  
 159. 있냐 그렇게 물어 본거야. 나는 이제 가방을 [뺑이라 한 거지 마이뺑!! 유어왓?  
 160. 마이뺑! 유어왓?  
 161. J: [@@@@@@@@  
 162. JHP: 두 번 그 발음을 하고 나니까 내 순간적으로 아 그렇지. 내가 발음 161. 잘못  
 163. 했구나. [마이뺑!  
 164. J: [@@@@

165. JHP: 마이백 @@@@  
 166. J: @@@@  
 167. JHP: 그니까 잠깐만 기다려보라고 그러면서 막 찾더라고. 그런 거 없다. 그래 나보고  
 168. 너가 연락처를 주면 자기도 다시 찾아보고 나오면 연락해 주겠다. 나는 여기  
 169. 여행객이라서 연락처가 없고 나중에 그럼 다시 내가 통화를 하겠다. 찾아야 될 것  
 170. 아냐. 그래서 내가 런던에서 이태까지 올 때 까. 올 때 계속 역추적해 나갔지.  
 171. 그래서 혹시 내가 여기 내 가방을 두고 왔나요. 두고 왔나요. 두고 왔나요. 그래  
 172. 그땐 영어를 잘했던 것 같애 진짜. 결국 찾았어.  
 173. J: 어머!  
 174. JHP: 찾았어.  
 175. J: 대박.  
 176. JHP: 어디서 찾았는데 하면. 그 가방이 이제 유스호스텔 이용할라고 그러면  
 177. 국제학생증 만들면 싸. 1파운드면 되거든. 국제학생증을 만들면서 그걸 놓고 내가  
 178. 나온 거야.  
 179. J: 아우 다행이다  
 180. JHP: 그걸 보관해 놓고 있더라고. 내가 또 내 가방 남색이고 끈이 이렇게 달리고=  
 181. J: =설명하니까 또=  
 182. JHP: =찾았어. 그때도 자신감이지. 그 이후로 내가 영어를 못한다는 생각을 한번도  
 183. 한적이 없어. 항상 자신이지 자신. 근데 관광객은 뭐 그게 없잖아. 관광객은  
 184. 스트레스가 없잖아  
 185. J: 아. 그렇긴 해요.  
 186. JHP: 안 되면 돈 쓰러 다니고 자면 되고 @@@@ 뭐 관광객으로 사는데 뭐 전혀  
 187. 문제가 없고 자신감은 있었고. 그런데 시험도 봤고 합격도 났고 나왔지. 여기 이제  
 188. 올 때도 저길 받았잖아, 컨디셔널이 아니고 언컨디셔널로 왔거든. 그러니까 내가  
 189. 영어를 더 공부해야 된다는 필요를 못 느꼈지. 그래 수업을 듣는데 뭐 내가  
 190. 필요를 못 느끼니까. 이 사람들 수업하는 게 잘 안 들려. 내가 그런 간절한 마음이  
 191. 있었다면. 그러니까 내가 능동적으로 이렇게 움직이면서 했더라면. 내가 오늘  
 192. 이야기의 포인트는 능동적이나 수동적이나 그런데. 능동적으로 내가 여기 수업에  
 193. 참여하고 했다 하면은 아마 또 내 영어실력이 그때 조금 더 늘었다나 천천히  
 194. 떨어졌을 텐데. 근데 늘지 않고 계속 떨어진 거지. 계속 급전직하로. 그때 이제  
 195. 내가 내 느낌에 우리 클래스에 있던 많은 친구들이 나는 나보다 영어를 아주  
 196. 못한다고 생각했어. 실제로 처음 시작할 때는 애들이 잘 못한다고. 그런데 한  
 197. 4주정도 지나니까 좀 하네 애들이. 이제 선생님 평가는 애들이 잘하면 나는

198. 못한다고 평가하더라고. 왜냐면 나는 수동적이라서 잘 안 할라고 그랬거든. 이제 그  
 199. 이후로 그 클래스가 끝나니까 그때부터 이제 뭐 내 느낌이 좀 이상해 졌어. 하여튼  
 200. 수동적으로 살다가 내가 뭘 이렇게 해야 하는데 들리는 것도 진짜 독일발음인지  
 201. 영국발음인지 모를 정도로 막 이려고 그래서 그랬던 것 같애.  
 202. J: 네. 그때 한국에서 대학 다니실 때 잠깐 여행 오셔서 어 이제 영국에서 만난  
 203. 어떤 외국사람과 대화를 하시면서, 아 이 사람은 독일인일 것이다라는 뭔가  
 204. 독일인의 영어라는 그런 약간 그런 개념이나 컨셉이 있으셨나 봐요 그런 아 이런  
 205. 식은 독일인의 영어일 것이다. 이런 식은 영국인의 영어일 것이다.  
 206. JHP: 일단 한국 영어는 한국에서 배우는 영어는 영국식 영어를 거의 안배우기  
 207. 때문에 영국식 발음은 이렇게 발음한다라는 것은 알지 써 본적은 없어. 또 그렇게  
 208. 발음한 적을 [들은 적이 없어.  
 209. J: [들은 적이.  
 210. JHP: 근데 나는 이제 고등학교 다닐 때 독일어를 배웠거든 날씨가 좋으면 나는  
 211. 수영하러 갈래요. 뭐 이런 거 있자 나. 아. 독일어를 많이 했었기 때문에 독일어  
 212. 발음에 대해서 알지 에이로 발음해야 하는데 아이로 발음하지. 아. 뭐 하여튼 조금  
 213. 독일어 발음. 아 여기 발음이 내가 볼 때는 조금 유사해 그래서 내 느낌은. 나한테  
 214. 강한 인상을 심어줬어. 그 원저에서 만난 그 양아치 비슷하게 생긴 아가씨가.  
 215. J: 음 그랬었을 수도 있네요. 독일어에 특별히 익숙하셔서 이제 나중에 영어를  
 216. 접했을 때 특히 그렇게 느끼셨나 봐요.  
 217. JHP: 여기와서. 여기 와선지 한국에서 IELTS 시험을 볼 때인지 모르겠는데 발음이  
 218. 진짜 다르다는 것을 그때 알았어. 그래서 내가 그때를 추억보면서 아 그 사람이  
 219. 독일어 발음을 한 게 아니었어. 그 사람이 그 지역의 정상적인 영어 발음을 했는데  
 220. 나는 그렇게 독일어로 들었던 거야. 라고 생각을 했던 것 같애. 놀라웠어. 내가  
 221. 영어를 써본 적이 몇 번 있었어. 그러니까 예를 들면, 인도네시아. 인도네시아  
 222. 워크숍에 가서 나 영어 발표했지. 어 내가 영어로 발표하는 내용은 그 사람들이 다  
 223. 알아들었어. 그 사람들의 질문을 내가 못 알아들었더라니까.  
 224. J: @@@ 그 사람들이 다 알아듣는 것은 어떻게 아셨어요?  
 225. JHP: 음..  
 226. J: 질문을 하는걸 보고 아신 거예요?  
 227. JHP: 그렇지 추정이지. 혹은 내가 그러 (1) 쓰 아 그런가 잘 못 알아 들어서 질문한  
 228. 것일 수도 있겠다. 그게 나는 내가 자신감에 넘치니까. 2005년도. 나는 미국 갔을  
 229. 때도 미국 갔을 때도 그렇게 내가 뭐 영어 때문에 스트레스 받거나 그런 적이  
 230. 없었어. 아 근데 하여튼 여기 와서는 너무 힘들었어.

231. J: 네. 왜 그렇게 힘드셨을까. 지금. 지금 음 처음에 여기 도착할 때 짬이랑 비교해서  
 232. 혹은 오기 전이랑 비교해서 지금 지난 기간 동안 이젠 쪽 지난. 생활해 보면서 내  
 233. 영어가 한 지금 이정도 된다. 어느 정도 평가하시겠어요? 본인의 영어에 대해서.  
 234. JHP: 바닥이지.  
 235. J: 어. 그때도 바닥이라고 말씀하셨는데. 0부터 10까지 있으면은 그때는 2 라고  
 236. 말씀하셨는데. 지금은 어떠세요.  
 237. JHP: 어. 지금도 2쯤 될 거야.  
 238. J: 지금도 2쯤이요? 왜 그렇게 박하게 점수를 주세요. 지금 이제 생활영어도 좀 인제  
 239. 어느 정도 편안하게 되고 자신감도.  
 240. JHP: 생활을 안 하잖아 @@@  
 241. J: @@@  
 242. JHP: 사실은 영어를 쓸 기회가 너무 적기 때문에 내가 내 스스로 내 영어를  
 243. 평가하기가 좀 그렇긴 한데 뭐 (1) 언어의 문제는 아닌 거 같애.  
 244. J: 언어의 문제가 아니예요?  
 245. JHP: 외국어의 문제가 아니고 인제. 내가 볼 때는. 근데 내 영어실력을 평가해  
 246. 달라고 그러니까 예전에 2였다. 예전에 내가 처음 왔을 때 2였다. 영어 실력은  
 247. 떨어졌는데 생활이 생활에서 인제 뭐 예전에는 전화 받기도 수치스러웠는데. 이제는  
 248. 뭐 그런 건 없지. 우리 집사람도 없어. "여보세요"하니까.  
 249. J: @@@  
 250. JHP: 여보세요 해. 그래서 우리 집에 적어 줬잖아. 그 (1) 할말 없으면 다 여보세요  
 252. 해라. 그러면 자기가 전화 잘못했는줄 알고 누구 좀 바꿔달라. 그러면 그런 사람  
 253. 없다. 그 다음은 너 전화 잘못했다. 그리고 끊으면 된다. 우리 집에서의 그 우리  
 254. 집사람 전화의 기본이 그거야. 아주 능숙해. 하도 그런 상황이 많으니까. 아무튼  
 255. 옛날에 내가 2점을 줬다.  
 256. J: 네  
 257. JHP: 2.5점으로 하자 그럼.  
 258. J: 2.5 점요. 아 왜케 박하게 주세요. 많이 느셨을 텐데.  
 259. JHP: 아냐. 영어 실력은 떨어졌다니까. 떨어졌는데. 나의 영어실력은 뭐 우아하게  
 260. 영어가 돼야지. 뭐 동네 개같이 영어하는데 무슨. 사실 영어실력이랄 것도 없지.  
 261. J: 아. 네. 선배님이 생각하시는 요 정도는 해야지 내가 영어를 좀 잘한다고 할 수  
 262. 있겠다라는 기준이 어느 정도예요. 그걸 살짝 자세히 설명해 주시면 좋을 것  
 263. 같은데요.  
 264. JHP: 어어 East enders.

265. J: 그거 아직도 보세요?

266. JHP: 아 아니 자주는 안 봐. 그 BBC. BBC 프로그램을 내가 가끔씩 보는 게 몇

267. 가지가 있거든. 관심이 있는 것들을 많이 보지. 하지만 내가 관심이 없더라도 내가

268. 안보면 안될 것 같다라는 거 가끔 봐. 내가 관심 있는 거는 뭐가 하면. Escape to

269. the Country 그 다음에 Homes under the Hammer 뭐 이런 거. 그 다음에. 아. 뭐지

270. Bargain Hunt. 옛날에 또 봤던 게 뭐냐 면 그 (The) Apprentice. 그런걸 보고 그런

271. 흥미가 있으니까. 그런데 흥미가 없지만 내가 봐야 되겠다 라고 생각한 게 East

272. enders. 근데 그거는 지금도 보면 아 재네들 무슨 이야기 하는지 대충 알겠는데,

273. 내가 원하는 거는 개네들 이야기하는 모든 단어가 내 머릿속에 속속 꽃히기를 원해.

274. 대충 넘어가잖아 느낌이.

275. J: 네. 그렇구나.

276. JHP: 뉴스 같은 거 이렇게 들을 때는 내 느낌은 마치 통역하듯이 한 단어 한 단어

277. 한 단어가 이렇게 막 들어와 그게 느껴져. 그런데 들어오는 속도하고 내가 번역해서

278. 나오는 속도하고 이제 매치가 안되니까 계속 놓쳐. 그니까 그렇게 하면 안돼. 대충

279. 그 내용이다 하고 넘어가면 마음은 편한데. 내가 (하하) 통역하듯이 한 단어 한

280. 단어 들으려면은 짜증이 확 나. 그런 거 있지. 그니까. 그래 그런 거 같애.

281. 우리 애들이 영어 시험을 가끔씩 보거든. 어 책을 이렇게 볼 때는 아주 재밌게 잘

282. 보는데 그 책을 놓고서 시험을 본다말야. 시험을 볼 때는 스트레스를 받는 거지.

283. 그러니까 드라마 같은 걸 볼 때도 장면을 보고 이야기 듣고 몇 단어 몇 단어 모든

284. 게 다 들리지 않으니까. 뭐 추론을 통해서 그나마 내용은 이해를 하지만 짜증이

285. 난다니까. 내가 저거를 해가지고 시험을 보면 어찌 되겠어. 저게 왜 다 안 들리는

286. 거야. 만약에 나는 그게 다 들리는 수준이라면.. @@@@ 말 하는 건 그렇게

287. 유창하게 안 해도 돼. 들리는 걸 100을 들으면 난 50만 이야기하면 되거든. 왜냐면

288. 난 외국인이기 때문에 그 fluency는 뭐 필요 없을 것 같은데. 들리는 것 자체가

289. 좋아야 되니까. 그래.

290. J: 의사소통에 있어서 이렇게 들리는 거는 100 말하는 거 50. 그럼 말하고 의사

291. 소통하는 데 가장 중요한 게 지금 뭐라고 생각하세요. 도착하셨을 때랑은

292. 달라졌을까요?

293. JHP: 아. 뭐 그때 어떻게 이야기 했는지 모르겠는데, 뭐 지금 생각은 사람들하고

294. 많이 어울리는 게 제일 좋은 거 같애. 그건 아마 만고불변의 진리일 거야. 오히려

295. 나는 그런 생각을 많이 하는데 내가 여기서 생활하지만 나는 관광객이다. 나의

296. 생활은 즐거움의 연속이어야 된다. 그게 내 주관이야. 내가. 내가 여기에 생활인이다

297. 라고 생각을 하는 순간 나는 즐거움이 없어져 버려. 슬퍼지는 거지. 왜냐면 나는



298. 소외되어 있으니까.

299. J: 소외요?

300. JHP: 소외. 소외라는 말 들어봤지? 그래서 사회에서. 사회하면서 소외론 이라는 게

301. 있잖아. 아마 대부분 한국사람들이 느낄걸. 그래 내가 소외됐다고. 이 말이 뭔가

302. 하면. 이 주류사회에 편입되지 못한다는 거야. 나는 언젠가 다시 한국으로 돌아가야

303. 될 그런 운명을 타고나 있는데. 그니까 이 사람들의 문화를 이해하기도

304. 어려울뿐더러, 이해하고 싶지도 않아. 관광객이야 관광객. 그래서 내가 관광객이라는

305. 생각으로 살면 항상 기쁘지. 내가 여기 생활하고 앞으로 내가 여기 XXXX 된다고

306. 생각하면 슬프지. (먹을)것도 없어. 친한 친구도 없어. 우리 집사람은 가서 바빠. 해.

307. 나에겐 아무것도 그게 없는 거야.

308. J: 으음. 그때는. 도착하셨을 때는 발음이 중요하다 가장 중요하다고 말씀하셨어요.

309. 의사소통에서 가장 중요한 건 발음이다. 그러면서 그때 아마 여러 발음.. 원어민들

310. 말고 다른 나라에서 오는 외국친구들의 발음에 대해서 상당히 많이 이제

311. 말씀해주셨었어요.

312. JHP: 어어. 그때는 어렸을 [때니까.@@@@@

313. J: [@@@ 요즘은 전혀 그런 건 없으신가 봐요.

314. JHP: 어. 발음은 문제가 아닌 것 같애. 그니까 의사소통에서 발음이 문제가 아닌 것

315. 같애. 내가 제대로 발음을 못하더라도 우리 교수는 충분히 이해를 한단 말야.

316. 그리고 이제 일단 그때 우리 클래스에 있던 친구들이 좀 문제가 있었던 놈들인

317. 가봐 다른, 다른 외국인들. 뭐 물론 인도 아저씨들은 상관없이 XX 하고 하지만

318. 다른 외국 사람들은 만나서 가끔씩 이야기를 나눌 때 그 사람들 발음에 문제가

319. 있다라고 내가 생각을 안 하게 됐어.

320. J: 어어. 언제부터 그렇게 생각 안 하세요?

321. JHP: 조금 됐는데. 언어의 문제가 아니고 예를 들면 호기심. 저 사람과 만나고

322. 싶어하는 호기심. 나에게 그 내 스스로를 능동적으로 움직이게 하는 그 무엇인가가

323. 있으면 다 그냥 이렇게 하는 거야. 그래서 우리 Portswood primary school 그게

324. 이제 간단히 얘기해서 수많은 사람이 오거든 오늘보고 내일보고 모레 볼 사람들

325. 계속 있어. 근데 한번 두 번 만나면 저 사람도 나를 인지하고 나도 저를 인지해.

326. 근데 귀찮아. 그냥. 눈 마주치면 목례 정도만 하고 지나고 그랬는데, 그 중에 우리

327. 연구실에는 다니는 사람들이 어 한 2-3명 돼. 한 명 도미니카에서 왔고, 또 한 명은

328. 네팔에서 왔어. 그 사람이 도미니카 다닌다는 것은 내가 처음 인덕션 때 만났기

329. 때문에 내가 저 사람 도미니카 거 알았거든. 일단 개하고 만날 때는 Are you alright?

330. 흐흐 이렇게 하고 왔다 갔다 하고 말았는데, 네팔 그 사람은 어. 네팔 사람은 우리

331. 연구실에 있는 거 알았지만 내가 쉽게 마음을 열지 못했던 거 같애. 내가 그 사람  
 332. 뭐 친하게 지내고 싶을 생각도 없고 그렇게 호기심도 없고. 그랬는데, 내가 밤에  
 333. 이렇게 한 9시 집으로 오려고 나오는데 개하고 어둠 속에서 부딪힌 거야. 만난  
 334. 거야. 그래서 그전같이 그냥 모른 체 하고 지나가보려고 하다가 아아 여기서  
 335. 도망갔는데. 또. 그래가지고 내가 말을 걸었어.  
 336. J: 네네.  
 337. JHP: 그 친구가. 그 친구도 나를 인식하면서 한마디 던지고 싶었던 거 같애. 계속  
 338. 그냥 서서 또 30분 이야기를 했지. 나는 뭐 하는 놈이냐. 나는 뭔데 여기서. 애  
 339. 학교 보내는 것 같은데, 내 자주 봤다. 아마 내일도 볼 것 같은데. 뭐 그렇게  
 340. 해가지고 한 30분 이야기 하고 있는데. 이제 그 친구도 어색한 거지.  
 341. J: 네네  
 342. JHP: 아주 어색한. 나보다 영어를 더 못해.  
 343. J: 아. 그래요. @@  
 344. JHP: 그 친구는 이제 박사학위 받고 포닥으로 여기 있고. 이제 이런저런 이야기를  
 345. 쪽 하면서 가끔 세미나 들어가도 개가 못하는 영어지만 지가 관심이 있으니까 여러  
 346. 가지 질문을 많이 하거든. 나는 재좀 안 했으면 좋겠는데, 하하. 짜증나게 빨리  
 347. 끝나고 집에 가야 되는데. 하하하 그런 거 있자나. 계속. 개는 어색한 영어를 쓰는  
 348. 거 같애. 근데 어째. 발음 문제는 아닌 것 같애. 동기 유발하는 요인이 있느냐. 그게  
 349. 제일 중요한 거 같애.  
 350. J: 의사소통에서 가장 중요한 게=  
 351. JHP: 그니까 내가 이제 이박사한테 내가 호감이 있느냐 내가 이박사한테 소위  
 352. 말하는 궁금한 게 있느냐. 그렇잖아. 그리고 내가 이박사를 배려하느냐. 다른 사람도  
 353. 마찬가지로 같애. 내가 별로 관심이 없는 종목이나 관심이 없는 사람에 대해서 가서..  
 354. 물론 인사하고 뭐 안녕?, 뭐 밥 먹으며 밥 먹었어. 공부 잘돼? 공부 잘돼. 너는 어때.  
 355. 나도 괜찮아. 그게 다야. 내가 볼 때는 그건 어차피 XXX 아무것도 아니야. 그런 거  
 356. 같애.  
 357. J: 열린 마음과 긍정적인 호기심과 그런 대화를 하고 싶어 하는 그런 진정한 마음  
 358. 이런 것들이 더 [중요하다는 말씀이지요?  
 359. JHP: [응. 응, 또 사람마다 좀 다를 꺼 아냐. 사람마다 그. 이렇게 표현해  
 360. 볼까. 이 사람이 인제. 어어. 내 스스로 나에게 뭐 호기심을 가지고 하는 activity  
 361. 라고 할까 뭐 그런걸 생각해 보자고 그래서 내가 음악을 좋아한단 말야. 예를 들면.  
 362. 음악에 대해선 호기심도 많고 음악에 대해서는 정말 하고 싶은 이야기도 많은데,  
 363. 음악 이외의 종목에 있어서는 또 관심이 없다라고 치면 할말이 없는 거지. 동인이

364. 없다 이거지. 근데 뭐 음악과 관련해서는 그냥 뭐 방언 떠지듯이 술술술술 나온단  
 365. 이말이야. 음악에 대한 activity가 굉장히 높게 되어있어. 나에게 동기유발 해주는 게  
 366. 굉장히 많은.=  
 367. J: =네. Common ground.=  
 368. JHP: =어. 그렇지. 근데 그렇지 않은 부분도 있지. 내 느낌으로는 내가 서로 이렇게  
 369. 막 이야기를 같이 나눌 수 있는 그 토픽 같은 게 다른 사람들하고 겹치지  
 370. 않는다는 느낌을 받아. 특히 외국인들하고는. 근데 뭐 이러건 있잖아. 내가 길을  
 371. 몰라서 물어본다. 그거는 서로서로 사이에 뭐가 소통된다라는 그런 거 보다 좀  
 372. 기계적인 거지. 근데 이제 이 사람이 축구를 하고 있는데, 나도 축구를 좋아한다.  
 373. 그래서 내가 저 사람한테 호감이 생기는 거야. 관심이 생겨서 내가 이거는 꼭  
 374. 물어보고 싶다. 야 사실 한국에서 축구 젤 잘하는 차범근이라고 있었는데, 너는  
 375. 축구 잘하는 차범근이라는 선수에 대해서 혹시 아느냐. 옛날에 독일에 있을 때  
 376. 전세계를 제패했다. 내가 말을 걸고 싶다는 거지. 근데 그렇지 않은 상황이라면  
 377. 내가 말을 뭐... 관심이 없으니까. 뭐 나이가 어릴 때는 모든걸 관심을 가져. 처음  
 378. 만나면 오로로로로. 우리애가 그러거든. 처음 만나는 사람한테 무조건 말을 걸고.  
 379. 너는 몇 살이야? 나는 몇 살인데. 너는. 나는 요즘 뭐 무슨. 우리애가 좋아하는  
 380. 책들이 있거든. 그런 책들 보면 뭐 참 재밌는데. 너도 그런 책 봤어? 뭐 그런  
 381. 종류의 이야기들. 서로서로 궁금해해. 너는 어떻게 살고 있어? 나는 이렇게 살아.  
 382. 나이가 드니까. 나의 관심사가 이제 더 넓어진 것 같이 보이잖아. 실제 그 중에서도  
 383. 다 추려져 가지고 내가 좋아하는 관심사는 이런 거야. 여기에 대해서는 지 이야기도  
 384. 하고 싶고. 나누고 싶고. XXX 하고 그러는데. 나머지 부분에 대해서는 뭐 그냥 그런  
 385. 거지 뭐. 지나가는 거지 뭐. 그렇게 내 생각이 바뀐 것 같애. 발음의 문제는 아니고  
 386. 동기유발 요인이 있느냐 없느냐. 나를 능동적으로 움직이게 하느냐 수동적으로  
 387. 버티게 하느냐 그 차이가. 이건 그냥 영어만 문제가 아닌 거 같애. 한국에서도  
 388. 마찬가지로인 것 같애. 한국에서도 아파트 생활하면 바로 앞집에 누가 사는지는 알지  
 389. 그래서 만나면 아는 척은 하지만. 의사소통이라는 게 안되잖아. 나누는 게 없지 뭐  
 390. 쉼어 할게 있어야지. 공유할 토픽이 없어. 뭐 그 집도 도둑이 들고, 우리 집에  
 391. 도둑이 들었다. 도둑 들었는데 괜찮으세요? 보험처리는 되나요? 이런 거는 토픽이  
 392. 되지만. 그렇지 않은 경우에는 뭘로 해야 되는가. 아주 중요한 거 같애. [...]  
 393. J: 참. 이렇게 생활을 하면서 생활의 매일매일의 생활이 결국 우리 생각에도 영향을  
 394. 미치네요.  
 395. JHP: 아아 맞을 거야. 아마 많이 미칠걸. 그런 경우 많아야 되는데. 한국은 해가  
 396. 많이나. 비가 와도 한방에 멋지게 와. 근데 여기는 해도 많이 안나. 항상 우울해.

397. 그래 학교 갔다가 내가 밖에 입고 가다가 햇볕이 난 날은 서로 서로 그래 햇볕이

398. 나니까 마음이 상쾌해져 쾌활해져. @@@ 비가 주룩주룩. 이렇게 먹장구름이 이렇게

399. 있는 날에는 우울해. 막 저기서 걸어오면서도 별로 할말도 없어

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