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**University of Southampton**

Faculty of Humanities

Modern Languages

**The Role of English in Internationalisation and Global Citizenship  
Identity in South Korean Higher Education**

By

Claire CAVANAGH

Thesis for the degree of Doctor of Philosophy

September 2016



**University of Southampton**

**Abstract**

Faculty of Humanities

School of Modern Languages

Doctor of Philosophy

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In the era of globalisation, non-Anglophone higher education institutions worldwide have begun to offer English courses with the strategic aim of generating funding and proving competitive on a global scale. Along with this, the global employment market seeks graduates who can assimilate into diverse cultural and social contexts. Institutions therefore aim to cultivate 'global citizens' who have the knowledge and skillset to adapt to globalised environments. However, global citizenship is a contested terrain with very little empirical basis. This research aims to provide an exploration into a non-Anglophone site – South Korea – with the aim of understanding how two institutions present the role of English, student perceptions of the role of English and how in turn the latter are conceptualising global citizenship as pertains to their identity.

The research employed two data sets – websites and individual interviews. Within the two institutions, 20 undergraduate students participated in the study. Students from one of the universities were majoring in Social Welfare while students from the other university were drawn from a range of disciplines. The epistemological agenda of the study is constructivist in nature with an approach heavily rooted in symbolic interactionism and qualitative methodologies. The websites were analysed through a mixed approach of discourse

analysis and multimodal analysis. The individual interviews were analysed through thematic analysis and discourse analysis as deemed appropriate suitable.

The findings show that overall the institutions' internationalisation agenda is rooted in English with orientations towards native English. Internationalisation as a whole is presented as something 'non-Korean' and usually Americanised, while native English is presented as the ideal for global citizenship. Student perceptions on the role of English were largely divided due to the amount of choice they had regarding participation in policies such as English Medium Instruction. Students also mainly perceived English proficiency in terms of native English and an aversion to Korean influenced English. As regards global citizenship identity, students conceptualised it in terms of English. This had major repercussions on how they viewed their membership of a global community and was mostly accompanied by a disregard for their own culture and the capacity to position themselves within a globalised framework. This research has ideological and practical implications for English practices and policies within internationalisation contexts such as South Korea and beyond. The findings regarding global citizenship can contribute to literature in the area and fill many conceptual gaps. It can also provide an insight into 21<sup>st</sup> century identities particularly in newly globalised environments such as South Korea.

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## Declaration of Authorship

I, Claire Cavanagh declare that this thesis entitled *The role of English in internationalisation and Global Citizenship Identity in South Korean Higher Education* and the work presented in it are 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
8. Parts of this work have been presented as oral presentation:

Cavanagh, C. (2016a). *The Role of English in Internationalisation and Global Citizenship Identity in South Korean Higher Education*. Paper presented at International PhD. Conference on Global Englishes, 24<sup>th</sup> June, 2016. Southampton, U.K.

Cavanagh, C. (2016b). *What Type of English do Global Citizens Speak?* Paper presented at VI International Conference on Linguistics, Literature and Cultural Studies. 15-16 September, 2016. Murcia, Spain.

Signed: .....

Date: .....

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Go raibh míle maith agaibh,

Claire



## **List of Abbreviations**

CLIL: Content and Language Integrated Learning

EAP: English for Academic Purposes

ELF: English as Lingua Franca

ELFA: English as a Lingua Franca in Academic Settings

EMEMUS: English Medium Education in Multilingual University Settings

EMI: English-Medium Instruction

ESL: English as a Second Language

HEI: Higher Education Institution

IaH: Internationalisation at Home

ICA: Intercultural Awareness

ICC: Intercultural Communicative Competence

IELTS: International English Language Testing System

IoC: Internationalisation of the Curriculum

L1: First Language

L2: Second Language

NES: Native English Speaker

NNES: Non-Native English Speaker

NSN: Native Speaker Norms

TOEFL: Test of English as a Foreign Language

TOEIC: Test of English for International Communication

WE: World Englishes





# Chapter 1: Introduction

## 1.1 Background and Contextualisation

### 1.1.1 How is Globalisation understood in South Korea?

At the end of the Korean War (1950-1953), the newly formed Republic of Korea was ‘the poorest, most impossible country on the planet’ (Tudor, 2012). The previous half-century in South Korea (hereafter Korea) had been characterised by heavy-handed Japanese rule and following the war, prospects did not seem much better. The newly partitioned country was destroyed, impoverished and lacking democracy. Over the next decades, Korea would lurch from brutal dictatorship to disordered democracy. However, economic growth was not elusive and the so-called ‘miracle on the Han river’ (Yoo & Lee, 1987) ushered in an era of industrialization and immense technological development.

The country as it was, is hard to reconcile with the modern, advanced state that South Korea has now become. However, Korea’s disruptive history provides a blueprint for how globalisation has been understood and implemented in Korean society. The first major globalisation drive by the Korean government was led by president Kim Young Sam in 1994 who announced a strategy to launch Korea onto the global stage. The concepts of ‘*segzehwa*’ (globalisation) and ‘*segye shimin*’ (global citizen) were used as slogans. Policies were put into place to advance Korea’s global competitiveness with a particular emphasis on English use and education. In laying out these globalised reforms, President Kim located his policies with reference to Korea’s history. At the turn of the twentieth century, he stated, Korea had failed to reform in the face of diversity and was easily conquered by the Japanese. His ‘*segzehwa*’ policy was necessary ‘if Korea is to survive and thrive in this age of increasingly fierce borderless competition’ (Kim, 1996, p. 15). From this it is evident that globalisation was used as a ‘means of obtaining a competitive edge for the nation’ (Shin, 2003, p.11).

To this end, globalisation was largely conceived in terms of a nationalist agenda which continues to be emphasised today (Schattle, 2015). This ‘paradox of Korean globalisation’ (Shin, 2003) is considered by Shin as a combination of two interrelated processes – the first is a nationalist appropriation of globalisation and the second an intensification of ethnic

identity. Therefore, globalisation in Korea is viewed as a means to enhance Korea's national competitiveness and at the same time is a tool to strengthen Korean national heritage and culture. In Korea, citizenship is viewed in terms of racial homogeneity and ethnic identity which is conceived as shared blood and ancestry. Race and ethnicity became a 'defining feature of unification, discourse and policy' (Shin, 2003, p.6). Within the *seggyehwa* policy, 'Koreanization' was presented as an element of globalisation with the following caveat from the President:

Koreans cannot become global citizens without a good understanding of their own culture and tradition...Koreans should march out into the world on the strength of their unique culture and traditional values. Only when the national identity is maintained and intrinsic national spirit upheld will Koreans be able to successfully globalise (Kim, 1996, p.15)

Along with the drive towards globalisation, nationalism in the form of festivals, Korean studies and conferences was aggressively promoted. However, to add a further paradox, while globalisation has an effect on national identity for Koreans, it does not have influence on national pride. The emphasis on negative characteristics of Korea has also been appropriated in global citizenship discourse. Schattle (2015) notes that within Korea, *seggye shimin* 'has often been surrounded by modifiers that describe various negative characteristics that Koreans want to root out of the country' (p. 60) which is representative of a Korean inferiority complex that features in many facets of Korean society. This discourse tended to present the West as advanced and appealing which the backwards and 'ugly' Koreans should strive to emulate (Ibid). However, Schattle (2015) also notes that in more recent times confidence in Korea and its society has emerged within conceptualisations of global citizenship. He states that this confidence represents global citizenship not as conflated with previous connotations of globalisation, but a bottom-up approach that emphasises global citizenship as a precursor to globalisation. Schattle (2015) concludes:

Regardless of how South Koreans actually measure up as global citizens by any sort of externally imposed benchmark, the individuals thinking and talking about global citizenship in South Korea increasingly emphasize ethical and cultural sensibilities alongside economic competitiveness (p. 64)

One benchmark that South Koreans do use to measure not only global citizenship but how developed an individual has become is English competence. In general there is a large

discontent among Korean society due to the impossible standards that are placed on citizens to achieve in many aspects of life including education. One source of this discontent lies with the status that is placed on Koreans regarding English. The pursuit of English in Korea is considered necessary for advancement and therefore plays a large role in Korean society.

### **1.1.2 English In Korea**

Contemporary political ideology has a strong bearing on the status of foreign languages within a particular site (Pavlenko, 2003). This certainly applies in the case of Korea. Researchers argue that Korea's alliance with the USA since the end of Japanese colonial rule allows for comparisons with former British colonies and that this analytical framework is useful for understanding the role of English in Korean society today (Park, 2009; Jeon, 2010). However, this comparison is not necessarily completely appropriate given Korea's status as a largely homogeneous and monolingual society in comparison to other nations. Despite this, the image of English and the capital it affords, particularly following the Asian financial crisis (1997) and the rise of neoliberalism (Piller & Cho, 2013), has permeated Korean society.

The occupation by the United States allowed English to gain status on the Korean peninsula from the late 1950s, however in the 1980s the Korean government began to put more focus on a drive towards globalisation and push for proficient English use among all sections of society. This push for English use was especially heightened by international events such as the Olympics in 1988 which was conferred with such importance by the government, as to provide, in the views of some researchers, a significant increase in the status and use of English amongst Koreans (Baik, 1992; Shim, 1994). While this assertion has since been criticised (Song, 1998; Park, 2009), it does serve to highlight the Korean government's attempt to promote English as a symbol of Korea's globalisation process.

This ushered in the era of the well documented 'English Fever'. The lack of proficient English on the part of Koreans was highlighted, as well as a need for better oral skills. Korean teachers of English began to see themselves marginalised as the government imposed policies of native English speakers (NESs) in public schools. This also gave rise to the phenomenon of *jogi yuhak* (early study abroad) whereby pre-university students travel abroad with the aim of acquiring English. As Park & Lo (2012) state, 'Jogi yuhak is built upon

families' belief that valued linguistic and cultural capital is not readily available in the confines of Korea and must be obtained abroad' (p. 148). It is worth noting that while traditionally these emigration patterns were concentrated on English-speaking countries such as America, destinations within Asia such as China and the Philippines are now becoming popular. Such policies and phenomena served to perpetuate ideologies surrounding native speaker norms (NSN) and reinforced the notion that the norms of an English speaking native have precedence. The growing use of English in Korea is not confined to the education sphere. Its use in media, popular culture and advertising is associated with modernity and cosmopolitanism which is seen as going hand and hand with the global spread of English. There is no doubt that in contemporary Korean society globalisation is equated with Westernisation and Englishisation, particularly native English usage. This in turn is designed to serve the economy by integrating Korea into a neoliberal, globalised world by repositioning indigenous business to enable it to compete successfully in the global market. However, it is within Korean higher education that the spread of English has become most visible.

### **1.1.3 Korean Higher Education**

As with the growth of English within Korea, certain features of Korean higher education are embedded within the country's sociocultural history and traditions (Lee, 2004; Shin, 2011). Shin (2011) states that traditional university models, established during Japanese rule 1910-1945, are based on the German higher education model in terms of 'scholars [who] emphasize seniority in their academic relationship, policymakers consider[ing] all universities as equals, and government policy [which] does not acknowledge institutional diversity in its administration' (p. 65). After independence, Korean higher education policies were adapted to incorporate American ideas. While this influence can be traced to American military rule on the peninsula, Western educated Korean scholars returned to Korea from study abroad with Western agendas and facilitated the assimilation of these agendas into Korean higher education (Shin, 2011). This foreign influence was evident in administration, structure and curriculum (Lee, 2004). Shin (2011) argues that the American model is being adapted worldwide, specifically the reliance on the private sector and tuition fees along with creating a more universal idea of higher education instead of focusing on the elite. The author argues that this adaptation is seen as somewhat inevitable if higher education institutions (HEIs) are to compete in a saturated global market.



However, the influence of the American model on Korean higher education has come under critical scrutiny by scholars (e.g. Mok, 2007).

The emphasis on competitiveness in a globalised world and indeed competitiveness within Korea's national job market are the foundations for the acceleration of English into higher education (Park, 2009). As mentioned, the Korean government viewed proficiency in English as necessary to enhance the country's international profile. It is therefore a given that encouraging proficient English among students would prepare them for the competitive job market. While implementing its globalisation drive, corporations in Korea, specifically large conglomerates (*jaebol*<sup>1</sup>), also began to focus on global markets and expansion. Many corporations began to require applicants to have certain levels of English communication skills which were determined by standardised testing such as TOEIC (Park, 2009; 2011), despite the fact that few Koreans would ever use English for everyday employment (Park, 2016). While such mandatory testing was put into practice in the early nineties, the Asian financial crisis saw an increase in this trend towards testing by companies.

English competence was seen as a prerequisite for 'competing in the job market as well as in social advancement; it is believed that having good competence in English will facilitate social success and aid in furthering one's career in the highly volatile job market' (Park, 2011, p. 447). This led to suggestions that the acquisition of English in Korea was more in line with domestic competition than actual language use (e.g. Park, 2016). TOEIC was seen as the most reliable method of measuring communicative English. The *jaebol* deemed it as integral to survival in the global market, compared with school based testing which was deemed to be overly focused on formal grammar and syntax to the detriment of communicative skills. This emphasis on TOEIC led to HEIs stipulating a TOEIC requirement as a graduation requirement (Ibid, 2011). Within a decade however, TOEIC began to lose its position and a new mode of assessment was brought in. Ironically while TOEIC had been viewed as the greatest indicator of oral communicative competence, it was soon criticized for not providing an accurate representation of English skills. As Park (2011) states, 'the perceived problem was not a general rise in English language skills that necessitated a new mode of assessment, but the persistent lack of good competence in English among Koreans

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<sup>1</sup> Prominent examples of *jaebol* include Samsung, Hyundai and Daewoo.

despite improved test scores' (p. 450). This resulted in an increased investment in the pursuit of English competence. HEIs, adopting a more neoliberal agenda for economic reasons, began to offer English-medium instruction (EMI) courses with the strategic aim of advancing their global competitiveness.

## **1.2 Research Aims and Rationale**

The above discussion and background information underscores how globalization and the role of English in Korean higher education is highly influenced by the sociohistorical and political identity of the nation. This emphasis on society provides the basis for one of the rationales behind the study which is to view internationalisation and the role of English as pertaining to societal perspectives. Research from Korea has explored the link between language and society from a theoretical perspective (see, in particular, the work of Park, 2009; 2011; 2016), but there is little empirical research into how societal frames of reference are influencing the internationalisation process both in institutions and regarding individual perspectives. This link has been explored in other contexts such as Japan (Hashimoto, 2013) whereby internationalisation discourse in policy documents was shaped by socio-political discourse. Therefore, a major aim of this study is to understand how internationalisation policy with a specific focus on the role of English is presented by Korean institutions with an acknowledgement of why and how such discourse is in place. This aspect of the study is also influenced by Jenkins (2014) who explored ideologies of English on international university websites. In this large-scale study, Jenkins (2014) included five Korean institutions in her analysis. While this study lays the groundwork for my own research, I am providing a more in-depth focus on two institutions in Korea which allows me to consider their internationalisation policies within a Korean societal framework.

My interest in the role of English in Korean higher education stems from my own experiences teaching English in Korea (2006-2011). These experiences provided me with an insight into English language learning in Korea and the complexities surrounding policies and practices of English. During my time in Korea I taught younger students (kindergarten-high school), yet I often found it to be a frustrating process in that students were mainly taught to pass tests while remaining unable to express themselves adequately in English. The reality in my classroom was that the curriculum was framed entirely in terms of grammar and syntax while communicative skills were often overlooked. This was despite

government initiatives to promote communicative skills among Korean students (Park, 2016). This approach was underpinned by a prioritisation of NSN, which explains my presence in their classrooms. This frustration was compounded when communicating with my Korean friends and experiencing first-hand the discrepancies between what is taught and promoted in classrooms and how English is used in reality in the world today. With my friends, I engaged in intercultural communication where the emphasis was on being understood, with little reference to the strict rules I was obliged to adhere to in my classroom.

After returning from Korea I attended a UK university to undertake a Msc. in TESOL. My Master's class was mainly comprised of 'non-native' English speakers (NNES) primarily from Asia, yet it was obvious that the course had not been shaped or implemented in order to accommodate the realities of a multilingual class. It soon became obvious that the target language model in the class was that of a native speaker, which did not seem appropriate given the demographic. These experiences of internationalisation awakened an interest in how HEIs promote their internationalisation agenda and how this often differs from practice. In addition, during this course I was tasked with providing a critique on a research paper which dealt with 'Native speaker norms and international English' (Timmis, 2002). This paper and my resulting critique introduced me to a sociolinguistic perspective on English, the inequalities that are presented from the spread of English and in particular I developed an interest in English as a lingua franca (ELF). It was the arguments put forward by ELF scholars that provided a theoretical basis and rationale for the issues I had experienced as an English teacher in Korea. While reading these sources, I became aware of research into English as a Lingua Franca in Academic Settings (ELFA) (e.g. Björkman, 2010,2013; Mauranen et al., 2010; Mauranen, 2012) which provides an understanding of how English is used in diverse, multilingual academic communities. However, mirroring my own experience, it is often against the backdrop of language policies which insist on native speaker benchmarks that English in academia is set.

Despite the overwhelming presence of English in Korean higher education, there was a paucity of research exploring the theory and practice of English language policies particularly EMI. Over the course of my doctoral candidacy, research has significantly grown in this area, however linguistic issues arising from English policies still remain somewhat elusive. Research into internationalisation and indeed English language policies

in higher education in Korea also tend to be largely descriptive in nature, focusing on what is happening and the resulting effects on students or faculty (e.g. Jon & Kim, 2011; Joe & Lee, 2013; Palmer & Cho, 2011; Cho & Palmer, 2013; Kym & Kym, 2014; Kim et al., 2016). While my research also provides an insight into this, I attempt to unpack some of the taken for granted assumptions that permeate research in this area. One particular issue is that of 'proficiency' in English which, it is often argued, is inhibiting students in EMI classes. These issues of language proficiency span research in various contexts including Western Europe (e.g. Vinke et al., 1998; Doiz et al., 2013), Eastern Europe/Western Asia (e.g. Kirkgoz, 2009; Hamid et al., 2013), East Asia (e.g. Chang, 2010; Botha, 2014), South-East Asia (e.g. Mahn, 2012; Zacharias, 2013) and are particularly of note in Korean EMI research (e.g. Kim & Sohn, 2009; Byun et al., 2010; Kim, 2011; Joe & Lee, 2012; Im & Kim, 2015). Despite, therefore these wide-ranging studies and an emphasis on 'proficient' English in Korean EMI research, there is little critical description on what 'proficient' English is in these contexts. My study therefore aims to rectify this lack of conceptualisation of 'proficient' English and explore what ideal English means from the perspective of two Korean institutions and Korean home students. Dafouz & Smit (2014) state that 'the functional breadth of English must be considered in relation to the complete linguistic repertoire of a specific higher education site' (p. 7/8). In order to provide a thorough and detailed exploration of the linguistic repertoires of the institutions I aim to consider language policies, practices and also the general environment at the institutions.

While reading various research on internationalisation and EMI, it became clear to me that the predominant approach in analysing these objects was primarily from a top-down perspective. There tends to be assumption that each individual conceptualises these terms in a similar manner and then can offer attitudinal perspectives. An attitude is generally seen as belonging to an individual and while there are differing perspectives of the concept (i.e. stable and unstable etc.) their origins and development within social constructs are not usually examined (Howarth, 2006). My study however, aims to capture the social representations manifested in this particular site through the student participants. From a constructivist perspective attitudinal research is somewhat limited in its scope, ignoring the actual object being considered. With this in mind constructivist scholars prefer to focus on social representations which are concerned with interactive relationships, knowledge co-construction and social practices (e.g. Potter, 1996;1998). Social representations therefore cannot be formed individually in isolation but are subject to negotiation within a social

setting. This is in keeping with my epistemological agenda of social constructivism and theoretical framework of symbolic interactionism. Social representations are deemed 'social' as they 'refer to cognitions stamping the collective thinking of society' (Höijer, 2011, p.6). They tend to be shared by a large group of individuals and as such give meaning to a social reality which can in turn influence behaviour (Jaspers & Fraser, 1984). The academic landscape the students are considering therefore is not something external the students are responding to via attitudes, but rather they are giving meaning to this environment through active co-construction.

Another concept, the analysis of which lends itself to this approach, is that of global citizenship which is one of the major themes of my research. During my thesis writing, to be more exact the website analysis, I began to note that students were increasingly positioned by institutional discourse as global citizens. Before this I had not really been aware of the phrase 'global citizens' or its conceptual foundations, however, I soon began noticing mentions of 'global citizenship' everywhere, in newspapers, television shows and festivals. However, it became apparent that there is little empirical research on global citizenship, how it is conceptualised by institutions and what it means for people beyond world leaders and academic scholars. A global citizen tends to be equated with altruistic goals spanning social responsibility both on a local and global level. Parallels to this conceptualisation are found in Lilley et al. (2016) which supplies empirical research to substantiate these altruistic claims. However, Lilley et al. (2016) provides findings from the perspective of 'higher education experts' employed in Anglophone universities. There is a significant gap, therefore, regarding how students themselves are conceptualising global citizenship, particularly those students who are negotiating their higher education experiences through the medium of English. In addition, while it is noted that higher education should play a significant role in the creation of global citizens (e.g. Rhoads, 1998; Caruana, 2010; Rhoads & Szelenyi, 2011; Torres, 2015), there is little analysis regarding how HEIs plan to put this into practice.

To my surprise there was also very little mention of English within the global citizenship literature. This seemed like a large conceptual gap considering the emphasis on English as a global language, particularly in traditionally monolingual sites such as Korea. The lack of interest in English in such discussion is reflected in Pratt's (2010) statement that 'while many people who think about language are thinking about globalization, the people who

think about globalization never think about language' (p.9). Ahn (2015) attempts to bridge some of the gaps in the global citizenship literature and, relevant to my study, from a Korean perspective. Through an analysis of promotional materials from Korean English immersion camps, Ahn (2015) notes that the camps tend to espouse the belief that 'an idealized NS norm is the pathway to global citizenship' (p.545). The immersion camps featured in the study are attended by young children however, and there is, to my knowledge, no equivalent study for HEIs which are widely different contexts than these immersion camps given the multilingual and multicultural populations which can be found on campus.

My research therefore aims to take a bottom-up approach to conceptualising global citizenship. While not ignoring the theoretical discussions which have aimed to define and conceptualise the global citizen, I explore how Korean university students are viewing and understanding the concept and how they align themselves with their own conceptualisations of global citizenship. This requires a focus on identity as global citizenship is often viewed as a developing identity position (e.g. Karlberg, 2008; Rhoads & Szelenyi, 2011; Lilley et al., 2016). I had always an interest in identity and language which stems from my own experiences of language learning. As an Irish citizen I learned Irish for over ten years and, although not appreciated at the time, I now acknowledge how Irish identity is expressed not only through our native language but also through our appropriation of English. While it can in no way be suggested that the Irish experience mirrors that of Korea, it did allow for an interest in identity literature.

As I researched internationalisation, I began to notice that identity of students, particularly relating to language, is an under researched topic with most empirical research devoted to international students both at Anglophone institutions (e.g. Halic, et al., 2009; Marginson, 2014) and Asia (e.g. Ha, 2009; Li, 2015). To this end, home students are rarely included in identity studies which seems an oversight since they are often negotiating the terrains of language at their own institutions. This lack of discussion prompted me to focus solely on home students in Korea with an aim of investigating their global citizenship identity. Much research into identity tends to focus on cultural frames of reference and ignore the social positionings within them. While I do not seek to ignore the powerful influence of culture on identity construction, my research is heavily rooted in a social constructivist methodology which aims to provide another perspective into linguistic policy, ideology and identity.

With these aims and rationales in mind, I encapsulate my overall research agenda in the following research questions:

1. How do two South Korean Higher Education Institutions present the role of English with regard to internationalisation on their websites?
2. How do South Korean students enrolled in these institutions perceive the role of English and its agents with regards to internationalisation?
3. How do these students conceptualise Global Citizenship identity?
  - 3a. What meanings do they attach to Global Citizenship identity?
  - 3b. How do they negotiate and reconcile their Korean identity with Global Citizenship identity?

### **1.3 Structure of the Thesis**

This introductory chapter provided a brief overview of the background and contextualisation of the thesis. A review of the relevant literature and the theoretical groundings of the research will be supplied in the following two chapters. **Chapter 2** provides an overview of internationalisation, the definitions, motivations and rationales and a brief focus on Internationalisation at Home (IaH). The role of English in higher education will then be examined and is located within Dafouz & Smit's (2014) conceptualisations of the role of English within multilingual universities. Within this conceptualisation I will explore and discuss previous research which has significance for this thesis. This chapter then moves to the site of this research – Korea and provides a more thorough focus on internationalisation and English within this context.

**Chapter 3** begins with a focus on identity, specifically a background on linguistic identity. I will then provide a thorough explanation of two theories which will be used as conceptual frameworks in my analysis namely Identity Theory and Social Identity Theory. Global Citizenship is then afforded prominence and I will present previous literature, conceptualisations and frameworks of this phenomenon. Following this, I will consider Global Citizenship with regards to higher education and examine the conceptual gap which arises due to the lack of examination of English within literature on Global Citizenship. I then aim to locate Global Citizenship within a linguistic paradigm and draw attention to studies which emphasise English and global identities. This chapter ends with a focus on

Korea and how Korean individuals self-position against a backdrop of English and globalisation.

Methodological aspects of the study comprise **Chapter 4** beginning with the background of the research, my research questions and how I developed my research process. Qualitative research is explained along with thorough explanations of my site and participant selection and a brief overview of my field work. The methodological underpinnings of website analysis are then provided, followed by an insight into the interview process. The final sections are researcher role, ethical considerations and validity in qualitative research.

Chapters 5, 6 and 7 focus on the data analysis and findings from my research study.

**Chapter 5** begins with the analytical tools used in analysis and then provides the findings from the website analysis on two institutions with a focus on the role of English with regard to internationalisation. **Chapter 6** focuses on student perceptions of the role of English and its agents with regard to internationalisation and the findings of the interview data.

**Chapter 7** is the final analysis chapter and it focuses on global citizenship identity. The final chapter in this thesis – **Chapter 8** – is a discussion which draws together all the findings and relates them to previous literature. I will then consider the conclusions of my findings with a focus on the limitations of the research and future research directions, theoretical contributions and implications for educational practices.



## **Chapter 2 Internationalisation and the Role of English**

### **2.1 Introduction**

What follows in this chapter is an examination of the literature on internationalisation and the role of English within its processes. While internationalisation is an ever-growing phenomenon and frequently conflated with globalisation, reaching a consensus on the meaning of the term is not a simple exercise. The chapter begins with an attempt to do just that, with a focus on definitions, motivations and rationales. As each institutional context attempts to internationalise, there is growing awareness of a need to offer all students who remain on campus an Internationalisation at Home (IaH) experience. Internationalisation has recently become synonymous with 'Englishisation' and the unique role English has at HEIs worldwide is an integral part of the internationalisation process. The role of English is therefore provided due investigation within Dafouz & Smit's (2014) conceptualisations of the role of English within multilingual universities. Complexities arise in internationalisation when dominant Western concepts and rhetoric are shifted to new sites. This includes Korea which is the site of this research and the chapter will end with a focus on this context.

### **2.2 Internationalisation of Higher Education**

#### **2.2.1 Internationalisation and Globalisation**

While internationalisation of higher education is not a new phenomenon, in the current era of globalisation its impact has spread to encompass educational developments on a world-wide scale. In these newly globalised environments a major driving force is the desire to enhance the recognition of institutions and improve competitiveness in the global market. This has, in turn, emphasised the need to prepare and develop graduates who can operate in a rapidly changing global environment. Despite this worldwide expansion, there appears to be little consensus about the term 'internationalisation' with regards to higher education and little research into what it actually entails in process (Weikala, 2011). De Wit (2011) states the importance of distinguishing between definitions of internationalisation and their underlying rationales. Therefore, I begin by offering definitions and frameworks of internationalisation which are of relevance to the current study.

An oft cited definition of internationalisation comes from Knight (1997), who views internationalisation as ‘the process of integrating an international/intercultural dimension into the teaching, research and service functions of an institution’ (p. 8). This definition has since been updated to acknowledge the relationship between internationalisation and globalisation to include the ‘global academic environment’ (Altbach & Knight, 2007, p.290). Maringe & Foskett (2010) note that within higher education, internationalisation can be defined as the ‘key strategic responses’ to globalisation. These definitions suggest that globalisation is the root cause and main motivation behind internationalisation (Altbach & Knight, 2007; Gu & Schweisfurth, 2011; De Wit, 2011). Despite this conceptual convergence, there is a common perception that there is a clear distinction between globalisation and internationalisation. Some of the arguments surrounding this are that globalisation is an unalterable force while internationalisation ‘involves many choices’ (Altbach & Knight, 2007). Turner and Robson (2008) believe that the main difference between globalisation and internationalisation comes into play when higher education is viewed as having a role in society or when it is viewed through a neoliberal lens. Van Vught et al., (2002) note:

in terms of both practice and perceptions, internationalisation is closer to the well-established tradition of international co-operation and mobility and to the core values of quality and excellence, whereas globalisation refers more to competition, pushing the concept of higher education as a tradable commodity and challenging the concept of higher education as a public good. (p.117)

Scott (2006) states that ‘the distinction between internationalisation and globalisation, although suggestive, cannot be regarded as categorical. They overlap, and are entwined, in all kinds of ways’ (p.14). Teichler (2004) goes further and states that globalisation is used with greater frequency in higher education and this reflects the prioritisation of managerialism and resource acquisition. Tian and Lowe (2009) refer to Gacel-Ávila’s (2005) definition which suggests that globalisation and the rhetoric that develops from it, must be viewed in a more contemporary context allowing for contextual and individualistic definitions. Turner and Robson (2008) and Bradenburg & De Wit (2011) also suggest that the discourse on the two phenomena tends to oversimplify the processes, allowing a distinction to be made too easily between the good (internationalisation) and the bad (globalisation), when the reality is much more complex.

A principal complexity arises from the inequalities globalisation creates which must be taken into account when examining internationalisation particularly in non-Western societies. Differences between contexts can be easily identified when Knight's definition is contrasted with definitions of internationalisation from non-Western contexts such as the following:

The internationalization of education can be expressed in the exchange of culture and values, mutual understanding and a respect for difference...The internationalization of education does not simply mean the integration of different national cultures or the suppression of one national culture by another culture (Gu, 2001, p.105).

Implied in this statement is the threat of 'Westernisation' which for many scholars is a major criticism of internationalisation along with 'Englishization' and 'McDonaldisation' (e.g. Altbach, 2004; 2012; Mok, 2006; Ng, 2012; Costa & Coleman, 2013). Since America is arguably perceived as the leading global academic centre, many nations have adopted American approaches with the aim of increasing rankings in university ranking tables (Altbach, 2004). However, Mok (2006) argues that when such standards are defined within a Western paradigm, it intensifies global inequalities. It is therefore a widely held view that local institutions must incorporate and honour their own cultures and use this as a lens through which to understand themselves locally, nationally and globally (e.g. Marginson & Rhoades, 2002; Mok, 2006; Spreen & Valley, 2010; Ng, 2012; Gao, 2015). Leading on from this notion, a second complexity is outlined by Agnew (2012) who claims:

the challenge to make connections in educational practices between the global and local contexts is exacerbated by the historical local focus of universities to build regional capacity for local economic, political, and social purposes (p. 473).

This dichotomy between the local and global adds another layer of complexity to internationalisation and its implementation.

With regard to this, Jenkins (2014) conducted a large website study of 60 institutions worldwide including Korea. She found that overall the English version of websites made reference to 'internationalization' with a strong emphasis on approaches such as exchange programmes and the 'international experience' of staff (p.88). Despite these references, certain websites, particularly those from Chinese institutions, had strong visual elements

representing Chinese culture or lifestyle, references to China in mission statements and some institutions recommending that international students receive lessons in Mandarin. An emphasis on local or national culture led Jenkins (2014) to note that for these institutions, internationalisation is a 'two-way process' (p. 90). In contrast to this, Hashimoto (2013) found that within Japanese policy documents a "global society" seems to be viewed as a phenomenon that Japan needs to react to, rather than to embrace as a member of that society' (p. 24). When it comes to internationalisation in Korea, how the country reacts and responds to globalisation (see Section 1.1.1, p.1) will shape how policies are implemented.

### **2.2.2 Motivations and Rationales: Symbolic vs. Transformative**

Literature on internationalisation identifies four main rationales: political, economic, cultural/social and academic (De Wit, 2011; Knight, 1997):

1. **Political Rationale:** this refers to a nation's political place within global society. As Knight (1997) asserts 'Education, especially higher education, is often considered as a form of diplomatic investment for future political and economic relations' (p. 9).
2. **Economic Rationale:** this is in response to growth in the economy and competitiveness. Skilled graduates are seen as a vital contribution to future economic growth. This can also refer to international students as an essential HEI funding mechanism.
3. **Cultural/Social Rationale:** this is a reference to the conservation of a nation's own culture, the production of global citizens who are knowledgeable in foreign languages, intercultural communication, and possess a global awareness.
4. **Academic Rationale:** this rationale refers to the aims and objectives of each institution such as the international scope of teaching and research, quality enhancement and international academic standards.

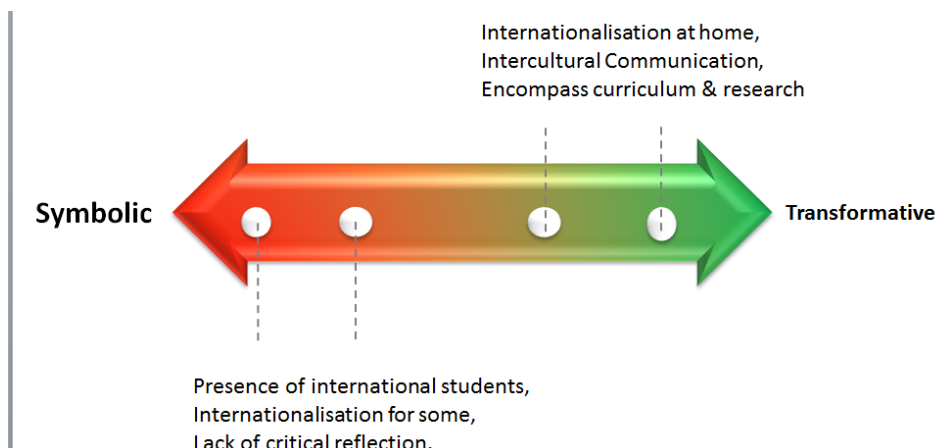
An institution's focus on a rationale or rationales can shift and change in response to external pressures. According to Knight (1997), before the twenty-first century the cultural/social rationale was deemed by many as one of the most important rationales for internationalisation. Many HEIs may present internationalisation as an internal

commitment through which they strive to enhance their activities and communities in absolute terms with various global schemes. In the era of globalisation the economic and political rationales have gained in importance (Qiang, 2003; Turner & Robson, 2008; Tian & Lowe, 2009; Robson, 2011; Tadaki & Tremewan, 2013). Turner & Robson (2008) state that individual contexts and the historical perspective within these contexts have also caused different shifts in the internationalisation process. As De Wit (2011) notes:

Rationales vary over time and by country/region; they are not mutually exclusive: they lead to different approaches and policies. Currently, changes are taking place at a rapid level in many parts of the world and rationales are becoming more interconnected (p.245)

It is therefore inevitable that this rapid expansion and dynamic interplay of rationales has presented tensions between internationalisation at a managerial level and the experience of students in everyday practice. Tadaki & Tremewan (2013) state that internationalisation must be seen as 'an emergent political project that is imagined, discussed and acted out by university administrators to each other as well as other agents on and beyond the university' (p. 371).

To understand these fluid and dynamic processes, Bartell (2003) suggests that HEIs' internationalisation efforts are situated on a continuum with a symbolic approach at one end and a transformative approach at the other (see Figure 1). He explains that at one end of the continuum the internationalisation process tends to be largely symbolic and superficial. An example of this can be the presence of some international students on campus. On the other end, internationalisation is a process which is transformative, affects all the HEI community and encompasses curriculum and research.



**Figure 1: Bartell's Internationalisation Continuum**

Turner and Robson (2008) further develop this notion of a continuum from a managerial perspective and describe what the processes should look like at each end of the continuum. They infer that it is the prerogative of each HEI to reflect critically on their positioning on the continuum and make the necessary shift from the symbolic to the transformative. However, this positioning becomes more complex in countries where the catalyst for change within the institutions is governed by external forces such as government policies. Conflicts may therefore arise between policy and public statements and what is happening in practice. Turner & Robson (2008, p. 33) also note that transformative approaches are 'personal' rather than 'institutional'. In order to secure a shift towards a transformative, sustainable approach, the 'personal engagement and positive motivations of individual people within an institution are not only essential...but are a prerequisite for long term internationalization' (Turner & Robson, 2008, p. 39). While Turner & Robson (2008) refer here to academics within an institution, Tian & Lowe (2009) broaden this definition to include students, both home and international, arguing that "international' is a label better used to describe those who emerge from such a transformative experience, whether they be 'home' or 'overseas' students, rather than as a description of the latter on arrival' (p. 662).

The move towards a wider approach has led to much discussion among authors on the role and function of HEIs today as to 'what the university is, who it is for, and what it is meant to produce' (Tadaki & Tremewan, 2013, p. 368). Bleiklie & Kogan (2007) suggest that far from being the 'republic of scholars', HEIs now espouse a business model where education is sold as a commodity. Despite the recognition of the importance of how individuals or

communities within HEIs approach internationalisation, there has been relatively little research on this process (Robson, 2011; Tian & Lowe, 2009).

## **2.3 Internationalisation at Home**

As Knight's (1997) definition of internationalisation suggests, an 'international/intercultural dimension' of the higher education curriculum is a crucial element of internationalisation. Echoing Bartell's (2003) conceptualisation of 'symbolic internationalisation', a concern develops that the international experiences gained by students do not help to develop a critical and reflexive stance on the effects of world-wide globalisation (Rizvi & Lingard, 2010). Research shows that segregation tends to be the norm on campus between domestic and international students and relationships between the groupings tend to be superficial (e.g. Palmer & Cho, 2011; Sawir, 2013). Moreover, it can lead to perceptions of otherness and poor representations of cultural differences (Sawir, 2013). Research also shows that working collaboratively with people from a range of backgrounds and communication skills are of the utmost importance to global employers (Diamond, et al., 2011). Therefore, it has become critical that all students have gained international and intercultural competences upon graduating.

These issues call for the practices of the institution to be reconsidered, re-evaluated and reimagined for home and international students and indeed staff, in order to develop 'graduate capabilities, global citizenship<sup>2</sup> and intercultural competency' (Leask, 2015,p.53). As mentioned briefly above, all students whether 'home' or 'international' must be educated to achieve these goals. This requires that the context of teaching and learning be broadened and opportunities to leverage the cultural diversity on a HEI campus are fully realised and actively pursued (Sanderson, 2008; Sawir, 2013). Institutions are inevitably affected and need to incorporate practices into their curricula to encourage these skillsets with particular focus on cultural awareness, intercultural communication and critical and reflexive pedagogies. As Bourn (2011) states:

If higher education recognises that learning and living in a global society has a direct impact on not only on what you teach but also on how you teach, then the concept of a globally minded institution needs to be seen as more than being just an international institution (p.560)

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<sup>2</sup> Global Citizenship is examined in detail from an identity perspective in the next chapter.

laH was conceived by Nilsson (1999) with the aim of describing an international and intercultural dimension for immobile students who will not gain overseas experience but must be part of the internationalisation process (Sanderson, 2008; Turner & Robson, 2008; Tian & Lowe, 2009; King, et al., 2010; Bourn, 2011; Robson, 2011; Sawir, 2013; Jones, 2013). While laH does not seek to exclude mobile staff and students (Teekens, 2006), it aims to broaden the traditional view of internationalisation to one which incorporates all members of the HEI community. Crowther, et al. (2001) define laH as ‘any international related activity with the exception of outbound student and staff mobility’ (p. 8). However, as Beelen & Jones (2015) argue this definition is simplistic, narrow and relies on describing what laH is not, rather than what it actually is. With this in mind, the authors put forward an updated definition with the specific aim that a solid definition of the concept ‘may help to support its implementation’ (p.10):

Internationalisation at Home is the purposeful integration of international and intercultural dimensions into the formal and informal curriculum for all students within domestic learning environments (Beelen & Jones, 2015, p.10)

Along with laH, there follow interrelated concepts, such as the Internationalisation of the Curriculum (hereafter IoC), which can lead to confusion and the dilution of both concepts. Leask (2015, p.71) defines IoC as:

The incorporation of international, intercultural and/or global dimensions into the content of the curriculum as well as the learning outcomes, assessment tasks, teaching methods and support services of a program of study

Taking Beelen & Jones’ (2015) laH definition alongside that of Leask’s (2015) IoC definition, and perhaps even Knight’s (1997) definition of internationalisation, it is perhaps not difficult to understand the lack of clarity surrounding the individual elements of these concepts. Nevertheless, laH remains a relevant concept due to the emphasis it affords to home students and while it is rarely addressed explicitly in policy documents (Matross Helms, et al., 2015), it is gaining traction in certain contexts particularly in European higher education policy (see Van Gaalen & Gielesen, 2014 for a description of Dutch higher education laH policies), however it is not an explicit aim of Asian universities (Beelen & Jones, 2015). Despite the growing body of literature on laH and a general agreement that all students should be educated with the key tenets of international and intercultural awareness at the forefront of curricula, there appears to be a lack of consensus over what this means in practice (Welikala, 2011; Leask & Bridge,



2013). Leask (2015) provides case studies of various institutions and their attempts to internationalise the curricula. With this research in mind, Leask (2015) presents a conceptual framework for the internationalising of the curriculum with disciplinary knowledge at the centre, encircled by curriculum matters and institutional, local, national and global forces which are of influence in these contexts.

An expansion beyond the local and national and towards global issues also form the basis of Rizvi's (2009) notion of 'cosmopolitanism'. He believes that this is an important requirement 'if we are to develop ways of ethically steering the direction of global-local relations, instead of allowing them to be shaped simply by the dictates of global corporate capitalism' (Ibid, p. 254). Cosmopolitan learning demands that the focus of teaching and learning needs to shift from concepts of the global graduate or the ability to operate within a globalised work environment, to 'understanding the nature, scope and consequences of global transformations' (Ibid, p. 263). A shift of this nature requires students to reflect on their positioning within social, political and cultural frameworks that are not only influenced by local or national definitions but also global flows. Ryan (2011) also states that approaches such as interculturalism<sup>3</sup> are somewhat limited and suggests a move towards transculturalism. Transculturalism considers the formation of 'new cultures through combining elements of different cultures' (Ibid, p. 635). This also requires that educators recognise the non-universality of their practices and encourages two-way, interactive, constructivist learning. As Caruana (2010) acknowledges, a significant component of IaH is student agency and both 'global citizenship education' and IaH will ultimately be influenced 'by how they perceive their role in society' (ibid, p.56).

However, the role English plays in higher education will inevitably affect this process, yet within much of the literature on IaH, language issues including the prominent role English plays within internationalisation on a global level is overlooked or given minimum lip service. As Baker (2016) argues, this is 'a major omission...since language and multilingualism are at the core of any transcultural approach' (p.449). Within a linguistic paradigm, the notion of Intercultural Communicative Competence (ICC) (Byram, 1997; 2008) is frequently used to describe the knowledge, skills and attitudes related to intercultural communication. This takes the form of five 'savoirs' (Byram, 1997, p. 34) which

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<sup>3</sup> Interculturalism refers to policies which emphasise interaction through exchange and communication between cultural groupings

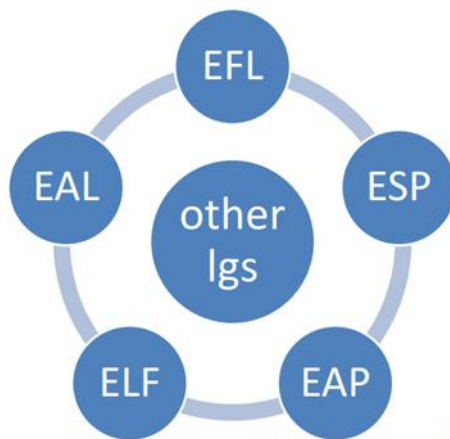
provides a focus on an 'intercultural speaker' as competent and not a NES. The 'savoir' conceptualisation also notes the importance of 'critical cultural awareness' which emphasises a critical perspective to 'one's own and other cultures and countries'(p.53). Therefore Byram's model provides much of the premises inherent in IaH but includes language as a crucial component. However, Byram's model still falls short of providing a realistic portrayal of language in the complex site of a 'transcultural university' (Baker, 2016). Baker (2016) argues that Byram's conceptualisation of ICC relies on a simplistic correlation between language and national cultures, specifically in higher education contexts, where 'the national scale is just one scale among many in relation to the cultures and communities that students may identify with' (p. 445). Therefore, Baker (2011) proposes a model of Intercultural Awareness (ICA) which allows for a view of culture and language as dynamic, fluid and context specific which poses challenges when the role of English in higher education is considered.

## **2.4 The Role of English in Higher Education**

The current status of English as the global lingua franca has cemented its position as the de facto language of internationalisation in higher education. The increased use of English in HEIs worldwide has become perceived as an indicator of internationalisation resulting in an ideology of Internationalisation as 'Englishization' (Phillipson, 2009; Kirkpatrick, 2011; Piller & Cho, 2013; Botha, 2013;2014). The significance of English to non-Anglophone institutions is reflected in analyses of HEI websites, where English versions of websites were substantial particularly in comparison with other foreign or local languages (e.g. Callahan & Herring, 2012; Arik & Arik, 2014; Jenkins, 2014). Despite an emphasis on English, conceptualisations of the role English and indeed other languages play in internationalised higher education are often overlooked by both researchers and policy makers (e.g Saarienen & Nikula, 2013; Dafouz & Smit, 2014; Jenkins, 2014; Baker, 2016). This is perhaps obvious in the discussion on IaH (Section 2.3, p.18) where English and other languages are ignored. While it is important not to reduce the internationalisation experience to language expansion, Baker (2016, p.442) notes 'language is still a key part of the experience of internationalisation and to ignore it is to miss a crucial factor in providing a holistic account of internationalisation'.

In order to explore the complete linguistic repertoire at multilingual institutions, Dafouz & Smit (2014) have conceptualised a framework – EMEMUS or 'English-Medium Education in

Multilingual University Settings'. EMEMUS is regarded as a social action that views discourse as a point of access and the authors consider sociological developments in order to understand these sociological processes of discourse. The framework is presented as a six-component Venn diagram with discourse at the centre. For the aims of this research I will focus on one of the components – The Role(s) of English in relation to other languages.



**Figure 2: Roles of English in Relation to other Languages (Smit, 2014)**

Within this dimension four further factors have been identified – ‘institutional’, ‘pedagogical’, ‘communicational’ and ‘societal’. These factors are not necessarily linear in importance but are subject to contextual priorities. The institutional factors refer to ‘strategic developments’ (Komori-Glatz, 2015, p.120) which are implemented within specific sites including government guidelines and policies. The pedagogical factor considers the practical implementation of these developments and refers to the implementation of English as a stand-alone subject or as a mediator. Languages in practice are examined in the communicational factors, including the shared medium of communication and linguistic repertoires of the HEI community. Finally, the societal factor focuses on society as a whole and the role of English at the interface of university and society. Figure 2 illustrates the interplay of language uses within dynamic multilingual sites. As the figure shows, English may be used in multiple ways including as a general language, for specific or academic purposes, as a communicational lingua franca or an academic language. This use of English is always considered alongside the other languages which will be present in higher education contexts. In the following sections I will explore in detail the role of English in higher education with regard to the four factors explained above.

### 2.4.1 Institutional Factors

Reasons for the domination of English have been constructed in multiple ways. Some scholars have noted that ranking systems have contributed to the rise of English use in higher education (Piller, 2013; Im & Kim, 2015). HEIs are now competing for funds and prestige and both the Shanghai Jiaotong and the Times Higher Education ranking systems stipulate four broad areas of assessment: research and publications, learning environment, reputation of graduates, and internationalisation (Piller, 2013). With the exception of 'learning environment' the other three factors tend to be language dependent. Focusing on 'internationalisation' as a stipulation of rankings, both Im & Kim (2015) and Piller (2013) note the ease with which this stipulation can be manipulated through implementation of English medium lectures. EMI is implemented in order to recruit international staff and students, which along with the proportion of English medium lectures determines the metric methodology of 'internationalisation' in the rankings. As Piller & Cho (2013) argue:

Of all of the measures that go into university rankings, internationalization is the measure that is the easiest to manipulate. Internationalization is tied to English Mol[MOI=Medium of Instruction], making Mol a terrain where universities compete and a relatively cost-effective means to improve their standing in university rankings (p. 25)

While institutions offer EMI classes to attract international staff and students, these programs must be advertised and promoted in order to compete with other institutions. Various studies on HEI websites or documents note the role of English as a promotional tool (e.g. Greenall, 2012; Saarinen & Nikula, 2013; Jenkins, 2014; Komori-Glatz, 2015). Saarinen & Nikula (2013) conducted a website analysis on two HEIs in Finland and found that English was implicitly connected with internationalisation and globalisation. Therefore, its role was as 'the de facto language of internationalisation programmes' (Saarinen & Nikula, 2013, p.139). The role of English as a promotional tool is also evident in Greenall's (2012) study of a Norwegian HEI website, the purpose of which was to examine similarities and differences of the Norwegian and English versions of the website and the possible reasons for and consequences of these diversions. The study illustrates that while the same information is available on both versions of the website, the organisation is very different with the English version promoting an 'Anglo-Americanised cultural space' (p.81) and diminishing the Norwegian identity of the university. Greenall (2012) notes that such discrepancies 'leads to a difference in what is presented as relevant...which also

contributes to shaping our perception of *what* is relevant' (p. 82, emphasis my own). Therefore, English is used as a means to not only promote internationalisation but as a way to Westernise universities, which ultimately reduces internationalisation to a western process.

Another institutional policy generally linked to EMI classes which has raised critical arguments is that of entry requirements and the role English plays as a gatekeeper to institutions (e.g. Davidson, 2006; Hu, 2012; Lowenburg, 2012; Saarinen & Nikula, 2013; van der Walt, 2013; Jenkins, 2014; McNamara, 2014; Baker, 2016). Tests such as IELTS, TOEFL and usually TOEIC in Korean higher education, are based on British or American norms which challenges their worth as a gatekeeper to international higher education. The ubiquity of such requirements uncovers an ideology inherent in the role of English in higher education worldwide as one which perpetuates native English as the ideal English for international intelligibility (Saarinen & Nikula, 2013; Jenkins, 2014; McNamara, 2014). Shohamy (2006) regards such devices as 'criteria of correctness' which are subject to power relations. However, as Jenkins (2014) states, when it comes to EMI, the very people who are in a position to impose such standards are themselves NNEs, who still seem to accept native English ideology even though it stands in stark contrast to 'global communication'.

Further to the entry requirements mentioned above, a key finding from Saarinen & Nikula (2013) was that students from Anglophone countries (USA, Canada, UK, Ireland, Australia, New Zealand) were exempt from the testing requirements along with students who had obtained degrees from these countries. This leads the authors to conclude that such requirements categorise students by language, educational background and nationality. While such rules not only ignore approximately 50 countries which include English as a national language, it complicates and contradicts previous accounts of 'global' and 'international' campuses. This leads Jenkins (2014) to deduce that HEIs 'wish for a diverse multicultural population in respect of their students and, sometimes, staff. But they do not actively welcome diversity in the use of English, even though...this is what they get in practice' (p.97). Another presumption inherent in the entry requirements is that native speakers may be able to automatically operate successfully in both an academic and an intercultural context. However, as theoretical and empirical research has shown (e.g. Jenkins, 2000; 2014; Seidlhofer, 2011; Björkman, 2013), native speakers need to learn and practice accommodating to ELF contexts. In respect to language tests in East Asia, Hu &

McKay (2012) argue that language testing should be abolished in order to counteract educational inequalities. They state that 'a policy rejection of the gatekeeping function of English...will contribute to a significant retreat of the language from its current position as a foreign tongue of social and economic prestige' (p. 359). However, other scholars argue that there is a need to have some form of testing apparatus in order to uphold academic standards, while at the same time reflecting the reality of language use in multicultural contexts (e.g. Hu, 2012; Leung & Lewkowicz, 2006, 2012; Jenkins, 2014). Under the heading 'Pedagogical Factors' the next section will explore the implementation and practices of English language policies and present findings from empirical research.

#### **2.4.2 Pedagogical Factors**

There are two main approaches to implementing English language policies in higher education: Content and Language Integrated Learning (CLIL) programmes and a more general use of English as the Medium of Instruction (EMI). Rather than separating content and language learning, CLIL operates by treating both elements equivalently. Language learning is not an additional component but instead is part of the learning process. EMI denotes content learning through English, but not necessarily a focus on both factors at the same time. Lasagabaster & Sierra (2010) observe that educators of CLIL must acquire specific, appropriate training in order to rise to the challenges of an integrated language and content programme. While EMI does not focus on language learning per se, it has been implemented in HEIs with the aim of enabling the learner to gain proficiency in both language and content. Although CLIL has been implemented in many HEIs throughout the world including China and Latin America, it is mainly implemented and researched in Europe, where it is even featured in the language policy aims of the European Commission (Dalton-Puffer, 2011). Although there are many similarities between CLIL and EMI, one of the marked differences is the use of L1 throughout CLIL lessons. EMI tends to implement, or attempt to implement, an English-only rule within the lesson. It goes without saying that such programmes have attracted both approval and disapproval.

The use of another language as the medium of instruction first emerged in bilingual societies as a means of facilitating the growth of the other language (Shohamy, 2013). The emergence of English as the global lingua franca advanced the implementation of EMI in a wide variety of contexts. Shohamy (2013) states that the spread of EMI is a demonstration of power of both the English language and of HEIs which associate the use of English with

status and reputation. EMI purports to confer benefits, such as those mentioned above, along with the use of a common language, job opportunities, collaboration and ease of staff and student mobility (Björkman, 2010). Empirical research studies into EMI, particularly those which focus on perceptions of students and staff, tend to find that EMI confers certain benefits such as the international status HEIs develop through EMI and the international value of English (e.g. Channa, 2012; Botha, 2013; Muthanna & Miao, 2015). Botha (2013) observes 'the ideological perception of the value and role of English is unmistakable and shared across all the faculties where English is claimed to be used as the medium of instruction' (p.471). Despite these observed benefits, such perceptions are subject to critical reflection and interpretation.

Björkman (2013) observes that while English has been used in academia for some time as the lingua franca of science, technology and publishing, criticism has arisen solely in the context of the adoption of English as the language of instruction. The author contends that the main issues around EMI are the endangering of local languages and the educational effectiveness of using English. As mentioned, EMI is claimed to generate proficiency in English, while also gaining academic knowledge (Shohamy, 2013). While language proficiency has been shown to improve in certain contexts (e.g. Johnson & Swain, 1997; Tatzl, 2011; Ament & Pérez-Vidal, 2015; Belhahi & Elhami, 2015), Shohamy (2013) argues that the benefits of EMI education are contestable due to a lack of research. Beyond proficiency in areas such as lexicogrammar and writing composition, researchers have found that EMI practitioners became more confident in using English due to EMI classes which ultimately resulted in language enhancement (Tatzl, 2011; Channa, 2012). Favourable impressions of EMI also seem to be faculty dependent, with studies showing that students in certain faculties such as Business or Liberal Arts tend to be more satisfied with EMI than those in other faculties (Kim & Sohn, 2009; Jon & Kim, 2011; Botha, 2013). There is also some indication to suggest that students adjust to EMI over time, however these results tend to be contradictory and rigorous longitudinal studies are scant in this area (Knock, et al., 2015).

Therefore, while there are studies reporting benefits, most recent studies highlight the complications and disadvantages of EMI (e.g. Paxton, 2009; Crawford Camiciottoli, 2010; Airey, 2011; Byun, et al., 2011; Evans & Morrison, 2011; Bolton & Kuteeva, 2012; Rivers, 2012; Hu & Lei, 2014;). One of the most prevalent issues highlighted in EMI research is

comprehension difficulties and lack of effective learning, centred on the language proficiency of students and lecturers (e.g. Vinke, et al., 1998; Kirkgoz, 2009; Chang, 2010; Mahn, 2012; Li, 2013; Doiz, et al., 2013; Zacharias, 2013; Botha, 2014; Kuteeva, 2014). Complications arising from proficiency issues tend to focus on difficulties in content acquisition, lack of student participation and the need to resort to one's native language to explain more complex points and conduct the class effectively. Many institutions attempt to implement policies in order to ensure certain proficiency levels, including language entry requirements and pre-sessional English for Academic Purposes (EAP) courses (Wachter & Maiworm, 2014). From a pedagogical perspective, researchers have reported a large gap between EMI policy implementation and EMI practice (e.g. Li, et al., 2001; Hu & Lei, 2014). For example, Hu & Lei (2014), reporting on EMI in a Chinese university, noted that the EMI classes did not reach the desired goals stated in the national and institutional policy documents.

Other critical arguments arising from research in EMI are the potential threat to local or national languages (e.g. Carroll-Boegh, 2005; Channa, 2012; Cots, 2013; Li, 2013) and the inequalities that inevitably present themselves due to EMI policies (e.g. Annamalai, 2004; Hu, 2009; Mahn, 2012; Piller & Cho, 2013; Hu & Lei, 2014). Shohamy (2013) argues that the English language is a third language for many students and therefore proficiency may be lower than among those who study English as a second language. However, it could be easily argued that those students for whom English is a second language also face inequalities due to lack of proficiency. Some students will always outrank others, creating a system where certain students will be left struggling to acquire the language at the expense of academic content. As Shohamy (2013) states, 'these unequal conditions can be viewed as cases of discrimination and lack of academic or language rights for the prime goal of acquiring content at university' (p. 205). However, despite the emphasis on the role of English with regard to internationalisation in current literature and higher education policies, van der Walt (2013) states, that many universities now offer bi/multilingual education arguing that in certain contexts, 'the teaching and learning situation is de facto if not de officio moving towards bilingual education' (p.77). This has implications for campus communications in an internationalisation context.



### 2.4.3 Communicational Factors

As stated, communicational factors refer to languages in practice within universities and as internationalisation policies are increasing diversity among students and staff, bi/multilingualism has become the norm in higher education worldwide. This is reflected in Callahan & Herring's (2012) website analysis which notes the use of national languages on websites as a means to communicate with the national population and English as a means to communicate 'directly or indirectly' (p. 347) with an international audience. They further identify the use of additional languages on websites which they suggest can be used to target specific groups or signal local or cultural identities. The authors refer to this as a 'tri-level multiglossia' and state, that while national languages tend to be stable and English is increasing overtime, the specific languages at the third level of the model are increasing the fastest.

Bi/multilingual informed policies are also seen by some as a solution to the problems that arise from EMI, where English is recognised as the lingua franca and is used alongside other languages including national or local languages (e.g. Doiz, et al., 2013). Some studies into EMI have shown that despite English-only policies, students tend to use their native language to question professors on content (Evans & Morrison, 2011) or to engage together in seminars (Paxton, 2009). Arguments for the use of the L1 in language classrooms abound in SLA literature (e.g. Auerbach, 1993; Storch & Wigglesworth, 2003; Ferguson, 2009; Carson & Kashihara, 2012; Tavares, 2015). Ferguson (2009, p.231/232) notes that the use of the L1 can serve three pedagogic functions: constructing and transmitting knowledge, classroom management and interpersonal relations. Some scholars are also supporting the use of an L1 in EMI contexts (Karabinar, 2008; Tamtam, et al., 2012), while experience with multilingual programs tends to result in more favourable views towards NNES (Doiz et al., 2013).

Van der Walt (2013) notes that while institutions may not want to 'acknowledge that a de facto bilingual education setting prevails at most modern HEIs, it is true that most of them offer language support for students who struggle with a particular language of learning and teaching' (p. 75). The author believes that this is indicative of at least a realisation on the part of institutions that their student body is linguistically diverse and suggests conceptualising the role of English in multicultural universities on a continuum. At one end

are institutions where bi/multilingual policies are in place while at the other end are institutions which are 'hypothetically' monolingual in policy and practice. In between these clear distinctions are institutions that may have a dominant language for teaching and learning, but other local or national languages may be shared but never used or used partially. Van der Walt notes that bi/multilingualism in her conceptualisation 'does not necessarily imply knowledge of any number of languages: it means *English plus* other languages' (Ibid: p. 78, emphasis in original). However, with the ever-increasing diversity present on campuses worldwide, it remains to be seen how bi/multilingual policies can be effectively implemented and yield financially viable returns for HEIs.

Beyond the classroom, throughout the wider university campus, a multilingual and multicultural community will interact using a range of local and national languages along with other lingua francas including English. However, despite the reality of linguistic practices in universities, institutions are not sufficiently examining and taking account of the complex and fluid linguistic landscape (Jenkins, 2014; Baker, 2016). This landscape is not immune to external, societal factors.

#### **2.4.4 Societal Factors**

In certain contexts, large corporations have a significant influence on language policy in HEIs. Another stipulation of rankings is graduate reputation which is largely language dependent. This is because this reputation is often evaluated in large corporations where English is dominant (Piller, 2013). Multinationals are by definition international, therefore it is no surprise that these companies tend to use English as their working language owing to its role as the global lingua franca. This has inevitably led to the prioritising of English, which in turn dictates policies surrounding English education. This also calls to mind the 'promise of English' (Park, 2011), where competence in the language is viewed as a means to enhance cultural and linguistic capital (e.g. Cameron, 2002; van der Walt, 2013; Hu & Lei, 2014; Park, 2016).

While these rationales provide a platform for English language policies in higher education, Gray (2012) has noted that there is no evidence to suggest that English contributes to development. However, the promise of English results in policies which manifest themselves as competitive models more akin to the business world rather than the

traditional pursuit of knowledge. Institutions often place an emphasis on strategic planning, quality assurance measures, global ranking scales and competitiveness. Such a direction 'maintains that in a global neoliberal environment, the role of higher education for the economy is seen by governments as having greater importance to the extent that higher education has become the new star ship in the policy fleet for governments around the world' (Olssen & Peters, 2005, p. 1). This has led to a strengthening of ties between higher education and multinational corporations which leads Bruthiaux (2008) to surmise that these corporations, can 'dictate to sovereign nation states and to weaken their ability to serve their own people's interests' (p.19). Social inequality arising from EMI policies is also a concern, as some researchers have found that students from higher social strata are more likely to pursue their majors through English (Lueg & Lueg, 2015). For example, Mahn (2012) notes that in Vietnam, students from rural areas may be less proficient in English resulting in these students unable to compete in a professional environment, which may ultimately lead to 'socioeconomic and political instability' (p.265).

## **2.5 Internationalisation and English in Korean HEIs**

The following section contains an overview of internationalisation in Korea which is the context of this research. As noted, internationalisation is no longer the sole preserve of Western HEIs and has spread to incorporate areas such as Korea. Korea's unique historical and economic identity provides the framework for the growth of internationalisation through government policies and practices. These policies, while attracting criticism from some scholars, are now leading to approaches and strategies to internationalisation from individual institutions. While IaH is not particularly common in Asian higher education policy I will provide a brief overview of the literature available from Korea on this topic. Following this, I will discuss EMI in Korea which has become the most prevalent approach to internationalisation.

### **2.5.1 Government Policy and Implementation**

In the aftermath of the liberation from Japanese rule in 1945 and the formation of the first Korean government in 1948, the priority was on rebuilding and restructuring. It was during this period of change that Korea began to put higher education policies in place. At this time HEIs' main focus was on overseas student mobility which was strictly controlled by the government (Byun & Kim, 2011). Although this mobility had been strengthened in 1989

with the liberalisation of overseas travel restriction, it is noted that internationalisation policies increased in importance after the establishment of the World Trade Organisation in 1995. In response to this, the Korean government announced initial plans to formalise a policy to meet the challenges of internationalisation. The emphasis here is on government policy as the Korean government has been the main driving force behind internationalisation in Korean higher education. This is largely due to the government perception of higher education as an economic commodity (Byun & Kim, 2011), which would bring economic growth and global prestige to the nation (Cho & Palmer, 2013). The May 31 Education Reform Plan (1995), which emphasised deregulation, competition and marketisation, pushed Korean higher education policy towards 'academic capitalism' (Slaughter & Leslie, 2001).

After the Asian financial crisis, the government also recognised that the issues of both declining student numbers due to overseas mobility and a falling birth rate had to be addressed. One response was a drive to attract international student enrolment to Korean HEIs. The emergence of a knowledge-based society favouring creativity and innovation also revealed that previous policies were outdated. Therefore, new reforms emphasised specialisation and diversification (Mok, 2006). Three major initiatives have been implemented with the aim of internationalising Korean HEIs and in turn make Korean higher education a competitive commodity. The first was the 'Brain Korea 21 (BK21) project' in 1999. The principal aims were: expand the number of international professors and students, intensify EMI, apply financial initiatives in order to encourage professors into publishing articles in leading journals in English and develop solid frameworks to increase international exchanges (Palmer & Cho, 2012). The government granted 1,342,142 million won (almost 600 million UK pounds), to those universities which reformed their standards based on admissions, academic standards and faculty evaluations to meet a global standard (Shin, 2009). Despite a growth in research generated in Korea during this period, it still fell beneath the number of peer reviewed research publications in other countries and HEIs failed to reach the desired rankings (Shin, 2009; Palmer & Cho, 2012).

In response to these shortcomings the World Class University Project implemented in 2009 was introduced. The aim of the WCU is to help qualitative research from Korean graduate schools achieve global prominence. Jang & Kim (2013) interpret the main objectives of the WCU as 'to motivate active research faculty, encourage the dissemination of research

outputs, and, finally, to nurture competitive graduate departments and research groups by inviting capable international scholars to join them' (p. 4). Another project which was launched with the aim of internationalising Korean HEIs was the Study Korea Project which began in 2005. This initiative was launched in order to increase international student enrolment in Korea. The initial phase of the project reached its goals earlier than expected and was expanded in 2008 with the aim of recruiting 100,000 international students by 2012. Despite these impressive numbers, like the first phase of the BK21 project, results are of a purely quantitative nature and there is no research to suggest that it has improved the quality of HEIs (Byun, et al., 2013). The Study Korea Project also led to the government providing more funding to those HEIs which offered EMI. This funding initiative generated interest amongst institutions to provide EMI and therefore EMI gained not only a more established role in HEI policy, but became one of the dominant approaches in the internationalisation process (Byun, et al., 2011).

#### **2.5.1.1 Criticisms & Controversies of Government Policy**

With the implementation of these policies, the Korean government hopes to not only raise the profile and status of Korean HEIs, but to establish Korea as the 'education hub' of Asia. It is worth noting, that in Korean higher education, internationalisation policies are presented under the phrase '*gullobeol-hwa*' which translates as globalisation rather than internationalisation (Im & Kim, 2015). This may reflect Teichler's (2004) statement (Section 2.2.1, p. 14) regarding the prioritisation of managerialism and resource acquisition which are criticisms lobbied at Korean internationalisation policy (e.g. Mok, 2006; Palmer & Cho, 2013; Byun et al., 2013). One of the major issues surrounding the policies is the level of equity with which funds are being allocated. Based on the principle of selection and concentration, the Korean government has allocated much of its higher education budget to a select few elite universities. This inevitably has given rise to controversy with arguments emerging surrounding exclusion of the less advantaged and the migration of students from local institutions to those based in the capital (Byun, et al, 2013). The dominance of science and engineering faculties in funding allocation has also created controversy with institutions choosing to devote funding to these areas at the expense of others (Ibid, 2013).

The aforementioned issue regarding quantity vs. quality has also attracted criticism. Research conducted by Cho & Palmer (2013) on stakeholders' perceptions of higher education policies and Jang & Kim (2013) on distinctions between international perceptions of the WCU and their Korean counterparts, discussed the frustration of professors on the weight given to quantity instead of quality regarding both teaching and research. These studies also highlighted problems between international and home staff on many levels, which illustrates that policies are not actively addressing problems at an implementation level. This criticism could be construed as the government's agenda ultimately differing from that of the institutions' communities. As Mok (2006) points out:

[one] may find that the Korean higher education reforms are pursued within the context of managing state-building (or government-capacity) and economic growth in a state-directed (or government-directed) paradigm of governance rather than to de-power the state/government (p. 190)

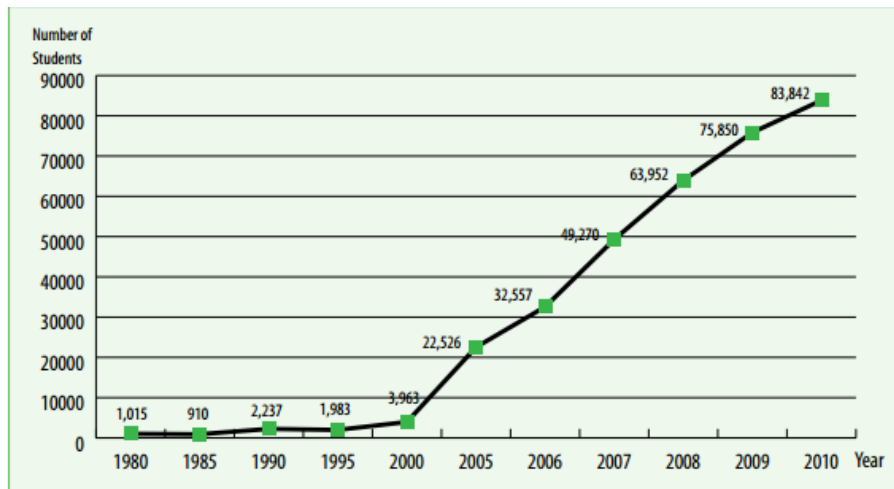
It is also argued that in order to reach true global standards, an emphasis should be placed just as equally on cooperation as the government places on competition (Cho & Palmer, 2013). The problems addressed above however arguably echo the experience of HEIs the world over in these times of internationalisation. There is therefore the need to integrate the global with the national and indeed the local and it is this discourse that has generated much debate regarding Korean internationalisation.

Cho & Palmer (2013) discuss the debate surrounding Korean policy and how it is a replica of the American model. This Americanisation was also highlighted by stakeholders as a 'dominant Korean national government strategy for internationalisation policy' (Ibid, 2013 p. 9) resulting in the loss of university identity to the power of global hegemony. However, in a study conducted by Palmer & Cho (2011), the authors concluded that Korean HEIs were not necessarily seeking to emulate North American practices but rather using them as the model with which to cement their position as key players in the globalised world. This differentiation could ultimately lead to Korea becoming a model for developing nations wishing to globalise and internationalise. In summary, despite reaching quantifiable targets, there are still a lot of complex issues surrounding internationalisation in Korea and it remains questionable as to whether these issues are receiving the attention they merit.

## **2.5.2 Internationalisation at Home in South Korea**

As noted in the above sections, government strategies to recruit international students to Korean HEIs were successful quantitatively and narrowed the gap between outgoing and incoming students (see Figure 3 for the increasing number of international students, p. 35). In 2011 the majority of these incoming students were from Asia, particularly China whose students comprised 70% of the international body enrolled in Korean HEIs (Jon & Kim, 2011). While Korea has been considered one of the leading sending countries in the developed world (Jon & Kim, 2011), statistics show that more and more Korean students are remaining at home due to financial constraints (Jon, 2013) and more favourable opinions of Korean higher education. The growth in international students has also attracted the attention of researchers and although still quite a new and under researched area, some research regarding international students and IaH is beginning to appear.

While the drive toward internationalisation in Korea, especially regarding incoming student mobility, appears to derive mostly from government and institutional aims such as raising Korean HEIs' profile internationally and providing much needed income, the benefits for home students are apparent. In two studies regarding IaH, Jon (2009; 2013) reported that home students developed their intercultural competence and also broadened their perspectives regarding cultures and language while interacting with international students. Home students also felt their communication skills in English and other languages improved considerably and their attitudes regarding the English language were favourably altered by the experience (Jon, 2009). Students began to view English as a tool for communication rather than as a resource needed to pass exams and gain linguistic capital.



Source: KEDI. 2010. *Sourcebook of Statistics Analysis in Education in 2010*. Korean Educational Development Institute.

**Figure 3 International Student Enrolment at Korean HEIs (KEDI, 2010)**

Despite the benefits shown by these studies, in each case respondents were participants in either intervention programs or summer schools and as such, subject to selection bias. Another large gap in the research surrounds home students' critical reflection of their own place within internationalisation and globalisation in an IaH context. Although instances of this could be inferred from the research, internationalisation in Korea seems to focus on external factors and especially on English as the language of internationalisation. These views are confirmed in another study by Palmer & Cho (2011) who state that from a Korean perspective:

Internationalization in some ways did not necessarily mean 'Americanization' but rather non-domestic or non-Korean. Throughout our study we discovered that most people we talked to did not associate 'Korean' with internationalization (p. 134-135)

This lack of reflection of Korea's place within internationalisation raises many questions regarding the positioning of students by institutions and how they perceive their own role in internationalisation. Im & Kim (2015) in an attempt to conceptualise a framework for internationalisation in Korea, conceive internationalisation as 'not limited to domestic knowledge' (p. 7) using Korean history as an example of a non-internationalised subject which once again locates internationalisation as non-Korean. Researchers have also noted a feeling of discrimination on the part of home students who believe that the emphasis on recruiting international students has resulted in a fall in quality which encourages feelings of resentment (Jon & Kim, 2011; Palmer & Cho, 2011; Cho & Palmer, 2013).



These criticisms along with suggestions of international students taking advantage of their visas to obtain work rather than study in Korea, resulted in the government investigating a number of HEIs and eventually prohibiting 11 institutions from recruiting any international students in 2012 (Kim, 2012). It goes without saying that such feelings of resentment, coupled with government intervention, must have an effect on all members of the HEI community and has led to students questioning who actually benefits from internationalisation endeavours: the government and institutions or the students who study there (Jon & Kim, 2011). This resentment contributes to a lack of integration between home and international students which negates the positives that can flow from IaH. However, researchers note that this resentment does not come from the entire student body. Physical segregation along with language barriers are also contributing factors (Jon & Kim, 2011; Palmer & Cho, 2011, Cho & Palmer, 2013; Cho, 2012).

These studies show that some Korean universities keep international students segregated in a dedicated campus area. This not only lends weight to the assumption that internationalisation does not just happen by placing a diverse student body together, but seems to suggest that students are forced to seek out integration which has proved difficult. These authors have tended to pinpoint the reasons behind this difficulty as language barriers and what participants in Cho & Palmer's (2013) study refer to as 'peninsular minds' on the part of the Korean students. However, while not necessarily the views of these authors, this seems to lay the blame on the students, which in my experience is neither helpful nor conducive to change. The assertion that Korean students are not welcoming towards international students, due to the formers' cultural and historical identities, needs to be addressed within a global comparison which questions whether home students of any race, nationality and culture automatically seek out friendships with international students. Also, international students frequently bemoaned Korean students' lack of English communicative ability (Palmer & Cho, 2011; Jang & Kim, 2013). However, these issues of language are problematic, in that the international students in these studies were not required to pass a Korean language test or even attend Korean language classes. A final criticism appears to be the level of diversity within student recruitment which relies heavily on Chinese students.

### **2.5.3 EMI in South Korea**

With Korean HEIs aiming to become competitive players in the global HEI market, the last ten years has brought considerable growth to EMI in Korea and it is suggested that the use of English has ‘overwhelmed all levels of the Korean educational experience, especially at higher education institutions’ (Palmer & Cho, 2011, p. 119). It is against the backdrop of competition and university rankings that the growth of EMI is set. As Piller & Cho (2013) state, ‘mass-mediated university rankings must be understood as yet another pillar in the discourse of global competitiveness and one that is specifically played out on the terrain of English’ (p. 35).

#### **2.5.3.1 The Growth of EMI**

While EMI policies were first implemented in 2000/2001, the small number of international students at Korean HEIs did not lead to major policy changes regarding the use of EMI (Byun, et al., 2011). However, as mentioned previously, the launch of the Study Korea Project, with the aim of attracting international students and staff to Korean HEIs, gave EMI due attention. The aforementioned funding projects the government introduced were related to the proportion of EMI among all courses offered by the HEIs. As Byun, et al. (2011) note, although this did not necessarily influence EMI policy at the time, ‘EMI has recently become a prerequisite for universities wishing to receive government financial support’ (p. 435).

#### **2.5.3.2 Criticisms and Controversies of EMI**

The ever-growing emphasis on EMI in Korean HEIs has received criticism and attracted controversy consistent with EMI elsewhere (see Section 2.4.2, p.26), with the main discourse concentrating on educational effectiveness, undue pressure on both professors and students, the rapid Englishization of Korean HEIs and the disproportionate favouring of students from higher socio-economic backgrounds. Such controversy reached an apex in 2011 when four students and one professor committed suicide at one of the leading universities in Korea which happens to implement EMI policies at all levels of the

university<sup>4</sup>. The media in Korea was quick to pinpoint the blame on EMI policies resulting in much discussion and debate on the policies (e.g. Piller & Cho, 2013). However, since then EMI has continued to rise, resulting in more research investigating various aspects. Research into EMI in Korea tends to focus on socio-political and pedagogical issues including implementation of EMI courses (e.g. Byun, et al., 2011; Byun & Kim, 2011; Im & Kim, 2015), the beliefs and attitudes of students and faculty (e.g. Jon & Kim, 2011; Joe & Lee, 2013; Palmer & Cho, 2011; Cho & Palmer, 2013; Kym & Kym, 2014; Kim, et al., 2016), motivation and participation (e.g. Lee, 2014) and the portrayal of EMI in the media (e.g. Cho, 2012; Piller & Cho, 2013).

The question of whom and what EMI is serving is one of significance with regards to Korean HEIs. There is no doubt that it is of value to some students, particularly those who feel their chosen academic disciplines such as Business or International Relations, benefit from English knowledge (Byun, et al., 2011) which links to my earlier mention of certain faculties taking a more positive view of EMI (see Section 2.4.2, p.26). However, research is beginning to shine a light on the problems of implementing EMI in non-English speaking areas, especially when the students and faculty have little to no choice in whether to subscribe to the EMI policies or not.

In keeping with the general EMI research, studies have shown that students believe their understanding and acquisition of the subject topic is compromised when studying through English (e.g. Kim & Sohn, 2009; Byun, et al., 2011; Palmer & Cho, 2011; Cho & Palmer, 2013; Joe & Lee, 2013; Lee, 2014; Kim, et al., 2016). While there tend to be multiple reasons for these difficulties, one of the major reasons is pinpointed in the research as a lack of proficiency on the part of the students or faculty. As mentioned in my rationale for this study (Section 1.2, p.5), arguments of 'proficiency' permeate the research on EMI and internationalisation in Korea, yet, there is often very little description on what proficient English is within the HEIs' communities. Im & Kim (2015) suggest that the 'right way' of speaking English in an EMI class is associated with standard native English while Kim, et al. (2016) report on EMI in the Korean media and the use of 'Konglish' by Korean professors in EMI classes. The word Konglish is used in specific terms to define English expressions which

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<sup>4</sup> This thesis does not take a stance on these tragic circumstances and does not intend to suggest that EMI is responsible. Suicide in Korea is disproportionately high throughout society and these social issues go beyond English policies. Nevertheless it highlights the emphasis and seriousness with which EMI policies are given in Korea.

have been adopted and 'Koreanized' (Singleton, 2015). However, the term has negative connotations and it is often used in a critical manner to disparage Korean English users. Kym & Kym (2014) in a quantitative study also found that Korean students were most satisfied with American professors and were least satisfied with Korean professors. The same survey finds that comprehension levels were highest with American professors, Chinese professors followed and Korean professors were judged as the most difficult to comprehend when using English.

The Korean media have also made claims that EMI classes are really 'Korean medium classes in disguise' (Kim, et al., 2016, p.2) due to the prevalence of the L1 in EMI classes, which is also reported in other Korean studies (e.g. Byun, et al., 2011; Joe & Lee, 2013; Kim, et al., 2014). The use of L1 in Korean EMI classes is hotly debated by Korean researchers. Some researchers state that the use of L1 in EMI classes deters English language development (e.g. Kim & Sohn, 2009). In contrast to this, other studies demonstrate that Korean is used in EMI classes in various ways such as to explain more complex topics (Kim, 2011; Oh & Kim, 2012; Joe & Lee, 2013; Kim, et al., 2016) and to build rapport with professors and students (Oh & Kim, 2012). The latter point is particularly insightful given the tendency of students and professors in Korea to criticise EMI due to the lack of connection they experience in their classes owing to the use of English (Kim, et al., 2016) and the lack of interaction and participation in EMI classes (Lee, 2014). Joe & Lee (2013) also note that a minimal use of Korean eased student anxiety in EMI classes. In another study, Kim, et al. (2014) found that Korean students' need to use the L1 was correlated with their desire for academic achievement and this emphasis on achievement tended to result in unfavourable perceptions of EMI (Kim, 2011). Kim & Sohn (2009) however, found that higher grades tended to lead to high satisfaction levels for students, suggesting that the end result is paramount irrespective of the means used to reach these goals. Despite these criticisms, Im & Kim (2015) suggest that as students get more used to EMI over time, they become more satisfied and develop confidence, not only in their self-perceived language ability but their development of learning strategies.

Most Korean scholars agree in the need for additional language classes, such as EAP courses, to aid students with the challenges they face in EMI classes. Researchers note the lack of such assistance in Korean universities which could contribute to enhanced academic achievement and ease anxiety (e.g. Byun, et al., 2011; Joe & Lee, 2013; Lee, 2014). Byun et

al (2011) found that the lack of additional support for students in their specific site of research was due to financial constraints. Students therefore had to seek assistance from private schools at their own expense, which raises arguments of socio-economic inequalities regarding student achievement in EMI universities. There also appears to be a gap between EMI and internationalising the curriculum. As the student body in Korean HEIs diversifies, there should follow an emphasis on intercultural communication, rather than a translating of classes from Korean to English. As Byun, et al. (2011) note '[EMI classes] will require transforming the system from one that caters to a relatively homogeneous student population to one that is inclusive of a heterogeneous international student body' (p. 446). While EMI policies differ among HEIs, those included in the research – also among the top HEIs in Korea – either mandate that all new academic teaching staff have the ability to conduct lectures in English and/or offer incentives to residing professors to conduct their classes in English (Byun, et al., 2011). These policies have attracted controversy, along with the hiring of applicants based on English ability rather than subject knowledge and the favouring of international professors over home professors.

The use of EMI is often negatively associated with the weakening of one's first language and a loss of cultural identity, but this aspect of EMI has not been the main focus of any research from Korea to date. Kim (2016) provides a study of Korean students at an international university who receive all their lectures through English. The author notes that the university tends to overlook the multilingual status of the students and they assert their Korean identities by using Korean frequently. Kim (2016) further notes that the students often feel stigmatised by a wider Korean campus community due to their capabilities in English. There are some findings which discuss how the 'Englishization' of Korean HEIs is resulting in the loss of Korean HEI 'cultural uniqueness and thus [they] have become indistinguishable from the universities in other countries as a result of global homogenization' (Cho & Palmer, 2013, p. 12). Jon & Kim (2011) also note that some students questioned the role of English as the language of internationalisation, suggesting that true internationalisation should incorporate a multilingual outlook instead of a predominantly English one. Furthermore, Palmer & Cho (2011) found that Korea and the Korean language were not perceived as part of the internationalisation process, as the dominant English rhetoric had dictated the process. There also appears to be a level of contradiction between how the HEIs are presenting internationalisation and how the HEI

community is perceiving the internationalisation process. Students are questioning whom the internationalisation approaches, such as EMI, are actually benefitting (Ibid, 2011).

## **2.6 Summary & Conclusion**

I began this chapter with a focus on internationalisation and how it has been defined and considered within literature. I also drew on similarities and differences between internationalisation and globalisation which I believe is essential to examinations of internationalisation. This is particularly due to the inequalities which can arise from globalisation including the spread of English. I also provided motivations and rationales for internationalisation which aims at gaining a deeper understanding of the internationalisation process. Further to this, while internationalisation literature can sometimes focus on student and staff mobility, the participants in this research are all home students. Therefore, IaH was afforded a critical examination in this chapter. However, one of the major limitations of IaH research has been the lack of attention afforded to language, including English. This thesis aims to uncover the role of English within internationalisation, thus I reviewed previous literature relating to the role of English. This was undertaken with four factors (Dafouz & Smit, 2014) in mind: Institutional, Pedagogical, Communicational and Societal.

Finally, I provided a focus on Korea including government policies and arising controversies. Taking the view that EMI policies have overwhelmed Korean HEIs (Palmer & Cho, 2011), I examined previous research relating to EMI from a Korean perspective. What arose from this review was that issues of 'proficiency' are a major feature of EMI in Korea, yet there is little critical examination of how this is actually defined. Other issues which arise in the Korean context are how IaH is promoted at Korean institutions, the relationships between Korean and international students and how the effective EMI policies are in practice. Of further concern is how Korean students are self-positioning within the internationalisation context against the backdrop of English language policies and the affect this may have on identities. The next chapter will provide an in-depth focus on identity including Global Citizenship Identity.

## Chapter 3 Identity and Global Citizenship

### 3.1 Introduction

Identity, as a concept, has been explored and conceived in many ways, by different generations and cultures. Ha (2008) notes that recognition of differences and similarities of thought in different cultures provide a more thorough understanding of identity. In this study, although a Western approach to identity is provided, the subject is enhanced by an acknowledgement of how identity is conceived in Korean society. In Western thought, Benwell & Stokoe (2006) note two historical periods in which the concept of identity was emphasised: The Age of Enlightenment and the Romantic Movement. During the Enlightenment in the 17th century, scholars believed that the only true way to know oneself was through thought. In contrast to this, the Romantic Movement in the 19th century viewed the self as reflected externally through nature.

This emphasis on 'self' has continued in modern times with identity being simplified as 'who one is'. However, an attempt to simplify identity is somewhat futile, as it is a concept so complex and multidimensional, ranging from 'the individual level to the community level, from the community level to the national level, and from the national level to the international level' (Ha, 2008, p. 32). Korean identity tends to be viewed through the lens of collectivism. Routinely described as 'homogeneous' the shared cultural, historical, ethnic and linguistic identity, along with influences such as Confucianism, has helped shape 'South Koreanness'. Scholars also tend to point to South Korea's construction of identity through the prism of 'othering' (Hall, 1997), in this case usually in opposition to North Korea, Japan or the U.S.A. (Paik, 2001, Yim, 2002, Rozman, 2009, Oh, 2013).

This chapter provides an overview of literature on identity as is relevant to the current research. Due to the emphasis on language in this thesis, I will first provide a brief overview of the relationship between language and identity. While there are many approaches used in research on identity, I have chosen to focus on sociopsychological approaches namely Identity Theory and Social Identity Theory. The major concepts of each theory will be presented, followed by a comparison of the theories. An insight into Global Citizenship will

follow which will focus on definitions, frameworks and criticisms. I will also discuss the relationship between global citizenship and higher education and emphasise how English is overlooked within literature on Global Citizenship. Following this I will locate Global Citizenship within a linguistic paradigm with a focus on global identities and their relationship to English. Finally, I will concentrate on Korea with a view to exploring global identity, English and Korean identity.

### **3.2 Introduction to Language and Identity**

It is generally acknowledged that there is a mutually dependent link between language and identity and the connection between the two is perceived to reflect both our individual and social identities (e.g. Joseph, 2004; Llamas & Watt, 2010). Llamas & Watt (2010) view this connection between language and identity as 'a fundamental essence to who we are as humans' and that language reflects 'not only who we are but in some sense it is who we are' (p.1). Joseph (2004) states that language cannot be studied independently of identity:

identity is itself at the very heart of what language is about, how it operates, why and how it came into existence and evolved as it did, how it is learned and how it is used, every day, by every user, every time it is used (p.224)

Labov's (1963) work on Martha's Vineyard is a seminal moment in the study of linguistic identity. Labov (1963) found that natives of this particular area unconsciously used phonetic features that differed from mainland residents. This unconscious rendering led Labov (1963) to note that they were 'establishing the fact that [they] belong to the island' (p.307). Joseph (2004) asserts that Labov's analysis 'of the effect of linguistic identity on language form...would be characteristic of work in the 1990s and since' (p.60). Beyond linguistics, Social Psychology also offered a framework for identity theory and this influenced work on linguistic identity. Social Identity Theory developed by Henri Tajfel (see Section 3.3.2, p.49) in particular, which offered insights into intergroup relations, began to re-orient work on linguistic identity. While Social Psychology insights drew criticism for essentialising identities, interactional approaches in the 1980s viewed identity as dynamic and fluid. This is particularly salient in the work of LePage & Tabouret-Keller (1985) and their concept of 'acts of identity'. The authors proposed that with every speech act a person demonstrates 'both their personal identity and their search for social roles' (p.14). While the following sections of this chapter provide a more in-depth discussion on



approaches to linguistic identity, these early approaches allowed for the substantial number of studies which would arise in the 1990s and continue to the present day. As noted, the link between identity and language has become a contemporary focus of interest. Clark (2013) identifies four dimensions of the relationship:

1. Formal characteristics of language (grammar, syntax, lexicon etc.) and how these characteristics are manipulated by users and become unique to a certain group over time;
2. Sociolinguistic dimension which focuses on the conditions under which the language is used;
3. The subjective nature of the identity of language: 'It is neither true nor false; rather, it is to be believed or to be rejected' (p.8);
4. Although seemingly neutral at times due to processes of legitimatisation, language can never be neutral as it is 'legitimatised through and by the discourse or discursive practices of the social groups to which any of us may belong' (p.8).

Using these dimensions, we can observe the complex processes of identity through language as relating to individuals and groups. The above example of Martha's Vineyard (Labov, 1963) emphasised the notion that individuals are active agents in creating and deploying language choices, which in turn express their identities. Joseph (2010) notes that rather than a difference in structure of individual and group identities, it is the status that is awarded to them that allows for the differentiation. An individual identity may be made up of a variety of group identities, which can in turn nurture or stifle self-identity (Joseph, 2004; 2010). The sections that follow provide a thorough focus on Identity Theory and Social Identity Theory which encompass aspects of both self and group identities.

### **3.3 Sociopsychological Approaches**

While structuralist theory was influential and seen as a predecessor of existentialism, critics challenged its rigidity and this approach gave way to poststructuralist theory. Block (2007) states that ‘the poststructuralist approach to identity theory has become the approach of choice among researchers taking this line of enquiry’ (p.863). However, for the purpose of this thesis I have decided to focus on Identity Theory and Social Identity Theory as theoretical frameworks of identity. The first reason for taking this approach is based on my epistemological agenda of social constructivism. Identity theory views society as a stable and enduring construct allowing for the analysis of patterned behaviour among individuals. ‘Self reflects society’ (Stryker 1980) and through this reflection as Stets (2006, p.89) states, ‘self arises in social interaction and within the larger context of a complex, organised and differentiated society’. Such an approach offers scope to investigate identity against the backdrop of societal influences. In addition, global citizenship, at its core, emphasises a collective relationship based on social interaction, which in many ways fits the tenets of sociopsychological approaches to identity. This differs from poststructuralist theory where the individual is viewed as an independent agent and not necessarily subject to societal influences. Given the aforementioned influence that the sociohistorical and political context of Korea exert on the internationalisation and English language policies and practices in HEIs, I have chosen to view identity through a constructivist lens. While not questioning the validity of poststructuralism, constructivist paradigms align with my overall research aims.

#### **3.3.1 Identity Theory**

##### **3.3.1.1 Bases of Identity**

Identity theorists (e.g. McCall & Simmons, 1978; Stets & Burke, 2005; Stets, 2006), view identities as organised into three identity bases: role identities, social identities and person identities. One’s identity therefore is viewed as a ‘set of meanings [which are] attached to roles individuals occupy in the social structure’ (Stets & Serpe, 2013, p.8). Meanings can be understood as internal cognitions or mindful behaviours which an individual associates with a role, group or person identity (Burke & Stets, 2009). A role identity represents the internalised meanings one attaches to a role. These meanings are formed through expectation and then shared in interaction. McCall & Simmons (1978) note that role

enactment can be performed against the backdrop of a counter-identity, e.g. student and teacher, or through imitation of a person who already occupies that role.

Group identities emphasise the membership of an individual in groups within a social structure and acknowledge similarities and contrasts between the two categories (Stets & Burke, 2000; Stets, 2006). The meanings attached to group identities emerge through interaction with a specific group. Within my research that group may be the university community, faculty group or even class groupings. Each group member will have specific expectations of how each member in that group should behave. It also focuses on activities associated with a certain group. Finally, a person identity derives from meanings which provide a person with a sense of individuality independent from a group or role. Meanings associated with person identities are 'culturally recognised characteristics' which one assumes and then help define the person (Stets & Serpe, 2013, p.15). These internalized identity standards guide an individual's behaviour.

While these bases have been presented here as distinct, in reality they overlap and are difficult to separate. As Stets & Serpe (2013) explain, 'within groups people play out various roles, and individuals enact these various roles in different ways given the unique person identity standards they bring to a role' (p.16). They can also be enacted simultaneously and each identity base can be verified at a given time.

### **3.3.1.2 Verification**

Verification is an important concept within identity theory (Stets & Serpe, 2013). Identity verification can be defined as individuals' perceptions regarding how others view them in a situation and whether this matches the individuals' perception of themselves. Burke & Stets (2009) use perceptual control dynamics in order to understand this process of verification. When identity activation occurs, a feedback loop is established which contains five major components. First the identity standard, that is self-meanings individuals attach to their identity. Second, the perceptual input of meanings which involves both how individuals see themselves and the feedback they receive from others in interaction. Third is a comparison process between the identity standard and the perceptual input. The fourth process involves the emotions and individual experiences based on the amount of correspondence between identity standards and perceptual input. Finally, there is the

inevitable behavioural output which carries meanings. An identity standard may direct individuals to behave consistently with identity standard meanings. However, the behaviours may also act as a comparator between the identity standard and perceptual input. When the behaviours result in non-correspondence between the identity standard and perceptual input, they will usually be modified in order to achieve correspondence. This process is normally automatic and it follows from this that non-correspondence will generally lead to negative emotions. While this concept is easier to understand when there is one identity present, the multiple identities which are present in individuals must be accounted for. The concept of identity salience is used to understand this.

### **3.3.1.3 Identity Salience**

Identity salience (Stryker, 1980) can be defined as 'the probability that one will invoke a specific identity across situations' (Stets & Serpe, 2013, p.11). This concept allows identity theorists to understand multiple identities and usually which identity will be enacted in a given situation. Identities which are more salient have a greater chance of being enacted across situations (Stryker, 1980). The set of identities and their level of salience is represented in an identity salience hierarchy (e.g. Stryker, 1980; Burke & Stets, 2009; Merolla, et al., 2012; Stets & Serpe, 2013).

While Stryker views identity as a product of social structure, Burke's view of identity allows individuals more agency within the identity process (Burke & Reitzes, 1991; Cast & Burke, 2002; Stets & Burke, 2005). Burke draws on Identity Control Theory (ICT) which examines the self-meanings of identity (Burke, 2004). Cast & Burke (2002) state, 'Meanings in an identity reflect an individual's conception of himself or herself as an occupant of that particular position' (p. 1042). These meanings form an identity standard which allows individuals to compare their self-meanings with the social meanings that arise through interaction with others. The stronger a commitment to an identity, the harder an individual will work to match self-meanings with meanings arising in a social setting, thereby granting an individual a more active role in the identity process. For Stryker (1980) a key concept in identity theory is commitment which he defines as 'the social and personal costs entailed in no longer fulfilling a role based on a given identity'. Empirical research has shown that commitment has a greater influence on identity salience than salience on commitment (Stryker, 2008).

### **3.3.1.4 Commitment**

Commitment is conceived from a structural perspective and a perceptual control perspective (PCP). Within the structural perspective, commitment has been conceptualised in two ways. The first is the interactional dimension which is usually measured by quantitative means (Stets & Serpe, 2013). It is measured by both the amount of people an individual will interact with based on an identity and the number of interactions with those particular people. Adler & Adler (1989) state that the number of people one interacts with and the number of social interactions will affect one's commitment. A higher commitment to an identity will result when there is a large number of interactants and interactions. The second dimension within the structural perspective of commitment is affective commitment. This dimension is measured through qualitative means, as it reflects people's experience in interaction with others. It is based on how individuals perceive their behaviour based on how their interactants view them. It is also measured through the discomfort one would feel if they were not in interaction with people from a given community associated with an identity. When one perceives that interactants view them positively and they feel discomfort when they are not interacting with a specific community, they will have a higher affective commitment to that identity.

The other conception of commitment is the PCP, which reflects how hard an individual will work to verify a certain identity (Burke & Reitzes, 1991). High commitment to an identity will result in an individual working hard to achieve verification. Stets & Serpe (2013) note that this conceptualisation of commitment highlights the internal occurrence of commitment, as there is pressure to match situational behavioural meanings with an identity standard. This provides another layer to commitment separate to the external social structures which influence the structural perspective.

### **3.3.2 The Social Identity Perspective**

Social Identity Perspective is a term used to envelop the integrated theories of Social Identity and Self-Categorization. Social Identity Theory was developed by Tajfel and colleagues in the 1970s. The concept of social identity is defined as 'the individual's self-concept which derives from his knowledge of his membership of a social group (or groups) together with the value or emotional significance attached to that membership' (Tajfel, 1978, p.63). Within this definition, it is proposed that one's social identity is comprised of

three components. The first of these components is a cognitive component which is a cognitive awareness that an individual belongs to a certain social group – self-categorization. Self-categorization theory was developed by Turner and colleagues as an extension of social identity theory. Spears (2012, p.208) differentiates the two theories by stating that self-categorization theory is ‘a more general theory of the self’ and stresses the multiplicity of group and personal selves which correspond to different contexts. Within this theory, the notion of in-groups and out-groups becomes more pronounced. Therefore, while social identity theory primarily focuses on group relations, self-categorization theory allows more emphasis on the individual and self-definition within a group. The second component of one’s social identity is an evaluative component which centres on the positive or negative values one attaches to group membership, which is usually referred to as group self-esteem. Previous studies have shown that negative values or low self-esteem will usually result in a member moving away from the group (Tajfel, 1981). The final component is an emotional component, that is how emotionally involved one is with a particular group (affective commitment).

Overall the theory proposes that individuals, through a process of self-identification, identify with a particular group, assume value from the categorization through comparison with other groups (Tajfel & Turner, 1979) and will behave according to the group. Positively identifying with group members (in-group) requires a comparison and ultimately a differentiation with others (out-group). However, Ellemers, et al. (1999) have suggested that self-categorisation, self-esteem and affective commitment are related but distinct aspects of a social identity.

Identity theory and Social Identity Theory have often been contrasted in various ways.

Hogg, et al. (1995) categorise these differences in four ways:

1. Level of analysis: identity theory is a sociological theory, therefore it does not describe cognitive processes and social identity theory, which is a psychological theory, does.
2. Intergroup behaviour: social identity theory allows for the analysis of an individual’s relations with others, particularly the out-group, which is not emphasised in identity theory.

3. Roles and groups: identity theory does not explicitly separate roles and group membership, while social identity allows for a differentiation
4. Social Contexts and Identity Saliency: identity theory does not emphasise the effect context has on role identities, while social identity places it at the centre of the theory.

However, similarities between the two theories have also been examined. Stets & Burke (2000) believe that the linking of the two theories would allow for a more 'general theory of the self' (p.233). The authors note three areas where the theories could merge– the different bases of identity, activation of identity and saliency and the core cognitive and motivational processes that emerge after activation.

### **3.3.3 Linguistic Identity: A Sociopsychological Perspective**

Linguistic identity has been examined from a sociopsychological perspective drawing on social identity theory with a focus on ethnic identity. Giles & Byrne's (1982) theory of ethnolinguistic identity suggests that language is the most important indicator of ethnicity. They maintain that group memberships which have weak in-group identification are more likely to acquire other languages. This compares with groups where in-group identification is high, as other languages were deemed a threat to ethnic identity. Social identity theory has also been used to analyse student social identity, with results showing an alignment between student social identity and perceptions of the learning community, and approaches to and outcomes of learning (Bliuc, et al., 2011). Thus, a strong student identity and self-identification within the in-group have been found to lead to superior academic performances. By contrast, students' negative perceptions of the learning context have been found to lead to weak self-identification within the community and give rise to surface learning rather than a meaningful and reflective learning experience (Ibid, 2011).

Either & Deaux (1994) examined Hispanic student identity in an American university in a longitudinal study focusing on the maintenance of their ethnic identities and perceived threats to that social identity. There were two distinct results in the study: students who identified strongly with their ethnic group participated in cultural activities associated with this identity and increased their self-identification within the groups. Students with a weak affiliation to their ethnic group perceived more of a threat to their social identity which

decreased self-esteem and lowered their identification with the group. The authors advanced the term 're-mooring' (p. 249), to describe the process whereby individuals move to supportive elements within their new environments in order to maintain their ethnic identity.

For my research, policies such as EMI may become problematic when they are implemented without consideration of students' ethnic identities and without consideration of how students self-identify with their ethnic group membership. If Korean students strongly identify with their ethnic membership, their learning may be compromised if they have negative perceptions of such policies. There is also the possibility of negative perceptions if the ethos of the university is presented in certain ways which do not match the practices of the campus. In a wider context, ideologies and perceptions of English within the cultural and social milieu of Korea may also influence how students identify with English and the global community. With these issues in mind, an examination of group identities, role identities and person identities using the overlapping frameworks of identity theory and social identity theory may provide a more holistic view of identity.

Criticisms of the sociopsychological approaches to identity abound in literature, usually based on oversimplification and essentialisation of individuals and groups (Pavlenko & Blackledge, 2004). While focusing on the relationship between language and identity within groups, sociopsychological approaches tend to ignore the complexities of communities and the language choices which are now common in a global world. Monolingual and monocultural bias detracts from the approach and does not allow for in-depth analysis of such complexities. Such bias is particularly relevant for my research, whereby it could be hypothesised that students view English as part of a student or professional identity, rather than impinging on their ethnic identities.

## **3.4 Global Citizenship**

### **3.4.1 Definitions and Frameworks**

As noted in the last chapter, the concept of globalisation is a contested one and it follows from this that literature surrounding global citizenship is often incoherent and can rely on 'vague rhetoric' (Jooste & Heleta, 2016, p.1) rather than solid definitions. Global citizenship is also discussed under various labels (e.g. universal citizenship, transnational citizenship

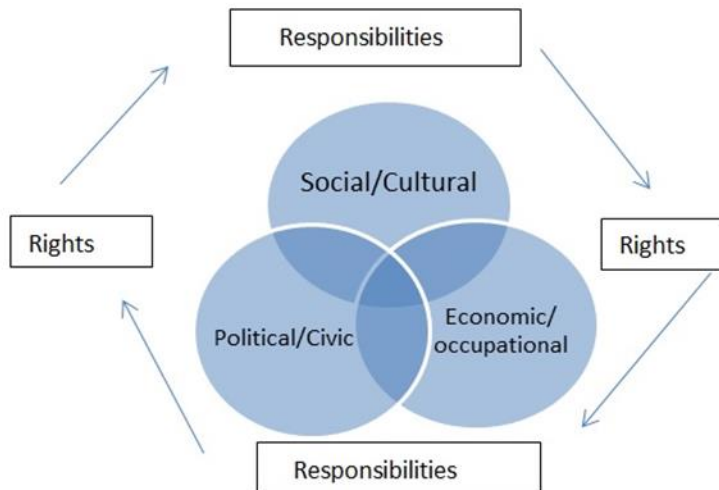


etc.) and within various disciplines, which has led to differing perspectives. With this in mind, I will first present some definitions and conceptualisations which have been put forward as a means to understand the concept. The idea of citizenship denotes a legal construct, whereby an individual is tied to a community with specific privileges and rights in exchange for certain duties and responsibilities. It is a national and local construct. However, within these definitions, global citizenship is instantly problematized, as it has no legal foundation nor a central authority or nation-state. Global citizenship has therefore become a discursive construct which tends to incorporate global awareness and an active commitment to universal justice, equality and peace.

Inherent in this construct lies a great deal of ambiguity and global citizenship as a construct is rarely supported by empirical evidence. A rare example of empirical research in conceptualising global citizenship comes from Lilley et al. (2016). Referring to the issue surrounding the ambiguous nature of the term, the researchers note that participants in their study accepted and conceptualised a 'global notion of citizenship' (p.1) with a commonality of knowledge, skills and attitudes which comprised global citizenship. This is despite the fact that the term itself was sometimes rejected by participants in favour of other more suitable terms such as 'the ideal global graduate'. Such uncertainty leads the authors to conclude 'that terms describing the "ideal global graduate" are of less consequence than the underpinning values and mind-set they represent' (p.1). In order to confront these complexities, I sought in my own research to allow the participants as much latitude as possible and not to impose any predetermined definitions or conceptualisations. What follows therefore is a review of global citizenship literature, however I aim to explore the concept without attempting to predetermine the outcome of the research.

Rhoads & Szelenyi (2011) provide a framework (Figure 4, p.54) for the conceptualisation of citizenship which states that an individual's 'rights and responsibilities' are associated with three dimensions: the political, economic and social. This framework attempts to conceptualise the complexities of citizenship. It extends beyond one's political or civic duties as a 'legal' citizen of a nation and emphasises the relevance of the social and economic dimensions of society. An argument for the inclusion of the social dimension of citizenship is put forward by the authors as they believe that employment options available for citizens can be limited by one's locale. This is of particular relevance to the employment landscape in Korea due to the aforementioned prominence of '*jaebol*', the large

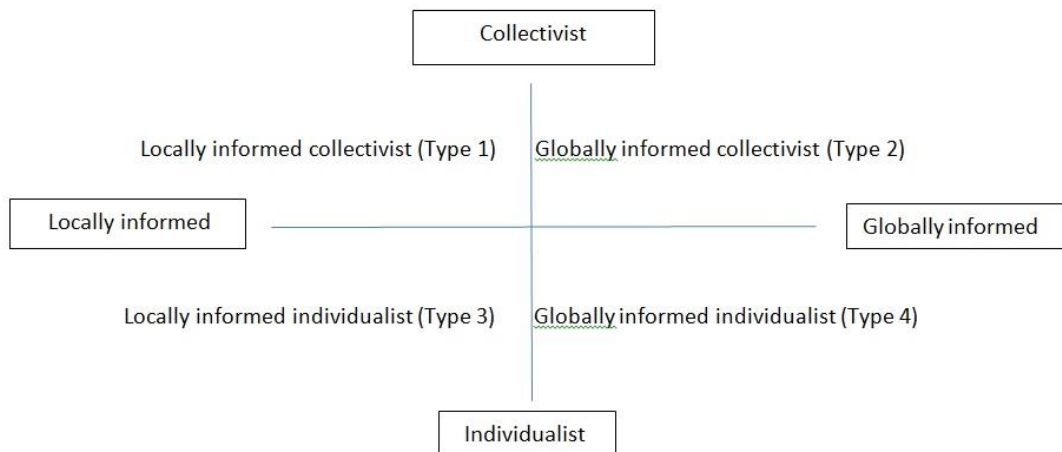
conglomerates which dominate employment options. Furthermore, many *jaebol* insist on English tests as a measure of personal ability which further adds to the specification of employment options in Korea. The social dimension therefore encompasses membership of various social groups and cultural aspects of social life.



**Figure 4: Conceptualising Citizenship (Rhoads & Szelenyi, 2011, p. 19)**

However, the foundation of citizenship has moved beyond that of national or local in the globalised era and scholars are attempting to reconcile this conceptual shift. Guarasci (1997) states that today's societies must embrace 'interculturalism' which will aid citizens to 'reconcile the social realities of an intercultural and multicentric society' (p. 20). Heater (2002) presents global citizenship definitions on a continuum with vague interpretations on one end and precise interpretations on the other. Precise interpretations are presented as 'world citizenship is that which embraces the need for some effective form(s) of supra-national political authority and for political action beyond the nation-state' (p.12). Another perspective is provided by Falk (1993) who categorises global citizenship five ways – global reformers, global environmental managers, politically conscious regionalists, transnational activists and elite groups of business people. Many of these categories do not necessarily connect global citizenship with travel and movement and reflect Schattle's (2007) statement that 'these days you don't have to leave home to be a global citizen, or...to see yourself as a global citizen in continual formation' (p.3).

Rhoads & Szelenyi (2011) attempt to reflect this agency and expand their citizenship conceptualisation to reflect the global influence on citizenship, whereby an individual's rights and responsibilities are shaped by both local and global understandings. This emphasis on global as well as local communities mirrors Torres' (2015) view that global citizenship should not be viewed in opposition to national citizenship, but rather as an enhancement 'seeking to guarantee the social democratic pact on the rights of persons, not only the rights of property' (p. 268). The authors also agree with conceptualisations of immobile global citizenship by stating that 'it is not simply the geographic scope of one's actions as a citizen that constitutes global citizenship but rather it is the nature of one's understandings and the commitment to broader concerns that constitute global citizenship' (p.27). Their 'Citizenship/Global Citizenship Typology' (Figure 5) moves between individualist to collectivist and locally informed to globally informed which result in four types of citizenship: locally informed collectivist, locally informed individualist, globally informed collectivist and globally informed individualist. They refer to type 2 – globally informed collectivist – as embodying their criteria for global citizenship. With this in mind, global citizenship provides an avenue to think about our relationship to others and how to locate ourselves within the world (Karlberg, 2008). Fundamentally therefore, it is about our identities within the processes of globalisation.



**Figure 5: 'Citizenship/Global Citizenship Typology' (Rhoads & Szelenyi, 2011, p. 27)**

Criticisms of global citizenship are widespread and subject to discussions surrounding Western imperialism and the inequalities created by globalisation. Balarin (2011, p.355)

explores such criticisms and notes that 'marginality appears to be the hidden other of global citizenship'. Also noted by the author is the perspective that the emerging inequalities resulting from globalisation can 'obstruct access not only to citizenship rights but also to the imagination of citizenship' (Ibid, p.358). Jooste & Heleta (2016) question 'whether privilege and affluence are requirements for global citizenship and whose values and norms will guide global citizens' (p. 2). Taking the perspective that we live in a world of enormous inequality, Bowden (2003) argues that global citizens are only truly citizens of a Western world which dictates the values a global citizen should possess and conform to, a position he considers available only to 'modern, affluent global bourgeoisie' (p. 360). As Bowden (2003) further explains, this makes people less global citizens and rather '(at best) cultural imperialists, perpetuating the Western Enlightenment's long history of universalism-cum-imperialism' (p.360). While these criticisms are certainly valid and vital to discussions surrounding global citizenship, they do nevertheless deny individuals agency in the process of being or becoming or even defining global citizenship in their own terms.

However, with these criticisms in mind, an individual's rights and responsibilities within a global citizenship framework deserve more attention than they currently receive. Scholars tend to explain and develop global citizenship responsibilities (e.g. Schattle, 2007), usually constructed around the altruistic goals of global citizenship. Rights of global citizenship tend to refer to the UN Declaration of Human Rights. Absent from most of the literature on global citizenship is a discussion of English as the global lingua franca and the inequalities which are presented from the spread of English. While linguistic rights are subject to the UN declaration, a critical examination of these rights suggests that the spread of English involves powerful historical, cultural and social institutions. It is this power balance that needs to be addressed when analysing the use of English and its current role as the lingua franca of global citizenship and its function as 'gatekeeper to positions of prestige' in a global society (Pennycook, 1994, p. 18). Language policies, such as EMI policies at HEIs, can also operate to violate 'democratic principles and personal rights' (Shohamy, 2006, p.148). This will be expanded in the following section.

### **3.4.2 Global Citizenship Identity, Higher Education and English**

As evidenced by the discussion in the previous chapter on IaH (Section 2.3, p.18), global citizenship has become an aim for HEIs within internationalisation agendas for students. While professing that HEIs play a 'vital role in framing particular visions of citizenship'

(p.28), Rhoads & Szelenyi (2011) also note that the political and social dimension to citizenship is often relegated to a minor role in favour of economic development. Relevant to this study, the authors examined various HEI websites and concluded that universities 'rhetorically at least' are explicit in their aims to connect their institutions to a global environment and attempt to present a wider view of citizenship beyond that of local/national (p.22). However, they also note that the particular forms of citizenship HEIs promote are usually opaque. Many scholars do agree that education should play a role in developing students for inclusion in a global society (e.g. Rhoads, 1998; Caruana, 2010; Rhoads & Szelenyi, 2011; Torres, 2015).

Schattle (2007) attempts to provide an insight into what experiences individuals need in order to consider themselves global citizens. He considers international travel, experience in diverse communities, study abroad, aspirations, political activism and expanding cultural horizons as experiences which develop global citizens. These experiences, as Caruana (2010) attests, can be gained by participation in HEI internationalisation activities. However, Schattle (2007) also admits that while these experiences can advance opportunities for global citizenship, they may not necessarily lead to a transformative experience. For example, students may engage with such activities to further professional goals or as a chance to experience a certain lifestyle without any critical reflection on a global community and their membership of it (Ibid, 2007). This leads Caruana (2010) to state that while HEIs have an opportunity to develop global citizens, to become one involves individual motivation. This statement shifts global citizenship from a HEI internationalisation approach to one that prioritizes student agency in the process. The author explains further:

[Students] need to be able to derive meaning from international experience within the context of a myriad of social, historical, economic and cultural relations which influence the quality of life if they are to be able to apply it to their future lives (p.60)

However, Caruana's (2010) arguments are situated within an Anglophone setting and contextual differences will certainly apply. Bourn (2010) conducted research on students from a wide range of backgrounds which highlighted student positions within an HEI, with emphasis given to globalisation and the notion of a global citizen. These students tended to frame the concept of globalisation positively, yet did not relate it to the HEI per se. Many participants were sceptical of the HEI's use of terms such as 'global citizens' and had

difficulty defining themselves within such contexts. This suggests that while HEIs are using such keywords to promote their activities, it is not a dominant aim in practice. Kim (2005) researched academic culture and identities in Korean HEIs and, although focusing on foreign and female academics, her observation that 'persons are currently and increasingly being positioned by official internationalisation policies' (p.90), applies to students as well as academics.

Torres (2015, p.269) notes that contextual influences, most notably the pursuit of English in Asia, may result in 'contradictory cultural effects' for Asian populations. Therefore, within these contexts, global citizenship may be viewed as a consequence of Westernisation. This is one of the few references to English within literature on global citizenship and higher education. Huddart (2014) supplies one of the few conceptualisations of the role English plays in global citizenship and notes that 'if there were to be a language of global citizenship, it could not be an English that imposes itself and is imposed as an alternative to local languages' (p. 56). The author argues that World Englishes (WE) as a language of cosmopolitanism 'can offer much of what global citizenship seems to desire' (p.73). However, Ishikawa (2016) states that the World Englishes paradigm 'does not lend itself to global English use transcending national boundaries' (p. 5) and acknowledges that the WE paradigm would probably consider the English of Koreans as underdeveloped.

Rhoads & Szelenyi (2011) conducted case studies on universities in four sites regarding global citizenship: China, USA, Hungary and Argentina. While the individual contexts focus on various local influences, English only arises or is referred to in the study on a Southern Chinese University. While the authors begin by noting that it is common to see students practising languages namely English, Japanese and Indonesian, it is English that predominates. The authors even state that the students' devotion to English provides the backdrop for the case study, as it represents the 'major changes taking place in Chinese society...[which is] recasting the notions of citizenship' (p.52). They also note that 'mastering' English is 'vital', as it prepares the students for a globalised world. So while there is an acknowledgement of the role English plays in global citizenship, there is no critical reflection as to how this shapes and represents a global community for students. Rhoads & Szelenyi do suggest that the prominence afforded to English within this context reflects a growing openness towards the West and globalisation. This firmly locates English as the property of 'the West' and its role as the global lingua franca is not examined but

rather accepted unquestionably. The authors also position the role of English as evidence of Type 4 citizenship (Figure 5, Section 3.4.1, p.55) – globally informed individualist – as they believe it denotes self-interest and furthers individual rights. The case study also finds a generational gap between students and their older professors. The Chinese youth discussed positive and negative associations to globalisation and were open to the changes occurring in Chinese society and higher education. Older professors meanwhile had concerns over Chinese traditional culture and whether globalisation or in this instance Westernisation, as that appears to be how it is understood in this study, will threaten or affect that culture.

Ennew & Greenaway (2012) note some concerns that critics have of the internationalisation of higher education with the inclusion of ‘an over-dependence of the English language’ (p. 9). Huddart (2012) refers to these concerns and posits that English ‘perpetuates inequalities and functions as an extension of older forms of colonialism’ (p.55). This leads me back to the link between language policy and rights. Shohamy (2006) provides a thorough view of language policy and how it can be an influence on and influenced by language ideology. She refers to five mechanisms which in turn affect language practices. Jenkins (2014) utilises three of these mechanisms for her study on EMI: Rules and Regulations, Language Education and Language Tests. The author notes that HEIs tend to refer to standard models of English which impose rules and regulations on students regarding standardisation practices (Ibid, 2014). However, as it is argued and as Jenkins (2014) states, empirically proven, there is no link between native English and global intelligibility. Therefore, its prominence in HEIs is a linguistic facade.

When it comes to global citizenship, the emphasis on standardisation becomes more problematised as it stands to reason that *global* citizenship requires a *global* conception of English, since in this context it does not solely ‘belong’ to native speakers. Regarding the language education mechanism, Shohamy (2006) refers directly to EMI policies and questions the presence of English-only policies. She continues to explain that ‘in this transnational and global world people constantly move back and forth from one entity to another and from one area to another and use different codes and languages within these contexts’ (ibid, 2006, p. 82/83). For the final mechanism of language tests (see Section 2.4.1, p.23), Shohamy (2006) provides a description of ‘a powerful device...[that leads to] inclusion and exclusions and to perpetuate ideologies’(p. 93). This provides an insight into

the influence language policies, such as those imposed by HEIs, which in turn aim to create global citizens, may have on ideologies which will affect identities, rights and perceived membership of a global community. These tensions have been explored in studies on EMI (e.g. DeKadt & Mathonsi, 2003; Gill, 2004; Pakir, 2004; Kim, 2009; Parkinson & Crouch, 2011; Hamid, et al., 2013).

Many studies into EMI and identity tend to focus specifically on national identity and the tensions that arise in negotiating between national or cultural identities and new identities presented to students through the use of EMI. DeKadt & Mathonsi (2003) researched the construction of identities through academic writing in a South African HEI and found that the predominant use of English in the HEI restrained the students' ability to display their African identity. This alienation from English appears in another South African study by Parkinson & Crouch (2011), where students expressed concern that a national culture could be overlooked due to the emphasis put on English at the expense of local languages. The link between national languages and national identity is also illuminated in David & Tien's (2009) study in Malaysia. The authors found that a sense of patriotism and national identity tended to be stronger in younger members of Malaysian society, tracing this to the abolition of EMI in schools and the enforcing of policies regarding national languages. In other studies, English was viewed as the language of Westernisation or a language of the 'Other' (Kim, 2009; Parkinson & Crouch, 2011).

Within these sites there tends to occur a process of negotiation or a reconstruction of identities. Parkinson & Crouch (2011) found that participants tended to view English in either of two ways, negatively as the language of foreigners, a group to which they would never gain acceptance or positively as a lingua franca used for communication with people from different linguacultural backgrounds. The latter interpretation allowed for the construction of a positive university identity, which would open doors to a global society and enhance cultural and linguistic capital. These multiple identities and the complex identity shifts that occur within different contexts may create a difficult space for students. Archer (2008) states that students who can avoid disjunctions between these multiple identities will ultimately benefit. It would seem therefore that it would be in an institution's best interests to assist students in negotiating multiple identities in order to maximise their graduates' capabilities. However, Hamid, et al. (2013) found that students tended to use a process of othering to legitimise their own communities regarding EMI policies. They argue



that private schools, which were English only, tended to ‘construct hierarchies of language and institution’ (p.144) based on a comparison with public schools which operated in English and the local language. This led the authors to deduce that EMI policies facilitate ‘discursive struggles for identities of individuals, groups, nations, institutions and crucially of languages’ (p.158). This lends credence to the criticism that EMI policies, if not sensitively managed and operated, can have a detrimental effect on students.

Reysen & Katzarska-Miller (2013) suggest that global citizenship tends to connect in-group and out-group members, in that in-group members tend to have feelings of empathy towards not only members of their own group but also out-group members. This empathic nature shows similarities with Karlberg’s (2008) opinion that ‘as long as we understand the world in terms of ‘us’ and ‘them’, whatever the categories are, we will be unable to overcome our narrowly perceived self-interests and work together to create a peaceful, just and sustainable future together’ (p. 313). However, as we have established, globalisation will affect countries in different ways depending on histories, cultures and values (Gacel-Ávila, 2005) and this will inevitably shape how individuals identify with concepts such as global citizenship. As I have noted (Section 1.1.1, p.1), Korea locates globalisation as a force which will be utilised to further Korea’s standing in the global economy. This competitive conceptualisation and national framework of globalisation may also shape how Koreans view global citizenship and affect their membership in a global community. However, Reysen & Katzarska-Miller (2013) do not have English at the forefront of their study and the previous research into EMI and identity presented above, ignores global citizenship identity. Therefore, the following sections aim to explore globalisation from a linguistic perspective with a focus on English as a lingua franca (ELF), as a language of globalisation and how individuals construct global identities as ELF users in intercultural interaction.

### **3.4.3 Global Citizenship Identity: A Linguistic Perspective**

If global citizenship is to be viewed from a linguistic perspective, there is a need to examine the literature pertaining to how global identities are constructed within a linguistic paradigm, particularly against the backdrop of the use of ELF. An emphasis must be afforded here to the term ‘English user’ rather than learner, as I am focusing on ‘how [citizenship] is done – at the range of ways in which people position themselves and others as citizens within participatory events’ (Fairclough, Pardoe, & Szerszynski, 2006, p.98).

Therefore, the focus here is on how individuals use English as a communication tool within globalised environments. In diverse populations, such as communities on campus, it can be suggested that in practice ELF is used amongst students. From an identity perspective some ELF researchers have argued that ELF communication is culture and identity neutral (e.g. House, 2003, 2013). However, given the conceptualisation of language and identity presented in this chapter (Section 3.2, p.44), it is impossible to envision how any interaction can be identity neutral. Most ELF scholars also take this approach and ELF research has showcased the link between identity and language.

For example, some ELF users desire to retain their L1 or cultural identities in interaction. Polz & Seidlhofer (2006) observe that ELF users from one particular culture or 'habitat' tend to utilise L1 pragmatic strategies to achieve culturally appropriate interaction. In other contexts, ELF users may wish to identify with a global ELF community and therefore the use of English may become symbolic of a global identity associated with global citizenship (Sung, 2014). Therefore, an L2, in this case English, may become representative of a future imagined self or as Ushioda (2011) explains, ELF users may pursue 'global, bicultural or multicultural identities, or aspirations towards desired social or professional identities in imagined L2 communities' (p.202). The concept of 'imagined communities' (Anderson, 1991) has become a developed construct in identity and language theory, whereby language learners associate and affiliate themselves with communities based on language. The term was generally associated with language learners and target language communities, however as Dornyei (2005) notes, many learners may imagine a 'global' or 'international' community of English users. Nevertheless, individuals are not only subject to their own self-positioning but have to acknowledge that they may be positioned by more dominant groups (Pierce, 1995; Doran, 2004). Kanno (2003) also notes that imagined communities as a concept can be applied to a wider context such as educational institutions:

Educational institutes have the power and expertise to navigate students' learning towards [imagined communities for the students] in a systematic manner beyond the capacity of individual learners (p.287)

This has particular resonance for my research, in which HEIs through mission statements and other promotional material create imagined communities for the students through discourse surrounding global societies and internationalisation and imagined identities as

global graduates and citizens. The notion of 'imagined communities' also bears resemblance to Wenger's (1998) view of identity as a learning trajectory. This learning trajectory conceptualises identity as an ongoing process, subject to both past and future experiences and shaped by both individual and community experiences.

An issue arising from the promotion of English is the perceived loss of local or national identity. Phillipson (1992) discusses 'linguistic imperialism' and how English is afforded a higher status than other languages which can threaten local languages and culture. Individuals who view English as a threat to their local or national language may develop what Baker (1992) refers to as 'bunker attitudes'. Pennycook (2010) challenges the idea of language imperialism and suggests that it lacks an examination of the 'complexity of global flows and resistances' (p.117). It is also true that while English and the role it plays in higher education is subject to significant power issues, Baker (2016) explains that suggesting 'English is imposed on all who use it is to ignore the role of agency at both individual and institutional levels' (p.442). It must also be stressed that the desire to become global citizens may not be an identity position that all ELF users are aspiring towards (Roger, 2010). Or, as Pennycook (2007) maintains, English users may identify with both local and global contexts, developing 'bicultural identities' (Arnett, 2002). For example, Lamb (2004) found that Indonesian students aspired to 'bicultural identities' which allowed them to integrate 'an English-speaking globally-involved version of themselves in addition to their local L1 speaking self' (p.3). This bicultural identity, according to Lamb (2004), has become a more desirable identity position, as English is less associated with particular regions or countries. In saying this, Lamb (2004) also found that tensions existed for his participants in that an English-using global identity was associated with modernity and progression which struggled to co-exist with their local cultural identity which was rooted in tradition and embedded value systems. This tension is also present in Jenkins' (2007) study on ELF identity. Jenkins (2007) reports that English teachers tended to reveal an ambivalence surrounding their ELF user identities whereby participants aspired to a 'native-like English identity as signalled by a native-like accent' (p. 231), but also expressed a desire to retain their own L1 identities through their English accent.

The notion of 'bicultural identities' therefore distinguishes neatly between L1 and L2 identities, however Arnett (2002) also suggests that globalised contexts may produce 'hybrid identities'. 'Hybrid identities' are defined simply by Henry & Goddard (2015) as

occupying a space where 'local and global identities merge' (p.259). To give an example, Henry & Goddard (2015) aimed to discover if identity played a part in students' motivations for enrolling in EMI programs in a Swedish HEI. They found that there were three overarching reasons related to identity for student enrolment in EMI: orientating with ease between different cultures; cosmopolitan lifestyles and a moral concern for distant people. In direct contrast with Lamb's (2004) Indonesian study, the Swedish participants gave no consideration to a local identity, except for a few participants distancing themselves from such a position. Henry & Goddard (2015) thus conclude that Sweden provides a context whereby global and local cultures are more intertwined than that of Indonesia which results in hybrid identities rather than bicultural identities. There were two participants who differed from the majority in the Swedish study however, one who was seemingly preoccupied with an imagined American identity rather than a 'global' identity and one who was indifferent to a 'global' identity and more rooted in a national Swedish identity. These exceptions portray the subjective nature of global citizenship identity and subjectivity is also portrayed in Sung's (2014) study on students in Hong Kong.

All of the four participants in Sung's study identified with a 'global identity' construct but, as Sung (2014) states, 'they differed markedly in how they perceived their identities as 'global citizens' in ELF communication' (p. 37). Two of the participants exhibited signs of tension between their local Hong Kong identity and a global identity through their accent preferences in ELF interaction. One participant in his aspirations to become a global citizen, did not want to be associated with a specific cultural identity including a local Hong Kong identity. This was realised through his accent preferences when using English which he did not associate with any particular accent or as the participant explained 'without any regional features' (p.34). However, his ideal 'global' accent was based on an American accent, a significant point that is not examined or analysed by Sung (2014). The other three participants were more at ease with their own L1 accents in ELF communication, with one wishing to emulate something akin to a NES accent, while retaining evidence of her L1 accent. Another participant did not feel the need to modify her own L1 accent and the final participant actively wished to retain her L1 accent in order to display her cultural identity.

As Sung (2014) states, his study illustrates that the choice of accents cannot necessarily be reduced to a NES versus NNES dichotomy. Rather three of the participants aspire to more of a hybrid identity when engaged in ELF communication, which incorporates and merges

their lingua-cultural identity with a global identity. This position is also reminiscent of Kramsch's (2009) conception of a 'third space' which is seen as 'a place of contact or encounter between speakers of two different contexts' (p. 244). A 'third space' is specifically viewed by Kramsch as a way for L2 users to cope with tensions and ambivalence which may be present and this is developed through critical reflection of one's self and others. Such a proposal returns to the development of ICC and Byram's (1997) notion of 'critical cultural awareness' which illuminates the connection between global citizenship identity and Internationalisation at Home (IaH) which aims to educate for global citizenship.

However, as Sung (2014) points out, his participants' choice of accent is probably influenced by a range of factors including 'their conceptions of what constitutes a 'global citizen' identity in relation to accent' (p. 38) Sung (2014) does not explore or critically evaluate these opinions, which is a large gap in his research and will be explored in my study. Added to this, both Sung's (2014) and Henry & Goddard's (2015) studies display signs of inequalities and privilege inherent in the global citizen construct. For example, in Hong Kong, which is certainly not a Western context, a participant stated that her Hong Kong accent separated her from the mainland Chinese population, a desire which was also present in another study by Gu (2011). Gu (2011) suggests that a reason for this could be attributed to Hong Kong's status as a cosmopolitan advanced region within China and therefore was viewed by Hongkongese as superior culturally and economically. Henry & Goddard (2015) note that their Swedish context provides an example whereby global citizenship is constituted in Western terms, where 'from an early age, young people grow up with internationally-produced English-language media' (p. 269) in comparison to what the authors refer to as 'a setting where Western, Anglophone cultures pervade everyday life' (p. 269) (cf. Indonesia). These studies tend to display the dichotomy of global as modern, cosmopolitan and liberal against the local as traditional, monocultural and conservative.

#### **3.4.4 Global Citizenship Identity, Korea and English**

To end this chapter, I return to the conceptualisation of global citizenship in Korea and its relationship with English. The introduction to this thesis provided some insight into global

citizenship or '*segye shimin*' in Korea, particularly the emphasis on national competitiveness (Section 1.1.1, p.1) and the pursuit of English (Section 1.1.2, p.3). Park (2016) observes that the spread of English in Korea through government policy in the mid-nineties came with the presumption that English was a neutral entity, a tool which would facilitate the translation of Koreaness to the world. Again, the conversations in this chapter surrounding English and identity illustrate that this cannot be true. As Park (2009) notes, language ideologies reach far beyond language itself and can operate as 'a cognitive framework that constructs relationships of power deeply fundamental to society' (p.15). Park (2009) identifies three elements of the English ideology in Korea- Necessitation, Externalisation and Self-deprecation. The author goes on to explain that 'the ideology of necessitation connects the English language with Koreans' understanding of the world order under globalization' (p.77). According to Park, the ideology of externalisation places English as the language of the 'Other'. To relate this perspective to social identity theory (see Section 3.3.2, p.49), identities can be constructed through shared commonalities with in-group members and through differences with the out-group. Therefore, the ideology of externalisation locates English 'in opposition with Koreanness' (p.78) and draws a clear line between the in-group and the out-group. The result is that the valorisation of English can devalue Korean, leading to an essentialised dichotomy of English-good, Korean-bad. Finally, the ideology of self-deprecation 'limits structural power from an identity' (p.80). These ideologies allow for a consideration on how English, as it is perceived in Korea, constructs identities and can ultimately serve to undermine Korean identity which may lead to tensions.

Park (2012) also explores tensions inherent in the use of English and notes that Korean students may find themselves in a struggle between their own sociocultural values and those of a global community. As Korea is generally viewed as a monolingual and monocultural society, there is a clear distinction between the in-group and out-group. Focusing on behaviours affecting self-representation, Park (2012) identifies three sociocultural factors affecting behaviours – Individualism and Collectivism, Harmonious Relationships, Hierarchy and Indirectness. What Park (2012) notes, in the Korean English learning context, English use is influenced by academic and economic factors, rather than communicative factors. This has led users to place their sociocultural values above those of an imagined global community, which controls their identity representation. From this, Park (2012) concludes that power relations between Koreans are an important factor in

identity construction. However, there does exist a tension between the self that is constructed through Korean sociocultural values and the ideal, competent, successful self that is expected from an English user.

Conceptualisations of a competent English user are also explored by Kang (2012), who bases his study on '*jogi yuhak*' (early study abroad) families in Singapore. Kang (2012) focuses on the notion of an 'Asian global identity' which is defined as 'a desirable transnational subject who is more practical and sociocentric than the conventional image of high-ranking elites, with greater adaptability to various local situations' (p.165). This construct is prominent in the current research where HEIs are positioning students as global citizens and how students perceive their identities within the global community. An interesting finding from Kang's (2012) study is that these families, while not neglecting English, view it as now lacking in prestige due to the perceived ubiquity of English usage in Korea. To construct an Asian global identity, they are therefore acquiring other global languages, in this case Mandarin Chinese, in order to keep competitive within the job market.

A final study which has particular resonance with my research is from Roger (2010), who sought to explore how a small group of Korean English users regarded terms such as 'global citizen' and what cultural attributes they associated with English along with motivations for developing English proficiency. As far as cultural associations were concerned, many participants associated English with Anglophone countries and cultures. This association was still dominant despite the fact that the participants were linguistic students and possessed a knowledge of WE and ELF. However, subjectivity was still inherent in this study and this was particularly on display when one participant viewed English in individual terms rather than associated with a specific cultural grouping and another viewed English as having its own culture. All but one of the participants viewed English as part of their identity, usually associated with intellectual prestige. An interesting finding in Roger's (2010) study was a participant's view of English as integral to her identity construction, as it allowed her to express herself in ways her L1 could not. Another participant viewed English as an identity ascribed to her, rather than self-identifying with the language.

When it came to conceptualising global citizenship, the participants were once again divided with some participants acknowledging the concept of global citizenship but not

identifying as such. Others viewed the concept as imaginary and finally, some participants identified and accepted the notion of global citizenship. Those who rejected notions of a global citizen also rejected the idea of a bicultural or hybrid identity as they viewed entry to one community as rejecting their own lingua-cultural community and national, historical factors played a part in these conceptualisations. For others it was not a tangible idea especially when compared to other national conceptions of identity. It was also clear that many of the participants were sceptical of identifying with a community based on an ability to communicate in English. In sum, Roger's study suggests that for these Korean students, English is still associated with a specific nationality or region and that global citizenship is not categorically an aim for each individual. However, Roger's (2010) study is quite limited in its approach to language ideology and global citizenship identity, both in the conceptualisations of these constructs and in the relationship between them. In addition, the fact the participants are all postgraduate students in English language or linguistics, including doctoral students, may influence how they view English in relation to their identity and allow them knowledgeable insights into the themes the researcher presented.

### **3.5 Summary and Conclusion**

Language and identity enjoy an interlinked relationship which helps define both our group and individual identities. Although this relationship had been noted previously, the nineteenth century brought forth an emphasis on this relationship by means of a structuralist paradigm. Sociopsychological approaches focus on the structures which may influence identity. This is useful for the current research as it allows for the examination of student identity within structures such as institutions or faculties or indeed national and ethnic groupings. Research in the sociopsychological field sees the group identity becoming, in certain cases, the salient identity with language the primary marker of ethnic identity. These findings provide a backdrop to research concerning Korean students' perceptions of their engagement with English and the global community. Although social identity theory has been used in linguistic research, identity theory as it is presented here and to my knowledge, has not. Identity theory offers a view of identity as both individual and defined by groups. These theories together therefore may allow for a holistic approach to identity, and through concepts such as identity bases and salience, the multiple identities an individual constructs in this age of internationalisation can be examined.



Global Citizenship has emerged as both a theoretical construct and as a rhetorical aim for universities in the internationalisation climate. There are many conceptualisations of global citizenship and its current popularity in academia has encouraged more empirical research on the topic. However, the role of English as the current lingua franca and the inequalities it presents is all but ignored in global citizenship literature. The emergence of globalisation challenges a homogeneous view of identity markers giving rise to tension between the global and the local. The relevance for this research consists in how internationalisation is presented and how individuals position themselves against the backdrop of internationalisation and global citizenship. Research on student identity and internationalisation in an EMI context focuses on the inherent tensions and point to the difficulties posed for students in grappling with these multiple identities.

For historical and cultural reasons, in Korea the English language is seen as the language of the Other and in an in-group/out-group context, English can be seen in opposition to 'Koreanness', to the detriment of the latter. In the Korean context, English usage is primarily viewed through an economic and academic lens and in a pointer towards the future. A previous study into global citizenship in Korea stresses that English tends to be viewed as Western. Despite this, most participants still viewed English as part of their identity construction. However, global citizenship was not easily identifiable for the participants. The relationship between language ideologies in Korea and global citizenship was not explored in Roger's (2010) study which is a gap I aim to fill.



## **Chapter 4 Methodology**

### **4.1 Introduction**

This chapter begins with an account of how the research arose in its current form. A presentation of the research questions follows with a short discussion on each regarding the aims of the study. Next, a description of my chosen qualitative paradigm is offered along with justifications for the choice of this approach for the current study. The chapter then focuses on the context, the participants and research instruments which were utilised to obtain data. Following this I will discuss my own position as researcher and the effect this has on the study followed by ethical issues and concerns regarding validity.

### **4.2 Research Background**

Jones, et al. (2014) state that qualitative research has two purposes: 'one is to illuminate and understand in depth the richness in the lives of human beings and the world in which we live. The other is to use new understanding for emancipating practices' (p. 11). The authors continue that at least one of these purposes should be reflected in the research and this is contingent on 'the feasibility that a study can be completed considering the resources available, purpose and researcher competence' (p. 11). To reflect on the current study, it is helpful to keep these points in mind. I had originally planned to conduct the research using case studies in two HEIs in Korea. This broad study would have included not only interviews with students, but also with academic staff and management along with classroom observation. I had decided on case studies as I felt it would be an illuminating way to investigate internationalisation and its effects on an institution 'when the boundaries between phenomenon and context are not clearly evident' (Yin, 2009).

However, as planning developed, it became apparent that this study was not going to be feasible for a number of reasons. As mentioned in the previous chapters, research into internationalisation in Korea is gradually emerging and previous studies have never included classroom observation. Whether the problem was the controversy currently surrounding internationalisation policies, particularly the use of English in Korean higher education, the lack of experience of this type of research method or suspicion of an

'outsider' researcher, I had to accept that the research study as originally conceived would not be feasible. Therefore, these feasibility issues do not allow for a full understanding of practices of internationalisation in Korea which had, until then, been a focal point of the study.

When conceiving a different approach, I had to be mindful of cultural and social factors which might impinge on feasibility. Morrison (2006), conducting research in Macau, examines 'cultural, educational, political, micro-political, interpersonal and practical issues, overlaid by characteristics of Chinese culture, that must be factored into the planning and conduct of research in the territory' (p.249). While China is culturally and socially distinct from Korea in many ways, some of the issues highlighted by Morrison can also be attributed to higher education in Korea. For example, issues surrounding personal networks and face-saving, particularly in 'hierarchical, paternalistic leadership systems' (Ibid, p. 251), which are also a reality in Korean academia (Kim, 2005), create complications regarding research that could be seen as 'sensitive' in some contexts. Morrison further highlights characteristics of Confucian societies, such as China, Korea and Japan, which emphasise harmony, loyalty, responsibility and respect for seniority. This therefore has inevitable effects on research in these areas.

The study therefore became subject to the feasibility of resources available, which in this case consisted of HEIs which I could access and students which the HEI could provide. This in turn shifted the purpose of the study and the methodology which would guide the study design. There would need to be a shift from the institutions' internationalisation practices to how students perceive these practices. Alongside this, while I had hoped to include both academic staff and students in my study, as the conceptual framework developed and expanded, it became evident that my interest and passion lay with students and their perceptions of internationalisation practices and how their conceptualisations of global citizenship identity are affected by such practices. In turn the research questions had to reflect the changed focus of the study.

### **4.3 Research Questions**

1. How do two South Korean Higher Education Institutions (HEIs) present the role of English with regard to internationalisation on their websites?

2. How do South Korean students enrolled in these institutions perceive the role of English and its agents with regard to internationalisation?
3. How do these students conceptualise Global Citizenship identity?
  - 3a. What meanings do they attach to Global Citizenship identity?
  - 3b. How do they negotiate and reconcile their Korean identity with Global Citizenship identity?

Research question 1 (RQ1) calls for an investigation of the websites of the two selected HEIs which informed this study. As noted in Chapter 2 (Section 2.2, p.13), internationalisation as a concept encompasses many areas and approaches. These approaches also differ from HEI to HEI, and also among schools and faculties within HEIs. It is therefore important to pinpoint the factors which I am addressing in this research question:

- Ideologies surrounding English
- Ideologies surrounding Internationalisation
- The extent to which English in practice is presented
- How home students are positioned by the discourse surrounding internationalisation

Jenkins (2014) reports that a website analysis enabled her ‘to discover what kinds of things universities are saying (or not saying) about their English policies and practices and how they are saying them. This includes what is implicit rather than stated...’ (p. 74). It is therefore hoped a website analysis will allow for the same aims within a broader conception of the role of English with regard to internationalisation as stated in RQ1. As websites are now widely used as marketing tools, there is a concern that they do not adequately represent the policies and practices of the HEIs. However, as Saarinen & Nikula (2013) suggest, as they are an integral part of how the HEI is publicly presenting itself, they must, at least to some extent, reflect the thinking of management. It is hoped that a multimethod approach to analysis will provide me with an in-depth picture of the role of English with regard to internationalisation as it is being presented.

Research question 2 (RQ2) aims to uncover how students perceive the role of English and its agents with regard to internationalisation within their institutions. This research question includes ‘agents of English’ as a means to acknowledge the relevant roles these actors (e.g. home professors, international professors, home students, international

students) play in expressing ideologies of English. This question therefore includes their perceptions of using English on campus with international students, their perceptions of professors both foreign and Korean and extracurricular activities within the campus which they perceive as being part of an internationalisation agenda. While I am cautious as to whether these perceptions offer a true representation of practices within these HEIs, they are nevertheless valid for these students at that specific time. Therefore, it can be presumed that their experience of internationalisation offers an insight into policies and practices. These two research questions together aim to provide a detailed, multidimensional account of the process of internationalisation at these selected HEIs.

Finally, research question 3 (RQ3) focuses on Global Citizenship Identity and the effects the role of English has on the students' identity. The question is divided into two sub-questions: the meanings the students attach to global citizenship and the relationship between Korean identity and global citizenship identity. These questions aim to reveal how students perceive themselves within globalisation and whether they can reconcile their global identities with their local identities.

#### **4.4 Developing the Research Process**

With the aims of my research in mind, along with my theoretical and conceptual frameworks, I first utilised Crotty's (1998, p.2) four questions to develop my research process:

1. What methods do we propose to use?
2. What methodology governs our choice and use of methods?
3. What theoretical perspective lies behind the methodology in question?
4. What epistemology informs this theoretical perspective?

These questions ultimately led to the construction of my research process which is organised in Table 1:

**Table 1: My Research Process**

<b>Epistemology</b>	<b>Theoretical Perspective</b>	<b>Methodology</b>	<b>Methods</b>
Constructionism-Social Constructivism	Interpretivism-symbolic interactionism	Qualitative Inductive Research	Website Analysis Semi-Structured and Unstructured Interviews

## 4.5 Qualitative Research

Given the purpose of the research, an interpretive qualitative approach was judged to be the most appropriate line of enquiry. As Hennink, et al. (2011) state, an interpretive qualitative approach ‘allows you to identify issues from the perspective of your study participants and understand the meanings and interpretations that they give to behaviour, events or objects’ (p. 9). Sensitivity to context was particularly important in my research as policy, perceptions and identities are so deeply rooted within particular cultural and social milieus ‘that cultural systems of meaning are assumed to somehow frame the perception and making of subjective and social reality’ (Flick, 2009, p. 62). As Flick (2009) goes on to note, how to attempt to understand these social and cultural realities and fit them into methodological terms is dependent on one’s own theoretical position.

As noted above in Table 1, my epistemological agenda is rooted in social constructivism. Crotty (1998, p.42) defines constructivism as ‘all knowledge is contingent upon human practices, being constructed in and out of interaction between human beings and their world, and developed and transmitted within an essentially social construct’. Social constructivism implies that all knowledge is constructed through social interactions and as Flick (2009) further clarifies, ‘it is based on the role of language in such relationships, and above all it has social functions’ (p. 71). Social constructivism acknowledges that meaning is socially constructed. With this in mind, a symbolic interactionist approach to this study was appropriate, as I take the position that data is primarily obtained through social interaction

and that the manner in which participants define themselves and their context gives meaning to that context and their actions within that context (Berg & Lune, 2012).

This paradigm would both provide a theoretical framework for a realistic portrayal of the student experience and enable me to offer interpretations of the situation. The latter point was of particular relevance when investigating RQ1- how HEIs portray the role of English with regards to internationalisation via websites. An interpretive approach would allow an in-depth understanding of the issues at hand, while avoiding the pitfalls of generalisation. It would also enable me to gain insights into the approaches to internationalisation as represented on the websites rather than making premature judgements (Hammersley, 1999). The constructivist-interpretivist paradigm further allowed me to explore how the students would personally and socially conceptualise global citizenship (RQ3). I have acknowledged the ambiguity inherent in global citizenship and therefore I used the notion of the 'ideal type' (Neuman, 2013) to ground this fluid concept. The 'ideal type' strategy in social research is an 'artificial device used for comparison' (Ibid, p.487) between reality or the data retrieved as no reality will ever actually correspond to an ideal type. This approach follows Lilley et al. (2016) which allowed them to determine that through a bottom-up approach to research 'the inevitable ambiguity surrounding the global citizen term could be tolerated' (p.1). Neuman (2013) notes that researchers who adopt an interpretive approach:

may use ideal types to interpret data in a way that is sensitive to the context and cultural meanings of members. Rather than develop hypotheses or create a generalizable theory, they use the ideal type to bring out the specifics of each case and to emphasize the impact of the unique context (p.488)

In this way, the ideal type represents an idea rather than a realised object and is particularly useful when attempting to study phenomena such as global citizenship which is ambiguous in nature. In utilising this strategy, I could employ a bottom-up approach to the research and encourage the students to conceptualise global citizenship in their own terms and through objective opinions.

As mentioned in my rationale and aims of this thesis, the emphasis in this thesis is on social representations. An interpretive approach views perspectives and actions as socially



grounded in both local and national contexts, and ‘within the wider frameworks of global society’ (Ibid, 1999, p.2). It is this reference to ‘global society’ which suggests the role qualitative research can play in international settings. Literature on the qualitative paradigm often appears to imply that the research is taking place in domestic or familiar settings. Hennink (2007) notes that the lack of variety of settings leads to ‘the absence of rigorous science with inevitably poor quality outcomes’ (p. 2). While Hennink (2007) discusses focus groups in this instance, the same could be applied to many aspects of qualitative research. Stephens (2009) states that when qualitative research is applied in international settings, other issues must be examined which are not always at the forefront of research in domestic contexts. One of these issues deserves special attention in this research study as it impinges on methodology – culture.

Alasuutari (1995) states that ‘qualitative analysis always deals with the concept of culture and with explaining meaningful action’ (p.2). However, the complexity of ‘culture’ as a concept leads to complications when attempting to locate it in the research process. Stephens (2009) expresses the view that when it comes to conducting qualitative research in international settings, a discussion of culture is inevitable, in fact ‘our research *is* cultural’ (Ibid, 2009, p.26, emphasis authors own). In section 2.5 (p.31), an examination of internationalisation in Korean contexts was undertaken and the cultural, social and historical reasons for its place in higher education. The application of frameworks must then be located within Korean historical and social culture in order to obtain methodologically sound results. Again Stephens (2009) notes that ‘it is not that a particular topic is more ‘cultural’ than another; rather it is the adopting of a cultural approach to the design of a research project that is significant’ (p.30). This was equally valid during both the website analysis and the fieldwork. Taking a non-essentialist view of culture and one that locates culture as a process that will be constructed, negotiated and theorized during interaction, led to constant examination and reflection of my own identities and how this shaped the research process (see Section 4.10, p.86).

#### **4.6 Site and Participant Selection**

As noted in the previous chapters, the site chosen to explore the phenomenon of internationalisation in higher education was Korea. While section 2.5 provides an overall examination of internationalisation in Korean higher education, it must be restated that

Korea's unique and complex social and economic history provides an interesting landscape in which to conduct research. It should also be noted that I lived in Korea, where I worked as an English teacher for close to five years (2006-2011), which provided me with some insider knowledge. Added to this, the relative lack of research surrounding internationalisation and its various approaches from Korea presented me with a challenging context to undertake research.

In section 4.2 (p.71) I discussed some of the struggles I had in securing institutions for case studies. Once the study had been adjusted, I once again contacted a number of institutions. I had taken note of those institutions which were explicit in their internationalisation policies and emailed various professors and managers. I also used the help of contacts and friends who were still active in Korean higher education. When this process was complete, I selected a small city in the south-west of Korea with two HEIs. There were several reasons for this. First, although previous research on internationalisation in Korea has been somewhat limited, those studies which have been published have all concentrated on institutions in Seoul, the capital or other top-ranking institutions close by. While these institutions offer research scope, I considered it important to broaden the picture and focus on a site removed from the capital, thereby allowing those students who are otherwise ignored in favour of larger or more established institutions to be represented. I also anticipated that this particular site might provide findings on internationalisation and identity which would differ from those available in the capital.

Second, the city where the research would take place has a unique character and history in Korea, of which I was aware from my time there. While this is not part of the rationale of the research, it certainly made the prospect of conducting research in this specific site more attractive. Third, it was a feasible option in that I had support from professors who could assist in participant selection rather than rely on student friends. Finally, while the two institutions located in the city had many similarities, they also offered differences which widened the scope of the research and provided a more substantial view of the internationalisation process in Korea. This purposive sampling helped to obtain relevant data that would not be obtainable from other choices (Maxwell, 2013).

The first HEI chosen for the study was a private university (hereafter referred to as UNI/A) established in the 1940s. Following my selection criteria, the university is explicit about

internationalisation strategies on its website and also boasts programs in English and Chinese. The website states that as of April 2011, there were 30,497 students enrolled at the university and as of April 2012 there were 197 international students enrolled in the university including 122 enrolled in the Korean Language Course. While international students are not participants in this particular study, I offer this information as their relationship with domestic students was a theme and international student presence on campus proved to be a popular feature with the participants as regards internationalisation on campus (see Section 6.3.1.1, p.127).

The second university was a public, national university (hereafter referred to as UNI/B which also boasts a long tradition and history in Korea. As of April 1st 2014, 35,578 students were enrolled in the university but there was no readily available information regarding international student enrolment. However, this is not to suggest that international students are not present on campus. Both universities are featured in the top 40 ranking of Korean universities as of 2014 (4international Colleges and Universities, 2014). Kim (2010) discusses the nature of private universities in Korea which apart from charging higher student fees, do not differ greatly from public universities. The author states that 85% of higher education institutions in Korea are private with the government regulating both the public and private sector. This has led to homogeneity and uniformity among HEIs in Korea.

For the student participants the initial recruitment was facilitated by professors at each university. The requirements for participation were as follows: second year of university or above, experience in English instruction, the ability to conduct interviews in English and no participants majoring in English Language Teaching or Linguistics. The first requirement was to ensure that the participants had sufficient experience of internationalisation approaches. I determined that newly enrolled freshmen may not have enough exposure to internationalisation. The second requirement was taken with the consideration of Palmer & Cho's (2012) statement that English has overwhelmed the internationalisation process in higher education in Korea. The next requirement was included as I am unable to speak Korean in order to conduct interviews. In spite of this, participants were given the choice to conduct interviews in English or Korean (See Section 4.9, p.84). The final requirement was added in order to eliminate students with preconceived ideas on the topics. However, two participants had English Language and Literature as a major while others had it as a minor.

After investigating their background knowledge, I came to the conclusion that their field of study would not inhibit the process.

This purposive sampling initially encouraged 15 students to participate, five students from UNI/A and ten from UNI/B. A further five participants were recruited via snowball sampling whereby 'participants are recruited by those already in the group (Morse, 2004). Therefore, the final number of participants from UNI/A was eight and from UNI/B there were 12. The group from UNI/A was chosen due to the amount of English tuition in their study programs. This included a class which had parallel language use of English and Korean as well as an English Language for Special Purpose class in conjunction with their major. All UNI/B students received some or all their classes through EMI. Table 2 shows information for participants from UNI/A while Table 3 shows that of UNI/B participants (p.81).

Pilot studies are often recommended in qualitative research prior to immersion in the field. Pilot studies are a useful way to practice interviews, provide researchers with a more thorough understanding of the participants' viewpoints and refine interview topics (Maxwell, 2013). Despite these advantages, I decided not to pilot interviews in the UK before I travelled to Korea for fieldwork. The main reason was the nature of the research and its relevance to a specific context. As noted, website analysis was conducted prior to fieldwork. This analysis provided me with contextual knowledge and the interview topics were planned with these findings in mind. Second, the feasibility issue of recruiting participants in the UK would require time and effort which I was dedicating to fieldwork preparation. However, as a first time researcher I was apprehensive to begin fieldwork without any pilot study. Therefore, I contemplated using my first interviews in the main study in Korea as a pilot study. With website findings, thorough preparation and a solid interview protocol, along with a genuine rapport with participants, these interviews produced rich and in-depth data. As a result, I ultimately decided to include these first interviews in my research as part of the main study. While not piloting could have been risky, I concluded that overall it had no bearing on my fieldwork or data collection.

**Table 2: UNI/A Participant Information**

<b>Student</b>	<b>Major</b>	<b>Year</b>	<b>Gender</b>	<b>Int. 1</b>	<b>Int. 2</b>
<b>S1</b>	Public Administration & Social Welfare	4	Female	√	√
<b>S2</b>	Public Administration & Social Welfare	4	Female	√	√
<b>S3</b>	Public Administration & Social Welfare	3	Female	√	√
<b>S4</b>	Public Administration & Social Welfare	4	Male	√	√
<b>S5</b>	Public Administration & Social Welfare	4	Female	√	√
<b>S6</b>	Public Administration & Social Welfare	4	Female	√	√
<b>S7</b>	Public Administration & Social Welfare	3	Female	√	√
<b>S8</b>	Public Administration & Social Welfare	3	Female	√	√

**Table 3: UNI/B Participant Information**

<b>Student</b>	<b>Major</b>	<b>Year</b>	<b>Gender</b>	<b>Int.1</b>	<b>Int. 2</b>
<b>S9</b>	English Language & Literature	3	Female	√	√
<b>S10</b>	Economics	4	Female	√	√
<b>S11</b>	Business Administration	3	Male	√	√
<b>S12</b>	Business Administration	4	Female	√	√
<b>S13</b>	Psychology	3	Male	√	√
<b>S14</b>	English Language and Literature	3	Male	√	√
<b>S15</b>	Biochemistry	4	Female	√	√
<b>S16</b>	Molecular Biology	3	Female	√	√
<b>S17</b>	Molecular Biology	3	Male	√	√
<b>S18</b>	Chinese Language & Literature	3	Female	√	X
<b>S19</b>	Molecular Biology	3	Female	√	√
<b>S20</b>	Business Administration	4	Male	√	X

## **4.7 Fieldwork**

For the fieldwork I travelled to Korea on March 21st and returned May 18th 2014. I first met with four participants from UNI/A on March 24th 2014. This was an informal meeting to explain the research and discuss the information sheet in detail. As mentioned previously, five participants from UNI/A were recruited prior to my arrival in Korea while a further three were recruited after my arrival. From UNI/B ten participants were recruited by their professor after my arrival in Korea but prior to interviews beginning with UNI/B. The research with participants from UNI/A began on March 25th 2014 with the first round of interviews, and ended on April 10th. Interviews with participants from UNI/B began on April 7th 2014 and ended May 15th 2014. From April 24th to May 2nd the participants were busy with midterm examinations which also coincided with some national holidays at the beginning of May. Research was therefore resumed on May 8th.

All interviews with participants from UNI/A took place in a cafe close to campus while interviews with UNI/B participants took place on campus, in coffee shops, classrooms and outside recreational areas. Outside of interview times, I had dinner with participants from UNI/A on two occasions and remain in contact with some of the participants. From UNI/B I also remain in contact with participants via email and social media.

## **4.8 Using Websites as Research Instruments**

As noted in the previous literature review, in the current age of internationalisation, HEIs have been forced to develop brands and market their identities in order to attract students. HEI websites therefore must exist as advertisements as well as informational websites. Baldry & Thibault (2006) recognise this diversity and note that websites are excellent 'at merging disparate entities, at crossing and realigning the boundaries between diverse discourse genres, social activities and domains' (p.103). Pauwels (2012) states that websites 'constitute a huge repository of potential data about contemporary ways of doing and thinking of large groups of people across ethnic and national boundaries' (p.247). Such diversity and extensiveness inevitably 'complicate classical research methodologies' (Sudweeks & Simoff, 1999, p.32) and can require a combination of methodological frameworks and/or approaches.

HEI websites present a large amount of information and what to include in analysis had to be addressed including external links. For this purpose, I utilised Pauwels' (2012) 'Multimodal Framework for Analysing Websites' (p.252). While this framework was used primarily as an analytical tool, Step 2 – Inventory of Salient Features and Topics, allowed me to organise and categorise all features available on the sites. Each feature and topic was then studied in order to determine whether it was relevant for this study. The following information was sought from the websites:

- Any references to 'global', 'international', 'world-wide' etc.
- Any references to English
- Any references to how students are positioned
- Any reference to the local and national contexts
- Any reference to international students, specifically their relationship with home students
- Admission requirements, specifically English language requirements
- Teaching staff
- Visuals such as videos, photographs, headlines
- HEI newspapers
- External links
- Notices and Message Boards
- Language centres and how they present English and other languages

One website was much larger than the other and had many external links. To combat this, I applied Mitra & Cohen's (1999) concept of 'degrees of separation' which allows for analysis at up to three degrees of separation – three links away from the original page. However, the main analysis centred around mission and vision statements, 'about' passages, messages from president and staff, admission sections, brochures, website photos and visuals. Saarinen & Nikula (2013) and Jenkins (2014) pinpoint these features as revealing ideologies surrounding English, and it could be hypothesised that ideologies surrounding internationalisation may also be revealed.

One of my initial concerns was the fact that each website offered versions in English and Korean. As my study focuses on Korean home students, I considered it necessary to analyse Korean versions of websites. However, my command of Korean is limited. Therefore, I recruited a Korean colleague to translate the Korean version of the websites. Although this

is not done with the same rigour that was applied to the English websites due to time issues, it certainly allowed for a critical representation of internationalisation in HEIs, as presented to Korean students. While there are many advantages in conducting website analysis such as convenience, up-to-date information and good maintenance, one disadvantage is their impermanence. With this in mind, the website analysis is relevant specifically for the period from January 2014-May 2014. The website data analysis procedure is available in Section 5.2, P.93.

## **4.9 Interviews**

As researchers often attest, one of the primary methods of data collection in qualitative research is interviewing (e.g. Bernard, 2000; Perakyla & Ruusuvuori, 2011; Bryman, 2012; Savin-Baden & Howell Major, 2013). Qualitative interviewing is flexible, rich and detailed and focuses on the participants' perspectives rather than the researcher's own agenda (Bryman, 2012). However, given that the focus of the research is not the interviews themselves but the topics which are discussed, 'the researcher is in more direct touch with the very object that he or she is investigating' (Perakyla & Ruusuvuori, 2011, p. 529). Another aspect which made interviewing an attractive data collection method for my research was the notion that interviews can span 'distances in both space and time' (Ibid, 2011, p. 529), allowing an account of 'what people remember doing' (Arksey & Knight, 1999, p. 2). So, along with an exploration of perceptions, understandings and opinions based in the here and now, qualitative interviews in the context of my research provided access to the past experiences of participants which granted a unique insight into their lives.

While this all seems straightforward, challenges and considerations are inherent in the interview process. My choice of interview type was determined by both my epistemological stance and theoretical perspective (see Section 4.4, p.74) and by my research questions, which had in turn been determined by my literature review. From a social constructivist perspective, knowledge obtained during the interview process is co-constructed. This allowed me to take the role of 'traveller', a metaphor introduced by Kvale & Brinkman (2009) whereby 'interviewing and analysis [are] intertwined phases of knowledge construction, with an emphasis on the narrative to be told to an audience' (p. 49). This metaphor was also utilised by Jenkins (2014) in her research with international students in



the UK and was part of the process leading her to utilise conversations rather than semi-structured interviews. While researcher role is discussed at length in section 4.10 (p.86), here it serves as an insight into how interview type was chosen and utilised in my research.

Another consideration which had to be taken into account was the power relationships between me and the participants. I was acutely aware of my own perceived status as a 'native speaker' and 'western academic' which could have an effect on interview proceedings. Added to this were the cultural and language differences between myself and the participants. As Blanc (2003) asserts 'it is not enough that the interviewer should be able to read the question aloud with a fair degree of fluency or that the person interviewed should be classified as knowing a given language merely because he says so' (p.325). With this in mind I offered the choice of discussing the topics in English or Korean. While I myself could only utilise English throughout the interviews, one participant chose to answer entirely in Korean while several others used Korean phrases at intervals throughout, usually as a prompt to allow themselves time to construct their thoughts in English.

With these considerations in mind and with the hope of gaining data to answer my research questions, I initially decided to rely on semi-structured interviewing for my first round of interviews. This approach to interviewing was selected as it allowed me to 'maintain discretion to follow leads' (Bernard, 2000, p.191), but with a clear set of interview topics already devised which had to be covered (see Appendix 1, p.230 for interview prompts). I also decided to follow the technique of moving from the general to the specific which allowed me to ascertain the participants' abilities and attitudes and also gave them some time to relax and get used to the interviewing structure. This approach to interviewing also provided a first-time one-on-one interviewer such as myself a chance to hone my skills, as I could always rely on my interview protocol to guide the process (Savin-Baden & Howell Major, 2013). I had decided to focus the first round of interviews on topics which would provide data for RQ2 - perceptions of the role of English with regard to internationalisation. However, I soon discovered that different issues and concerns were pertinent to each participant and the interviews were adjusted individually as these emerged. This ultimately led to the possibility of data from these interviews being analysed for RQ3 – how the students conceptualise Global Citizenship identity.

Experience from these interviews and my rapport with the participants, gave me the confidence to approach the second round of interviews differently, in that they were largely unstructured in nature and followed a more informal, conversational style. Savin-Baden & Howell Major (2013) state that unstructured interviews are used by researchers 'when they have a deep understanding of the topic and the setting and possess a clear agenda, yet remain open to revising their ideas based upon their results' (p. 360). This approach required a different set of skills compared to the semi-structured interviews. As Berg & Lune (2012) note, 'interviewers must develop, adapt and generate questions and follow-up probes appropriate to each given situation and the central purpose of the investigation' (p. 111). While this proved to be a more arduous task in some ways than the semi-structured interviews, it was a more rewarding experience in many other ways and the participants enjoyed the more personal and individualistic nature it allowed and as Berg & Lune (2012) state 'the individual responses and reactions are the data we want' (p.111).

Interviews tended to last anywhere between 30 and 90 minutes and were audio recorded. The data was transferred to a computer and an external drive on the same day they occurred. Prior to analysis, it was important that a coherent system for managing and organizing the data was located so the data could be accessed easily and efficiently (Huberman & Miles, 1998; Berg & Lune, 2012). The data analysis procedure for the interviews are available in Section 6.2, p123. In keeping with confidentiality ethos, each participant text was identified by number – S1 to S20 and which institution they were from UNI/A or UNI/B.

#### **4.10 Researcher Role**

While my experience in Korea allowed for an understanding of Korean culture, society, values and customs, along with knowledge of the education system, I still had to consider my 'outsider' status. I had no experience of Korean higher education as either a student or teacher. The city where I conducted my fieldwork, although I had visited it briefly, was largely unknown to me. And, ultimately, I am not Korean; my command of the language is limited: knowledge of culture is not the same as being part of that culture. From the commencement of my PhD. my position as a researcher within this context weighed heavily on me. Reflecting on my experience and knowledge in Korea along with my own

identities, biases and culturally influenced opinions would prove to be not only integral to the research, but a satisfying journey which would ultimately shape the research process.

Giampapa & Lamoureux (2011) suggest that 'a critical reflexive gaze should be developed as we travel through pre-field training' (p. 129). For me this began at my literature review stage, as I attempted to read and collect information from a wide variety of sources which contained many opinions regarding internationalisation and the approaches on which I would be focusing. I also attempted to include as much as was relevant from Korean researchers regarding not only internationalisation processes but also ideologies surrounding English and globalisation in Korea. I also expanded my knowledge from areas outside my subject area so as to obtain a more thorough and objective understanding of Korean society (for example Tudor, 2012). As mentioned, website analysis was conducted prior to the fieldwork. Nevertheless, I remained aware that my own ideological positions would shape how I approached the analysis. In order to prevent bias, I utilised solid frameworks which I felt allowed me to some extent to view the discourse from an objective stance. I also received feedback from a peer who operates in a different area of linguistics from myself, whom I felt could cast a critical eye on my own analysis.

Once I had gained access to participants, I decided that an effective approach would be to attempt to minimise the differences between me and the participants in order to build rapport and demonstrate similarities. Most participants were extremely nervous on our first meeting, so to minimise this, I referred to my own experiences as a student and highlighted that role rather than focus on my previous role as an English teacher. Self-disclosure in the interview process has been highlighted as a useful technique to minimise power differentials and encourage dialogue (Reinharz & Chase, 2003; Kvale & Brinkman, 2009; Stephens, 2009).

As I had gained access to the participants via their professors, I soon realised that participants had thought I was a university professor of a certain age. Once they saw I was not much older than them, dressed the same and had similar experiences, they instantly relaxed. While this seems superficial, the power difference between elders and youth in Korea is ingrained in their culture. An effective way of gaining trust was by emphasising our relatively small age gap via dress, chat surrounding their interests and highlighting my student identity. This was rewarded when participants recruited friends to participate with

the knowledge that it was an easy-going process. In direct contrast to this, the benefits of emphasising differences between interviewer and interviewees has also been suggested by researchers (Hathaway & Atkinson, 2003). This technique was also utilised during interviews regarding Korean higher education and Korean culture as a whole. Participants were eager to explain these topics in detail and this led to open and forthcoming interviews. I also found some participants eager to ask me questions about my own experiences and opinions, which led to negotiation and co-construction of dialogue. However, throughout this process of self-disclosure I made a conscious effort not to be 'excessive, gratuitous or self-serving' (Poindexter, 2003, p. 401).

#### **4.11 Ethics**

The research posed no risks to the participants and no danger to the participants was encountered during data collection. Prior to circulation of any research materials, forms and checklists detailing the outline of the research and participant information and consent forms were reviewed and approved by the University of Southampton's Ethics Committee. Information sheets were sent to some participants via email prior to data collection and the rest were provided upon meeting the participants (see Appendix 2 & Appendix 3 p.231/233). The participants were offered the opportunity to review the information sheet in Korean instead of English. However, no participant selected this option. With this in mind and in order to ensure informed consent, I began each meeting by discussing the information sheet and answering any questions from the participants. The information sheet was transparent regarding the research aims and no agendas were opaque to the participants. Despite these careful actions however, some ethical dilemmas were still raised throughout the research process.

The issue of 'legitimate gatekeepers' (Seidman, 2013) raised a number of complications in the early stages of research. Chief among these concerns was the extent of encouragement the gatekeepers gave to the students to participate. This raises ethical questions surrounding consent and whether the participants ultimately viewed themselves as 'reluctant respondents' (Mauthner, et al., 2002). To combat this I reassured the participants that I had no relationship with their professors nor would I discuss any aspects of the research with their professors. I also highlighted the definitions of informed consent and withdrawal without repercussion before beginning interviews.

Confidentiality and anonymity were also of concern as regards gatekeeping. Participants would inevitably be known to the gatekeepers, in this case their professors. These issues of 'internal confidentiality' (Wiles, 2012) were explained to participants. While participants expressed their lack of concern over these issues, I took steps to ensure their anonymity. Also, I have tried throughout this process to keep participant information as vague as possible. All interview recordings were copied to a password protected computer and hard drive and deleted from the audio recorder the same day as they occurred, so as to minimise any breach of confidentiality.

#### **4.12 Validity in Qualitative Research**

Validity in qualitative research requires a much larger scope than in quantitative research where there is often a singular focus on whether the research instruments measure what they are supposed to be measuring. Cohen, et al. (2011) address this scope in terms of what may arise 'through the honesty, depth, richness and scope of the data achieved, the participants approached, the extent of triangulation and the disinterestedness or objectivity of the researcher' (p. 179). Despite this broad focus, there is no suggestion that validity of qualitative research is any less meticulous than that of quantitative research. As Perakyla (2010) notes 'validity in all qualitative research...involv[es] meticulous testing and consideration of the truthfulness of analytic claims' (p. 365). Validity in qualitative research is often referred to as 'trust' – trust in the research findings. An oft cited model of trustworthiness is that of Lincoln & Guba's (1985) comprising four components: credibility, transferability, dependability, confirmability.

Lincoln & Guba (1985) suggest that credibility is one of the most important aspects of establishing trustworthiness in qualitative research. Thomas & Magilvy (2011) define credibility as 'the element that allows others to recognize the experiences contained within the study through the interpretation of participants' experiences' (p. 152). In order to enhance credibility in my research, the following strategies were employed: triangulation, member checking and peer examination. Also various themes were discussed on multiple occasions in interviews in order to gain an in-depth insight of participants' experiences. All participants were granted transcripts of their conversations in order to check and confirm my interpretations. The analysis process including coding strategies was discussed with my supervisor and with my peers with experience in this process.

Transferability or the ability to generalise the research to other contexts is an area of complexity in qualitative research ‘particularly for the qualitative researcher intent on understanding phenomena in situ rather than seeking to prove the existence of those phenomena comparatively by means of generalisation’ (Stephens, 2009, p.39). As noted, the limited research investigating internationalisation in Korea tends to focus on top ranking institutions in Seoul. My research sought to explore the phenomenon in a different context and as Stephens (2009) queries, ‘Isn’t there a case to be made for research into phenomena in one unique setting to have some meaning outside that setting?’ (p.39). This also applies to my attempt to uncover the affect internationalisation has on identity, an area which has received little attention in any context. My research is not seeking to generalise, and by adopting an interpretive approach, it is grounded in my own interpretations of a particular context and a hope that it will eventually illuminate the process of internationalisation in that context. However, by using theoretical and conceptual frameworks and research aims in the overall design, its application may resonate with other contexts.

Dependability is achieved when another researcher ‘can follow the decision trail’ employed by the researcher (Thomas & Magilvy, 2011, p.153). It is hoped that the rich description of the research process put forth in this chapter justifies and explains my chosen methodology. Finally, confirmability concerns researcher bias which is another area of relevancy in this research. My own experiences both in Korea and as a student experiencing internationalisation myself brings to the topic my own theories and opinions. Throughout the process, I opted to remain as self-critical as possible and my role as a researcher is discussed at length in section 4.10.

Researcher bias was a concern throughout the research process regarding both website analysis and fieldwork. As Cohen, et al. (2011) note ‘Qualitative research is not a neutral activity, and researchers are not neutral; they have their own biases and world views, and these are lenses through which they look at and interpret the already-interpreted world of participants’ (p. 225). Throughout the research process I attempted to remain reflexive and self-critical. During website analysis, an objective stance was facilitated by following concrete frameworks and allowing for an exploration of Korean social and cultural norms. Similarly, during interviews I was careful not to ask leading questions or dominate the process with my own views and opinions.

### **4.13 Summary and Conclusion**

This chapter began with a discussion on feasibility and how the research was shaped and developed. The project, as it was previously conceived, had to be altered and this in turn shaped the research questions and methodology. As directed by my research questions and aims, I decided that a qualitative interpretive approach was most appropriate. This would give me a thorough understanding of the participants' experiences and their interpretation of these experiences. I also examined the role qualitative research can play in international research settings and emphasised one particular issue which can arise from this – culture. Affording a consideration of culture to the research process was integral in my formation and development of the project. I provided information on site and participant selection as I believe the context in which the research is set provides an alternative view to internationalisation in Korea than that which has been offered previously.

Semi-structured interviews allowed me, an inexperienced researcher, to explore pre-decided topics with flexibility. Due to the direction of the interview process, the second round of interviews was more unstructured which allowed me to gain insights into new and previously unexplored areas. My role as a researcher and how I positioned myself and was positioned by the participants invariably shaped the research. Certain techniques were used to both minimise and highlight differences between myself and the participants in order to remain critically reflexive. Ethical considerations, particularly confidentiality and anonymity, had to be given due attention in this process and all efforts were made to abide by ethical guidelines. Viewing validity in qualitative research primarily as 'trust', I followed Lincoln & Guba's (1985) four categories of 'trustworthiness'. With this methodology in place, the next three chapters will focus on the findings from the website analysis and student interviews.





## **Chapter 5 Website Analysis**

### **5.1 Introduction**

This chapter presents the findings from the website analysis in order to answer my first research question:

- How do two South Korean Higher Education Institutions present the role of English with regard to internationalisation on their websites?

The chapter begins with an overview of the data analysis process which primarily focuses on the main analytical tool – Discourse Analysis. I will also describe how Pauwels (2012) multimodal framework was used as an analytical tool. This will be followed by an analysis of features and topics available in English and include notable differences with the Korean versions of the websites. I include these features and topics in order to ascertain to what degree English is made a priority for the institutions, what members of the campus community English is emphasised for and how it relates to internationalisation. The latter point provides an introduction for the next section which examines discourses of internationalisation and globalisation and a more in-depth analysis of English as an approach to internationalisation, including a focus on English as a Medium of Instruction (EMI). After this I will explore how the websites present practices of English on their campuses, combining any prevailing ideologies surrounding Englishes. Finally, I will focus on implicit references to what kind of English is deemed appropriate at the institutions and any other embedded ideologies related to the role of English. I end the chapter with a conclusion which will summarise the main findings and draw these findings together.

### **5.2 Analytical Tools for Website Analysis**

The primary tool of analysis I used in this study was discourse analysis. This followed previous researchers (Hashimoto, 2013; Saarinen & Nikula, 2013; Jenkins, 2014) who used discourse analysis in order to discover how English policies were constructed and the veiled ideologies within policy statements. The use of discourse analysis follows my epistemological aim of social constructivism with a focus on the ‘processes whereby the social world is constructed and maintained’ (Phillips & Hardy, 2002). This allows an emphasis on not only the text and discourse, but also the context in which they are

constructed and the relationship between these three aspects. This acknowledgement of context was of particular importance to me based on the influence external contextual factors, such as government policy and rhetoric, have on Korean higher education and follows Fairclough & Wodak's (1997) belief that discourse cannot be understood without a consideration of the context.

With this in mind, Fairclough's (2001) three-dimensional framework for the analysis of texts and discourse proved useful. The first stage of the analysis concerns linguistic features of text and their description (e.g. grammar, mode, structure, vocabulary). These features are then interpreted against a background of assumptions about the text (Stage 2) and finally, an explanation of the social structures that give rise to specific discursive practices (Stage 3). This framework allowed me to understand how concepts such as globalisation, Korean identity and ideologies of English which feature on the websites are reflective of wider Korean ideologies. Therefore, the analysis I use is taking a critical stance of discourse, however I follow Karakas' (2015) interpretation of 'discourse analysis that is critical with a lower case c' – cDA. This interpretation of cDA acknowledges how this differs from traditional Critical Discourse Analysis (CDA) which tends to focus on power relations in discourse and instead takes a 'critical stance towards how language is used' (Richards & Schmidt, 2002, p.133).

Undertaking website analysis also requires consideration of the multimodal nature of websites and how best to approach this. Kress & Van Leeuwen (2001) define multimodality as 'the use of several semiotic modes in the design of a semiotic product or event' (p.20). This definition highlights the concept of multimodality of ascribing meaning to modes beyond that of traditional speech or writing. Multimodality also refers to the meanings embedded within these modes and focuses on the connection these meanings have between modes (Kress, 2012; Pauwels, 2012). This is important for the current study in that while different modes are available on the screen, there is a need to establish the connections between these modes to provide a thorough answer to the research question. Multimodality can be categorised by various approaches and for my research I focused on multimodal discourse analysis which aims 'to elaborate tools that can provide insight into the relation of the meanings of a community and its semiotic manifestations' (Kress, 2012, p. 37).

Pauwels' (2012) multimodal framework provides a clear 6-point guideline for analysis, moving from a macro, quantifiable analysis into a more in-depth, qualitative analysis suitable for the current study. Phase 1 in the framework was obsolete for this study as the websites had already been viewed at least once before analysis began and Phases 5 & 6 did not appear relevant for the scope of this study. Phase 2 therefore began with a quantifiable collection of features and topics present on the websites. This phase served two functions in the analysis. In the early stages of analysis this step ensured I could choose the information on which to concentrate and allowed for a more organised approach to the data. It also allowed me to focus on what topics and features were available in English, which provided early clues as to what roles English played in the institutions, especially when compared to those features and topics available on other versions such as Korean.

Performing a 'negative' analysis, accounting for those attributes that were absent from websites, was a unique step and illuminated some potentially interesting findings. Phase 3 introduced a more in-depth analysis and also moved the analysis from monomodal (written text) to multimodal (e.g. images, typography, visuals). It also highlighted the multimodal emphasis on the relations between modes. Phase 4 provides an analysis of embedded points of view, goals and implied audience which is one of the more overarching themes of the research. Pauwels' framework ultimately proved to be a clear and concise platform especially for a novice researcher. While ultimately the phases combine to provide rich, in-depth data, it also allows for an inclusion, exclusion or emphasis on certain phases or steps over others pertaining to the aims of the research.

### **5.3 Analysing the Websites**

As mentioned, I began my analysis by compiling an inventory of the features and categories of each website. While the UNI/A website was relatively small in size and manageable, the UNI/B website was in-depth and contained many links and different pages. With this in mind, I went through each website carefully keeping a note of what was relevant for the study and highlighted the corresponding topic in the inventory. This then provided an ease of access to relevant information and would act as a map throughout the study.

The next phase of my analysis involved creating separate documents for relevant portions of the websites. For UNI/A this included:

- The 'Welcome' message
- 'Ideals & Objectives'
- 'Admissions'
- 'Colleges'
- 2013 Brochure

For UNI/B:

- 'Overview'
- 'President's Message'
- 'History Overview'
- 'Admissions'
- 'Academics'
- 'Language Education Centre'
- 2013 Brochure

On each of these documents I made a note of the discourse including text, tenses, genres, implied audience and the institutional identity. These steps recalled Fairclough's (2001) three-point framework, particularly stages 1 & 2: the linguistic properties and how they are interpreted within the context.

The first stages of a multimodal analysis were undertaken at this stage with a focus on text, visual material (photographs, graphics, logos) and audio-visual (videos) material and the relationship between these three. For video analysis, I decided to use a framework by Baldry & Thibault (2006) with some adaptations to suit the current study. Using the authors' framework, I created a table depicting 'visual frame' (each visual image on the screen) visual image (a description of what is happening in the frame) and soundtrack (music and most importantly narration) (see Appendix 6, p.243 for an example of a 'visual frame'). While this would prove to be time consuming for what was essentially only a part of the websites, it would ultimately prove to be an illuminating process and allowed a micro analytical approach, suitable for the task at hand.

Once I had collected and become familiar with the information from each website, I organised the data from each institution into the following categories:

- How English is used on the websites: purposes and aims
- Discourses of Internationalisation and Globalisation
- English as an approach to internationalisation
- Presentations of English in Practice
- What type of English is deemed acceptable?

At this stage, the data for each institution was still separate, so I began a process of comparing and contrasting in order to draw the findings together. However, this study is not a comparative study so I allow each institution to be considered within its own context (Doiz et al., 2013). Jørgensen and Phillips (2002, p.173) state that analysis should be 'solid', 'comprehensive' and 'transparent' in order to allow the reader to assess the interpretations and claims made throughout. To ensure this, relevant excerpts from the websites are presented throughout along with screenshots which should provide a multimodal view of the analysis. With this in mind, I will now turn to the website analysis.

#### **5.4 Purposes and Aims of English**

My analysis begins with a focus on how English is used on the website; the priority it receives and what purposes and aims are envisioned. The first point of investigation was the ease with which the English versions of the websites could be accessed which would highlight the priority afforded to English. As can be seen in Visual 1 (p.98), there are six links available at the top of UNI/A's Korean home page. Two of these links are highlighted in green; one for an English version and one for a Chinese version of the website. The institution prioritises access to these versions not only through an easily accessible link, but also by drawing the eye to the highlighted colour of these links. Similarly, UNI/B's Korean home page (Visual 2, p.98) also enables easy access to the English version of the website by providing a link at the top of the page. While the link is not highlighted, the fact that there are only three English words on the website (Login, Sitemap, English) makes these links noticeable. English versions of these websites are therefore a priority for both institutions. The availability of a Chinese version for UNI/A also underlines the importance this institution attaches to a prospective Chinese academic community



Visual 1: UNI/A Korean Home Page



Visual 2: UNI/B Korean Home Page

Another general aspect regarding the use of English on the websites are the comparisons and contrasts between the Korean and English websites. Korean and Western websites tend to differ stylistically, as Korean websites typically present a maximum amount of information rather than focus on headlines or visuals. This stylistic difference is obvious from UNI/A's websites (Visual 3, p.99) but UNI/B presents a similar home page for both Korean and English versions. However, beyond these stylistic differences, Korean and

English content also differ. For example, for UNI/A the Korean website is much larger and contains much more information than the English version. This is initially apparent through the roll-over links on the home pages, where on the Korean version there are up to fifty links available. The corresponding link on the English version has nine available links. Likewise, UNI/B's Korean website makes much more information available. These differences could be indications that the institutions believe different audiences require different information, however it may also reflect the fact that while English, and Chinese in the case of UNI/A, is a feature of university life it is not a dominant aspect of everyday campus life.



**Visual 3: UNI/A English Home Page**

With this in mind, I will now turn to what features and topics are salient (Pauwels' Phase 2) regarding English, in order to ascertain its role in the institutions. The first stand-out topic is internationalisation as found in visible, easily accessed locations on the websites such as 'About' sections, President's message and information on departments.

Internationalisation is particularly evident on UNI/B's home page which features a click-through tab 'International' which leads to webpages for the 'Office for International Affairs' which are available in Korean, English and Chinese. These pages have many click-through links, visuals and information (Visual 4, p.100) which illustrates an emphasis on internationalisation. Furthermore, both institutions directly identify as global through the headlines: 'A Global Campus' for UNI/A and 'The Global University' (UNI/B). References to

internationalisation do not occur as frequently on the Korean versions and national aspects, such as employment dominate. Here a pattern emerges whereby English is associated with 'global' and the role of English at these institutions is synonymous with internationalisation.

For UNI/A, the English website has a click-through link on the home page, '[UNI/A] Life', which contains information for international students such as dormitory and registration information. This makes clear that English is associated with international students with the exception of Chinese students, as these are provided with their own version of the website. From this I can determine that international students are represented as a homogenous grouping and also provides more evidence that Chinese students must have a large presence on campus. A major difference between the Korean and English versions of the UNI/A website is the topic of 'English as a Second Language' (ESL) classes. While these classes are present in the English brochure, there is no direct mention of them on the English version of the websites. However, there are details of Korean classes for international students which illustrates a dedication to Korean and suggests that English is not necessarily a priority for these students. Korean language tests are also prioritised on the English website for UNI/A, as there are external links available on the home page for TOPIK and NIIED<sup>5</sup>. Language entry requirements emphasise TOPIK scores and advertise Korean lectures for international students.

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<sup>5</sup> TOPIK is the Test of Proficiency in Korean and is administered by the National Institute of International Education (NIIED).





#### Visual 4: UNI/B 'Office of International Affairs'

The absence of references to English classes does not mean to suggest that they are not a feature of this institution. As mentioned, there are descriptions of the ESL classes in the English brochure and also on the promotional video. On both of these promotional tools they are mentioned as forming part of internationalisation approaches, which implies that English is a necessary component of internationalisation. A closer inspection of the internationalisation approaches leads me to the conclusion that the sole internationalisation approach offered to immobile Korean students are ESL classes, as all other approaches centre around exchanges or travel abroad. This emphasis on English extends to the Korean version of the website where there is more information available on ESL classes. The Korean website has pages devoted to staff members including a prominent display of 'Native Speakers' (Visual 5, this page) who deliver ESL classes. This discrepancy regarding emphasis on language allows me to interpret that English plays a dominant role for Korean students particularly regarding internationalisation at the institution but not for international students for whom Korean is emphasised.



**Visual 5: UNI/A 'Native Speaker' Staff Pages**

UNI/B bears some similarities to UNI/A regarding the features and topics that are available in English, for example, information regarding courses, registration and dormitories. However, much more content is available, which implies that more importance is attached to the role of English than at UNI/A. There are links to an English language student newspaper available on campus and various information regarding Korean cultural programs available through English. Unlike UNI/A which tended to supply different content through English, all of these programs are offered to the entire student body.

When it comes to internationalisation approaches, UNI/B presents a large number of programs available to students. However, similarly to UNI/A, English language classes feature dominantly, illustrating an alignment between internationalisation and English. EMI courses are also presented on the website, brochure and promotional videos. The website provides a long list of courses available through English and the brochure and promotional videos (both English and Korean) describe the aims of the EMI classes. Entry into the EMI courses is described in detail with an emphasis on standardised tests such as TOEIC, TOEFL or IBT and exemptions.

Overall, there are similarities and differences in how the role of English at each institution is presented. A common theme throughout both institutions is the dominant position afforded to English, particularly in relation to internationalisation approaches for Korean

students. In response to this, I will now turn to the discourses used to express globalisation and internationalisation.

## 5.5 Discourses of Globalisation and Internationalisation

As Jenkins (2014) describes in her analysis of HEI websites, understanding how globalisation is used on the websites and what it means in context is complex. This is also true of the discourse on display on the two websites in my study. Before I turn to specific references to internationalisation, it is worth noting that the terms 'global' and 'globalisation' are used throughout both websites with little reference to 'international' and no reference directly to 'internationalisation'. Despite the differences between these terms (Section 2.2.1, p.13), the institutions tend to conflate the two. A theme which is developed throughout both websites is the positioning of internationalisation as non-Korean. Both institutions locate their founding narratives within South Korea's founding narrative and connect to Korean tradition, culture and history. This position is then used as a platform on which to construct their institutions' global futures. However, the global future they construct is often depicted as external to these Korean values. The example below is indicative of this perspective:

*...[UNI/A], which has a proud historical background and university ideals, has led university innovation movement and today continues its vigorous efforts to meet the global standards of the university. Please watch [UNI/A] plan the future based on tradition and history of 61 years as a tree with deep roots does not sway in the wind.*  
(UNI/A, Ideals & Objectives)

Here, UNI/A's founding narrative is directly linked to globalisation and the institution explicitly notes that its internationalisation agenda is constructed with Korean 'tradition and history' as a reference point. The use of metaphor in the final line allows for a correlation of the institution as the 'tree', the history and culture on which it is based as the 'deep roots' and the future as the 'wind'. The significance of history, heritage and culture is underlined by the adjective used to describe these concepts (deep). History and culture form an organic part of the institution: however, its future is viewed as an external force. The future in this context appears linked to internationalisation or at least the institution's attempt to reach 'global standards'. Therefore, unlike its history and connection to Korean

culture, internationalisation is portrayed as an external force with the implication that it poses a potential threat to the institution.

Imagery is also utilised on the UNI/B website:

***...Putting one's own people and country first and dedicated to the development of community, nation and humanity – that's the true power of intellect. The power enables [UNI/B] to march towards the world stage*** (UNI/B, Overview)

Explicit here is the emphasis on the national and that in order to become a global university it is necessary to put the needs of Korea and Korean society first. The use of 'power' denotes strength and this strength is based on a firm adherence to Korea, Korean people and the local community. The vocabulary on display here such as 'march' and 'power' provides imagery of an army ready to confront globalisation. These themes are also extended to the university 'emblem' which features hangul characters combining to make the shape of the English letter 'U' which the website states is a symbol of the 'spirit of university' (Visual 6, p.105). The following extract explains the emblem in detail:

*The letter on the upper left part stands for the initial alphabet of "국립", which means the national foundation of the University. The letter of the right side and the letter of the lower left part stand for the initial sound of "전" and "남" respectively. "전남" represents the location of this university. The letter of "ㄱ" symbolizes the spirit of all the members of the University toward future development. "주" symbolizes strength, stability, and harmony. "ㄴ" symbolizes the community in which the University will search for truth, creativity and contributions to Korea and the world.*

As the extract suggests, the hangul words are generally used to denote a local identity of the university such as the founding of the university, the location and the university members. The final sentence mentions the contributions it will make nationally and globally. The passage strives to present an image of the university embedding itself firmly in Korean culture. In spite of the fact that the English letter 'U' for university is the outward emblem, the university is mindful of its Korean identity. It implies that globalisation is ultimately a sum of its parts and those parts are Korean.

Overall, a Korean identity is important to the institutions insofar as it provides a framework for their university history and ideals. Globalisation on the other hand is almost represented as a threat to these ideals. There is a recurring theme that they must remain true to their Korean identity and mobilise their resources to confront globalisation. All this implies that rather than view globalisation as integral to the Korean perspective, the institutions are viewing globalisation as external and foreign in nature.

Another recurring theme on the websites is references to students and how the institutions intend to cultivate global citizens. The statements below are representative of the many references throughout the websites relating to global citizenship:

*We nurture global citizens who will be active in global stages with global views (UNI/A, English home page)*

*To produce professionals who have global knowledge (UNI/A, Objectives of Education)*

The present day design of [University Name] University's official emblem was the result of a campus wide competition held in 1955. All members of [University Name] were invited to assist in the selection of the winning design. First prize and the winning entry was submitted by Mr. Suh Sang-hak, a junior in the Department of Korean Literature.

Shapes in the emblem are arranged so as to show the letter "U", the initial for the word "University", and it symbolizes the spirit of the university. The letter on the upper left part stands for the initial alphabet of "UN", which means the national foundation of the university. The letter of the right side and the letter of the lower left part stand for the initial sound of "U" and "N" respectively. "UN" represents the location of this university. The letter of "U" symbolizes the spirit of all the members of the University toward future development. "N" symbolizes strength, stability, and harmony. "U" symbolizes the community in which the University will search for truth, creativity and contributions to Korea and the world. The color of the letter is yellow, meaning bright light and a promising future. The background color is light brown. The green leaves of the laurel tree symbolize victory in overcoming ignorance and their number corresponds to the number of colleges of the University. Finally the ripening fruits of red between the leaves symbolize academic enthusiasm and accomplishment.

## Visual 6: UNI/B 'Emblem'

*Education of Global Talents (UNI/B, Vision Statement)*

*Fostering Global Leaders with International Perspectives (UNI/B, English 2013 Brochure)*

The findings here mirror Saarinen & Nikula's (2013) study which emphasises preparing students for a global labour market. This emphasis on future employment within a global context is evident in the first two examples through 'global stages' and 'professionals'. However, overall references to a global labour market were not as explicit on these websites, as employment references are still very much consumed with national objectives. These statements were often used as headlines in order to specify overarching aims of the institutions. The use of words such as 'nurture' 'produce' and 'foster' denotes a responsibility to cultivate an international skillset in the students. In order to gain an understanding of how the institutions intend to accomplish these goals, I turn to the internationalisation approaches which relate to Korean home students.

## 5.6 English as an approach to internationalisation

Visual 7 (p.106) is from the UNI/A 2013 brochure. The reference to 'global campus' informs me that the institution views the courses which follow as directly responsible for the creation of a globalised environment. The reference to students implies that these programs will provide students with international skills which will create globally competitive citizens. There is obvious intent with the particular visual chosen for these pages (Visual 7). It implies that the campus is multi-racial, multi-cultural and multi-lingual.



**A Global Campus to Nurture Global Leaders**

Chosun University has a global system for exchange with various countries beyond the bounds of Korean universities. Such a system perfectly meets the global vision of Chosun University to become a global university.

**The Sejong Korean Center** • The Sejong Korean Center is the first Korean language center in Vietnam that opened in Ho Chi Minh City on the 8th of October, 2008 according to an agreement between Chosun University and the College of Humanities and Social Sciences of Vietnam National University, Ho Chi Minh City. This center teaches the Korean national standard. This center was established to spread Korean and Korean culture targeting workers who want to get jobs in Korea, internationally married women, those who want to study in Korea, and those who want to be employed by Korean companies. In this center, around 300 students learned Korean and about Korean culture in 2012. So, Joo-Hong, president of Chosun University, declared that our university will make every effort to spread Korean and Korean culture in the world through close cooperation with the Korean government.

**The Korean Cultural Experience Program** • This program is designed to help foreign students studying at our university understand Korea. In particular, our university has organized a short-term Korean culture experience program for students invited from Japanese sister universities, which provides this opportunity for mutual exchanges and to spread Korean culture widely.

**The Interactive Foreign Language Program** • This is an English and Chinese language education program in which students can improve their language skills without going abroad as they are taught by native teachers. The ESL English program is instructed by native English teachers who have completed their degree in foreign countries and teaches basic to advanced levels in communication skills such as speaking, listening, reading, and writing. GHS/UTSIL is part of the Living Learning program to maximize global leadership while living in the Global House dormitory.

**The Language Education Institute** • The Chosun University Language Education Institute (LEI) is designed to improve the language skills of students through practical English programs. It has opened language programs for students and the public and there is a Korean cultural program for foreigners. It is trying to develop newer and more effective teaching methods.

## Visual 7: UNI/A 2013 Brochure

Four programs are outlined here, the first of which is an institution in Vietnam which promotes Korean language and culture. The second program details a Korean culture program for incoming international students. Neither of these programs involves Korean students, yet there is a suggestion that the institution views internationalisation as a two-way process involving the spread and promotion of Korean language and culture. For Korean home students, there are therefore two programs available on campus which will provide them with the skills to become 'global leaders'. The first is 'The Intensive Foreign Language Program' which involves both English and Chinese language classes. The inclusion of Chinese here suggests that internationalisation at UNI/A, for home students at least, is not necessarily confined to English. The second approach on offer is 'The Language Education Institute', the description of which mentions only English language classes, however Korean is available for international students. As English is involved in two programs, the suggestion is that it is the dominant language of internationalisation.

The institution is explicit in what kind of English and Chinese is suitable for internationalisation, as the description of these language classes states:

*This is an **English and Chinese language education program** in which **students can improve their language skills without going abroad as they are taught by native teachers**. The ESL English program is instructed by native English teachers who have completed their **degrees in foreign countries** and teaches basic to advanced levels in communication skills such as speaking, listening, reading, and writing. GHESL/CSL is part of the Living&Learning program to maximize global leadership while living in the Global House dormitory (UNI/A, 2013 Brochure, p. 26-27)*

There is an emphasis on native teachers and the purpose of this program is to negate the need to go abroad. First, this suggests that travel abroad automatically leads to an improvement of language skills. Second is the suggestion that because classes are delivered by native teachers, students' language skills will improve. The next line repeats the presence of 'native English teachers' which signifies their importance to the institution. The inclusion of the native English teachers, having obtained degrees in 'foreign countries', could be interpreted in different ways. First, it serves to differentiate this program from

others in the university. It also recalls the positioning of internationalisation as external to Korea, suggesting that they may provide 'global' perspectives beyond that of Korean teachers.

The Korean website provides photographs of these teachers with some short bibliographic information regarding their academic credentials (Visual 5, p.101). All teachers are from countries within the Anglosphere and indeed have 'foreign' degrees, usually from their own countries, however not necessarily in education, TESOL or another related area. Finally, in the example it is noted that these ESL and CSL lessons are an aspect of a wider program which also involves a dormitory referred to as 'Global House'. 'Global House' will be examined in section 5.7 (p.111), however it does state that this will 'maximise global leadership'. This illustrates that the institution seeks to promote native English and Chinese as the ideal models to enable students to acquire international skills.

I turn now to UNI/B, whose internationalisation approaches feature in their brochure under the headline 'Global [UNI/B] Toward Asia and the World'. This headline shows a particular focus on Asia, granting it priority in the internationalisation process. This is also reinforced by the listing of partner universities where Asian universities predominate (Visual 8, p.108). The institution presents four overarching categories of internationalisation approaches and English programs are assigned prime position:

#### Fluent English on [UNI/B] Campus!

- General English Program at LEC (Language Education Center)  
: Basic English, **English for Global Communication 1 & 2**, Textual Exposition, English for Job Search
- Native Speaker Conversation Program: Level 1 through 6
- Specialty Programs  
: Grammar in Use, Easy Listening!, VOA News English, Academic Writing, Essay Writing for Middle School Level English Teacher Certification Exam, English Grammar for conversation, Sitcom English





environment. However, the Director's message continues to note that these courses provide students 'with high-calibre native English teachers'. In this context 'native English' is idealised as the most suitable English for interaction in a global society.

While previous research into websites noted that 'foreign language' was a euphemism for 'English' (see Saarinen & Nikula, 2013; Hashimoto, 2013), UNI/B tends to separate foreign languages and English. An example of this can be seen within the internationalisation approaches. It states that one of its 'globalization programs' aims to strengthen 'foreign language competency' with the explanation that this refers to 'General English and foreign language programs'. Another example appears in the pages dedicated to the LEC which provides links to 'Korean language program', 'English language program' and 'foreign language program'. The foreign language program outlines various Asian and European languages. English therefore is granted special consideration and the implication is that it has a unique position in internationalisation at UNI/B. It is worth mentioning here that a 'negative analysis' informs me that concepts such as intercultural communication or intercultural awareness are not mentioned on either website. It is clear that the universities in question intend for students to become 'global citizens' through English but without an emphasis on the tenets of Internationalisation at Home.

### **5.6.1 EMI and Internationalisation**

As perhaps is evident at this stage, EMI is yet to be discussed and does not feature as one of the internationalisation approaches on either institutions' websites. Mentions of EMI are 'significantly absent' (Pauwels, 2012) from the UNI/A website. I previously noted that the student participants from UNI/A in my study had a parallel language class in Korean and English for their major and English classes relating to their major (see Section 4.6, p.77). With this in mind, EMI is perhaps not a significant feature of UNI/A, at least not enough to warrant a thorough description. The English class they attend related to their major appears to fall under 'University English' within the ESL category which has been discussed previously (p.107/108).

UNI/B on the other hand, makes available a large list of their EMI courses on the English website and there is ample description regarding the classes on the promotional videos. Introducing UNI/B as a 'Global University', the narrator states:

*For the international students to be fully immersed in their studies, [UNI/B] has opened more than 250 English lectures, provided them with free dormitories and Korean language courses*

EMI, along with free dormitories and Korean lessons, is presented here as a result of international students and not an attempt to recruit international students. The phrase 'fully immersed' I interpret as the institution assuming that because courses are in English, international students will be more able to achieve academic excellence. Free Korean lessons for international students illustrate that the institution believes in the necessity of Korean for the students as another aspect of their academic life. The audience for the English promotional video is presumably international students, so it is perhaps no surprise that Korean students are not mentioned as enjoying these same benefits. However, the visuals which accompany this narration are scenes from lectures given by Caucasian professors (Visual 9, p.111). The use of these particular visuals suggests that only international professors provide the EMI lectures.

The Korean promotional video also discusses the EMI courses: however, a Korean audience is supplied different information. EMI is regarded as an avenue for future career prospects for Korean students, and suggests EMI is a way to gain employment nationally rather than internationally. The Korean video also highlights the composition and population of the international student body, intentionally promoting its multicultural campus. The aims of EMI are presented differently for two separate audiences, however, the common thread is English and the benefits it will confer. A 'negative analysis' informs me that there is no mention of language support for the students. As the students must attain specific language proficiency standards (see Section 5.8, p.117) to attend the class, I presume that the institution deems this as evidence that students can successfully negotiate in a multicultural academic environment.



**Visual 9: UNI/B Promotional Video ‘EMI Classes’**

## 5.7 Presentations of English in Practice

Attempting to pin down how English is used in practice on the universities’ campuses uncovers many contradictions regarding the role of English. I will begin with a focus on UNI/A. As mentioned, ESL classes are presented as the only internationalisation approach for Korean students and this would appear to be the primary example of English in practice. Visual 10 (p.112) is from the promotional video during a segment describing the ESL classes. Due to the fact that these classes are promoted for Korean students, it appears that the students in the visual are Korean. Therefore, in these classes the students will be using English – standard English – within a Korean group.



**Visual 10: UNI/A Promotional Video ‘ESL Classes’**

These classes are promoted as developing ‘global leadership’, however it is difficult to reconcile the ‘global’ aims with national practices of English. As mentioned in section 5.6 (p.107/108), it is noted that ESL and CSL are presented as an aspect of a wider program ‘Living&Learning’ which includes a mixed dormitory ‘Global House’. From the website it appears that this is the only dormitory which houses both Korean and international students, therefore it may be the only place where students engage in multilingual interactions on campus. This is also implied by the visuals featured on the video during the explanation of ‘Global House’ (Visual 11, p.113). These visuals were presumably used to illustrate that Korean and international students interact in ‘Global House’.

The narration on the video states that ‘Global House’ provides an ‘English immersion program’ which is implemented through an ‘English-only zone’. It is impossible to ascertain from the video how this ‘English-only zone’ is monitored and what exactly it entails. There is also no mention of a ‘Chinese-only zone’ for the students involved in the CSL program. It appears from this that while Chinese is an aim for some students, in practice English is a more dominant feature.



**Visual 11: UNI/A Promotional Video ‘Global House’**

While the use of English appears to be controlled in UNI/A, UNI/B presents more natural and integrated practices of English. To begin with the students do not seem to be as segregated as those at UNI/A. All dormitories are mixed and there are programs to encourage integration such as a ‘Buddy Program’ and Winter and Summer sessions which

incorporate cultural excursions for both sets of students. Visuals used throughout the website (e.g. Visual 12, p.114), are keen to promote a multicultural campus. UNI/B does appear to attempt to encourage students to integrate and even encourages the use of Korean among international students. There are free Korean classes and a 'Global Lounge' which is for international students and 'Korean language supporters' aimed at promoting Korean language and culture. In addition to this, there is evidence of non-native English use on the Korean promotional video with a Polish student providing a short testimonial using non-native English with his L1 accent. The use of this student on the Korean promotional video could be an attempt to promote the institution as a 'global campus' beyond the narrow confines of the Anglosphere. His English also represents a non-native style of English which would appear to be the norm on this campus with a multicultural student body.



**Visual 12: UNI/B Visual of Multicultural Campus**

However, this presentation of non-native English appears to contradict the type of English promoted in the 'Global English' class (Section 5.6, p.102/103) which was dominated by native English. Also, its acceptance does not appear to extend to Korean influenced English. The English promotional video does not feature the Polish student and is narrated by a Korean female using American accented native-like English. Furthermore, the LEC promotes one of their classes by stating:

*Some emphasis is also placed on breaking the “Konglish” factor in that effort is made to correct the common errors that all beginner Korean-English students make (UNI/B, LEC, English Conversation Program)*

While ‘some’ indicates that it is not the main objective of the class, ‘emphasis’ and ‘effort is made’ suggest that ‘breaking the Konglish factor’ is an important aim. Evident in this example is that Konglish is related to ‘common errors’ and that ‘all’ Koreans are subject to its influence. There is an assumption here that all Koreans cannot speak appropriate English until their L1 influence is destroyed. Such lack of regard for the Korean influenced English stands in opposition to the strong Korean identity presented in the ‘About’ passages. While it appears this institution emphasises Korean identity as a way to confront globalisation, this does not extend to the English these Koreans will perhaps use.

From these examples a contradictory and complex portrait of English in practice at UNI/B is painted. In section 5.6 (p.105) it was ascertained that ‘native’ or ‘native-like’ English is promoted at the institution, specifically regarding English classes and this type of English is presented as the ideal for global communication. However, UNI/B is very keen to promote a multicultural campus through visuals and the programs it chooses to present. It also appears to attempt to provide opportunities for students to interact, however it is difficult to ascertain the results of this in practice. UNI/B also presents non-native English as a promotional tool to advertise their institution, however Korean accented English does not appear to be valued at UNI/B. In a similar vein, a ‘negative analysis’ illustrates that bi/multilingualism is not given any consideration by either institution despite this being a reality on each campus.

I end this section with a note on the visuals used throughout the websites and what they seem to represent, in particular I will relate this to the university community and what the visuals may imply regarding the role of English on campus. For both institutions, most of the visuals regarding international students are assigned to pages with a global theme. For example, for UNI/A, there are international students visible in Visuals 7 & 11 (p.106 & p.113), which represent ‘A Global Campus’ and ‘Global House’ respectively. However, a closer look at these visuals provides evidence to suggest that Visual 7 is just a stock photo in the artificial manner in which the students are posed. Similarly, Visual 11 is taken from

the promotional video, however there is nothing to suggest that it is not a staged scene for the purpose of the video and not truly representative of 'Global House'.



**Visual 13: UNI/A 'Korean Cultural Experiences'**

More authentic visuals of international students can be found in '[UNI/A] Life' which relates to international students (Visual 13, p.115). However, the text from the field trips suggest that Korean students are not included on these 'cultural excursions'. Similarly, the visuals from UNI/B (e.g. Visual 12, p.114) are keen to portray a multicultural campus yet most of these visuals are taken from one scene, which is portrayed on the promotional video, and are then repeated throughout the website. When both of the institutions actually present academics or show scenes from classes, Korean students tend to be the focus (Visual 14, this page & 15, p.117). The lack of authentic interaction among a multicultural student community calls into question the actual practices of internationalisation at the institutions. The role of English as a lingua franca on campus may be a reality for the international student community at each institution, but there is little from the websites to suggest that there is any interaction between Korean and international students.





Visual 14: UNI/A Promotional Video

I have already noted some explicit examples of what kind of English is promoted at the institutions and the next section will delve further into this by examining implicit references to English on the websites.



**Business Administration**

The College of Business Administration aims to foster creative global leaders who are equipped with professional knowledge and work skills in business and the economy. In order to achieve this goal, the College of Business Administration promotes globalization, institutionalization, and utilization of projects through which students can develop their intellectual, professional, and communicative skills as well as work ethic and service leadership.

- | School of Business Administration
- | School of Economics

**College of Engineering**

The college runs a global quality demand based education program that aims to grow engineers with creative problem-solving ability, adaptiveness to sites, and engineering ethics who can contribute to the human prosperity. The college is certified with ABEEK: Accreditation Board for Engineering Education of Korea. It also partnered with Samsung Electronics, LG Innotek, Hynix Semiconductors, Kumgo Electronics, and other companies with good opportunities for employment, and has expanded its tracks to grow engineers with field perspective through site practice, projects, and engineering design courses.

- | School of Architecture
- | School of Mechanical Engineering
- | School of Material Science and Engineering
- | School of Electronics and Computer Engineering
- | School of Applied Chemical Engineering
- | Department of Civil Engineering
- | Department of Energy and Resources Engineering

- | Engineering
- | Department of Refrigerating and Air Conditioning Engineering
- | Department of Architecture
- | Department of Applied Mathematics

**College of Agriculture and Life Sciences**

The College of Agriculture and Life Sciences is firmly rooted as a mecca of future biotechnology industry and environmentally-friendly agricultural technologies. The College is leading the planning, design, management and commercialization of new infrastructure demanded by the course of Rural Reconstruction. It also trains graduates to be armed with theoretical and practical skills that enable them to develop agricultural production technology and effectively utilize agricultural resources.

- | Division of Plant Biotechnology
- | Division of Forest Resources
- | Division of Applied Bioscience and Biotechnology
- | Division of Animal Science
- | Department of Landscape Architecture
- | Department of Agricultural Economics
- | Department of Rural and Bio-systems Engineering
- | Department of Bioenergy Science and Technology

**College of Culture and Social Sciences**

The College of Culture and Social Sciences is heightening its global status in the areas of International Studies, International Business, Culture Content, and Visual Communication Design, Year's

Visual 15: UNI/B 'Faculty Information' 2013 Brochure

**5.8 What Type of English is Presented**

This section aims to examine references to English which imply the type of English promoted by the institutions. Overall for UNI/A, English at the institution is mainly centred

on the ESL classes which have been examined in the previous sections. While there is a definite adherence to native English, this is made quite explicit by the institutions. For international students to gain entrance to the institutions, they must provide TOPIK scores which implies that despite an emphasis on English, Korean is still the dominant academic language. An adherence to Korean is also evident on the websites through the use of anglicised Korean vocabulary such as 'pyeong'<sup>6</sup> and 'goshiwon'<sup>7</sup>. For international students the websites also state that they should receive help from Korean students or professors for registration, as it is 'written in Korean' and therefore not easy to access. While this provides the institution with a Korean identity, how it reconciles this identity with its self-declared 'global' identity is difficult to ascertain. Furthermore, the commitment to native English is incompatible with a 'global campus', which is how the institution identifies in the brochure.

UNI/B has also presented a strong adherence to English within its internationalisation agenda and also an alignment between 'global' and 'native English'. However, as has been examined, there are contradictions emerging regarding the presentations of the role of English at the institution and this continues in the admission information. The English language scores are based on TOEFL, iBT, IELTS, CET, TOEIC or TEPS. While there is variety in what tests are deemed adequate, all the tests adhere to standard native norms. Therefore, there is the implication that native English is the benchmark to which students should aspire. The admission information then stipulates:

1. *By being a citizen or national of a majority English-Speaking country*
2. *Completed the equivalent of a Korean bachelor's degree or higher in one of the majority English-speaking countries*
3. *We consider the following as the majority English-Speaking countries: Australia, Canada, England, Ireland, New Zealand, and U.S.A.*

Explicit in this extract is the emphasis on countries within the 'Anglosphere'. The assumption here is that citizens and nationals of these six countries have acceptable English and therefore are exempt from language tests. This implies that native or near-native speakers are automatically able to communicate in all settings including multilingual

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<sup>6</sup> 'Pyeong' (평) is an aerial unit used to measure room size.

<sup>7</sup> A goshiwon (고시원) is a small one-room apartment that students typically live in for a number of months for study purposes.

and academic environments which would be the reality at UNI/B. This list does present implicit complications regarding how English is viewed at the institution. First the policy states a distinction between 'national' and 'citizen'. This distinction differs from country to country and can be convoluted, usually revolving around ethnicity, voting rights and other social rights. While I have already noted the assumption that native or near-native speakers are automatically assumed to have appropriate English, there is no evidence to suggest that a 'national' or 'citizen' of these countries will use native or near-native English. However, while multilingual nationals may be more able to communicate and operate in multilingual environments, these tests do not tend to emphasise intercultural communication or other areas which are relevant to effective communication in this context.

The list also states that if you have completed a degree in these countries an exemption applies. This implies that it is not necessarily 'native' English UNI/B insists on, but an ability to operate in English within an academic setting. However once again this would then assume that native speakers can automatically navigate in an academic setting because they speak the appropriate type of English. Perhaps most evident from the list of 'majority English-speaking countries' is the narrow view of English. Generally assumed 'native English' countries such as Scotland and Wales are not included and neither are countries where English is considered an official language such as India, Nigeria or South Africa. In addition to the emphasis on Anglophone countries, UNI/B states that 'Language Proficiency' is 30% of the overall admissions' criteria. Therefore, English by implication forms a significant part of their admissions' criteria.



### **Visual 16: UNI/B 'International Pages'**

Other signifiers of what type of English is presented at the institution are the visuals used for the 'International' section of the website. As Visual 16 illustrates, there is the implication here that Korean language is related to Korean culture, Chinese with Chinese culture and English is conveyed as related to American culture. I can only assume from this that the institution mainly perceives the 'ownership' of English as being in the hands of the USA. 'International' and English therefore become conflated with the USA despite the fact that these international pages are intended for a much wider audience.

## **5.9 Summary and Conclusion**

This chapter presented the findings from the website analysis with the aim of uncovering how the role of English with regard to internationalisation is presented at the institutions. As the analysis showed, English is very much equated with internationalisation both implicitly and explicitly throughout both websites. Using multimodal analysis, I first attempted to determine the purposes and aims of English. Overall the analysis illustrated that while English is prioritised by both institutions, it is very much associated with internationalisation and international activities. The UNI/A website is also available in Chinese which illustrates the prioritising of a prospective Chinese community to this institution. However, both institutions have much more information available via their Korean websites which suggests that the Korean language ultimately dominates. Both institutions also present English classes as a dominant feature of their internationalisation approaches particularly for immobile Korean students. For UNI/B, EMI is also featured somewhat prominently throughout the website. Therefore, the purpose of English is as a promotional tool for an international academic community and its aims are to signify internationalised institutions.

What also became clear is that 'global' is used a descriptor throughout both websites. However, an analysis of the discourse on the websites found that internationalisation, or globalisation as it is referred to throughout, is positioned as non-Korean and as a threat to Korean traditional values. Further analysis reveals that 'international' is often used to describe the institutions' aims for their students. However, beyond an adherence to English, it is difficult to determine how this will be achieved. As regards the approaches to

internationalisation through the use of English, it is made explicit on both websites that native English is the ideal model to enable students to acquire international skills. The promotion of EMI also makes clear that English will confer benefits on both Korean and international students. Further to this, UNI/B emphasises native English through standardised tests such as TOEIC or IELTS for admission.

An attempt to observe the practices at the institution proves difficult through analysis, although many contradictions regarding the role of English arise specifically for UNI/B. While a multicultural academic community is portrayed in visuals throughout and a NNEST is used to promote the global campus, unfortunately Korean English is unacceptable for the institution and there is a large emphasis on NES. For UNI/A, it ultimately becomes clear that Korean is the dominant language in practice at the institution and it is difficult to ascertain whether English is actually used outside of Korean attended ESL classes. The visuals for both institutions only portray a multicultural community on pages which attempt to promote internationalisation. Other pages which feature visuals depicting academic practices tend to only feature Korean students.

While it is clear from the website analysis that native English is aligned with internationalisation, many of the presentations are somewhat opaque and contradictory. The next chapter will focus on student perceptions of the role of English and its agents with regard to internationalisation at both institutions.



## **Chapter 6 Student Perceptions of the Role of English**

### **6.1 Introduction**

Chapter 6 and chapter 7 will address the final two research questions with an exploration of data obtained from interviews with my student participants. This chapter specifically will focus on RQ 2:

- How do South Korean students enrolled in these institutions perceive the role of English and its agents with regard to internationalisation?

I will begin with an explanation of the analysis procedure I used for my interview data. I follow this with a focus on how students are conceptualising internationalisation with an emphasis on the role of English in internationalisation approaches, comparisons and Americanisation/Westernisation. Next, I investigate student perceptions of their universities' English language policies with a concentration on institutional motivations for policies such as EMI from the perspective of students and also why some students choose to participate in EMI. I will then turn to the negative perceptions of the English language policies and this will be followed by the positive perceptions of the policies. Overall these sections reveal that student choice has a significant influence on how students perceive the English language policies. Finally, Section 6.3.3 explores student perceptions of the agents of English which concentrates on the use of English in their classrooms with an emphasis on how 'proficiency' is perceived in these contexts as relating to professors and students. This section further examines the students perceived interactions with international students.

### **6.2 Interview Data Analysis Procedure**

In order to provide a rich description of the data set, I utilised two analytical methods – Thematic Analysis (TA) and Discourse Analysis (DA). DA has already been described in chapter 5. In this section, therefore I will mainly address TA but I will also discuss how DA was used to complement the thematic analysis.

TA is a commonly used method, yet it is difficult to reach a general consensus on what it is and how it is done. Braun and Clarke (2013) state that 'TA is essentially a method for identifying and analysing patterns in qualitative data', however, it can also interpret various aspects of the research topic (Boyatzis, 1998). It therefore involves 'pattern recognition

within the data where emerging themes become the categories for analysis' (Fereday & Muir-Cochrane, 2006, p. 82). A 'theme' refers to locating 'something important about the data in relation to the research question and represents some level of patterned response or meaning within the data set' (Braun & Clarke, 2006). There are various ways to do thematic analysis and as Braun & Clarke (2006) state, it is crucial to determine what type of analysis you wish to do.

A first choice is whether the aim of the analysis is to provide 'a rich description of the entire data set or a detailed account of one particular data set' (Ibid, 2006, p. 11). As my analytical interest involved the role of English with regard to internationalisation, my data set was first identified by all instances across the interviews that had relevance to English. As my aim was to capture the 'important themes', 'overall themes' and investigate unknown views on a topic (Ibid, 2006, p.11), the former choice was appropriate for the purpose. However, I did not wish to only provide an account of mentions of the term 'English' but to understand the 'latent' meanings of the themes. In this instance, DA allowed me to go beyond the semantic content in order to 'identify and examine the underlying ideas, assumptions, conceptualisations and ideologies' that inform the data (Braun & Clarke, 2006, p. 13).

Braun & Clarke (2006) propose six phases of TA, however the authors emphasise that these phases do not necessarily need to be followed in a linear pattern and that analysis will inevitably involve 'moving back and forward between the entire data set' (p. 15). Phase one involves familiarising oneself with the data. In order to do this, I first transcribed the data (see Table 4, p.125 for transcription conventions). While all of the first interviews with each participant were transcribed completely, only data which was deemed relevant was transcribed from the second round of interviews. This decision was taken as the research questions have a sociological basis and I came to the conclusion that the time it takes to transcribe whole interviews could be spent on analysis (Flick, 2006) (see Appendix 5, p.238 for a sample interview transcription). At this stage prosodic features were not yet transcribed in full. I read and re-read the transcriptions and began to take notes and mark down ideas for coding. Phase two requires generating initial codes which organised my data into meaningful groups (Huberman & Miles, 1998). While some researchers use codes and themes interchangeably (see for example Boyatzis, 1998), I follow Braun & Clarke's (2006) view that themes are broader units of analysis.



**Table 4: Transcription Conventions (Adapted from Jenkins, 2014)**

<b>Symbols</b>	<b>Explanations</b>
(.)	Pause of one second or less
(2)	Pause of 2 seconds etc.
CAPS	Stressed Word
@	Laughter. Length indicated by number of symbols
I	Interviewer (the researcher)
S1-S20	Student participants
[ [	Overlapped utterances
=	Latched Utterances
[...]	Indicates irrelevant speech, so not included

My coding was at first driven by a deductive process whereby the themes are theory-driven followed by inductive coding. While data-driven themes were inevitable, I prescribe to the view that no themes are entirely inductive as my own preconceived knowledge influenced the process (Joffe & Yardley, 2004; Braun & Clarke, 2006). I chose to conduct my data analysis manually without the aid of computer software. Although time consuming and at times frustrating, I ultimately decided that this was the most effective mode of analysis. Instead of viewing each quotation or segment in isolation, it allowed me to individualise each participant and understand not only ‘what’ they had to say and ‘why’ they said it but ‘‘who’ feel the way they do and ‘where’ ‘when’ and ‘how’’ (Basit, 2003). While I had initially assigned a short period of time for my coding process, I realised that the procedure was not one to be carried out as an independent segment of my research study, rather it would continue throughout every aspect of preparing my thesis. I coded my data using both highlighter pens and ‘post-it’ notes to identify segments of data.

Once all the data set was coded, I moved on to Phase three which ‘re-focuses the analysis at the broader level of themes’ (Braun & Clarke, 2006, p. 19). Overall there were, at this stage, six overarching themes with a large number of sub-themes. This included a ‘miscellaneous’ theme to organise those codes that did not seem to fit into any of the main over-arching codes. I then began to refine the themes (Phase 4) which allowed me to acknowledge that some of my themes were not reliable. Braun & Clarke (2006) divide phase 4 into two levels in order to ensure ‘internal homogeneity and external

heterogeneity' (Patton, 1990). Level one involves reviewing all extracts that apply to a theme and guarantee that they are coherent with each other. At this stage, as the authors' recommend, I created a thematic map in order to make the process more manageable. Level two concentrates on the whole data set and aims for validity, making sure there is an accurate representation between extracts and themes. These themes were finally organised into three broad overarching themes which are the following:

1. Conceptualisations of Internationalisation (i.e. if the students conceptualise it in terms of English)
2. Perceptions of English Language Policies (i.e. EMI and TESOL)
3. Perceptions of the Agents of English (e.g. interaction with international students, use of Korean and English among students, the use of English and Korean in EMI, perceptions of Korean Professors' English)

Once all themes were refined and the data was adequately coded, I could define and name all my themes (Phase 5). This final refinement of themes can be seen in Appendix 4 (p.234). Phase 6 in the framework involves writing up the findings obtained from the analysis. Once I had decided which extracts from the data set would be included to represent the themes, these individual extracts were transcribed again to include certain prosodic features. Each extract was analysed separately at the three levels from Fairclough's (2001) framework presented in the previous chapter (Section 5.2, p.93).

## **6.3 Analysis of Interview Data**

### **6.3.1 Conceptualisations of Internationalisation**

I begin the reporting of findings with a focus on how the students are conceptualising internationalisation. While this includes 'top-down' data such as how the students view internationalisation approaches, I also focus on 'bottom-up' data which arose in analysis namely their use of comparisons and Americanisation. Therefore, there is an emphasis here on how the students are actually discussing internationalisation and its relation to English.

### 6.3.1.1 Approaches to Internationalisation

As the website data previously showed (see Chapter 5), the role of English as presented on the websites served two functions – as a promotional tool to recruit prospective students and as a means to justify the universities’ ‘global’ credentials. Student perceptions of the roles of English with regard to internationalisation tended not to be aligned with these website presentations. In my student interviews I inquired why they chose their institutions and what factors influenced their decisions. None of the students pinpointed ‘English’ or ‘internationalisation’ as reasons for their choice of institution. Instead students tended to focus on factors such as practicality regarding accommodation, student fees, the status of their particular majors at the institutions and because they received the exam points to attend that particular HEI. It appears therefore that as far as these Korean students were concerned, English or ‘international’ credentials were not a factor in their decision to attend the institutions.

One of my first topics for the students involved their conceptualisation of internationalisation and whether they, like the websites, equated it with English. Therefore, I specifically asked the students whether they thought their institution was global and to elaborate on their opinions. A small number of students in the study discussed external approaches<sup>8</sup> to internationalisation – usually exchanges. This meant that a large number of the students did conceptualise internationalisation as occurring at home and there were also overlaps with some students noting both external and internal approaches. A significant number of the students interviewed stated that the presence of an international academic community (students and faculty) was evidence of internationalisation. A much smaller number stated that the use of English was evidence of internationalisation, and this small number was further divided by those who pinpointed EMI and those who mentioned English in general. I will first focus on those students who stated that EMI was evidence of internationalisation. The example below is from such a student:

#### **Example 6.1**

1. I: Do you think UNI/B is a global university(?)
2. S13: Hmmmmmmm (4)

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<sup>8</sup> I refer to approaches usually associated with mobile internationalisation such as student exchanges as ‘External Approaches’ while those approaches relevant for home students are referred to as ‘Internal Approaches’.

3. I: =Do you think it's BECOMING a global university(?)
4. S13: Yes(.) **I think the university is BECOMING global** I think (2)uh **when**
5. **I was freshman**(.) there there(.) **there is seldom English class** and
6. some kind of event and festival related to both(.)uh what is it only
7. for the foreign students and Korean student(.) there is seldom but (.)
8. maybe you know all of the male students discharge for military
9. service
10. and after discharging from military service(.) our university is quite
11. different from the past
12. I: oh really(?) And **military service is two years** right(?)
13. S13: Yes **two years and there are lots of English class even in my major**
14. **and other majors** also and many students try to take the exchange
15. student program but when I was freshman few students took part in

At the beginning of this example, S13 takes a long pause while answering my question (l.2). This signifies his uncertainty regarding the global status of the HEI and he seems to feel the answer is beyond that of a simple yes or no. After I rephrase the question (l.3), he instantly agrees and then further states his agreement through the use of emphasis (l.4). He also reifies his opinion with an example citing the number of English classes that have begun at UNI/B over a short period of time. Further to this he implies surprise that his own major – Psychology – was available in English (l.13) which suggests that he does not necessarily associate psychology with English, so therefore the internationalisation process incorporates all faculties. This example also illuminates the expansion of EMI in Korea in recent years and provides an anecdotal example of the ‘overwhelming’ growth of EMI from the literature (Palmer & Cho, 2011).

As mentioned, most students tended to focus on a multicultural academic community as evidence of internationalisation. This was referenced in two ways – either that the presence of international students and staff was evidence that the university was ‘global’ or, in opposition to this, that a lack of international students and staff was evidence of a non-global university. What is implicit in these opinions, is the need to embed a lingua franca such as English into the university policies and practices in order to ensure that the university can recruit a diverse range of international students and staff. I have provided two examples from a student at UNI/B that illuminates the frontloading of English as a tool for international student recruitment:

### **Example 6.2**

1. I: Do you think [HE2] is a global university(?)
2. S17: {Shakes head}
3. I: No(?) Why(?)
4. S17: uh too little too few students from foreign countries I think we
5. just see I have one student in my class this class is in English
6. department so I just found one student from Nigeria we have
7. Korean students and **in my major you cannot find almost zero**
8. **students to be a like you said to be an international university**
9. **so we need to organise more concretely to adapt their lives in**
10. **this university**

There are several interesting points in this example. First the student's use of 'almost zero' is quite vague. This approximation acts as an anchor which serves to focus my thoughts on the lack of international students. Second, he relates the term 'international university' to me as if he wishes to distance himself from the term. To me this signifies S17's scepticism of the concept of an 'international university'. Finally, he places the blame for lack of international students on the university academic community ('we'), who must try to change the university to accommodate international students. He continued to give his opinion on what international student 'needs' are:

### **Example 6.3**

1. S17: So like you are like my friend from the States **he it was very hard**
2. **to adapt adapt(?) Adapt to Korean university because everyone**
3. **is scared they scared because they cannot speak English well of**
4. course they want to help them but they cannot

From this it is clear that S17 perceives international students' primary 'need' as the ability to be comfortable with the use of English on campus. He also removes the descriptor of 'international' and refers to the university as 'Korean' which reinforces the idea that, for this student at least, 'international' equates with English. Also notable in this extract is the fact that S17 refers to English in use as a lingua franca among the academic community and not policies such as EMI. This illustrates that while English policies are emphasised by this institution, it may not be affecting actual language practice. Further to this, S17's experiences show that despite the fact that EMI is implemented across many faculties, it has not guaranteed international student enrolment. This student therefore is of the

opinion that despite the EMI policies, true internationalisation can only happen when the entire academic community is incorporated. This example is used to illustrate that while few students actually pinpointed English as evidence of internationalisation, the implication of English as a prerequisite for internationalisation was often present in conversation. However, I infer from my exchange with S17 that EMI policies are not necessarily creating the global campus the websites are attempting to present.

### 6.3.1.2 Use of Comparisons

One approach students tended to adopt when judging the institutions by their global credentials was through the use of comparisons. This technique was mainly used with negative connotations either between faculties in their own universities, institutions in Seoul or institutions in the West. The following extracts reveal this use of comparisons between faculties:

#### **Example 6.4**

1. I: So universities today are trying to become global and
2. universities say they are trying to make all students feel like
3. international students so the international experience is for
4. everyone
5. S16: [@@@@@]
6. I: =What do you think about that?
7. S16: =not at all just as already said **it is limited to the business**
8. **administration students and yes if school want to make**
9. **students be international they have to make opportunity to**
10. **us like science field(.)** but there are no chance(.) there are no
11. any(.) **there are few students in my field[...]**
12. I: Do you think it's limited who they accept?
13. S16: **Yes because it is characteristic of the major(.) I think there**
14. **is some reason because of the characteristic of the major(?)**
15. **[...] in that field they can't do well right now**

S16's laughter in line 5 emphasises how unfamiliar the suggestion of a 'global university' is to her and she continues to note that internationalisation is limited to the Business Administration students. She then speculates that there must be reasons relating to the Science majors that make them less susceptible to internationalisation approaches (ll.13-14). This opinion is representative of students from Science majors who perceive the

process of internationalisation as not necessarily incorporating their faculties. Each student articulated this opinion by comparison to other faculties, usually Business. This view was also reiterated by a Business Administration student as she noted that 'My major is special so I'm kind of more interested in that things'.

As mentioned, other students would compare their HEI to those located in Seoul as there seemed to be a perception among students that students in Seoul were better at English. Example 6.5 illustrates this perception:

**Example 6.5**

1. I: So do you think [UNI/B] is a global university(?)
2. S10: Some part I can say but still **I think compared to Seoul still**
3. **needed more needed** I think
4. I: Do you think it's becoming (?)
5. S10: Becoming (.) yeah **in the past the most of Gwangju university**
6. **the university student live in Gwangju can't speak English**
7. **fluently but still only some student who like to speak English**
8. **but it is getting more and more student can speak English**
9. **very well** yeah more and more

S10 clearly equates the internationalisation of higher education with how well students can speak English (ll.6-8). She correlates UNI/B becoming global with the students becoming more able to speak English 'fluently'. The fact that she previously contrasted the institution with Seoul implies that she perceives students in Seoul as being able to speak fluent English at least compared to the students in her city. The students' perceptions of internationalisation are framed in opposition to other institutions which are perceived to be more international. HEIs in Seoul were generally deemed by students to be more global as is represented in the example. However, the students had no experience of the HEIs in Seoul and it was all based on a perception of the universities in the capital. Similarly, another student compared the internationalisation of UNI/B with western HEIs specifically British HEIs:

**Example 6.6**

1. I: Do you think UNI/B is a global university (?)
2. S14: Global (?) (3) it's not too much(.) yeah compared with other
3. universities like Seoul your Southampton or Oxford it depends

S14 places UNI/B in opposition to Oxford University, presumably because of its worldwide status, and also to the University of Southampton. To offer an insight into this opinion I should note that I didn't discuss my university with the students or offer comparisons on internationalisation approaches. I continued to question this participant about these perceptions:

**Example 6.7**

1. I: Why do you think there's a difference [between UNI/B and
2. Southampton or Oxford]?
3. S14: (3) because we don't have enough Eng (.)like global lectures
4. I: What is a global lecture?
5. S14: Sorry@ speak with English, Chinese, Japanese it's not enough
6. I think(.) and also they are sometimes they are not good at
7. English so they speak Korean

In this explanation S14 begins by citing English as proof of internationalisation (I.3). However, he then corrects himself to note that to be truly international there should be lectures in a range of languages. This negates his positioning of universities such as those in Seoul or Southampton and Oxford as more international than UNI/B, as these institutions are not particularly known for their multilingual approach to lectures. S14 then notes that the professors are not good at English, so they use Korean in the classes (II.6-7). This for him downgrades the international status of the university and leads me to the conclusion that this student is basing his comparison on English usage on campus.

While negative comparisons regarding internationalisation were used by a large number of the students, a small number of others used comparisons to position their institutions as internationalised compared to other smaller institutions, usually UNI/A. This is evidenced in the next example:

**Example 6.8**

1. I: Do you feel [UNI/B] is an international university?
2. S12: **Yes(?) I think so [...]**so **but my brother is in [UNI/A]** but his major
3. is civil engineering or something so his major is not that
4. actively internationalised **BUT(2) I can see the people who**
5. **went to abroad much here(.) and obviously we have a**
6. **department of international thing(?) but they don't have(.) I**
7. **heard that(2) I don't know I'm not really sure(.) but**
8. **according to my brother I suggest him to find some**
9. **opportunity but he said 'we don't have that' so I think we**



10.        **are more international than[UNI/A]@@@**
11. I:      **It's ok don't worry@@@**
12. S12: **@@@ I don't want to diss them@@**

In answer to my question, S12 responds promptly and deliberately. She frames her perceptions in comparison with what UNI/A has to offer based on her knowledge of her brother who is a student there. Of interest in this exchange was the uncomfortableness she felt when she used such a comparison. A notable feature of this extract is S12's use of development and elaboration in order to explain her opinion. However, after using the comparison she then uses hedging (l.7) to soften her accusations about UNI/A. She removes responsibility from herself and distances herself from the statement. Her laughter (l.10) adds to this further as at that stage she was visibly uncomfortable and her laughter was a sign of this. After my attempt to put her at ease, she eventually recovers and her final statement acts as a politeness strategy. From this exchange, it is clear that there is a certain pride in internationalisation. The student was visibly uncomfortable suggesting that another institution was not as international as her own, which implies that internationalisation, and in turn 'Englishisation', may be viewed as a sign of superiority.

### **6.3.1.3 Internationalisation or Americanisation?**

A final theme which emerged when students were discussing internationalisation was that of Americanisation or Westernisation. Two further sub-themes emerged from this – students who critically viewed the internationalisation policies as Americanisation and students who positioned internationalisation as Americanisation. I will begin with an example of the former:

#### **Example 6.9**

1. I:      Do you think it's important to have native speaker professors
2.        or just foreign professors(?)
3. S10: **Just foreign professors(.) so I also to want the university**
4.        **take more foreign professor from such a diverse country like**
5.        African(.) Malaysian Indonesian Vietnam(.) **but now just**
6.        **focus on Canada(.) America and Britain that's all(.)**
7. I:      Why do you think it's important to have professors from
8.        diverse countries(?)
9. S10: **Because we(.) have a right to experience very diverse**

10. **culture(.) I think it's very necessary factor we prepare for**
11. **the future(.) because always Korea mention that we are**
12. **getting to globalisation(.) but still you know the most of**
13. **professor is composed of America, Canada but where is the**
14. **diversity(?)**

This extract begins with my question attempting to clarify the student's position, as throughout our conversation she had referred to both 'native speakers' and 'foreign professors' and I was unsure if she was conflating the terms. S10 is prompt in her reply which perhaps shows engagement and strong feelings with the topic. She further expands on her position regarding foreign professors and uses this to develop her opinion regarding globalisation. In response to my question (ll.7-8), S10 uses persuasive language to argue her point citing her 'right' to a truly globalised experience. She then positions her argument beyond that of the HEI and in Korean society as a whole. She believes that diversity in cultures and English is not only the sole preserve of the university experience but, as she notes, is essential for globalisation. Even though this student's experience at a multicultural university has shaped her views regarding globalisation and English, it still contrasts with their presentation on the websites.

While example 6.9 illustrates that a small number of students are less impressed with an American model and open to a global, multilingual, multicultural approach, many examples of Americanisation pervaded student opinions such as those that follow:

**Example 6.10**

1. I: Does your English class help you develop a global mind?
2. S4: In Korea(?) no(.) watching American movie(.) American drama(.)
3. American actor primarily soccer it's easy for me to get a
4. globalised mind

**Example 6.11**

1. I: So are you getting an international experience?
2. S9: Yeah of course(.) **it's like I'm taking English courses only**
3. **conducted in English and professors are foreigners as well**
4. **from America(.) and students are supposed to speak English**
5. **only right(?) And it's like America and international students**
6. **share their stories which are so different to mine it's like I am**
7. **international student here@@**

These examples represent the priority given to America when discussing globalisation. S4 notes that UNI/A, particularly his English class, does not develop a globalised mindset and instead views aspects of American pop culture as more helpful. S9 from UNI/B, is very positive about internationalisation at UNI/B, however she continues to equate internationalisation with America and English. She draws a distinction between American and international students (I.5) which serves to highlight the former with those from other countries grouped together under the umbrella term 'international students'. It was therefore evident that despite students overwhelmingly discussing internationalisation approaches in terms of a multicultural student body, for some students it is still inextricably linked with America.

### **6.3.2 Perceptions of English Language Policies**

This section will focus on student perceptions of English language policies. The main focus of this section are the EMI policies as these were the policies which were the main focus of student interviews. However, I have also included data relating to TOEIC policies. This was not a topic I had planned to discuss with students nor had I even planned it to be a part of this thesis. However, its dominant presence in my data, especially for the UNI/A students, requires I include it in order to provide a realistic portrayal of student experiences regarding the role of English at the HEIs.

#### **6.3.2.1 Motivations for English Policies**

A major emerging theme arose during the interviews regarding the students' perceptions of the English policies such as EMI – Choice. It became clear throughout the interviews that students who had a choice whether to take EMI were generally more positive about EMI than those who did not. Further to this, how the students perceived the process and discussed these perceptions diverged between students with choice and those without. I begin this section with a focus on the motivations for EMI. Students at UNI/A had no choice regarding EMI and while most of the students at UNI/B explained that it was their decision to participate in EMI, the Science students tended to note that they had no choice regarding the EMI policies. This led to two different conversations regarding motivations with those students who had no choice tending to focus on institutional motivations for EMI and those with a choice focusing more on their own personal reasons for choosing to participate.

Students from UNI/A were clear regarding the HEI motivations for the use of English in the major. All of these students stated that their major – Public Administration and Welfare – had originated in the United States so therefore it was necessary to study a portion of the class through English in order to fully grasp the concepts. The following example illustrates this point:

**Example 6.12**

1. I: Why do you have an English book?
2. S4: Public Administration is from America(.) I told you Korean government
3. or Korean economy is impressed with America so America economic(.)
4. or government system is really good(.) so we always replica or study
5. America system and bring here

S4's direct response to my question is a statement of his argument (I.2). First, he attempts to inform me of a self-perceived fact and then after a slight pause recalls a previous discussion in order to explain why English is used in his major. While the website expressed that an aim of the Public Administration major was 'to nurture leaders with a global sense', the students, specifically at UNI/A, seemed to see the use of English as less to do with internationalisation and more a necessary approach in order to view the topic through an American lens. Related to this, other students, most notably Science majors from UNI/B who had little choice in EMI, expressed the opinion that there were not adequate Korean course books for their topic. The example below examines this opinion:

**Example 6.13**

1. S16: Most of my major classes are(.) progress(?) progressed with
2. English
3. I: Oh really(?)
4. S16: Yes because of many books written(2) many books are written by
5. English so they said if that kinds of books translate in Korean we
6. can't(.) we can't fully understand the context(.) so we always use
7. English books

The dominance of English in science and publishing has almost necessitated the use of English. This provides an explanation as to why these students have no choice in EMI. Interesting in this extract however is that S16 first notes the explanation as fact (II.4-5) suggesting that she agrees that most of the science textbooks are in English. However, when she notes that Korean translations would inhibit understanding (II.5-6), she presents this line of thinking as opinion ('they said'). Her use of 'they', while vague, implies the

institution management and stands in contrast to the use of 'we' for the students. An interpretation of this could read that while she accepts the fact that text books are written in English, her opinion of Korean as detrimental to understanding is more sceptical.

The other students interviewed at UNI/B, however had a choice whether or not to participate in EMI classes. Most of these students had a major associated with Business apart from S13 whose major was Psychology. This group tended to ascribe their motivations for opting for EMI to internationalisation and international student recruitment. The conversations with these students then tended to turn to their own motivations for taking courses in English. From the data three sub-themes emerged: competition for Korean classes, increased grades and future employment. The example below incorporates two of these sub-themes and is representative of how this portion of students discussed their motivations for choosing EMI:

**Example 6.14**

1. I: Did you start slowly(?) like(.) did you take some classes in English
2. and then
3. S12: [actually]
4. I: =increase
5. S12: =it's really really hard to get in the class cause it's too competitive
6. I: Lots of people want to take the English courses?
7. S12: No no no the business class is limited(.) and students is very very
8. many so like mandatory class is REALLY really competitive to get
9. in so(.) but the English class is less and it's better grade@@@

My initial question was based on an interview with another student, S10, who had discussed taking one EMI class at first to get used to it and then increased her participation over time. However, S12 interrupts my question with a discourse marker which she uses to indicate a change in topic (I.3). At first I misunderstand her and attempt to clarify what she is talking about. This shows assumption on my part, as I had been persuaded by the literature that EMI was such a significant part of university life in Korea and incorrectly presumed that the English classes were over-crowded. S12 instantly repairs the conversation by clarification and explanation (II.7-8). She uses word repetition to emphasise her point about student numbers (II.7-8).

After a lengthier explanation about class size, she casually adds that participation in EMI classes affords an opportunity for higher grades<sup>9</sup>. Due to the increased speed of her speech and the ensuing laughter, I believe she intentionally began with details of secondary importance and postponed a more essential fact. This indicates the student feels unsure about this policy and this apprehensiveness was evident in other interviews with students who discussed their choice to take EMI classes based on the absolute grading policy. The grading policy was also mentioned as an institutional motivation for the implementation of EMI classes. S11 explains these motivations:

**Example 6.15**

1. S11: I think(.) as you know(.)ahh [UNI/B](.) yes (2)SAY(.) yes(.) we are(.)
2. globalised university so I think the reason WHY the ratio uh is like
3. this is(2) students ah the university wanna make students take
4. English lecture(.) to globalise

It is evident from the above quote that S11 views the EMI policies as an approach to internationalisation. It seems hard to imagine that Korean students would choose to attend EMI lectures if there were not incentives to do so. Therefore, UNI/B gives better grades for EMI in an attempt to encourage more Korean students to participate and in turn justifying their 'global' status.

While the differences in grades were not explicitly stated on the websites, participating in EMI to enhance employment prospects was suggested on the websites. This aligned with almost all of the students who tended to frame their own motivations for taking EMI classes within arguments for studying English in general. Only one student expressed her desire to work outside of Korea however, and a very small number of students believed that they would use English in their future employment. The rest of the students tended to discuss the need to have English to enter companies, perceiving it as a gatekeeper to gain employment in Korean conglomerates despite not necessarily needing English for any aspects of their future work. Example 6.16 below typifies these perceptions:

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<sup>9</sup> The Korean classes were graded using a process of pure curve grading, while the English courses were graded using absolute grading. As the students explained it, only 30% of students in the Korean classes could achieve an A grade. This percentage increased to 50% for the EMI classes.

### **Example 6.16**

1. S5: **English is universal language so we have to study English**
2. essentially(.) and related to the major which originated in English(2)
3. **English is essential when I try to be employed in Korea not only**
4. **foreign country(.) it is the standard to evaluate the personal ability**
5. **in Korea**

S5 links the status of English as the global lingua franca with the necessity to study English. However, this statement contrasts with her statement that English is a necessary component of employment in Korea. Her concluding statement (Il.4-5) activates a schema related to the competitive Korean employment landscape in which the jaebol (conglomerates) dominate employment options. Such external pressures have been the subject of literature on EMI in Korea (see Section 1.1.3, p.5) and are usually associated with negative perceptions of EMI. The following section will present the negative perceptions the students in the current study associated with English language policies.

### **6.3.2.2 Negative Perceptions associated with English Policies**

When it came to perceptions of the disadvantages of EMI, a large portion of negative attitudes tended to come from UNI/A students and again from the UNI/B students who had less of a choice. These students generally displayed a degree of scepticism surrounding institutional policies particularly EMI. The example below highlights these views:

### **Example 6.17**

1. I: So do you think the Public Administration English and Korean
2. books(.) do you think it's useful(?)
3. S2: Not really useful but I study my major(.) my major is fun
4. I: So you have to do it?
5. S2: Yes
6. I: What are the bad things about it(?)
7. S2: (.)It doesn't useful in real life(.) I didn't have to speak English in my
8. major(.) don't have to
9. I: So then why do you do the English book(?)
10. S2: @@@@ (sighs) talk to [UNI/A]

The scepticism evident in this example is centred around the idea that there is no purpose to the use of English in her classes: she doesn't have to speak English for her major and ultimately it will not serve her in 'real life', presumably she means in both everyday life and

in her future employment. Scepticism is also evident when S2 jokingly directs me to discuss the reasons for EMI policies with the university (l.10). I infer from this that the university does not explain or justify their decisions to have an English portion to their major and there is a general lack of communication between the institution and the students regarding these policies.

Inevitably many of these students discussed the stress they feel regarding the English language policies, yet they were often located within the stress and pressure of Korean society as a whole. The example below illustrates these points:

**Example 6.18**

1. S17: I don't understand(.) [there is] very little use of English in normal
2. life(.) we don't use English in normal time in my class with my
3. friends why should we choose English(.) I'm not sure at all (2) I
4. don't know why people want us to study English (.) they kind of
5. give us pressure and some students protest...it's very hard to live
6. in Korea as Korea student because parents or teachers or
7. professors always want so much like learning English(.)
8. study our major(.) make a job(.) I mean they are giving us
9. lots of pressure and I'm not satisfied with them

The above exchange took place while we were discussing the concept of internationalisation and S17 was arguing that the HEI should retain its Korean identity and not attempt to be global. Most evident in this example is S17's confusion at the policies which is emphasised through his use of rephrasing (ll 3-4). Throughout the extract, S17 uses 'we' or 'us' which positions his argument as representative of Korean students as a whole and locates the pressure he feels from university as an aspect of 'student life' in Korean society. While this student was particularly hostile towards internationalisation policies as a whole, his arguments about English are representative of those students who had no choice on EMI. This contrasts greatly with those students who chose to participate in EMI classes. I present the following example to illustrate these differences:

**Example 6.19**

1. I: Ok(.) so when you started the English lectures and now(.) is there
2. a difference(?) Like at the beginning was it difficult but now it's
3. easier(?) or
4. S12: =Ok first time I was just got back from America and everything is
5. kind of new for me [...] some policy is getting changed everything



6.           was new but the English lecture I didn't know how Korean
7.           professor proceed [...] but now I'm getting used to it...
8. I:        are you happy you decided to study in English?
9. S12:     Yes I'm really happy now

As this example illustrates, S12 does not necessarily express the view that the classes have become amenable over time, rather that she has become accustomed to the process. All of the students who had a choice in the EMI classes constructed a similar argument and many also spoke of taking classes gradually in order to get used to using English. In contrast students without a choice did not speak of the classes getting easier over time and tended to state that the difficulty level was the same.

A major issue arising from these differences is whether or not students who have high levels of English are at an advantage. S17 (Example 6.18) explicitly mentioned that the policies were not fair for students and, as discussed earlier, some students who chose EMI classes tended to covertly express an unease at the grading policies even though they were benefitting from the policies. With the issues of fairness in mind, I present the following exchange with a UNI/B student who, at the time of our conversation, had just received grades for a recent mid-term test:

**Example 6.20**

1. S19: **I had test and professor want student to do in English(.) and**
2.       **some do in Korean one do in English and she has great score**
3.       **almost perfect**
4. I:       Just because it was in English(?)
5. S19: (.)No(.) **because it was answer well AND also English**
6. I:       Did you do your test in English or Korean(?)
7. S19: Korean@@@
8. I:       [@@@ why(?)]
9. S19: @@@I don't have 100% my score is poor@@
10. I:      Because you wrote in Korean(?)
11. S19: Yes@@
12. I:      Why did you write in Korean and not English(?)
13. S19: **@Because content is difficult to me(.) so I don't write English**
14. I:      How many people in your class(?)
15. S19: Thirteen
16. I:      And just one did in English(?)
17. S19: Yes@@@

An interesting aspect of this example is the student's laughter throughout her explanation. Her laughter begins after she admits that she wrote her test in Korean despite her

professor declaring it should be in English. She continues laughing throughout our exchange, despite the fact that the content of our conversation was not particularly humorous. Therefore, her laughter in this segment was more of a reflection of the absurdity and frustration of her situation. On a content level this example illustrates a situation of a student who finds the use of English in her class too difficult, especially compared to other students, who have a higher ability at the language.

Student perceptions regarding English language policies were divergent, however students were positive about the role of English in general. One aspect of English at the universities that arose in every interview with every student was the emphasis on TOEIC. The first theme which arises regarding TOEIC is the status it is granted in institutions. This, as mentioned earlier, is a response to the Korean conglomerates that demand TOEIC scores for employment. Three further sub-themes emerged from the data – the futility of the tests, the pressure to achieve high TOEIC scores and the perceived detrimental effect TOEIC preparation had on their English. These sub-themes were intertwined and highly reliant on each other. For example, the students need high test scores for national employment, however they may never speak English in these jobs. The competitive nature of Korea's employment landscape places pressure on each student to achieve high scores with the emphasis on grammar and reading over speaking and communicating in English.

The first sub-theme centres on the futility of the tests which most of the students interviewed discussed. The main gist of their argument was that students had to spend a lot of time studying and preparing for the tests, but in reality, they would never use English in their future jobs. The following exchange with a student from UNI/A contains this theme:

**Example 6.21**

1. I: In your job in the future do you think you will use English(?)
2. S6: No(.)
3. I: So then why is there a test(?)
4. S6: Because(.) that test is for students(.) just hiring the students
5. I: Is that a good thing?
6. S6: No@
7. I: Why?
8. S6: Preparing the test 'why I study this'(?)(2) after I pass the exam
9. I won't use English

This exchange was representative of the many students who noted that they would never use English in their work. The notable exception to this was students with Business majors who assumed English may be involved in their future employment. An observation about the above exchange is that S6 is aware of the futility of the tests and her rhetorical question posed in line 8 illustrates the disillusionment many students expressed regarding TOEIC. Another feature of the above exchange is the question-answer sequence of the discourse. During S6's turns she answers quite abruptly with short and direct discourse. During other parts of our interviews S6 was friendly and open, as were all of the students interviewed. The topic of TOEIC, which all of the students brought up themselves, tended to change the atmosphere of the interview and the students' hostility towards TOEIC was palpable, resulting in exchanges such as the one above.

Another insight into the role of TOEIC at the universities comes from S13, a Psychology major, who was concerned of the effect the tests were having on the students' mental health:

**Example 6.22**

1. S13: I think university gives students many kinds of psychological
2. inspection when they take those kind of inspection they know
3. who they are but even **some of the students don't know who**
4. **they are what they want what they like so it's more important**
5. **than their English test Global English test actually the test only**
6. **freshman and sophomore have the test not third grade or**
7. **fourth grade it's quite a burden for freshmen they just want to**
8. **enjoy university life it makes freshmen and sophomore**
9. **burden[...] it's quite stressful**

S13 is referring to a new policy which had recently been implemented in UNI/B whereby all students had to reach a certain TOEIC score or they would not be permitted to graduate. As most of the students in my study were in their third or fourth year, they were not subject to the policy, however the tests were still very much a part of their lives. As S13 states, this drive for high test scores is detrimental to students' mental health. Most notably in this extract, S13 refers to 'Global English' which was presented on the website (see Section 5.6, p. 105). As he implies, and as was confirmed to me during my field work, the 'Global

English' course in UNI/B was a euphemism for TOEIC test preparation. Therefore, UNI/B was equating 'Global English' with standardised tests which promote NEN<sup>10</sup>.

While the students did not necessarily perceive the contradiction between 'global' English and 'native' English, they did express concern that the emphasis on test preparation was negatively influencing their English skills. It was repeated by several students that, although Korean students could understand English well, their communication skills suffered due to the test preference for grammar and reading comprehension. A final observation from S3 summarises this issue:

**Example 6.23**

1. S3: I find the programs we are offered for English at university too
2. restrictive(2) TOEIC credits(.) and ones like that are restrictive(.
3. they don't support our learning

At first, S3 identifies all English programs as restrictive to her learning process (I.1/2). She then specifically pinpoints TOEIC, which emphasises its role at UNI/A. The students' constant mentions of TOEIC credits, especially those from UNI/A, is interesting in regards to the website findings as there was little mention of TOEIC credits at this institution. Ultimately a major problem with TOEIC was that it was not providing the students with any ability to use English. This point will be resumed in Chapter 7 as it pertains to how the students discussed Global Citizenship. Suffice to say that TOEIC plays a major role at both institutions and appears to be the main decisive factor regarding the role of English at the universities for many of the interviewees, particularly UNI/A students.

**6.3.2.3 Perceptions of the Benefits of English Language Policies**

Perhaps understandably, based on the previous section, students who were most positive about the role of English in their HEI were the group of students who had chosen to take EMI lectures. The main benefit that arose was the advantage of the grade differences which I already discussed regarding motivations. The next sub-theme that emerged when speaking with these students was the ease of using English compared to Korean. One student explained this to me in detail:

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<sup>10</sup> During my field work students at UNI/B were protesting this policy on campus and had created petitions in order to cancel the policy.

### **Example 6.24**

1. S12: [...]English class it's really fun to study
2. I: Really(?) Why(?)
3. S12: Because most professors they (2) assume that we are kind of
4. behind behind English than Korean(.) so they make it easier(.) it's
5. not really dense
6. I: [So for example if you're doing a class in Korean you have to study the
7. details]
8. S12: =Every detail every word
9. I: =But with the English classes you can take more of an overview(?)
10. S12: YES YES(.) it might be really really difficult to memorize all of
11. them in English so they make it easier(.) but it's not really easy

After her statement in line 1, I responded with surprise and asked her to justify her 'fun' statement to which she responded immediately. Her pause in line 3, was just for the student to find the correct word to use – 'assume' – which suggests that S12 perceives the students as not necessarily as deficient in English as the professors believe. In order to fully comprehend her explanation, I provide an example (ll.6-7) during which she interrupts to not only repeat my words but elaborates the specificity of Korean (l.8). Her agreement in line 10 also serves to emphasise her point. Her final point was spoken quickly as if she was regretting her opinion and wishing to express that the English class was not too easy for her. However, she was not the only student to state that the English classes were easier and one student noted he would choose English classes over Korean, as he ultimately found them easier.

While the easy nature of the English classes arose in conversation, a benefit I was keen to explore was whether the students perceived a growth in language skills could be attributed to the EMI classes. As noted by Park (2009), there is an ideology of self-deprecation regarding English skills in Korean society, so it was difficult for the students to acknowledge if they had developed English skills. In general, there was a consensus that the EMI classes were beneficial to language skills. However, two students approached this topic with more explanation than others. Both S11 and S13, two UNI/B students, who had opted to take EMI classes were enthusiastic about the benefits EMI conferred, especially for their English skills. Both students were also keen to express the view that while their English had improved, the benefits regarding English went beyond the mere acquisition of language skills. They noted that the classes had made them more confident in their English ability and encouraged them to use English more. On the following page is an extract from S13's interview where he discusses these points:

### Example 6.25

1. I: Do you think the classes in English have helped your
2. English(?)
3. S13: My English(?) Of Course
4. I: @@Is it a stupid question(?)
5. S13: @@no no I think uh just my opinion(.) **many students**
6. **want to do that speaking in English(.) they just want it**
7. **not try to but(.) I think(.) IF I want to good at speaking**
8. **English I have confidence to speaking English(.) I think**
9. **it's all the way to study English I think to when I take the**
10. **English class there are lots of opportunities to talk to**
11. **foreign friends and even Korean students in English so(.)**
12. **yes(2) after that my English ability is gradually better**
13. **than before**

As is evident, S13's response to my question was an attempt at confirmation of meaning and then a definite response. His response implies my question was rhetorical in nature for him. After I asked him about his response (I.4), he responds with an explanation for his abrupt statement (II. 5-13). He is aware of the effort required in learning another language and implies that he makes an effort to learn English when other students do not. He also equates speaking English well with having confidence to do so, which was a theme which arose with other students, particularly S11 as I mentioned above. Therefore, for S13, the EMI classes offered a chance to speak in English with both international and Korean students which afforded the opportunity to develop his language skills. However, S13 was one of the few students who developed friendships with international students and most of the students interviewed noted that there were few international students in their classes. This will be explored in the next section, however it does serve to illustrate the fact that the benefits that EMI can confer are subject to individual contexts and experiences.

### **6.3.3 Perceptions of the Agents of English**

This section allows for the exploration of the students' perceptions of the agents of English i.e. the professors and students which use English on campus. First, this will include perceptions of the use of Korean in EMI classes and also investigate their perceptions of Korean professors' English. These two themes are related to previous literature regarding EMI in Korea (see Section 2.5.3.2, p.38) which has criticised the use of the L1 in EMI and also highlighted the lack of 'proficiency' of both students and professors. Therefore, along with an aim of uncovering perceptions of the L1, I also seek to describe how these particular students are perceiving 'proficient' English in an EMI context. I will then focus on

the perceptions of using English on campus with international students. However, along with English I believe it was important to uncover the use of Korean with international students as Korean tends to be overlooked in Korean internationalisation research. I will also make reference to approaches to internationalisation which were presented on the websites as pertaining to home and international student interaction e.g. Global House (UNI/A) and the Buddy Program (UNI/B).

### **6.3.3.1 Perceptions of the use of Korean in EMI**

A prevailing theme in studies of EMI is the role of an L1 in an EMI classroom. In chapter 2 I reported that professors and students tend to revert to their first languages in order to ask questions or explain more complex aspects of the content (e.g. Paxton, 2009; Evans & Morrison, 2011). Through the interviews, I found that each student perceived this as the practice in their classes also. For students at UNI/A, their English classes related to their major were conducted by a Korean teacher and operated in both Korean and English. Another class was taught by a NES teacher and used to discuss their major through English. Because of this, these students were not subject to strict 'English-only' policies which can infiltrate EMI implementation. Students from UNI/B, however, were subject to 'English-only' policies but there was no evidence they were strictly observed. There was a general consensus among the students at UNI/B, that while most of the class was conducted in English, professors and students reverted to Korean if needed.

However, the reasons for using Korean in EMI classes were framed differently by different students. Some students noted that the students had difficulty understanding the content, so therefore the professors used Korean:

#### **Example 6.26**

1. I: Do the professors or students use any Korean in the class?
2. S11: Sometimes@@@
3. I: Just a little?
4. S11: Yes (3) if the professor consider us (2) they can't understand
5. at that time he talked to us in Korean word by word

This perception of Korean use in the English class is based around the view that if professors decide that students are having trouble understanding the English, Korean was used for explanations. However, the student's laughter implies that the use of Korean is not

necessarily appropriate. His explanation of how the Korean professors use Korean infers translation which seems like it could be of benefit to the students. However, there are international students in the classes, so how they feel about this usage is an empirical question.

A second and similar perception was that students had trouble understanding, so they had to use Korean:

**Example 6.27**

1. I: Are there any problems using English in the class?
2. S13: Yeah no problem(.) it's better for me I think because professor
3. teach me some information related to subject(.) but even that is
4. English sometimes I can't understand that exactly(.) so after the
5. class I just ask that in Korean(.) so after that it (.) it is more clear

Another student noted that, even in a class with an American professor, Korean students sometimes used Korean:

**Example 6.28**

1. S9: In [American professor's] class even with Korean students we have
2. to speak in English(.) and we just try(.) but whenever they can't
3. actually explain something in English they just use Korean(.) so I
4. actually get it anyway but I don't think that's going to work in a lot
5. of countries

Revealing in this extract was that this was the first student to imply the 'English-only' policy was in use. Whether this was because the professor was American and not Korean is unclear but may have played a role. Her concluding remark (II.4-5) is worth highlighting as she implies the Korean context is somehow unique compared to other countries which implement EMI policies.

A final perception that a large amount of the students had involving English use in the class, was that their Korean professors were lacking in English skills and therefore needed Korean to be fully understood:



### **Example 6.29**

1. S17: One or two classes that I taken per semester are in English
2. I: Oh right
3. S17: But the professors are not good at English so they are mixing
4. Korean and English

In light of the interview examples provided, it seems that the consistent perception amongst the students is that Korean is used with some regularity in the class. This not only refutes the claims of practice surrounding ‘English-only’ policies, but also suggests the benefits that could arise from the use of an L1 in EMI classes. The final perception evident in example 6.29 regarding professors’ language skills are similar to perceptions in other EMI studies across different contexts (see Klassen & DeGraff, 2001; Evans & Morrison, 2011) as well as in Korea (Jon & Kim, 2011). However, as I noted in chapter 2, while arguments of proficiency are discussed often in research on Korean EMI, there is little discussion regarding what ‘proficient’ means in this context, however it seems to correlate with NES and involve a disregard for L1 influenced English.

### **6.3.3.2 Perceptions of Korean Professors’ English**

Most of the students from UNI/B discussed the Korean professors’ English in negative terms. These students appeared to perceive the Korean professors as lacking proficiency in English. ‘Proficiency’ for these students seemed to involve Korean professors’ L1 influence on their English. Students often referred to professors’ use of ‘Konglish’ and this tended to be viewed as old-fashioned or out of date. The below exchange is representative of these views:

### **Example 6.30**

1. I: Ok so let’s talk about your major. For economics do you have class
2. in English(?)
3. S10: There are English class(.) and **sometime the professor take(.)**
4. **deliver the lecture only in English(.) but you know there’s no**
5. **native speaker** for economic departments just only for there are
6. (2) native speaker in another department but **I don’t know why**
7. **there’s no in economy(.) so usually the Korean professor do the**
8. **lecture in English but there are a LOT of problems because their**
9. **pronunciation is very Konglish**
10. I: Is it difficult to understand?
11. S10: **Yeah they use the(.) I don’t want to judge them but honestly**

12. **their speaking style is very old generation style like Konglish(?)**
13. I: I understand
14. S10: Because **the university student learn about English from**
15. **academy** or from another friends or **they get they get used to**
16. **native speakers speak(.) so it's kind of totally different than...so**
17. **yeah and Korean students feel difficult to understand the**
18. **English even though the class is only English class(.) but they**
19. **speak in Korean and English mixed**

As seen above, S10 uses phrases such as 'pronunciation is Konglish', 'old generation style' 'difficult to understand' to describe Korean professors and this is directly contrasted to 'native speakers'. S10 therefore is of the impression that for English to be intelligible, it must be native or native-like. Given the status of native English in Korea, these views are perhaps not surprising and they are also in keeping with the emphasis the institutions place on native English. In lines 3-9 S10 implies that a 'native-speaker' is the ideal lecturer for the EMI classes and suggests she is regretful there is no NES lecturers for her major. She is aware that there are negative connotations to her opinion (l.11) but she uses a marker ('honestly') to justify her point of view. Her comment in lines 14-15 reflects the status of English and the saturation of NES in Korean hagwons<sup>11</sup>. With the exception of one student who had a professor from Ghana, all other students interviewed from UNI/B had either only Korean professors or sometimes an American professor which inevitably led to comparisons between the two.

A small number of students were positive about Korean professors' English and this stands in direct contrast to the negative perceptions presented above. For example, while S10 noted her inability to understand Korean professors due to their L1 influence, other students noted that a shared L1 enhanced their understanding. Similar to this, in example 6.30, NES were presented as the ideal model for comprehension, yet this small number of students believed they would have trouble understanding a NES in an EMI setting. The example below illustrates the shared L1 influence as aiding the students in EMI settings:

**Example 6.31**

1. I: Do you have exams in English?
2. S15: Yeah(.) in my major it is also English class so we have to take a

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<sup>11</sup> Hagwons are academies or cram schools which operate at a profit and are extremely prevalent throughout Korea.

3. test in English
4. I: Is that difficult?
5. S15: (.)No because we can use Konglish(.) because he is Korean
6. too@@ and he doesn't matter our grammar because it is not
7. English test

S15 refers to 'Konglish' as a shared repertoire the students and professors have in common. This contrasts with the negative connotations as presented in example 6.30, where it was equated with older Koreans. However, her laughter (l.6) implies that it is somehow improper and perhaps not as appropriate as standard English. However, S15 also conveys that, due to the fact they do not need to focus on NEN, the difficulty level is lessened. Another student S11, spoke of the advantages conferred by Korean professors, but concentrated on their knowledge of using a different language and the difficulties that this presents:

**Example 6.32**

1. I: How was the Korean professor's English(?)
2. S11: Yes OK(.) and I thought he(.) TRY to speak English very(.) in very
3. easy way so he speak he spoke slowly and yes like chunk by chunk

S11 evidently experienced a clear and intelligible language model in his Korean professor. I assume that, due to his own past experiences as a language learner, the Korean professor could understand the difficulties presented and meet his students' needs. These points were expressed by S13 who was very positive regarding his experiences with Korean professors in EMI settings. One of his main arguments was that he could always use Korean if his understanding of the content was compromised. However, the issue of 'proficiency' influenced his reasons for preferring Korean professors to foreign professors:

**Example 6.33**

1. I: Would you like to have a foreign professor(?)
2. S13: Foreign professor (.)even now I somewhat hard(.) I just(.) even I
3. don't understand it exactly I can ask it in Korean it's one of the
4. problem now I prefer the Korean professor to teach in English[...]
5. but after studying(.) speaking English more and more I'd like to
6. take the English professor(.) FOREIGN professor's class

In this example I posed the question about ‘foreign professors’ not referring exclusively to NES. In line 6 he refers to ‘English professor’ which denotes a NES rather than the nationality. He then corrects himself to ‘foreign professor’ but I’m unsure if this was an effort to use the same terms for comprehension purposes or if he was referring to a diverse range of professors. It is unclear therefore if he perceives he cannot understand other NNES professors or NES professors. Considering there is a narrow range of professors at the institution, I assume he is referring to NES professors. As S13 states, he would like to take the NES professor’s class once his English improves. There is an implication here that Korean English is somehow deficient compared to NES.

What is notable for S13 is that he had no experience with NES professors and his opinions were all based on perceptions regarding English. In addition, as mentioned, most students only had experiences of NES professors (usually American) or Korean professors. Most students did wish to experience classes with foreign professors usually citing diverse cultural experiences which would expand their learning. Only one student had experience with a NNES professor who was not Korean and it was part of a summer program so not representative of student academic experience. Her positive experiences with this professor however do illustrate the benefits that can arise from a multilingual classroom:

**Example 6.34**

1. S12: Her English was good but fast as [American professor] not not..it
2. was more comfortable for me(.) and she knows how we feel also
3. because it’s second language for her too(.) sometimes we
4. misunderstood her pronunciation but that’s also both sides so we
5. don’t scare that much

S12 notes more advantages of having NNES professors deliver EMI classes beyond that of learning and experiencing another culture. Although she positively compares the Polish professor’s English to her American professor, the teacher’s status as a NNES provided an equal platform for the student. S12 also implies she feels worried if she misunderstands the American professor, yet could feel more at ease with the Polish professor. Lines 4-5 encapsulate one of the major advantages of NNES lecturing staff which is empathy for their students (e.g. Arva & Medgyes, 2000; Cook, 2005). I emphasize again however, this experience was unique to this student and overall, apart from contact with Korean academic staff, there was a lack of experience with NNES professors.

### 6.3.3.3 Perceptions of Interactions with International Students

As has been noted, the majority of students viewed international students as the most prevalent approach to internationalisation, however these views did not always translate in practice. The analysis of the websites regarding student relationships led me to the conclusion that international students and home students were relatively separate on each campus. I also concluded that international students were primarily involved in internationalisation activities and did not appear to be involved in academic life. However, UNI/B did portray a more integrated campus than UNI/A. These conclusions were realised in practice in conversations with the students with a large number of those interviewees stating that there was no integration between Korean and international students. These findings reflect previous research in Korean higher education (Jon & Kim, 2011; Palmer & Cho, 2011; Cho & Palmer, 2013; Cho, 2012). Therefore, it was of no surprise and the numerous reasons for this lack of integration are beyond the scope of my research question. With this in mind I will begin with a focus on one of the major reasons for a lack of integration – Language Issues.

Language issues mirror previous research discussed in chapter 2 (Section 2.5.2, p.34) which concluded that from international students' perspectives, Korean students' lack of English skills was the main barrier between international and Korean students (Palmer & Cho, 2011; Jang & Kim, 2013). From the perspective of Korean students in my study, they also tended to focus on their own perceived lack of English skills or the skills of Korean students in general. However, I discovered that it was not necessarily that Korean students had poor English skills but that speaking what they deemed appropriate English was a daunting prospect:

#### **Example 6.35**

1. S3: [...]when I was just thinking Korean to translate that just makes
2. me more complex(.) so I just (3) I think it is the same thing using
3. English and Korean but when I actually(2) when I met foreigner I
4. feel a little bit afraid to use English@@
5. I: Yeah(?) Why(?)
6. S3: Um(2) because of grammar(.) and pronounce
7. I: Do you think correct grammar is important(?)
8. S3: Yes I think so(.) because from elementary school and university I
9. only study grammar so I just think oh grammar is most

10. **important thing, yes(.) that's why I feel like that**

This extract was taken from our second interview and we were discussing the differences between speaking English and Korean. Most evident here is S3's contradictory descriptions which occur as she expands and develops the topics. In lines 1-2 she states her confusion in trying to translate Korean to English while in conversation. Following this (ll.2-3) she responds to a question I had posed earlier in our conversation, yet her answer directly contrasts with both her previous statement (ll.1-2) and her following statement (ll.3-4). This is not to suggest that this student was attempting to conceal her true feelings, but rather highlights her complex attitudes to using English. Her use of hedging (l.4) and laughter represents her positioning of me as a 'foreigner' which illustrates the affect my role may have on the situation. This extract also reveals S3's preoccupation with grammar and pronunciation. As S3 admits herself, language policies at academic institutions have emphasised standardisation and in turn have influenced language practices.

Almost all of the students expressed similar views regarding language issues as a factor for lack of integration between Korean and international students. However, some of the students recognised that reasons for a lack of integration were more complex and subject to other factors, particularly a lack of opportunity for integration. This was a topic I was eager to explore, mainly due to the findings from the website analysis which had emphasised opportunities for the students to integrate and described their institutions as 'global' through text and visuals. For the UNI/A students I discussed the dorm 'Global House'. A small number of these students had brought up the dormitory without my instigation. The majority of UNI/A students did not know much about 'Global House' and none of the students interviewed had experience of the dormitory. Only one student openly discussed the dormitory in some detail:

**Example 6.36**

1. I: So(2) if the school wants students to be global people why do you
2. think you are not global(?)
3. S2: A few years ago just 2 3 years ago our school make the students (4)
4. schools house(?)
5. I: Dormitory(?)
6. S2: YES(.) dormitory's name is 'Global House' there are only English

7. jeon<sup>12</sup> and use many English words in (*points towards walls*)
8. I: On the walls(?)
9. S2: Yes@@@ but students@@@ only English jeon no people
10. I: oh really(?)
11. S2: Yes
12. I: so do you think Korean people use the global dormitory(?)
13. S2: Yes(.) just dormitory(.) just dormitory
14. I: Ok so just for sleeping(?)
15. S2: Yes sleeping(.)
16. I: Do you think they speak English together(?)
17. S2: No@@@

On a content level, it is clear how this student views 'Global House', but she had never stayed at the dormitory, so I could not discern what she is basing her opinion on. What I find most interesting here is her use of this narrative to explain why, despite the fact the university aims for global citizens, she did not identify with such a label. The implication here is that the university has established these areas to promote internationalisation, yet they are only symbolic in nature for S2. S2's imagery of the institution's expectations of the dorms (ll.6-9) and the reality of the situation is farcical for her and her laughter indicates that she finds the gap between the institution's expectations of the dorms and the reality to be absurd. There is a certain irony in the institution's use of 'Global House' as an example of internationalisation practices, but a student viewing it as having quite the opposite effect.

This example serves to highlight the gap between presentations and practices in internationalisation particularly for this student. Many of the students at UNI/B were emphatic that they had no opportunity to interact with international students, despite the fact that international students were attending many of the same classes. An approach such as the 'Global Lounge' featured on the website, was not mentioned by any of the students. Many of the visuals of Korean and international students featured on the websites were taken from summer sessions aimed at interaction. One student had taken part in the summer sessions and was quite favourable about her experiences, however it was expensive so therefore not available to many of the students.

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<sup>12</sup> 'Jeon' is a Korean word used to convey a specific area.

Most telling from the conversations with UNI/B students about interaction on campus was the emphasis afforded to Western international students despite the fact they were in the minority. The following extract provides an example of this point of view:

**Example 6.37**

1. S11: [...]**I see the foreign student with blonde hair appeared(.) I think**
2. **oooh my university try to make our university globalised (.)so I**
3. **can feel it they try to make our university globalised** and they try
4. to(.) how can I say(.)co-operate with other universities
5. I: [Yes co-operate(.) for exchange(?)]
6. S11: Yes(.) **so I think ah ah(2) many Koreans think like this(.) ah co-**
7. **operating with western or American or Europe university is one**
8. **of the method to globalise(.) not Chinese or Taipei[...]**I think****
9. **there is a stereotype for globalisation in Korean people**
10. I: Like what(?)
11. S11: (2) **Foreigner is only yellow hair like this(.) so ah(2) maybe I have**
12. **the stereotype I have to(.) repair it and change**

Asian international students and Asian HEIs are singled out by this student as not representative of globalisation. This is despite the fact that the websites present their partnerships with more Asian HEIs than Western (Section 5.6, p.105) and there are many more Asian international students than Western on campus. His emphasis on blonde hair (l.1 & l.11) clearly locates globalisation as a Western process for this student. While there is no suggestion that these blonde students he refers to are NES, it does imply that the West and therefore English dominates. This reflects the ideology of the website whereby 'international' was equated with America and separate from Korean and Chinese. Several students also expressed this way of thinking and even reported certain biases which they perceived as negatively influencing relationships with Asian students and noted a preference for non-Asian friends.

A small number of students discussed their friendships with international students in positive terms. While these students do represent the minority of interviewees, their experiences serve to emphasise the positive nature of a multicultural student body. This theme was particularly resonant for one student, S10, who had experienced a lot of growth and change from her friendships with international students. S10 attributed these experiences to the buddy program which she was extremely enthusiastic about. To risk digression, the buddy program presented a mix of reports. Of the small number of students



who had participated in the buddy program, some of these students were positive about their experiences while some had not had good experiences. The students who noted positive experiences all went on to participate again and repeat the good experience. Those students who had negative experiences never participated again.

S10, however, was one of the students who had such positive experiences, she participated on numerous occasions and encouraged friends to volunteer also. During the buddy program, S10 used English as a lingua franca with her international counterparts and this had conferred many benefits. What follows is an extract from S10 which exemplifies her positive experiences with international students:

**Example 6.38**

1. S10: Ok(.) in 2 (.)may-be 2012(?) I met the foreign international
2. friends(.)**before I couldn't speak English AT ALL** even 'did you eat
3. dinner' some kind of simple sentence(.) I couldn't say ANYthing(.)
4. **BUT** after taking classes with them I(.) **my English also improved**
5. **a lot(.) but not just for that(.) just I know my mind was changed**
6. **a LOT(.)** I was very shy and I just think I was living in the small
7. boundary(.) but(.) when(.) once I know(.) knew a lot of different
8. styles people and the world is
9. very big(.) yeah more bigger than what I expected[...]**non-native**
10. **speaker they just use the very formal English[...] pronunciation**
11. **is also very difficu-no(2) DIFFERENT** like the Malaysian
12. pronunciation is totally different so when I met them for the first
13. time I couldn't catch the word[...] I really like and **after that I**
14. **could figure out the Korean English also can be English[...]**
15. **everything can be English like every style can be English so I don't**
16. **need to judge one English like a different English we have**
17. **different style English and they have also different style so my**
18. **mind also change so nowadays I like Konglish style English@@@**

Within this extract three major benefits can be observed. First S10 feels her English improved through conversations with international students (ll.4-5). However, the discourse marker (l.4) serves to redirect the explanation and emphasise that the benefits went beyond that of language acquisition. This leads to the second benefit S10 notes, which was a broadening of her mind. Through interaction she discovered different types of people, behaviours and, as she notes in lines 13-16, Englishes. Notable in line 11 is her change of mind on using the word 'difficult' to describe Malaysian English and, after a short

pause, decides on 'different'. This serves to illustrate her expanding views in practice as she does not perceive NNE pronunciation as inferior, rather dissimilar to her own. The final benefit evident from this example is that S10 now feels more secure about her own pronunciation. Line 17 signifies that through experiences with a diverse range of English, her own English gained legitimacy in her opinion. The latter benefit is not, however, so straight forward and ambiguities regarding this particular student's accent will be developed in the next chapter. In saying this, S10 provides an encompassing insight into the benefits which students reported from successful interaction with international students.

In chapter 2 (p. 34), I remarked that much of the literature regarding Korean and international students focuses on the English of Korean students with little to no mention of the Korean language skills of international students. The website findings showed that both the institutions provided Korean lessons for international students and UNI/B in particular emphasised the priority of the Korean language through the 'Global Lounge' and the fact international students could avail of lessons at no expense. In practice however, only one student interviewed had experience with an international student who could speak Korean fluently. Most of the students from UNI/A tended to note that international students did not have particularly good Korean skills. A smaller number admitted they did not know the status of international students' Korean language skills, which further illustrates the lack of integration between the students. Overall, there were very positive attitudes among the students regarding international students learning and using Korean. S15 provides an insight into these attitudes:

**Example 6.39**

1. S15: They learn [Korean] in Korean class and they come to us and they
2. uh(2) they talk to us I learned this word or look look (*mimes*
3. *writing*)@@
4. I: Do they learn to write Korean(?)
5. S15: Yeah @@@
6. I: Is it funny(?)
7. S15: Yeah@@@ just look at it mmmm (*nods slowly*)
8. I: When I write Korean it looks like a child's writing my Korean
9. friends say@@@
10. S15: YEAH YEAH (*nods quickly*) @@@it's really cute and they
11. drawing@@@
12. I: Yeah@@@
13. S15: =@@@ They learn Korean (2) if they learn Korean and we just

14. walking around and see the signs I CAN READ IT@@
15. I: yeah@@@
16. S15: =It's really cute@@
17. I: @@Do you like when international students learn
18. Korean?
19. S15: Yeah (3) and pride(.) pride of our country(2) yeah(.) I like they
20. learn Korean

S15 becomes enthusiastic when discussing her foreign friends' use of Korean and this is signalled through her emphasis, body language and much laughter. She initially describes their learning process as one of excitement for the international students (II.1-2), which illuminates the positive experiences the international students must receive from their Korean lessons. Writing in Korean generates humour for S15 as she recalls viewing her friends' hangul characters. Her body language towards this reminded me of my own Korean friend's reaction to my Hangul which she agrees with and although her reaction could be interpreted as condescending, the vocabulary she uses denotes positive emotions. This positivity is confirmed when she describes her 'pride' in Korea when international students learn the language. This word was used a lot when students discussed international students learning Korean. It is a reminder of how closely linked Korean national identity and their language are, particularly when framed against a lingua franca such as English. These themes will be revisited in Chapter 7 which will focus on Global Citizenship Identity.

## **6.4 Summary and Conclusion**

This chapter has presented and discussed the analyses of the interviews with students from each of the institutions with the aim of answering my second research question. RQ2 addresses student perceptions of the roles of English and its agents with regard to internationalisation. Throughout the chapter I also provided some brief examples of the discrepancies between students' perceptions and the findings of the website analysis. First I focused on how students conceptualise internationalisation in order to ascertain if the students perceived internationalisation as equating to English. While a small number of students pinpointed 'English' or approaches relating to English as evidence of internationalisation, the implication of English was present in many of the other interviews. An in-depth analysis of the interviews revealed that many students viewed the process of internationalisation as on-going and that approaches such as EMI were relatively recent developments. The data also showed that while 'English' has been incorporated into the

institutions some students viewed their own faculties as not internationalised. These findings reveal that while students may see English as not necessarily leading to internationalisation, it nevertheless plays an important role in the process either directly or indirectly.

A frequent technique the students tended to utilise when judging international credentials was comparisons. These comparisons were used both positively and negatively. The negative comparisons were used to highlight differences between faculties and between the institutions in this study and others in Seoul or the West. Ultimately it emerges that students are basing these comparisons on perceived English use. Positive comparisons emerged for one student between UNI/B and UNI/A. Her interview revealed that internationalisation was a symbol of superiority. A final sub-theme relating to internationalisation was that of Americanisation. It emerged that several students viewed their institution as Americanised rather than internationalised. This provides evidence that some students are viewing the internationalisation process as multicultural and highlights the importance of diversity. However, the data also illustrates that some students still equate internationalisation with America.

A second major theme of the data was how students perceived language policies at their institutions. An overarching influence on perceptions was whether or not students had a choice to participate in EMI classes. Students who had no choice tended to ascribe motivations to the institutions and there was a perception that certain subjects needed English in order to be adequately understood. The dominance of English in science and publishing emerged from this data and students implied scepticism regarding such justifications. Unsurprisingly, these students' attitudes towards English policies were largely negative. The findings indicate that there is a general lack of communication between the institutions and students regarding the use of English in their classes. Students from UNI/A in particular did not understand the use of English and perceived the EMI portion of their major as irrelevant. Stress and pressure associated with English language policies also emerged from the data and this was generally located within a broader context of competitive Korean society.

The issue of choice in EMI also presented concerns of fairness and the data shows that students with a lack of English skills suffer the consequences. Such a system will ultimately

lead to inequalities regarding grades and this was particularly evident when the students with no choice are compared with those students who choose to participate in EMI. A final sub-theme relating to negative perceptions of language policies related to the emphasis on TOEIC. Many students expressed their displeasure at the TOEIC policies at their respective universities arguing that the tests are ultimately futile, cause stress and have a detrimental effect on their English. In section 6.3.2.2 I provided extracts from interviews with two students from UNI/B. The student with no choice expressed his displeasure with the policies while the other student was satisfied with her choice to do EMI. A major reason for this satisfaction involved the differences with grading systems. The increase in grade averages was both a major motivation and benefit for the students who choose to do EMI classes. However, the discourse analysis revealed that students were somewhat apprehensive about the grading policy despite the fact that they benefited from them.

The grading difference also resulted in some students noting that the EMI classes were easier than the Korean classes. Another student also noted that professors tended to make the classes easier and that the EMI classes were not as in-depth. It appears from the data that UNI/B attempts to motivate students into participating in EMI in order to justify their international credentials. Another benefit arising from the data regarding EMI was the noted improvement in language skills. However, some students framed this as less to do with the actual skills they gained from the classes and as a result of the confidence they now had due to their use of English over time in EMI classes.

Section 6.3.3 focused on the perceptions of the agents of English including professors and international students. As regards language use in EMI classes, most students reported that Korean was used to some degree in the classes despite 'English-only' policies. This use of Korean was framed differently by the students but raised questions surrounding international students in the class and whether they are affected by the Korean use. Many of the students also discussed Korean professors' lack of English skills which mirrored previous research in Korea. An attempt to discover what 'proficiency' means in this context uncovered that L1 influence played a significant role in how the students judged professors' language skills. The data extracts illustrated that native speakers are presented as the ideal teachers of EMI.

However, other students reported benefits of Korean professors which directly contrasted with the negative perceptions. Some students noted that a shared L1 enhanced understanding of the topic. There was no focus on NEN which students believed assisted their learning. Korean professors also appeared to have knowledge of NNES situations which allowed them to modify their English to ensure students could understand the content of the classes. However, when some students discussed advantages of Korean professors, they implied that NES are somehow more proficient. Finally, in this section I presented a description of one student's experience with a NNES professor which resulted in many benefits including empathy for the students and equality between the students' and professor's English.

The final section in the analysis focused on interactions with international students on the campuses. Overall there was very little interaction between the Korean and international students. Two main reasons for this were language issues and a lack of opportunity for integration. Concentrating on language issues between Korean and international students revealed that the Korean students had an obsession with 'correct' English which revolves around grammar and pronunciation. This obsession has led many of the students to feel too afraid to interact with international students.

As many students reported, there was little opportunity to interact with international students. I was keen to hear student perceptions on those areas which are promoted as 'internationalised' on the websites including the 'Global House' dormitories at UNI/A. Few students interviewed had experience of any of the internationalisation approaches which attempt to promote interaction. These discussions illuminated a large gap between presentations and perceptions of practices with students implying that these approaches are largely symbolic in nature. The fact that internationalisation is largely viewed as a Western practice has a detrimental effect on students' relationships also. Students tended to view 'international students' as western students only and ignored the Asian students who represented most of the international community on both campuses. However, the few students who had developed friendships with international students did report benefits from the interactions. Students noted their English skills improved but believed there were more important benefits such as a growth in knowledge about other cultures and the world at large. They also had a more pluralistic view of English which has led these students to view their own English as acceptable in lingua franca contexts.

Finally, I focused on how the Korean students viewed international students' use of Korean. While many students noted they either did not know if international students could use Korean or that they could not converse in Korean, some students reported that their international friends made efforts to learn Korean. These students tended to discuss their pride in their country and language when international students speak Korean which illustrates how closely linked Korean national identity and language are. In the next chapter these issues of identity and how they are framed within Global Citizenship and ideologies of English will be presented.





## Chapter 7 Global Citizenship Identity

### 7.1 Introduction

The data presented in this chapter provides another perspective on the interview findings in order to explore another aspect of internationalisation namely Global Citizenship. The website analysis found that discourses of internationalisation often referenced students in the context of globalisation. A major aim of each institution is the development of global citizens who can operate successfully in an international environment. This chapter will explore how students conceptualise Global Citizenship Identity. It will provide an answer for my final research question:

RQ3: How do these students conceptualise Global Citizenship Identity?

RQ3a: What meanings do students attach to Global Citizenship Identity?

RQ3b: How do students negotiate and reconcile their Korean identity with Global Citizenship Identity?

Although the same data analysis tools as in the previous chapter (i.e. Thematic Analysis and Discourse Analysis) were employed, I will illuminate the differences that emerged in the analysis process. This also involves a brief recap on the theoretical frameworks which inform this chapter: Identity Theory and Social Identity Theory. The findings from the analysis begin with an examination of the meanings that students attach to Global Citizenship identity. It is essential to begin with this, as these findings will ultimately provide a blueprint as to how students conceptualise Global Citizenship. I will then address the relationship between Global Citizenship identity and Korean identity by exploring how students framed Korean identity within internationalisation and whether internationalisation and the nurturing of Global Citizenship affected their Korean identity. Finally, I will briefly discuss the perceived threat of globalisation and the status of English on Korean identity.

## 7.2 Data Analysis Procedure

As this data was also obtained from the interviews with students, the same data analysis tools were employed namely thematic analysis (TA) as the main approach and further supplemented with discourse analysis (DA) when useful. A full account of each method can be found in section 6.2 (TA, p.123) and 5.2 (DA, p.93). However, there were some differences compared to the previous chapter which I will describe here.

The data set for this section was formed from references to global citizenship and identity within the interview transcriptions. The themes from the data set were first analysed deductively using role identity framework. Once I had analysed the themes deductively, I then performed an inductive analysis to ensure my pattern was logical and in keeping with the participants' viewpoints. Identity theory is presented in some detail in Chapter 3 (Section 3.3.1, p.46), however I will reiterate some of the main points here. My aim is to understand the meanings the students attach to an 'ideal' global citizenship identity (See Section 4.5, p.76). Within role identity theory, global citizenship is viewed as one of multiple identities which may occupy a role in one's life. Meanings are the characteristics or behaviours an individual associates with a particular role and they are formed through interaction. It is these characteristics and behaviours that form the basis of my first research sub-question. Four identity meanings were detected from the interviews: English Speaker, Multiculturally Connected, Progressive, Multilingual. The meanings are presented in the order of how much discussion was generated: i.e. the first meaning elicited by far the most discussion while the final meaning much less. RQ3b focuses on Korean identity and Global Citizenship Identity which is presented from a social identity perspective (see Section 3.3.2, p.49) with a focus on 'in-group' and 'out-group' membership and identity salience. DA was also a useful tool in this analysis as it uncovered instances where students would use language that positioned them in one group and separated them from another. A full list of main themes and sub-themes for this chapter is available in Appendix 4 (p.234).

## 7.3 Global Citizenship Identity Meanings

### 7.3.1 English Speaker

All of the participants noted that the ability to speak English was a behaviour they associated most with Global Citizenship. While English is without doubt the global language and the current choice of a lingua franca in the world, its dominant presence in my study presents complicated findings regarding identity. Virtually all students stated that they could not identify as global citizens due to their self-defined lack of English 'proficiency'. The following example is taken from a UNI/A student and is fairly representative of students' opinions:

#### **Example 7.1**

1. I: Do you think you are a global person(??)
2. S5: (3) I'm(2) not yet global person
3. I: Why(??)
4. S5: (.) I can't speak English very well
5. I: So to be a global person do you think you have to speak English
6. well(??)
7. S5: Yes I think(.) communication is the most important thing in
8. globalisation

This typical example demonstrates the importance that is attached to 'good English' in order to identify as a 'global person'. S5 took a pause after my question which implies that her self-identification as a 'global person' is not straight-forward. Her eventual response (l.2) leads me to believe that S5 has a belief that she will one day achieve membership of a global community, perhaps once she improves her English skills. She qualifies this opinion by her assertion that communication is vital to globalisation. It is important here to remind oneself that S5, like most students, participated in my study through English. While she communicated her perceptions and opinions through English in interviews, she believes her own English is not sufficient for identification as a global citizen. There is an implication here that in order to not only be a global citizen but to communicate within a globalised context, a certain level of English is required.

In the previous chapter I provided an analysis of how ‘proficient English’ was interpreted in the Korean higher education context with reference to student perceptions of Korean professors’ English. In a global citizenship context, the notion of ‘proficiency’ arises again. A number of students were more explicit regarding what type of English they felt was necessary for global citizenship as this example conveys:

**Example 7.2**

1. I: So do you think you’re a global person(?)
2. S6: Now(?)
3. I: yes
4. S6: (2) Not yet@@
5. I: Why(?)
6. S6: First(2) **my speaking English is poor(.)**
7. I: So it’s important to speak English to be global (?)
8. S6: Yes(.)
9. I: In the future do you think you will be a global person(?)
10. S6: **If I try more more hard I have no confidence in my English(.)** no
11. confidence in my ideas **I want to be fluent in English(.)** I hope

As is evident, S6 does not answer my question straightaway but instead asks for a clarification on whether I am discussing her present or future identity positions. This clarifying question along with her eventual response (l.4) implies that she views herself as a global citizen in formation which mirrors S5’s responses in Example 7.1. While she self-perceives her English skills as lacking at first (l.6), she then suggests that it is her lack of confidence which inhibits her English skills. This recalls the emphasis on confidence that was raised in section 6.3.3.3 (p.153). This student equates her lack of confidence with a lack of fluency in English. From this example, it is obvious that for her fluent English is a prerequisite for global citizenship identity.

Some of students were explicit that native or native-like English was their ultimate goal when engaging with English for a future in a globalised context. These students often equated this ‘native English’ with pronunciation and accent. In the example below S16 explains this line of thinking:

**Example 7.3**

1. S16: I heard one Japanese professor say(.) say (?) English and **I can feel**
2. **the Japanese accent(.) so(.) because of that I can(.) it(.) it was hard**

3. **to understand a little bit(.) so(2) I can understand most of his**
4. **speech but it was difficult a little because of his pronunciation so(.)**
5. **after I heard his speech (sigh)(2) making effort is good (3) to be**
6. **international we have to try I think speak like native to be native**
7. **I think**

S16 states that she could understand the Japanese professor and her comprehension was limited only in part. Yet, because there were some comprehension issues, she feels this experience is enough evidence of the need to strive for native-like pronunciation. As S16 recalls this experience, she expresses sadness evident through her long sigh and subsequent pauses and her tone. What is implied here is that S16 identifies with the Japanese professor and she does not want her own English to be misunderstood due to pronunciation, so she strives for 'native' pronunciation. Also of note is her statement that she has to try to 'be' native. Speaking native is not good enough for S16 but in order to enact the role of global citizen, she must enact the role of a 'native speaker' also. As is evident, she neither supplies information on what is 'native speaker' speech nor how one acts like a 'native speaker'.

As this data extract implies, an interaction with other NNES has influenced S16's perception of a global citizenship identity. I attempted to discover what type of English students believed was important in global citizenship identity. These students often tended to talk about accent and pronunciation as they did when discussing their Korean professors (Section 6.3.3.2, p.149). Student perceptions of their own accents and pronunciation mirror the perceptions they had of their Korean professors i.e. Korean accents were undesirable. NES accents were desirable, and there was often considerable ambivalence surrounding how they perceived their own accents. Such adherence to NSN, especially as a characteristic of global citizenship identity, led me to focus on why 'native English' was deemed so important.

### **7.3.1.1 Why is 'Native- like' English Essential for Global Citizenship?**

All of the students discussed the need to communicate with other global citizens as a behaviour attached to global citizenship. This will be examined in the next section, however when discussing why 'native-like' English was so important for global citizenship, students

tended to frame their responses within the future contexts in which they might have salient global identities. For a small number of the students this revolved around imagined future professional identities such as S9:

**Example 7.4**

1. S9: [...]Well(.) for me I want to be a journalist(.) so maybe **structure**
2. **and grammar must be important(.) and I'm still not a native**
3. **speaker and I want to be perfect in my writing**

Here S9 is equating native English with being 'perfect', suggesting that anything less than native English is imperfect. While most students tended to refer to spoken English in the context of global citizenship, S9 locates her global citizenship identity within an imagined professional context as a journalist who will need to write in English. This emphasis on writing has led S9 to associate 'perfect English' with grammar and structure. Notable in this example is that S9 implies that she may one day become a 'native speaker' (I.2).

For considerably more student, while the pursuit of English was tied to a profession, it was a national profession which would be accessed through English tests. However, within a global citizenship context, these students tended to emphasise English as a tool for communication in diverse settings. The example below illustrates this:

**Example 7.5**

1. S13: **Global mind is just each individuals so the only way university**
2. **can help us is(.) yes(.) to help us improve our English skill** so for it
3. university just make an agreement(.) agreement with other
4. universities and they keep us as studying English and mind is
5. mind(?) so if they wanna(2) is **they want to make us a global**
6. **person maybe they should teach us English(.)** I
7. think the reason why English(.) English appears as global language
8. is our limited market so(.) so for overcoming it to find a large
9. market they(.) so(.) **we then need a language to communicate**
10. **with foreign people so yes(?) in this regard English appeared(3)**
11. **so mind is just mind if we can understand foreign people yes that**
12. **is enough I can understand yes that's enough but put put in the**
13. **site we should communicate with foreign people(.)** yeah mind is
14. mind

While S13's explanation of why English has become the global language is simplistic, he does convey the opinion that ultimately English will be used a tool for communication to a wider global community outside of Korea. He conceptualises a global mind as dependent on individual agency and therefore lessens the role of the university in the process of global citizenship. In his opinion all the university should do is teach the students English to enable them to communicate adequately with a global community. Yet despite an emphasis on using English as a tool to communicate, most students still ultimately subscribed to an ideology which views 'native' English as the most intelligible English for global communication. The short extracts below provide examples of this mindset:

#### **Example 7.6**

1. I: Are you happy to have a Korean accent when you speak English(?)
2. S4: Yeah American accent
3. I: Really(?)
4. S4: Yeah cause native Korean don't like native accent
5. I: Why(?)
6. S4: Korea accent is Konglish
7. I: Yes but people can understand you that's what matters no(?)
8. S4: (.)Some native speaker can't understand
9. I: That's important(?)
10. S4: Yeah

#### **Example 7.7**

1. I: Do you think it's important to have native professors?
2. S1: I think (2)it's important because they **teach native speaking**
3. I: Is native speaking important?
4. S1: **Yes(3) if the student go abroad it's (.)practical**

So even in a globalised context these students still believed that native English is of foremost importance. In example 7.6, S4 characterises the Korean accent negatively. However, his initial explanation of wanting an American accent is based on Korean perceptions and opinions regarding accent (l.4), which illustrates the influence Korean sociocultural values have on English ideologies (Park, 2012). S1 regards native English as practical, if she were to travel abroad and had to speak English. There is an implication here that native English is the ideal English with which to communicate across borders and in order to achieve the ability to communicate, she should mimic her NES teacher.

As noted in section 6.3.3.3 (p.153), a small number of students from UNI/B were more accepting of different Englishes and their experiences with a global community of international students had influenced their opinions. The next section focuses on another characteristic almost every student noted as important to global citizenship – Multicultural Connections.

### **7.3.2 Multicultural Connections**

Previous findings in chapter 6 showed that students perceive an international student community as essential for internationalisation. In keeping with this, all of the students were keen to stress the importance of connecting with a multicultural global community as behaviour which was expected of global citizens. The following examples sum up this opinion:

#### **Example 7.8**

1. I: What is a global person(?)
2. S13: Opportunity to meet others(.) I really want to emphasize that
3. that opportunity to meet others

#### **Example 7.9**

1. S11: (.)I think to be a global person(.) don't be afraid to meet foreign
2. people and(.) yeah(2) to meet foreign people(2) that is all for
3. global person

In the former example it is evident that interaction with non-Koreans is important for S13. During this portion of the interview it was as if he suddenly became aware of the purpose of the interviews. He expressed the strong desire to have his opinion taken seriously and included in the research. The reason for his enthusiasm was that he was eager for other Korean students to become used to meeting foreigners. This is also implied by S11, as he speaks of the apprehension that Korean students feel when they have to interact with foreigners which was also raised in section 6.3.3.3 (p.153). For some of the interviewees, the fear that arises from the emphasis on speaking native-like English was cited as a reason why Koreans could never be global citizens. This is explored in the following example by S14:



### **Example 7.10**

1. I: Universities today often say they are creating global people do
2. you agree(?)
3. S14: [shakes head] I think it's impossible because many Korean doesn't
4. speak English um@@@ it's(.) if foreign students really want to
5. hang out with Korean that can be possible(.)but some students
6. are have a wall(?) kind of wall and they don't communicate with
7. foreign students(.) I think it's impossible

S14's opinion was stressed through his use of gesture (l.3) and his vocabulary choice was strong and persuasive indicating that Koreans will never become global. This contrasts with the majority of other students who viewed global citizenship as a salient future identity. He implies there is a barrier between Korean and foreign students which stems from Korean students' lack of English. His laughter indicates embarrassment at his honest assessment of Korean students and while he avoids generalisation (l.3 & l.5), the implication is that S14 believes some Koreans can communicate with foreign students.

Many students seemed to have the impression that not speaking 'native-like' English would lead to embarrassment and negative emotions. One student, S3, also emphasised that communicating with foreigners was essential for global citizenship, yet she had experienced negative emotions during one interaction with foreigners (NES). The example below is from S3 telling me about a night out she spent with Americans in two expat bars in her city:

### **Example 7.11**

1. I: Do you think you're a global person(?)
2. S3: No
3. I: Why?
4. S3: **I don't have loads of foreigner friend**
5. I: So would you like to make more foreign friends?
6. S3: Yes I think so(.) but when I went to [the ex-pat bar][...] I go with
7. my co-worker Korean American(?) I go with my co-worker and my
8. co-workers friends 2 American friends and me(.)four of us go to
9. [bar] and [bar](.) but **that is my first time go out with American I**
10. **feel like they ignore me(?)**
11. I: Oh really?
12. S3: not so much(.) **but a LITTLE bit(.) because they are American and I**
13. **think they are proud of their pronunciation(.)** it's just my feeling
14. I: Yeah(?)
15. S3: **=it's just my personal opinion so(.) and they don't speak slowly[...]**
16. I: Is it easier with non-native speakers
17. S3: **YES because for example Danish and Chinese(.) their own**

18. language is not English so they know what I feel(.) they know I
19. couldn't understand I know they couldn't understand we know
20. each other so@@@ I thought English was not fast but when I go
21. with my friend(.)when I go with them oh that is real English

Having connections with foreigners was how many participants defined a global identity which is illustrated in this extract from S3. However, S3 recalls the occasion when she felt negative emotions in interaction with foreigners which she believes is due to her inadequate English. The implication here is that because she perceives that her English lacks the legitimacy of native English, she may not be able to access her global identity. S3 seems to believe the identity standard in this situation is that of 'native English speaker'. The feedback she received from her interactants did not match her self-identification as a legitimate English speaker as, according to S3, the NES have positioned her as a NNEs. This inevitably results in S3 experiencing negative emotions regarding her identity. This directly contrasts with her experiences with other NNEs foreign friends. Her Korean identity as a non-native user of English is more salient in her interactions with the Americans, but with other international groups her global identity as an ELF user is salient. For this student therefore, while she believed her relationships with foreigners would aid her self-identification as a global citizen, with NES she located herself on the periphery of a global community.

A topic raised by several of the students was that of NES identifying the students as illegitimate English speakers. This was a quite a significant number, given the number of students who did not spend meaningful time with NES. One example of this instance was particularly noteworthy as it was related to a NES teacher:

**Example 7.12**

1. S16: [...]I got a(.) education uh education by foreign teacher and he
2. said me(.) using (2) using two languages(?) how can I say(?)
3. I: Bilingual (?)
4. S16: Yes bilingual bilingual(.) he say what do you think about the
5. bilingual(?) **and I think(.) we can speak(.) if someone can speak**
6. **two language I think he is that(.)bilingual but he doesn't he (.)**
7. **emphasise we if we be bilingual we have to know the culture the**
8. thinking (.) the ways to think(.) and(.) and that kinds of AL-so part
9. of language and (2) yes language and part of being bilingual
10. I: Do you agree(?)
11. S16: Yes so so I totally sympathise with him
12. I: Do you think you are bilingual(?)

13. S16: **No not at all@ not at all@ I don't I don't know exactly why** and I
14. just (.) etiquette (2) from etiquette to (4) etiquette(?) (3) culture
15. like when we (.) invite someone to my house the ways to (.)
16. welcome them is different(.) country to country so also that kinds
17. of thing **I don't know the culture and I don't know exactly**
18. I: Ok so when speaking English what culture do you follow (?) many
19. countries and cultures use English(?) it's a global language
20. S16: (4)@@@ohhhhh@@@ difficult@@@yes yes@@@ **oh you give**
21. **big confidence to me@@** thank you

When I question S16 about her bilingual identity (l. 12), she instantly responds in the negative, however she continues to note her confusion as to why she does not identify as bilingual. As this example illustrates, S16 had a great knowledge of not only English but an ability for intercultural communication and possessed techniques to avoid communication breakdown (l.2). So, despite her ability to use English effectively, she still did not identify as bilingual, due to a teacher explaining the link between language and culture which is a well-developed theory. However, it is not clear what culture this teacher directed these students towards. The cultural example S16 uses is a direct example of the diversity of culture which may or may not speak English as a native language. Notably when I ask her what culture she is supposed to follow given the status of English as a global language, she take a long pause before laughing (l.20). Although she notes the complexity of this line of thinking, she has obviously never thought about these concepts before, which implies that either the students do not discuss culture and language or like S16's teacher they are told to follow an 'English language' culture<sup>13</sup>. Her reactions to that line of thinking are very positive (ll.20-21), which implies that a more pluralistic view of English and culture could allow students to identify as legitimate English speakers and thus identify as global citizens.

### 7.3.3 Progressive

For many of the students, global citizenship was characterized by progression and tolerance for other cultures. Some students expressed the view that although their English skills were lacking for global citizenship, their minds were open and accepting to others:

#### **Example 7.13**

1. I: Do you think you're a global citizen?

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<sup>13</sup> I had this conversation with other students and most expressed the believe that they should follow American culture.

2. S7: I'm[...]I'm(.) my mind is global but I'm not good at English and
3. another uh(.) Chinese born word(?) I'm not good at(.) so(?) I'm not
4. GOOD global person but I want to be global

While S7 notes that her mind is global, she believes her ability to communicate this is constrained. Despite her desire to be global, she cannot fully identify as such. This was a sentiment other students shared and was communicated often when I questioned the emphasis on English for global citizenship. For example, I explained to the students that virtually everyone in my country could speak English as a native or fluent language, but that that was not necessarily synonymous with global citizenship. The students were quick to point out that one's mind has to be open and accepting of other cultures, yet they remained steadfast in the belief that 'native-like' English was needed. For many of the students an open mind was often contrasted with a Korean conservatism and was used to explain that Koreans could not be global because of their tendency to look inward:

**Example 7.14**

1. I: Do you think Korean people can be global people?
2. S3: No no no[shakes head] Korean people think @@@ maybe all
3. Korean people is not global person(.) very few of them is global
4. I: Why? Why do you think only few?
5. S3: Do you know[...]hmmm I don't know how to speak English word[...]
6. Korean think we are the one(.) not global(.) and now Korea is
7. changing but still almost of Korean think[...] almost of Korean
8. ignore multicultural families so I think they couldn't be global
9. person(.) if they want to be they should accept all cultures

S3 here refers to the Korean ideology of racial homogeneity which dictates Koreans' views on the 'Other' as non-Korean and therefore fundamentally different. This ideology will be explored in the next section, yet for S3 above and many others, it was utilised to illustrate the dichotomy of global citizen as progressive and Korean as conservative. While many students tended to view this as a negative characteristic of Koreans and tended to create an in-group and out-group based on Korean and global, the students still tended to position themselves as progressive.

The narrative used by students who identified global citizenship as progressive tended to associate global citizenship identity with a younger generation in Korea, and characterise

older Koreans as conservative in their views. S9 espoused these views when I asked her about simultaneously identifying herself as a global and Korean citizen:

**Example 7.15**

1. S9: [...]**a Korean person cannot communicate with people from other**
2. **countries they have to be global(.) because it's limited to**
3. **communicate because Korean people are really conservative(.)**
4. let's say the older generation cannot understand the younger
5. people because they are really global(.) they don't understand
6. because Korea has a very distinctive culture and followed by our
7. history our history is really amazing(.) we've been colonized by
8. different countries so we have this deep sorrow @@ about
9. ourselves and **we really want to stick to this**
10. **country no matter what(.) that is what the older generation think**
11. **but the younger generation is really global and they**
12. **communicate(.) actually this is kind of related to English as well...**

The older generation in South Korea experienced the chaos of war and the founding of the country. For many, their lives were remarkably different from the younger generation which has created something of a generation gap. This was mentioned by many students, represented by S9 above, as a state of affairs which would hinder globalisation. Often, as S9 stated, it was 'kind of related to English as well', with many students stating that the emphasis on English and the younger generation's ability to use English has led, or, more appropriately, is leading to a globalised society. The hangover from painful Korean history has subsided for this generation. They grew up in stable, peaceful times and can fully participate in globalisation without the connotation of colonisation. However, some students disagreed with this dichotomy of young and old, deeming the younger generation still too old-fashioned and conservative to identify as modern, cosmopolitan global citizens. The example below from S17 refers to this:

**Example 7.16**

1. I: Do you think there's a difference now between generations?
2. S17: my friends(.) ok what if girl like my age standing up on the street
3. and smoking(.) my friends will <Ahhh sucks> because they are
4. conservative(.) for(.) it's ok because we're all smokers(.).@@@ it
5. doesn't care for me @@@

S17 relates his example of Korean conservatism to an almost feminist example – his male friends judging females negatively for behaviour they deemed acceptable for themselves.

These modern ideologies were also raised by other students who referenced interracial relationships and LGBTIQ+ rights as contemporary political and social ideologies which deserved acceptance in modern, global Korea. For many students this was slowly in creation and there was an acknowledgement that the future of Korea would be different due to the global influence. However, other students such as S17 took a more pessimistic view stating 'Can people change easily in Korea(?) I'm not sure'.

It is worth noting in this section that only two students explicitly referred to altruistic aspects of global citizenship which is an overriding behaviour in global citizenship literature. These students both came from UNI/A so their major was Social Welfare and Administration. Their Only two students noted a moral concern for a global world as a behaviour of global citizenship evidenced in the following example:

**Example 7.17**

1. S2: First global person has has(.)tolerance for any other culture
2. and can care for the weak(.) care for poor and poor country
3. and help them and be the same as them (2) I think that is important

For these students, their world view was coloured by a social awareness whereby Korea would help poorer countries. Global inequality was of paramount concern and global citizenship meant combatting this inequality.

### **7.3.4 Multilingual**

While all of the students noted that using English was imperative to global citizenship identity, a small number of students believed that global citizens should be multilingual and be able to speak a diverse range of languages. An interesting note on this was that most of these students would cite other European languages such as French or German rather than Asian languages. This implies that while some students do see global citizenship beyond 'English speaker', it is still very much bound up with a Western identity. I had assumed that Mandarin might have been discussed as a possible global language and while most students noted its growing status as a global language, they did not necessarily associate it with global citizenship. Only one student was actively learning another language – Spanish,

and her experiences and motivations provide an insight into multilingualism as a characteristic of global citizenship:

**Example 7.18**

1. S16: **My dream is work for international organisation so I have to**
2. **study other language like Spain or French[...]**at first I have an
3. interest to study another language(.) and another proposed to
4. get for my future(2) **many professor said to me you have to**
5. **study not only English but other language to get a job in this**
6. **society** so you have to do so I heard about that so[...]
7. I: is English not enough anymore(?) You need more(?)
8. S16: **we have to study more not only English but Spanish or French**
9. **or Chinese(.) we have to study to get a better job@@@ I was**
10. **very sad[...]**always pressure from our society and university like
11. **that**

From this example it is clear that S16 associates multilingualism with a future professional global identity. According to this student however, English won't provide access to that global community anymore and she must acquire a third language. Interesting here is her admission that she was initially happy to study a language (l.2-3), but once the choice was taken from her (l. 4-5), she was no longer enthusiastic about the prospect (l.9-10). S16 also implies that English is no longer enough to afford a competitive edge in a global context and other languages must be acquired. While she notes she is learning Spanish to enable a professional global identity, the actual reason is based on Korean sociocultural values. I mentioned that Mandarin was not enthusiastically endorsed by students as a characteristic of a global identity and while S16 has noted it (l.9), she chose to study Spanish.

## **7.4 The Relationship between Korean and Global Identity**

As noted in Section 7.3.3 (p.175), many students tended to contrast Korean identity with global identity and often categorised these identities as global (modern, progressive) versus Korean (old-fashioned, conservative). However, there was a certain ambivalence regarding students' identification with global citizenship identity. Overall from the data it could be determined that the students' identification with a global community and their Korean community could be situated on a three-point scale with fluctuating position points within.

Two points on the scale relate to global identity and Korean identity as two distinct components. One point is those who self-identify as global but feel they must lower their identification as Korean. The next are those who strongly self-identify as Korean and not as global, as they feel the two categories as completely distinct. Finally, there are those students who believe the two identity positions can be negotiated and self-identify with both groups. As mentioned, most students moved between these identity positions, however these distinct categories were observable among a small group of students. To shed light on this topic, I will mainly refer to those students who were clear about their self-identification, but other student positions will be touched upon. This is not to generalise, but to elaborate on the concepts that arose from these interviews.

#### **7.4.1 Salient Global Identities**

While most of the students did not identify as global citizens, usually based on their self-perceived evaluation of their English, as section 7.3.1 (p.167) reveals, many students did perceive themselves as global citizens in formation. One student, S9 from UNI/B, self-categorised as a global citizen in formation and this appeared to be attached to her future professional imagined identity as an international journalist (see section 7.3.1.1, example 7.4). However, S9 was clear that global and Korean identities could not co-exist (see section 7.3.3, example 7.15). In our first interview, S9 often referred to the fact that she was there to discuss 'globalisation' and she was keen to position herself as 'global', as she associated it with more positive behaviours such as open-mindedness. When speaking about Korea or Koreans, she tended to use language such as 'Koreans' and 'they' instead of 'we' or 'us'. This positioned S9 outside her ethnic in-group. Such identification was evident in most of the interviews and was usually employed by students when they were discussing negative attributes they associated with Korean identity.

For example, in my interview with S9 she referred to herself as not having an 'Asian mind' and noted that now she did not have 'many' Korean friends – 'I have more foreign friends and my boyfriend is not Korean too'. Along with a tendency to use 'they' or 'them' when referring to Koreans, at one stage she noted that she was 'amazed' that Korean students did not participate in class and stated: 'that's really hard here but no matter what I just make a question in class@@'. S9 seemed determined to separate herself from what she considered as typical Korean behaviour, even going as far as seeming bewildered by some



aspects of Korean life. Despite this, S9 had never lived outside Korea and had no experience of education outside Korea.

S9 received positive self-esteem when associating with a global community and was evidently emotionally involved with the idea of an imagined global community. She transferred to UNI/B from another HEI so she could avail of EMI classes and she chose to take all her classes in English. As noted, she rarely associated with Koreans preferring to have friendships with international students whom she perceived as representing a global community. However, this was at the expense of her Korean identity:

**Example 7.19**

1. I: Do you ever feel a struggle between your Korean and global
2. identities(?)
3. S9: Yes oh yeah@@@ I mean uh uh(.) when I speak Korean I I
4. **whenever I speak English I lose my Korean(.) REALLY it does**
5. **happen(.) I find I can't remember the exact manner and**
6. **whenever I speak English my tongue twist too(.)** to Korean and
7. my mom always says are you speaking Korean or English@@@ (2)
8. **I'm kind of in between(.) that's first my struggle but when I**
9. **speak English I want to use English(.) I prefer to speak English of**
10. **course because I don't want to lose English because I have to**
11. **work in English after graduation and things like that**

The first interesting point in this extract is that S9 instantly equates 'Korean identity' and 'global identity', which was what I questioned her about (I.1-2) with 'Korean language' and 'English' respectively. S9 then identifies two struggles associated with speaking English and Korean. At first she refers to 'manner' (I.5), which I denote as behaviours she associates with Korean language. Secondly, she reveals a cognitive issue as she mixes up her languages (I.6). Ultimately her global identity is more salient due to the imagined future profession she believes she will access through speaking English. Her laughter in the extract could indicate light-heartedness which would match the excitement she implied through her rapid rate of speech. However, I also think it could indicate nervousness or apprehension.

When we resumed this topic in our next interview, S9 was more rueful regarding her Korean identity:

### Example 7.20

1. S9: I'm losing my identity(2) really(.) [...]now I can't write Korean(.)
2. SERIOUSLY I can't write(.) I forgot my vocabulary and
3. I don't understand my Korean essay writing has become like my
4. English essay writing so it's too elementary level[...]It's difficult to
5. go back if I lose my English(.) writing essays because I know I
6. learned painfully English writing essays and I don't want to have a
7. rerun

From this extract, it is clear that her nurturing of a global identity means sacrificing her Korean identity. She uses emphasis to clarify her opinion (1.2). However, most interesting is how S9 cannot conceive using both Korean and English. She implies that she has put in a lot of work to learn English to a high level and if she uses Korean too much, her English may suffer. This may be due to the fact that she seems to believe that is what happened to her Korean due to over-use of English. The issues arising from her dual languages beyond that of linguistic structure, is evident as she explains that her Korean writing structure now mirrors her English writing structure. Notably this interview happened after she had received a low score in an English essay which suggests she was suffering from low self-esteem regarding her English, which may explain her mood in this interview.

Another notable aspect of S9 was that her English was delivered through quite a pronounced American accent. When we first began our interview, I assumed she was Korean-American, a fact she was particularly delighted about. However, she had never been to America and stated that her English was mainly self-taught. She also noted that her commitment to English had begun from a young age due to a genuine love for the language. However, among her Korean peers she had received negativity due to her good command of English:

### Example 7.21

1. S9: [...]we we **we have peer peer estimations like that in in one of**
2. **my English courses(.)** the Korean student (.) they just(.) the
3. KNOW my I I actually wrote a resumé for my assignment and I
4. had to peer assessment@ that kind of things **from my classmate**
5. **and it was like it was like she was(.) visibly YES well done like 5**
6. **points but she was like 1,2,1,2,1,2** and I really wanted to know
7. **WHY she did it that way and she DOES have her reasons but I**
8. **just try to understand it was just nonsense and the professor**
9. **was like why are you saying this@@** professor didn't
10. understand(.) and the professor didn't understand her reasons
11. so(.) peer interview peer things couldn't happen for me so it was

12. wrong yes **there was jealousy but(.) after they knew I was high**
13. **level or I was translating or interpreting they started to admire**
14. **me(.) and try to be really good to me t-take something from me**
15. **look for opportunity(.) maybe it is bad to talk@ but I'm hurt I DO**
16. **feel that way so at some point I cut off the people because all**
17. **they look for is English**

S9 recalled a previous experience in order to confirm and explain the competitive dynamic among Korean students. Although S9 self-evaluated her work as worthy of a top-score (I.5-6), there is a level of contradiction apparent in the reasons why she received a low score. She notes that neither she nor her professor could understand the low score (II.6-7 & II.8-9), however the student did give feedback as to why she awarded a low score to S9. S9 does not reveal that feedback, implying that it was not valid for her. The final lines (II.12-17) indicate that students changed how they treated and positioned S9, which she feels is due to how they perceive her English. She insinuates there is more value to her English once she is using it for work. S9 does acknowledge that it is not necessarily accepted behaviour (I.15), perhaps arrogant, to assume her English skills are good especially among Koreans, her laugh indicates a self-awareness. Ultimately, she has received negative feedback from her peers regarding her behaviour. She explicitly states that this has caused her to move away from her social group (I.16). In contrast to this, S9 was accepted and developed high self-esteem from her association with international students.

For S9 the identities were so divergent that she noted behavioural changes when she was speaking English. She generally associated this with the hierarchical nature of Korean and the deferential behaviour that was attached to that. Another student S12, also imagined a professional global identity associated with English. While she still associated strongly with her Korean identity, she noted that there were changes in her behaviour when she used English:

**Example 7.22**

1. S12: I sometimes think **I'm more aggressive when I speak English@@ I**
2. **feel more aggressive[...]**that's my way to speak English(2) but **in**
3. **Korean I'm kind of emotional I'm always using sounds and something**
4. **like that(.) but I can only express myself what I've learned in English**
5. **usually business talk now so that is limited@@ so I feel like when I**
6. **talk in English I became adult(.) I think my level is low but my attitude**
7. **is more adult**

S12 uses the word ‘adult’ twice which emphasises this role when she uses English. As she notes, English for her is associated with her major in Business, probably because she attends EMI classes for this major and this constitutes her main use of English. Her salient identity when using English is that of a business professional, so the fact she characterises this role as ‘aggressive’ is in keeping with this position. With friends and family she is ‘emotional’, therefore when using Korean her Korean identity is more salient. Also noteworthy is that while S12 self-evaluates her English as low, the role identity of ‘global business professional’ and the meanings she attaches to it (adult, aggressive), allow her to have confidence in English signified by the marker and change of direction in lines 6-7. S12 believed that English would be a central part of her future professional life. However, the salience of a global identity is complex for students and S12 noted that when using English she often felt ‘that’s not me’ and struggled to show her true character through English.

#### **7.4.2 Salient Korean Identities**

When the students were presented with three identity positions (Global, Local, Asian<sup>14</sup>), all but one of the students chose Korean identity as the most central to their lives. As mentioned, most of the students tended to be situated on fluctuation points on a scale regarding these identities, yet for almost every student global and local identities were two competing narratives. For example, when I asked one student which was more important for her, she replied ‘In reality I know global citizen is important but I absolutely must be patriotic’, which illustrates the dichotomy many students felt regarding global and local identities. A small group of students seemed to be of the opinion that if they self-identified as global they would be disregarding their Korean identity.

This duality was particularly evident for S15, who stated that she had no desire to become global and was not particularly interested in internationalisation. S15 positioned global citizenship and the pursuit of English as ‘non-Korean’. This is evident in the example below:

#### **Example 7.23**

1. I: Do you think you’re a global person?
2. S15: No@@ **because I’m not good at English(.) I’m ordinary Korean**
3. **people** (.) so I don’t think so(2) but in USA(.) USA ah(3) in the last

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<sup>14</sup> Asian identity was dismissed by all the students usually by noting the commonality among Asian citizens was largely superficial e.g. based on food or general appearance.

4. semester I learned **American society and culture** it was really
5. interesting(.) **we use a word foreigners we mean foreigner**
6. **come from another country(.) but in the US there are too many**
7. **people from other countries and they marry(.) so they never**
8. **uses it(.) it's really interesting**

In response to my initial question, S15 answers without pause (l.2) implying a degree of certainty in her beliefs. Her laughter which follows (l.2), gives the impression that the assumption she would identify as a global citizen was almost ridiculous. She self-identifies as 'ordinary Korean', which she positions in opposition to good English and global citizenship. In other words, a Korean who was good at English or identified as 'global' would be extraordinary. Her example of American society which follows led me to believe that she tended to equate America with globalisation, which could easily influence her opinions on global citizenship. She further contrasts the two countries by referring to America's melting pot reputation and Korea's racial homogeneity. In our next interview, I broached the topic again and she was more polarised in her opinion on this racial ideology:

**Example 7.24**

1. I: Do you think you can be both a Korean and a global citizen(?)
2. S15: **No no**
3. I: Why(?)
4. S15: Because(3) **if I go to abroad uh maybe I use English than**
5. **Korean(.) but still I'm Korean**
6. I: Are they different(?)
7. S15: Hmm(4) it's difficult(3) I think so
8. I: Why(?)
9. S15: **In my case I divide Korean and non-Korean not using Korean**
10. I: So Korean people and then everyone else(?)
11. S15: Yeah@@ **I think Korean person come from Korea but uh uh he is**
12. **Korean and mother Korean and father Korean(.) I think the**
13. **lineage or blood(.) I think because Korean is come from Korea**
14. **and not mix any countries and they think it's important to be**
15. **Korean**

As with the previous example, S15 answers my question straightaway and repeats her opinion for emphasis (l.2). Initially she points to language as reasons for her opinion (ll. 4-5). She implies that using English does not change her behaviour which contrasts with the views expressed in section 7.4.1 (e.g. example 7.22). However, she has not really answered my question as to why global citizenship and Korean are incompatible. This is a concept she

obviously finds complex and takes pauses to think about her views (l. 7). When I attempt to get her to develop her opinion, she bases her opinion on Korean racial homogeneity. Many Koreans are taught about Korean homogeneity in elementary school and it is an ideology that pervades the national psyche (e.g. Shin-who, 2008). Through this ideology, the gap between in-group and out-group becomes clear and for S15 this means Koreans, specifically those who use Korean, and non-Koreans. This clear delineation of groups and S15's commitment to her Korean identity may provide an explanation for her rejection of a global identity.

### 7.4.3 Global Identities and Korean Identities Co-existing

A very small number of students stated that they thought the two identities could co-exist, however, S12 (Example 7.22) suggested there was some conflict. Below, S10 provides an insight into how the two identities can co-exist.

#### Example 7.25

1. I: Is it difficult for you to identify as a Korean and a Global person?
2. S10: For me(?) NO(2) actually(?) **I think Korean people are very shy(.)**
3. **and very timid(.) and feel afraid to express their opinion but(.)**
4. when I enter university my thought was(2) I figure out my
5. thought was very stereotype(.) **some Korean people are so**
6. **active and their so talented and I think once the Korean people**
7. **start to be global people they can be better that the other**
8. **one(.) like they are very diligent(.) like our characteristic nature**
9. **is very diligent so when I heard in Korean people can get used**
10. **to new environment very easily and I also heard that Korean**
11. **people have an ability to make a change new environment**
12. **easily and the new environment into their own culture@@ so I**
13. think Korean people can be global people very easily
14. I: So you think Korea is also influencing other countries?
15. S10: Yeah of course(.) but now we're influencing East Asia country not
16. America and Europe but **I think we have the power or ability to**
17. **influence other countries people**

As noted in section 7.4.1, a defining feature of many of the interviews was that students saw characteristics of Korean culture and behaviours in terms of a social out-group. In these instances, students were speaking negatively of Koreans. In opposition to this, S10 is asked about her individual self (l.1), yet answers in reference to her in-group emphasising

her identification with her Korean identity. In opposition to the other students, S10 is very positive about Koreans and notes characteristics of Korean identity (diligent, adaptable), as qualities which she feels are synonymous with a global identity which allow both identities to co-exist. Further to this, instead of viewing the two as separate and believing she must renounce one to activate the other, S10 demonstrates that global and local identities can exist in a symbiotic relationship. What is remarkable in the extract is that S10 does not refer to language which lies in opposition to the other students.

S10's views on English can be found in the previous chapter (Section 6.3.3.3, p.175, example 6.38) where she noted that she had gained confidence in her English and that 'every style can be English'. This pluralistic view of English stands in contrast to S9 and S15, for example, who viewed English as American and in turn viewed global citizenship as non-Korean. However, it is not straightforward, as S10 also complained about the Korean professors' English (Section 6.3.3.2, p.149/150, example 6.30) which implies an ambivalence regarding English. Perhaps accordingly, S10 still tended to ultimately identify herself as a global citizen in formation.

One student from UNI/A, S1, self-identified as a global citizen. Her reasons for her identification was that she was able to use her English to 'communicate together' and 'understand their culture while they are communicate together' referring to foreigners. She had received positive feedback from her interactions with non-Koreans and emphasised communication as vital to global citizenship. Unlike other students she did not feel pressure or at least admit to feeling pressure in order to achieve native-like English proficiency. Rather she used English as a tool in order to achieve communication. She was aware other Korean students felt the need to be 'perfect' with English. She highlighted her identity as a Korean by way of explanation for her less than perfect English and was adamant she was ok with that. Her comfortableness was demonstrated during the unstructured interviews while we were discussing her life in her home town:

**Example 7.26**

1. I: So you live in [the city](?)
2. S1: Hmm(?)
3. I: You live in [the city](?)
4. S1: (2)In future(?)
5. I: No now(?)
6. S1: (3)No(.) hmm(?) (3) AHH-hh YES(?) @@@ live-Uh

7. I: @@ liv-UH@@ sorry sorry
8. S1: Live-UH(.) live(?) NOOOO live-UH@@@
9. I: Ok ok good@@@ So you live-UH in [the city] with your mum and
10. dad(?)
11. S1: YES(?)@@@

S1 cannot understand my pronunciation of the word 'live' and after asking for repetition and clarification, she finally grasps what I am trying to say. She then informs me that my standard pronunciation was wrong (l.8) and corrects me with a Korean accented English style of 'live': Live-uh. While her laughing and general demeanour was playful and comical, her use of Korean accented English as an alternative to my standard pronunciation and teaching me how to pronounce it 'properly' so she could better understand, provides an example of how comfortable she was with her pronunciation. While other students often discussed their apprehension or low confidence levels when talking with native speakers, S1 used the communication tools at her disposal to communicate. She also created equality in the conversation by using and encouraging me to use Korean accented English.

## 7.5 Threat to Identification

The final topic I tended to discuss with the students was the perceived threat of globalisation and the impact of the growing use of English on Korean identity. Almost all the students noted that they were concerned about the affect globalisation would have on Korea. However, this tended to revolve around Korean traditional culture and the advancement and popularity of American culture. However, when it came to language, few students noted any real threat to their culture and identity. Interestingly those students who perceived themselves as global to the detriment of their Korean identity, such as S9 (Section 7.4.1), expressed the most threat to Korean identity. Students such as S15 or even S1 did not view English as threatening to their Korean identity. I assume this is due to both S9's conception of English as 'Western' and her commitment to a global identity.

Another student stated that if he was to use English and only English for a long time, he couldn't be sure of 'keeping my spirit'. Concerns over a loss of identity were only explored by some students at UNI/B. For these students English, including EMI, formed a major part of their academic life. In comparison, students from UNI/A did not express these concerns, but were even more likely to state that they wished English played a larger role in their academic life. However overall, students did not have much worry about the future of



Korean identity and they tended to construct similar arguments revolving around the strength of Korean identity and the importance of their national language. Below are some examples of this argument:

**Example 7.27**

1. S2: Koreans are really a group and they have they want own country
2. with only Korean so English will never be another language[...]

**Example 7.28**

1. S12: I had worried but now we cannot be strong country and we need
2. to coordinate balance(2) and as long as we're Korea we'll never
3. forget Korean and some people will always just speak with one
4. language then Korean will survive(.) I'm not worried

For many students therefore, despite the status of English and the amount of English in their lives, Korean identity was still their salient identity based on the status of the Korean language.

## **7.6 Summary and Conclusion**

The findings show that four identity meanings emerged from the data regarding student conceptualisations of global citizenship. However, these four were not represented equally. For all the students the ability to use English was critical to global citizenship as was connection to a diverse global community. As is probably evident from this chapter, student perceptions of English are closely tied to their conceptualisations of global citizenship – both how the students perceive global citizenship and how they identify as global citizens.

A more in-depth focus on English reveals that most of the students associated native-like English with global citizenship identity. As most students did not perceive their English as 'native-like', most of the students could not identify as global citizens. While some students noted grammar was evidence of native English, most students focused on accent. Therefore, these students believe that once they can sound like native speakers they can be global citizens. This native-like English was associated with future professional global identities and was also perceived by students as the ideal English for global

communication. Some students also tended to perceive NES as the global community, so therefore their goal was to communicate with these speakers.

This was further emphasised in the next theme on multicultural connections. The issue of fear of English not being 'perfect' i.e. native, affected students' ability to interact with foreign students. Yet, this was what all students deemed necessary for global citizenship. Some students' previous experience with foreigners had influenced their opinions of English. This was particularly evident for one student who had experienced negative emotions arising from her interaction with NES. However, more positive interactions occurred with other NNEs. A more pluralistic view of English and of a global community allowed students to access a global community.

Students also noted that an open mind was essential for global citizenship identity. Students tended to equate global with 'progressive' and Korean with 'conservative'. There was an implication that English use had encouraged Korean youth to develop a broader outlook on the world. However, other students challenged this belief. In addition, a very small number of students from UNI/A suggested that a moral concern for less fortunate people was a characteristic of global citizenship. Multilingualism was seen by some as another characteristic of global citizenship and allowed for a view of 'global' beyond that of English. However, the only student who was actively learning a language to access a professional global identity was negative about the process as it was another source of pressure.

Section 7.4 focused on how students negotiate and reconcile global citizenship identity with Korean identity. Two major themes emerged from the data – those who did not believe that global and local identities can co-exist and those who believed they could. The former theme was further divided into two contrasting sub-themes. The first was those students who self-categorized as global, or at least were committed to that identity position, but had to move away from their Korean identity. The second was those students who perceived their Korean identity as salient and could not identify as global. How these students conceptualised English appeared to heavily influence how they self-identified. The students who could not reconcile their Korean and global identities tended to view English as American or Western. Students who viewed global citizenship identity and Korean identity as co-existing tended to have more pluralistic conceptions of English. However,

many students showed ambivalence towards their views of English, making self-identification a complex construct. Finally, most students did not perceive English as a threat to their Korean identity owing to the strength of the Korean language among Koreans. However, students who felt they had to diminish their Korean identities in order to activate their English showed more concern.

In the next chapter I will summarise the findings from the student interviews and website analysis and present a discussion and conclusion on the themes raised by my findings. I will consider my findings in relation to previous literature and note the implications of my study for both practical and theoretical purposes.



## **Chapter 8 Conclusion**

### **8.1 Introduction**

This final chapter will revisit the main areas which informed the thesis. I will first provide an overview of research findings by restating each research question and discuss the findings in relation to the literature presented in Chapters 2 & 3. Following this I will present the limitations of the study and areas for further research. Finally, I will discuss the theoretical contributions and practical implications of this thesis.

### **8.2 Overview of Research Findings**

#### **8.2.1 RQ1: How do two South Korean higher education institutions present the role of English with regard to internationalisation on their websites?**

As the findings from the website analysis showed in chapter 5, the institutions present similarities and differences regarding how the role of English is presented on their websites. What became obvious from an analysis of the discourses was the correlation between, not only English and 'global' but native English and 'global'. Despite this finding playing a significant role in my study, it is nevertheless to be expected given the frequency with which it emerges in previous studies (e.g. Saarinen & Nikula, 2013; Jenkins, 2014). The findings of the website analysis highlighted that the role of English, specifically how it relates to internationalisation, is contradictory and complex. In chapter 2 I referred to Dafouz & Smit's (2014) conceptualisation of 'Roles of English' and the four factors which the authors identify – Institutional, Pedagogical, Communicational and Societal. In the following discussion I will consider my website findings in relation to these four factors. I begin with institutional factors as these strategic aims underpin the role of English at the institutions.

As explored in Section 2.4.1, ranking systems are now dictating institutional policies worldwide. This also reflects the economic rationale behind internationalisation which has risen in emphasis in recent years (Qiang, 2003; Turner & Robson, 2008; Tian & Lowe, 2009; Robson, 2011). Due to these strategic aims, English is now being used by institutions as a way to receive funding, recruit international students and internationalise their campuses

in order to rise in rankings (Byun et al., 2011; Greenall, 2012; Saarinen & Nikula, 2013; Jenkins, 2014; Komori-Glatz, 2015).

Institutions therefore view the role of English as a promotional and marketing tool. The website analysis findings in my study confirm this specific role through the prioritising of English versions of websites aimed at a prospective international academic community which echoes findings from previous studies (Callahan & Herring, 2012; Arik & Arik, 2014; Jenkins, 2014). UNI/A also prioritises a Chinese version of the website which I suggested illustrates the importance of advertising the institution to a prospective Chinese academic community. The use of three languages on the UNI/A website corresponds with Callahan & Herring's (2012) 'triglossia model' in that Korean is used to target the Korean population, English to target an international community and Chinese to target that specific group. While Callahan & Herring (2012) state that these third languages are increasing in importance for institutions, the fact that UNI/B does not include a third language version of their website leaves this statement inconclusive from a Korean perspective.

The findings further reveal that English, or indeed the English version of the websites, are used almost exclusively to portray international experiences and approaches. I found that phrases associated with internationalisation are much more prevalent on the English versions than the Korean versions which implies that both institutions view internationalisation as more bound up with international student experiences than Korean student experiences. This is reminiscent of Greenall's (2012) study on Norwegian websites where he noted that English and Norwegian websites differed in what was deemed relevant for each community. However, my findings also divert from Greenall's in various ways. First, while he found that the content was similar for both versions of the website, it was just organised differently. My own findings reveal that the Korean versions of each website contained a great deal more content than the English versions. Second, my findings illustrate that a Korean identity was important to both institutions and they expressed this throughout the English websites through visuals and text which does not align with Greenall's (2012) findings on a diminished national identity on English versions of institution websites.

Another finding was the use of terms based around 'globalisation' rather than internationalisation which provides empirical evidence to Im & Kim's (2015) suggestion that

Korean internationalisation is understood as globalisation. This may reflect the influence of government policy and rhetoric on university policy in Korea, as *'segzehwa'* or globalisation has been at the forefront of Korean government policy since the early nineties. This also leaves the institutions open to criticisms based on Teichler's (2004) criticisms of managerialism and resource acquisition which is difficult to evaluate based on a website analysis. Saarinen & Nikula (2012) state that describing institutions as global serves two functions, namely as a promotional tool which seeks to distinguish these international programs and to illustrate their aims of preparing students for a global labour market. In my study it was found that English lessons are the only (UNI/A) or main (UNI/B) internationalisation approach for immobile Korean students. Therefore, with Saarinen & Nikula's (2012) statement in mind, the role of English, as it presented on the websites, has mainly become a way for the institutions to justify their 'global' descriptors, promote the institutions as 'global' and in the case of UNI/B, highlight a multicultural atmosphere.

UNI/B also attempts to promote the institution through its EMI courses and although it confers benefits to both international and home students, how it is framed for each community is different. While Korean students are provided with the benefits that EMI courses bring to their university experience and future employment, international students are presented as the catalyst for these benefits. This will be examined in more detail under 'Societal Factors' but with this finding in mind it is worth examining these discrepancies with Greenall's (2012) suggestion that such discrepancies have an effect on our perceptions regarding internationalisation. From my findings therefore, it is possible to determine that the main rationale behind internationalisation for Korean students is the enhancement of their career prospects at a national level. In addition, international students are presented as symbols of internationalisation for Korean students yet, this 'homogeneous' group does not guarantee transformative internationalisation (Bartell, 2003).

I now move to another key finding from my website analysis which illuminates the role of English as a gatekeeper to EMI classes via entry requirements. As evidenced by my findings, UNI/B's language entry requirements are based on standard English and so share this commonality with institutions worldwide (e.g. Shohamy, 2006; Saarinen & Nikula, 2013; Jenkins, 2014). As I stated in Chapter 2 (Section 2.4.1, p.23), there has been a significant rise in arguments and challenges to standardised testing over the last decade. In recent years, a critical argument has arisen in what constitutes effective and appropriate

communication for an international, multilingual community such as that found at UNI/B. As Jenkins (2011) states, 'it is a contradiction for any university anywhere that considers itself *international* to insist on *national* English norms' (p. 933, emphasis in original). This is an argument which can easily apply to UNI/B which promotes and advertises its 'global' credentials, while insisting on national standards of English. Perhaps a more explicit insight into the institutional policies and its link to NES ideology are the findings related to admission stipulations from UNI/B which mirror those from Saarinen & Nikula (2012). Such stipulations based on nationality and education effectively create 'hierarchies of English' (Saarinen & Nikula, 2012, p.143), where an Anglo-American standard of English is placed in prime position. It also begins to open up criticisms of education inequalities which arise from disparities in access to English education in Korea (Hu & McKay, 2012).

As stated in my findings UNI/A is exempt from such discussions, as it does not present English language entry requirements as a component of its policies. Instead international students are subjected to Korean language tests which allows for an assumption that Korean is the priority language and main language in practice at this institution. However, all Korean students are subject to an English test in high school which partly determines their university placing. While it is beyond the scope of this research to discuss these high school tests, it does serve to emphasise that these students are still ultimately judged by NES standards.

I now turn to the practical implementation of the institutional factors, i.e the Pedagogical Factors. As mentioned, English is drawn on by both institutions heavily in order to promote and advertise their institutions, however the institutions' implementation of these policies into pedagogy allow for commonalities and divergence. From the findings it is noted that any mention of EMI is conspicuously absent from UNI/A, something I explained as due to the nature of how English is appropriated in the UNI/A participants' major. In this institution the findings reveal that rather than English as a means of promoting the institution to an international audience, Korean is the language that is advertised. This perhaps places this HEI in a unique position, whereby Korean is utilised as a promotional tool and perhaps differentiates this campus from others in Korea which advertise their English programs.



However, international students are not the focus of my research and, as my findings illustrate, English is very much promoted to Korean home students in both UNI/A and UNI/B. In fact, as I emphasised it is the only or main strategic response to internationalisation for these students and is synonymous with global development. Along with this, English as taught at the HEIs is presented from a national stand-point either explicitly or implicitly and as the property of the Anglosphere and in turn presented as synonymous with 'global'. Native-like English is presented as the ideal for global citizenship and 'Konglish' or Korean influenced English is presented as inferior and therefore unrelated to the native-like ideal. These 'native' ideals are related to General English classes and ESP classes for UNI/A which are conceptualised as internationalisation approaches on the websites. Along with this, each institution reduces the teachers of these classes to 'native speakers' without much relevance afforded to any actual teaching credentials or global experience. It perhaps goes without saying that the findings from my analysis do not portray any parallel with the tenets of Internationalisation at Home presented in section 2.3. In addition, when 'native' teachers are presented as representative of the English language and global communication ideals and this is further aligned with ethnicity and citizenship, English language learners will inevitably understand the language and culture of English in narrow terms (Ahn, 2015). This shows complete disregard for the socio-lingual realities of how English is used in the world today.

This leads to my findings regarding communicational factors on the websites. It becomes obvious from the findings that Korean is still the dominant language of communication at UNI/A both for Korean students and how Korean is promoted to international students. From the websites it is suggested that English is only used in the ESL classes and among Korean students. Requiring Korean users of English to interact is an artificial situation which is difficult to imagine occurring in real life contexts. It can also be assumed that Korean students will attempt to follow the NEN they are taught by the 'native speaker teachers', without focusing on linguistic devices that may be more suitable for a multilingual global community. Research has shown that language barriers and physical segregation are contributing factors to lack of integration between Korean and international students (Jon & Kim, 2011; Palmer & Cho, 2011; 2013, Cho, 2012). The website findings in the current study appear to confirm that these may well be a factor at UNI/A. However as mentioned, Korean language and culture are promoted for international students which illustrates that globalisation is viewed as two-way process to some degree (Jenkins, 2014). Only one

dormitory features both Korean and international students – Global House, which gives rise to accusations of segregation. However, as the findings show, ESL is still promoted at Global House which also features an ‘English-only zone’. It is difficult to reconcile the terms ‘Global’ and ‘English-only’, as it not only ignores the valuable resources that the use of an L1 can offer in multilingual contexts (Wigglesworth, 2002; Byun et al., 2011; Shohamy; 2013), but also assumes that English dominates the global landscape.

The findings from the UNI/B website analysis at first portray a more inclusive campus with mixed dormitories and various activities aimed at student integration. However, the emphasis on international students did not tend to extend to academic life at the university and was mainly limited to webpages portraying an international theme. Jenkins (2014) observed in her own website analysis that institutions tend to ignore the lingua-cultural reality of their campuses and do not present NNES as a part of their institution. My findings on UNI/B however did present a NNES, although only on the Korean version of the website. This NNES seems to not represent the type of English the institution is keen to portray to international students. Again, this reflects Greenall’s (2012) study, however UNI/B prefers to present an institution that is not only Englishized but native-Englishized. While the institution is keen to promote a multi-cultural, multi-lingual campus to Korean students, it is not accepting of Korean-English as a communicational medium.

Finally, I turn to the findings relating to the societal factors and the role of English at the interface of university and society. While the institutions were explicit in their aims to develop international skills in students, as far as Korean students are concerned, it was mainly presented from a national standpoint. In other words, the ultimate aim of internationalisation or globalisation is to benefit Korea. These findings resonate with previous conceptualisations of globalisation in Korea (Shin, 2003; Schattle, 2015) and reflect how globalisation as a construct in Korea is interpreted as nationalist appropriation with English a crucial component in making Korea competitive on a global stage. As mentioned, EMI for UNI/B, is presented differently to international and Korean students. The findings show that EMI is presented as a means for Korean students to compete in the volatile Korean job market. These findings echo Park’s (2011) conceptualisations on English in Korea and the emergence of EMI in Korean higher education. This once again positions English as a national pursuit rather than international and further suggests that the *jaebol* that dominate the employment landscape in Korea are in part responsible for the EMI

policies. As long as these companies demand certain levels of English which is determined by standardised tests (Park 2009; 2011), perpetuating a native ideology (Jenkins, 2014), native English will remain the benchmark for Korean students' acquisition of 'good' English. Further to this, the promotion of English as a gate-keeper to linguistic and cultural capital subscribes to the 'promise of English' (Ibid, 2011; 2016) which is a false prophecy (Gray, 2012).

An analysis of the discourse on internationalisation also found that globalisation is presented as a phenomenon that Korea, specifically the institutions, must react to rather than understand regarding their own place within a global society. The institutions perceive globalisation as a problem they must solve suggesting that it is a threat to their national identity and culture. Interestingly, these findings are not in keeping with Chinese institutions in Jenkins' (2014) study but rather do illustrate a similarity with Japanese higher education policy (Hashimoto, 2013). These findings perhaps reflect current changes within these East Asian societies. However, the findings from the website analysis suggest that it is perhaps understandable why internationalisation is viewed as non-Korean. National varieties of English are presented as a gate-keeper to a global community and the visuals tend to equate 'international' with America, so it is perhaps inevitable that institutions view internationalisation as a foreign import. Such conceptualisations of internationalisation and globalisation also suggest that 'the mechanism of Othering' (Hashimoto, 2013, p.16) is inherent in the internationalisation process at these institutions. In addition, the 'imaginary' global society which is presented for the students seems to usually be positioned as anywhere outside Korea, particularly evident in the visuals regarding 'foreign' schools, and do not tend to perceive their own campuses as part of this 'global' society.

To end this discussion, I return to Bartell's (2003) conceptualisation of an internationalisation continuum with symbolic approaches on one end and transformative on the other. As far as UNI/A is concerned, the website presents symbolic internationalisation. International students are a part of university life but the findings suggest they have little interaction with Korean students. Also, ESL is the only internationalisation approach offered to Korean students which locates the internationalisation process as limited to an Anglophone context. In somewhat of a contrast to this, UNI/B attempts to portray a more transformative approach to internationalisation, however internationalisation is still presented as a Western and even

American construct. Global English is aligned with native English and from the findings it is difficult to visualise how the institution is encouraging a personal, critical approach which is a prerequisite for transformative internationalisation (Turner & Robson, 2008).

### **8.2.2 RQ2: How do South Korean students enrolled in these institutions perceive the role of English and its agents with regard to internationalisation?**

In the investigation of student perceptions of the role of English and its agents with regard to internationalisation, qualitative data was sought via one-on-one interviews. While management at the institutions view the role of English and its relation to internationalisation as a promotional tool, students in this study did not consider the role of English as important in their choice of HEI nor were they particularly influenced by internationalisation policies. However, when conceptualising internationalisation, students did tend to view it as primarily occurring at home rather than focus on external approaches such as exchanges. So, while IaH policies are not necessarily a feature at Asian universities (Beelen & Jones, 2015), my findings relating to this indicate that there is substantial scope for such policies to be considered. In initial conversations regarding internationalisation most students did not explicitly state that English was an integral part of this process. The small number of UNI/B students that did discuss English were further divided into those who discussed EMI and those who focused on the role of English in general. This is perhaps a reflection on the societal role of English discussed in the previous section as one which is bound with national employment aims.

These circumstances ultimately have an effect on how internationalisation is considered in Korea. While internationalisation tends to be located within government policy, it appears that *jaebol* policies are dictating the English landscape due to the emphasis placed on English to judge 'personal ability'. This finding serves to substantiate Park's (2009; 2011) work on the influence of national conglomerates on the English landscape in Korea. As stated in the previous section, English is presented by both institutions as the main or major approach to internationalisation. Yet, students are more concerned with the pursuit of English for employment nationally. This may provide some conclusions as to why students did not necessarily pinpoint the use of English as an internationalisation approach. However, most of the students did identify the presence of a multicultural academic student body as evidence of internationalisation. Implicit in this is that HEIs have to offer EMI courses to recruit a diverse international student body. So, while students did not

necessarily explicitly discuss English as evidence of internationalisation, there were implications to English throughout which translates as the ideology of internationalisation as equating with 'Englishization' (e.g. Phillipson, 2009; Kirkpatrick, 2011; Piller & Cho, 2013; Botha, 2013;2014).

These implications regarding English were also evident in the findings regarding students using comparisons to locate their internationalisation experiences. Many students tended to frame the process of internationalisation as based on comparisons either positively with smaller institutions in the city or negatively with larger institutions, those in Seoul or Western HEIs. It seemed that students based these comparisons on the prevalence of English at certain institutions which would attract a multicultural student body. This use of comparison recalls Hamid, et al. (2013) who found that students tended to use comparisons with EMI policies in order to legitimise their own communities. In my own study however, only a small number of students tended to use comparisons to legitimise their own academic community. More commonly students used comparisons in order to disparage of their communities. This still serves to legitimise Hamid et al.'s (2013) conclusion that EMI policies tend to 'construct hierarchies' based on English language policies.

There is also the suggestion here of educational inequalities which may emerge from such hierarchical views regarding English. The fact that students viewed western institutions as more internationalised could reflect the dominant role that English plays in institutions and students' conceptualisations of internationalisation. However, the emphasis on Seoul in these findings serves as a noteworthy inclusion and gives further validity to Korean scholars' arguments regarding resources afforded to the capital (Byun et al., 2013). Therefore, along with global inequalities inherent in internationalisation policies (Mok, 2006), national inequalities may also arise. Following from recommendations that internationalisation should be viewed through a cultural lens and institutions should understand their own local context in relation to global and national contexts (e.g. Marginson & Rhoades, 2002; Mok, 2006; Spreen & Valley, 2010; Ng, 2012; Gao, 2015), these institutions should incorporate such practices into the curriculum. Such a transformative approach (Bartell, 2003; Stier, 2004; Turner & Robson, 2008) would empower students who perceive themselves as marginalised to understand their own place

in global and national society which follows the tenets of IaH as outlined in the literature (e.g. Rizvi, 2009; Ryan, 2011; Beelen & Jones, 2015; Leask, 2015).

Another major theme which emerged as to what constitutes internationalisation were the large discrepancies of student perception based on faculty. While these faculty differences find similarities with research on student perceptions of EMI (e.g. Kim & Sohn, 2009; Jon & Kim, 2011; Botha, 2013), my research suggests that it also extends to perceptions of internationalisation as a whole. It seems apparent from my findings that internationalisation as it is currently conceived at both institutions, does not necessarily aim to incorporate all students. While previous research, specifically among those researchers advocating IaH, tended to exacerbate differences between international and home students, it appears that in UNI/A and UNI/B internationalisation is viewed as pertaining to certain faculties whether or not students are mobile or immobile. Among students who noted that their faculties were not internationalised, there arises a significant debate surrounding whether EMI policies and the promotion of such policies are actually encouraging international student enrolment.

Connected to this discussion on faculties, another major theme which emerged is that student perceptions are inextricably linked to the amount of choice they have regarding EMI classes. Again all the students who had no choice were all UNI/A students and UNI/B students from scientific majors. From the perspective of these students, internationalisation did not 'involve many choices' (Knight & Altbach, 2007) but rather was imposed on them. This lack of agency may explain in part why these students had negative perceptions of EMI, as agency can play a crucial role in learning outcomes and provide more drive to accomplish goals (e.g. Lidgren & McDaniel, 2012). These findings regarding agency and the effect it has on perceptions have not been discussed in Korean research on EMI thus far, yet were a major factor of my study. Those students with negative perceptions of EMI also discussed the stress which they felt in EMI classes which aligns with the controversies reported from Korea (e.g. Piller & Cho, 2013).

The findings also reveal that scepticism surrounding the EMI policies were prevalent among students with little to no choice in EMI. This resonates with other findings from Korea regarding whether or not the EMI policies are of any benefit to students (Palmer & Cho, 2011). The interview findings also showed that issues of fairness were a concern, and those

students who cannot use English effectively are at a disadvantage, particularly when students have no choice but to adhere to EMI policies. In addition, the interviews revealed that students were not offered any language assistance for the EMI courses which supports other Korean research findings (e.g. Byun, et al., 2011; Joe & Lee, 2013; Lee, 2014). Such instances of educational inequalities mirror other studies on EMI from both Korea and other contexts (e.g. Annamalai, 2004; Hu, 2009; Mahn, 2012; Piller & Cho, 2013; Hu & Lei, 2014) and to repeat Shohamy's (2013) assertion raise discrimination concerns. Such concerns were also present in the findings regarding the prevalence of TOEIC preparation at the institutions. Students also tended to consider the tests futile, given the fact that they did not view themselves as using English in their future jobs. Such findings recall Park's (2011) 'promise of English' and serve once again as a reminder of the influence of the '*jaebol*'. It also seems, that for these students, increased TOEIC scores will lead to linguistic capital in the form of national employment which contradicts Grey (2012) but agrees with research that English may be acquired for domestic competition (Park, 2016). The dominance of TOEIC in the curriculum and the link between TOEIC scores and national employment, firmly situates the institutions within a neoliberal framework and 'weaken(s) their ability to serve their own people's interests' (Bruthiaux, 2008, p. 19). The stress and pressure arising from the TOEIC policies were also of concern to the students which suggests that the 'social and economic prestige' (Hu & McKay, 2012, p. 259) afforded to TOEIC in these institutions may give rise to educational and social inequalities (e.g. Park, 2009; 2011; Hu & McKay, 2012).

These suggestions of inequality are also emphasised when considered against the findings from students who were given a choice whether or not to take EMI courses. The findings show that students who chose to take EMI classes were usually positive about the classes and discussed more advantages than disadvantages. Also found was that exposure to EMI classes over time resulted in a positive experience, especially when the student could proceed at their own pace which echoes research in this area (Im & Kim, 2015; Knock, et al., 2015). However, one of the main reasons for their enthusiasm was that they could receive higher grades when taking a subject through English which correlates with previous research (Kim & Sohn, 2009), where it was found that higher grades leads to increased student satisfaction. The argument that those who choose to pursue EMI should receive higher grades or points is not a new one, however often conversations surrounding the topic tend to centre on international students in Anglophone universities (See Jenkins,

2014). Moving this argument to a non-Anglophone setting raises more problematic issues surrounding fairness, whereby content may take second place to language. Therefore, students with a better grasp of English might always be at an advantage, which was a concern expressed by a small number of interviewees. It also follows that those students who have high English ability or perhaps self-perceived high English ability are always more likely to choose EMI. This was further implied by my findings which show that EMI classes tended to be easier than the Korean equivalent for those students who choose EMI. So my findings tend to both corroborate and contradict previous findings regarding the educational effectiveness of EMI in Korea (e.g. Kim & Sohn, 2009; Byun, et al., 2011; Palmer & Cho, 2011; 2013; Joe & Lee, 2013; Lee, 2014; Kim, et al., 2016) and the reasons for this division seems to be related to the amount of choice students have in EMI.

The interview findings also reveal that whether or not students had a choice in EMI, Korean was used liberally in the EMI classes, which reflects research and literature on EMI in Korea (e.g. Byun, et al., 2011; Joe & Lee, 2013; Kim, et al., 2014; Kim, et al., 2016). The use of Korean was in part accredited to students who needed to either use the L1 for comprehension purposes and clarification or relied on the Korean professors' use of the L1 for similar purposes, which is consistent with other studies (Kim, 2011; Oh & Kim, 2012; Joe & Lee, 2013; Kim, et al., 2016). This suggests that Korean eased students' anxiety and enhanced academic achievement which has been pinpointed in other studies as benefits of the use of an L1 (Joe & Lee, 2013; Kim et al., 2014). However, when it came to Korean professors, the findings show that most students in my study had negative perceptions towards Korean professors' English. This aligns with other studies from a Korean context (Byun et al., 2011; Palmer & Cho, 2011; 2013; Kym & Kym, 2014), however these studies did not tend to investigate what 'proficient' meant.

From my study, it becomes clear that L1 influence was a main indicator of 'proficiency', along with a preoccupation with NEN particularly grammar and pronunciation. These findings resonate with Park's (2009) ideologies of English in Korea, specifically the ideology of self-deprecation which encourages a negative perception of Korean English. As my website findings illustrated, the institutions themselves had a negative view of Korean English and viewed native English as the ideal for international communication. Thus the official promotion of native English contrasts with the reality of professors' use of Korean influenced English and this may explain the students' negative perceptions of their



professors' English. In addition to this, I found that students tended to be more positive about American professors which aligns with previous studies (Kym & Kym, 2014), however the findings also show that students tended to explain this preference beyond that of language skills and other factors such as class numbers have an effect on how students perceive Korean professors' classes.

However, I did find that a small number of students were positive about the professors' English due to a shared L1 repertoire and their knowledge of using a different language. These advantages reflect Ferguson's (2009) statement on the use of L1 in a language classroom which can be utilised for constructing knowledge, classroom management and interpersonal relations. Although these students were in a minority, it does stand in opposition to the majority student viewpoint and previous research on student perceptions of EMI. In saying this, students who displayed positive perceptions of Korean lecturers do appear to echo the sentiments of scholars who advocate the use of L1 in EMI classes (Krabiner, 2008; Tamtam, et al., 2012). However, as my findings show, these students still tended to imply that Korean influenced English was somehow inferior to NES and once they were 'more proficient' in English they could attend a NES professor's classes. The views regarding Korean professors' English were particularly interesting, especially when considered alongside student perceptions of other NNES lecturers which tended to be positive. I found that some students expressed a desire to experience a diverse selection of professors beyond that of Korean or American, and one student who had gained such experiences was extremely positive.

Related to this point, and moving onto another finding in my research, is that students tended to perceive the internationalisation process as Americanised or Westernised. A significant portion of students viewed this with negative connotations and the positive opinions towards diversity in faculty and student body illustrates that students are open and welcome to variations in how English is used globally. My findings reveal that students tended to consider ELF communication on campus as more integral to internationalisation than they necessarily perceive language policies such as EMI. This reveals that aspects of global communication such as intercultural communication and ELF experience are deemed more relevant for the students than they appear to be for the institutions. This raises questions whether or not internationalisation policies, specifically those related to language are actually addressing the needs of students within a global context. An

interesting point was raised in conversation by S10 who claimed it was a students' 'right' to experience diversity in cultures and languages in order to prepare for globalisation, which was also reiterated explicitly or implicitly by other students. These students obviously grasp the implications and benefits which will arise from gaining multicultural and multilingual experiences, obviously more than management at the institutions do. While I examined linguistic rights from the view of language policies violating 'democratic principles and personal rights' (Shohamy, 2006, p.148), these students' views illustrate that it is not necessarily English which is imposed on students but national appropriations of English which ignores the socio-lingual reality of how English is used in globalised environments. This level of awareness is connected to research into English as an academic lingua franca, where research demonstrates that the language is used in adaptive, diverse settings (Seidlhofer, 2011; Mauranen, 2012; Björkman, 2013). The conclusion can be drawn that institutions should adopt more flexible approaches in order to meet students' needs and prepare students adequately for globalised environments.

The findings also illustrate however, that other students still view internationalisation as connected to American culture and American English. In many ways, this is perhaps not surprising given South Korea's history with the US and the admiration with which aspects of American culture are regarded in Korea. I also found that Western students (those with blonde hair) were considered true evidence of internationalisation, as opposed to their Asian counterparts who made up the majority of international students on campus. Such perceptions may also reflect how prevailing ideologies are influencing perception, as the websites showed evidence of correlating 'international' with America. Overall however these findings are inconsistent with Palmer & Cho (2011) who noted that internationalisation was non-Korean but not necessarily Americanisation. In addition, the students who did have a choice tended to frame motivations regarding EMI around the fact that their majors were American or Western in origin. Therefore, English was essential in order to fully grasp the subject matter. This may reflect the fact that English has become the lingua franca of science and publication (Björkman, 2013), however my findings show that while some students accept this line of thinking, others tend to be more sceptical.

Perhaps for these students there is a certain irony that the use of one's native language would be detrimental to one's learning process. The irony of using English for a Korean audience was also not lost on those students who attended EMI classes with only Korean

peers, specifically S17 who was extremely negative of the internationalisation process which he viewed as Americanisation. Therefore, for some students the internationalisation of education *does* 'simply mean...the suppression of one national culture by another culture' (Gu, 2011, p.105) and from my interview findings, it is difficult to see how the institutions are incorporating and honouring their own local and national cultures. Added to this was the assertion from S17 that despite UNI/B promoting a 'global university', international students found the transitions to 'Korean university' difficult which suggests a mismatch between policy, the presentations of internationalisation and practices.

Regarding language practices, my findings show there did not appear to be much integration on either campus between Korean and international students. This follows other research findings from Korea (Jon & Kim, 2011; Palmer & Cho, 2011, 2013; Cho, 2012) and my own findings repeat the findings of these studies which illustrated that language does have a part to play in this lack of integration. However, I found that Korean students were so preoccupied with speaking native-like English they were intimidated at the prospect of speaking to foreigners. This fear can be traced back to how English is learned in Korea which also relates to my findings on students' negative perceptions of TOEIC. As per my findings, students, especially those from UNI/A, perceived the emphasis on TOEIC preparation as ultimately detrimental to their English due to the lack of emphasis on actually communicating in English. In contrast to this, I also found that those students who had positive experiences with international students reported several benefits including improved English communication skills, a broadened mind and an expansion of perceptions regarding NNS, including their own Korean influenced English. These findings reflect those of Jon (2009; 2013) in Korea and Doiz et al., (2013) in the Basque country albeit in a more casual, organic context.

Improved communication skills were also a finding regarding benefits of EMI. As my findings show, for some students the EMI classes had provided them with more confidence to use English due to the opportunities to use English with international students in these classes. This reflects findings from other contexts (Tatzl, 2011; Channa, 2012). What emerges from these findings is that English language policies which emphasise NEN and promote it as the ideal for global communication are contributing factors to the lack of integration among Korean and international students. It follows from this that in order to create transformative internationalisation (Bartell, 2003; Turner & Robson, 2008) a broader

view of language beyond the confines of NEN should be encouraged and promoted at these institutions.

However, the institutions must also provide students with more opportunities to interact, as this lack of opportunity was another finding from my study which illustrated that such cultural opportunities are not realised (Sanderson, 2008; Sawir, 2013). From UNI/A for example, the findings show that 'Global House' is merely a symbolic tool used to promote their 'global' credentials. The students from this institution had little to no interaction with international students due to segregation on campus, which appears to be common in Korea (Jon & Kim, 2011; Palmer & Cho, 2011,2013; Cho, 2012). These issues require a shift from viewing internationalisation to beyond that of symbolic, institutional policies and, to repeat Turner & Robson (2008, p.33), 'the personal engagement and positive motivations of individuals are essential' and this includes both home and international students (Tian & Lowe, 2009). This paradigm shift should also incorporate encouragement of the use of Korean, as my findings illustrate that home students respond very well to international students who attempt to learn some Korean. As I pointed out in my findings, the word 'pride' was often used in these conversations about the use of the Korean language among international students. Perhaps this is because beyond the emphasis on national standards of English and the appropriation of Americanisation as internationalisation, this allows Korean students to have a place in the internationalisation process and begins to open up the process to cosmopolitanism (Rizvi, 2009) or transculturalism (Ryan, 2011). However, these forms of internationalisation must be realised with language at the centre, as my findings show it is a dominant feature of internationalisation in these Korean institutions. This conclusion is also relevant in the discussion for my final research question which focuses on Global Citizenship Identity.

### **8.2.3 RQ3: How do students conceptualise Global Citizenship identity?**

The answers to this question were also sought by the interviews. As chapter 5 illustrates, the HEI websites in this study often make reference to developing students for their future in a global community. The findings of the website analysis also reveal that the acquisition of native or native-like English is the only or main approach to internationalisation by which they intend to prepare the students for global citizenship. RQ3 therefore, aims to investigate how students are conceptualising this process within an identity theory framework. The question is further divided into two sub-questions in order to obtain a

deeper insight into global citizenship identity. First however, it should be mentioned that while global citizenship can be a vague and incoherent construct, the students in my study were engaged and accepting of the concept. Such a perspective was similar to how some Korean participants viewed the concepts in a previous study (Roger, 2010). This is perhaps a reflection of the presence of global citizenship or '*segye shimin*' within Korean political and societal discourse (See Section 1.1.1, p.1). However, as the findings reveal, how the participants chose to conceptualise global citizenship in their own terms differs somewhat to previous conceptualisations within the majority of global citizenship literature (See Section 3.4, p.52). I begin with an examination of the findings of what identity meanings students attached to global citizenship identity.

### **8.2.3.1 RQ3a: What meanings do they attach to Global Citizenship identity?**

As the findings presented in Chapter 7 illustrate, four identity meanings emerged relating to global citizenship: The ability to speak English, Multicultural Connections, Progressive, Multilingual. Many of these meanings align with findings regarding global citizenship conceptualisations in Sweden (Henry & Goddard, 2015) and Hong Kong (Sung, 2014). The meanings also show some adherence to theories of global citizenship within the literature (e.g. Falk, 1993; Guarasci, 1997; Heater, 2002; Rhoads & Szelenyi, 2011). However, while global citizenship literature tends to ignore the role of English and previous studies do not critically analyse the role English will play in global citizenship (e.g. Roger, 2010; Sung, 2014; Henry & Goddard, 2015), the dominant position English played in my findings is worthy of examination within a global citizenship framework. This is mainly due to the fact that while students accepted the notion of global citizenship, they could not self-identify as global citizens due to a self-perceived lack of English proficiency.

The connection the students identified between language and identity reflects the acknowledgement of this link by identity scholars (e.g. Joseph, 2004; Llamas & Watt, 2010; Clark, 2013). It can also be said that for these students, language reflects not only who they are (Llamas & Watt, 2010) but who they will become if they acquire a certain level or type of English, as the findings reveal that many students saw themselves as global citizens in formation based on their ongoing English acquisition. For some, as the findings show, this is related to imaginary future professional identities which will be available to them once they reach imaginary native standards. Given what has been previously discussed regarding

how institutions perceive the role of English, it could be suggested that these institutions have 'the power and expertise to navigate students' learning towards imaginary communities' (Kanno, 2003, p.287).

These findings show that English, for these students, does function as a 'gatekeeper to positions of prestige' (Pennycook, 1994, p.18) and serves to perpetuate the inequalities that may arise from the spread of English. If English denotes membership of a global community, then individuals who possess English as a native language, a matter of coincidence, will always be at an advantage and perhaps inevitably dictate the values attached to global citizenship which echoes criticisms (e.g. Bowden, 2003; Balarin, 2011; Jooste & Helena, 2016). Such concerns become realised given the essentialised dichotomy between Korean culture and 'Global' culture which arose in the findings. It therefore appears that English, and perhaps more specifically, how it is appropriated at the institutions, does not act as a means through which students can develop criticality and explore cultures, but as a gatekeeper or 'cultural judge' (Ahn, 2015). There is an alarming falsehood present in these findings whereby students are of the impression that an idealized NES is a pathway to progressive views. Such findings suggest that concepts such as ICC (Byram, 1997) are not realised in the curriculum, yet could provide a more appropriate avenue for students to conceptualise themselves within global citizenship.

It must also be reiterated that for a small number of students, NES represented a global community so therefore they perceived communication with NES as paramount. Of course, in reality this is false and non-native users of English outnumber native speakers (Crystal, 2003). However, given that NES are presented to these students as representatives of an ideal global community, it is no surprise that some students view this as reality. In addition, students were of the impression that only when they acquired native-like English would they have confidence in their English ability. As universities have a 'vital role in framing particular visions of citizenship' (Rhoads & Szelenyi, 2011, p.28), it appears the institutions' vision of global citizenship as equated with NES has ultimately served to undermine students' positioning of themselves as global citizens. Given there is no link between native English and global communication (e.g. Jenkins, 2014), it is perhaps inevitable that these unrealistic and inadequate standards of English imposed on students are ultimately affecting their confidence to communicate. The findings regarding native English as appropriate for global citizenship also reveal a tendency by students to pinpoint native

English accents as evidence of a global identity. These findings regarding accent resonate with Jenkins' (2007) study on ELF identity and Roger's (2010) study in Korea but do not correlate with Sung's (2014) findings from Hong Kong. However, while ambivalence in accent preferences was a significant finding in Jenkins study, the students' in my study were less inclined to want to retain their own L1 accents.

There is clear alignment here with my previous findings regarding the role of English within internationalisation. However, while previously there was an emphasis on English for national employment aims and standardised testing, the findings here reveal that within a global citizenship framework English was emphasised as a tool for communication. It seems therefore there is an inherent contradiction between how students are conceptualising global citizenship and how universities are realising global citizenship aims in practice. On the other hand, the findings also show that for some students HEIs are not necessarily responsible for creating global citizens and individual agency has a crucial role to play in conceptualising global citizenship. Such findings reflect Caruana's (2010) arguments regarding agency and global citizenship. As long as the HEI policies insist on native English with the primary goal of achieving employment and high test scores, students will not conceive global citizenship as relating to the university. Such divergent viewpoints are inconsistent with HEIs' responsibilities (e.g. Rhoads, 1998; Caruana, 2010; Rhoads & Szelenyi, 2011; Torres, 2015).

English as a tool for communication became particularly prominent in the second behaviour students attached to global citizenship identity – Multicultural Connections. However, this meaning was overshadowed in discussion by the need to use English in order to verify their behaviour as global citizens. The findings reveal more evidence of the apprehension of using NNE in interactions. As the findings illustrated, some students noted a difference in interaction with NES and NNES. Interaction with NNES led to a salience of their global identity as ELF users, while interaction with NES tended to make more salient their Korean identities as non-legitimate users of English. When native or native-like English is presented by institutions as the global citizenship identity standard and this does not align with a student's perceptual input, negative emotions will occur (Burke & Stets, 2009). It follows from this that policies which imply that native English is the benchmark for global communication becomes problematic in the context of identity verification. However, the findings also show that those students who had experience using English as a lingua franca

tended to be more open towards diversity in language and could identify more with global citizenship against the backdrop of their Korean identity. This implies that actual linguistic practice may be more beneficial in developing global citizens and raising awareness of linguistic diversity can allow a negotiation of the multiple identities inherent in identity construction.

In contrast to the emphasis on English a small number of students did identify multilingualism as essential for global citizenship. In saying this, the findings did reveal that multilingualism was still bound up with Western languages rather than Asian languages. This is particularly surprising for UNI/A students given the inclusion of Chinese on the websites. Yet, these findings also bear relevance to how students conceptualised internationalisation as relating to Western students rather than Asian international students. The findings did illuminate the ubiquity of English in Korea and a need for some students to acquire other languages to enhance personal resumé. There are some similarities with Kang's (2012) study on '*jogiyuhak*'. However, while Kang (2012, p. 165) notes that an 'Asian global identity' is practical, sociocentric and adaptable, the one student in my study who was actively learning another language positioned it within a Korean sociocultural framework of employment competition.

Progressive behaviour and a tolerance for other cultures was the third identity position which aligns more with conceptualisations of global citizenship presented in the literature. While this was presented as a mindset by the students, the ability to use English to translate this was impeded by their self-positioning as NNES. What emerged from the data was a tendency to equate 'global' citizenship with modern, progressive views and 'Korean' citizenship with old-fashioned, conservative views. This dichotomy aligns with the arguments scholars raise against global citizenship in that it is often Western values that guide the global citizenship discourse (e.g. Jooste & Heleta, 2016). However, in Chapter 3, I argued that the criticisms levelled against global citizenship sometimes ignore the very agents at the core of the argument, in this case the students, who displayed a willingness to become global citizens. In addition, the students in this study were very open and in favour of dialogue relating to modern ideologies such as feminism, LGBTIQ+ rights and interracial marriage which are as much a part of Korean society as any other. However, the issue of English was raised again here as it was deemed necessary to have communication with a



diverse range of communities in order for these ideologies to become accepted as normal in modern, Korean society.

A further dichotomy emerged between the young and old in Korea whose historical experiences have differed immensely, creating a significant generational gap. As S9 professed, this is related to English also as the younger generation, through their use of English, can access a wider society beyond Korea. Park (2016) states that the pursuit of English in Korea goes beyond the job market and is perceived as a 'moral project of developing oneself through English' (p.458). For these students that certainly seems to be the case, as English will provide them with the ability to communicate with a wider global community that enables the younger generations of Koreans to identify as global citizens. A small proportion of the students from UNI/A discussed global citizenship from the perspective of global inequality and a need to work with poorer countries in order to help them achieve equality. The fact that students from UNI/A, who were majoring in Welfare and Administration, tended to apply these meanings to global citizenship identity may illustrate an influence of academic discipline on conceptualisations of global citizenship.

Overall the findings regarding global citizenship identity meanings recall Park's (2009) conceptualisations of English in Korea in that English is viewed as necessary for global citizenship, it is conceived as externalised and students self-deprecate their own accents. Ultimately conceptualisations of global citizenship are directly linked to ideologies of English. In conclusion, I can relate my findings to Rhoads & Szelenyi's (2011) 'Citizenship/Global Citizenship Typology'. The authors position the role of English in internationalisation as Type 4 citizenship as it denotes self-interest. As far as the role of English in the internationalisation of higher education is concerned, the authors' positioning seems correct when aligned with my own findings. However, when it comes to global citizenship identity, I believe that how most students in the current study conceptualise global citizenship identity and the role English plays in these conceptualisations is not motivated primarily by self-interest but rather as a tool to achieve social connections within a global community. A more appropriate location for the role of English in Rhoads & Szelenyi's framework based on my findings would be Type 2 – Globally Informed Collectivist which aligns with global citizenship.

### **8.2.3.2 RQ3b: How do they negotiate and reconcile their Korean identity with Global Citizenship identity?**

As the findings illustrated, there is a great deal of subjectivity involved in identity construction for the students which mirrors other studies regarding global identities (e.g. Roger, 2010; Sung, 2014; Henry & Goddard, 2015). There was a significant display of 'bunker attitudes' (Baker, 1992) whereby a perceived threat to national identity resulted in a rejection of a global identity. While theories of global citizenship attempt to reconcile local and global identities (e.g. Rhoads & Selenyi, 2011; Torres, 2015), my findings indicate that for most students the two are somewhat incompatible. What is also apparent from my findings was that students conceptualise English as the language of an 'out-group' and this in turn affects their identity construction which shows similarities with previous studies (Kim, 2009; Parkinson & Crouch, 2011). The resultant tensions between Korean and global identities are perhaps somewhat inevitable.

What the findings also reveal is the degree of agency involved in constructing a global identity. To return to Identity Control Theory (ICT) (Cast & Burke, 2002; Burke, 2004), I found that students who felt a commitment to a particular identity, whether Korean or global, did attempt to match self-meanings with a particular identity. For example, S9 affiliated strongly with a 'global' identity which she associated with English, particularly native-English, and used a process of 'remooing' (Either & Deaux, 1994) her Korean identity towards a global identity by seeking out supportive elements to her global identity. Elements which she identified as relating to 'global' included EMI classes and relationships with international students where English was the tool for communication. Similarly, the findings show that S15, although displaying a 'bunker attitude', chose not to fully 'use English too much' so as not to lose her sense of Korean identity. These findings regarding agency reiterate previous views regarding both global citizenship and the use of English in higher education (e.g. Caruana, 2010; Baker, 2016).

The findings also support previous studies on global citizenship to an extent, such as distancing oneself from a local identity (Lamb, 2004), rooting oneself in a national identity (Sung, 2010; Henry & Goddard, 2015) and associating English with a particular nation and culture (Roger, 2010). However, as mentioned these studies do not reflect on how conceptualisations of English may influence global citizenship identity construction. My

findings must be considered against the backdrop of language, specifically the connection between 'global' identity and 'native' English. While it can be said that Korea represents a context in which 'Western, Anglophone cultures pervade everyday life' (Henry & Goddard, 2015, p. 269), the findings do illustrate that those students who had more pluralistic conceptions of English and favourable attitudes towards their own English portrayed 'hybrid identities' (Arnett, 2002). This was far from straightforward however, and there were significant contradictions surrounding the 'hybrid identities' which echoes Jenkins' (2007) study on ELF identity regarding ambivalence (p.63). It is also worth recalling Wenger's (1998) notion of trajectories (p.63) here it highlights the complexity surrounding the negotiation of identity within social constructs and through interaction within a community. Wenger (1998) notes that individuals can choose to accept, reject or modify trajectories in order to establish their own. While this line of thinking deserves further exploration within global citizenship, it allows for an alternative consideration on how students may identify with global citizenship.

It was beyond the scope of my research to investigate whether such identity positions resulted in positive or negative university identities (Archer, 2008; Parkinson & Crouch, 2011). However, the findings do show that there was a certain negativity associated with the use of English in certain contexts particularly among a Korean community. The findings show that the use of English is subject to power relations among Koreans which is in keeping with Park (2012) and the negativity associated with the use of English in this context could lead to further rejection of a Korean identity. Park (2012) identified three socio-cultural factors related to Korean behaviour which were also evident in my findings (Individualism & collectivism, harmonious relationships and hierarchy and indirectness). The findings also show that the use of Korean represented an 'emotional', youthful identity used with friends and family while English, due to its use in EMI classes and representative of a future professional identity, was associated with 'aggressiveness' and maturity. This is one of the few representations of a 'bicultural identity' (Arnett, 2002) in my findings. Global and local identities were often competing discourses in my findings and I found little evidence of 'bicultural identities'. This is possibly due to the fact that within bicultural identity construction, English is not associated with particular regions (Lamb, 2004), while in my research English was usually conceptualised as a Western by-product.

In addition to this, the interview findings reveal that students tended to locate Korean culture and behaviours in terms of a social group and then detach themselves as individuals by positioning their person identities as salient. There is support for Tajfel's (1981) view that low self-esteem associated with a particular group membership will lead an individual to move away from that group. This is in keeping with how the students positioned Korean identity as conservative and closed-minded as opposed to global identity which they viewed as progressive and modern. Again Park's (2009) ideology of Externalisation can be applied here, which, as I stated in the previous section, can lead to a devaluation of Korean identity.

In opposition to this, and perhaps an example of the exceptions that prove the rule, two students who felt no threat to their Korean identity in the context of global identity, were much more inclined to self-identify as Korean throughout our interviews. This becomes particularly relevant when the findings regarding the threat to language and culture are considered. Most students did not perceive the use of English as a threat to their Korean identity with the view that as long as Korean is the dominant language in Korea, their Korean identity will be salient. However, more students did note that Korean traditional culture was possibly becoming endangered due to processes of globalisation. These findings are inconsistent with those in South Africa (Parkinson & Crouch, 2011) and Malaysia (David & Tien, 2009) as it appears that students in my study only view the role of English in university as a peripheral influence on the linguistic landscape in Korea. However, for the few students who felt they had to diminish their Korean identity in order to enact a global identity, this threat was more prevalent. Therefore, in accordance with previous research, my findings suggest that there are significant benefits for students who can avoid disjunction between identities (Archer, 2008; Parkinson & Crouch, 2011) and this incorporates a more pluralistic view of English rather than focusing on English as belonging to a foreign 'other' (Kim, 2009; Park, 2009).

### **8.3 Limitations of the Current Study and Future Research Directions**

All research is subject to limitations and my own study is no different. I acknowledge and accept the limitations within my research and I will use these limitations as a platform on which further research in the area can be realised. One of the most obvious limitations of the study is its size, which was limited to two higher education institutions. In saying this, I

offer an in-depth insight into a particular context. This is in accordance with the suggestion of Doiz, et al. (2013) that due to the individual characteristics of each institution there is a need for 'studies rooted in each context' (p. 219). The small number of institutions also reflects the particular area in which the research was situated, which offered a different perspective beyond that of the institutions situated in and around the capital city of Seoul, which is usually the subject of research in Korea. I hope that my study can provide a blueprint for future research in these smaller areas which, while often ignored in research, are subject to the same processes of globalisation. In addition, Korea is often viewed as an educational leader, particularly in regards to internationalisation in Asia as a whole. It would be useful for further research of this kind to be applied to areas within Asia, such as Japan, Vietnam and Cambodia.

Another limitation concerns the sampling and number of participants involved in the study. The students from UNI/A were all from the same major which presents a limited point of view. However, as described in Chapter 4, these students were selected for this study due to the amount of English that is included in their class content. I also purposefully omitted English and linguistic students from my research which narrowed the field of participants at this institution. Previous research into EMI in Korea does tend to concentrate on Engineering or Business students, so my participants from UNI/A, majoring in Welfare & Administration provide a unique perspective. While the students at UNI/B represented a variety of faculties, not every faculty could be included. Future research should recognise this and aim to investigate perceptions from a wider sample. It must be acknowledged that discipline may have an effect on the participants' perceptions. As I have stated, previous research has shown that discipline can have an effect on perceptions on EMI with business and liberal arts students taking a more favourable perspective (Kim & Sohn, 2009; Jon & Kim, 2013; Botha, 2014). It is worth noting that some of the students who chose to take EMI resulting in favourable impressions were Business majors. However, given the timeframe and size of the study it was not feasible to explore whether discipline had an influence on these perceptions also. Similarly, the findings regarding global citizenship tentatively suggested that faculty may have an influence on conceptualisations of the concept. These are preliminary findings that are certainly worthy of further empirical investigation.

There is also a limitation regarding the student demographics. For example, in my discussion on the influence of choice on perceptions of EMI, I have not considered if these particular students chose EMI based on their English language skills. With this in mind therefore, there is no consideration of students who have not chosen EMI, a comparative study which could yield significant data regarding choice. Similarly, given previous research on socioeconomic backgrounds and its influence on choice of medium of instruction (Lueg & Lueg, 2015), the lack of focus on these demographics in my study may be considered a limitation. Overall, I believe that more research should be undertaken on choice in EMI with such gaps and limitations in mind as the findings here may bear consequences for policies and practices in higher education. In addition, I wish to repeat the findings of Mahn's (2012) study in Vietnam whereby students from rural areas were less able to compete professionally against their urban counterparts due to English skills attained through education. My research provides a unique perspective in research on Korean EMI given that it was undertaken outside the capital in, what is generally considered a peripheral area. However, once again due to the length of the study I was not able to explore whether this has an effect on future employment regarding English. While the findings suggest that the students themselves believe they are at a disadvantage, it would be pertinent for future research to attempt to uncover whether this is a significant concern in practice.

In relation to this, it was never the aim of my research to provide a comparison between institutions, faculties or individuals. Despite this, comparison was somewhat inevitable and, as my findings show, significant for the participants. Drawing on my own findings, it would be useful if future researchers conducted studies with a comparative aim at the foreground of the research. There is significant breadth to be considered which may compare and contrast, for example, institutions between regions and faculties. This could shed further light on the issues mentioned above and provide a more substantial focus of internationalisation in different contexts.

Cohen, et al. (2011) suggest that qualitative research should be viewed as a 'work-in-progress' rather than an unassailable truth'. My own research was limited to student perceptions rather than actual practices. The reasons for this have been pinpointed in Chapter 4, however I feel it deserves reiteration here. This is due to the fact that observation of language practices is limited in EMI research as a whole, particularly in

Korea. Different methods such as observation may have provided different findings to my research. However, beyond my own research, I feel it is imperative that future research seeks to uncover language practices, both in the classroom and beyond, as it will provide necessary insights into EMI, internationalisation and ELF communicative practices on campus. Added to this, my own study features the perspective of students only and future research could involve key actors in internationalisation such as management of institutions, policy-makers, lecturers and administrative staff.

Taking another perspective, the number of participants involved in the study adds strength to the research particularly in regards to global citizenship identity. The smaller number allowed me to investigate the range of subjectivity that is inherent in identity research. Admittedly, my study only takes an exploratory approach to global citizenship identity from a student perspective. However, identity is extremely under-researched in internationalisation literature, so future research can build on my findings and apply my conclusions to other areas. Global citizenship identity is viewed from a linguistic perspective in my research and it goes without saying that scholars in global citizenship should seek to include language as a significant portion of their future conceptualisations of global citizenship. A further limitation arises regarding global citizenship or perhaps more accurately the terms used to convey the construct. Construct validity may be one way to observe the issues that arise when attempting to explore an ambiguous concept such as global citizenship.

Construct validity in qualitative research tends to focus on whether the classifications used by the researcher 'reflect the way in which the participants actually experience and construe the situations in the research' (Cohen et al., 2011, p.189). However, there is a great deal of debate on whether this can actually be compatible with the tenets of the qualitative interpretive paradigm. Regarding this, Silverman (2005) argues that 'many of the models that underlie qualitative research are simply not compatible with the assumption that 'true' fixes on 'reality' can be obtained separately from particular ways of looking at it' (p.212). There is a further issue to be made regarding the use of terms such as 'global citizen' as to whether the participants and I were actually talking about the same phenomenon and if our shared reality was obscured by either subjective experiences or even cultural/linguistic differences. Admittedly, there were times during the interview process where we did not always use the term 'global citizen', preferring 'global person'.

However, regardless of terminology used, the findings do show a consistency among the students regarding the behaviours they associated with a global citizenship identity which aligns with Lilley et al's (2016) conclusion that the actual terms are of little consequence in comparison with the conceptualisations they represent. In saying this, the conceptualisations in Lilley et al's (2016) study tended to mirror that of global citizenship literature of a socially responsible cosmopolitan. Of course, this conceptualisation is present in my own findings, however it becomes obscured through the need to use English to obtain these goals. The findings share some consistency with the Korean idea of 'segye shimin' as, within this political discourse, is the caveat that English will be used as a tool to develop oneself into a global citizen (Park, 2016). Such findings may reveal further disparities in the global citizen concept, in that national influences may bear a strong influence in conceptualising and realising global citizenship. Going forward it is necessary that researchers aim to provide conceptualisations of global citizenship and how it pertains to identity in various contexts. Without studies embedded in each particular context, it seems that global citizenship as a construct will be seen as Westernised ideal and the various criticisms directed at the term will prove to hold some relevance. There should also be more of a research agenda to reveal how individual institutions are actually planning to create global citizens, as my findings on the website analysis revealed. This could then lead to future research directions regarding whether or not agents of this discursive label find it credible that institutions are reaching their aims of creating global citizens.

The issues surrounding translation could also be a limiting factor in this study. The website analysis relied on translation for the Korean version of websites. For this translation, a colleague and I investigated the websites together and compared and contrasted them with the English websites. Comparisons and differences were recorded and added to analysis. However, the Korean translation was not done with the same rigour applied to the English version of the websites and it is on this limitation that future research can build. One student chose to respond in Korean during the interviews. This could be interpreted as a 'difficulty learning how natives think, how they perceive the world and what assumptions they make about human experience' (Spradley, 1979, p.20). While there is no such thing as a 'simply right' (Inhetveen, 2012, p.34) translation I took steps to ensure the validity of the transcription. First I engaged two translators, one professional and the other a personal friend the results of which were crosschecked. Second, I conducted a member check with the relevant participant to verify the contents of the translations. While other issues arise



regarding the participants use of English throughout the interviews, it has to be taken into consideration that participants were asked which language they would prefer to use and as all participants use English regularly in university, this ensures they had a command of the language.

I also wanted to consider my own status as a 'native speaker' and as a 'non-Korean' and the influence this may have had on the research. While I discuss my own role as a researcher (p. 86) in chapter 4, it would be naive to suggest that it had no bearing on the research process. I mention on page 154 that a participant's expression may have been influenced by my perceived identity. Similarly, I noted on page 180 that S9 seemed somewhat influenced by preconceptions of my expectations. Certain instances arose throughout the interviews which leads me to believe, that however much I tried to minimize my influence on the interviews, it may still have been an issue. This becomes magnified given the subject matter relating to NES/NNES and global citizenship. For example, participants positioned me as a 'global citizen' which in turn places me in a position of privilege which is problematic. I myself, was also eager to use Korean researchers in my literature believing them to have more authority on the topics discussed in this thesis. However, I found that participants were more relaxed and willing to share during their second round of interviews which, as mentioned, were more unstructured. With this in mind, I believe that more researchers should be willing to incorporate such methods into their research process. In addition, as I was only able to conduct two interviews with the students given the timeframe of the study, I believe that researchers who can prolong the research process and conduct a number of interviews can yield further insights.

Finally, there are also some instances throughout this thesis where I point out hypotheses and conclusions which are beyond my scope. Reflecting on these, I can deduce that these areas can be uncovered by longitudinal studies, for example whether there was an actual growth in language skills during EMI instruction or if positive university identities are constructed through a pluralistic conception of English within EMI contexts.

## **8.4 Theoretical Contributions and Implications for Educational Practices**

This study was an investigation into the role of English with regard to internationalisation and global citizenship identity at two higher education institutions in South Korea. The major aims of the study outlined the need to understand specific policies, practices and ideologies of language as rooted in societal perspectives. Another rationale behind the study was to explore the linguistic gaps in EMI literature and also investigate the many assumptions inherent in EMI and internationalisation literature from Korea. In order to provide a holistic view of the role of English with regard to internationalisation, I aimed to consider the entire linguistic landscape at the HEIs with a specific focus on the agents of English (i.e. home professors, international professors, international students). Throughout the thesis, I have made reference to various concepts and constructs which tend to be approached by researchers in a 'top-down' manner. My aim throughout the thesis was to allow the students to provide meaning to their experiences through interaction and focus on their social representations rather than their attitudes towards a particular object. This is particularly evident in RQ3 which aimed to uncover how students conceptualise global citizenship identity and negotiate the identity position with their Korean identity. I noted that global citizenship is rarely investigated empirically and student conceptualisations are generally ignored. A further related aim focuses on how the institutions themselves are planning to approach global citizenship which is also notable for its lack of exploration in global citizenship literature. Finally, I viewed global citizenship from an identity perspective which is a rarely explored area in internationalisation research. With these aims in mind, the next two sections will focus on the theoretical contributions of this thesis and the implications for educational practices.

### **8.4.1 Theoretical Contributions**

Due to the broad aims of the thesis and the engagement with multidisciplinary aspects of language and internationalisation, I believe this thesis can contribute to various areas of knowledge.

First, this study provides contributions to EMI research both within Korea and beyond. In accordance with my aims for this thesis, my findings explore some of the preconceived

assumptions rarely explored in Korean EMI research. For example, a term such as 'proficiency', which is largely unquestioned in the literature, is afforded prominence in my study and therefore, shed light on how English is appropriated in this context. This has a particular relevance for research in Korea as arguments of proficiency tend to be featured heavily (See Section 1.2 & 2.5.3.2). However, these arguments tend to permeate EMI research in various contexts (Section 1.2 & 2.4.2), so it is hoped my findings relating to proficiency in EMI will influence research in other areas, particularly in East Asia such as Japan which is similar to the Korean context. At least, I hope that researchers begin to take into consideration how they are actually defining the term when they reference 'proficiency' throughout their EMI research. My findings relating to EMI also go some way in focusing on the linguistic issues relating to EMI which tend to be ignored in favour of socio-political or pedagogic issues (Section 2.5.3.2). This focus can provide significant contributions to the field.

The research also goes beyond EMI policies to consider the general landscape of the institutions and the agents of English within these sites. There is therefore a wider scope considered in my findings which tends to be obscured in research in favour of attitudes to EMI (Section 1.2). This provides valuable contribution to the field of internationalisation and suggests that there is a wider scope to consider in research beyond EMI policies which are just a fraction of the linguistic landscape. To this end, I also included data relating to TOEIC as it was an unavoidable topic for my participants. While these findings are only a small part of the thesis they can nevertheless provide an insight into student perceptions of these policies and contribute to the area of language testing. With the major focus of the research on linguistic issues which arise from internationalisation, significant contributions are made to the areas of sociolinguistics, global Englishes and ELF research. As stated in section 1.2, ELF research was a particular influence on me in providing an explanation for the contradictions which arose in my own experience as a language teacher in Korea. However, during my fieldwork I was often unable to locate ELF practices given the lack of intercultural communication which seemed to be the norm on campus. As my findings illustrate, ELF appears to be exactly what students are referencing when they discuss language practices within globalisation. Therefore, while not named or labelled, it is nevertheless conceptualised in theory by the participants.

It is within the field of global citizenship that the contributions to knowledge are most apparent given the major conceptual gaps in this area (Section 3.4.1). My study provides significant empirical contribution regarding the conceptualisation of this term and highlights the lack of consideration afforded to language in this area (Section 3.4.1). The findings obtained from my qualitative study illustrate that language must be considered within literature on global citizenship as language policies and, in turn, language ideologies shape conceptualisations of global citizenship. In addition to this, by viewing global citizenship within an identity framework, there is a significant contribution to the area of identity studies both from the perspectives of globalization and sociolinguistics.

Finally, my study provides significant methodological contributions which can be of benefit to researchers going forward. My epistemological approach of social constructivism allowed me to locate my findings with reference to society and the influence this will have on various language policies, ideologies and identities. This allowed me to focus on the reasons behind many of the language policies and ideologies inherent in Korean higher education. As I have stated, Doiz et al. (2013) note the need for studies rooted in each particular context, however the societal context in which the institutions are situated is often obscured in research. My study therefore illustrates the need for such influences to be taken into consideration as it shifts the research agenda from one of descriptive means to a rich understanding of the rationale governing the sites of interest. My use of a qualitative interpretive methodology also provides an innovative insight into conceptual ambiguities particularly global citizenship (Section 3.4.1). The students themselves were taken as the experts in this field and allowed to construct their own knowledge regarding areas that can be defined by their ambiguity. Qualitative studies tend to focus on students' perceptions of a context, however I used the paradigm to explore constructs, most notably global citizenship but also internationalisation. The attention therefore shifts onto the actual objects being considered and allowed the participants to provide meaning to these constructs and position themselves accordingly. This innovative methodological perspective enabled me to provide a holistic picture of internationalisation at these two HEIs and can further enable researchers to negotiate ambiguous topics which arise in studies relating to internationalisation and global citizenship.

## 8.4.2 Implications for Educational Practices

Finally, I want to suggest some practical implications which arise from my findings. These recommendations should be particularly relevant for management bodies of higher education institutions and policy makers in general. I present these implications in the knowledge that the situation in the Korean higher education landscape is dominated by specific cultural practices and external influences.

Perhaps the most notable implication which arises from my study involves the monolithic view of English which is espoused by language policies and practices in these HEIs and how in turn this affects student conceptualisations of global citizenship identity. With this in mind I recommend that Korean HEIs critically examine the role English plays in their internationalisation agendas with the aim of adopting a more realistic view of how English is used within a global environment. This would not only highlight cultural diversity but linguistic diversity within a global setting. As my findings showed, those few students who had experience communicating with international students were more open to linguistic diversity including their orientations to their own English. This requires a reconceptualization of what 'proficient English' actually means within these communication practices. Due to the emphasis on standardisation in Korea, particularly in testing which is a criterion for national employment, such a recommendation becomes more complex and subject to local sociocultural and political influences. Such influences, it is argued by Yoo (2013, p.5), make it difficult to envision how 'any form of English different from 'good English'' can gain status in Korea unless it is used as a 'communication tool locally'. However, it is precisely this use of English as a communication tool that needs to be recognised and encouraged, especially when in complex linguistic landscapes such as university campuses.

This leads to my second implication for educational practices which is that Korean students are afforded more opportunities to interact with their international peers. This is of particular importance for those students who do not have such opportunities in their classes and therefore feel excluded from the internationalisation process. This requires that internationalisation approaches go beyond that of a symbolic resource with the aim of encouraging the entire university community to reflect on how it self-positions within the process. It follows from this that there should be a collaborative effort made between

international offices and domestic offices which develop student programs (Soria & Troisi, 2013). This would require that staff are assisted in this process and provided with training which emphasises diversity and interculturalism in their pedagogy (e.g. Lee, et al., 2012; Soria & Troisi, 2013). The internationalisation agenda in Korean higher education will therefore have to go beyond that of a supplement to university life and towards a transformative process which involves all university members (e.g. Beelen & Jones, 2015; Leask, 2015). However, it is essential that language, particularly the use of English, comes under scrutiny in this shift towards transformative internationalisation.

To this end, it may benefit HEIs to reflect on the tenets of Intercultural Communicative Competence (Byram, 1997) and/or Baker's (2011) conceptualisation of Intercultural Awareness which emphasises real time communication and focuses on skills and behaviours. It is hoped that such conceptualisations of language and culture will lead students away from simplistic dichotomies of culture which arise from the 'them and us' portrayal of internationalisation and towards a critical understanding of one's own position within globalisation. This will lead to the development of positive global university identities which can be developed through an acknowledgement of the role of English as a global lingua franca (Parkinson & Crouch, 2011) and aims to better prepare students as global citizens. HEIs must therefore recognise the problematic issues that arise when internationalisation is presented as a Western or non-Korean concept and associated with native or native-like English. Following this, there should be more emphasis on recruiting academic staff from a diverse range of backgrounds rather than a focus on NES teachers who are presumed able to impart wisdom based on their nationality. A focus on Korea as part of the globalisation process rather than merely being affected by this process will enable students to view global citizenship as interrelated to their national identity rather than a force impinging upon it. As my study implies, part of this transformation requires a view of English beyond that of national varieties, as this is largely how students are conceptualising global citizenship identity.

More emphasis on speaking and communicating may also lessen the apprehension on the part of Korean students to interact within intercultural spaces. However, this would require that either the emphasis on testing for national employment is abandoned or that more appropriate ways to test students' language proficiency, which go beyond that of NSN, are implemented. As regards EMI, it appears from my findings that having a choice in EMI

impacts on student opinion of such approaches to internationalisation. Universities should therefore allow students agency within EMI programs. The issue of awarding better grades to EMI students should come under scrutiny also. Instead, such credits could be afforded to students who participate in intercultural programs or global initiatives in an attempt to eliminate inequalities which arise from EMI policies. Students should also be able to avail of EAP classes which do not espouse a native English model but rather the sociolinguistic reality of English as the global lingua franca. In addition, the use of the L1 should be viewed as a formidable linguistic source which shifts the classroom focus from one of proposed monolingualism to that of bi/multilingualism.

At this stage, I wish to revisit President Kim's recommendations for global citizenship that I presented in my introduction (Section 1.1.1):

Koreans cannot become global citizens without a good understanding of their own culture and tradition...Koreans should march out into the world on the strength of their unique culture and traditional values. Only when the national identity is maintained and intrinsic national spirit upheld will Koreans be able to successfully globalise (Kim, 1996, p.15)

Twenty years after this quote was presented there is no doubt that Korea has 'globalised' to a significant extent. However, the significance of 'national identity' in Kim's statement should be extended to how English is appropriated within Korean society. Korean English users should not be viewed as more deficient than others, nor should their use of English be constantly under analysis by *jaebol* and media outlets. Higher education institutions should take Kim's quote in mind and not always try to consider what Koreans can do to confront globalisation or what is needed to change in order to globalise. Aspects of Korean culture, values and characteristics such as their diligence and adaptability, to echo S16 (Example 7.26), should be viewed as just as crucial to globalisation as any presumed western characteristics are. So, the question should not be how can Korea confront and change for globalisation but rather what aspects of Korean culture can enrich the globalisation process. Future generations, represented by university graduates, will have a major part to play in bringing this about.

This leads to my final note on educational implications, which is that universities begin to listen and acknowledge student opinion in higher education, particularly when it comes to internationalisation policies and language policies and practices. All participants in my study were eager to discuss the issues raised in my research and were enthusiastic to provide information and opinions. This, they stated, was due in part to the fact that the universities never afford an opportunity to these students to discuss their needs and experiences. As my study illustrates, in many ways the students have developed more realistic views of language and internationalisation than what is contained in the actual policies. It is therefore imperative that each institution in Korea allows students to have a say in their university experiences and work together to develop an internationalisation process which benefits the entire campus community.

## **8.5 Summary & Conclusion**

My study was developed initially with the aim of investigating internationalisation policies and practices with a focus on EMI in South Korean higher education. While this still remains an overarching aim, specific issues which arose from research in Korea, such as 'proficiency' in English and rhetoric which arose from website analysis, such as global citizenship, became more prominent within my research agenda. It is hoped, therefore, that this thesis provides an in-depth view of linguistic issues within internationalisation policies and the resulting affect these policies have on global identity conceptualisation. These issues were explored from the perspective of the institutions themselves through their websites and from the perspectives of Korean students with an emphasis on language policy, language practices and identity within the processes of globalisation.

My research has illustrated that institutions perceive the internationalisation process for Korean home students as exclusively bound up with English. Added to this, the English language policies which are then implemented espouse a monolithic variety of English. The resulting association of internationalisation and English as related to Anglophone countries, particularly America, creates a depiction of internationalisation as non-Korean. This in turn affects how students themselves are perceiving the internationalisation process and their conceptualisations of global citizenship identity. Relating my own findings to previous literature on EMI, internationalisation and global identities sheds further light on how my own study is situated within this literature. While my research is subject to various



limitations, it nevertheless provides a realistic portrayal of how the role of English within internationalisation and global citizenship identity is perceived at two Korean HEIs. It also raises issues which have hitherto gone unexplored in previous research both inside and outside Korea. I have explained how my research can contribute to academic knowledge and finally, suggested the implications my findings will have for educational practices.

It is hoped that this thesis has demonstrated the value of exploring students' perceptions of language, internationalisation and identity particularly against the backdrop of globalisation. I also hope that universities begin to acknowledge the linguistic issues which are raised by my findings and previous findings regarding the role of English at their institutions. I believe that policies must be implemented which reflect the realistic use of English in a globalised world. Finally, I began this thesis by noting that Korea can be an 'impossible country' a description which is reflected at times in this thesis. It also seems that for transformation to occur a paradigm shift within Korean society is needed. However, to end on a positive note the student participants whose views, perceptions and opinions are explored in this thesis fill me with optimism that change is on the way.

# Appendices

## Appendix 1 Interview Prompts

Personal Info

### Internationalisation

Global University?

- Approaches?
- International students
  - Amount?
  - Variety
  - Advantages
  - Disadvantages
  - Relationships
- EMI
  - Motivations
  - Advantages
  - Disadvantages
  - Native/Korean professors?
  - Type of English
- IaH
  - Do they feel like international students on campus??
- Global citizen?
- English
  - Uses?
  - Use with int. students/ Koreans?
  - Is it making you international?
  - Is Uni making them international??
  - Other languages?

### Identity

- Global citizen
- Global Community
- EMI & Korean identity
- Korean/Asian/Global

## **Appendix 2: Participant Information Sheet**

**Study Title:** Internationalisation and Identity in South Korean Higher Education Institutions

**Researcher:** Claire Cavanagh

**Ethics number:**8182

**Please read this information carefully before deciding to take part in this research. If you are happy to participate you will be asked to sign a consent form.**

### **What is the research about?**

My name is Claire Cavanagh and I am an MPhil/PhD student at the University of Southampton. This research is for my doctoral dissertation. This research will focus on internationalisation policies in South Korean higher education, domestic students' perceptions of internationalisation and how these policies affect student identity. While internationalisation can describe many concepts, this research will discuss those concepts which affect Korean students such as English as the global lingua franca both on and off campus, Internationalisation at home, Korean identity, global identity and student identity and how internationalisation policies portray students.

### **Why have I been chosen?**

You have been chosen to participate in this study as you are a South Korean higher education student in a leading university which is explicit about its internationalisation policies. You are also a student who receives all, most or some tuition through English so therefore can conduct the research through English.

### **What will happen to me if I take part?**

You will be interviewed about the topics outlined above. The interviews will last between 1-2 hours and will be recorded. These interviews will be informal, therefore any topics you feel are relevant can also be discussed.

### **Are there any benefits in my taking part?**

This research will add to the current studies on the topic. It will provide research on both domestic students and South Korean higher education as regards internationalisation. When my doctoral dissertation is complete a summary of research findings will be sent to you.

**Are there any risks involved?**

There are no risks involved in this research.

**Will my participation be confidential?**

The research has been subject to the University of Southampton's ethical committee's guidelines and procedures. It complies with all ethical policies. Your anonymity is assured and no person shall be identifiable in the dissertation. All data shall be confidential and kept on a password protected hard drive.

**What happens if I change my mind?**

You have the right to withdraw from the research at any time during the process. Your legal rights will not be affected in any way.

**What happens if something goes wrong?**

In the unlikely case of concern or complaint, you should contact the Chair of the Faculty Ethics Committee at the University of Southampton: Prof Chris Janaway (004423 80593424, [c.janaway@soton.ac.uk](mailto:c.janaway@soton.ac.uk)).

**Where can I get more information?**

For more information on any aspects of the research please do not hesitate to contact me, Claire Cavanagh via email: [cc9e12@soton.ac.uk](mailto:cc9e12@soton.ac.uk) or phone: 00447449562701.

### Appendix 3: Participant Consent Form

**Study title:** Internationalisation and Identity in South Korean Higher Education Institutions

**Researcher name:** Claire Cavanagh

**Staff/Student number:** 25878255

**ERGO reference number:** 8182

*Please initial the boxes if you agree with the statements:*

I have read and understood the information sheet and have had opportunities 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 understand my participation is voluntary and I may withdraw at any time without my legal rights being affected

I agree to be interviewed and for that interview to be recorded

#### *Data Protection*

*I understand that information collected about me during my participation in this study will be stored on a password protected computer and that this information will only be used for the purpose of this study. All files containing any personal data will be made anonymous.*

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

Signature of participant.....

Date.....

## Appendix 4: Interview Themes

### RQ2 Themes:

1. Conceptualisations of Internationalisation
  - 1.1 Approaches to Internationalisation
    - 1.1.1 External Approaches
    - 1.1.2 Internal Approaches
      - International Students*
      - EMI*
      - English in general*
      - Int. Professors*
  - 1.2 Comparisons
    - 1.2.1 Negative Comparisons
      - Faculties*
      - Seoul Universities*
      - Western Universities*
    - 1.2.2 Positive Comparisons
      - UNI/A*
  - 1.3 Americanisation/ Westernisation
    - 1.3.1 Negative Perceptions
      - International Professors*
    - 1.3.2 Positive Perceptions
      - Equate 'international' with America*
2. Perceptions of English Language Policies
  - 2.1 Motivations for EMI
    - 2.1.1 Institutional Motivations
      - 'American' Subject*
      - Korean books not adequate*
      - To Globalise*
    - 2.1.2 Student Motivations
      - Competition for Korean classes*
      - Increased Grades*

*Future Employment*

2.2 Negative Perceptions

2.2.1 Scepticism

2.2.2 Stress

2.2.3 Issues of Fairness

2.2.4 TOEIC

*Futility*

*Stress*

*Detrimental to language skills*

2.3 Benefits of English Language Policies

2.3.1 Higher Grades

2.3.2 Ease of EMI Classes

2.3.3 Beneficial for Language Skills

*Confidence*

3. Perceptions of Agents of English

3.1 Perceptions of Language Practices in EMI Classes

3.1.1 Perceptions of L1 use

*Students difficulty with comprehension*

*Professors use of Korean*

*Students use of Korean*

*Korean Professors lack of English Skill*

3.2 Perceptions of Korean Professors English

3.2.1 Negative Perceptions

*L1 Influence*

3.2.2 Positive Perceptions

*Shared Repertoire*

*Empathy with student learners*

*NNES Professors*

3.3 Perceptions of Interactions with International students

3.3.1 Negative Perceptions

*Lack of Integration*

*Language Issues*

*Fear of using 'incorrect' English*

*Lack of Opportunity*

*Emphasis on 'Western' students and universities*

### 3.3.2 Positive Perceptions

*Benefits of Interaction*

*Improved Language Skills*

*Broadened Mind*

*More Pluralistic views of English (Including Korean English)*

### 3.3.3 International Students and Korean

## **RQ3 Themes:**

### Identity Meanings

1. English Speaker
  - 1.1 What type of English do Global Citizens Speak?
    - Fluent English
    - Native English
      - Grammar
      - Accent/Pronunciation
  - 1.2 Why native English?
    - Employment
    - Ideal for global communication
2. Multicultural Connections
  - 2.1 Lack of connection for Koreans
  - 2.2 Negative Emotions with NE
3. Progressive
  - 3.1 Korean conservatism
  - 3.2 Younger Korean generation more progressive through English
  - 3.3 Global Inequality
4. Multilingual
  - 4.1 English not enough

### The Relationship between Korean and Global Identity

1. Global Identity salient
  - 1.1 Use of English
    - Losing Korean identity



- Korean peer group influence
  - Behaviour change when using English
2. Korean Identity salient
    - 2.1 Can't use English well
    - 2.2 Perceived threat to Korean Identity
  3. Global Identity and Korean Identity Co-existing
    - 3.1 Korean characteristics synonymous with global
    - 3.2 English as tool for communication
  4. English threat to Identification
    - 4.1 Korean traditional culture
    - 4.2 'Global' identity detrimental to Korean identity
    - 4.3 Korean language symbol of national identity

## Appendix 5: Sample Interview Transcription

1. I: Ok so what is your major?
2. S16: My major is biochemistry biochemistry yes it's in agriculture department
3. I: Ok I don't know anything about science@
4. S16: @@@
5. I: Tell me about biochemistry what do you do?
6. S16: We study about the molecular molecular in the cell and making making some
7. more materials for breeding something like that
8. I: Is it very important work yeah?
9. S16: Yes
10. I: Do you like it?
11. S16: yes like yes
12. I: Is it difficult?
13. S16: Somewhat difficult but it I need to study it for my future because I have to do
14. I: Were you always interested in science like in middle school or high school?
15. S16: Ah yes when I was high school student my my teacher my teacher my teacher
16. my teacher's special is chemistry and other teacher who I like major is biology so I
17. choose both of them so I choose my major biochemistry
18. I: Why did you choose [U2]?
19. S16: Because it is cheap and short distance from my house and [U2] has famous for
20. national university yes because of that I choose this
21. I: Are you happy with your choice?
22. S16: Yes I really like
23. I: Why do you really like it?
24. S16: Because I can enjoy aw without any lots of money because if I go other place I
25. have to pay fee for dormitory or food or something like that because of economic
26. burden you give me stress so I really like this university
27. I: Because [U2] is national university it's lower money?
28. S16: Yes yes
29. I: I understand ok so for your major do you have any class in English?
30. S16: Most of my major classes are progress(?) Are progressed in English
31. I: Oh really?
32. S16: Yes because of many books written many books are written by English so they
33. said if
34. that kinds of books translate in Korean we can't we can't fully understand the
35. context so we always use English books
36. I: Always? Even when you were freshman?
37. S16: Yes so it is very difficult and but my professor teach in Korean but he uses the
38. English Book
39. I: Really is it confusing?
40. S16: ah somewhat confusing I remember the more like the major word I remember in
41. English but I forgot now I forgot when I was freshman I forgot yes?
42. I: Yeah yeah so at home when you study using English book but then in class all
43. Korean?
44. S16: All Korean or using mixed
45. I: Mixed. Is it ok?
46. S16: yes I have to understand@@ I have to understand studying my book@@
47. I: what year are you now?
48. S16: I'm fourth year senior
49. I: Ok when you began when you were freshman was it like did you feel stress was it
50. difficult?
51. S16: Because of English?
52. I: Yeah well because the mix I think
53. S16: yes some because of difficulty to study I got some stress but I can understand


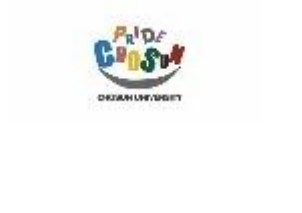







54. why they use English book so but more more for better understanding you have to  
55. use this they say so I have to understand what they are saying  
56. I: Before you began here did you know it was mix or  
57. S16: mix?  
58. I: Before you start here did you know it was mixed?  
59. S16: Ah mixed no I didn't because I have no older sister or brother I don't know  
60. anything I don't know anything I didn't know anything  
61. I: Were you surprised?  
62. S16: Yes I was very surprised and (inhale breath in shock) how can I deal with this  
63. ahhhh it's very difficult so when I was freshman I always study I always study my  
64. major all day long so it was very stress  
65. I: But now as senior does it feel different?  
66. S16: Senior still until now it's better than that before but it's still difficult to study  
67. I: Ok that's for major do you have other class in English?  
68. S16: Yes  
69. I: Which? Tell me about them  
70. S16: I major in English language and literature so I join the English conversation club  
71. and after that I major in English language and literature  
72. I: Yes so is it co-major?  
73. S16: Minor  
74. I: Ok do you like it?  
75. S16: yes really like it but I'm not good at speaking English just I yes  
76. I: yes you are good at speaking English all Korean people say I'm not good at English  
77. you are having a conversation in English your English is fine @@@  
78. S16: @@@@ Yes so yes so I in English language and literature in English class I  
79. took I take I took English grammar with foreign students I did  
80. I: Was it helpful?  
81. S16: Yes I think  
82. I: Do you think grammar is important?  
83. S16: I don't know exactly yes I don't know I don't know  
84. I: Do you feel like your English now is better than before?  
85. S16: Yes through that class I can learn about many things  
86. I: What class help most with English for you?  
87. S16: For speaking skill English conversation and writing class help me to do well so I  
88. ah ah in this semester I took that class but I take off but that class want me to write  
89. up but how can I write essay or answer the questions  
90. I: Do you have foreign professor?  
91. S16: I didn't see I couldn't see  
92. I: You have Korean professor?  
93. S16: Yes Korean person teach in English English grammar  
94. I: Yes is it good is it ok?  
95. S16: Yes I can understand  
96. I: Would you prefer Korean professor or foreign professor or it doesn't matter?  
97. S16: Because I didn't experience foreign professor I can't compare it but I want to  
98. take foreign professor  
99. I: Why?  
100. S16: Because I think it is different because native and Korean so I want to  
101. know what is different between native and Korean  
102. I: Do you think there is a difference?  
103. S16: maybe there is difference I think  
104. I: Will you have an opportunity to have a foreign professor?  
105. S16: Will I?  
106. I: Yes You say you want to experience foreign professor so later can you  
107. experience will you have experience?  
108. S16: Yes I want to meet them  
109. I: Can you meet them?  
110. S16: Yes in this summer I will go exchange student to Spain




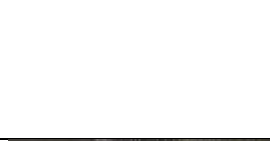






111. I: Spain?  
112. S16: Spain  
113. I: Oh wow  
114. S16: So maybe I will meet teachers @@@  
115. I: Did you choose Spain?  
116. S16: Yes  
117. I: Tell me why did you choose Spain?  
118. S16: Ah I ah my dream is work for international organisation so I have to  
119. study other language like spanish or French I think I have to learn other  
120. language later but I have I get the opportunity to study abroad so I will learn  
121. Spain from this month @@@  
122. I: So when you go to Spain in the summer?  
123. S16: Yes in the summer maybe august july?  
124. I: How long for?  
125. S16: 6 months  
126. I: Oh really? Oh wow so will you have class in Spain?  
127. S16: yes I will take English class because I can't I couldn't speak Spain very  
128. well so I will take English class and I will study Spain like that  
129. I: Yes I understand so and here at [U2] you will start Spanish?  
130. S16: Yes  
131. I: So why did you choose Spanish Spain language  
132. S16: At first I have an interest to learning another language and another  
133. proposed to get for my future many professor said to me you have to study  
134. not only English but other language to get a job in this society so you have  
135. to do so I heard about that so  
136. I: So do you think now English is not enough you need more?  
137. S16: we have to study more not only English but also Spanish or French or  
138. Chinese we have to study to get better job@@@  
139. I: Oh  
140. S16: I was very sad  
141. I: Do you feel stress and pressure?  
142. S16: Yes always pressure from our society from university like that  
143. I: How does university give pressure?  
144. S16: Not directly but the surroundings give pressure  
145. I: Other students?  
146. S16: Other students and my friends study other language for their job so  
147. when I saw my friends I think I have to do like him or her so I have to take up  
148. so it's very @@@@  
149. I: Spanish is a very helpful language because not just Spain but south  
150. America so it's a good language  
151. S16: Yeah I have to do it@@@@  
152. I: So this is preparation for the future?  
153. S16: Yes  
154. I: What is your dream for the future?  
155. S16: Do you know JPO?  
156. I: No  
157. S16: Jpo is an example international intern so if I ah if I want to get the job  
158. for international things I have to take that exam so if I want to take that  
159. exam I have to get license from license Spanish or  
160. I: Other language?  
161. S16: yes and English and masters degree something like that  
162. I: So there's lots of different things. When you finish this degree will you do  
163. masters?  
164. S16: Do masters? Ahhh before that I will take an exam for ahhh exam for  
165. when we enter some company there are several ways to do it I want to take  
166. an under...when  
167. we enter company there are many ways if I have lots of degrees I can use

168. this way so I don't have lots of degree I use another way and after I enter  
169. this company I will get they will help so after that I will get lots of degree and  
170. then after that I will take an exam @@@@ very difficult  
171. I: @@@ I understand so for the future English is just basic it's not good  
172. enough any more?  
173. S16: We need extra  
174. I: Why? Too many people know English  
175. S16: Yes too many people know English and yes because of that many  
176. people preferred too much things too much travel or travelling all around  
177. the world and volunteer abroad ah get the TOEIC score 900 they have so  
178. many high expectations so we have to do to compete with them you have  
179. prepare more and more  
180. I: How does it make you feel?  
181. S16: Very stressful so I want to go other country I want to experience other  
182. countries atmosphere  
183. I: Spain is very relaxed place  
184. S16: Yes I know@@@ it is very impressive to me one of my friend who has  
185. experienced other countries say to me 'you have to go and you have to  
186. experience the atmosphere' so I really want to go there I want to experience  
187. I: Do you feel pressure to study English?  
188. S16: It's basic study English is very basic thing and after that we have to do  
189. more and More  
190. I: Yeah now English is just basic in Korea  
191. S16: Yes in science ah we can do just English in science field not humanities  
192. field in humanities field they have to more than me more great things  
193. I: Well if you're in science why do you need more?  
194. S16: Because I want to experience I think I can experience other things or  
195. study Spanish in this time I can do it so I want to do it  
196. I: In the future when you work for an international organisation in the  
197. science field English is ok but for getting a job it's better to have more and  
198. more  
199. S16: Yes  
200. I: I understand  
201. S16: @@@  
202. I: So in your class are there any foreign students?  
203. S16: Yes there are many international students  
204. I: From where?  
205. S16: I don't know from where just my professor called their names  
206. I: Like from asia  
207. S16: Yes China Malaysia  
208. I: So they have English book but class in Korean?  
209. S16: They can't speak Korean so they use English book and we have  
210. conversation with them in English  
211. I: This is in science class?  
212. S16: No in English grammar class  
213. I: Ahhh I thought you meant science class  
214. S16: No in science class there are few feeewww yes there are few foreign  
215. students in my major  
216. I: They speak Korean?  
217. S16: No they are not good at speaking Korean they use English and most of  
218. them are Chinese they get grade estimate  
219. I: It's not percentage  
220. S16: Yes absolute  
221. I: So for example 30% in your class can get A but they don't use that system  
222. they use absolute grade  
223. S16: Yes they always get grade from that system  
224. I: So this is for your major?


225. S16: Yes but every major will apply this for foreign students  
226. I: Do you think it's fair that foreign students get absolute grade?  
227. S16: I didn't think about that@@  
228. I: Ooh maybe I shouldn't have asked you@@@  
229. S16: (thinking)  
230. I: Maybe for example for your major students do English book but they don't  
231. know Korean so it's more even  
232. S16: Now I'm thinking if so they have to take English class I think  
233. I: can you do your major in English?  
234. S16: I do  
235. I: Can your professor do the class in English can you take it like that?  
236. S16: It's not good their pronounce is not good so  
237. I: It's better professor speak Korean?  
238. S16: yes  
239. I: Do you have foreign student friends?  
240. S16: no  
241. I: In your experience do foreign students and Korean students mix together?  
242. S16: No because they don't have to they don't have to meet other Korean  
243. friends because they have foreign friends and yes we don't have opportunity  
244. to meet them  
245. I: Would you like an opportunity to meet them?  
246. S16: Yes I would really like so when I was freshman I participate in the  
247. program to meet foreign students but my friend didn't want to meet me  
248. I: Why?  
249. S16: Because they are they want to stay in dormitory don't want to go  
250. around the City  
251. I: So it wasn't a good experience?  
252. S16: I expect they want to experience many things like me but they don't  
253. want  
254. I: Why?  
255. S16: I don't know  
256. I: Where were they from?  
257. S16: China I really want to meet foreign friends really want From them I can  
258. learn about many things  
259. I: Do you have opportunity in class?  
260. S16: No (phone rings)

## Appendix 6 Sample Visual Frame UNI/A







#	Frame Visual	Voice Over: American male	Frame
0.00-0.02	Black letters bounce onto screen; Text: Chosun University		
0.02-0.08	Text closes up on screen and minimizes back down; Multicoloured letters bounce above; Text: Pride Chosun, Chosun University. Multicoloured text is different sizes and underneath is a grey smile shape.		
0.08-0.09	Fade to black		
0.09-0.13	Graphic: Blue and white ribbon moving from left to right; Text: Pride Chosun(Grey 'smile' shape); The Power to Change the World		
0.14-0.17	Shot of University building; Timelapse shot; Text: A Morning with A Rising Sun; Chinese text in faded white behind English	In September of 1946	
0.17-0.20	Close-up of blue sky; statue to the right of screen; 3 flying birds, Globe?, Half Circle; Text top left: Chosun; Hangul: 조선, Faded white Chinese text behind. Smaller white text: We have strived to contribute to national prosperity and the peace of man through the prestigious name of Chosun.	With a challenging spirit with the morning with the rising sun	
0.20-0.21	Two Asian students walking, laughing and talking. Text: INFINITE PRIDE	Chosun University	
0.21-0.22	Asian male walking; other Asian students also walking in scene; Text: INSIGHT PRIDE	Was born	
0.22-0.23	University buildings; Three flags in centre of shot; Korean flag, Chosun University flag; University logo flag; Text: First Private University in Korea	With a historical awareness	
0.23-0.25	Camera pans top to bottom; Trees in the background; centres on University sign (possible entrance); Sign Text: University logo, Hangul: 조선대학교, Chosun University.	Of being the first private university in Korea.	




0.25-0.28	Close-up of old Hangeul text which is written top to bottom; Camera pans top to bottom	Based on the strong will of the founders	
0.28-0.36	Wide shot of Hangeul text; One passage highlighted; Highlighted text magnified to the left; English Translation to the right of text; Text: Chosun University was established to nurture talented reliable professionals who could teach the illiterate and who could contribute to the development of our own ideal national culture, even though we were created in a humble-looking yellow mud hut finished with traditional Korean paper for a school building.	Association of Chosun University it was established to nurture talented reliable elites who could teach the illiterate and	
0.36-0.38	Close-up of old photograph of a group of Korean people standing in front of the old school; top right corner an old video of people building the school.	contribute to the development of our own	
0.38-0.39	Picture fades to black and white photograph of the school; Top right old video of people building the school.	ideal national culture	
0.39-0.40	Old photograph of people in library; reading books; Top right of old video	Even though the school	
0.40-0.42	Photograph of people watching ceremony on stage; Banner with Hangeul and date 1966; Top right old video close-up of man building the school.	Building made of yellow mud	
0.42-0.43	Old coloured photo of gardens with coloured flowers; School building in the background; top right old video clip of man building school	And finished with	
0.43-0.44	Old photograph of University buildings; top right video clip of two people building the school	Traditional Korean paper	
0.44-0.45	Old colour photo of school main building; top right old video clip of two men building the school.	Seemed humble	
0.45	Flash white		
0.46-0.51	Two Asian females walking up steps; Asian male and female walking down steps; two Asian females standing talking in background; three Asian students sitting on steps looking at laptop laughing and talking; school	With Visions of being a creative center, a hope for the region and a guide into the future	














	building in background; one more Asian female walking up steps; Text: Vision, Creative Centre + Hope for the Region; Leader into the Future		
0.51-0.55	Camera pans left to right; Close up on blue sky and then large stone with Hangul carved from top to bottom; Left of screen circle with writing; Text: Construct a wealthy nation and promote co-prosperity in the world; faded whit writing in Chinese above English	As well as to construct a wealthy nation	
0.55-0.57	Close up of Asian professor giving lecture; blackboard behind him with hangul; Smaller text circles with writing above and below previous circle; Text: Character Education (smaller text cannot read), Practical Experience (smaller text can't read), Specialization for Talented Students (smaller text can't read)	And promote co-prosperity	
0.57-0.58	Two Asian students sitting at computer screens; Korean professor pointing at screen, talking to student	In the world	
0.59-1.01	Lab with two Korean students in lab coats, one female facing camera pouring coloured liquid into another jar	Our University is	
1.01-1.02	Close up on student shaking coloured liquid in petri dish	Oriented towards nurturing creative elites	
1.02-1.05	Asian student in library surrounded by shelves reading books	With a personality and intelligence	
1.05-1.08	Scene of Asian male performing Taekwando in a group	To contribute to human society	
1.08-1.11	Close up of entrance to 'The Museum of Art Chosun (Also Hangul); Camera enters museum and tracking shot towards people looking at art pieces in museum	And serve national development with outstanding	
1.11-1.15	Close up of Asian female looking at art; camera focuses on another close up of Asian female looking at art	qualifications	
1.15-	Fade to black		












1.15-1.20	Blue ribbon from left to right ; Text: Pride Chosun, Centre of Creation		
1.20-1.22	Two Asian students in graduation robes holding books standing in front of the College of Law. Camera pans left to right.	Our university has colleges	
1.22-1.24	Students in lecture hall sitting and listening to lecture; at the front of the room is a lecturer at podium and ppt.	Which have realised	
1.24-1.25	Close up on three Asian students in lecture hall.	A best	
1.25-1.26	Four Asian people with Asian patient (Dentistry?); room divided by wall; behind wall Asian students watch computer screen and talk. Camera pans right to left. Blue scroll up from bottom of screen	Education through consistent enthusiasm	
1.26-1.28	Martial Arts class; all Asian students; blue scroll up from bottom with text; Text: Colleges, Humanities, Natural Sciences, Law, Education, Foreign Studies, Physical Education, Medicine, Business, Dentistry, Pharmacy	And has four independent	
1.28-1.30	Asian students working with mannequins. Text ctd: Engineering, Art and Design, Electronics and Information Engineering, General Education; (In green section scroll): Independent Division: Military Science, Counselling Psychology	Divisions, through which we	
1.30-1.31	Close-up on Asian female working on mannequin. Text Ctd: Speech-Language Pathology, Natural Medical Sciences,	Have developed new major	
1.31-1.33	Computer lab with Asian students at screens; Asian professor at the front of class in front of ppt. Text Scroll Ctd: (In blue section ii) Graduate School: 68 Departments in Masters' Program, 65 Departments in Doctoral Program; (In pink section) Special Graduate school: Graduate School of Education, Graduate School of Industry, Graduate School of Public Health, Graduate School of Business, Graduate School of Public Health, Graduate School of Design	Fields of study. We have six special	


1.33-1.35	Close-up of Asian lecturer pointing at Hangeul on screen, talking into microphone; Text Scroll Ctd: (Orange section) Specialized Graduate School: Medical School, Dental School	Graduate schools that nurture	
1.35-1.37	Close-up of Asian student watching lecture.	Professionals with intensive know-	
1.37-1.38	Asian student dressed in Judges' robes , banging gavel,	Ledge in their majors	
1.38-1.41	Two students in lab coats, looking at test tubes.		
1.41-1.43	Camera blurs on many scenes; at least four are lectures; one of people working outside; one of the rose garden; one with text. Centres on one with text. Text: The College of Basic Studies which was first established in the Honam area, keeps developing and providing useful liberal arts programs. 61 years for educationally-advanced land. Faithful to the basics; A university that teaches well; Nuturing dedicated elite students; Nuturing specialized intellectuals; The development of human society; A creative center; A hope for the region; A Guide for the future.	The college of basic studies	
1.43-1.51	Centre screen flips to the other side; Webpage appears. Text: To enhance moral personality; Good Communication; Creative Thinking Power. In small boxes beneath text: Thinking and Writing (Corresponding picture of lecture); University Reading (Corresponding Picture of groups of students sitting around circular tables); Orientation for freshmen (Corresponding picture of students in classroom); Great Books Reading (Corresponding Picture of lecture); Chosun Leadership are provided (Corresponding Picture of students socialising??) Right of screen: Photos and beneath that is a comment box.	Which was first established in the honnam area provides useful education and liberal arts programs for students	

1.51-1.53	A continuation of the webpage; Focuses on the photo gallery	Through which they can develop the capability	
1.53-1.58	Zoom into white; New photo gallery. Text: Mirrors text from 1.41-1.43.	Of integrative thinking needed in the 21 <sup>st</sup> century.	
1.58-2.01	Close-up of Korean female, mountains in background, main campus building in background; Text: A bigger dream towards our future	A bigger dream towards our future	
2.01-2.05	Group of Korean females walking and talking on campus; camera pans left to three Asian students sitting talking; Asian girl walks past; Text: A powerful jump into becoming global elites.	And a powerful jump towards the world	
2.05-2.06	Close-up on the three talking Asian students; text: same as before	Will begin here	
2.06-2.11	Three other students talking on campus; other students walking past; Text: same as before	At Chosun University.	
2.11-2.16	Blue ribbon across screen; Text: Pride Chosun (smile shape); Hope of the Region		
2.16-2.20	Close-up of Asian female reading then looking up and smiling; Students talking in the background.	To meet the rapidly changing	
2.20-2.25	Close-up of Asian female with headphones to right of screen; camera pans left to group playing board games; mainly Asian, possibly one Caucasian male	Reality of education we are growing to be a representative university of North-	
2.25-2.30	Low angle shot of university building and the back of two students looking up to building; Text: We are growing to be a representative university of Northeast Asia.	East Asia through academic networks with the world.	
2.30-2.33	Asian female and Asian male talking with Caucasian female	We provide a variety of programs which are	
2.34-2.35	Close-up of Asian male talking to group	Designed to nurture global elites	

2.35-2.38	Close-up of Asian female talking to group	With international senses	
2.38-2.47	Graphic of rubix cube; mainly white with some coloured squares; coloured boxes emerging from coloured squares; Text: Chosun University (above each box), International Voluntary Service Program, Overseas Internship Program, Overseas Campus Program, Exchange Student Program, Dual Degree Program, Study Tour Program, Overseas Cultural Experience and Research Program, Self-design Language Training Program.	And support participants of the programs with a certain amount of money so that students can become more creative global elites	
2.47-2.51	Camera pans left to right; Back shot of classroom. Students facing a board; Caucasian teacher signals to blackboard with writing; Text: ESL English as a Second Language, English Speaking for Undergraduates, -University Speaking and English Speaking, English Program, -Story Reading for Kindergarteners and Elementary Students, Intensive Programs for Middle School Students English Writing, Interpretation and Translation Program, Test Preparation: TOEIC, TOEFL, TEPS, Second Languages, Chinese, Japanese, Spanish, CU TESOL Program	Also we have opened an ESL program, a student oriented	
2.52-2.53	Close-up on Caucasian teacher teaching class	Language education program taught	
2.53-2.56	Close-up of Asian female talking in class	By native English professors. Through this	
2.56-2.58	Low angle shot of Asian male student and Caucasian teacher; Asian male is talking at the front of the class, standing in front of blackboard; Caucasian teacher is standing beside watching him.	Intensive program students can	
2.58-3.00	Close-up on three Asian students in class	Build higher language fluency and	

3.00-3.04	Caucasian teacher standing over three Asian students, talking and counting fingers	Gain experience just as if they had studied foreign languages overseas.	
3.04-3.07	Students walking into University Library		
3.07-3.10	Camera pans top to bottom, from ceiling of library to high angle shot of students sitting at tables below; Text: University Library, The university library has the largest volume of books and bibliographical data in Gwangju and Jeonnam	The university library has the largest	
3.10-3.12	Camera pans to close-up of two Asian students sitting in the library reading a magazine; Two other Asian students sit behind them; They are surrounded by shelves with books and plants.	Volume of books and bibliographical	
3.12-3.16	Asian female sits at desk typing on laptop with an open book beside her and closed books on the desk; Blue and white table with text appears on the wall beside her; Text: Reading Promotion Programs, Reading Mileage, students can accumulate mileage when they participate in a variety of reading programs, Reading Mentoring, students read books to hospital patients. This program is designed to reinforce social services and literacy of individuals through reading, Reading Festivals, Students can join a variety of reading festivals such as discussions with invited writers, a reading camp and a night of reading, Reading debate, Students read designated books and discuss their themes. The main focus is intensive reading. (To the right is a graph with 'Mileage' underneath.	Data in Gwangju and Jeonnam	
3.16-3.20	Camera pans top to bottom on buildings. Above the entrance are the words 'Global House' Text: Global House: Second Dormitory	The second dormitory Global house recruits	
3.20-3.22	Low angle shot of male and female talking on balcony; Text: English Only Zone, For Improvement of Foreign Language Skills.	120 students and	

3.22-3.25	Close-up of the previous two people talking; one is Asian female, other is male of indiscriminate race but not Asian.	Provides GH ESL	
3.25-3.27	Different angle of couple speaking. Text: GH-ESL, (English as a second language): Immersion Education	An English immersion education program	
3.27-3.31	Two Asian students walking down corridor looking at a book together. Text: GH-CSL, (Chinese as a second language): Intensive Chinese Education	Through an English only zone and CSL	
3.31-3.35	Eight students sit crossed legged on the grass; some hold laptops; the group is laughing and talking; Mix of races-Asian students, black male, brown female, Another male of indiscriminate race,	A Chinese Education program that helps students have stability	
3.35-3.36	Close-up of Asian male and black male talking together.	In foreign languages	
3.36-3.39	Close-up of Asian male and brown female talking together		
3.39-3.40	Background graphic is a map of Vietnam; Right there is a photo of a group of Asian people; Left there is a picture of gwangju or campus. Text: Sejong Institute was Established to Distribute the Korean Language.	In addition	
3.40	Left picture changes to a Chinese flag		
3.40-3.42	Left picture changes to picture of Sejong Institute building with hangul sign; Right picture changes to Two Asian men shaking hands; other Asian men clap around them.	We opened the Sejong Institute in	
3.43-3.44	Left picture changes to silver sign featuring Korean and Vietnamese.	Vietnam	
3.44-3.47	Right hand picture changes to Asian girl writing Hangul on a whiteboard; Left picture changes to classroom with Asian teacher standing in front leading a class.	The first from our country to spread Korean	
3.47-3.48	Right picture changes to picture of Asian people in graduation caps and gowns; Left hand picture changes to close-up of teacher	To the world and enhance our	
3.48-3.49	Left picture changes to close-up of Vietnamese student reading	National pride and identity	

3.49-3.51	Left picture changes to Hangul text with finger tracing the words.	The institute was designated as a	
3.51-3.53	Camera pans up to picture of pink hanbok? With Korean flag; Background is Vietnamese flag with photo of a group of people and some hangul text.	Part of the Sejong project	
3.53-3.56	Picture changes to group of Asians wearing aprons making moon cakes; Text: as a part of the sejong project the institute is financially supported by the Ministry of Culture, Sports and Tourism.	And is financially supported by the Ministry of Culture,	
3.56-3.57	Picture changes to two students reading books	Sports and tourism.	
3.58	White flash		
3.58-4.05	Various quick cuts of Asian students; smiling or looking to the distance in front of chosun signs	Thus Chosun University is realising our pride with the big dreams of students.	
4.05-4.07	Low angle shot of Asian male standing in front of school statue		
4.07-4.08	Close-up of Asian male as he looks to the left	Only one pride	
4.08-4.16	White background; Text: Chosun University (which then joins the blue university logo and black text appears)	Chosun University	



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