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UNIVERSITY OF SOUTHAMPTON

FACULTY OF HUMANITIES

**University English Teachers' Ideologies in respect of English Language Policy in
Taiwanese Higher Education**

by

KUAN-YUN CHEN

Thesis for the degree of Doctor of Philosophy

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ABSTRACT

FACULTY OF HUMANITIES

School of Modern Languages

Doctor of Philosophy

University English Teachers' Ideologies in respect of English Language Policy in Taiwanese Higher Education

by KUAN-YUN CHEN

English is recently used as a lingua franca (ELF) in global communication, involving people from different socio-lingualcultural backgrounds. However, the fact of using ELF still has not been fully recognized in Taiwan, where English is mainly considered as a second, foreign, or international language. Many institutions in non-Anglophone countries nowadays have started to use English as a medium of instruction (EMI) and launched new language policies. In Taiwan, for example, the language policies in higher education are graduation benchmark and EMI. Besides, language teachers' attitudes and perceptions towards English also have great influence on students' attitudes. Researchers have explored the issue of EMI and language policies from various perspectives, but mainly from students' perspectives rather than from language teachers'. Given this gap, this research explores Taiwanese university English language teachers' perceptions of English, by considering the aforementioned language policies and teaching practices from their viewpoints. Thus, one of the aims in this research is to discover teachers' language ideologies guiding their own and students' perceptions of English, as well as their attitudes towards ELF.

Using a qualitative method research design, this research employed two sets of data collection tool: semi-structured interview and focus group. The research was conducted with Taiwanese university English language teachers from different universities/colleges in three regions of Taiwan. To analyse qualitative data, a mixture of qualitative content analysis, discourse analysis, and positioning theory were applied.

Participants' language ideologies were emerged from several factors, for example, the previous education experiences. The results show that overall, participants do not hold

standard language ideology but still believe English as a native language (ENL) norm is necessary in language education. Most of participants also hold negative attitude towards the current language policies in Taiwan. Furthermore, many participants have limited knowledge of ELF but approve the theory and perspective.

The research has ideological and practical implications for English language policy and practice in Taiwanese higher education. The results propose that education authorities and policymakers should reconsider the English role in Taiwan as well as in the world and revise the current English language policy in order to make them more in-line with the current sociolinguistic reality of English use.

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Academic Thesis: Declaration Of Authorship

I, KUAN-YUN CHEN declare that this thesis entitled *University English Teachers' Ideologies in respect of English Language Policy in Taiwanese 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.

Signed:

Date:

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Definitions and Abbreviations

ATU	Aims for the Top University Project
CEFR	Common European Framework of Reference for Languages
CLT	Communicative Language Teaching
EFL	English as a foreign language
EIL	English as an international language
ELF	English as a lingua franca
ELFA	The corpus of English as a Lingua Franca in Academic Settings
ELT	English language teaching
EMI	English as a medium of instruction
ENL	English as a native language
ESL	English as a second language
GEPT	the General English Proficiency Test
IELTS	the International English Language Testing System
L1	First language
L2	Second language
LFC	Lingua Franca Core
MOE	Ministry of Education
NESSs	Native English speakers
NNESs	Non-native English speakers
QCA	Qualitative Content Analysis
SE	Standard English
TOEFL	the Test of English as a Foreign Language
TOEIC	the Test of English for International Communication
VOICE	The Vienna-Oxford International Corpus of English
WE	World Englishes

Chapter 1: Introduction

1.1 Research Background

English is currently widely used around the world and functions as the most recognized mutual language among individuals of different nationalities, cultures, and linguistics backgrounds for the purposes of communications, business, travel, academics, etc. While there are many languages in Asia, such as Chinese, Korean, Japanese, Malay, etc., they are mainly used in a specific area but not on a pan-Asian scale in the same way as English. Moreover, as McArthur (2003a) notes, these language speakers also to a greater or lesser extent learn and use English for international communication alongside their mother tongues. Both Kachru (1985a) and McArthur observe that the scale of English use is immense in Asia and the number is hard to estimate.

In order to better understand how English functions in the world, different types of theories of English according to the users and settings have been developed. One of the most well-known theories is Kachru's (1992) three concentric circles model of World Englishes (henceforth WE): the Inner Circle, the Outer Circle, and the Expanding Circle. The countries, such as the USA, UK, Canada, and Australia, in the Inner Circle are where English is spoken as a native language (ENL). The Outer Circle includes Singapore, India, Philippines, and Malaysia where English is the official language and used as a second language (ESL). Countries such as China, Japan, Korea, and Taiwan are categorised into the Expanding Circle where English is considered as a foreign language (EFL). Kachru proposes the term WE, which refers to different varieties of English that are spoken as a second or foreign language, and people, do not necessarily speak Standard English. From Kachru's WE model, we can see there are many varieties of English and different countries and regions have developed their own varieties of English in order to meet their own needs. In addition, Kachru believes that English within the Inner Circle is the norm providing for the Outer Circle countries where English is usually an institutionalized additional language and for the second language learners of English. Countries such as China, Japan, and Taiwan are norm dependent as English is a foreign language.

On the other hand, one the most recent research fields in applied linguistics is English as a lingua franca (henceforth ELF) and has been widely discussed by many scholars. ELF thus is defined as a “vehicular language” (Mauranen, 2003) and is being “used in contexts in

which speakers with different first languages (mostly, but not exclusively, from the Expanding Circle) need it as their means to communicate with each other" (Jenkins, 2009). In other words, ELF interactions frequently occur not only between non-native English speakers (NNEs), but also between native English speakers (NEs) and NNEs, where English is used for the purpose of economic, politic, academic, or travel. It can be said that the number of ELF speakers is the biggest in the world. As a result, there is a rising trend of publications in researching ELF in recent years. Jenkins (2015a) recently reviews the ELF research over the past 15 years. She finds the focus has shifted from researching linguistic forms and accommodation (e.g. Jenkins, 2000, 2002) to variability (e.g. Seidlhofer, 2007, 2009), and proposes a further shift to multilingual nature of ELF communication.

However, with the growing number of publications of ELF research in the world, ELF research in Taiwan develops quite slowly. I heard about ELF for the first time when I was in college in Taiwan taking a module called *Sociolinguistics* but there was no much further explanation and discussion about ELF. The research project I did when working as a research assistant at one of the top universities in Taiwan was probably the first research on ELF in Taiwan.

1.2 English Language Use and Education in Taiwan

Kachru's circles of English place Taiwan in the Expanding Circle in which English is not a native language but is used in education and as a lingua franca in international communications. Taiwan is a multilingual country where Mandarin Chinese is the official language, and Southern Min (Taiyu), Hakka, and Austro-Polynesian aboriginal languages are the languages used daily by most local people. While there is no official second language, English is acting as the "de facto" second language. In addition, due to the challenge of internationalisation and globalisation, the proficiency in English seems to become a must for modern people and thus also seems to be the passport for islander, the Taiwanese people, to connect the outsider, the world. Hence, English has gain a prestigious status in every aspect of Taiwan and the Taiwanese government has put lots of effort in English language education for decades and requires English instruction at all level of education. English has been a subject taught at the elementary level (Year 3-6), secondary level (Year 7-12), and tertiary level (freshmen). Students are expected to acquire fundamental English proficiency in communication as well as to raise their awareness of culture differences after at least 9 years English training. In order to achieve this goal, Su

(2006) indicates “teachers should provide a variety of opportunities to have students work together as well as communicate with peers or adults, both orally and in writing, confidently and without fear” (p.267). Students are offered a wide range of English courses with different aims at tertiary level to help students in pursuing higher education or seeking good job after graduation.

According to the Aim for the Top University Project (henceforth ATU) which Ministry of Education (henceforth MOE) launched in 2006, two main English language polices in Taiwan are graduation benchmark and English as a medium of instruction course (henceforth EMI). The purposes are aiming to improve students’ English proficiency and develop universities to be international. Before graduate from college, students from general universities are expected to achieve B1 level of CEFR (Common European Framework of Reference for Languages) and A2 level of CEFR for technical and vocational education students. There are many English language proficiency tests for students to take as the graduation benchmark, such as the Test of English as a Foreign Language (TOEFL), the International English Language Testing System (IELTS), the Test of English for International Communication (TOEIC), and the General English Proficiency Test (GEPT). As a result, English pedagogical practice in many universities usually would aim at preparing students in passing graduation benchmark or achieve a particular certificate of English proficiency (Pang, 2009) rather than enhancing their language skills.

1.3 Rationale and Research Questions

When I was a master student in University of Southampton in academic year 2008/09, I became aware of the issue of WE and was impressed by Professor Jennifer Jenkins’ research on ELF. It was also the first time I had been surrounded by so many people from non-English speaking countries with diverse linguacultural backgrounds, including Spain, Thailand, Japan, Poland, Saudi Arabia, UK, etc, and tried my best to communicate well with them. I realized the English learnt in the English classes in Taiwan was very different from what people actually spoke to me. Sometimes I did not know how to respond and continue the conversation because I did not learn the skill in class. I told with my Taiwanese friends about this issue and they also had the same problem with me. Therefore, I asked myself: is the English learnt in Taiwan really enable students to communicate successfully? With the questions in mind, I took the *English as a World Language* module and had learnt a lot from that course.

While working as research assistant after finishing my master in two different universities in Taiwan, I had a better understanding of the language policy and had opportunities to talk with students and teachers about their perspectives on current English education in Taiwan. One of my research projects was to investigate the EMI teachers' English practices in their classes where students were from different countries. I found some teachers' English were not perfect or so-called Standard English, students still could understand what they were talking about. Besides, when observing the group discussions in the EMI classes, Taiwanese students usually did not speak too much. I asked the Taiwanese students privately after the classes, and they said they were not confident with their English. One of the students told me he thought his English was not standard enough so he was not confident in speaking English fluently with foreigners. Even though Taiwanese students started to learn English in a very early age and had English training over 9 years, they still did not confident with their English and were afraid to speak, especially when facing a native speaker of English. I then realized they might have standard language ideology in mind. I discussed about this issue with one of my colleagues in English department, she said she also noticed that but admitted that it was difficult to change students' perspectives unless teachers had changed first. Moreover, I found that there was a big difference between teachers' expectation and students' learning outcome. As Lu (2011) points out, most students in Taiwan learn English mostly for meeting the educational requirements or pursuing better socio-economic status, rather than seeking personal improvement or internationalisation. One of the main reasons was the language policy, which is believed to be one of the most influential factors in the conceptual gap between ENL in ELT and ELF (Jenkins, 2014). Shohamy (2006:77) also states that language policy "determines criteria for language correctness, obliges people to adopt certain ways of speaking and writing, creates definitions about language and especially determines the priority of certain languages in society and how these languages should be used, taught, and learnt". As a result, students were worried about not having good results in any English language proficiency test so that they could not graduate, which would also affect their future study and work. On the contrary, teachers expected students to learn skills of using English properly in actual communication, not just learning English for test.

Hence, during my time as a research assistant, I also took some time to explore researches about language ideology and language policy in Taiwan, especially in higher education. However, as Lu (2011:154) points out, there is little research on investigating Taiwanese university English teachers' ideologies towards English education and policy. Researches on ELF were also limited in Taiwan. Moreover, when I started my PhD in 2013 and as a

member of CGE (Centre of Global Englishes) in University of Southampton, I noticed that there were 2 previous PhD researches related to Taiwanese context. One of the research conducted was investigating Taiwanese university students' perspectives in respond to Global Englishes (Lee, 2012), and the other investigated both Taiwanese university teachers' and students' perceptions of in- and outside-classroom English, i.e. the real-world English (Yu, 2015). Both researches focused mainly on students' attitudes and perspectives toward English use and the lingua franca role of English. However, teachers' roles and perspectives are also important as they are the people influence students most. Even though Yu (2015) also has investigated Taiwanese university English teachers, she focused on their teaching theories and concepts in order to adopt classroom English to the real-world English. Moreover, none of them were investigating the language policy in Taiwanese higher education. Therefore, in order to fill the gap, my research interest is to investigate Taiwanese university English teachers' perspectives and if the current language policy has influence on the way they teach.

I therefore developed the following research questions:

1. What kinds of language ideologies do Taiwanese university teachers of English have?
2. To what extent do their ideologies appear to be influenced by English language policy in Taiwan?
3. Is there any indication that ELF has a role in English language teaching in Taiwan?
4. Is the knowledge about ELF changing teachers' ideologies?

By providing answers to these three questions, my research aims to contribute a better understanding of how far and in what way that ELF concept related to teachers' uses of English in their teaching practices. My research also hopes to narrow the gap between government/educational authorities (i.e. the policy maker) and the teachers (i.e. the implementation), and help to improve English language education in Taiwan, especially in tertiary level.

1.4 Thesis Structure

This thesis consists of 7 chapters. Chapter 2 and 3 review the literatures relevant to this research. Chapter 2 deals with the theories and practice of language ideology. After an introduction of the concept of ideology, it explores theories and approaches concerning language ideology and standard language ideology. This is followed by discussion of language ideology in language education, which shows language ideology can be promoted

and developed through education and redefines people's views of the world. Finally, some relevant researches in Asia on language ideology are presented.

Chapter 3 discusses the theories of language policy with two scholars' frameworks: Spolsky and Shohamy. Spolsky (2004) states that language policy needs three components to complete: language management, language practice, and language beliefs. Shohamy (2006) proposes six mechanisms which are used covertly or overtly as the devices in transforming language ideology into practice. It is argued that language mechanisms, such as textbooks and tests, are used to implement language policy and have great influence on language practice, reinforce standard language ideology either explicitly or implicitly. Finally, two main language policies in Taiwanese higher education, graduation benchmark and EMI, are discussed respectively.

Chapter 4 gives a detailed discussion of selected research methods in this thesis. Firstly, the chapter suggests the present study is a qualitative research by using two qualitative research methods: interview and focus group. An explanation of and justification of each research method is then provided. Besides, the processes are presented transparently, including introduction of research context, selection of participants, and instruments. Finally, issues of reflexivity, validity, ethics and risks, and the limitations of research are also discussed.

Chapter 5 and 6 present data analyses. Chapter 5 deals with the interview data and Chapter 6 with the focus group data. Broadly speaking, both chapters have the same structure. Both begin with an introduction of the analytical frameworks. Chapter 5 presents qualitative content analysis and discourse analysis as the analytical framework for my interview data. Chapter 6, except the two analysis tools for interview data, positioning theory is also added to build my analytical framework for focus group data. The application of qualitative content analysis in both chapters is to minimise the data and avoid redundancy. Each of the two chapters continues explaining what was done by applying the analytical framework and the process of coding. After that, each chapter presents the findings and result. In the end of chapter 6, a discussion of the findings from both interviews and focus groups is presented.

Chapter 7 is a summary and conclusion. It begins with a brief summary of my theoretical framework, research methodology, and analytical framework, and continues to address the limitation of the present study. The chapter then reintroduces and provides answers to each research question. Some implications, mainly concerning to the ELF awareness in

Taiwanese English language education and teacher education, are also offered. Finally, suggestions are made about the contributions the present study might make and possible future researches that can derive from.

Chapter 2: Language Ideology

2.1 Introduction

It is common to hear the word “ideology” in conversation, especially when related to social issues, such as politics or religion. As Tollefson (1991:11) points out, “ideology contributes to the manufacture of consent because it leads to (ideological) assumptions about right and wrong, acceptable and unacceptable behaviour. That is, ideology shapes behaviour.” The behaviour that this chapter deals with is the language and people’s language practices. In this sense, language ideology is “a mediating link between social forms and forms of talk” (Woolard, 1998:3). This chapter starts with an explanation of the concept of ideology and then language ideology. Standard language ideology and ideology in language education will also be discussed. Finally, some relevant studies are reviewed.

2.2 The Concept of Ideology

Broadly speaking, ideology is the knowledge or study of ideas and there are numbers of researches and definitions regarding the concept of ideology and what it consists of. The concept of ideology is most commonly understood as “ideational or conceptual, referring to mental phenomena; ideology has to do with consciousness, subjective representations, beliefs, ideas” (Woolard, 1998:5). Modiano (2001:163) considers ideology as “a system or systems of ideas and practices that interpret and negotiate an individual’s position in social relations, with these ideologies operating within a culture in both overt and subliminal ways.” Many disciplines such as anthropology, philosophy, and sociology have their own interpretations about ideology. As Thompson (1984:4) notes, “to study ideology is to study the ways in which meaning (or signification) serves to sustain relations of domination.” Since ideology is the core concept of this research, I will discuss it first and then its relationship with language in the linguistic discipline.

The concept of ideology was originally from Marxism, a movement in the social sciences. For Marxists, ideology was the social knowledge which is natural, necessary, and inevitable, and was associated with the notion of power and dominance by the ruling class over other members of the society (van Dijk, 1998; Tollefson, 2011). A French Marxist philosopher, Louis Althusser, states ideology is not a matter of consciousness or representations but the relation to the society. Eagleton (1991) describes this sense of

ideology as “a particular organization of signifying practices which goes to constitute human beings as social subjects, and which produces the lived relations by which such subjects are connected to the dominant relations of production in a society” (p.18). With privilege power, the ruling class controls most domains of the society, including (re)production of ideas such as politics, mass media, literature, and education. Ideology may be held as the tool, property, or practices by the dominant social groups in order to maintain powers. Thompson (1984) thinks ideology is “essentially linked to the process of sustaining asymmetrical relations of power – to maintain domination... by disguising, legitimating, or distorting those relations” (p.4). Llamas et al. (2007) thus imply that ideology for Marxist is an assumption that conceal authoritarian and hierarchical forces and even consider this assumption is natural. Eagleton (1991) calls this assumption as “false consciousness” due to the influence of dominance of the ruling class. However, van Dijk (2006) argues ideology is not negative as a “false consciousness” and not necessary dominant, but could be resistance and opposition, and a shared belief.

Thus, from the perspective of multidisciplinarity, van Dijk (1998) defines ideology as “the basis of the social representations shared by members of a group.” From his point of view, ideology is not a personal belief, but a belief system exists among a group of people or a society that support and indicate their identities with different groups of people. Armstrong and Mackenzie (2013:1) also state ideology is “a set of shared beliefs that, while partial, presents these as objective ways of looking at things, or at least as ‘received wisdom’ where ‘received’ has the usual sense of ‘generally accepted.’” In addition, they claim ideology is normative as it represents people’s aspects of the world. Van Dijk (1998) further explains ideology is a kind of ideas system which psychologists refer to cognition, and undoubtedly social associated to group members’ interests, conflicts or struggle. In other words, ideology exists in all aspects of societies and builds people’s beliefs, assumptions, thoughts, and behaviours that are seen as natural, normal, and inevitable. Hence, van Dijk (1998) views ideology from the social-cognitive approach and could be used to “legitimate or oppose power and dominance, or symbolize social problems and contradictions.” Tollefson (2011:802) further explains that socio-cognitive approach on ideology “attempts to discover and make explicit stereotypes and other social representations, the processes by which groups share this ‘knowledge,’ and the ways that it is used as a basis for interpreting the meaning of individual experience.”

However, how is this socio-cognitive approach of ideology, the social representations, shared or communicated? It is the discourse, including language use, talk, text, and

communication, which is the most crucial ones of ideologies in social and cognitive. Thompson (1984:5) points out that “ideology operates through language and that language is a medium of social action, we must also acknowledge that ideology is partially constitutive of what, in our societies, ‘is real’.” Discourses are the tools people acquire, communicate, and reproduce social representations. Such discourses include mass media, classroom interaction, and peer conversation. One of the most powerful discourses is the educational discourse where educators not only teach a subject but convey more or less their ideologies. People learn and acquire a language, as well as convey their ideologies to others, conceal or defend themselves from others, or identify themselves among a group of people. People share their beliefs through language as it is a part of social life. Thus, it is important to explore the relationship between language and ideology, which is also the core issue of this study, especially those associated to English language and education in this globalisation world.

2.3 Defining Language Ideology

Language ideology, generally speaking, is what we think and believe about language. Language is not necessarily ideology but ideology is conveyed through language; they are intimately connected. As Errington (2001:110) defines, language ideology “refers to the situated, partial, and interested character of conceptions and uses of language.” Woolard (1998:3) defines language ideology as “representation, whether explicit or implicit, that construe the intersection of language and human beings in the social world” and is a “mediating link between social forms and forms of folk.” Kroskrity (2004:496) argues that “although interdisciplinary scholarship on language ideologies has been extremely productive in recent decades... there is no particular unity in this immense body of research, no single core literature, and a range of definitions.” Therefore, with a range of definitions, studies in language ideology differ from one to another and each scholar has different emphasis about it.

One of the most cited definitions of ideology is by Silverstein (1979:133), who puts more emphasis on the individual’s linguistic awareness, and defines language ideology as the “sets of beliefs about language articulated by users as a rationalization or justification of perceived language structure and use.” He suggests that an individual first has a motivation to construct his or her own ideology and then explain narratively the linguistic phenomena he/she has observed with the ideology. On the other hand, Irvine, who focuses much more on the functions of ideology in different social groups, considers language ideology as “the

cultural system of ideas about social and linguistic relationships, together with their loading of moral and political interests" (1989:255). In other words, Irvine is more interested in exploring the intersection between cultural and conceptions of language and the social world which are constructed by the political and some other interests. For Heath (1989:53), with more social emphasis, language ideology is "self-evident ideas and objectives a group holds concerning roles of language in the social experiences of members as they contribute to the expression of the group." In addition, Rumsey, based on Silverstein (1979), gives a much broader definition of language ideology: "shared bodies of commonsense notions about the nature of language in the world", which accentuates language ideology is shareable and not independent from language structure (1990:346-347) and certain kinds of ideology developing are related to certain kinds of language structure (p.355).

Despite of the various definitions, most of them agree that language ideology reflects people's experiences as members of various social groups (Kroskrity, 2000; Woolard, 1992; Woolard & Schieffelin, 1994). Thus, language ideology is not simply about language, but also includes social and cultural conceptions. However, people are different as they choose different dimensions to define language ideology. Besides, individuals' roles in social groups will affect how they conceptualize language, and different social experiences and divisions will lead to various language ideologies in a given society. For instance, Woolard (1992), considers ideology to be conceptual/ideational, power-laden, rationalization about language, and the idealization of language has to do with consciousness, beliefs, notions, or ideas (p.237). For Silverstein, language ideologies are beliefs, which are related to people's consciousness of linguistic awareness, while Irvine describes them as ideas and does not concern much on the mediating role of consciousness but more on its social and cultural role (1989). Heath (1989), on the other hand, accentuates that language ideologies are held by a particular group of people. Thus, according to the various people, the diversity of language ideologies can be assumed. However, Rumsey (1979) thinks language ideologies are much more universal as he states that they are shareable and "notions about the nature of language in the world."

Two basic divisions of approaches in language studies are proposed by Woolard (1998): neutral and critical approaches. In neutral approaches to language ideology, speakers' ideas or beliefs about language are shaped by the cultural system which they are embedded; that is, the representative of a speech community. The critical approaches to language ideology are "some aspects of representation and social cognition, with particular social origins or

functional or formal characteristics" (Woolard & Schieffelin, 1994:57). Such approaches focus on the roles of certain issues of language and language use play in social cognition and the influences on the studies of language politics and of language and social class. Based on Woolard's (1998) two approaches, Rumsey's definition is considered to be neutral because he thinks language ideology is a "shared bodies of commonsense"; whereas Silverstein's definition is critical because he thinks it is the beliefs formed by language users. In addition, Woolard (1994:57) argues that Silverstein's idea may cause distortion due to "inherent limitations on awareness of semiotic process and from the fact that speech is formulated by its users as purposive activity in the sphere of interested human social action."

Kristiansen (2010) proposes two levels of language ideology: overt and covert language ideology. The former refers to conceptualizations of language values in public discourse, and the latter is the rationalizations of language. Besides, Wortham (2001) also identifies language ideology at two levels: macro and micro-level. The former refers to the shared belief system in a community, and the latter is the "implicit construal that speakers make of particular instances of discourse (p.257)." The macro-level of language ideology focuses on standardisation, language revitalization, language and nationalism, diglossia and bilingualism (Blommaert, 1999). On the other hand, Woolard (1998) argues that language ideology is implicitly created by speakers in a certain discourse, that is, the micro-level and is usually found in interactions.

To sum up, language ideology is essentially regarded as an umbrella term that encompasses all the shared beliefs, ideas, and concepts about language, and has strong connection with actual language practices in the society. In other words, language ideology can be seen as a set of beliefs held by language users and affect their point of views about the language varieties they observe. However, although language ideology is about language, it cannot be about language alone as "they [language ideologies] envision and enact ties of language to identity, to aesthetics, to morality and to epistemology" (Woolard, 1998:3). It also has something to do with the work on language structure, language politics, and linguistic and social theory (Woolard, 1992). In the following sections, I will discuss other terms that are usually discussed along with language ideology and three types of language ideologies: standard language ideology, World Englishes (WE), and English as a lingua franca (ELF).

2.3.1 Language Ideology and Other Terms

Language ideology, as discussed in previous section, is viewed as a cluster of concepts, rather than a single notion. However, there is no a unified definition of language ideology, and ideology is usually discussed along with other terms such as perceptions, attitudes, and beliefs. These notions blur the borderline among these terms. This section will present the comparisons and discussions of the two most discussed terms: attitudes and beliefs.

Some researchers have defined what attitude is, for example, Henerson, Morris, and Fitz-Gibbon (1987:13) state that “in this book, the word ‘attitude’ will be used quite broadly to describe all the objects we want to measure that have to do with affect, feelings, values and beliefs.” Oppenheim (1982) claims one’s behaviours may try to infer other people’s attitudes. For him, attitude is:

a construct, an abstraction which cannot be directly apprehended. It is an inner component of mental life which express itself, directly or indirectly, through such more obvious process as stereotypes, beliefs, verbal statements or reactions, ideas and opinions, selective recall, anger or satisfaction or some other emotion and in various other aspects of behaviour. (Oppenheim, 1982:39)

Fishbein and Ajzen (1975) propose a conceptual framework of attitude which consists four categories: cognition, affect, conation, and behaviour. In this framework, attitudes are considered to affect behaviours. According to Garrett, Coupland, and Williams (2003), there are three components in analyzing language attitudes. The *cognitive* aspect of attitudes refers to fostered associations between people’s judgements and objects in the social world. The *affective* aspect of attitudes refers to the emotions and feelings evoked by the objects. The *behavioural* component of attitudes refers to how people act in ways that correspond to cognitive and affective components. However, Dyers and Abongdia (2010) argue that most researchers of attitudes emphasise the affective component of attitudes. Besides, the validity of the three-component model in accounting language attitudes is usually challenged because it is difficult to investigate the interrelationship among the three components. The model assumes affect, cognition, and behaviour as three separate and distinctive components of attitudes, but it has been criticized for prejudging the relationship between attitude and behaviour (Zanna & Rempel, 1988).

Myers-Scotton (2006) describes attitudes as “more unconscious assessments” while ideologies are “more constructed assessments.” According to Myers-Scotton, attitudes are rooted subconsciously in individual’s thoughts and emotions, whereas ideologies are

“constructed over time as particular societies respond to socio-historical forces” (Dyers and Abongdia, 2010). Thus, language ideologies are held by social groups, while attitudes are mostly held by individuals. Wolfram and Schilling-Estes (2006) define language ideology as “ingrained, unquestioned beliefs about the way the world is, the way it has to be with respect to language.” Therefore, language ideology can be reflected in actual language practices, i.e., how people talk, people’s language choices, and people’s sociopolitical positioning with regards to particular languages. In other words, attitudes can not be observed directly, while ideologies are clearly reflected in particular behaviours or language policies. In language education, ideologies play a central role in language policies and have strong effect on language learning and motivation. The most striking contrast of the two concepts is that language ideology shapes language attitude, i.e., language ideology precedes language attitudes (Dyers and Abongdia, 2010).

The term *belief* has been defined as a very broad concept and many researchers have various definitions. According to Pajares (1992:309),

Defining beliefs is at best a game of player’s choice. They travel in disguise and often under alias – attitudes, values, judgments, axioms, opinions, ideology, perceptions, conceptions, conceptual systems, preconceptions, dispositions, implicit theories, explicit theories, personal theories, internal mental processes, action strategies, rules of practice, practical principles, perspectives, repertoires of understanding, and social strategy, to name but a few that can be found in the literature.

Pajares may equate attitudes with beliefs, but some researchers disagree. For example, Richardson (1996) states that attitudes refer to “learned predispositions to respond to an object in a favorable or unfavorable way,” whereas beliefs refer to “a way to describe a relationship between a task, an action, an event, or another person and an attitude of a person toward it” (p.103). Others have narrowed the definition of beliefs, for example, is Calderhead’s (1996) that beliefs generally refer to “suppositions, commitments, and ideologies” (p.715). Sahin, Bullock, and Stables (2002:373) suggest belief may refer to “perceptions, assumptions, implicit and explicit theories, judgments, opinions, and more.” Borg (2003:186) states that “beliefs dispose or guide people’s thinking and action.” Fishbein and Ajzen (1975:131) also define beliefs as “the subjective probability of a relationship between the object of the belief and some other object, value, concept, or attribute.” Therefore, beliefs are considered as a multifaceted construct, which can be

described as one's subjective "understandings, premises, or propositions about the world" (Philipp, 2007:259).

Beliefs, according to Pajares (1992), are "created through a process of enculturation and social construction" and may "become values, which house the evaluative, comparative, and judgmental functions of beliefs and replace predisposition with an imperative to action. Beliefs, attitudes, and values form an individual's belief system." Beliefs can help individuals make sense of the world, influence how new information is perceived, and whether it is accepted or not. Besides, people's judgements and understandings of events are also influenced and guided by beliefs. Thus, unlike knowledge which is based on objective fact, beliefs "do not require a truth condition" (Richardson, 1996:104) and is not based on judgements and evaluation (Pajares, 1992). A belief may be held consciously or unconsciously but it is always accepted as true by an individual, and is therefore "imbued with emotive commitment" (Borg, 2001:186).

Therefore, teachers' beliefs, as Borg (2003) stresses, influence teachers' pedagogical planning and practices, and would also affect students' learning outcome. Mohamed (2006:21) indicates that "a teacher's beliefs represent a complex, inter-related system of often tacitly held theories, values and assumptions that the teacher deems to be true, and which serve as cognitive filters that interpret new experiences and guide the teachers' thoughts and behavior." In addition, teacher beliefs are usually resistant to change when facing the approaches and methods that run counter to those beliefs (Hall, 2005; Staub and Stern, 2002). Rimm-Kaufman, Storm, Sawyer, Pianta, and La Paro (2006:143) also state that teachers' beliefs are "based on judgment, evaluation, and values and do not require evidence to back them up." Teachers' beliefs appear to be by no means uniform or simple.

Beliefs have strong influence on one's perceptions and behaviours, as Pajars (1992:325) claiming that "the filtering effect of belief structures ultimately screens, redefines, distorts, or reshapes subsequent thinking and information processing." There are some factors that would affect teacher beliefs, such as teachers' educational background, teachers' personality traits, teachers' own teaching and learning experiences, learners' attitudes, teachers' expectations to students, parents' and school expectations to teachers.

Although Silverstein (1979) has defined language ideology as "sets of beliefs about language" and the nature of ideology and beliefs seems interchangeable, these two concepts are still different. In contrast to beliefs, language ideology is deeply rooted in the social practices of people's social positions involving socioeconomic divisions; that is,

language ideology is shared by groups of people (Cameron, 2003; Kroskrity, 2000, 2010; Woolard & Schieffelin, 1994) and “gradually acquired and (sometimes) changed through life or a life period, and hence need to be relatively *stable*” (van Dijk, 2006). Gal (1998) states that ideologies are not only ideas, constructs, notions, or representations, but also the practices through which those notions are enacted. Van Dijk (2006) also claims that “ideologies are not any kind of socially shared beliefs, such as sociocultural knowledge or social attitudes, but more *fundamental* or axiomatic. They control and organize other socially shared beliefs” (p.116; italic in original). When an individual engages in language practice, he/she is also displaying simultaneously his/her beliefs about the nature and function of the language. Moreover, ideology is a rationalization about language, the extreme cases of which involve distortions. Van Dijk (2006) stresses that “ideologies are not personal beliefs of individual people; they are not necessarily ‘negative’; they are not some kind of ‘false consciousness’; they are not necessarily dominant, but may also define resistance and opposition” (p.117). However, beliefs can be either true or false. Therefore, belief systems, similar to language attitudes, are mental constructs whereas ideologies “are fundamental social beliefs of a rather general and abstract nature” (van Dijk, 2006).

Instead of explore how Taiwanese university English teachers’ beliefs affect their real teaching practices, the present study aims to investigate teachers’ beliefs, or ideology, toward the present English language use in Taiwan and the world.

2.3.2 Standard Language Ideology and Standard English

One of the research lines on language ideology is the study of standardisation that Woolard (1998) describes language ideology as the belief systems shared by group members. Standard language is probably the most often mentioned concept which relates to people’s belief about language. As Armstrong and Mackenzie (2013:23) state, standard language is “the expression of an ideology, and in view of the centrality to our purposes of the latter concept, this merits exploration.” Standard language may be promoted by mass media, such as radio, film and television, and raise people’s consciousness of the standard language. This belief that standard language exists is referred to the ‘standard language ideology’ and has been the central idea of many sociolinguists (e.g. Crowley, 2003; Lippi-Green, 2011; Milroy and Milroy, 2012). However, although standard language ideology exists in people’s mind, which means they believe there is a right way of using a language, they do not necessarily use the correct form in their own speech. Milroy and Milroy (2012) indicate that standardisation is an ideology and a standard language is an idea existing in

mind, not in reality, and is “a set of abstract norms to which actual usage may conform to a greater or lesser extent” (p.19).

The main characteristic of standard ideology is the belief that there is only one correct spoken form of the language which is modelled on a single correct written form (Milroy, L. 1999). Lippi-Green explains the process of how standard language ideology is “a bias toward an abstract, idealized homogeneous language, which is imposed and maintained by dominant institution and which has as its model the written language, but which is drawn primarily from the spoken language of the upper middle class” (2012). She demonstrates her idea by examining 24 Disney films with 371 characters in the US and found the main characters who were usually the princes, princesses, or kings were speaking standard American or British English while others were usually with AAVE (African American Vernacular English) or southern American accent. Lippi-Green argues that standard language ideologies might have implanted subconsciously in American children’s mind while watching these films. However, this should not be seen as the absolute effect on children’s language ideology since there are still many other factors that will influence their language ideologies, for example, their parents’ language practices, peers at schools, and other mass medias. Regarding to the result, it can be said that the process of standardisation is usually associated to the upper or upper middle class people who have the power and prestige to determine the prestigious dialect. It is also how standard language is determined, codified and stabilised (Trudgill, 1992), therefore it is argued that standardisation only exists in the written form of language since the written form is much easier to standardise than spoken; no spoken language can be completely standardised since every individual had his own language practice and variety (Milroy, J., 1999:27). In addition, L. Milroy (1999:173) describes standard language ideology as:

a particular set of beliefs about language... [which] are typically held by populations of economically developed nations where processes of standardisation have operated over a considerable time to produce an abstract set of norms – lexical, grammatical, and... phonological – popularly described as constituting a standard language.

As a result, uniformity, or invariance, is considered as an important characteristic of a standard language, and linguistic change and variability are not allowed in standardisation (Milroy, J., 1999).

Many languages, such as English, French, Spanish and Chinese, which possess written forms, are believed by their speakers to have standardised or correct forms, and this belief affects the way that speakers think about their languages and how they use them (J. Milroy, 2001). Standard language is usually considered as the norm which carries most prestige among the variety of a language, and is ideal for educational purposes. Seidlhofer (2011:42-43) states “that a national standard language should be valid not only within a particular country but globally” and as a variety with “a special and privileged status”. It can be said that these speakers live in standard language cultures which refers to a community where there is a general consciousness of standard and, most importantly, monolingualism (Milroy, 2001).

Crowley (2003:84) describes standard language as “a form of language in any particular national geographic territory which lies beyond all the variability of usage in offering unity and coherence to what otherwise appears diverse and disunited.” Standard English therefore refers to the minority variety of English language with a set of grammatical and lexical forms which is accepted as a national norm, in an English-speaking country or the inner-circle countries (Trudgill 1984; Crystal 1995); in other words, the native English speakers (NES). However, the native speakers, as Brumfit (2001) argues, “are in a minority for [English] language use, and thus in practice for language change, for language maintenance, and for the ideologies and beliefs associated with the language” (p.116). Nevertheless, people have frequently viewed NES as the distribution of Standard English which is from the inner circle. In other words, the role of English in international communication is often referring to standard ENL in global use.

Therefore, Trudgill and Hannah (2008) indicate that Standard English is the language which is mainly taught as a foreign or second language in a formal institution and only related to grammar and vocabulary (dialect) but not to pronunciation (accent). Hence, standard language is mainly focusing on the written form, rather than spoken form, and is a variety of language that based on a “school-based” system (Illich, 1979; Wright, 1980). Thus, school is the place where language learning actually takes place and can be considered as the key for the process of standardisation. Assessments of language or most language proficiency tests are also designed as tests of standard language.

Beside the educational system, there are three other main fields that can be recognized as the proponents of standard language ideology: the news media, the entertainment industry, and what is referred to as corporate America (Lippi-Green, 1994:167). McArthur (2003:442) then concludes that Standard English has three identifying characteristics: 1) it

is easy to recognize in print since the written conventions are similar worldwide; 2) it is usually used by news presenters, and 3) its usage relates to the speakers' social status and education.

Yet, it is still hard to define the standard form of English. As Trudgill (1999) argues, what Standard English is and how to define it is still a controversial issue and there seems to be some confusion. Later in a review article, Coupland also concludes that:

"Standard English" still seems to me to be a "confused and confusing" territory for sociolinguistics, and probably much more so than we should be comfortable with. "Standardness" and "non-standardness" are too deeply ingrained into sociolinguistic theory and methods for us to dispense with received perspectives and begin again, conceptually. (2000:632)

For Trudgill, Standard English is a social dialect but with higher prestige and degree of power, but without associated accent and not forming part of a geographical continuum (1999:124). Jenkins (2014) also argues that Standard English ideology is rooted and developed by Woolard's (2008) ideology of authenticity and anonymity. As Woolard states (2008:304), the ideology of authenticity "locates the value of a language in its relationship to a particular community." The ideology of anonymity, on the other hand, refers to "hegemonic languages in modern society often rest their authority on a conception of anonymity" (ibid: 306). Hence, the authority of NES comes from their perceived neutrality and universality as individual's belongings, rather than a particular identity. However, Woolard (2008) notices that the ideology of anonymity is surrounded by the concept of misrecognition (*méconnaissance*) (Bourdieu, 1991). That is to say, people fail to recognise the social and historical development of authority of dominant language use but tend to recognise authority as inherent in language use. Such ideology along with misrecognition, as Woolard (2008) argues, allows dominant to become hegemony and may be towards the ideology of Standard English. Jenkins (2014:78) also indicates that "while the ideology of authenticity identifies certain local (native) varieties of English as the only genuine and valued ones, the ideology of anonymity presents these same local (native) varieties as unmarked and universal."

Notwithstanding the argument, Standard English is still the language taught and learnt as a foreign or second language in many countries. As Seidlhofer (2011:46) observes "that the identification of any variety as 'the standard' will be a matter of institutional expediency" but not the matter of linguistic quality. She might think that the English language use for

institutional and educational purpose is different from the use for intercultural communication in global context. Kachru (1985b) also states the “institutionalized second-language varieties” are used widely in outer and expanding circle countries for educational and administrative purposes. In this sense, Standard English from the inner circle is the variety frequently used as the gatekeeper for correctness in educational settings; that is, in Seidlhofer’s (2012) word, “pre-emptive obedience towards Anglo-American norms” (p.404). Therefore, it seems that Standard English ideology is internalised through education and gatekeeping tests, and has influenced people at a subconscious level (Jenkins, 2007; Seidlhofer, 2011).

2.3.3 World Englishes and Native/Non-native Dichotomy

Regardless the existence of Standard English, either in education settings or for examination purposes, the fact now is there are different varieties of English in the global context and communication. The paradigm of World Englishes with the plural English can be seen firstly in Kachru’s (1985b) work where he addresses “institutionalized second-language varieties” in the outer circle, and later includes English in the inner circle and expanding circle. Kachru (1992) later defines World English as “non-native models of English [that] are linguistically identifiable, geographically definable.” Mesthrie and Bhatt (2008:3) also point out that “to stress the diversity to be found in the language today, and to stress that English no longer has one single base of authority, prestige and normativity.” Thus, until now, the term World Englishes “has been widely used to refer to localised forms of English found throughout the world, particularly in the Caribbean, parts of Africa, and many societies in Asia (Bolton, 2013:227), and the researches on World Englishes “focus on the differences between and the local identities of the various regional/national varieties of English” (Wolf & Polzenhagen, 2009:3).

The most known description of World Englishes is Kachru’s (1992) three-circle model which is built from the geo-historical perspective. In this model, a community of World Englishes is usually associated with a postcolonial nation in the outer circle but the inner circle as well. World Englishes are considered to be educational, institutionalised, ‘non-native’, indigenised, and having its own linguistic features (Ishikawa, 2016). The institutionalisation normally includes not only education but also administrative level.

The concept of World Englishes has impacted and challenged the concept of native and non-native English speakers. In the aforementioned discussion, native English speakers, or Standard English, are usually acting as the gatekeeper and yardstick in educational settings.

However, several scholars have raised their questions on the term ‘native’ (e.g. Galloway & Rose, 2015; Jenkins, 2015b; Seidlhofer, 2011). Some scholars have argued that there is no one standardised version of English among native English speakers, and the definitions of ‘native’ and ‘non-native’ are not clear (Galloway & Rose, 2015; Seidlhofer, 2011). As Seidlhofer (2011) points out, the problem of ‘native speaker’ term is “the connotations that they (native speakers) have come to carry, and with the considerable ideological baggage they have accumulated over a long time” (p.5). The term ‘native English speaker’, like Standard English or inner circle, suggests a unidirectional power a language norm perceived, and other groups of language users have to follow the norm (Brutt-Griffler, 2002). The label of ‘non-native’ is then attached and sometimes has implication of deficit (Galloway & Rose, 2015).

On the other hand, some scholars argue it is inappropriate to evaluate one group’s standard of English by using one group’s norm, especially when two groups are not the same. Since English nowadays used mostly by so-called ‘non-native English speakers’ in global communications, non-native English speakers also have the right to own, change, and adapt the language in their own way (Jenkins, 2015b). The Englishes people use will therefore be different and irrelevant to native English (Galloway & Rose, 2015).

The World Englishes paradigm also received some criticism. Jenkins (2015b:15-16) lists the main points raised by several researchers, for example, the model is based on geography and history rather than how speakers currently identify with and use English, a grey area between the Inner and Outer circles, an increasing grey area between Outer and Expanding circles, and many speakers grow up bilingual or multilingual. Furthermore, Pennycook (2007) points out, in terms of the plural form ‘Englishes’, World Englishes is essentially monolingual-oriented rather than multilingual-oriented. In addition, English in the expanding circle countries is usually considered as a foreign language and depending on the norm in the inner circle. It seems that World Englishes paradigm is developed to resist and challenge Standard English ideology, but, from the expanding circle English users’ perspectives, it builds new ‘standard English’ within national community.

Therefore, many scholars have attempted to redefine or seek a better way to define native English speakers (e.g. Jenkins, 2015b; Rampton, 1990; Seidlhofer, 2011). Rampton (1990), for example, uses “expertise” and “non-expertise” to address English speaker; Seidlhofer (2011) simply defines native English speakers (NESs) as people whose L1 is English whereas non-native English speakers (NNESs) are those who have other languages as their L1. Instead of using the terms NESs and NNESs, Jenkins (2015b:98) proposes 3 terms: 1)

monolingual English speaker (MES) referring to “speakers of English who speak no other language”; 2) bilingual English speaker (BES) referring to “proficient speakers of English and at least one other language, regardless of the order in which they learned the language; and 3) non-bilingual English speaker (NBES) are “those who are not bilingual in English but are nevertheless able to speak it at a level of reasonable competence. However, Jenkins (2015b) decides to abandon NBES due to “the arbitrary nature of the distinction.”

Nevertheless, the concepts Jenkins suggests not only remove the possible negative connotations of ‘non-’ groups but clearly show the greater linguistic competences of bilingual English speakers than monolingual English speakers.

However, the paradigm of World Englishes “places nationalism at its core” (Pennycook, 2007) and usually label the Englishes with names of the countries, such as Indian English or Malaysian English. Thus, it does not transcend the national boundaries in order to comfort well to the global English use. Saraceni (2015) also points out the functions and role of English as a lingua franca in the Expanding Circle are comparatively rarely featured in the World Englishes researches. Hence, the next section will discuss the concept of English as a lingua franca, and the comparison of WE and ELF.

2.3.4 English as a Lingua Franca

The main concept of English for this discussion, which embraces both the plural Englishes and the language use in the local and global contexts, is English as a lingua franca (ELF). ELF views NNESSs’ language use, whether from outer or expanding circles, not from the perspective of deficit but from difference (Jenkins, 2000; Seidlhofer, 2009). ELF researches in early 2000s tended to employ a more transparent term ‘English as an International Language (EIL)’ that was synonymous with ELF, but ELF has become a preferred term for researchers for the past decade. The early stage of ELF researches, or “ELF 1” (Jenkins, 2015a), focused mainly on forms, particularly in pronunciation and lexicogrammar, as well as the accommodative processes (e.g. Jenkins, 2000). With the focus on accommodation at the phonological level, Jenkins proposed a pronunciation research project for a ‘Lingua Franca Core (LFC)’ in 2000 in order to identify features that contribute to mutual intelligibility. Later, two larger corpora, VOICE (the Vienna-Oxford International Corpus of English) set up by Barbara Seidlhofer in 2001 and ELFA (the corpus of English as a Lingua Franca in Academic Settings) by Anna Mauranen in 2003, were available with interests in the diversity, fluidity, and variability in spoken English. From the corpora, some features were found to be used regularly and systematically among

English speakers with wide range of L1s without causing communication problems. The features included uncountable nouns to countable, dropping 3rd person singular –s, merging of who and which, using all-purpose question tag, using greater explicitness, and new morphemes. Moreover, accommodation skills in intercultural communication were also seen as crucial for interlocutors to achieve intelligibility. At this stage, ELF researchers believed it would be possible to describe and codify ELF varieties.

However, Seidlhofer later pointed out the problem with the focus on ELF features. She argued that despite the “observed regularities” found in ELF data, there is also “inherent fluidity… in the ad hoc, situated negotiation of meaning”, and ELF users are “making use of their multi-faceted multilingual repertoires in a fashion motivated by the communicative purpose and the interpersonal dynamics of the interaction” (Seidlhofer, 2009:242). She therefore suggested ELF researches should focus on the processes underlying ELF speakers’ variable use of forms and Wenger’s (1998) concept of *Communities of Practice* would be a more appropriate way of approaching ELF. Thus, the research on ELF’s variability became central, and variability soon was seen as a defining characteristic of ELF communication. This stage of ELF research is called “ELF phase two” or “ELF 2” (Jenkins, 2015a). At this stage, ELF was reconceptualised and there was little change ideologically. ELF researchers still agreed with English scholars that, for instance, it is a “fallacy” to say “that in the Outer and Expanding Circles, English is essentially learned to interact with native speakers”, that non-native Englishes are “interlanguages”, and that “the diversity and variation in English is… an indicator of linguistic decay” (Kachru, 1992). Jenkins (2007) believes that ‘international English’ is used widely in order to spread native speaker Englishes, not the varieties of world Englishes. Lingua franca languages are traditionally related to communication between people who don’t share the same first language being used to communicate. So, Jenkins (2009) suggests ELF as the English “used as a contact language among speakers from different first language.” While this may be seen in many contexts of English use by vast number of ESL and EFL speakers, it still should be noticed that NESs also engage in global communication through English. Therefore, Seidlhofer (2011) defines ELF as “any use of English among speakers of different first languages for whom English is the communicative medium of choice and often the only option.” It should be noted that none of these definitions had suggested that NESs are excluded from the definitions. In other words, ELF involves the communications in English between interlocutors/participants who have different language and culture backgrounds (Jenkins, 2006), including both NESs and NNESs. In addition, from ELF perspective, the concept of ‘norm’ may not be necessarily referred to native English, but

has removed it from monolingual communication norms of ENL regions and accepted a various form.

The phenomenon of English being used as a lingua franca has been observed and studied since second half of 20th century. Cogo and Dewey (2012:18) propose four features of ELF as following:

1. ELF is a naturally occurring and contemporary linguistic phenomenon;
2. ELF is a communication medium for speakers from different linguacultural backgrounds which can take place in an extensive range of domains and functions;
3. ELF involves linguistic resources which one may have used for communications in order to suit a particular communicative need, resulting in innovative uses of lexicogrammatical, pragmatic, and sociocultural forms;
4. ELF entails the process of interaction, such as identity signalling, accommodation, codeswitching, and language variation.

However, it seems that for some scholars these four points do not disambiguate their confusion about ELF researches and have some criticism (e.g. O'Regan, 2014). It should be noted that ELF is not trying to seeking an alternative model in differentiate monolithic variety and varieties of English in different regions, but a concept showing dynamic and pluralistic linguistic resources in an international setting where all English users are involved, both monolingual NES and others.

Regarding to the aforementioned four features in Cogo and Dewey's research (2012), there are some differences between WE paradigm and ELF. First of all, ELF research explores real-world interactions in and across all the three Kachruvian circles whereas WE paradigm focuses on national or regional English varieties. As Seidlhofer (2009) stresses, ELF theories do not link legitimacy to geography; that is, ELF theories go beyond the geographical boundaries. Second, ELF researches do not aim to codify the regularities in any linguistic form in order to identify the variety of English (Seidlhofer, 2009). Form ELF perspective, linguistic form and function are not the priority to consider but the interdependently emerged and operated acts in communications (Cogo & Dewey, 2012; Seidlhofer, 2009).

Third, the WE paradigm seems to regard the unique and distinct linguistic feature of each English variety as an alternative to monolithic correctness to standard language ideology, whereas ELF theory does not include correctness in ELF communications. As Jenkins (2014) argues, correctness should be considered as an accommodation for participants

from different socio-lingualcultural backgrounds. ELF researches in the past decade also have identified several accommodation strategies in order to achieve mutual understanding and therefore to successful communication. Finally, one's identity may be able to be seen from his world English variety, but accommodations in ELF communication enable participants to project their own socil-lingualcultural identity. Jenkins (2000) finds that a 'non-native' accent or linguistic form does not the obstacle for intelligibility as long as speakers have developed accommodation skills. In addition, Jenkins (2000) also observes the one's social identity is deeply embedded in those 'non-native' phonological features.

Leung and Lewkowicz (2006) state that ELF "is a use- and context-driven phenomenon not primarily tied to any particular ethnic or racial group, nation, or geographic" (p.229). Therefore, the phenomenon of ELF occurs throughout Kachru's three circles, including monolingual NES. ELF studies do not seek to identify the differences or unique linguistic regularities in any variety of English or to legitimatising regional varieties. Instead, ELF theories focus more on the importance of intercultural communication and accommodation, not only for fulfilling real-world communication purposes but also for reflecting people's socio-lingualcultural identity. As Widdowson (2015:363) points out,

Whereas WE clearly follows the sociolinguistic tradition of variety description with a primary concern for the relationship between language and *community*, the study of ELF is essentially an enquiry into the relationship between language and *communication*, how linguistic resources are variably used to achieve meaning.

Despite the critique, it is true that the plurilingual and hybrid features of a lingua franca resulting in the linguistic resources in ELF are not limited to English (Jenkins, 2015a). Hence, Jenkins (2015a) had suggested and proposed there is a need to reconceptualise and retheorise ELF (ELF 3). The nature of ELF interaction reflects "repertoires in flux" (Jenkins, 2015a: 76, 79) in a multilingual setting, and "ELF is within a framework of multilingualism" (Jenkins, 2015a:77). Therefore, from Jenkins's (2015a) point of view, multilingualism is highly important in ELF, and suggest an alternative term *English as a Multilingua Franca (EMF)* which is defined as "multilingual communication in which English is available as a contact language of choice, but is not necessarily chosen" (p.73).

However, for the convenience of potential readers who may be familiar with the term *ELF*, and also for the convenience of writing where I used and explained the term to my participants, *ELF* will be the term used in the present research.

To sum up, ELF researches focus on the “process of variation” (Widdowson, 2015), that is, how the variable use of linguistic features achieve the communication goals in different contexts. Baker (2011) also argues that English users do not need the skills of NES or conformity to their norms, but “the skills of multilingual communicators” who can “make use of linguistic and other communicative resources in the negotiating of meaning, roles, and relationships in the diverse sociocultural settings of intercultural communication through English” (p.63). In addition, unlike standard language ideology and WE paradigm, ELF studies do not consider the English use by those from the expanding circle, including many Asian people, to be dependent on the ‘standard’ ENL norm or a deficit language.

2.4 Language Ideology in Language Education

Learning a language is not just learning its grammar, lexical, and pronunciation system, but to take the language as a vehicle to convey ideologies which one can define his identity, express his experiences of the world and society. The social and cultural ideologies can be developed, maintained, and promoted by language. Therefore, through language learning, people not only subjected to the beliefs and ideologies of the foreign language, but also (re)define themselves and the world. As one of the research subject of this study, the language ideology in language teaching, especially in English, will also be discussed.

Tollefson (2011) has explored the ideology in language education from cognitive approach. As discussed in 2.2, it is discourse that social representation are acquired, communicated, and reproduced. The discourse can be mass media, classroom interaction, peer conversation, or parent-child communication. Tollefson (2011) also claims that ideology is always experienced in institutional forms including education, communication systems, and mass media. Therefore, in language education, the socio-cognitive approach to ideology focuses on how such discourse represents students and teachers, and their interactions in educational practices.

In English language teaching (henceforth ELT), there also has been an increasingly scholars exploring the implicit ideology such as target language, native/non-native speaker, Standard English, accent and error (Tollefson, 2007) and two questions are mainly discussed. The first question is which variety of English that teachers and students should use in teaching and learning. This question focuses on the use of target language (English) versus bilingual education that permits students to use their native language. The second is which variety of English should be the target language in ELT classes. Both questions are

related to an issue: which variety (or varieties) is the best to meet students' needs? Most teachers would assume the target language is one of the major varieties of English, or standardised varieties which usually refers to American or British English, and most textbooks and teachers' guides are designed and written in either variety. In other words, if Standard English is believed the best and most effective way for students in improving their English proficiency, then Standard English is justified and teachers are expected to speak and use Standard English in classes. It is considered that Standard English is more precise, more scientific and more expressive than other varieties. In addition, dictionaries, grammar books, and most ELT textbooks are considered to be the instrument of standard language ideology; variation is usually absent from these materials. They present an illusion that standard language as a uniformity and is the norm (Milroy & Milroy, 2012).

Another key issue reflects ideology is ELT is the obsession with error and error correction. It is claimed that students' failure in learning language is producing non-standard form. However, some argue that most adult learners produce non-standard form of language, or interlanguage, even after years of instruction (Selinker, 1991). In other words, standard language ideology is manifest that the realistic target for English language learners is the standard form so that Standard English has pedagogical implications for English language education. Thus, teachers' job is to minimise students' errors so that they can be much closer to the ideal standard form of English. For those who regards NES as the model of English, the goal for learning English is to achieve a native-like competence and believe English has the greatest prestige (McKay, 2002). Therefore, if the output students produce is different from the standard, it is considered as an error and teachers who can accept the errors are considered as bad teaching (Tollefson, 2007).

Language education and tests, as Shohamy (2006) argues, play a major role in disseminating standard language ideology with correctness of the "standard" language. This argument is resonant with Milroy's (2001) observation that the word 'standard' implies its function as a benchmark, and thus non-standard form is considered to be neither educated nor legitimate. In other words, the English language tests can be considered in promoting Standard English ideology or Englishing. This conventional monolithic approach to English language testing, however, is "inconsistent with the diversity of Englishes [...] and this undermines the inclusion of accuracy criteria in English language tests" (Hall, 2014). Furthermore, Jenkins (2016) points out that the accommodation, one of the key factors in successful intercultural communication, seems to be ignored in current English language tests. The focus, as Jenkins (*ibid.*) argues, is still on testing how close to

NESs that NNESs can be rather than what NNESs can do with English in real-world intercultural communications (Hall, 2014).

Nowadays, most people speak and use English as an international English which is considered more suitable in cross-cultural communication. As a result, English needs to be codified, legitimized, and standardized. However, Modiano (2001) argues either the preference of standard form of English, that is American English or British English, is a promotion of that specific culture and speech variety. In addition, any nonstandard uses of English by NNESs are considered as “error” and will be penalized in English language classrooms and tests (Jenkins, 2016). The nonstandard use may be considered acceptable or become “standard” only when NESs have approved it; in other words, NESs have the right to regularise English.

There is one more issue should be noticed in English language testing: the variability of ELF, which is one of the defining features of ELF. As Seidlhofer (2009) indicates, ELF has “inherent fluidity … in the ad hoc, situated negotiation of meaning” so that intercultural communication skills are important and crucial. In other words, language use should be adjusted according to the linguistic context, rather than simply conforming to a particular variety of correctness (Jenkins, 2016). Furthermore, except intercultural communication skills, some more features are also identified from the findings of ELF researches, for instance, the priority of communication effectiveness over correctness or standard native norm, the innovation and employment of preferred English forms, and taking the advantage of being multilinguals by code-switching into each other’s L1s and their own. Most importantly, not only NNESs, but also NESs who engage in ELF communications have to learn the intercultural communication skills. However, Jenkins (2016) argues none of the ELF feature has been taken into consideration in current English language tests in which the EFL theory, an outdated view, is still the focus and mimicking standard native English as closely as possible is the goal. Moreover, Jenkins and Leung (2014) argue the standard oriented English tests have negative washback on English language education, as following argument:

The washback effect is that testing promotes an outdated view of communication in English as relatively fixed and native-normative, whereas a major result of the globalization of English is that the language in its global contexts [of which international higher education is a major example] has become relatively fluid, flexible, contingent, and often non-native-influenced. Testing is therefore preventing learners from exploiting the potential of the English language and

their own resources as multilingual English speakers, and thus holding up English language change.

Therefore, the outcome of the tests “makes us less able to respond to... the fact that communication in the globalized workplace takes place using English as a lingua franca” (McNamara, 2011:1).

One of the main challenge for English language testers and test takers is to get rid of the focus on native-like norm and correctness. Modiano (2001) thus suggests the lingua franca communicative model should applied in ELT as it “allows people to interact with others without aligning themselves to ideological positioning indicative of a specific mother-tongue speech community” (p.170). The lingua franca mode is much more culturally, politically, and socially neutral and better for English speakers communicating in diverse cultural environments. Jenkins and Cheung (2014) also suggest English language tests authorities need to reconsider and take into account of the global sociolinguistic reality, i.e. ELF, and to seek proper and effective ways of testing test takers’ receptive and productive skills in real world communications. In addition, McKay (2002:126) also suggests that “English belongs to its users, there is no reason why some speakers should provide standards for others.” For those who treat English from the World Englishes approach, the goal of English education should be learners’ abilities in cross-cultural communication. Besides, English nowadays is used by fluid and diverse ELF communities, especially in higher education setting. Everyone, including both NES and NNES, should learn intercultural communication skills (or the accommodation strategies), and everyone needs to be tested on the skills (Jenkins, 2016). In other words, language education should put more consideration and efforts on the skills in intercultural communication in English rather than native-like norms. Thus, the traditional English education, especially in higher education, needs to be reconsidered.

2.5 Researches on Language Ideology in East Asia

Due to limited researches on language ideology in Taiwanese context, especially the researches regarding English language teachers in higher education, this section will discuss and refer to the studies by Park (2009), Kubota (1998), and Seargent (2009) which examine English language ideologies in South Korea and Japan in a broader way. South Korea and Japan, as well as Taiwan, are categorised in the Expanding Circle where English is considered as a foreign language and the Inner Circle English is the norm. In addition,

historically, Japan and South Korea also had been influenced by Chinese culture as well as Taiwan, so that there are some similarities in these three countries' educations.

Park (2009) explores Korean's beliefs and presupposition about English by researching the discourses in official English debates, humour (or yumro in Korean), scripted TV entertainment shows, and face-to-face interactions in a language school. After having investigated these different discourses, Park concludes three types of ideologies of English in Korea. The first ideology is Necessitation, which makes English as a necessity in Korea society. It reflects Koreans' general beliefs about social and language, which means "Koreans need to know English and not knowing English has negative consequence" (p75). Park also argues that under globalisation, the ideology of necessitation is embedded in Korean people's mind which make them believe English is the most needed language in the world in despite of the monolingual society they are living in.

The ideology of Externalisation is the second one which refers to the belief that English is another language. In the previous discussion, Park points out that the ideology of Necessitation exists in Korean people's mind who support English education or even attempt to make English as the official language in Korea; while the Externalisation ideology considers English is something against 'Koreanness'. Bak (2001, cited in Park) indicates that Korean language represents a Korean identity and is the essence of Korea which cannot be replaced. Another strong criticism of those supportive for English being the official language is the 'toadyism' or the blind worship of U.S. power and culture, and is seen as 'treacherous' to the idea of Koreanness (p78). Some examples are given in Park's book which shows that the ideology of Externalisation not only demonstrates the Otherness of English, which is simply a foreign language, but also is an act of betrayal for Koreanness.

The third ideology is Self-depreciation, which views Koreans as 'bad speakers of English' despite how great effort they invest in learning English. Through this ideology, as Park points out, the variation of English that exists among Koreans is erased and the effort of English learning that the majority of Koreans put is considered being ineffective. Koreans are even been seen incapable of mastering English (p80). Park further argues this ideology is built as an 'illegitimizing ideology' due to the lack of legitimate competence in English and therefore being subordinate to the native speakers with more powerful linguistic capital. He also claims the ideology of Self-depreciation has strong connection with Necessity ideology as it points out the incompetence in English and cause anxiety about 'falling standards' in language use. Although it seems that Koreans people are not

completely aware of this situation, self-depreciation can be seen as an ideological process by highlighting the problem of Korean people's incompetence in English and failure in mastering it, and thus become a subject to manage.

Kubota (1998) indicates two types of ideologies of English in Japanese discourses: nihonjinron and kokusaika. The former refers to a stereotypical image of Japanese language or the 'uniqueness of the Japanese' which attempt to demonstrate the distinct Japanese cultural and linguistic identity comparing to English, and the latter refers to an ideology promoting English language teaching and learning (especially the American English) which become the central idea of the education reform in Japan. Although these two discourses of ideologies are essentially different, they both encourage to strengthen Japanese identity and to learn the communication style of English.

Sargeant (2009) conducted a research about the language ideology of English mainly in the field of education, media and popular culture in Japan. He starts with a postulate that language should not only be a medium but also a concept, and how we use a language is affected by the thought we have about the language. By investigating the language both in linguistic and social terms, Sargeant identifies two key motifs or nodes of English in Japan: authenticity and aspiration.

Authenticity, according to Sargeant (2009), is "a concept which cuts deep through contemporary debates about the perception and state of social existence" (p89). To discuss how Japanese pursue the authenticity of English, Sargeant gives the example of a place called "British Hills" in Japan where is designed with the buildings and environment in the British middle age style. In British Hills, the staffs are native English speakers and English is the language used among visitors and staffs, even English language courses and British culture lessons are provided. It aims at providing an 'English immersion' environment, so Japanese people can have the experience of the authentic British culture and the language. In addition, Sargeant also points out that it is common to pursue the authentic English in language business by the example of NOVA, one of the main English language schools in Japan. The NOVA group claims they provide the course just like studying abroad but in front of the main transportation hubs or shopping centres. Both places like British Hills and NOVA schools represent a social practice built around language and appeal for the authenticity of English which also develop a very particular idea of English, which is very different from the mainstream of language education in the world. Sargeant argues that this phenomenon is not only a "product of domestic cultural, commercial and political" but

also provides a wider and various conceptual perspectives of why English learning becomes a global issue and phenomenon.

In the previous discussions, Seargeant examines the motifs of globalisation and authenticity which “position English within the world and regulate the shape of the language that is taught and used” (p106). The final motif that he points out is aspiration, which refers to the one that can show how people actually behave with the language. Seargeant explains if one is attracted by a language, the reason will relate to the belief one has about the purpose of the language and will turn as a motivation to learn that language. Thus, English is seen as a key attribute for the upward mobility in this globalised business market. Seargeant demonstrates that there are lots of words promoting the value of English in the universities advertisements, English language schools, and the study abroad magazines, which also being agreed by some of his interviewees who have the similar perceptions and expect English can bring them more chances. However, Seargeant also raises an important point that different individual hold different points of view about ‘English’. For instance, the ‘English’ for one who wants to get a position in an international company is different from the one whom just wishes to pass the exam. In other words, how people conceptualise English and communication mainly depends on the purpose they use English and their experiences, and conversely, how people conceptualise English and communication will also affect their language practices. Thus, Seargeant concludes that to understanding people’s language practice required not only by investigating the real language performances and the function, but also by exploring the ideas and ideologies of language.

As these studies were mainly focus on the social context rather than education, and there is limited literature discussing the language ideology of English in Taiwan. Therefore, the language ideology of English language teacher in the higher education context is one of the questions that I want to explore.

2.6 Summary

As the main theme of this study, the concept of ideology, language ideology, and standard language ideology are discussed, as well as World English paradigm and English as a lingua franca theory. Ideology can be conveyed through language, especially through language education. Yet, ideology is considered as unconscious but powerful. According to Tollefson (1991:10), “ideology is connecting to power.... In modern societies, language

policy is used to sustain existing power relationships, i.e., it is ideological.” In other words, a nation’s language policy reflects its ideology of language. In addition, many researchers have viewed language ideologies as the core of language policies (Ricento, 2006) as well as a powerful influence on language practices (Schiefflin, Woolard, & Kroskrity, 1998; Shohamy, 2006; Silverstein, 1979). Language policy involves not only the “explicit, written, overt, de jure, official and ‘top-down’ decision-making about language”, but also the “implicit, unwritten, covert, de facto, grass-roots and unofficial ideas and assumptions” about language (Schiffman, 2006:112). The latter could refer to language belief/ideology that affects language use in most aspects (McGroarty, 2010), especially the education. There are two reasons that language beliefs and education is strongly connected. First, language policy is often implemented through education, and second, education is performed and conducted by language. Therefore, in the next chapter, language policy will be discussed as well as the language practices, especially in Taiwanese context.

Chapter 3: Language Policy and Practice

3.1 Introduction

Nowadays, English is regarded as the most widely used and taught language in the world, especially in the non-English speaking countries. Therefore, English language policy is important and has great influence on ELT. The government policies often reflect two contrasting types of language ideologies: ideologies that believe language as a resource, problem or right (Ruiz, 1984) and the ideologies that believe language as pluralistic phenomena (Woolard, 1998). As a result, the language-related policy is set to reflect the compromise of these two types of ideologies. Besides, the ideology can be derived from and influence practices; i.e., it can be the basis for a policy, or a policy is intended to confirm or modify the ideology (Spolsky & Shohamy, 2000). Based on the subject of this research, Spolsky's (2004) language policy framework will be adopted and discussed in this chapter. Then, based on Spolsky's theory, Shohamy proposes several mechanisms which will affect the language policy. Following the discussion, two main language policies and practices in Taiwanese higher education will be presented.

3.2 Key Terms and Concepts of Language Policy, Planning, and Practice

Many scholars have defined what language policy is. In this section, I will present several definitions that are mostly discussed. First of all, Tollefson (1991:16) considers language policy is “one mechanism for locating language within social structure so that language determines who has access to political power and economic resources.” He views language policy as a powerful mechanism which privilege dominant groups to “establish hegemony in language use” (ibid). However, Schiffman (1996, 2006) argues that language policy should consist of different levels or layers, not just the official or governmental law. He considers language policy as “a cultural construct” and is connected closely to linguistic culture, which includes not only explicit policies that are juridical, judicial, administrative, or constitutional, but also implicit language beliefs, attitudes, prejudices, and ideologies within a speech community. Kaplan and Baldauf (1997) also claim language policy is “a body of ideas, laws, regulations, rules and practices intended to achieve the planned language change in societies, group or system” (p.xi). Similarly, McGroarty (1997) includes what people think, behave and believe into language policy and states “language

policy can be defined as the combination of official decisions and prevailing public practices related to language education and use" (p.1) Thus, language policy is not just a top-down force, but also a bottom-up movement. Kaplan and Baldauf's view of language policy is similar with McCarty's that she characterizes as "a complex sociocultural process and as modes of human interaction, negotiation, and production mediated by relation of power" (2011:8). McCarty et al. (2011) further describe language policy not only regulate how language is used but are evident in "everyday ideologically saturated language-regulating mechanisms that construct social hierarchies" (p.339). It can be said that McCarty's definition about language policy also power asymmetries.

3.2.1 Spolsky's and Shohamy's Frameworks of Language Policy

Spolsky (2004) claims language policy is developed with three interrelated but independently components: language practices, beliefs, and management, and is usually the decision of a community or government. First of all, language practices are people's behaviours and choices that are observable, including the choices of linguistic features and the variety of languages to use. Spolsky points out language practices are the real policy but there is often a mismatch between language policy and language practices (also see Schiffman, 1996; Shohamy, 2006; Wright, 2004). In other words, the top-down policy about language is usually not fully implemented as Spolsky points out "there are comparatively few cases where language management has produced its intended results" (2004:223).

Second, Language beliefs, also refers to language ideology which has been discussed in previous section, are the values or status of a language and Spolsky defines it as "language policy with the manager left out, what people think should be done" (2004:14). It is suggested that people's ideas and views about language do affect their real language uses as well as language policy and planning.

The third component in Spolsky's framework is language management, which is "the formulation and proclamation of an explicit plan or policy, usually but not necessarily written in a formal document, about language use" (2004:11). Spolsky prefers the term language management rather than language planning as he considers management as an intervention to manipulate the language situation and the "efforts by some members of a speech community who have or believe they have authority over other members to modify their language practices, such as by forcing or encouraging them to use a different variety or even a different variant" (2012:5). Nevertheless, in this research, language planning will

also be applied and discussed in the next section since it refers to a much broader view on how people deal with language and the related issues, while language management tends to refer to the administrative affairs or authorities, such as national legislature, government, or law court.

Spolsky's idea about language policy which is built up by the beliefs and ideologies within a speech community is similar with Schiffman's that language policy has close relationship with language culture. The difference between them is that Spolsky considers language ideologies and beliefs as language policy while Schiffman does not think such ideologies and beliefs form language policy.

Based on Spolsky's framework, Shohamy (2006) proposes an expanded view of language policy. She (2006:45) defines language policy as "the primary mechanism for organizing, managing and manipulating language behaviors as it consists of decisions made about languages and their uses in society." The mechanisms, she explains, are "overt and covert devices that are used as the means for affecting, creating and perpetuating de facto language policies" (Shohamy, 2006:54). The overt mechanisms she refers to are the public policy documents and regulations, while the covert mechanisms implicitly dictate and impose the de facto language practices. She reminds that "it is essential that these mechanisms, or policy devices, given their direct effect and consequences on de facto language policies and practice, must be included in the general picture for understanding and interpreting LP" (2006:53).

Shohamy lists six mechanisms which are covert and people are not aware that will affect de facto language policy: rules and regulations, language education, language tests, language in public space, ideology and myths, and propaganda and coercion (p.58). These mechanisms can be top-down or bottom-up in order to turn language ideology into practice and create de facto policies (p.58). However, in reality, people in authority or higher social status are usually have the power to use and manipulate the mechanisms. Consequently, language policies are usually top-down.

To sum up, language policy can be the official regulation launched by the authority or government, as well as the unofficial principles or cultural constructs existing in a speech community. In order to understand the real language policy, it is essential not only to look at the declared policies, but also the de facto language practices. The top-down and official language policy cannot guarantee fully implementation since language users have their own ideas about the policy and manipulate in their own ways which may not entirely in as

the policy-makers intended. There are sometimes contradictions. In order to know the real idea of Taiwanese university English teachers' language ideologies, Spolsky's conceptualisation of language policy helps to provide a clear view in understanding the relationship of the three components and fits the aim of this study. Based on Shohamy's expanded view of language policy, the regulations, English language education in Taiwan, and English language tests can be considered as the *de facto* practices which affect teachers' language use in teaching. Therefore, the regulations, English language education in Taiwan, and English language tests will also be discussed in the later section in this chapter.

3.2.2 Language Policy vs. Language Planning

Language planning, on the other hand, is also frequently discussed and some scholars use the term language planning and policy in literatures (e.g. Baldauf, Jr. 2003; Egginton, 2003). There are numbers of debates about which should lead to which, or whether they should be distinguished from each other (Hornberger, 2006; Grin, 2003; Spolsky, 2004). For instance, some scholars, such as Baldauf (1994), Schiffman (1996) and Kaplan and Baldauf (2003), demonstrate that there is a different denotation between these two terms. Language policy refers to decision-making process and goals setting, while language planning is to complete these goals by plans. In addition, language policy concerns the matter of a nation and society (Paulston, 1984), and is considered as "the general linguistic aims identified by social institutions (including government)" (Walsh, 2006). Yet, language planning is considered as a primary operator after decisions have been made by administrators or governments, and some decisions might be influenced for the purpose of political and social effects. As Robinson (1988) states, language planning is "official, government-level activity concerning the selection and promotion of a unified administrative language or languages... a coherent effort by individuals, groups, or organizations to influence language use or development."

Cooper, as the most frequently cited, defines language planning "refers to deliberate efforts to influence the behaviour of others with respect to the acquisition, structure, or functional allocation of their language codes" (1989:45). Therefore, in order to achieve and accomplish a planned goal of language using or change linguistic system in a community, language planning is an activity undertaking by government as it is "a body of ideas, laws and regulations (language policy), change rules, beliefs, and practices" (Kaplan & Baldauf Jr., 1997).

Following the work of Kloss (1969), language planning has been divided into two major types of activity: status planning and corpus planning. Status planning focuses on the functions of language(s) in society, especially the allocation or reallocation languages' official roles in different social communities, such as government and education (Cooper, 1989). It concerns the uses of language rather than the number of its speakers. Status planning is thus usually performed by people with formal power and produced by public documents such as regulations, laws, and constitutional provisions (Lo Bianco, 2010). For instance, the Mandarin-only policy in Taiwan affected all the language activities in 1950s to 1960s. Other local languages were forbidden but Mandarin Chinese. The KMT (Kuomintang) government aimed to develop and protect the prestige of Mandarin over other languages in order to maintain their ethical and political status. Thus, the Mandarin-only policy was not only a language issue but the social and ethnicity issue. In short, status planning concerns the relationship between the speakers, languages, and contexts.

On the other hand, corpus planning concerns language itself only and emphasizes the internal, form, and code of language(s), whereby the decisions are made and undertaken by language experts to engineer changing of language structures (Ferguson, 2006). The purpose of corpus planning is to overcome communicative inefficiencies thus the work of corpus planning often relates to expand vocabularies in order to introduce scientific or technical terms, or to standardise the alphabet system, or to codify expressions to avoid variation. Thus it can often be seen as dictionaries, grammar books, literacy manuals, and pronunciation/writing guides, which may help the governments pursuing the goals of national re-construction or reclamation for endangered languages (Lo Bianco, 2010). Kaplan and Baldauf Jr. (1997) divide corpus planning into two aspects: codification and elaboration. The former mainly focuses on the language standardisation while the latter concerns the functional development of languages.

Beside these two types of language planning, Cooper also proposes a third sub-category of language planning: acquisition planning, which is the “language policy-making involves decisions concerning the teaching and use of language, and their careful formulation by those empowered to do so, for the guidance of others” (Cooper, 1989:31). The goals of acquisition planning include three overt planning goals: 1) acquisition of a language as a second or foreign language; 2) language reacquisition as a language once was a vernacular or for specific function; and 3) language maintenance as for preventing a language from erosion or extinction (Cooper, 1989:159). It is considered as an extension of status planning, and concerns what kinds of language should be taught and learned as foreign or

second languages for people, i.e. language education planning. Nevertheless, Kaplan and Baldauf Jr. (1997) argue that language-in-education policy is different from language policy as the former only affects one of the society's sectors, which is the education sector, while the latter should include and penetrate many sectors of society, which is the government's duty. They further suggest five policies for examining language-in-education implementation: curriculum policy, personnel policy, materials policy, community policy, and evaluation policy. Curriculum policy mainly is the language choice and when to teach; personnel policy concerns the teacher trainings; material policy concerns the materials provided for students and how much need to teach; community policy relates to parental attitudes, funding, and recruitment; evaluation policy is the evaluation of curriculum, teacher and student success, cost effectiveness, societal change, and basic policy. Therefore, it can be said that plans for language education (or language-in-education policy) are part of acquisition planning, which will be discussed further in later section.

The process of language planning includes planning, implementation, and evaluation. Planning also involves defining problems during the process and developing strategies to solve them; this process is usually taken by the government. Implementation needs resources such as laws, funds, teachers, and teaching materials to achieve the goal; evaluation is then conducted to improve planning (Cooper, 1989). Language policy usually develops as the social policy as it aims to influence not only people's linguistic behaviours but also non-linguistic behaviours (Cooper, 1989; Tollefson, 1991).

In summary, language policy not only includes the macro level of national language planning, but also influences language choices in a community. It is the policy that determines what language will be used and involved into specific contexts, such as education institutions. These decisions are usually made by the authority and give a certain language variety high prestige which is more official and standard. Thus, it can say that language policy has power in influencing social and political consequences, for example, in constructing national identity, directing language education, and promoting language revitalization. The next section will discuss the language practices, what people actually do.

3.2.3 Language Practice

As language policies are usually proclaimed explicitly in written forms such as national documents and law as part of language management, it is necessary to examine the language use in reality, that is, the de facto policy practices. It is argued that sometimes

there are possibly two language policies in a speech community since the members may follow their own policy which differs from the official and explicit one. Thus, Spolsky argues that in order to identify the real language policy in a more effective way is to see the language practices: “look at what people do and not what they think they should do or what someone else wants them to do” (2004:218). It is the practices that manage and reveal the policy. Thus, language practices are the varieties people use and their choices of linguistic feature, for example, the sound, word, and grammatical choices; in short, language practices are what people actually use of language in a speech community.

Since language policies are usually top-down forces and presented in documents, it is necessary to examine the *de facto* language practices. In order to promote language ideologies and to turn ideologies into practices, Shohamy (2006) then demonstrates several devices, which she also refers to mechanisms, as the key factors that will affect *de facto* language policies.

Mechanisms, as Shohamy defines, “represent overt and covert devices that are used as the means for affecting, creating and perpetuating *de facto* language policies” (2006:54). She proposes a model that mechanisms as the mediators which is capable of turning language ideologies into practice. Mechanisms are usually used both for top-down implementation and bottom-up resistance. However, due to power imbalance, the former is more powerful by those who are in authority and to be the policy makers. All the mechanisms have a significant impact on how languages are taught and learnt, and how people behave. Shohamy (2006) lists the following examples of mechanisms that would affect and produce *de facto* language policy: rules and regulations, language education, language test, language in public space, and ideology, myths, propaganda, coercion. In this section, it will discuss language education and language test which are relevant to my research.

3.2.3.1 Language education policy

Shohamy considers language education policy (LEP) as “a mechanism used to create *de facto* language practices in educational institutions, especially in centralized educational systems” (2006). In Shohamy’s opinion, LEP is also considered as a tool of language policy in terms of turning ideology into formal education practice. It especially concerns with the relationship between language policy decisions and classroom and curriculum (Ingram, 1989). Language education policy should set goals and objectives for language education systems to respond what individual and the society need, and also should satisfy the proficiency level that each stage of education system require, such as the supplement of

teachers and materials (Ingram, 1989). Zapp (1986) emphasizes that communication ability and cultural understandings are the main reasons for language education; that is, the language education policy should build the relationship between society and education, especially the issue of social control (Simon and Willinsky, 1980). Therefore, language teaching could be seen as an act of linguistic or cultural hegemony (Ingram, 1989).

Language policy concerns with the decisions about language and how people use in society, while language education policy refers to such decisions related to determine which language is considered home, foreign/second, or global language in a society, especially in educational institutions. These decisions may include which language(s) should be taught, when to teach or learn, who will be the teachers, and where to teach or learn. In addition, LEP, as a powerful tool, it could force people to use languages in certain ways, decide the criteria of language correctness, create definitions about language, and decide what language(s) is priority or more prestigious in a society (Shohamy, 2006).

Ideally, language policy and language-in-education policy should respond the society and its people's needs; however, there are many factors that would affect the form and content of language-in-education policy. For instance, the technological change, economic factors, political factors, the education system itself, the language testing system, and what the society needs (Ingram, 1989). Thus, language education policy should be connected to political, social, and economic dimensions.

Shohamy calls teachers, principals and inspectors as agents, who are responsible for carrying out language policy and thus spreading ideology and turning LEP into de facto practices (Shohamy, 2006). Teachers are the key roles in implementing language policy by "applying specific teaching methods, controlling the number of teaching hours, allocation of resources, in-service training and especially through language test" (Shohamy, 2006:79). However, teachers are often not involved or trained in the process of making language education policy, so they often internalize their ideologies (Shohamy, 2006:80). The top-down language policy often overpowers teachers' practices. As a result, there is usually a gap between the policy and de facto language practices.

In short, education institution, schools and universities play important roles in implementing language policy. Thus, language-in-education policy is considered as a tool for promoting and perpetuating the political, ideological, social, and economical agendas (Shohamy, 2006).

3.2.3.2 Language tests

Although being considered as part of LEP, Shohamy separate language tests as one of the powerful mechanisms. In her definition, language tests are “a set of mechanisms which are used in subtle ways to manipulate language and create *de facto* language policies” (Shohamy, 2006:93). Language tests play an important role in education and society as it is the most widely used mechanism that ensures language policy is implemented. It is used to determine the prestige and status of languages, standardise and perpetuate language correctness, and suppress language diversities. Moreover, language tests not only affect language education policy at both of determining the level of language skills needed by society and evaluating the implementation of the policy, but also play as the mediators between language ideologies and actual language uses in this complex language contexts. Thus, it is believed that language tests would affect how teachers, students, and institutions behave as well as the national educational policies. In other words, language tests, as mechanisms, control language education policy and manipulate *de facto* language policy, as well as change people’s behaviours in accordance with their language ideologies (Shohamy, 2006). As the main mechanism to manipulate languages, three purposes of language tests are concluded by Shohamy: 1) to determine the prestige and status of languages; 2) to standardise and perpetuate language correctness; and 3) to suppress language diversity (2006). For example, the English language proficiency tests such as TOEFL and IELTS have a powerful impact in the global world today as these tests are usually used as one of the important criteria for entering universities and companies. Most tests have specific norms of correctness, that is, “the standardized answers in terms of grammar and lexicon” (Shohamy, 2006:96).

However, the standardized answers and the focus on standard native form in language tests have been argued by several scholars (e.g. Chopin, 2014; McNamara, 2011, 2012; Jenkins, 2016; Jenkins & Cheung, 2014) as English is played as a lingua franca in today’s global and intercultural communication society. As McNamara (2012) argues, “what is required in communication in English as a lingua franca, however, is not the ability to ‘convey finer shades of meanings’ according to native English norms, but a sensitivity on the part of both interactants to the need to co-operate in the negotiation of understanding” (p.201).

Regardless the criticism of standard-based language tests, as noted in previous section, teachers play a crucial role in language education policy and it is their main job to implement the policy. However, teachers are usually not involved in policy making but

they are expected to carry out the policy in terms of “teaching for the tests” (Shohamy, 2006:104). As a result, teachers have to change their pedagogical strategies and materials accordingly, especially for the national and state-wide tests. This is also one of the issues that this research tries to find out.

3.2.4 Researches on Language Policy and Practice in Taiwan

As noted above, English is considered as the most important language in the world and many countries have changed their language policies to adopt this trend, including Taiwan. In order to understand the relationship between language policy and language teaching, some relative studies will be discussed below.

In order to explore the impact of English as a global language on educational policies and practices, Nunan (2003) conducted a multiple case survey in the Asia-Pacific Region including Mainland China, Hong Kong, Japan, Korea, Malaysia, Taiwan, and Vietnam. Data were collected by interviewing 68 teacher trainers, ministry officials, publishers, and teachers of these seven countries, along with governmental documents, syllabuses and curriculum documents. The finding of this research indicates that English has had a significant impact on language policy. As a result, the age of learning English which is considered as a compulsory subject has shifted down in recent years. In addition, Nunan points out three main problems that affect English language teaching including inequity of access to effective English language instruction, inadequacy of teachers' proficiency and teaching training (2003: 605-606). He also indicates that one of the most important factors influence English language teaching is teachers' needs or their language proficiency.

Firstly, Su's research was about the EFL teachers' perceptions of English language policy at the elementary level in Taiwan (2006). It tried to investigate EFL teachers' opinions about teaching English as a compulsory course at elementary level and the advantages and disadvantages when implementing the policy. 10 female English language teachers from different public elementary schools were participated in the study through interviews, classroom observations, and documents analysis. The result showed that all teachers supported the policy for English as a compulsory subject at the elementary level and had both positive and negative views about this top-down policy. The teachers thought it was a positive effect that students could learn English earlier and also be useful for them to enhance English language skills, as well as their cross-cultural understanding and appreciation; however, some participants pointed out that English and English learning were overemphasized in Taiwan. They worried about there might be a negative effect of

learning the native language and dialect, i.e. Mandarin and Taiwanese, and might also reduce students' motivation in learning other foreign languages, such as Japanese, Spanish, or French.

Oladejo (2006) conducted a survey on parents' perspectives on English language education policy in Taiwan. The results showed that most parents preferred English as the foreign language for their children's education other than other languages, and they also thought the age of learning English should be as early as 4 or 5 years old. Moreover, the majority of parents thought the government should recruit more native English speakers to teach English. Similar to Oladejo's research, Chen (2011) also investigated Taiwanese parents' opinions through questionnaires on the primary English education policy. The result demonstrated that there was a gap between people's expectations on policy and the real government's language planning policy. On the other hand, the result of this study suggested that the spread of English had caused some issues, such as Taiwanese parents' overemphasis on children's English learning, the myth of learning English earlier is better, preference for native English teachers rather than local English teachers, and the stress on English education rather than local language education. As a result, it might be an obstacle for primary English language planning due to too much pressure and high expectation from Taiwanese parents (Su, 2006); while Breen (2002) suggests that positive parental support will be benefit for the successful of language planning. Therefore, parental attitudes also play an important role not only on children's English learning but also the language policy implementation (Oladejo, 2006).

Wu (2011) applied language ecology and used Cooper's language planning framework to discuss the language planning and policy (LPP) in Taiwan, and proposed some suggestions for the future LPP in Taiwan. She gave an overview of language planning and policy in the Japanese colonial period, the Kuomintang (KMT) period, and then to the contemporary modern democratic period in Taiwan. After experiencing the Japanization movement in Japanese colonial period and KMT's Chinaization movement which can be said were the monolingualism periods, the Ministry of Education (MOE) had announced the local languages such as Holo (also called Minnanhua, taiyu, or Taiwanese), Hakka, and the aboriginal languages could be offered at the elementary level, and more Taiwanese history and culture were involved in school curricula.

Price (2014) examined language polices in Taiwan from the perspective of neoliberalism and globalisation by an ethnographic research method, including interviewing school principals and education managers, survey, and media. He also investigated the capital

value of English in Taiwan alongside the language ideology regarding to “earlier-the-better” argument for L2 acquisition and the idealisation of NES teachers. He found that, in Taiwan, English proficiency was less a ‘choice’ for students and parents than a ‘necessity’ for successful education and employment. Thus, ‘English for all’ policies were imperatives rather than a choice or an opportunity for individuals, schools, and regions when they were forced to compete with each other, and English fundamentally functioned as a gatekeeper in and to educational and employment markets.

As it can be seen from previous researches, most studies focused on the issues of language policies, teachers’ perspectives and parents’ attitudes about the problems of English language policies in Asian countries and Taiwan. Little attention was paid on Taiwan university English language teachers’ perspectives about the current issue of English language policy and actual language use. Thus, this study aims to discover Taiwan university English language teachers’ opinions about the current trend of English and the language policy in Taiwan, and how they are going to adjust their teaching, especially under the policy of English language proficiency test as graduation threshold which will discuss more in the following section.

3.3 English Language Policy and Practices in Taiwan

In Taiwan, English has been formally listed as a subject to taught in secondary school, the obligatory education, in 1976 (Taga, 1976) and is considered as the main foreign language. In secondary schools, English education was focused on reading and writing skills, and focused on reading and listening skills in colleges (Su, 2006). Chen (1999) also points out that English education in Taiwan was teacher-based and focused on grammar-translation. However, in 1993 to 1994, the MOE launched a new English curriculum guideline for secondary schools which shifted the focus from language skills to communicative orientated instruction. This policy also influenced the textbooks. In 1999, the MOE revised the guideline which is also called The Nine-Year Joint Curriculum Plan and emphasized the goals of English education are improving oral and writing skills and raising cultural awareness.

In 2004 and 2005, the MOE launched two projects and sponsored some Taiwanese universities: Program for Promoting Teaching Excellence Universities and Aim for the Top University Project. The main purposes of these two projects are to improve the teaching quality and become world class universities. In order to achieve the goals, English

language education becomes more and more important and two policies have been set for higher education: English language proficiency test as graduation benchmark and English as Medium of Instruction courses.

3.3.1 English Language Proficiency Test as Graduation Benchmark Policy in Higher Education

In order to increase Taiwanese university students' English language abilities and improve the quality of English education, the MOE has launched the English graduation benchmark policy in 2005 and encouraged Taiwanese higher education institutions, both 4-year comprehensive universities and technical institutions, to adopt this policy (Pan, 2009). Under the policy, all university students are required to take one of the recommended standardised English language proficiency tests and pass a certain level in order to graduate. In recent years, over 90% of Taiwanese higher education institutions have implemented the policy.

The MOE in Taiwan launched the English benchmark policy according to CEFR and used it as a standard to establish the target English level that students should achieve. The Central Personnel Administration of Executive Yuan then announced a list of English language proficiency tests available in Taiwan in 2005 for test takers choosing one test that they think would be appropriate or necessary for their professional or personal needs. The list of tests covers both international and locally language tests: TOEFL, IELTS, TOEIC, and GEPT (the General English Proficiency Test). GEPT is one of the language proficiency test held by the language training and testing center (LTTC) in Taiwan. The Central Personnel Administration of Executive Yuan also provided a table demonstrating the approximate score comparability with other standardised English language proficiency tests under the CEFR framework.

The rate of passing the language proficiency tests is considered as one criterion in university evaluation. Students who fail in reaching the required score cannot graduate until they retake and pass. Therefore, in order to raise the pass rate, there are other alternative way for students, for instance, ask students to take remedial courses provided by their colleges or specific departments, and set self-learning centres and offer some activities. However, which level should students achieve is always an issue. If the level is too high, many students cannot achieve and the passing rate will be low; if too low, it cannot reflect students' actual English skills and will be meaningless to set this policy. Therefore, the MOE suggests each university to set the level that is appropriate for their

students, which means there is no single standard and level for all university students. As a result, the researches about this policy are mostly focus on students' or teachers' attitudes about the policy rather than its efficiency.

Researches about the implementation of English language test policy have been carried out in recent years. For example, Cheng and Lee (2009) investigated university students' attitudes toward the self-access programme offered by a university by questionnaires. They concluded that although students were satisfied with the programme, some other learning-related facilities should also be provided, such as consulting services and assistance from teachers or staffs as well as the technology. Thus, it implied that students' needs were beyond what the programme can provide.

Pan and Newfields (2012) used questionnaires and interviews to explore the impact of the language requirement on students' learning motivation in English. They found the policy did increase students' learning motivation and they would spend more time on studying English. However, they also found the policy did not lead to "study for the test" phenomenon which often occurred in examination-oriented societies (Tsai & Tsou, 2009).

From these surveys, it seems that students have positive attitudes toward the policy and think it is good for their English. However, some studies argue that the language proficiency tests cannot reflect sufficiently what has been learnt and taught in language classroom and would make the class more test-oriented (Nash, 2005; Tsai & Tsou, 2009).

Shih (2008) conducted a survey by interviewing college students to investigate their attitudes toward GEPT and using GEPT as one of the requirements for graduation policy. About 60% of interviewees endorsed the policy but they also suggested the test environments and question types should be improved. Most importantly, students thought the administration should make efforts to ensure the test and certificates to be internationally accepted since the language proficiency test result is one of the criterion for entering foreign institutions. In fact, the GEPT has claimed on their website that the test is global-connected. The result/scores can be accepted by some prestigious institutions for admission such as Canada, Hong Kong, Japan, UK, and US, as well as being a reference for selecting the MOE overseas study scholarship candidates.

As a locally language proficiency test, the GEPT claims they also can help to improve learners' language communication skills. Here are some examples of the level descriptors from the GEPT website (my italics):

Advanced: Test-takers who pass this level have English language abilities which enable them to *communicate fluently with only occasional errors related to language accuracy and appropriateness*, and to handle academic or professional requirements and situations.

Superior: Test-takers who pass this level have English language abilities almost *equivalent to the linguistic competence of a native speaker who has received higher education*. They can use English effectively and precisely under all kinds of circumstances.

In addition, when entering the LTTC website, a slogan on the homepage shows: “Language unfolds worlds. Testing sets standards.” It seems that nativeness, or standard language ideology, existing in these test, and also in policy makers’ minds so that they decide to take these tests as a criterion. Besides, the communication skills the GEPT aims to help learners to improve seems only with native English speakers, rather other English variety speakers, which may not meet interlocutors’ actual needs in ELF communications. Nevertheless, it is hard to blame as Taiwan is not an English-speaking country, and what learners and teachers can follow is the American or British English, the ENL norms.

However, what should be considered is that when students studying aboard or entering workplaces, the real communication context, people they will communicate most are mainly non-native English speakers. As McNamara (2011:500) argues, “standard-based language learning, as currently formulated, makes us less able to respond to another result of globalization, the fact that communication in the globalized workplace takes place using English as a lingua franca.” He further points out that the character in ELF communication involves “flexibility and accommodation, anticipation of communication difficulties and strategies for resolving them on the part of both interlocutors, regardless of their native speaker status” (2012:201). Hence, Chopin (2014) suggests language testing should change the focus from form and norm to other aspects of performance, for instance, the aspect of how test takers can communicate successfully with others. In short, although the government and universities aim to improve students’ English ability by implementing the language requirement policy, the actual learning experiences that students have and teachers’ proficiency and opinions should also be considered.

3.3.2 EMI in Taiwanese Higher Education

As the growing number of international students and to meet the internationalisation criteria, higher education institutions in many Asia countries have offered many English medium instruction (EMI) programmes, including Taiwan. EMI, also called academic internationalisation (Coleman, 2006), is being launched by the MOE in 2001 in Taiwan higher education institutions for enhancing Taiwanese students' English ability, promoting internationalisation in order to recruit foreign students, and, most importantly, raising the international competitiveness of local universities. Thus, more and more foreign students have been attracted to pursue degrees in Taiwan for undergraduate or postgraduate level. According to MOE (2017), the number of foreign students studying in Taiwan, excluding students from Mainland China, Hong Kong, and Macau where Madarin Chinese is mainly used, was 56,004 in academic year 2015/16 and has increased to 60,478 in academic year 2016/17. Except attracting more international students, it is also believed EMI courses can prepare domestic students for the global market, and enhance the institution profile in comparison with other countries (Doiz et al., 2011; Wilkinson, 2013), but it is argued that these benefits are from administration perspectives, not the students' or teachers' (Yeh, 2014). Besides, the number and achievement of EMI courses is one of the criteria of evaluation and sources of funding. Consequently, the need for English medium instruction programmes has increased in recent years.

In recent years, the EMI practices have received attention and many researches have been published. For example, Wu (2006) conducted a small-scale survey of 28 graduate students by questionnaires in a private university in Taiwan to examine students' learning in EMI courses. Although most students reported that EMI was benefit to their English abilities and was a good language policy, he found two major issues students had. First, the amount of English students used in classes was limited. Second, students had difficulties in comprehension of course content, expression of ideas and interaction with others in EMI courses. Similarly, in Chang's study (2010), she pointed out some difficulties that students encountered in the EMI classes. For example, the degree of students' overall comprehension on the lectures was low. Students needed to read course materials and textbooks before classes in order to enhance lecture comprehension. Besides, some students complained about they had difficulties in reading English textbooks due to limited vocabulary, so they would use dictionaries or even refer to the Chinese version textbooks. Nevertheless, in Yeh's study (2014) revealed that most students had positive attitude toward and satisfaction with EMI courses and believed it can improve their English

abilities, facilitate their employability and further studies, and enhance the competitive of Taiwan. Therefore, although it is believed that EMI courses can help in improving students' English proficiency, students' comprehension in their majors and content courses is still a problem. Furthermore, Yeh (2014) points out students' English proficiency are uneven among universities as well as teachers' abilities which could affect students' motivation in attending and mastering the EMI courses. Thus, it should be carefully evaluated before implementing EMI in individual institution.

Instead of researching on students' learning outcome and effectiveness of EMI, Chen and Kraklow (2015) investigated students' motivation of attending EMI courses in the first place in a private Taiwanese university and focused on motivation and engagement relating to language learning. The result showed students in EMI courses had higher motivation in participating activities and stronger interests in learning English than those who did not attend EMI courses.

On the other hand, most researchers suggest EMI teachers' language proficiency is also an issue that needs to be investigated (Chang, 2010; Chen & Kraklow, 2015, Doiz et al., 2011). Doiz et al. (2011) point out in their conclusion, "the internationalization process requires an intermediate to advanced level of English that allows students to complete the courses taught in English without their learning being hindered by linguistic hurdles" (p.357). As more and more foreign students come to Taiwan for degrees, their English language proficiencies is one of the criterion for admission as well as basic Chinese language ability. Take one of the top universities in Southern Taiwan as an example, about 80% of departments offer EMI courses and ask international students from non-English speaking countries to provide English proficiency test result when applying and a reference for English proficiency test can be found from the university website. There is no specific requirement for Chinese proficiency. It is common in the EMI classrooms that most students are not native English speakers, including teachers. Thus, there are some issues that should be considered: how to recruit teachers for EMI courses? Is there any training programmes provided? And do teachers have high level of knowledge in both academic and English?

As can be seen in previous discussion, most of the EMI researches in Taiwan mainly focus on students' English proficiency but did not address whether the policy achieve the goal set by the MOE, which is if the policy enables to attract more foreign students. In addition, it seems that Taiwanese government or university administration is not aware of the need to learn English as a lingua franca. Thus, the EMI policy needs to be carefully evaluated.

3.4 Summary

Language policy and language practice are discussed respectively, and the language policies and practices in Taiwan are also presented in this chapter. There are several overt or covert mechanisms that turn ideologies into practices. For example, the Standard English ideology exists in many Expanding Circle countries and is the learning model as well as the correctness standard for assessments. Standard English ideology is internalized into English learning and is hard to discard in short time, especially for the learners like Taiwanese.

As we now live in a globalizing world and English is considered as the main language in international communication, it is crucial and necessary to develop a language policy to adopt this trend, for example, to introduce the varieties of English to students. Ideally, language policy is the ideological construct which reflect and reproduce power imbalance within a society (McCarty, 2004). In order to response globalization and internationalization, language policy makers have to adjust the quality of language programmes for learners with different needs, i.e., not only for purposes like travel, business or academy, but also for being a global citizen. Furthermore, English is learnt and taught as a second or foreign language in most countries, but more and more people use English as a lingua franca. Unlike traditional language education which target is to use the language with native speaker or to be native-like, lingua franca is used between both native and non-native speakers. This will cause a big shift from the ideology of standardization to the situation that intelligibility is more important among speakers with different cultural backgrounds. This shift also implies the changes of people's attitudes toward languages. The next chapter will discuss and present how such ideas and ideologies of language are explored with careful designed research methodology.

Chapter 4: Methodology

4.1 Introduction

This chapter will present an overview and justification for the selected research methods to investigate Taiwanese university English teachers' language ideologies. The research approach applied in this study is qualitative and it is expected to provide substantial insights and understandings in Taiwanese higher education context. This chapter will focus on the methodology chosen for exploring and investigating the research questions. There will be explanation of the context, participants, selected research instruments and data collection procedure, together with the ethical considerations and researcher's reflexivity. Finally, matters of validity and methodological limitation are also considered and explained. It is hoped that the interviews and focus groups will provide a comprehensive understanding of language ideologies that Taiwanese university teachers hold and their practices.

4.2 Research Questions

The general purpose of this study is to explore Taiwanese university English teachers' language ideologies and if their ideologies being influenced by current language policy, as well as the gap between the stakeholders' expectations and actions. This resulted in the formulation of three research questions, listed below.

1. What kinds of language ideologies do Taiwanese university teachers of English have?
2. To what extent do their ideologies appear to be influenced by English language policy in Taiwan?
3. Is there any indication that ELF has a role in English language teaching in Taiwan?
4. Is the knowledge about ELF changing teachers' ideologies?

The first question (RQ1) aims to explore participants' language ideologies and the influence this had on their language use and teaching. The second question (RQ2) aims to investigate if the participants' ideologies and practices are influenced by current language policy in Taiwan. From the third and fourth questions (RQ3 and RQ4), the researcher tries to understand what role the concept of ELF plays in Taiwan, especially in higher

education. In order to answer these three questions, two research instruments, interviews and focus groups, were employed and present in the following sections.

4.3 Qualitative Research Method and Triangulation Approach

Qualitative inquiry has been the methodological approach for the present study.

Quantitative research is related to a “positivist and objectivist stance” while qualitative research is about interpretation and constructionist (Bryman, 2008:13); that is, qualitative research can provide insights which is not available through quantitative research. A broader definition of qualitative research given by Corbin and Strauss (2015) is “any type of research that produces findings not arrived at by statistical procedures or other means of quantification” (p.10). It is considered to be appropriate and better way to understand people’s certain aspect of lived experiences (Richards, 2003) and also a “naturalistic, interpretative approach concerned with understanding the meanings which people attach to phenomena (actions, decisions, beliefs, values, etc.) within their social worlds” (Snape & Spencer, 2003:3). In other words, researchers in qualitative research try to “capture participant perspectives” (Hatch, 2002), and the data gained from qualitative research reflects people’s own points of view, experiences or perspectives in their lives rather than artificial settings. Most importantly, qualitative research requires interaction between researcher and the participants, and allow flexibility and creativity (Snape & Spencer, 2003). Participants are able to express their perspectives and ideas in their own words.

Regarding to data, Punch (2014) points out that qualitative research approach studies “spoken and written representations and records of human experience, using multiple methods and multiple sources of data”, and the data usually is people’s words and actions. Certain research approaches thus have been identified to be qualitative research such as in-depth interviewing, focus groups, observation methods, narratives, and analysis of document and texts (Snape & Spencer, 2003).

In the following sections, I will present the research instruments used for this study – interview and focus group. As discussed in previous chapter, teachers are usually not involved in the policy-making committee; i.e. their opinions are usually being neglected but they are the person who actually implement the policies and know the pros and cons of the policies. This study thus was designed to explore Taiwanese university English teachers’ ideologies of language by using two different research methods, namely one-to-one semi-structured interviews and focus groups. Besides, in order to reduce bias and

enhance validity and reliability, triangulation approach is adopted in this study. As Ritchie (2003:43) notes, triangulation refers to “use of different methods and sources to check the integrity of, or extend, inferences drawn from the data.” No research instrument is perfect but each method can produce specific and significant type of data and reveal different kinds of knowledge (Ritchie, 2003; Silverman, 2014).

Mackey and Gass (2005:181) identify three types of triangulation: a) theoretical triangulation (using multiple perspectives to analyse the same set of data), b) investigator triangulation (using more than one observers or interviewers to analyse data obtained), and c) methodological triangulation (using different research methods to investigate a particular issue). The most common type of triangulation applied in qualitative researches is the methodological triangulation, whereby “the use of multiple, independent methods of obtaining data in a single investigation in order to arrive at the same research findings” (Mackey & Gass, 2005:181) and establish validity of the findings and conclusions (Denzin & Lincoln, 2013; Silverman, 2014). As different research methods employed for the present study, the ways participants explain and construct their perspectives in the interviews or focus groups will be different. It is not necessary to identify which data is more authentic since triangulation is “an alternative of validation” and can be considered as “a strategy that add rigor, breadth, complexity, richness, and depth to any inquiry” (Denzin & Lincoln, 2013:10).

To sum up, one-to-one interviews and focus groups were applied in this study to help the researcher understand teachers’ underlying perceptions and how they interpret the status of English nowadays in their own views. In the following sections, I will present the research contexts, selected participants, the justification of research instruments used in this study and the procedure.

4.4 Pilot Study

The main purpose of doing pilot study before the main study is to practice and test if the research methods work. Also, the researcher can adapt the questions in the pilot study in order to gain adequate data for the main research.

The pilot study took place in mid-August 2015 at a study room in the library at the University of Southampton in UK. Three Taiwanese students who were studying master course or summer pre-sessional course and had teaching experience of English were recruited as the participants for this pilot study. The reason was their backgrounds were

much similar with those in the main study. All of them were senior high school English teachers. Although the main research focuses on university English teachers, it is considered that they could provide opinions about Standard English and tests. For each participant, semi-structured interviews were conducted and last about 30 to 40 minutes. The main topics were their learning and teaching experiences of English, roles of English language, and their views about Standard English and the standard-based English tests.

After the pilot study, I found several things that needed to be changed for the main study. Firstly, one of the participants reminded me they did not have the freedom to choose textbooks in high school. They needed to follow what the instruction of textbooks which were mainly written in American or British English, the NES norm. Thus, high school students did not have many chances to experience different varieties of English except American or British English unless teachers introduced. However, high school teachers usually did not do that due to limited time and strict syllabus. Thus, I decided to add the question about choosing textbook in the main study as the policy for higher education is not as strict as secondary and primary education in Taiwan. University teachers could decide what to teach and choose the most appropriate textbooks and materials for students. The textbooks and materials were not only from NES countries but NNES ones. Secondly, when I used some linguistic terms in my pilot interviews, I noticed that they were not familiar with the terms. I realized that I should explain or avoid using the terms in my main study. When this happened in my main interviews and focus group discussions, I gave examples instead of explained the technical terms. Thirdly, I found that sometimes the conversations went to an unplanned direction. It did not mean the discussions was not relevant but sometimes they raised some interesting questions that I did not think of. Sometimes they responded to my questions only, so I asked and encouraged them to explain further. They seemed surprised because they assumed me to understand them as we shared a similar background. In order to get more detailed explanations, I used many following questions like “for example?” or “what do you mean by ...?” in my main interviews. These kinds of questions cannot only help me to get much more rich data but encourage my participants to clarify what their real ideas are.

4.5 Main Study

4.5.1 Research Context

The context chosen for this study was Taiwan which is located in the Expanding Circle. Historically, Taiwan had close relationship with America in economics and politics, so English in Taiwan is affected by America, the NES norm. However, in this globalised world today, people in Taiwan have more chances to communicate with others not only from the US. This may change people's perspective about English and I have concentrated on university English language teachers. There were three reasons in choosing university settings in particular as the research context. Firstly, universities are the places where prepare students for their workplaces or further studies in the future. Secondly, both staff and students in higher education institutions have more chance to communicate with other countries' people and institutions than primary and secondary education, since higher education institutions are usually conceived of international (Jenkins, 2011). Lastly, university participants can reconstruct their experiences and thoughts with local English language education, use of English outside the classroom, and, most importantly, relate their experiences to potential ELF interactions.

Although some of my participants were adjunct teachers which means they had lectures in at least two different universities, the lectures they had more in which university was considered as the main university they were from. Therefore, the participants were from five different universities around Taiwan, including one government and top university in Tainan (southern Taiwan), one private university in Taichung (central Taiwan), one technological university in Taipei (northern Taiwan) and two technological universities in Kaohsiung (southern Taiwan). Except one technological university in the south, all the other four institutions have recruited international students. I conducted most of my research in the government and top university in Tainan for three reasons. First, since it is a government and one of the top universities in Taiwan, it has more educational recourses than other universities which means it provides much more diverse and complete courses, including EMI programme. Second, I had worked in the English department of the university for 2.5 year, so I am familiar with most of the staff so I did not need to spend much time to introduce myself during the interviews. Lastly, my hometown is in Tainan which provides me easy access to the university to do my research.

Since different institutions have different courses and learning goals for students, this research attempts to get a representative sample of teachers teaching English at the university and minimize bias. The English courses undertaken in most Taiwanese higher education institutions focus on general English and especially for first year students which called Freshmen English. The majority of instruction is provided by Taiwanese English teachers with small number of courses taught by native English-speaking teachers.

Except EGP (English for general purposes) courses, and one of the research contexts also offers EAP (English for academic purposes) and ESP (English for specific purposes) courses as compulsory for freshmen and optional for second to fourth year students. Since there were international students in all courses, EAP could be seen as the context where English may be functioning as a lingua franca. Jenkins (2007) declares that in the Expanding Circle EFL is the predominant form of English communication in academic settings. However, it should be noticed that ELF does not refer to particular location or context, whether in the Expanding Circle or academic settings, but rather a type of communication between speakers with different mother tongues and can take place anywhere. Nevertheless, it still can be expected ELF to be a feature in academic settings in the Expanding Circle countries such as Taiwan.

4.5.2 Participants

Since English is a foreign language in Taiwan and English education is required in the state education system, as English is introduced and learned systematically, participants in the education system can be regarded as agents of the spread of English in Taiwan. They are more aware of the effect of English and to a certain extent English plays an important role in their life. That is the reason for choosing university teachers as the participants for the present research and their overall perceptions of English can be considered significant.

Prior the main interview, I contacted 20 intended participants in three universities where I had studied and worked and asked if they were willing to participate my research. There were 12 people replied and agreed to participate in the first place, and then 3 more participated while I was in Taiwan and asked them directly. My participants were all Taiwanese, non-native English speakers, and had at least three years of English language teaching experience in undergraduate level in Taiwan. Four of my participants were adjunct lecturers which means they taught at least 2 universities in one academic year, and the other 11 were full-time assistant professor or lecturers. All participants had taught Freshmen English (or EGP) for years as well as the academic semester 2015-2016 when

this research was undertaken and 7 of them also taught EAP or ESP courses for two to six years. Some of them teach both English and non-English major but some only teach non-English major students, depends on what type of institution they teach at. Besides, not all of my participants were English majored. For example, T1 majored in translation/interpretation for mater degree, T5 majored in nursing for bachelor and education for master, T9 majored in economics and international business for bachelor and TESOL for PhD, and T10 majored in public media for master. Nonetheless, they were all interested in English and language education, and chose language education as their careers. Two of my participants obtained master degree in Taiwan and now is studying PhD while others obtained their master or PhD degrees abroad, mainly the English-speaking countries, including two in USA, ten in UK, and only one in Australia. See table 4.1 for information of interview participants.

Table 4.1 Description of interview participants

Participant	Gender	University location	Years of teaching English in university	Full-time (FT) /adjunct (A) teacher	Study abroad (the highest education level)
T1	Female	Tainan	5	FT	U.K.
T2	Female	Tainan	5	FT	U.K.
T3	Female	Tainan	3	FT	U.S.A.
T4	Female	Tainan	7	FT	U.K.
T5	Female	Tainan	7	FT	U.K.
T6	Female	Tainan	7	FT	U.S.A.
T7	Female	Tainan	5	A	U.K.
T8	Female	Taichung	11	FT	Australia
T9	Male	Taichung	7	A	Taiwan
T10	Male	Taichung	3	A	U.K.
T11	Female	Taipei	7	FT	U.K.
T12	Male	Kaohsiung	5	FT	U.K.
T13	Male	Kaohsiung	5	FT	Taiwan
T14	Male	Taichung	13	FT	U.K.
T15	Female	Taichung	5	A	U.K.

T: teacher

I interviewed all the 15 participants individually, and asked them if I could recruit them to focus group discussion and observe their classes at the end of each interview. Finally, 8 of them were willing to join to focus group discussion and three agreed to let me observe their classes. The 8 participants who agreed to take part in focus groups were T1, T2, T4, T5, T8, T9, T10, and T14. One teacher was also recruited for focus group discussion but he was not able to take interview due to his tight schedule at that moment. However, when I

finished interviews and focus groups, it was about the mid-term of semester, and it was the last 2 weeks of my stay in Taiwan. All participants didn't give lectures but mid-term exams. Since it was not my main research purpose in investigating tests, I decided not to include classroom observation in the present study.

The sample of interviewees is not intended to be representative of Taiwanese society as a whole. Respondents are instead from the education settings because these are the people who have the most contact with English and who are better placed to comment on its impact. They are the ones in Taiwan who really have the chance to use English or “deal with” issues relating to English education.

4.5.3 Justification of the Interviews

Interviews, as the main research method, in this research were used for investigating teachers' language ideologies of English, general attitudes about current language policy, and some reflection on English education. Interviews are the most frequently used method in qualitative researches (Dörnyei, 2007), and can be defined simply as a conversation for gathering information (Berg & Lune, 2012:105). To be more precisely, Kvale defines that interview is “literally an interview, an inter-change of views between two persons conversing about a theme of mutual interest” (1996:14). Kvale refines Berg's notions of “gathering information” more explicitly that interview is a matter of opinions sharing, whether similar or different, between at least two people through verbal interactions. In other words, interviews are normally “on a one-to-one involving a single interviewer and a single interviewee” (Hobson & Townsend, 2010:224). Cohen et al. (2011) then concludes interviews are used to serve three purposes. First, it may be used as the principal of information gathering which has a direct bearing on the research objectives; second, it may be used to test hypotheses or to suggest or an explanation to identify variables and relationships; and third, it may be used in conjunction with other research methods. The qualitative data in this research served the first and third purposes.

Kvale's definition is broadly accepted by many researchers, whereas Richards (2003:50) reminds that although an interview is a collaborative activity between interviewer and interviewee(s), the goal is to gain speaker's ideas without attention to interviewer's own perspective. As Brinkmann and Kvale (2015:3) point out, qualitative interview “attempts to understand the world from the subjects' point of view, to unfold the meaning of their experiences, to uncover their lived world prior to scientific explanations.” However, in reality, it is natural and usual in an interview that interviewee(s) may ask questions where

the interviewer may express his/her own idea. Thus, an interview is a social activity where both interviewer and interviewee(s) can express and share their perspectives (Cohen et al., 2011) and is useful for exploring interviewees' perspectives since it allows participants to speak in their own languages.

The interview data will vary depending on how the interview is constructed and structured, from formal with set questions or schedule to informal without set questions or schedule (Cohen et al., 2011). Data will also be affected by the degree of 'directiveness' of the interview which is depending on how the interviewer controls the direction and the subjects being discussed in the interview (Richards, 2003). In addition, the power relationships will also influence the interview, especially if there is an asymmetrical power relationship. If there is a significant difference between the interviewer and interviewee such as age, social status, or race, it is suggested to have another interviewer (Cohen et al., 2003).

Interviews can be face-to-face, over the telephone or the Internet. Although there is no consistently agreement about the typology of interviews (see Dörnyei, 2007; Hatch, 2002), three types of interviews are generally accepted and commonly used by researchers: unstructured, semi-structured, and structured interviews. Firstly, Dörnyei (2007:135) indicates that unstructured interview "allows maximum flexibility to follow the interviewee in unpredictable directions, with only minimal interference from the research agenda." In other words, unstructured interviews allow interviewees to discuss a wide range of issue with a little guidance from the interviewers. Interviewer can gain rich data from this type of interview, but may contain lots of irrelevant data. In unstructured interviews, the interviewer usually introduces the topic or the theme of the research and interviewees are free to talk and express their ideas and thoughts. However, novice or inexperienced researchers may have difficulty in handling unstructured interview because they may ask irrelevant questions.

Secondly, semi-structured interviews are where the interviewers have a list of guiding questions and can keep interviewees on the topic of the researches. Although there is a set of guiding questions, the respondent is "encouraged to elaborate on the issues raised in an exploratory manner" (Dörnyei, 2007:136). In other words, the semi-structured interviews are flexible. The interviewees can raise issues during the interview interactions. Kvale (2007:10) points out that semi-structured interview "attempts to understand themes of the lived daily world from the subjects' own perspectives." Semi-structured interviews may rich data under scrutiny but may miss other relevant information.

The third type of interview is structured interview. For structured interview, the researcher follows the set of a prepared interview schedule/guide which involves the lists of main and subsequent questions in order (Dörnyei, 2007; Patton, 2002). Structured interviews allow the researcher to gain data only from the prepared and detailed questions, and questions are asked exactly as worded. In other words, interviewees only answer shortly to the questions and have limitation to express their own opinions. Due to the fixed format of interview schedule, same questions are asked to each interviewee in the same wording and order. In this type of interview, data are comparatively few and much has been left unexplored.

In light of research questions in this study, semi-structured interviews were employed which helped me to gain in-depth perspectives. The guiding questions were given one week before each interview in order to gain more detail information of Taiwanese university English teachers' opinions about current language policy and English. The details of how I conducted the interviews and the processes are presented in the next section.

Traditionally, interviews are viewed as research instrument or conduit for collecting and gathering information. The interview data are viewed as "reports" which reveal truths, facts, experiences, beliefs and attitudes (Brinkmann & Kvæle, 2015; Talmy, 2010). The interviewees are assumed to be "passive vessels" containing their attitudes, beliefs, and experiences (Holstein & Gubrium, 2004). In order to understand what interviewee's actual feeling and obtain valid data, the interviewer has to develop a rapport with the interviewee or ask particular types of questions (Talmy, 2010). The interviewer is like a "miner" who can "extract" and explore the information from the "nuggets" of knowledge that interviewee holds in neutral or objective ways (Brinkmann & Kvæle, 2015).

On the other hand, interviews are nowadays recognised as social practice (Brinkmann & Kvæle, 2015; Talmy, 2010) which refers to "a site for a specific kind of situated interaction" (Brinkmann & Kvæle, 2015:52); that is, the sites where knowledge is produced and co-constructed by interviewer and interviewee. The data are viewed as "accounts" of truths, facts, attitudes, beliefs, interior, mental states, etc., (Talmy, 2010:132). Brinkmann and Kvæle give a metaphor that interviewer is a "traveller" and "wonder the landscape" together with the interviewee (Brinkmann & Kvæle, 2015). The interviewer starts the conversation and encourage the people he/she encounters to tell his/her own experience. During the conversation, new perceptions may be constructed by interviewer and interviewee. In this process of interview, both interview and interviewee are active participants as they have equal opportunities to express their ideas.

To sum up, the miner metaphor tends to regard interview as a site of collecting data/knowledge while the traveller metaphor tends to regard interview as the process of how knowledge is constructed. The former separates data collection from the later data analysis as having a valid report from the interviewees, and the later intertwines the collection and analysis as the knowledge construction and emphasize on the narrative (Brinkmann & Kvæle, 2015). Therefore, the conceptualisation of interview as a social practice is adopted in this study and my role as the researcher is taken as a traveller rather than a miner.

4.5.3.1 Conducting the interviews

The interviews were conducted from late September to mid-November 2015 in Taiwan. Prior to the interview, an e-mail had been sent enclosed with the Participants Information Sheet (see Appendix 1, p.138) and Consent Form (see Appendix 2, p.139) to each intended participant. Once they agreed to participate, I sent the interview prompts about one week prior each interview. Nevertheless, I still had brief explanation again about my research before they signed the consent forms. The interviews were taken place at every participant's office in their universities or a quiet café where they felt most comfortable. All the interviews were done one-to-one, primarily because of data confidentiality, and audio recorded with participants' permission. I used my smart phone to record and all the audio files were stored in my personal laptop as well as an online storage space.

The rationale for conducting interview questions was based on Hatch's (2002) strategies including background questions and essential questions. The background questions were asked at the beginning of the interview aiming to know the participant's demographic information, such as age and educational background, while essential questions involve descriptive questions, structural questions and contrast questions in order to get the core idea and purpose of the research. In the preparation stage for interviews, I listed the main topics to be explored as the interview guide (or prompts) to "ensure that the same basic lines of inquiry are pursued with each person interviewed" (Patton, 2002:343). Within the framework of interview prompts, the researcher can develop questions, sequence the questions, and decide information to pursue more depth (Patton, 2002). The interview prompts helped me to keep the interview on the right track and ensure key topics and issues were covered. In my interviews, the background questions included interviewees' academic background and English learning experiences, while the essential questions were aiming to explore their opinions about English/English teaching, current English language

policy in Taiwan, and the concept of ELF. However, the prompts were not fixed. I changed the order and wordings of interview prompts according to different respondences. I also asked questions that were not anticipated before the interviews.

Follow the strategies above, I developed my interview questions (see appendix 3, p.141). Firstly, I asked each of my participants their backgrounds as ice break and developed some detail questions according to their answers. It also aimed to find out their initial perspectives on English and language learning. Then I turned the topic to language policy which was one of the main issues for the present study. Finally, I explained the concept of ELF to my participants and asked their opinions about it.

As the purpose of this study was to explore participants' teaching experiences and thought about current language policy and English, there was no correct or incorrect answers and the confidentiality of data were explained and ensured once again before each interview to release their stress and anxiety. The lengths of the interviews were between 35 to 50 minutes. All the interviews were mainly carried out in Mandarin Chinese in order to avoid linguistic ambiguity, but some participants used English to express some particular words or aspects in the interviews. For example, when asking one participant's point of view about English, she said “我覺得這種感覺比較像 (I think it is more like) study a subject, but English is not a subject. English is a language, is a skill.” I transcribed all the data in the original language that participants said in the interviews, and did initial coding manually in both Chinese and English.

I did not take many notes during the interviews in order to concentrate on what my participants said. I took post-interview notes right after each interview to record non-verbal aspect of communication.

4.5.4 Justification of Focus Groups

Focus group, or group interview, was firstly used by market researchers to investigate consumers' motivation and product preferences in early 1950s (Brinkmann & Kvale, 2015). Focus group is now used widely as a qualitative research method in many fields, such as marketing, health science and social science studies. Krueger and Casey (2015) define a focus group research is “a carefully planned series of discussions designed to obtain perceptions on a defined area of interest in a permissive, nonthreatening environment” (p.2).

The participants in the focus group usually have similar characteristics or background which are related to the research topic, and they discuss on the particular questions that the researcher raises (Dörnyei, 2007). Focus groups are useful for gathering qualitative data in discovering new information, gaining participants' views, attitudes, and beliefs, examining participants' shared understandings of everyday life and the everyday use of language and culture of particular groups (Litosseliti, 2003:18). Brinkmann and Kvale (2015) consider the purpose of conducting a focus group is not only to listen and gather information, but also can have different point of views from the participants. Thus, focus groups can produce a large amount of data on a specific topic in a short time and show much lively interpersonal dynamics and social interactions data than one-to-one interview (Barbour, 2007; Brinkmann & Kvale, 2015; Hennink, 2007). In focus groups, the researcher creates a permissive environment and encourage participants to share their points of view without pressures (Krueger & Casey, 2015). In addition, participants are allowed to bring up issues related to the research topic which they feel important rather than just answer researchers' questions (Brundrett & Rhodes, 2014). The purpose of focus group is not in reaching consensus on the issues, but to encourage different responses with participants' attitudes, behaviours, opinions, or perceptions on the research issues (Hennink, 2007). Therefore, for the present study, focus groups are employed to let participants to share and express their opinions with others under a more relax circumstance, a more natural environment where they are "influencing and influenced by others – just as they are in real life" (Kreuger & Casey, 2015:7).

There are several suggestions about the size of focus group. Morgan (1997) suggests between 4-12 people, Dörnyei (2007) suggests between 6-10 people and Krueger and Casey (2009) suggest between 5-8 people. Too small or too large size of a focus group may have some problems. For example, too small size of group cannot provide many interpersonal interactions and "exert a disproportionate effect", whereas too large size of groups may hard to manage and become unwieldy (Cohen et al., 2011). Therefore, the researcher needs to be careful of the size of focus group so that every member in the group has equivalent opportunity and time to speak.

The role of moderator in a focus group is important and essential. The quality of data obtained from the discussion depends on the moderator's skill in managing the participants and the discussion. The moderator is responsible for creating a "permissive" environment whereby the participants feel comfortable and relax so that they can express and share their opinions and experiences about the topics discussed (Hennink, 2007). In addition, although

guiding questions may be provided, the moderator also need to pay attention to the timing and pacing of the discussion, and remain the discussion around the key topics. Therefore, it is important that the moderator is familiar with the objectives of the research and have adequate background knowledge on the discussed topic (Hennink, 2007; Krueger & Casey, 2015). As the researcher, I took the role of moderator in the focus group discussions in this study.

Focus group is often considered as an additional and useful method to other research methods such as interview, questionnaire, observation, etc., since people may act or talk differently when as individual or a group member. Due to some limitations of traditional interview, such as the artificial nature of the interview process and the influence of an interviewer on an interviewee's response, focus group is developed as non-directive interviewing. Hennink (2007:5) points out the function of this non-directive interviewing is "to shift the attention away from the dominance of an interviewer to focus on generating a discussion between participants on certain issues". In other words, the interviewer plays a minimal role in the discussion and the focus group members concentrate on the discussion and interaction with other members in the group rather than with the researcher/moderator (Krueger, 1994). Flick (2014:250) states that "the hallmark of focus groups is the explicit use of group interaction to produce data and insights that would be less accessible without the interaction found in a group." The participants may also bring up unexpected but relevant issues to the research and create valuable data. However, due to limited time and money a researcher has, it is natural to choose participant to discuss certain topics. Besides, participants' communications are also considered having significant impact on the validity of data (Albrecht, Johnson & Walther, 1993). To some extent, Litosseliti (2003:2) claims focus groups to "occupy a middle ground between participant observation and in-depth interviewing."

On the other hand, there are some disadvantages and limitations of focus group research. For example, Bloor et al. (2001:15) argue that focus group is "not authentic voice of the people" which is simply a social research method. Cohen et al. (2011) also point out that the data may be difficult to analyse succinctly, the topics may not be too many, intragroup disagreement and argument may raise, and the data may lack of reliability because the participants are chosen to discuss particular topics decided by the researcher. Litosseliti (2003) reminds focus groups may be difficult in distinguishing between an individual view and a group view since people may not say so even they disagree with others in the groups. It may also have bias and manipulation as the participants may say what they think the

researchers want to hear (ibid). Besides, participants may agree with one another or have similar opinions on the issues due to status or speaking time and resulting in little discussion. This situation will also affect the quality of data. These limitations can be minimized through careful planning and skilful moderating.

4.5.4.1 Conducting focus groups

After the individual interview, I asked each participant if he/she could join the focus group discussion. As mentioned in section 4.5.2 (p. 59), 8 interview participants were recruited for focus group discussion. One additional teacher was also recruited for focus group who didn't have interview due to her tight schedule at that moment. I arranged two focus groups in two universities for my participants' convenience, one with five participants and the other with four participants. As focus group needs a moderator, I, as the researcher, undertook the role in both contexts. The focus groups were taken place at two of the research context. The first one was at the university in Taichung with 5 participants, and the other one was in Tainan with 4 participants. The 5 participants in focus group 1 were T8, T9, T10, T14, and the teacher didn't attend interview, and 4 participants in focus group 2 were T2, T4, T5, and T6. The teacher in focus group 1 who didn't attend interview held a PhD degree from a Hong Kong university majoring in language education. He had taught English at a Taiwanese university for 5 years. In order to create a comfortable environment, the participants were in equal status and power because the formation of hierarchies within a focus group may affect participants' contribution in the discussion. Coffee and tea were also served. Both focus group discussions were audio recorded with their consent and the audio files were saved in my personal laptop as well as an online storage space.

The questions for focus group discussion were mainly developed from participants' answers in interviews that I thought would be interesting to discuss in group (see appendix 4, p.142). Although my participants had expressed and shown their attitudes and opinions in the interviews, it might be changed or influenced when their colleagues were also presented.

4.6 Reflexivity

I conducted my research mainly in two universities. The reason for selecting these two universities was the researcher had studied or previously worked at the universities, so was already familiar to many members of staff in the universities. This made the participants

trust the researcher and speeded up the process of attempting to gain insiders' perspectives on the context. As mentioned in 4.5.2, most participants were my teachers and colleagues which would be more easily for me, the researcher, to obtain information and ask more questions anytime through continuing contact with the participant and universities.

Although it is easy for researcher to gain insiders' perspectives because of the familiarity and similar background with the participants, it may be difficult in taking a more objective and an outsider view (Richards, 2003). Thus, it was important and necessary for the researcher not to take significant features of the context for granted, or consider the differences.

In addition, the participants and I share the same language, education, and culture background. I can easily connect their learning and teaching experiences in English with my own experiences studied in Taiwan and understand some of their perceptions without asking much in-depth questions. As a result, I might take some information for granted and missed the details. Therefore, in the interviews and focus groups, I tried my best to abandon my previous knowledge on Taiwanese higher education.

4.7 Validity

For both qualitative and quantitative researches, the major way to create credibility is to establish validity (Patton, 2002). It is important to consider if the findings and results can reflect the reality of what respondents' points of view accurately.

Some researchers have identified that validity, or trustworthiness, consists four criteria that a research needs to concern in a qualitative research in order to achieve a trustworthy study: credibility, transferability, confirmability, and dependability (Guba & Lincoln, 1994; Mackey & Gass, 2005). Credibility, according to Mackey and Gass (2005:180), emphasizes that the findings are credible and believable to their research participants. It is suggested to collect data in a long period of time and in different contexts to obtain more in-depth information. For transferability, the research contexts are seen as integral where the findings can be applied to other contexts; that is, the relevance of the research to other research contexts. Although each research is unique, it also can be an example for other similar contexts. The researcher should report the results and findings in detail along with the description of research contexts and participants so that the readers or other researcher will be able to compare and relate the results to their own researches (Guba & Lincoln, 1994; Mackey & Gass, 2005). Confirmability refers to the degree to which results and

interpretations can be corroborated or confirmed by other researchers. As Mackey and Gass (2005:180) state, “researchers are required to make available full details of the data on which they are basing their claims or interpretations.” Sometimes another researcher may be asked to help examining the data and modifying the first researcher’s interpretation. Dependability requires consistency of the research. The researcher needs to document the how the research was conducted and recognise the research factors will change and never be replicated.

Several strategies are proposed for establishing validity, including long enough of time engaged in the field, persistent observation, triangulation research methods, peer and member checks, negative case analysis, thick description and a reflexive researcher journal (Lincoln and Guba, 1985:301). In this study, credibility is achieved by applying triangulation techniques of research methods and spending 2.5 months for data collection in Taiwan. By providing detailed information of methodological process, I provide other researchers the opportunity to interpret the findings obtained here or adapt the similar research design to their own researches; that is, dependability. Transferability is possible as some findings and results may be relevant for other Chinese speaking context with similar educational environment. Finally, in order to check the consistency of the coding and enhance confirmability, I transcribed all the data with initial coding first and then listened to the recordings again to recode the data after the initial coding.

4.8 Research Ethics and Risks

The researcher had delivered the participant information sheet and consent form to the participants before starting interviews and had their signatures on the consent forms. This was important for making sure that the participants understood their involvement was on a voluntary basis and could withdraw from the study at any time. In addition, the main ethical issue in the data collection was confidentiality and anonymity. One of the risks of the study was it examined teachers’ views about the current language policies in higher education and some teachers might concern about criticising it. For this situation, confidentiality and anonymity had been emphasized and ensured again before and after data collection. Their names were changed and mentioned pseudonymously when referring to them in the study.

4.9 Research Limitations

Van Lier (1988) indicates that the researcher's experience and knowledge is vital for a research project. All researchers will bring their own knowledge and experience to the project and interpret data. In the present study, I, as the researcher and a native Taiwanese, have knowledge of Taiwanese university English education from 3.5 years working experience in two universities. Due to this background, there will be some problems encountered affecting interviewees' responses and in interpreting the data which could have influenced the result of this study. Furthermore, as all researches have questions regarding bias, I notice that this could lead to problems of subjectivity or biased interpretation if I manage the research data to a desired outcome.

Another significant limitation of the methodology employed in the present study is the small number of participants. The meaning readers find in the research usually depends on the number of representation and whether they are authentic or not. Richards (2003) indicates the difficulty of documenting what is unique in a qualitative research and particularly with wider relevance to other settings. To have 'resonance' (Richards, 2003:265) is more appropriate than generalisation in qualitative research as it aims to provide enough detail to allow other researchers to "share in the researcher's understandings and find instantiations of them in their own professional experiences" (ibid:266). Hence, this study attempts to achieve this by providing in-depth analysis although the number of participant is not large enough to represent the whole scene of Taiwan. Snape and Spencer (2003) also indicate that the samples in qualitative research are usually small and purposively selected based on salient criteria. Thus, the selected participants in this study can be viewed as part of the group of language teachers who have extensive experience with language teaching in academic context. They may have similar experience in teaching local students in English but differently in dealing with international students.

Finally, the language used in my interviews and analysis are different. Some studies have discussed the challenges and difficulties to manage multilingual data in multilingual settings, especially when collecting data in one language and analysing in another (Halai, 2007). In this study, the interviews and focus groups were conducted in Chinese and analysed in English. Since Chinese and English are two very different languages syntactically and grammatically, sometimes it is difficult to find an equivalent word or phrases when translating the data. Thus, transliteration, which is defined as "a process of

replacing or completing the words or meanings of one language with meanings of another as sometimes the exact equivalence or exact meaning might not exist" (Regmi et al., 2010:18), is applied to the translation process. I tried my best to choose the most appropriate words in English to express what my participants said and find the closest meaning if no equivalent words can be found. After this preparation, I started to analyse my data and used translated words and sentences as the direct quotations when interpreting the data.

4.10 Summary

This chapter summarised the theoretical and methodological consideration for this study, as well as the design and validation procedures. The research instruments including semi-structured interviews and focus groups, which were all taken place in Taiwan. Through the triangulation research approach, the research aimed to build up a detailed and in-depth understanding of current English education in Taiwanese universities. The two sets of data resources in this study helped to elicit participants' opinion toward English language policy in Taiwan higher education and teachers' language ideologies. For example, the interviews and focus groups aim to provide data and answer the questions about teachers' language ideologies and their points of view about current language policy. The following chapters will deal with the data and analytical frameworks and make interpretations.

Chapter 5: Findings from Interviews

5.1 Introduction

This chapter presents the results and findings from the interviews with 15 Taiwanese university English language teachers. It firstly introduces two analytical methods applied for data analysis, which are Qualitative Content Analysis and Discourse Analysis, and followed by the presentation of the results and findings. The findings give the insights of participants' perspectives of English language itself, language policy, and English language use in Taiwan. The discussion is conducted with the aim of interpreting the results retrieved from the interview data and seeking to answer the first two research questions:

- RQ1: What kinds of language ideologies do Taiwanese university teachers of English have?
- RQ2: To what extent do the ideologies appear to be influenced by English language policy in Taiwan?

As presented in Chapter 4, this research is a qualitative research. The main purpose of adopting qualitative research method was such method provides data that reflect participants' points of view, experiences, or insights in their lives, and help the researcher gain much deeper and greater understand on certain issues. Semi-structured interview, one of the qualitative research methods, is “collaborative accomplishments, involving participants in meaning-making work in the process” (Holstein & Gubrium, 2004:141-142). The present research will explore the *hows*, i.e. how of the knowledge is produced via interactional and narrative procedures, as well as investigate the *whats*, the content meanings that are contained and pertain in participants' respondences (Holstein & Gubrium, 2004). Hence, qualitative content analysis and discourse analysis are adopted for the present research as the analytic tools.

5.2 Analytical Methods

5.2.1 Qualitative Content Analysis

Krippendorff (2004:18) gives a broad definition of content analysis which is “a research technique for making replicable and valid inferences from texts (or other meaningful

matter) to the contexts of their use.” From this perspective, any materials that can be read such as video or newspaper articles are amenable to content analysis. As Berg and Lune (2012:364) point out, content analysis “examines a discourse by looking at patterns of the language used in this communications exchange, as well as the social and cultural contexts in which these communications occur.” Schreier (2012) further explains that content analysis is a systematic method to describe the meaning of qualitative material, hence she calls qualitative content analysis (henceforth QCA), and is “done by classifying material as instances of the categories of a coding frame” (p.1). The coding frame is a way to structure the material as well as “a way of differentiating between different meanings vis-à-vis your research questions” (Schreier, 2012:61). Rubin and Rubin (2012) also point out that coding the data is important as it is beneficial in recognising and identifying the themes, concepts, and examples existed in the data. Therefore, the systematic coding process and in QCA helps the researcher reduce data after fieldwork since the irrelevant information will be deleted if not fit to either a main category or a subcategory. However, the reducing data process in QCA does not influence the richness of data but to make the data more relevant. In addition, new information may be produced during categorising process and comparing each category (Schreier, 2012).

In the following sections, I will present the process of how I coded my interview data and provide part of data analysis with some interview extracts.

5.2.1.1 Coding process and framework

The sources of qualitative data in this study were audio recorded from teacher interviews and focus groups discussion. When all the interviews and focus groups were complete, I personally carried out the verbatim transcription of the material by using an online software, oTranscribe, which made data retrieval much easier and convenient for coding and saving onto computer files. A transcription is an exercise of translation between two narrative modes, i.e., oral and written discourses (Brinkmann & Kvale, 2015). Although the tone of participant’s voice, intonations, non-verbal gestures, or accent are hard to be seen in transcriptions, transcribing is still an important process for analysing and interpreting the materials. Thus, transcription should not be ignored. Besides, while transcribing, the researcher has the opportunity to get much more familiar with my data, recall some missing information that he/she did not write down while interviews, and begin to identify potential themes for an early phase of analysis.

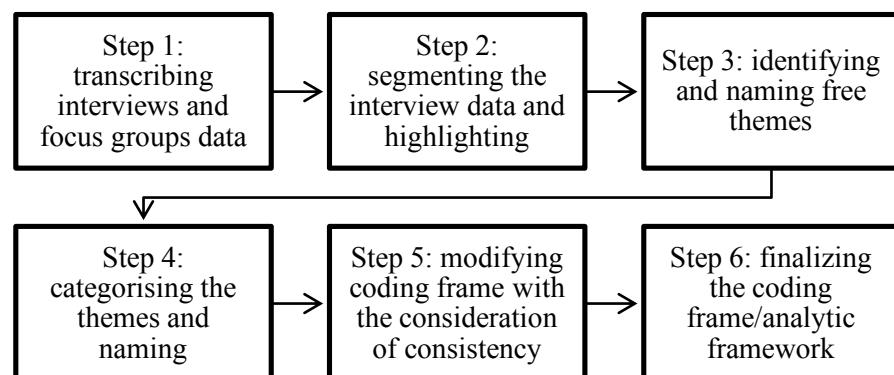
As all the interviews and focus groups were mainly conducted in Chinese with part of English, the transcriptions were all done in the original languages. I did not translate all the data into English but only the data which are presented in analysis and discussion. I translated all the identified data and a friend of mine who works as a translator and has rich experience in English-Chinese translation reviewed the translations for me. Since this study focuses on what the participants said and the content meanings rather than the linguistic features and how participants constructed and produced the contents, I did not use many transcription conventions. The transcription conventions are listed below:

Table 5.1 Interview transcription conventions (Adapted from Jenkins, 2014; Mauranen, 2006)

Symbol	Explanation
R	Researcher
T1, T2, T3, etc	Participant number according to interview order
Bold type	Speaker emphasis
<i>Italics</i>	Italics used by researcher to identify key points in the extracts
XXX	Unable to transcribe (unintelligible words)
:	Lengthening (length indicated by number of colons)
(.)	Pause about 1 second or less
(2)	Pause about 2 second, etc.
[...]	Omission of text which is irrelevant
<>	My additional information to make meaning clear
@@@	Laughter
[Overlapping or interrupted speech

After all the interview data were transcribed, I started to consider how to manage and code the interview data. The figure 5.1 shows the process of how I did coding and analysis, and explanation of each step is also presented.

Figure 5.1 My coding process



As mentioned before, to build a coding frame is an important step in QCA. A coding frame can help researcher identify and select relevant materials and reduce data (Schreier, 2012).

Coding and categorising is an important process in content analysis as it is a “means for identifying, organising, indexing, and retrieving data” (Berg & Lune, 2012:307). A category, according to Weber (1990:37) is “a group of words with similar meaning or connotations.” Therefore, establishing categories and themes is a start point for analysis (Silverman, 2014). The categories vary depending on the research and what kind of the data are.

While transcribing on Word, I highlighted and made notes the information that might be useful and considering which category the information belonged to at the same time as the initial coding with a focus on language policy, language ideology, and the concept of ELF. After all the transcriptions were completed, I imported all the transcriptions into NVivo 11 for storage and facilitating the coding and analysis. During the coding process, I took some notes of my thoughts about the data, and created memo links and annotations in NVivo.

At the end of coding process, I identified 35 free codes, which were, however, too many to put into a framework. I then coded the themes into some categories with a focus with how relevant and similar of these themes in terms of expressing certain concepts and had some adjustments and changes. This second-level coding helped me to reduce the number of codes and build the final framework (see table 5.2).

Table 5.2 Coding framework for interviews

1. Perspectives on language education
1.1 standardization
1.2 different expectations between teachers and students
1.3 fluency vs. accuracy
1.4 language variety
1.5 textbook choosing
2. Perspectives on English use
2.1 role of English in Taiwan
2.2 good English
2.3 differences between in and out of classroom
3. Perspectives on first language
4. Language policy
4.1 concerning to teachers
4.2 concerning to students
4.3 government's perspective

There were two main adjustments for my interview coding framework. First of all, the major change was made for the theme ‘language ideology’ as I changed the term into ‘perspective’. Any themes that related to language were categorised into this category, and three main categories were created: *perspectives on language education*, *perspectives on English*, and *perspectives on first language*. The first category language education includes language learning, language teaching, standardization, and textbook choosing. It is aimed to investigate whether standard language ideology existed in teachers and students’ minds, and their goals or expectations. Although I did not do research from students’ perspectives, my participants sometimes provided me information about what their students’ thoughts were according to the feedback teachers received from the students during or in the end of each semester. During the coding process, I found many participants said they found a big gap between the English being taught in classroom and the authentic use; in other words, teachers and students expected to teach and learn the so-called Standard English in classroom but it is not necessary the case in the real conversation. There is a gap which may make teaching much more difficult than traditional teaching. Thus, the sub-category *learners vs. users* was added. In the category *Perspectives on English*, I coded any information related to the language of English only, such as role of English in Taiwan, what good English is, accent/variety, and the differences between classroom and authentic use. However, after the second-level coding, I decided to move *accent/variety* from *English* as one sub-category under *language education* which included the content about how teachers introduce or teach students to be aware of different varieties of English and how to understand. In addition, some participants told me they viewed English differently from they used to be. Thus, I also added *change* to this category. The third category, *perspectives on mother tongue*, was identified while I was transcribing the data. I found some participants shared their beliefs about the importance of mother tongue education; i.e. Mandarin Chinese, Southern Min (Taiyu or Minnan Hua), or other local languages in Taiwan.

Second, I added a sub-category *the government’s perspective* into the language policy category. Any content about the reasons teachers’ thought the government launched a particular policy and what the government did for the policy were coded into this category. For example, T3 expressed:

Extract 5.1

- 1 T3: however the government does **not** need to do anything (.) we care about
- 2 our publications and the rankings <because> they are powerful [...] the
- 3 policy is just a paper work but the reality is the ranking (.) the QS ranking is

4 more powerful than the policy (.) the government uses ranking as a tool to
5 force universities to launch EMI programmes (.)

In the last step of coding, I went through all my data again for coding consistency in order to check reliability, and finalised the coding list (see appendix 5, p.143). As Weber (1990) notes, “to make valid inferences from the text, it is important that the classification procedure be reliable in the sense of being consistent.” Schreier (2012) suggests that data consistency involves three stages: all relevant materials is taken into account; a sequence of steps is followed during the analysis, regardless of your material; and you have to check your coding for consistency (reliability) (p.9). It is considered that the systematic and consistent nature of QCA will make the data analysis transparent to the readers and increase reliability of the research. In addition, by reviewing the coding frame, it was easier for researcher to examine individual perspective for the same issue across interviewees, and to offer interpretations and integrated insights to answer the research questions.

5.2.2 Discourse Analysis

The second analytical tool for my research is discourse analysis. Discourse analysis, basically, is the study of language, and is a methodology that often used by researchers from different disciplines in answering many kinds of questions. In the discipline of linguistics, *discourse* is the language-in-use (Gee, 2014). Strauss and Feiz (2014:1) state discourse as “the social and cognitive process of putting the world into words, of transforming our perceptions, experiences, emotions, understandings, and desires into a common medium for expression and communication, through language and other semiotic resources.” Researchers may ask questions about social roles, communication, and identity, and answer the questions by studying the language-in-use, i.e., analysing the discourse. In other words, *analysis* is done “by examining aspects of the structure and function of language in use” (Johnstone, 2008:4). Therefore, discourse analysis studies and examines not only what the language structure is in use, but also how the language functions and used in construction and expression of believes, ideas, and themes. To be precisely, as Gee (2011: ix) points out, discourse analysis “deals with meaning in social, cultural, and political terms.”

According to Schreier (2012), discourse analysis can be descriptive and critical. She further argues that discourse analysis is predominantly descriptive which concerns the language structure and the strategies people use in conversations, and focuses on the

utterances sentences. While the critical discourse analysis, which is more judgemental and interpretative, is focusing on “the relationship between language, the processes of producing, receiving, and disseminating language, and the larger context in which this takes place” and examining in what way the discourse shapes and constructs people’s perception (ibid:46). As Strauss and Feiz (2014) emphasize, discourse is “the **social and cognitive process** that reflects, creates, shapes, re-creates, and reifies meanings in the lifeworld” (p.1; bold in original). Moreover, Schreier (2012) states discourse analysis can reinforce QCA in qualitative analysis since QCA focuses on the descriptions of what is uttered through language, while discourse analysis is done by assuming how the language is used and which social reality is formed by the language, i.e. the formation process of discourse.

Discourse analysis is particularly interesting for the analysis on language attitudes, beliefs, and ideologies and how they are (re)constructed in conversations. Through discourse analysis, it is hoped to find whether my participants abide by the “dominant discourse” (also called “hegemonic discourse”) and the beliefs transmitted through it, or create “alternative realities” – the “subordinate counter-discourse” – on the given discussing topics (Schreier, 2012:46). To this end, several scholars suggest that in which level of context discourse is rooted in should be taken into account when studying qualitative data (Abell & Myers, 2008; Wodak, 2008).

Discourse analysts generally agree that a particular discourse can be analysed at three levels of context: the co-text (or intermediate, discursive), the intertextuality, and the socio-political (or external) contexts (Abell & Myers, 2008; Blommaert & Bulcaen, 2000; Fairclough, 2003). The analysis of co-text context focuses on the text/transcript itself and looks at an utterance’s relationship with the texts surround it, i.e. what comes before and after it. The analysis in this immediate context is hence restricted to the sentence level, for example, the choices and patterns of vocabulary, grammar, cohesion, and text structure (Blommaert & Bulcaen, 2000), and tend to be descriptive discourse analysis at this level.

Intertextuality refers to the way texts link to other texts, and “how texts draw upon, incorporate, **recontextualize** and dialogue with other text” (Fairlough, 2003:17; bold in original). The intertextuality analysis focuses on how a discourse is produced, circulated, distributed, and consumed by paying attention to “speech act, coherence, and intertextuality – three aspects that link a text to its context” (Blommaert & Bulcaen, 2000:448-449). Wodak (2008) further proposes a process called *recontextualization*, where relationships or links between texts can be established in different ways “through

continued reference to a topic or main actors; through reference to the same event; or by the transfer of main arguments from one text into the next" (p.3). On the other hand, Johnstone (2008:166) argues that "texts can be *interdiscursively* related to prior texts" (italics in original). *Interdiscursivity*, as Blommaert and Bulcaen (2000:449) explain, refers to "texts are made up of heterogeneous elements: generic conventions, discourse types, register, and style." In other words, interdiscursivity concerns which discourse feature links to other previous discourse(s). Hence, the analysis in this context is more judgemental.

The last level of context is the social-political and historical context, which "raises the question of how this kind of interview is possible (or impossible) and what sorts of knowledge and power relations it presupposes" (Abell & Myers, 2008:151), and see discourse as a social practice. As it is understood, the most powerful features affect discourse are the ideologies and power relation, as Blommaert and Bulcaen claim (2000:449), "the ideological effects and hegemonic processes in which discourse is a feature." These two issues, the *social difference*, are considered as the key elements of discourse analysis in the socio-political and historical context. Fairclough (2003) uses *assumptions* to indicate such elements are external meanings that are implicit, shared, or common and not easy to identify to a specific agent. Power, hegemony and resistance relations are important elements in making, sustaining or changing particular meanings or concepts as universal or common ground among different social groups. It is through the use of ideologies, set of beliefs or attitudes in discourses to perform representation of the groups, with the intention of contributing or changing the power relations. Discourse analysts use the ways in which differences or saliences of particular social group or identity are accentuated, negotiated, bracketed or suppressed (Fairclough, 2003). For Fairclough, therefore, intertextuality may bring different voices into texts whereas assumptions may reduce the differences by "assuming common ground" (p.41).

To sum up, discourse analysis can be done at one or all three levels of context. Besides, researchers should look at the texts in micro lexical-grammatical level as well as consider the influence of macro semantic and societal levels when analysing the data (Hyatt, 2006). For the interview data analysis of the present study, the level of intertextuality and socio-political and historical contexts will be the analysis focuses.

5.3 Results and Analysis

In this section, I will analyse and discuss the interview data with the analytical methods which were discussed in previous sections.

5.3.1 Perceptions on English Language Education

5.3.1.1 Standardization

In the beginning of each interview, I asked every participant to share his/her own experience in learning English. The purpose was to know if there were any differences in the way of language education while they were learning English as students and teaching English as teachers. As 13 of my participants were over 30 years old, the English language education they had experienced was quite traditional. Most of them started learning English by memorising vocabularies, phrases, or a text, and they were corrected very often by their teachers especially for grammatical mistakes. Such education was considered as standardised language training that students were supposed to use and speak correct and good English. For example,

Extract 5.2

1 R: can you tell me your experience of learning English?
2 T3: ok i started learning English at third grade <age 9> and my mom took me
3 to a cram school [...] textbook we used was American Headway so it was
4 obviously American English yes (.) teachers' pronunciation, grammar, and
5 content were <standard> like how to say something with certain grammar
6 rule (.) inversions or (.) yes it was standard <English>

Extract 5.3

1 R: can you tell me your experience of learning English?
2 T11: um (.) my parents took me to a cram school like ymca at like forth or fifth
3 grade <age 10-11> and it was not so active like the English class now (.)
4 there were no many activities but still students know what's going on (.)
5 like using Zhuyin or whatever (.) and then in junior high you know
6 Taiwanese schools and cram schools focused on exams [...]

As T3 indicated, the English her teachers used and taught was American English, which she considered as the Standard English. Similar experiences were also shared by some other participants. Their responses showed that American English was the first language variety that the majorities of Taiwanese students contacted when starting learning English in either normal schools or cram schools in Taiwan. The reason might be the long-term and strong influence of American politics, economics, and culture in Taiwan. Although T11 did not indicate what kind of English she learnt at cram school, she mentioned she used

Zhuyin, the Mandarin Phonetic Symbols mainly used in Taiwan, for helping to memorize English pronunciation and the focus of exams in Taiwanese education, which will be discussed later.

In fact, every participant agreed such training was good for a beginner in learning a new language. It helped students to become “familiar with rules and sentences of the new language, and build a good foundation”, T5 said. Even T1 firstly gave negative perspective about the traditional language training she received in high school, she agreed in the later of our discussion that it was a good training when starting learning a new language. T2, similar with T5, shared her experience that she tried to introduce the most correct and appropriate English when she was teaching children’s English in her early career. From about 5 participants’ perspectives, the standard form of a language was better for beginners when contacting and learning a new language. However, they did not agree that the traditional language training, such as memorizing vocabularies, grammar rules and a text, was a good teaching approach. In addition, English teachers at that time didn’t have many opportunities and experiences to go abroad and would not have chance to contact and introduce other varieties of English to students but American English only owing to the influence of American on politics and economics.

In addition, the participants said their teachers only focused and taught what was written on the textbooks. There were no many opportunities for students to know other varieties of English but American English only which was usually the English used in textbooks in Taiwan. They pointed out that, unlike Europe, Taiwan is a small island and it is not as convenient to travel and speak to foreigners as Europeans, especially at the age when my participants were in schools. Besides, English is not the main daily language in Taiwan. Students did not have many chances to recognise other varieties of English, unless teachers introduced in the classrooms or there were foreign students in their classes. For example, T4 said that she did not realise what British English accent sounded like and what the differences with American English were until she decided to study abroad in UK and started preparing IELTS. In other words, it was until about age 21 or 22 that T4 realised there were different varieties of English in the world.

Therefore, about 10 participants in my interviews thought there should be some changes in language teaching and students’ perspectives, especially in higher education. T5 shared her experiences in observing one teacher’s class for a research project in her university. T5 noticed that the teacher spent lots of time in correcting students’ grammar errors and discussing a particular grammar rule. From T5’s utterances, I noticed that she seemed to be

surprised with such teaching practice the teacher delivered and did not agree with it. T5 might think that students' language performance was not the point in that course, because it was an EMI medical course. T13 also mentioned some of his colleagues would test students with very difficult and "tricky" grammar questions, but he thought this situation usually happened in some older teachers' classes due to their own learning experiences as students before. Although T5 did not indicate how old the teacher she observed was, the teacher seemed held the similar language ideology as the "older teacher" mentioned by T13, even the teacher was not an English language teacher. This suggests that most teachers nowadays may have changed and thought language education should focus on the appropriateness of language use rather than correctness in linguistic performance.

From the interviews, 12 participants mentioned and believed the training of memorising vocabularies or texts was necessary when starting learning a new language. It helped learners to understand the rules or ways the speakers of the language use and could master the language easily when getting familiar with it. Such belief also had influenced my participants' choices of textbooks and evaluations on students' language proficiency. As all my participants had experiences in teaching Freshmen English or general English, most of their focuses while choosing textbooks were the balance of four-skill language trainings and if culture related issues were involved. In other words, even in higher education, teachers still did not think Taiwanese students had enough basic knowledge of English and might not be able to handle their majors in English, especially in academic writing and speaking. It is also worth pointing out from all the respondents, none of them mentioned about the language itself while choosing textbooks. It has implied that they did not have questions about the language written in the course books, because the course books were usually from an American or British publisher. In other words, participants assumed the language written in a course book was the correct and standard form.

While talking about how teachers assessed their students' language proficiency, I noticed all of my participants had said there should be different requirements for writing and speaking tasks. Almost every participant said it was important to use Standard English in writing task, especially in academic writing, whereas fluency was their first priority in oral training. They believed the standard and native English was the ideal form of English to be used in academic writing and was wildly intelligible for readers, for example, T4 said:

Extract 5.4

1 T4: we are all non-native speakers <of English> but i still ask students to use
2 standard English in writing even in reading or listening (.) this is to help
3 them recognize the standard form of English [...] and i do ask my students
4 to use standard English in my classes (.) to achieve my teaching goal

As shown in line 1, T4 said both her students and herself were NNESSs, which might imply that T4 knew it would be difficult or impossible for NNESSs to use the standard form all the time, or to be native-like. However, she still expected students to conform native or Standard English in academic writing, which, as shown in line 4, was her “teaching goal”. In other words, T4 aimed to train students to be native-like English users rather than ELF users. She actually emphasized again later in the discussion that, in her view, Standard English was essential in academic writing. It has indicated that she cannot abandon the belief of native English in her teaching practices.

On the other hand, T7 said that “i won’t deduct students’ mark for grammar mistakes unless it is incomprehensible.” This showed that T7 focused much more on students’ language use and ideas students conveyed in their writings rather than their linguistic performances. In other words, T7 prioritised intelligibility over the conformity to native English norms and didn’t aim to train students to be native-like. However, she also emphasized that if grammatical mistakes or errors affected readers’ understandings to the content, she would ask students to revise. Thus, as many participants expressed, teachers’ primary focus was the content and meaning, but linguistic performance would become an issue when they were unable to understand the meaning of the content. Moreover, from T7’s utterance, it might also imply that T7 had the awareness of the lingua franca role English in the current world. Yet, it seemed like that T7 didn’t quite understand the concept and theory of ELF.

Almost all of my participants seemed to be concerned with the correctness and standardisation in academic writing, not only students’ but their own writings. The main reason of their concern with correct written English was the publishing requirements of journals or books. T15, for example, pointed out that her papers might be rejected with the reason of “deviant English” and sometime she was asked to have proofread by a native speaker of English before submission. The “deviant English”, from T15 words, may refer to the language which is not considered in accordance with Standard English. As a result, before submitting each written work, they were required to ask a native English speaker to proofread. T6 who was from different university to T15, for instance, also mentioned this similar experience, see extract 5.5.

Extract 5.5

1 R: i know you helped in editing one of the course books for ESP course [did
2 T6: [yes
3 R: did you send it to a native speaker <of English> to proofread before submit
4 to the publisher
5 T6: **of course** they (.) of course they asked us to do so so we paid quite a lot for
6 proofreading and check <the language> again and again (.) it took lots of
7 time (.) and other teachers <authors> did as well

When T6 and some of her colleagues (T1, T2, T4, and T5) started to teach English in higher education, they participated in a teaching development project of ESP courses in the English department. In this project, they were responsible to edit and publish a series of ESP course books specifically for the university ESP courses. As T6 said, the publisher, which was a Taiwanese publisher, asked them to send all the contexts to native English speakers to review first. It revealed a negative and impatience message from T6's utterance that not only because of time-consuming (ll.4-6) but also not being respected as an English teacher. It suggested that, at least from the perspective of the Taiwanese publisher, native speakers' English was the standard form that should be used in language education and textbooks. It also implied that the educational authorities expected Taiwanese students to conform to native or Standard English, regardless what difficulties T4 in earlier disuccsion (extract 5.4) pointed out and the real usage of English nowadays.

On the other hand, when discussing about the trainings of students' spoken English, it emerged that all the participants seemed to hold non-normative expectations of students' spoken English; that is, they focused primary on fluency and the contents rather than the grammar and correctness of language. They did not show any preference to native English pronunciation or any other varieties of English as long as students were willing to practice their oral English and they could understand. The common views shared by my participants was, as a communication tool, the most important thing in learning English was the communication skills and effectiveness, and they would spend some quality of time training their students the skills in the courses. Thus, many of my participants said as long as their students could complete the required speaking tasks successfully, such as answering questions and presentations, grammar "mistake/error" and non-native like form of English would be acceptable. They would correct students only when the mistakes or errors had affected their comprehensions to the contents.

Another noticeable thing in spoken English training was about 5 participants said that they asked their students to use complete sentences when answering questions and giving

presentations in classes. It revealed that these participants still required some degree of Standard English while doing speaking training in their teaching practices, as T9 said,

Extract 5.6

1 T9: for me the so-called presentation evolves degrees of **formality** (.) since it
2 contains formality so you should speak formally and correctly

From T9's discourse, he thought in some specific occasions, such as giving a presentation or submitting a journal paper, Standard English should be used. He thought Standard English was much formal than other varieties of English. In fact, in the beginning of interview with T9, he mentioned he started to learn English from an English dictionary by memorizing every vocabulary and the definitions. He said the English in dictionary must be the correct and standard which had implied that he had a strong belief in Standard English.

T12 explained further why the requirements were different, as the following exchange.

Extract 5.7

1 R: how about writing training (.) do you think (.)
2 T12: **accuracy** will be the most important thing in writing
3 R: [why
4 T12: [because writing is (.) it is different from speaking (.) speaking is an
5 instantaneous action (.) you have many chances to correct yourself (.) to
6 express yourself clearly (.) you have direct contact with others but there is
7 no direct contact between readers and writers (.) so how much readers can
8 catch and understand what the writers want to express all depend on the
9 language (.) that's why accuracy is important in writing

From T12's explanation, there was no direct contact between readers and writers. He implied that writers had enough time in revising his/her written works in order to achieve intelligibility and mutual understanding before presenting to the readers. The "accuracy" he referred to could be considered as native-like or conformity to Standard English. Therefore, it can be said from T12's response that he believed what makes writing intelligible was the degree of conformity to standard or native English. It seems that most of my participants did not hold the ideology of standard language but standard language had influenced their perspectives in some aspects, for example, in evaluating students' academic writings.

In addition, I noticed that 3 participants from the university in Taichung did not only set different goals for writing and speaking, but also had different requirement and evaluation standard for English and non-English majors. The 3 participants mainly taught English courses, such as English academic writing and speaking, for English majors. For English

majors, they would focus more on the structures and logic of the articles rather than their students' linguistic performance; whereas linguistic performance would be the main focus when assessing non-English major students' written works. One respondent, for instance, explained why there was different requirements for different majors' students, as shown in the following extract.

Extract 5.8

1 R: so how do you evaluate students' language performance
2 T9: it depends (2) if you are an English major you do not have XXX you still
3 have to care about accuracy because people have a certain degree of
4 expectation for you in using English (.) but for non-English majors (.) they
5 usually have clear <purposes> they only want to do business or (.) i was
6 working in an international trading company i know the language use is
7 different (.) so for non-English majors i would say fluency <is important>
8 as long as he can communicate and get the purchase order to get the
9 business is the most important thing [...] so i will have different
10 expectations on English majors (.) i think the accuracy you cannot make
11 mistakes on the basic things
12 R: but if the mistake does not affect you [understanding]
13 T9: [yeah sometime there is typo it is ok but
14 (.) i mean (.) you need to differentiate error and mistake (.) <English major>
15 students have linguistic training so they **should** know (.) if they do not i
16 think it is dangerous

T9 pointed out one situation in Taiwan that people had higher expectation for English-major students' language performance (ll.3-4) even though some people might not understand what the standard and correct form was. He emphasized again later (ll.15). It showed that he had zero tolerant in English-major students' language errors and always asked them to use the correct and standard form.

Therefore, from the experiences shared by my participants, most of them thought there should be different requirements and goals for students in different period of education as well as for different language skills. Such situation might also imply teachers nowadays had changed their perspectives on language education. In the traditional English language education in Taiwan, students were just learning English but did not have many opportunities to use it. Teachers nowadays, especially higher education teachers, want to change students' attitudes toward language learning, i.e. from language learners to language users. Thus, also can be seen from most of my participants' viewpoints, teachers expect students to be prepared for the real and authentic communication outside the classrooms.

5.3.1.2 Standard English

Moving to discuss about standard language/English, some of my participants asked: *do you take American English as the standard?* or *what is “standard”?*? With some of the respondents, they thought nothing had a standard answer or form, especially language. They even argued if American English was the Standard English, how about other native speakers of English from ENL countries, such as those in Britain, Canada, and Australia? It showed that most participants thought the standard form of English should not be geographically limited.

Nevertheless, one of the respondents pointed out that some of his colleagues still believed American English was the “only” standard norm students should learn and spent a quality of time in correcting students’ grammar problems in the classes. T13 thought such situation usually occurred in those teachers who were over 50 years old and had received traditional English education and training. It was hard to change those teachers’ minds and perspectives, either on language education or English itself. Such perspectives could be related to the historical and close economical relationship with America in Taiwan.

Besides, the institution T13 worked at was an air-force academy which had an even closer relationship with America. From the interview with T13, he mentioned more than once that almost every handbook and course book in his institution were written in American English and there were some American mechanics based in the institution as well.

Teachers and students were expected to be able to communicate with those American mechanics in fluent and “standard American English”, as T13 said. Thus, it was crucial for T13’s students to get familiar with and understand American English and teachers did not have much freedom to choose their teaching materials. However, he also argued that he would not take American English as the Standard English and would introduce other varieties of English to students if he had chance.

T13 was actually the only participant who strongly disagree to teach Standard English in classrooms, especially in higher education. He argued that both NESs and NNESs would use simple and “non-correct” form of English very often in daily life. What teachers should do, T13 thought, was teaching students how to cope with and accommodate in order to achieve intelligibility when communicating with either NESs or NNESs. “I **totally** agree the theory of ELF (.) that’s what i want my students to learn”, said T13 in the end of interview with excitement. T13 was also in the first year of PhD in one university in Southern Taiwan and learned ELF in one course. Since it was a military institution that

T13 was at, teachers should follow certain rules and pedagogy that the authority had set. From T13's discourses, it seemed that he wanted to make some change but he couldn't because of the authority.

Besides the unique situation in T13's institution, most of my participants from other 4 universities agreed American English had influenced language education in Taiwan for a long time and it was not easy to change, either the authority's or some language teachers' viewpoints. Thus, for my participants, they all said it was not surprised that most Taiwanese people would consider American English was the Standard English. Now, as we live in an age of mobility, transnationality, and hybridity (Phan, 2008:38), people have more opportunities in contact with different varieties of English around the world and may have changed their points of view about Standard English. As most of my participants had experienced studying in English as the native language countries, such as UK and Australia (see table 4.1, p.59), Standard English for them would not only refer to American English but could be the English where it was spoken as the native language. Hence, as some participants argued, it was hard to define what Standard English would be.

In addition, I found my participants rarely mentioned the word "standard" in the interviews, especially when discussing their own teaching practices. Some of my participants argued that it would not be appropriate and also difficult to dichotomise language performance into standard and non-standard since language use changes all the time. From the respondents, I noticed that my participants usually guided their students to the most appropriate linguistic performances in authentic communications rather than correcting students' mistakes. For instance, as T5 said,

Extract 5.9

1 R: what if you really connot understand <your students' words>
2 T5: i will (.) i usually don't correct them directly i just repeat their words again
3 and have adjustments and ask do you mean this or that (.) let them know it
4 is a *much appropriate expression or closer to what native speakers would*
5 *use (.) i think many teachers will do the same thing*

As T5 said, she expected her students to know what kinds of expressions and language uses would be appropriate and native-like (ll.4-5). However, it still revealed from T5's utterances that she expected her students could speak correct form of English, even to be native-like. As mentioned before (p. 83), T5 didn't think grammar correction should be the main focus in class. However, she also could not abandon the idea of native English so she would expect her students to use the language that "native speakers would use". It also had shown that standard English has affected my participants in many aspects. Most of

university English language teachers in my study took Standard English as the most acceptable language variety and as the norm and guideline in academics which could help students build sufficient knowledge of the target language, but Standard English is not necessary to be the most efficient form in authentic communication.

In stead of giving her opinions about standard and correct English, T15 gave an example of her own from a different perspective, see the fowlloing extract.

Extract 5.10

1 T15: i remember i had a conversation with a thai friend (2) we were talking about
2 eyesight shortsighted i said my eyesight is really bad and i am thinking to
3 have an eye operation a laser (.) she said she was also considering that
4 because she was afraid her eyesight would get worse to 400 or 500 and she
5 wanted to have operation before it gets worse (2) the moment i heard she
6 said 400 or 500 for eyesight i realised they use the same expression as we do
7 in Taiwan so i didn't show a confused face to her (.) but you know the
8 correct way to say is 'negative dioptres' and they don't use 400 or 500 @@
9 so can you said she was wrong? or should i correct her? no i kept talking
10 i did understand her because: of the similar culture? (.) i don't know @@
11 but we still teach students the correct words to express shortsighted

It seems like T15 was having an ELF conversation with her Thai friend. It is unknown that if T15's friend knew the correct expression for eyesight, and it seemed that she didn't realise it. T15 didn't interrupt and correct her friend and continue the conversation because it happened that Taiwan and Thailand had the same expression for eyesight so they could have a successful conversation on this eyesight topic. It could be seen from T15's embarrassed laugh in ll.8 that she did know the correct way to express eyesights which the NESs would understand, but she didn't correct her friend in order to continue the conversation smoothly. T15 changed her tone (ll.9) and argued that there was nothing wrong in their conversation since they did understand each other, even though she knew what NESs would use. She aslo seemed to seek the answer from the researcher if she should tell her friend the correct use, but she answered herself with a "no". It had shown that T15's focus in this conversation was not the linguistic performance but aiming to have a successful conversation. However, as a teacher, she emphasized and insisted to teach students the correct way not only in expressing eyesight but also other topics (ll.11).

From T15's example, it seemed that students were expected to know the "correct" and "standard" expressions so they could fit and adopt the American or British, i.e. the natives', cultures. Yet, it is difficult to know everything about native American or British cultures. There seemed to be a dilemma in T15's mind that she had to teach the correct

language what NESs would use in order to communicate with NESs and NNESs but it might not be always useful in communicating with NNESs without local knowledge. One issue raised from T15's example was that if people should adopt to the ENL countries culture while communicate with people from non-ENL countries. It seemed that their language performance did not matter in this conversation, but the knowledge of local culture and knowledge did.

To sum up, most of my participants agreed Standard English was necessary in language education, especially in the early stage in learning a new language. It would be easier for teachers in their teaching practices to teach Standard English even though it was difficult to define what Standard English was. However, they thought the goals, requirements, and trainings should be adjusted according to students' needs and different language skills.

5.3.2 English language use

As discussed in previous section, about 10 participants had expressed that they expected students to change their attitudes toward English and English learning, but it seemed not easy to change students' perspectives. I have identified from the interviews three problems that my participants thought their students had. First of all, some participants had noticed the English language used in academia was different from it in business but most students did not realize and did not know how to adjust. For example,

Extract 5.11

1 R: you said you have experiences both in business and academics (.) is there
2 any difference in terms of language use in these two field
3 T3: ok *i think in academic standard English is very important* (.) because the
4 assignments like reports essays dissertations the requirement of English
5 quality is high (.) it is normative and should follow the rules and there is a
6 fixed and strict format <in writing> (.) but in business i think it is different
7 now (.) because when i was working in a trading company years ago there
8 were many foreign supervisors they were from USA or UK (.) so the
9 English used at that time was (.) *well and expected to be standard* (.) but
10 now my former colleagues told me most of time they were dealing with
11 non-native speakers <supervisors or customers> so (.) like their bosses or
12 colleagues may come from Asia like Indonesia or (.) when they exchange
13 emails simple English is fine they even use Line <a social media> the
14 language is even simple

T3 emphasized her belief of the importance of Standard English in academics in the beginning of her response to my question. Later from her utterances, the language use in academia was quite different from that in business; the former required a standard and formative style (ll.3-6) while the later was not necessarily the case, as long as the goals of communication were achieved. One noticeable idea revealed from T3's words was that the

language her and her colleagues used would be different depending on who they were communicate with. They would use correct and standard form of English when talking to NESs even the native English supervisors didn't expect them to use. It might imply that T3 and her colleagues thought the NESs supervisors would judge them from their linguistic performanc while NNES bosses would not because both of them were NNESs. It showed that, from T3's utterances, Taiwanese people might not be confident enough to communicate with NESs because they worried about their language. However, people would not care or judge the linguistic performance when speaking to NNESs.

T8, in the later interview, also shared a similar experience with me when discussing the gap between classroom English and authentic language use. However, it seemed that most Taiwanese students did not realise the differences due to the education environment in Taiwan. Students did not have many opportunities to apply the English they had learnt in the classrooms to real-life communications. For example, see T1 said in the following extract,

Extract 5.12

1 R: what differences do you think the English in and outside classroom the real-
2 life English
3 T1: i think (.) i think the biggest difference is it is too academic <in classroom>
4 and I think that is the reason why students don't know how to use the
5 language in their daily life

In addition, T5 also pointed out more specifically the cause of the gap was the textbook and she needed to “digest the **academic words** and then covert them into real world English to tell them <students> how people may say that in the daily life”. The academic words T5 mentioned might refer to Standard English which normally the language form written in textbooks. It seemed that both T1 and T5 implied that most English lessons and course books did not really meet students' needs for real-life communication in English. It might also imply that the educational authority in Taiwan had not noticed the differences of institutional and real-life English language uses. In other words, the educational authority in Taiwan might not be aware the current role of English as a lingua franca.

The second issue some participants had noticed was students might not have problems in daily and casual conversations with foreigners in English, but they have language difficulties whey they had to discuss an issue in depth. “Their vocabularies <of particular issue> are not enough and you can't keep using simple words to communicate”, commented T15, which implied that, in some degrees, T15 hold a belief of standard language that she thought “simple words” might not be appropriate or enough in some

occasions. T9 also made a comment on similar issue in respect of grammar, as in the following extract.

Extract 5.13

1 R: students might argue they still can communicate successfully with simple
2 English (.) the grammar rules are not so important how would you respond
3 T9: i would say (.) actually the issue of grammar came up to me quite often (.)
4 and i would say if (.) if it is simple and just daily conversation it's fine to
5 use basic and simple grammar (.) but if you want to express your ideas in
6 much more depth or in stronger words or more logical you will need
7 grammar (.) otherwise your language will be fragmented and you cannot
8 express yourself completely and fluently (.) this is how i see grammar from
9 a much deeper perspective [...] otherwise you can keep using simple and
10 short sentences of there is no problem using short sentences in casual
11 conversations

Although most participants had said that they did not focus on grammar rules in their teaching practices, T9 still considered it was essential and helpful if students needed to discuss an issue in more depth. He thought certain grammar rules could help speakers to express themselves more clearly and completely. T9 continued in the later interview that one of his teachers noticed he always tried to use complete sentences when talking to people in English. He thought, from his own experience, using complete sentences and proper grammar rules in conversations might help him to gain trust or respect from foreigners and build a close relationship with them. T9 would be the only participant in my study who hold a stronger believe in standardization than others.

The last problem mentioned by my participants was the standard-based English tests. As discussed in the previous section, almost Taiwanese students hold the ideology of standard language due to the long history and emphasis on examinations in Taiwan. As a result, students might not have confidence to speak English because their test result would be deducted for incorrect answers. However, as many participants argued, even students had good result in tests, it did not necessary mean students could use English appropriately and communicate successfully in real life communications. There were many cram schools in Taiwan teaching tips for the English language proficiency tests for better and higher scores. As T7 responded,

Extract 5.14

1 T7: i noticed that he got 800 <score in TOEIC> but he is not able to speak
2 clearly and fluently in everyday English so i think (.) not only this student
3 but many this kind of situation <in Taiwan> the environment focus too
4 much on the exams

T7 gave an example from one of her students who got high score in the TOEIC test but could not be able to use English very well in real-life conversation. In this extract, one might argue that there were only listening and reading comprehension tasks in TOEIC tests. The students might spend much effort in the two tasks rather than speaking task. From T7's comment, it showed that she did not agree the English language tests could reflect students' real language proficiencies. One might be able to argue that, the language, which was usually Standard English, in the language tests seemed not being able to reflect the language used in real life communications. Nevertheless, T12 commented that "at least we need to know how much students have learnt <from the standard-based language tests>" and admitted the test was the one of the reason that kept students learning English at the moment.

The above comments suggest that most participants have realized the importance of meeting students' needs, the needs which can help students communicate with foreigners in English much more efficiently and successfully in the future. Nevertheless, many participants showed lower tolerance in their own and students writings, especially in academic writings. They thought language accuracy and standardization was important in writings where Standard English should be applied. However, such requirement was not necessarily applying to spoken English. About 12 of my participants had higher degree of tolerance to spoken English, especially when English was used as a lingua franca. Moreover, although my participants had realised the Standard English tests couldn't reflect students' real language proficiency and real-world language communication, the educational authorities still used these tests as the base to evaluate Taiwanese students' English language proficiency. In other words, it seems that the Taiwanese educational authorities had not realised the lingua franca role of English nowadays and the how English was in the real-world communication. However, it might be difficult to raise the educational authorities' awareness of ELF.

5.3.3 Perceptions on English language policies

5.3.3.1 Language policies concerning teachers

As remarked before (section 3.3, p.46), the two main language policies in higher education in Taiwan are the undergraduate English graduation threshold and EMI programmes. The MOE asks every tertiary level institution to set the graduation benchmark that they expect their students to meet depending on the type of institution and the general language level of students. However, there is not much about EMI programmes in the language policy

documents launched. I brought up the issue of international tests and universities' recruitment policies during the interviews, and asked my participants if there were similar English language requirements when they applied for the teaching positions. It was surprising that most universities did not ask about applicants' English language proficiency as long as they were considered being qualified from the results of face-to-face interviews and teaching demonstrations. As shown in section 4.5.2 and table 4.1, 11 participants were English or English relative majors and only two of my participants did not have experiences studying abroad; the others were with degrees from overseas countries, and all from the ENL countries. It seemed that university authorities did not focus much on teachers' language proficiencies but their abilities in teaching English language. The reason might be most my participants or other English language teachers were either English language majors or holding a degree from ENL countries, so the universities recruitment committees assumed the applicants' English were good and eligible to teach English. The following extract illustrates the point raised.

Extract 5.15

1 R: could you tell me how you become a lecturer here
2 T5: at that time i just finished my study in UK and came back to Taiwan i did
3 not have teaching experiences before (.) i was lucky that they said it was ok
4 you can observe other teachers' classes first and then start (.) so i looked
5 other teachers' classes for a couple weeks and then started to teach on my
6 own (.) until now @@
7 R: you didn't provide any proofs or certificates of language proficiency tests
8 such as TOFEL IELTS
9 T5: no just my CV proof of education and working experiences and so on (2)
10 yes they didn't ask for that

T5 did not mention she had provided a language proficiency proof but only her certificate of a degree from UK. It revealed that the university assumed applicants in English majors or degrees from overseas had higher or better English language proficiency and were eligible to teach English language courses by judging only from the interviews and demonstrations, even though the applicant might not have teaching experience, such as T5. From the laughter (ll.6), T5 seemed to feel lucky for having the position and also revealed a doubt about the recruitment requirements. The language teachers used in their classes might also be the reason. My participants could choose which language they would like to use as the medium of instruction, and many of them admitted they used Chinese most of the time. As a result, teachers were not required to be able to teach in English. However, there seemd to be some changes.

Regarding the EMI courses, most participants agreed it was the trend and necessary if the universities claimed to be internationalized, which also implied that my participants and the university authorities thought internationalization was Englishization. Similar to the recruitments, the language proficiency issue had raised by some participants and hold negative views about the policy based on two main arguments: 1) lack of qualified EMI teachers and training programmes, and 2) students' language proficiencies. My participants thought the lack of qualified EMI teachers and training programmes was most serious. Some argued that EMI courses focused much more on the content rather than the language proficiency of the lectures. In other words, the requirement of a qualified EMI lecture is having sufficient knowledge of the content and then able to teach and convey the content knowledge in English to their students. However, it seemed not the case currently in Taiwan, see the following extracts.

Extract 5.16

1 T8: but the EMI teachers (.) where can you find a teacher who can teach
2 computer science in English (.) even you find one students' <English>
3 levels are generally low (.) there is no <qualified> teachers don't even
4 mention students' level so i think (.) i think it is still unrealistic so far i
5 don't think it <EMI courses> can be implemented successfully now

Extract 5.17

1 R: how about the EMI teachers who can teach EMI
2 T11: i think it is a big problem for Taiwan (.) from my experience teachers in
3 other faculties they might have studied in US or UK so they <the university
4 or government> think they are able to teach EMI but you know the course
5 preparation in English is totally different from Chinese (.) if one teacher
6 never teaches in English before even he is experienced in that course he
7 may need to spend much more time to prepare even prepare every single
8 sentence in English (.) because he may not be able to explain a concept in
9 English

Both extract 5.16 and 5.17 suggested that although most EMI lectures held degrees from ENL countries, my participants thought it did not mean they were able to teach the courses in English. Therefore, some universities would recruit NESs to teach or ask language teachers to support, either for content teachers' or students' English. Besides, it would be easier for Taiwanese students to read in Chinese rather than in English. Even the course books were in English, many students would still read the Chinese version. It might be one of the main reasons that my participants had worried about the result and effectiveness of EMI policy.

On the other hand, T2 shared her experience in observing one EMI class with two lecturers, one was a British and the other was a Taiwanese.

Extract 5.18

1 R: how do you think about EMI courses
2 T2: [...] i observed a course with two lectures one was a British who studied in
3 UK for BA and MA (.) so his English was perfect no problem it was
4 standard British English beautiful British English (.) and the other was a
5 local lecturer who studied postgraduate and PhD in Taiwan (.) his English
6 was fluent but Taiwanese English
7 R: Taiwanese English
8 T2: yes but i could understand because it was English with Chinese grammar he
9 just filled in English words
10 R: what did students think about
11 T2: they understood too i believe they did and international students they (.)
12 they did not complain about it because they understood too why (.) because
13 if they understand the content lecturers' English is not that important

T2 gave two EMI lecturers as the example in discussing the linguistic performance in EMI courses. The Taiwanese lecturer she mentioned did not hold degree from an ENL country and seemed his English was Taiwanese English with strong Taiwanese accent which, from T2's account, was not Standard English compared to the British lecturer. Nevertheless, she was confident (ll.11-13) that both home students and international students understood the lecture taken by the Taiwanese lecturer since students' focus was on the course content rather than the lecturers' linguistic performances.

However, some participants did not have confidence of EMI lecturers in Taiwan, for example,

Extract 5.19

1 T11: some international students' English are not good you know that's another
2 problem (.) and some <EMI> teachers just give up <teaching in English>
3 so you can see in the prospectus shows many EMI courses are **limited**
4 **English instructions** and what does it mean (.) it means they use both
5 Chinese and English so it actually a bilingual course but bilingual means
6 teachers speak Chinese most of time

From T11's discourse, she found that some EMI lectures were not able to teach the contents in English so they used Chinese most of the time with limited English, even there were international students in their classes. It might have reflected that there was no language requirements and training programmes for EMI teachers in Taiwan. As a result, some EMI courses were actually Chinese only or bilingual (Chinese and English) as the media of instructions, which might be contrary to the original purpose and goals of launching the EMI courses in the first place. T11's opinion also resonated to the past few researches (see the discussion in section 3.3.2, p.51) that EMI teachers' language proficiency need to be investigated.

5.3.3.2 Language policies concerning students

When discussing further about the graduation benchmark, it emerged that about half participants held negative view on using international tests as the threshold and the other half were neutral about this language policy. Most participants who did not problematize students' English being evaluated by Standard English tests, or native English-grounded tests. They thought at least they could know how much students had learnt from the classes, and the tests were a useful bonus for students in applications for a job or further study. On the other hand, the main reason against the policy was that in their opinions the international tests did not necessarily show students' English proficiency, as T2 argued,

Extract 5.20

1 T2: students nowadays have to take these tests [...] no matter for the
2 benchmark or future jobs **they just need to take the tests** (.) but the
3 problem is they go to cram schools <for preparing the tests> they are
4 drilled and drilled for the tests (.) so i really doubt if it is positive for
5 English learning (.) many students hate the subject <English> because of
6 the tests

Some other participants brought up a similar argument as well in the interviews (also see extract 5.14, p.93). They argued that many students learned the tips and skills for preparing for the tests in cram schools but not actually learned the language. However, some participants admitted that, as T9 said, "there is no way back <about the graduation benchmark policy>" but also suggested the educational authorities to consider if there would be a better way to evaluate Taiwanese university students' English proficiencies. Thus, the Standard English based tests would still be a big issue that both English teachers and educational authorities have to consider carefully.

The issue that most participants concerned for the EMI was also related to students' language proficiencies. Since English was expected the language the lecturers use in EMI classes to teach certain subjects and contents, many participants thought students' language proficiencies should be taken into consideration. As T14 pointed out,

Extract 5.21

1 T14: some students may not understand the content even in Chinese how can
2 you expect them to understand in other language <English> (.) it is worse
3 it is kind of arrogant you know (.) so i think you can teach in English when
4 students are ready and reach a certain level (.) if he <student> cannot
5 understand some basic concept in Chinese you explain in Chinese and he
6 still doesn't get it (.) but you still use a foreign language to teach i think
7 students will not have interests in <the subject> (.) and will be worse if it is
8 his major subject [...] so i think we cannot use English in the beginning (.)
9 you should use mother language first and when students have certain

T14 used the word “arrogant” (ll.3) which suggested that he might have negative view on EMI courses and also revealed his perspective that English was not a superior language than others. He thought the most important thing was the knowledge and language should not be the obstacle. In other words, in T14’s opinion, it would be better for students to learn in the language that was intelligible to them, which, in most of the cases in Taiwan, was Chinese.

Since one of the purposes for launching EMI courses was to attract more international students to study in Taiwan, some participants expressed their concerns about international students’ language proficiencies as well. According to MOE (2016), about 110,182 international students studying in Taiwan in academic year 2015-2016, and 104,659 of them were not from ENL countries; which means more than half of international students’ first languages were not English. Some participants said that not every university would ask international students’ English or Chinese language proficiencies when they applied, and the language and culture backgrounds of them varied. As a result, some international students might not be able to understand lectures in Chinese or in English. For example,

Extract 5.22

1 T2: i noticed another issue is one problem is the culture (.) i think culture
 2 background is a problem why (.) because for example the XXX department
 3 they had many international students especially from Southeast Asia like
 4 Philippines Indonesia Thailand [...] when lecturer gave an example which
 5 was Taiwanese culture specific the international students would not
 6 understand because of the differences of culture backgrounds

Some other participants also shared their comments that students’ different language and culture backgrounds might influence students’ comprehensions to the courses. Such situation usually happened in the lectures where the EMI lecturers were Taiwanese and students were from overseas; in other words, the EMI courses in Taiwan were still embedded in local culture (ll.5-6). It can be seen from my participants’ discourses that they thought EMI lecturers had to know how to use English as the medium but also be aware of the diverse cultural backgrounds of students.

5.3.4 Perceptions on role of English in Taiwan

During the interviews, I also discussed the perceived role of English in Taiwan with my participants. The respondents as a whole agreed that English was the key element and strategy which could broaden students’ views globally and internationalize students and

the universities. It seemed that many participants, or some argued that the education authorities in Taiwan, considered internationalization was Englishization (also see discussion in 5.3.3.1). As most of the participants argued, many Taiwanese people or even education authorities held the idea that internationalization or globalization was only limited to one's proficiency level of English rather than his/her knowledge or awareness of different cultures or international issues. It could also be seen from the graduation benchmark policy in order to make sure college students reach certain level of English when they graduated, and the EMI courses provided in many institutions in order to promote internationalization. However, many of my participants argued that English was just one of the ways in connection with the world in terms of gaining the latest information and knowledge or getting a better job. The extract below illustrates as the example of such idea shared among many of my participants.

Extract 5.23

1 R: what do you think about English in Taiwan its role in Taiwan
2 T5: @@ good question (2) many Taiwanese think English is important (.) not
3 <just> many <but> **everyone** (.) many parents even take English as (.) an
4 useful weapon they think you have to learn English well so you can have
5 a good job this is a *myth* in Taiwan [...] if one school provides full English
6 courses oh this must be a good school (.) it doesn't matter if the tuition fee
7 is higher <than others> [...] i think they have this myth i agree English is
8 important because it is an important tool in communicating with people (.)
9 but if you say it is an important (2) subject or an important knowledge i
10 wouldn't say so because it is the language helps you to recognize more in
11 the world [...] so *i think Taiwanese people have such myth that anything in*
12 *English or labelled in English is good* (.)

T5 laughed first and paused a few seconds before answering my question about the role of English in Taiwan. The pause had suggested that she was thinking a proper way to answer the question and the laughter might have revealed her embarrassment about the question. As she pointed out, most Taiwanese people, especially parents, thought English was an important language and the language which could get people a better job. The "myth" addressed by T5 (ll.5) could be considered as a result of long-term influence of America in history and economy, and she had noted one of the myths that most Taiwanese held (ll.5-7). She thought Taiwanese people had preferences for anything in English or even anyone whose mother tongue was English. It can be seen from T5's utterance that she believed Taiwanese people had exaggerated and overemphasized the importance of English, even over-valued English.

In the aforementioned discussion, most Taiwanese people or education authorities equated internationalization with Englishization or good English proficiency. All of my participants

thought it was also a myth and disagreed the idea. The following extracts illustrate what my participants thought good English was.

Extract 5.24

1 R: so for you what is good English
2 T2: i think if someone has good English it means that (.) the language user
3 does not only have good commands of English but also communication
4 skills (.) *mastering in linguistic features is important but having a good*
5 *attitude on communicating can help the language user promote or or*
6 *upgrade his language use*

Extract 5.25

1 R: you mentioned you think your English is better than the time studying
2 UK
3 T5: yes
4 R: how do you define good English
5 T5: yes what i meant **better** is that in terms of using it (.) i have to speak
6 English in classes and use English to communicate with them <students>
7 it makes me much fluent and clear in both academics and the
8 conversational oral expression (.) now i can quickly elicit the words not
9 only academic words to talk to others and use plain English to explain
10 some complicated concepts to my students

Both T2 and T5 thought one could be considered to be good at English should not only have a good language knowledge but also can communicate effectively and successfully with people. They both also mentioned the importance of using the language rather than just learning. For example, T5 said she thought her English was better than it was during her study period in UK. She might not need to speak English every day but read a lot when stayed in UK, but she had to speak English now as an English teacher which would force her to think how to express herself much more clearly and in a way that would be easier for her students to understand. In other words, as a teacher, she had to explain how the language was used to her students rather than just used it. She explained and negotiated the meaning with students. Thus, it could be seen as a good example from T5 that students should speak and use English more rather just take it as a subject and learn it for exams.

To sum up, about 8 of my participants thought the status of English in Taiwan now was over-valued and most Taiwanese people and students held “myths” about English. In their views, good English was not necessarily being internationalization, and vice versa.

5.4 Summary

In this chapter, I presented and discussed the findings from the interviews with 15 English language lecturers from 5 different Taiwanese universities, which aimed to give answers to

research questions 1 and 2. Regarding to my participants' perceptions of English use and English language itself, I found that many did not prefer a specific variety of English and had tried to transfer such idea to their students. Due to long-term exposures to American English, most students and people in Taiwan believed American English is the Standard English. However, such belief seemed not to be held by most of my participants and had been changed their perspectives. They believed English was just one of the most useful language in communicating the world. There was no need to over-emphasize the value of English. The priority for university English teachers was successful and effective communication in terms of the contents and intelligibility rather than the correctness of language or native-like accent. Nevertheless, some participants still insist the importance of language accuracy, especially in academic English writings.

It emerged that most universities my participants worked in did not have language requirements for the teaching staff to prove they were eligible for teaching English or EMI courses. The applicants' education and teaching experiences were the main things the universities cared about. The result also indicated although most participants did not think the graduation benchmark for college students was a good language policy, it still was a kind of motivation for students in learning English. Besides, many participants did not think it was their responsibilities to teach students how to get higher score in the language tests and pass the benchmark. Thus, they did not intend to change their teaching style and prepare their students for the language proficiency tests. On the other hand, most participants agreed EMI course was a trend today which was essential in Taiwan and believed it was one of the ways in helping students or universities to be internationalised. However, there were no clear requirements and guidelines in recruiting EMI lecturers or the EMI teacher training programmes. In addition, students' language proficiency was also an issue. As a result, many of my participants still held negative views about the implement of EMI courses in Taiwan even they all agree EMI was necessary.

In the next chapter, I will analyse and discuss the result from two focus groups in order to answer research question 3 and 4.

Chapter 6: Findings from Focus Groups

6.1 Introduction

This chapter presents the results and findings of two focus group discussions with five participants who also participated in the interviews. Firstly, an overview of analytical framework in analysing focus group will be given, and followed by the data analysis procedure and thematic framework. The findings aim to give a further insight of lecturers' perspectives of the English language use in Taiwan and the issue of ELF. Some extracts are also presented. The discussion is conducted with the aim of interpreting the results retrieved from the focus group data and seek to answer the third and fourth research question:

- RQ3: To what extent does ELF have a role in English language teaching in Taiwan?
- RQ4: Is there any indication that the knowledge about ELF is changing teachers' ideologies?

6.2 Analytical Framework

The analytical methods for focus groups include two that were used for analysing interview data, which are Qualitative Content Analysis (QCA) and Discourse Analysis. The adoption of these two analytical methods was hoped to explore and decipher the hidden and underlying messages of the content (Berg and Lune, 2012; Schreier, 2012). However, as Barbour (2007) notes, focus group analysis should focus both on how ideas are expressed and generated and the process of discussion. In other words, the analysis should also analyse the interactions between participants and take the data as a whole. Therefore, the positioning theory is also applied in analysing focus group data. Positioning theory can be used as the analytical method for a wide range of researches, from analysing the dynamics of one-to-one encounters to the interactions between nation states, which helps researchers obtain an analytical view on discursive interaction (Harré, Moghaddam, Cairnie, Rothbart, & Sabat, 2008). Thus, positioning theory is applied in the present study in order to analyse focus groups data "where the participants relate to each other through multiple positionings, rather than through unambiguous identities and norms" (Halkier, 2010:83).

Harré, Moghaddam, Cairnie, Rothbart, and Sabat (2009) state that people are assigned, acquired or seize positions via either implicit or explicit acts, basing on individual characteristics, real or imaginary. The “positions” are the features of social practices, for instance, taking notice or ignoring someone, praising or judging someone, being positive or negative, and so on (ibid.). Positioning theory provides researchers a functional explanation for meanings, and focuses on the social relationships and discourses meaning which are created and re-created between people (Harré et al., 2009; Slocum & van Langenhove, 2004). According to van Langenhove and Harré (1999), the concept of positioning is “as a dynamic alternative to the more static concept of role” (p.14). To be more specifically, positioning refers to “the set of rights, duties and obligations with respect to the kind of (speech) acts that an actor occupying a position can, or is expected to, legitimately and properly execute” (Slocum & van Langenhove, 2004:233-234). Positioning is thus can be understood as “the assignment of fluid ‘parts’ or ‘roles’ to speakers in the discursive construction of personal stories that make a person’s actions intelligible and relatively determinate as social act” (van Langenhove and Harré, 1999:17). It is an open-ended and discursive process which usually happens in the course of an interaction. In other words, researchers can analyse the meanings through how participants positioned themselves in the interactions, and the positions participants expressed are fluid and context-dependent which may change within a single conversation (Jenkins, 2014).

Three aspects constitute the analytical tool in order to highlight the relationships between meanings: (1) **positions**, which are given by actors, (2) actors’ act have **social forces**, and (3) **storylines**, the discursive contexts in actors’ acting (Slocum & van Langenhove, 2004). The positioned actors can be identified directly or implied in the text of a speech act, and the social force of an act. The social force can be seen in language, a discursive tool. As Diez (1999:600) notes, “language is performative in that it does not only take note of, say, the founding of the EC. Instead, it is through language that this founding is performed” (italics in original). Both positions and the contexts of discourse constitute storylines. According to Slocum and van Langenhove (2004:238), the storylines are “the temporal and (hence) a teleological series of customary events, or ‘plots’, that are familiar to a society.”

Because both focus groups had been conducted mainly in Chinese with part of English, the transcriptions were done in the original languages, and the extracts for analysis and discussion were translated into English. Transcription conventions of focus group data mostly follow those for my interview data, but the codes for researcher and participants are different; for example, M refers to moderator, S1 refers to the speaker speaks firstly in

each group and others are numbered in order, and Ss refers to more than one speaker (see table 6.1).

Table 6.1 Focus group transcription conventions (Adopted from Jenkins, 2014; Mauranen, 2006)

Symbol	Explanation
M	Moderator
S1, S2, S3, etc	Participants number according to speaking order in each group
Ss	More than one speakers speak in the same time
FG1, FG2	Focus group 1 and 2
Bold type	Speaker emphasis
<i>Italics</i>	Italics used by researcher to identify key points in the extracts
XXX	Unable to transcribe (unintelligible words)
:	Lengthening (length indicated by number of colons)
(.)	Pause about 1 second or less
(2)	Pause about 2 second, etc.
[...]	Omission of text which is irrelevant
<>	My additional information to make meaning clear
@@@	Laughter
[Overlapping or interrupted speech
[

The data analysis involved several stages. First, the focus group data were transcribed right after I finished transcribing the interview data, and also the transcriptions were imported in NVivo 11 for storage and facilitating the coding and analysis. In this stage, I initially familiarized myself with the data. While transcribing, some information that I thought might be useful were highlighted as an initial coding with a focus on participants' perspectives on English, English language teaching, and the concept of ELF. Then, I used NVivo 11 to code my focus group data and also took notes of my thoughts about the data by creating memos in NVivo 11. Several codes were then emerged and grouped as certain themes in this stage of coding. Finally, at the end of coding process, the codes were revised and re-categorised, and 14 free codes were identified in order to create a coding framework. With consideration to the research question, I finalized these free codes into 2 main categories, as shown in table 6.2 (also see appendix 5, p.144).

Table 6.2 Focus groups coding framework

- Perceptions on English language education
 - Belief in Standard English
 - Variety preference
- Perceptions on changes of English
 - Awareness of ELF
 - Future English language education in Taiwan

6.3 Results and Analysis

In this section, I will discuss and analyse the focus group data with the analytical methods discussed in the previous section and follow the thematic framework. In analysing focus group data, the discussion will focus more on the group dynamics and interactions between participants in order to explore how participants expressed and shared their opinions with each other, as well as how ideologies originated and emerged. The focus group was the last stage of data collection, so it also aimed to see whether participants perceived the same thoughts or changed their attitudes comparing to what they had expressed in the interviews.

6.3.1 Perceptions on English language education

6.3.1.1 Belief in Standard English

In the interviews, most participants indicated that they did not have beliefs in Standard English but insisted standard norm of English was the most acceptable in ELT. The same discussion also happened in focus group discussions, for example,

Extract 6.1 (FG1)

1 S1: i think we still need norm in classroom
2 S2: yeah otherwise what do we teach
3 S1: right if there is no norm everything will be challenged by students it's very
4 difficult and impossible
5 S3: i agree norm is like a:: foundation a base and it's a a **system** of that
6 language like a frame so you need to follow its rules within the system the
7 frame
8 S5: just like foreigners learning Chinese they can choose to learn from Chinese
9 or Taiwanese right depending on which culture or or accent they like
10 S4: yeah culture is a factor as well
11 S5: they know we either China or Taiwan are <the norm providers> so they
12 learn from us (2) *i can't guarantee i am always using the correct or or*
13 *standard form but at least we all know we all have the knowledge implicitly*
14 about Chinese so of course we should learn English from them

From extract 6.1, it can be seen that the group members had consensus that “norm” was necessary while learning a language. S5 used foreigner learning Chinese as the example to explain why norm was necessary in learning a foreign language. Her idea was similar as expressed by some interview participants. Noticeably, she used “they” and “them” to refer to NESs and “we” to refer native Chinese speakers. It can be seen from S5’s utterance (ll.12-13) that she believed that native speakers, either English or Chinese, were the norm providers and native speakers could judge and act as the gatekeepers because native speakers of one language had implicit knowledge of the language. It seemed like S5 was acting as a norm defender and the other four participants were supportive of S5’s view. In

other words, S5 thought only native speakers of a language had the right to use the language innovatively while non-natives did not.

When discussing language education, I asked my participants in both focus groups which variety of English they had learnt. Not surprisingly, everyone in both focus groups said the English they had learnt was American English, and one participant in FG2 said she also learned British English in school. When asking why only American English was taught in the past, participants in FG1 commented as following extract.

Extract 6.2 (FG1)

1 S4: but I think students today are better than us
2 S3: yes seems better
3 S4: because when we were learning English we only want white people or
4 Americans Canadians or British to teach English otherwise it's not
5 standard right? but now is better because students know there are lots of
6 people speaking English i don't want to learn American or British English
7 only [...] in the past only Americans or Canadians British (.) don't like
8 people from other countries [and
9 S3: *[<people> don't like their accents]*
10 S4: *yes right people don't like <their accents> but now have changed [...] i*
11 *really think Taiwan had some changes now you see the ad before they*
12 *<the cram schools> only wanted to recruit Americans or Canadians or*
13 *British but now (.) anyone could be English teacher as long as your first*
14 *language is English*
15 S2: and they especially liked western Americans
16 S3: yes Americans and Canadians
17 S2: they were very popular (.) sometimes schools didn't want British or
18 Australians and their pay were very high (.) yeah maybe they thought they
19 were the representative of standard English

In extract 6.2, the three countries S4 mentioned were all the countries where English used as the native language. She implied people in Taiwan believed only NESs could teach English, and students should learn from NESs for good and “standard” English. If the English teachers were not from English speaking countries, especially not the three countries mentioned by S4, in her view people would think their English was not standard and would not like to learn from them (ll.3-5). In other words, she believed that people thought NESs were acting as the norm providers who NNESs should learn English from. It had suggested from my participants utterances that native English speaker ownership did exist in Taiwanese people’s minds and only NESs’ English was Standard English, especially those from America, Britain, and Canada. The word “representative” S2 used also had shown that such idea had deeply implanted in Taiwanese people’s minds.

S3 interrupted S4 and indicated speakers’ accents (ll.9-10) was the reason why people from non-native English speaking countries were not as welcome as NESs. S3 had pointed out

and indicated the importance of accent in related to language education and it was what Taiwanese people cared when selecting English teachers. S4 responded later on that only native English speakers were recruited as teaching staff in the past (ll.13) which also suggested an orientation towards NES ownership. The concept of NES ownership was also shown from S2's utterances (ll.12-13) where she pointed out that people used to think native speakers' English and accents were the standard from and was the variety for language education.

S4 argued in extract 6.2 there were some changes in English language education recently in Taiwan. One of the changes was the requirements in recruiting a teaching staff. It seemed the recruitment committee did not think NESs referring to Americans or British only, but anyone whose mother tongue was English (ll.13-14). Not only the recruitment committee, but also students had now realized English was not only used in the three countries but many others in the world. So, she thought, students now would want to recognize and ask teachers to introduce other varieties of English, which had implied students now had the awareness of global English. As a result, many participants thought English language teachers nowadays also needed to change or adjust their teaching practices, as the participants in FG2 said,

Extract 6.3 (FG2)

1 S1: i think students nowadays their acceptability is higher than before (.)
2 students before might ask why did you play this kind of English in class?
3 it's not American English nor British English why did you play this <clip>
4 but students now don't and they would say we have to know (.) because
5 we will meet Indians <in the future> so their acceptability <of different
6 varieties of English> is better
7 S3: yes i remember i played one audio file in my class before and students said
8 that's not
9 S1: English
10 S3: oh no <they said> **it's not standard English** but i told them it's one
11 variety of English the speaker was from South Africa it's South Africa
12 English
13 S2: and what's interesting
14 S3: now they don't
15 S4: but i think (2) um i read an article online the other day (.) a famous
16 magazine in Taiwan and the article was talking about learning English
17 online (.) it said an office worker wanted to improve his English but didn't
18 have time to a cram school so he chose an online learning website (.) it was
19 an one-to-one personal tutor website but he found *his English tutor was not*
20 *a native English speaker not from a native English speaking country he*
21 *was upset because he expected a native English tutor (.) and he*
22 *complained the teacher's accent not like legitimate English (.) so i think*
23 *some people still can't accept*

From S1's comment, it seemed that her students had the awareness of World Englishes and they were willing to know how Indian English or other varieties of English looked like. S3 also shared her experience that students before would complain the speaker's English in the audio clip, the South Africa English, was not Standard English and might not the English they should know and learn. However, S4 tried to debate on the issue but paused for 2 seconds to avoid conflict first (ll.14). Instead of expressing her argument, she decided to give an example she read in a magazine showing that there were still some people bearing in mind the concept of NES ownership (ll.19-22). It seemed that people usually judged teachers' English by their nationalities rather than their teaching experiences and skills. Besides, the legitimate English usually referred to NESSs.

6.3.1.2 Variety preference

As discussed in previous section, both focus groups highlighted a preference of American English in Taiwan and referred American English to Standard English, but all participants in both groups agreed that students now would like to learn more other English varieties. S1 in FG1 mentioned that one of her students asked her how to improve his English pronunciation. The student told her that "i like your pronunciation it's beautiful and sound like an American", and "some similar comments from other students also shown as feedbacks in my semester evaluations", she added. The comment S1's student made revealed his strong preference of American English which he thought was "beautiful". Other participants in FG1 did not comment on S1's experience but there was discussion about variety preference in FG2, see the following extract.

Extract 6.4 (FG2)

1 M: so Taiwanese do prefer American English
2 S2: of course because you see American Headway <a textbook> is so popular
3 @@
4 M: how about British English
5 S1: i think more and more students are interesting in British English
6 S2: i agree *because of IELTS*
7 S1: yes because they thought (.) many of my students said they like British
8 English accent lately
9 S3: i don't know but some of my students are very **picky** they just want <to
10 know> American English accent
11 S1: really? but many students told me they like British English accent and they
12 love Sherlock Holmes very much @@
13 S2: yes yes @@
14 S3: but that's because they watched the film (.) i think like like a boy doing
15 mechanical engineering he doesn't have many chances to use English so the
16 only English he might know is [American English
17 S1: [American English
18 S3: yes but those who listen or watch films or those who have much more
19 interests in English they may think British English is also interesting

20 S1: yes <but> i think many students of mine are <interesting in British English>
21 S2: that's because of you your influence @@

The participants' utterances in extract 6.4 (FG2) implied that Taiwanese students' default second or foreign language learning choice was still American English. It reflected the long tradition and influences of American English prevailing as a model in Taiwanese English instructions, but participants did not show their preference of any variety of English. S2 reinforced her point of view with the popularity of an American published textbook, American Headway, to show American English was the English Taiwanese people preferred. However, S1's use of "more and more" and "lately" not only showed the fact that students' changes but also reflected participants themselves' attitudes and preferences were not fixed. The participants might also be implying that older-generation teachers preferred one and the only model for teaching practices, which usually was American English.

On the other hand, the utterances also suggested that Taiwanese students did not have many chances to explore and change their attitude towards other English variety, for example, British English, unless they had taken IELTs test (ll.6), searched and watched UK films on their own initiatives (ll.14), or the influence from their teachers (ll.21). However, S3 argued that most Taiwanese students were still "picky" and stubborn that they didn't want to change their attitudes towards American English because they were exposed to American culture, such as Hollywood movies and music, only for a long time or they were not interested in recognizing other varieties of English (ll.18-19). Students' attitudes on English varieties might be due to the long exposure and influence of American English learning experiences in Taiwan which students were much more familiar with than other Englishes. In other words, some students were firmly attached to American English and considered it as the only model to learn and use.

Even other participants in FG2 seemed to have consensus that students' now have changed their view points about English. However, S4 in FG2 showed her disagreements with others by giving some of her own experiences (also see extract 6.3) in trying to give a different perspective or exception. S4 might agree with others but had implied the changes were still little.

In addition to the discussion of student's perspective on English varieties, participants also talked about their own views. Most participants in both focus groups noted that they had no preference and didn't teach a particular variety of English, for example,

Extract 6.5 (FG1)

1 S3: i don't talk about this in my classes (.) but i play video clips with different
2 speakers in it as listening task the speakers may come from Singapore or
3 South Africa even one from Fiji
4 S4: what i do is (.) i would on American English and British English and
5 compare their differences because sometimes there are big differences
6 between these two (.) so i tell them how British people may say something in
7 this way but American say in another way (.) so yes i would let them know
8 the differences they thought it's interesting
9 S2: yes sometimes i do that in my classes too
10 S4: quite interesting
11 S3: especially the word spellings some spellings are different
12 S1: but i think it depends on the class if i don't have time no chance i won't talk
13 about it especially not a whole class <time>
14 S4: right when we have chance like in reading task or:: maybe listening task
15 S5: i think mine will be American English oriented because i had stayed in US
16 for years since high school

Except S5's preference on American English due to her personal growing background, all other participants in FG1 did not teach in one particular variety of English. It showed that they thought there should not be only one variety of English or a model in language education. Therefore, they did try to raise students' awareness and had introduced different varieties of English in their classes when they had chances. From extract 6.5, it seemed that the participants in FG1 did not discuss the issue and concept about World Englishes or other relative concepts with their students in classes but used different materials to convey the concepts. This might due to limit of class time or their lack of knowledge about some other varieties of English or they didn't understand the concept of World Englishes very well. In addition, one thing that most participants in FG1 did was compare the differences between American English and British English, for example, the spellings and different ways of expression of these two English varieties. The reason might be most of them had studied abroad in UK or USA and were familiar mostly with American or British English. Besides, these might be the two main varieties of English that Taiwanese English teachers thought students would contact more often in the future. Therefore, although some participants were in favour of one standard, they agreed that other varieties of English should also be introduced in class.

Extract 6.6 (FG2)

1 S1: i don't think about teaching American or British English:: no (.) my goal is
2 students are willing to learn and (2) be motivated in learning English that's it
3 they don't have to learn particularly British English American English or
4 Australia English
5 S4: i never think about it (.) no
6 S2: me neither
7 S3: the only thought in my mind was to help students with their English and
8 tried to make their English to be great

9 S2: @@
10 M: what do you mean by great
11 S3: well *i used to expect them to be able to speak correct and accurate English*
12 *but now i give up @@*
13 Ss: @@
14 S3: like grammar:: <should be correct> *must not be Chinese English*

Different from the opinions emerged in FG1, most participants in FG2 indicated they didn't focus on one variety of English in their teaching practices. S3 responded that she aimed to teach and train her students for great English language performance in the beginning of her teaching career, but she had changed her attitudes after teaching for a couple years. The "great" English, as she explained (ll.11&14), implied that she held the ideology of Standard English and only "correct and accurate English" could be used and taught in her classes. In addition, she did not think Chinese English was one of the varieties of English and showed no intolerance to Chinese English or other non-standard English (ll.14). There seems a language variety hierarchy in my participants' minds. For example, it was the first time that Australia English appeared in the discussion (ll.4). Most of the time when discussing about English variety, the first two varieties were always American and British English. In addition, S3 expected her students would not speak Chinese English which had shown that she had put Chinese English in the bottom of the hierarchy. In other words, it seemed that, in some aspect, American and British English had higher status than other varieties of English for my participants, even for many Taiwanese people.

However, it seemed that from both focus groups, participants focused on introducing the different vocabularies spellings, pronunciations or usages of American and British English. Both focus group members did not address what they taught students how to accommodate when misunderstandings or incomprehensibilities occurred. In other words, from extract 6.5 and 6.6, participants in both focus groups still put more attentions on the language or students' linguistic performances rather than students' communication skills.

Although many participants did not have English variety preference in their teaching practices, one participant in FG2 raised an interesting question in the end when I asked if there was any comment or question before finishing the discussion. See the following extract.

Extract 6.7 (FG2)

1 S4: well i don't know if you have this experience (2) sometimes when i watch
2 movies if it's an American movie i can understand about 80 percent without
3 looking at Chinese subtitle except some special professional words or use (.)
4 but if it's a British accent <film> only about:: 60 percent <i can understand>
5 but if um:: when listening to a speech or or lecture if the speaker is a native

6 speaker no matter American or British i can understand much more than a
7 non-native English speaker
8 S1: i think it may have some influence for me to understand the content in terms
9 of native or non-native English speakers but i don't really think it's a big
10 problem for me (.) [the challenge
11 S2: [yeah me too i oh sorry <to interrupt>
12 S1: the challenge for me i think is the background knowledge of the content or:::
13 the local use (.) so i think what matters is the content and communication
14 skills even the knowledge of local language use
15 S2: yes i also think the content matters and there is no big difference between
16 British and American English (.) for me i didn't have big problems in
17 communicating with people when studied in UK even i had language
18 training basically in Taiwan
19 S3: i have the same experience as you <point to S2> that (2) *when i watch CNN*
20 *it's more effortless than <understanding> BBC news (.)* i do agree with you
21 two but *if we are talking about language itself i would prefer native speakers*
22 *but if about communication skill (.) we should consider more other factors*
23 S4: *yeah:: sometimes when i speak to a native speaker i feel less confident @@*
24 *because i cannot stop thinking if he is judging <my English> but i don't*
25 *worry much if speaking to a non-native @@*
26 M: so what is your teaching focus
27 S3: communication skills of course
28 Ss: yes yes

In extract 6.7 (FG2), S4 seemed to position herself as a language learner and tried to seek some advice about intelligibility and comprehension from her colleagues. From her utterances, although she claimed she did not have preference on any English variety (see extract 6.6), it seemed that native English was much more intelligible for her than non-native English, and American English was much easier for her to understand even she had studied in UK for one year. S1 and S2 responded in turns that they thought the content and the communication skills were the factors that influenced intelligibility and comprehension. Even though all the participants in FG2 had received English language education mainly in Taiwan, i.e. mainly American English learning background, S2 did not think this education background would affect her comprehension to other variety than American English. The influence of American English learning background could also be seen on S3 from her utterances (ll.19-20). She commented that she did not have big problem when watching American news (CNN) but would need to spend some more time to understand British news (BBC). She admitted that native English was much more intelligible for her than non-native English, but she did not indicate specifically which variety of English (ll.21). It could be said that S3 and S4 in FG2 were much more attached to native English, in this case American English, and thought it was much intelligible for them. However, it was only under the circumstances that language per se was the main topic in discussion. S3 continued explaining if the discussion was about communication skill, other factors should also be taken into consideration (ll.22) such as the background

knowledge of the content as S1 and S2 said, as well as the language skills. Besides, S4 later said her attitude and confidence were different when interacting with native and non-native speakers of English. From ll.23-25, it implied and seemed that S4 would use Standard English or native form of English when speaking to NESs, otherwise NESs might “judging” her English. From S4’s laughter (ll.23), it also showed her embarrassment and unconfidence that even though she knew she did not need to worry about her language, she still felt less confidence when speaking to NESs. On the other hand, S4 did not pay much attention on how close it was to native English when interacting with NNESSs, which might imply that she knew her interactants and herself were NNESSs and none of them were the yardstickers so they would not judge each other’s English.

Nevertheless, they all agreed in the end of discussion that in higher education, the English language education should focus on communication skills training rather than linguistic performance. To sum up, although most participants claimed they were not attached to any variety of English in their own language or teaching practices, non-native English did have influences on some participants’ comprehensions in some degrees.

Thus, instead of teaching students the strategies of accommodation when incomprehension or misunderstanding occurred in the conversations with foreigners, my participants tended to raise the awareness and convey the concept of global Englishes to their students.

6.3.2 Perceptions on change of English

6.3.2.1 Awareness of ELF

From previous discussions, most participants noted that their students now had the awareness of global/world Englishes but many of them still firmly attached to one particular variety of English, such as American English.

Extract 6.8 (FG2)

1 M: so you think you are teaching English as an international language
2 S1: yes
3 S3: yes i think so
4 S1: *we don't teach a particular variety of English*
5 M: or more like world English
6 S1: (2) world English:: yes more like world English yes (.) some students would
7 not speak English because they thought their pronunciation was *bad* (.) some
8 of them did say they were told by their high school teachers that they should
9 practice oral speaking more because their pronunciations were not good but
10 when i listened to them speaking i thought (.) they did not speak like like
11 *beautiful American accent not British even not Australian* he was (.) like
12 Taiwanese::

13 S4: with Taiwanese accent
 14 S1: yes but i thought his structure was clear and pronounced clearly
 15 S3: *there is nothing bad*

I did not explain the concept of English as an international language (EIL) and World Englishes to my participants in FG discussions. As a result, S1 might not quite understand about the concepts with World Englishes, which is suggested by the 2 second pause (ll.6) and hesitation after moderator's question for clarification. S1 didn't continue on the subject of English variety but changed the subject to pronunciation and accent after the pause. S1 gave one of her students' example that the student's pronunciation was with Taiwanese accent and his high school teacher thought it was not acceptable, even was a "bad" pronunciation. It seemed that the high school teacher held the concept of NES ownership and good pronunciation meant native-like pronunciation. Besides, it suggested that from S1's utterance (ll.11) the three varieties of English were still the standard form people wanted to follow and learn, albeit many participants had tried to raise the awareness and introduce different varieties of English in their classes. The adjective "beautiful" she used could be considered referring to native or native-like English. However, S1 thought the student could express himself clearly and acceptable for her even though his pronunciation was "bad", i.e. not native-like. S3 shared the same perspective with S1 that she also thought "bad" pronunciation was fine if it was intelligible for his/her interlocutor(s). It seemed that there was a language hierarchy in S1's mind. From ll.11, she put American English in the first, and then British in describing "beautiful English accent". The words "not even" she used had indicated that she might not think Australia English was a standard or a beautiful variety of English as other two Englishes. In fact, American and British English were the first two varieties of English that my participants would talked about, and also the ones they were most familiar with.

A similar comment also made later in the discussion by S4, as in the following extract.

Extract 6.9 (FG2)

1 S4: so i don't (.) because it's a global world today isn't it so i don't think there
 2 is so-called American English is better or British English is better i think
 3 it should be saying *the English that people can communicate with* and it is
 4 what we ask them <students> to do (.) *it is fine they speak what kinds*
 5 *which accent of English as long as they can communicate successfully it's*
 6 *fine*

In extract 6.9, S4 revealed an awareness of the use of English as a lingua franca in so far as she thought intelligibility was the most important thing in communications and there was

no good or bad English. Most importantly, she believed no one variety was better than others.

Nevertheless, S4 also had implied that due to globalization, in her view, there was no a standard form of English, and people would communicate with people both from NES and NNES countries. As a result, she believed it did not matter that people used which varieties of English to communicate if intelligibility and mutual understanding were achieved (ll.4-6). The English S4 thought should be taught and learnt in school was “the English that people can communicate with” but not American English or British English only. Thus, S4 thought the language form was less important than intelligibility in intercultural communication and had shown an awareness of ELF. Furthermore, S4 seemed to have different roles and perspectives when acting as a language educator and a language user.

To sum up, not only S4 in FG2 but many other participants didn’t only introduce different varieties of English in their classes but also expected their students to be able to find a variety that they could communicate successfully. From previous discussions, many participants claimed they would put more attention on training students’ communication skills rather than the linguistic features.

6.3.2.2 Future English language education

Following the comments S4 made in extract 6.9, I asked about their expectations for future English language education. Both focus groups members had shown a same attitude that English was a communication tool, and teachers’ job was helping students to communicate successfully in their workplaces and daily conversations. For example,

Extract 6.10 (FG2)

- 1 S1: i always expect students to **use** the language i like to ask my students to **use** English in my classes so i focus more on communication i **always** do
- 2 S2: i agree i found if they don’t use it they don’t actually learn it
- 3 S1: *they should also know it’s not only native speakers they will communicate but mostly non-natives either in works or or others*
- 4 S4: true
- 5 S2: otherwise it’s only you <teachers> talking but they don’t care *if there is no exam*
- 6 S3: yes the English they learned in high schools was not to use it’s drilling it’s
- 7 S1: just memorizing
- 8 S2: yes it is (.) and **for exams**
- 9 S3: they just memorize the words but not actually use it (.) so even they get
- 10 S1: high score in tests doesn’t mean they actually know it
- 11 S2: yes i don’t teach any new grammar rules at this stage (.) i mean in higher
- 12 S3: education i only add some new vocabularies or grammar rules sometimes
- 13 S1: when i think it’s important otherwise *no i don’t correct them*
- 14 S2: **for exams**
- 15 S3: they just memorize the words but not actually use it (.) so even they get
- 16 S1: high score in tests doesn’t mean they actually know it

From extract 6.10, the group had consensus that it was more important in higher education English teaching to pay more attention on students' abilities to communicate in the real world rather than grammatical correctness. For example, S1 emphasized that she usually encouraged students to actually "use" the language, i.e. English, and tried to create as many opportunities as possible for students to practice spoken English in her classes. The reason might be she knew Taiwanese students didn't have many chances to speak English outside the classrooms. In addition, S1 also noticed that the majority of English users was NNESs nowadays. S2 agreed S1 and pointed out the main reason Taiwanese students learnt English was the exams. The standard based English tests had forced students to learn the language, no matter they liked it or not. S3 later commented that the English language education in secondary school did not teach students how to use the language but just asked students to memorize the linguistic rules such as vocabularies and grammars. It can be said that my participants, especially S1, had noticed the importance of the lingua franca role of English in global communication and were trying to convey this idea and concept to their students. However, even though my participants had the awareness of ELF, they could not avoid Standard English based test system, which remained the main issue to be solved in English language education in Taiwan.

Despite the awareness of global Englishes or the lingua franca role of English, some participants thought norm should still be taught in classrooms but could have some adjustments depending on students' purposes of communication.

Extract 6.11 (FG1)

1 S1: i will still focus on the norm
2 M: the norm
3 S1: yes because (.) I will tell my students if you are sure you won't do
4 academics in the future maybe you will be a salesman and will need to have
5 contact with foreign firms you only want to be able to communicate with
6 them that's your final goal then i think you don't need to care much about
7 grammar (.) but if you think you are interested in academics you want to go
8 further then i will suggest them to follow the norm and learn well yes
9 depending on their purposes
10 S2: true i definitely teach norm in my classes that's necessary
11 S1: it's the standard
12 S2: yes the standard but when they come to me to do one-to-one interview i will
13 tell them just speak as best as you can but *you have to use complete*
14 *sentences*
15 S1: because if there is no norm it's hard for us to teach it's impossible right (.)
16 what are you going to teach (.) students will challenge you
17 S3: norm is the baseline a foundation you just have to follow it
18 Ss: yes right

Similar comments also appeared in the interviews that, in terms of language teaching, many participants thought the requirements should be different depending on the tasks and the purposes. For example, as a English language teacher, S1 thought the language requirement should be different for academics and business, the former should be more standard and the latter should focus on communication skills. However, regardless of others' utterances, S2 said she still insisted that language norm or the standard form should be taught in school, and always asked her students to use complete sentences when they did oral practices (ll.10-13). S1 and S2 both pointed out views from the angle of being a teacher, but S1 seemed to be more flexible on her students' language performances depending on the communication purposes. Nevertheless, all participants in FG1 agreed and had implied that Standard English was the language for institutional purpose. Such concept has reflected what Seidlhofer (2011:46) observes "that the identification of any variety as 'the standard' will be a matter of institutional expediency."

Many participants in the focus groups discussion had shown strong awareness of the real-world communication differed from classroom practices and asked their students to prepare for. However, despite the awareness of ELF communication outside classrooms, some participants still considered native English speakers to be the appropriate yardstick in measuring and evaluating students' language proficiency. Therefore, the gatekeeping role assigned to NES norms was a challenge for future English language education in Taiwan and an issue for educational authorities to reconsider.

6.4 Summary of Findings from Focus Groups

This chapter has discussed the results and findings from two focus groups, following the investigation in participants' perspectives and ideologies uncovered through interviews. The findings from FG data, to a large extent, was similar to what had been found in the interviews. Most participants might have the concept of NES ownership, and native English or Standard English remained the benchmark in assessing the success of English learning. Nevertheless, all participants had realised the status of English spoken more as a lingua franca rather than as a second or foreign language, and implied the way and purposes of English language education needed to change, such as syllabus content, teaching material designs, language assessments, and teacher education.

In terms of the change of English, both focus groups were found to have similar and positive attitude towards ELF communication but insisted NES norm was necessary for

ELT practices. This finding had similar result as Ranta's (2010) that she found university teachers were aware and open to ELF communication outside classrooms but believed NES norms for classroom purposes were still necessary. However, the existing ELT practices based on standard NES norm, such as language tests for graduation benchmark policy in Taiwan, was found to be a challenge to the future English language education in Taiwanese higher education. In addition, even teachers had the awareness of the lingua franca role of English, it seemed that it was not enough to change the present ELT practices in Taiwan if the educational authorities and test planners were not aware and did not change their perceptions of English.

6.5 Discussion

In this section, I draw both sets of analysis together in order to seek to understand the nature of Taiwanese university English language teachers' perceptions, its relation to English language policy and English in Taiwanese society, and my participants' perspectives and attitudes toward ELF theory.

6.5.1 The focus on ENL and standard norms

Most of my interview and focus group participants considered English not only at the knowledge level with reference to ENL norms, but also a tool for global communication. However, it seemed that, from my participants' views, the English education in Taiwan had put efforts to train students to be native-like, rather than students' skills in real-world intercultural communication. They found negative attitudes, in traditional language education, which concentrates on the notion of "correct" or "standard" English norms and tests rather than real-life communicative needs. According to my participants, many English learners in Taiwan want to achieve the goal of native-like competence and still regarded a native speaker model, especially that of pronunciation, having a prestigious status (McKay, 2002). People tend to use a native-like or standard form of English because Standard English is viewed as "correct" English and "an asset" because it is "a passport to good jobs and positions of influence and power in national and local communities" (Fairlough, 2015:48). Besides, a NES teacher is preferable to teach English in Taiwan, regardless of his/her professional training, personality, or attitude. As Chang (2004) points out, the ideal English teacher in Taiwan for teaching English speaking proficiency is a NES teacher, especially with American accent. However, my interview participants argued that the belief and preference for NES teachers had changed recently in Taiwan.

Nevertheless, it seems that my participants have recognised the focus on correctness ENL norms would not lead to effective communication, especially in oral communication. Even so, some participants did claim they asked their students to use complete sentences in oral practices. Thus, they actually still prioritised “correctness” or linguistic performance, at least to some extent, over fluency or effective communication.

Regarding English varieties, some participants claimed they did not have preference for one particular variety, but seemed like American English was the main variety in Taiwanese language classes, which was considered as universal, unmarked, and “standard” form in the world. As Chang (2004) argues, “American English gives Taiwanese learners a restricted knowledge of English and its culture. [...] *but they are not aware of other varieties of English or World Englishes*” (p.330, my italics). Similar findings with Chang’s research 10 year ago, some of my participants still thought that most Taiwanese students admired American English which students thought it was the highly intelligible variety of English, and seemed to have lower interests in other varieties of English such as British or Australian English. For example, one participant’s student admired American English and would like to sound like a NES with American accent (see p.115). It suggested that most students or people in Taiwan assumed American English was the standard norm and the ideal variety of English in communication, even though it was not necessary in the authentic communications.

In short, although most of my participants thought they did not have preferences for any variety of English, the ENL norm or Standard English was still the language for education purpose. Besides, from the interviews, it appeared that most participants that they did not evaluate their students’ English by how close it was to native norms, but by how effective and intelligible the students’ language performances were.

6.5.2 The positioning of English in Taiwan

The common feature of my participants’ attitudes towards the role of English in Taiwanese society and education is negative. They found English in Taiwan seems to be narrowly defined and ENL norm is the main and only focus. In Taiwan, the ENL norm is usually referring to American English and considered as the Standard English. The issue of focusing on the ENL norm seems relevant to the English tests and the benchmark policy in higher education. English has been considered as a second or foreign language in Taiwan, and is a subject in school for a long time. People tend to treat English as a language used by foreign people in foreign countries, rather than a lingua franca used intra- and

intercultural communication. Taiwanese schools commonly use English for entrance exam, school tests, and graduation benchmark. It therefore is likely to impose the ‘standard’ variety as *the* English without regarding to real communication purposes, particularly through memorising vocabularies and grammar rules. In other words, the tests, which are Standard English ideology oriented, is in a strong and important position and have a great washback effect on English education in Taiwan.

Another example that can show Taiwanese orientation to ENL norm is the increasing number of studying abroad in ENL countries. According to government statistics, each year more than 30,000 since 2006 and nearly 40,000 in 2016 Taiwanese students apply for overseas student visas (Bureau of International Cultural and Educational Relations, 2017; see appendix 6), and among all the study destinations, the USA has always been the top one destination following by UK, Australia, Japan, and Canada. Except Japan, all the other destinations in students’ top list for studying are the inner-circle countries, the ENL countries.

However, even in tertiary level, English education in Taiwan may still not meet the purposes and needs in actual communication. Due to limited class time and test-oriented education, listening and reading skills are the main focus in classroom which, again, is an ENL norm oriented and neglects the real language use and communication purposes.

My participants did not criticise the assumption of ENL to be the Standard English but some of them criticised the over-evaluated status and importance of English in Taiwan. People usually considered English was a strong and useful tool for entering a better school or getting a better job. As Price (2005) observes, Taiwan seems to be tolerating the dominance of a foreign language, especially English, in society. According to the CommonWealth Magazine (CWM) survey, one of the leading news and finance magazines in Taiwan, over 80% of interviewed parents believe English proficiency is important for their children’s future (Chou, 2004). Although it is a survey over ten years ago, it still seems to be applicable to the present society of Taiwan and the percentage will be believed remain high. Many parents have overwhelming enthusiasms in English education and believe “the-earlier-the better”. As a result, many parents send their children to learn English in cram schools before entering elementary schools. However, the education was still focusing on ENL norm, not meeting the real communication purposes. Thus, many participants had claimed one of their important teaching goals was to train their students’ communication skills, or accommodation skills.

On the other hand, in order to claim to be an international university and attract more international students, EMI programmes are launched in many tertiary level institutions in Taiwan. It seemed that, from the language policy EMI, some of my participants and educational authorities in Taiwan believe globalisation or internationalisation is Englishization. In other words, they believed EMI programmes could not only attract more international students to study in Taiwan but also create a multilingual environment on campus where Taiwanese students might have more chances to speak English in order to interact with international students. However, some of my interview participants disagreed internationalisation was Englishization (see section 5.3.3.1 and 5.3.4). They thought English was one of the most useful methods and languages to explore the world and broaden their students' and Taiwanese people's views, but it did not mean anything in or with English was the best. Therefore, from some of my participants' points of views, there seems to be an unbalanced power relation between English and other foreign languages in Taiwan. On the other hand, one of my interview participants (see section 5.3.3.1) had argued that some international students' English language proficiencies were not good enough, as well as some EMI lecturers. As a result, the EMI courses in some Taiwanese universities were actually bilingual, Chinese and English, as medium of instruction.

To sum up, it seems that English has a dominating role in Taiwanese society, especially in academia, and American English is particularly popular. As Lin (2012) states, Taiwan and other East Asia countries have implemented similar language policies in order to improve their national English proficiency, however, Taiwan tends to put much more emphasis on English due to the anxiety of losing its economic advantage. From my participants' perspective, English in academics has to be much formal and "standard" whereas it is not necessarily in business or other sectors. In addition, English is still believed to be the key for good job and, from some participants' points of view, being internationalised. Therefore, although most participants held negative attitudes towards the over-emphasis on English and native/standard English based tests, most of them still indicated the importance of English for Taiwanese society and Taiwan's future development.

6.5.3 ELF perspectives

From both interview and focus group data, it seemed that my participants all had experiences of ELF as many of them had studied abroad and might have been aware of the lingua franca role of English. However, even though some of my participants had heard ELF theory before, they still did not completely understand what ELF was. Some of them

were confused about the similarities and differences with EIL or WE, and some misunderstood ELF as reduced and compromised English. Nevertheless, from my participants' viewpoints, intercultural communication skill was the most important and crucial in this globalised world so that most of them had put more efforts in training their students' communicatin skills rather than correcting students' linguistic performances.

Some participants had argued that Taiwan is a small island where Mandarin Chinese is the main language in daily communication among local people and education whereas English is usually used only in school, so most Taiwanese students have limited experiences in ELF communications. Besides, due to a prolonged exposure of the Inner Circle English, especially American English, most Taiwanese people and students had believed American English or other Inner Circle English norm to be the Standard English and believed it was *the* English which would be much more intelligible than other varieties of English. Therefore, some of my participants thought it may be more difficult to raise students' awareness of ELF. Therefore, many participants claimed the only thing they could do in the language classes was to introduce different English varieties to students when they had chances and to focus on the communication skills trainings.

Nevertheless, although most of my participants seemed to have the awareness of ELF and were ready for it, they still believed ENL norms were necessary in school English, especially in writing task training. In other words, they thought ELF theory was developed from and existed in the oral communication setting, not in written setting where ENL norms were required at local educational levels, and English language teaching more broadly. From my participants, it showed that they didn't aim to train students to be a native-like English user, but an English user who could communicate successfully and intelligent. Such idea is one of the main points in ELF theory.

Some may argue that Communicative Language Teaching (henceforth CLT), one of the most popular teaching approaches, is also focusing on training learners' communication skills which has been accepted by many linguists and ESL teachers as one of the most effective approaches. CLT is "a set of strategies for getting messages sent and received and for negotiating meaning as an interactive participant in discourse, whether spoken or written" (Brown, 2007:34). However, Jones (2002) argues that to be communicative are "their widespread reliance on decontextualized language and lack of grounding in the realities of actual communication" (p.183). Most importantly, CLT takes NESs' language learning/using context and learning needs as the fundamental premise and Standard English is the learning model. The main purpose of CLT is to develop language learners'

abilities to communicate in the target language, or in a second language context (Chang, 2011), whereas ELF focuses on learners' abilities to communicate to both NESs and NNESSs and Standard English is not the learning model. As Seidlhofer (2011) suggests, linguistic norms are ad hoc and negotiated depending on users' needs in ELF settings. The learning purpose is intelligible communication rather than taking ENS as the model if not necessary. In ELF setting, interlocutors can creatively use and change their language to meet their needs which may cause the possibility of change.

As mentioned previously, 7 of my participants had taught ESP or EAP courses over 6 years, and others all had taught English over 3 years. In other words, they all understood what local students needed and wanted in terms of English learning. According to Sifakis (2017:7), "ELF awareness also means that [...] there are no set or predetermined 'right' solutions in ELF-aware lessons or curricula or textbooks. Each will be determined with reference to the local context, the target situation of each teaching context, and learners' needs and wants." The ESP approach is learner centred and teachers have to develop syllabi and materials with best use of local features in order to meet learners' needs. Teachers who understand the local cultures can be assumed as ELF-aware teachers (Sifakis, 2017).

Besides, Seidlhofer (2008) states that norms are "continually shifting and changing" and suggests teachers should change their "normative mindset" on the basis. She continues suggesting teachers should "shift" their perspectives from the need to make students aware of actual language usage to making them self-confident as language users (Seidlhofer, 2011). These changes, as Sifakis (2017) commends, should be coupled with learners' apparent readiness for more ELF-oriented teaching. As discussed in 5.3.4 and 6.3.2.2, many of my participants aimed to train their students to be a confident English language user rather than just passing the tests. Therefore, it can be said that my participants had ELF awareness and had tried to change their teaching practices, even though it seems that the educational authorities had not realized yet.

Chapter 7: Conclusion

7.1 Introduction

This chapter mainly provides answers to my research questions, and discusses the implications. It firstly summarizes and discusses the findings by revisiting research questions and some relevant literatures. It then discusses about the limitations and offers suggestions for the further studies. Finally, it considers the contributions of the present research to existing knowledge in the relevant literatures, and discusses the ideological and practical implications drawn from the findings.

7.2 Research Rationale and Research Methodology

This research stemmed from my interest in ELF and English language education in higher education in Taiwan. Due to globalisation, English language teaching had had some changes, not only the way of teaching, but teachers' perspectives. Taiwan was chosen as the research setting for a number of reasons. Not only was I born and educated there, but Taiwan is categorised as belonging to the Expanding Circle, and yet researches about ELF in Taiwan are relatively few despite the increasing opportunities for Taiwanese people to use ELF. Besides, there have been a number of proposals for changes to ELT in Taiwan. Therefore, in order to understand Taiwanese English language teachers' perspectives on English and ELF, and to narrow the gap between government/educational authorities (i.e. the policy maker) and the teachers (i.e. the implementation), I conducted this research with the following research questions:

1. What kinds of language ideologies do Taiwanese university teachers of English have?
2. To what extent do their ideologies appear to be influenced by English language policy in Taiwan?
3. Is there any indication that ELF has a role in English language teaching in Taiwan?
4. Is the knowledge about ELF changing teachers' ideologies?

Accordingly, my theoretical framework consists of language ideology, language policy, and ELF. Thus, chapter 2 presented the research literatures in language ideologies, Standard English and standard language ideology, World Englishes paradigm, the concept of ELF, and some relevant researches in Taiwanese context. Meanwhile, chapter 3

presented the literatures of language policy and discussed the English language policy in Taiwanese higher education.

In order to answer my research questions, a qualitative research approach with two instruments - semi-structured interviews and focus groups - was adopted in this study. Fifteen English language teachers from five different higher education institutions in different regions of Taiwan were recruited for interviews and nine teachers from two different higher education institutions in Taiwan were selected for focus groups discussion. As shown in 4.5.3.1, all the interviews were conducted mainly in Mandarin Chinese with part of English where my participants thought could express themselves much more clearly. Each of these fifteen teachers was interviewed once and the duration ranged from 35 to 50 minutes.

The aims of the study are to provide a clearer understanding of teachers' attitudes and perspectives on ELT and language policy in Taiwan. Most importantly, it is aiming to understand how English should be taught, learned, and used in responding this cross-culture and global communication world.

7.3 Research Analytical Framework and Findings

7.3.1 Analytical framework

As seen in 5.2, I employed qualitative content analysis and discourse analysis for the interview data, and positioning theory was also used for analysing focus group data.

Qualitative content analysis was applied in order to identify themes, integrate the assigned codes into a smaller number of categories, and interpret the relationship between codes under the same or different categories as well as between themes and categories (Schreier, 2012). The purpose of employing discourse analysis was it helped me not only examining what language structures were used by my participants, but also investigating how beliefs, ideas, and ideologies were emerged and constructed through conversations.

Schreier (2012) points out that discourse analysis can reinforce QCA in qualitative analysis since QCA focuses on the descriptions of what is uttered through language, while discourse analysis is done by assuming how the language is used and which social reality is formed by the language, i.e. the formation process of discourse. Except QCA and discourse analysis, the analysis of focus group data also included positioning theory as one of the analytical methods in order to understand how ideas are expressed and generated, the process of discussion, and how participants interact in the focus groups discussion. It

was hoped that these three analytical methods would help the researcher to explore not only what factors existed but also how they worked to form certain language ideologies by interpreting the codes and categories deeply and thoroughly. As a result, through the three analytical methods, both sets of data were fully analysed and interpreted and have answered the three research questions of this study, see the following sections.

7.3.2 Research question 1

The first research question is: *What kinds of language ideologies do Taiwanese university teachers of English have?* Almost every participant in both interviews and focus groups emphasized that ENL norm was necessary for education purposes, but the ENL norm might not be the standard form of English. As shown in section 5.3.1.2, many interview participants thought there was no standard form of a language and seldom used ‘standard’ in our discussions. It shows that most of my participants did not hold a standard language ideology, but a few participants did ask their students to use “complete sentences” and tried to redirect them to use a more correct form by repeating student’s sentences in the way that NES might use. There seems to be conflicts and dilemma in my participants’ minds. As university English teachers, my participants thought they should teach the correct and standard form of English but people don’t necessarily use Standard English all the time. In addition, many participants said they set different criteria in judging students’ writing and speaking English abilities. For the former skill, an approach to ENL norm was much more important; whereas for the latter, fluency and communication skills mattered. It seemed that most participants did not bear the ideology of native English or Standard English in minds, but, to some extension, they still believed in Standard English in some degree, which could be seen from their teaching practices.

It was clear from my interview participants that ENL, especially North American ENL, predominated in English modules not only in the past education my participants received, but also the English language education now in Taiwan. Correspondingly, my participants thought their students’ and most Taiwanese people’s recognition and acceptance of British ENL were generally not as high as those of American ENL. In addition, according to both my interview and focus group participants, foreign English teachers were usually Americans, British, Canadian, or Australian NESs, either at normal schools or cram schools. Most of my focus group participants believed the NESs are the norm providers and native speakers had the right to use the language innovatively while non-natives did not, which also suggests the orientation of NES ownership (see section 6.3.1.1). In this

connection, NES and Standard English are acting as the gatekeepers in judging and evaluating NNESS's English proficiencies. In addition, one interviewee told me she had not known other ENL varieties, for example, British English, before she decided to study postgraduate school in UK. This also has suggested North American ENL, which provides linguistics references for non-ENL learners, has a monolithic role in school English.

Thus, it can be said that most of my participants did not hold a standard language ideology where they thought Standard English will be only required when regarding to academics, writing tasks, or in a formal event; whereas in most of other cases, language accuracy will be the less concern than communication purposes and needs. Considering the characteristics of ELF, it seems that most of the participants not only had awarded the lingua franca role of English, but also held the ideology of ELF. Although most of them didn't understand ELF quite well and had considered ELF as EIL or WE, they all agreed that the communication skills or accommodation skills, one of the most important characters of ELF, were crucial and had trained their students for the skills.

7.3.3 Research question 2

The second research question is: *To what extent do the ideologies appear to be influenced by English language policy in Taiwan?* As shown in the data, my participants rarely used "standard" in the discussions. Yet, "American English" and "British English" were used quite often which could be considered referring to Standard English. However, all the tests which are recognised by most educational institutions and companies are Standard English ideology abounds. From the two language policies - graduation benchmark policy and EMI course policy - in Taiwanese higher education, a focus on the knowledge of NES norms and ownership of NES, especially North American ENL, could be identified. As mentioned in the last section, English in Taiwanese education seems to be narrowly referred to North American English norm. The tests in graduation benchmark policy are concentrating on ENL norms without regarding to how English is actually used in real world communication. The policy has also reflected how Taiwanese society and education authority think about the role of English in Taiwan. As discussed in section 2.4, the English tests focus on how close candidates to native English norm rather than testing their intercultural communication skills; i.e. what candidates can do with English (Hall, 2014; Jenkins, 2016). From the graduation benchmark policy, it seems that Taiwanese education authority or the policy makers hold the knowledge of NES norms or standard language ideology without realising the majority of English speakers are non-native speakers and

using English as a lingua franca. Jenkins and Leung (2014) has pointed out that the fundamental problem of language tests is “the basis of its language modelling and norming has failed to keep in touch with contemporary developments in English” (p.1615). In other words, the tests do not take account of the linguistic nature and fail to raise candidates’ awareness that what they will actually use in intercultural communications, which is a diverse, English lingua-franca-using environment (Jenkins, 2016). In addition, it seems that the decisions of momentous importance students’ lives are taken on the scores of language tests such as TOFEL and IELTS which are grounded in Standard English that are not necessarily sufficient and adequate in students’ future language practices (Leung & Lewkowicz, 2012).

However, it was difficult to change. Taiwan is a country where English is used as a second or foreign language, which means, not the norm provider. The role of “tests” becomes very important and strong in Taiwan. However, it has led to a contradictory finding in the data, where teachers didn’t need to get their students through the native/standard English based tests, but having ELF/effective communication position themselves, and not being worried about grammar mistakes which don’t cause communication problems.

On the other hand, it emerged from the interview data, most of my participants hold negative attitudes towards to both language policies for several reasons. First of all, the tests in graduation benchmark policy are ENL-oriented, or Standard English based, which my participants had argued would not necessarily reflect students’ real English proficiencies. Students might go to cram schools to learn the techniques so would have higher score but it was doubtful whether students actually learned or not. Besides, the tests did not necessarily reflect the real English use. Lowenberg (2002) argues that the tests based on Inner Circle norms lack validity due to their ignorance of the sociolinguistic reality of the candidates’ language use. Secondly, many participants thought the English courses in higher education should prepare students for their future workplaces and real-world communications, rather than having good results in the tests. Finally, some participants had doubts about both EMI teachers’ and students’ language proficiencies. As a result, the EMI courses in many Taiwanese universities were actually given bilingually, i.e. Chinese and English, or “limited English” as T11 said (see extract 5.18).

From my research findings, it seemed that the current language policies in Taiwanese higher education did not have significant influence on my participants’ perceptions of English, but they had different perceptions from the ones educational authorities held. About 10 of my participants argued that standard English oriented tests could not reflect

students' real English language abilities and not necessarily meet the real-world communication purposes. However, it emerged from the interview that most of the participants were supportive for the policy in terms of motivating students to continuing learning English. Therefore, the Standard English based tests will still be the main tool to evaluate learners' English proficiency before an alternative is provided.

7.3.4 Research question 3 and 4

This section provides the answer to research 3 and 4. The third research question is: *To what extent does ELF have a role in English language teaching in Taiwan?* And research question 4: *Is there any indication that the knowledge about ELF is changing teachers' ideologies?* From my participants' points of view, the English language education in Taiwan seems still to focus on ENL norms or Standard English due to long-term emphases on Standard English oriented examinations. Although most of participants had awarded the lingua franca role of English, all they could do was introducing different varieties of English as much as possible and improving their students' communication skills. However, Taiwan is a small island where Mandarin Chinese is the main language, so that Taiwanese people and students do not have many opportunities to speak English with others, not even to say to practice their communication skills.

On the other hand, it seemed that my participants' knowledge of ELF was still in the early phase (Jenkins, 2015a; also see section 2.3.3) and usually considered ELF as EIL or WE. Nevertheless, as mentioned in the answer for research question 1, all participants had awarded English as used as a communication medium across various contexts and throughout the world, involving NES and NNES, and a good communication skill is crucial. Thus, many participants had claimed that they would introduce other varieties of English to their students if they had chance in classes. From this teaching practice, it seems that most participants had considered English from WE perspective, rather than ELF; the former categorises non-native model of English according to regions or nations, whereas the latter sees ENL also as one of English varieties. Besides, due to the long influence of American culture, it is natural that American English has become the default language variety in English education in Taiwan, and most Taiwanese people and students become unaware there is an alternative way of considering English and the current situation of English. However, all of my participants still thought a normative approach to English was useful and should still be taught and used in language education.

Despite the focus on ENL norms, some participants emphasized that one of their teaching focuses was training students' communication skills, which could be referred to accommodation skills in ELF communications. Some may argue that CLT approach teaching also focuses on communication skills. The main difference is that CLT aims to train learners to be native-like and communicate in the target language, whereas ELF focuses on communicate with both NESs and NNESSs successfully and ENS is not the learning model. The local context and knowledge is also for language teaching which my participants were all aware. As imerged from my participants' opinions, it seems that my participants didn't aim to train their students to be native-like. In addition, the factor to determine whether one has a good or bad English does not depend on how close one's English is to ENL norm or Standard English, but one's skills to make communication effectively, especially in intercultural communications. In addition, the local knowledge in communication also matters. Thus, it can be said that my participants do have awared the concept of ELF although they might have a very clear view of the concept and definition. Nevertheless, they are still be able to convey through their teaching practices. As discussed in section 2.3.3, instead of the linguistic forms, the intercultural communication skills, or accommodation strategy, has been the focus and the key factor in ELF researches all the time. Therefore, my participants have been influenced by ELF in some extent, although they did not understand ELF theory very clearly, and tried to prepare their students with a good intercultural communication skill, rather than getting a high score in English language tests.

In short, although my participants would like to adopt ELF approach into their teaching practices, it may still be problems for their students under the current testing system. Besides, although there are some positive attitudes toward ELF from my participants, there still is a gap between teachers and educational/political authorities.

7.4 Limitations and Suggestions for Further Research

Limitations are inevitable within every research. It is thus necessary to be aware those limitations. In the present study, three major limitations are identified.

The first limitation concerns the sampling and the number of participants and institutions. As seen in 4.5, my study only involved a small number of English teachers, who were all from English or foreign languages disciplines, from 5 Taiwanese universities, but there are 158 institutions of tertiary education altogether across Taiwan (MOE, 2017). Although I

tried to reduce bias of my data, 8 of my participants were from leading Taiwanese universities where teachers could easily obtain more resources in terms of latest academic researches and conferences. In other words, teachers from these universities had more chances and resources to improve themselves, either academically or pedagogically, so that they could adjust and change their teaching pedagogies accordingly. However, this is not considered as a serious issue since this study did not look for generalisations of the results from such small number of sample. Instead, it attempted to draw a detailed description of the English language policies/practices and use from the perspectives of participants sampled from the aforesaid institutions. In addition, this study also aimed to look into the implications of ELF in current pedagogy at the tertiary level in Taiwan. Besides, my participants had shown highly interests in my research and had positive attitudes that they could have contribution for the research. In short, it is still noteworthy that the findings from both interviews and focus groups corroborate one another to a larger extent even only a tiny proportion of Taiwanese higher education English language teachers were involved in this study.

The second limitation is that the data of participants' ideologies and attitudes were mainly collected from qualitative methods in a short period of time which rely on what participants had said in the interviews and focus group discussions. In other words, the data were participants' self-reports and accounts rather than what they actually did in their classes and their language uses. Hence, one could argue that the data and result might have been different if other methods of data collection (e.g. classroom observations, questionnaires, or case study) were applied. An analysis of how teachers measuring their students' language proficiency in tests can also be a way in investigating teachers' language ideology.

Thirdly, the characteristics of the researcher might have influence the data collected. During the interviews and focus group discussions, I was the "main instrument for obtaining knowledge" (Brinkmann and Kvæle, 2015:97). My personality and subjectivity were inevitably being the factors in influencing the interviews and focus groups, through my spontaneous responses, suggestions, questions, and so forth. Besides, I was the only person to write down the field notes during and after the interviews and focus groups. Other researchers might have made different amounts and types of comments and notes if they had been there.

Finally, I did not have first-hand knowledge of the sources that my participants had mentioned, such as the textbooks and the EMI lectures documents in Taiwanese

universities. However, it should be noted that my research does not aim to explore how “accurately” the participants described but their points of view about the textbooks, EMI lectures, language policy, and their own teaching experiences. Nevertheless, more insights could be provided to my research findings if observations of some participants’ actual language use and teaching practices in their classes.

Therefore, as the limitations from present research, some features may deserve to be taken into consideration for future studies. Firstly, in order to test the validity of the findings, more researches in this area, i.e. language ideologies and ELF-related, are needed, particularly in the expanding circle contexts. Also, a replicate study can target at a larger number of participants and from different types of Taiwanese tertiary education institutions for a longer period of time. Thus, consideration should be given to any inconsistencies between new research findings and those of mine.

Secondly, this study could also be applied to Taiwanese university students. It is unknown how far and in what extent that students’ language ideologies and perceptions are resonant with those of my Taiwanese university English language teacher participants. Also, it may be interesting to investigate if there would be any changes of Taiwanese English teachers’ and students’ perspectives before and after taking ELF-related trainings and courses. Lastly, it would be worth a try to approach the university authorities and policy makers, with hope of how and what they will think about my research findings, and the possibilities to raise their awareness of ELF.

7.5 Implications

The implications from the findings will be presented in two categories: ideological and practical implications.

7.5.1 Ideological implications

The findings from two sets of data have raised some issues about the conceptualization of some key notions related to English language education. The notions might be interpreted in various ways depending on the contexts and researchers who interpret the terms. In this research, *good English*, to many of my participants, does not mean *native-like English* or *Standard English*, but *appropriate English* which helps people to achieve mutual understandings. This finding suggests the need to distinguish good English from native-

like English and Standard English and understand English is a tool for fulfilling the communication purposes. Such distinction was made in Greenbaum's (1996):

Good English is sometimes equated with correct English, but the two concepts should be differentiated. Correct English is conformity to the norms of the standard language. Good English is good use of the resources available in the language. In that sense we can use a non-standard dialect well and we can use the standard language badly. *By good English we may mean language used effectively or aesthetically: language that conveys clearly and appropriately what is intended and language that is pleasing to the listener or reader* (p.17-18; my italics).

Similar distinctions have been widely drawn in ELF researches with some modified interpretations of good English (e.g. Björkman, 2011, 2013; Jenkins, 2014). A consensus interpretation among the ELF researches is that good English is not associated with correctness or conformity to ENL norms. Instead, good English should be the effective usage of English both in writing and speaking by people who can make use of linguistic resources at their disposal to achieve the purposes they desire. However, correctness cannot be entirely dismissed. For many of my participants, ENL norms are the guidelines for teachers to teach and language accuracy may reduce ambiguity and misunderstandings in communications for the purpose of education. In addition, as some participants emphasized, grammatical accuracy is particularly important in writing task and academics. Overall, the findings suggest correctness and adherence to ENL norms are less important than achieving communication purposes.

With the idea beared in my participants' minds, the present study would like to suggest an ELF-oriented pedagogy for teacher education. A starting point would be to guide teachers, both pre- and in-service teachers, to expose "to a variety of social contexts in which ELF is actually used, either through audio materials, films, or documentaries or by tasks on extracts from corpora of English, of WE varieties and of ELF", and to discuss "different notions of English varieties of English and ELF in terms of effectivess of communication" (Lopriore & Vettorel, 2015). It is aimed to make teachers aware of ELF practices and gradually influence their ideologies on English and ELF. Most importantly, the knowledge of global Englishes and ELF should be clearly introduced to teachers in order to prepare them for international English language teaching. With the awareness and knowledge ELF and fully familiar with local context, teachers then could introduce and apply it into their teaching practice in order to raise their students' awareness.

7.5.2 Practical implications

Language teachers are acting as the policy implementers and role models for students, and have the power in leading students to hold a particular viewpoint of English. Thus, teachers can perpetuate their language ideologies of English depending on how they use, conceptualise, and teach in their teaching practices. This research implies that many participants had abandoned Standard English as the model for their students and showed more tolerance to students' language performances, especially in regards to students' spoken English. In addition, some participants approved ELF theory which is a natural linguistic phenomenon and seeking a mutual understanding between participants in intercultural communications, rather than legitimizing ENL norms, or Standard English.

It is true that some participants or Taiwanese teachers may regard ELF communication as not a suitable subject in school language education environment, regardless of their approval of ELF perspectives in theory. However, ELF communication is most likely the type of English communication Taiwanese people may encounter and need to engage across the geographical boundaries. Although the current mainstream teaching approach CLT also focus on communication skills, it aims to train learners to be native-like which might not actually meet learners' need in the current real-world communications. The ELF approach expects learners to be able to communicate with both NESs and NNESs without focusing on grammar and linguistic feature correctness. Therefore, the ELT practices in Taiwan should be aligned with the present sociolinguistic reality of English use in the world, and consider to meet learners' actual communication purposes and needs. English language teachers and authorities also need to reconsider, re-examine, and revise the domineering ENL model in English teaching practices and language policies in Taiwan as this model becomes less important in real world communication where English is used predominantly by NNESs.

In terms of English tests, a shift from measurement of proficiency based on only one variety of English to testing learners' intercultural communication ability is needed (Lowenberg, 2002). Some researchers have redefined proficiency from the global Englishes perspective (Canagarajah, 2006; Jenkins, 2006; Seidlhofer, 2004). Canagarajah (2006:233) states that proficiency should refer to "the ability to shuttle between different varieties of English and different speech communities." Therefore, a test in measuring learners' proficiency should go beyond the focus on correctness of grammar or linguistics features. Jenkins and Leung (2014) suggest sociolinguistic skill, such as code switching,

convergence or divergence strategies, and intercultural competence, should also be included in the tests. Therefore, every test should be designed according to its specific purpose and be contextualized (Galloway & Rose, 2015; Jenkins, 2015b).

In addition, as English in Taiwanese language education is considered as an international language or a native language of a particular country, it will be necessary not only to introduce the global diversity of English but also to provide learners/students with the opportunities to use English for lingua franca communication. While the number of international students in Taiwan is relatively low, students do not have many opportunities to experience ELF communications on campus, and teachers usually ask students to speak English among themselves. However, this should be regarded as an artificial communication situation because there usually are a topic assign by teachers for students to do the oral practices which might not actually meet the real-world communication purposes. Therefore, language educators should prepare language learners to be linguistically, culturally, and pragmatically equipped with the skills to be able to communicate in diverse settings with speakers from different socio-lingualcultural backgrounds.

7.6 Contribution

This study contributes to existing knowledge in the field of language ideology and language policy, especially filling the research gap regarding language policy from the perspectives of university English language teachers in Taiwan. Unlike previous researches, this study has provided valuable insights into language policies and teaching practices specifically from Taiwanese English language educators, who are acting as the policy implementers.

This study also has gone some way towards enhancing our understanding of language ideology. I included language ideology in my theoretical framework in order to explore how and what language ideology play a role in leading or affecting my participants' attitudes and perceptions toward the current English language issues in Taiwanese higher education. In order to gain the first-hand information from participants, this research adopted a more direct and discourse-based approach, the face-to-face interviews and focus groups, to the analysis of language ideology with the complex frame of theory of ideology. Therefore, the findings obtained from this qualitative research extend the knowledge of how Taiwanese university English teachers might perceive and interpret their own

perceptions of English use and English teaching practices along with language policies, which may not be able to see from a statistics-based study.

Most importantly, it is hoped, from the findings of the present research, to raise not only teachers' but also educational authorities' and policy makers' awareness that English now is used as a lingua franca by the majority of people from non-ENL countries. In addition, the present study also hopes to catch educational authorities' attention on Standard English based exams and make them to think an alternative way to evaluate students' English proficiencies. Once the teachers and educational authorities have the awareness, it is also hoped that they could convey the concept and theory of ELF to their students. In addition, this study has provided an example for future researches, not only in Taiwanese context but also in other similar regions contexts.

7.7 Summary

This chapter has summarised the results with relevant literatures and researches in this area. This was followed by the answers to my research questions, the limitations of this study, implications this study has for language policy and ELT, and some suggestions for pedagogy in Taiwan.

The present research has shown the participants' views and perspectives on the linguistics and pedagogical issues, including their own and their students' language uses, were influenced by their ideologies of language and English.

Despite the small number of limitations of this study, it contributes to current research and provides further insights into language ideologies and ELT in Taiwan. It not only raises the participants' or readers' attention and awareness to ELF, but also aims to provide a suggestion to educational authorities and policy makers for a better pedagogical policy in Taiwanese higher education and in similar regions elsewhere.

Appendices

Appendix 1: Consent Form

Study title: University English Teachers' Ideologies in respect of English Language Policy in Taiwanese Higher Education

Researcher name: KUAN-YUN CHEN

Staff/Student number: 22954376

ERGO reference number: 17052

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

I have read and understood the information sheet (insert date /version no. of participant information sheet) and have had the opportunity to

I agree to take part in this research project and agree for my data to be

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

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 2: Participant Information Sheet

Study Title: University English Teachers' Ideologies in respect of English Language Policy in Taiwanese Higher Education

Researcher: KUAN-YUN CHEN

Ethics number: 17052

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?

I am a doctoral student at the University of Southampton, UK. This research is undertaken as my doctoral project and sponsored by the University of Southampton. I am interested in what Taiwanese university English teachers' ideologies are. In the context of Taiwanese higher education, I would like to know what your language ideology is and how this ideology conflict with language policy. I would also like to know in the trend of globalisation and English as a lingua franca, how the ideology may change and influence your teaching.

Why have I been chosen?

The participant who is non-English native speaker and works as a university English language teacher will be chosen for this research.

What will happen to me if I take part?

You will be invited to an interview and also a focus group after the interview. Both the interview and focus group will take about 45 minutes to 1 hour. I will also ask your permission for observing one of your classes.

Are there any benefits in my taking part?

Your answers will provide valuable data for those who engage in Taiwanese higher education, especially in English. You can also gain some ideas from others and share your opinions with others. When I complete my doctoral study, a summary of my research findings will be sent to you.

Are there any risks involved?

Some participant may make criticisms of the policy or the university, and may be concerned about doing this. They will be reassured that they will remain anonymous and the researcher will ensure that any information that could potentially identify them is not provided in the research project.

Will my participation be confidential?

This research complies with the university's ethical policy. The data will remain absolutely confidential, stored on a password protected computer. Anonymity is also assured.

What happens if I change my mind?

You have the right to withdraw at any time and no legal right will be affected.

What happens if something goes wrong?

In the unlikely case of concern or complaint, you can contact (preferably in English) the Chair of the Faculty Ethics Committee at the University of Southampton, Professor Chris Janaway (c.janaway@soton.ac.uk, +44(0)23 8059 3424).

Where can I get more information?

If you have any questions or need further information, you are very welcome to contact Kuan-Yun Kelly Chen (kc5g08@soton.ac.uk), or my supervisor, Prof. Jennifer Jenkins (J.Jenkins@soton.ac.uk).

Appendix 3: Interview Prompts

Interviewee:

Date:

Time:

Interview location:

Section 1: Background information

1.1 Please tell me a little about you. For example, why do you want to be an English teacher? How long have you been an English teacher? What is (are) the subject you teach?

Section 2: Language ideology

2.1 We learned the so-called Standard English (in terms of grammar, vocabulary, pronunciation) for a quite long time. What is your view about Standard English?

2.2 Due to globalisation, how do you think about the role of English now in Taiwan?

Section 3: Language policy

3.1 As you know, there are two main Taiwanese higher education language policies of English: the EMI courses and graduation benchmark. Could you please tell me how do you think about the policies?

3.2 Do you think the Taiwanese government/society (i.e. parents) over-emphasise the importance of English education than mother tongue education?

Section 4: ELF

4.1 Have you heard about ELF before? What do you think about it?

Appendix 4: Focus Group Prompts

Date: _____ **Time:** _____

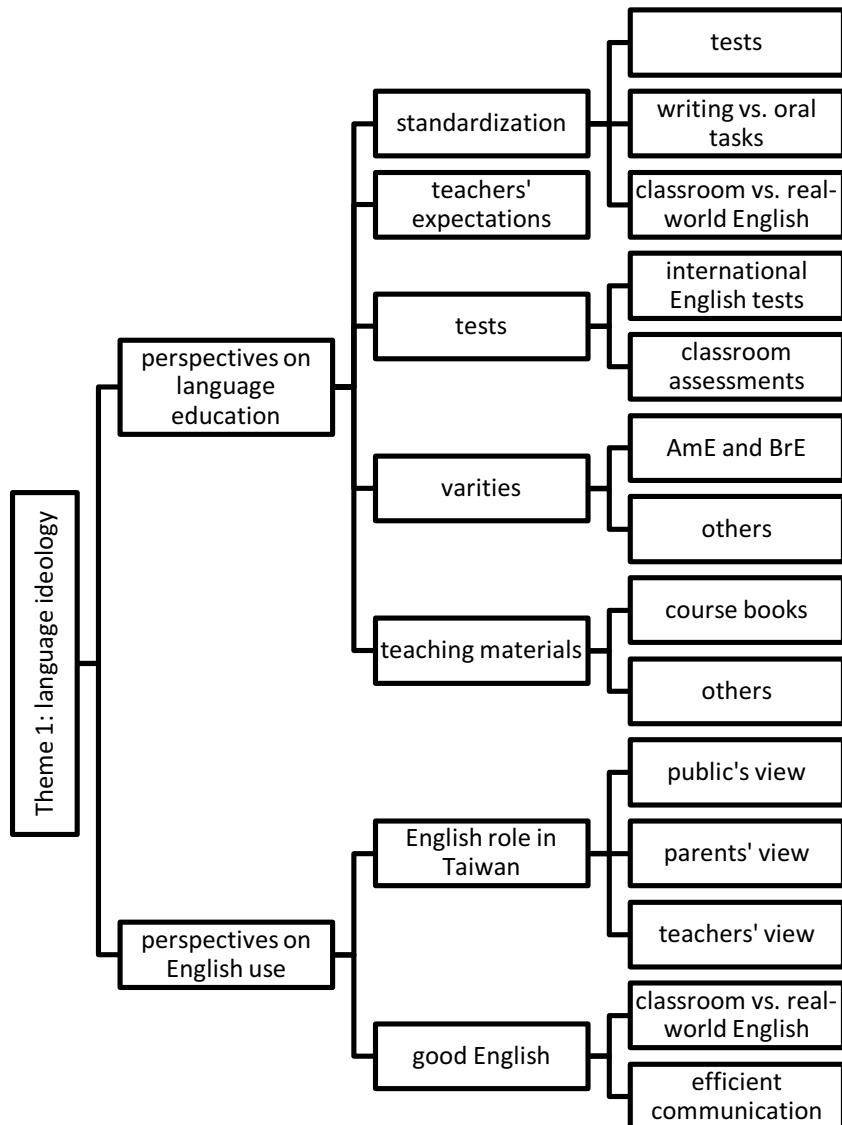
Participants:

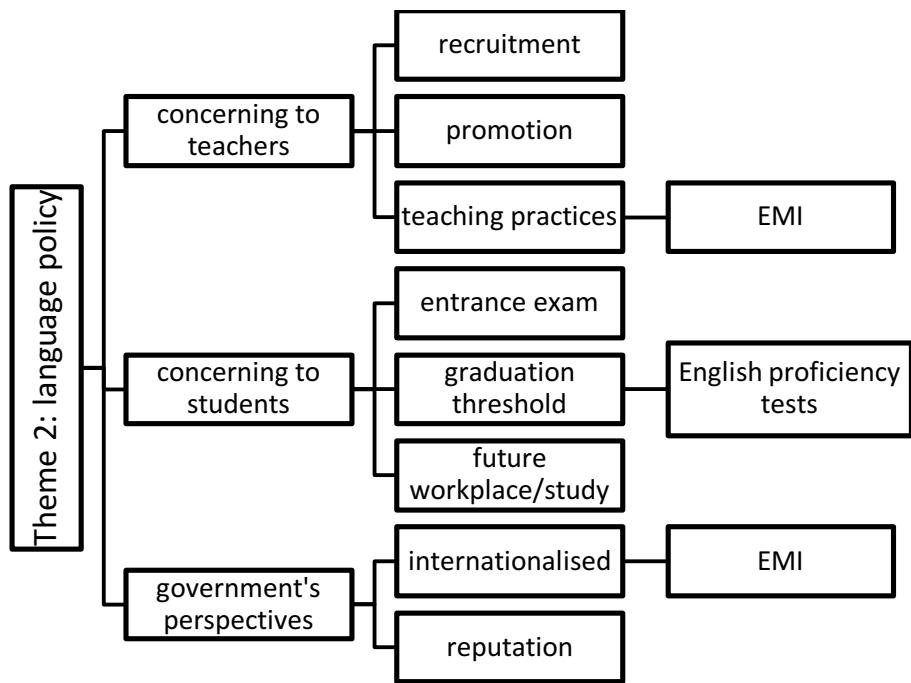
Prompt questions:

1. Can students communicate successfully? – classroom English vs. real-world English
2. The influence of Standard English based tests
3. For you, in what respect that you think you have changed since you started to teach English?
4. Has the positioning of English in Taiwan changed in recent 10 or 20 years?
5. Do you have any new ideas about the concept of ELF since last interview?

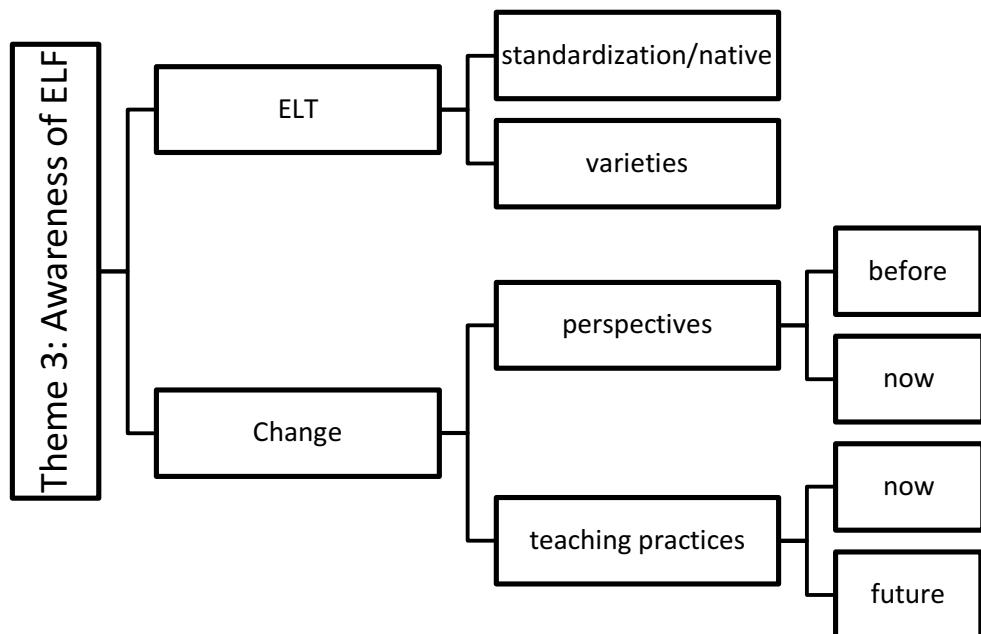
Appendix 5: Final Coding List

- Interview coding list





- Focus Group coding list



Appendix 6: Interview Example (T5)

Interview duration: 45 minutes

R: alright, uh...可以稍微跟我稍微講一下你學英文的過程嗎?

T5: 可以,我從...我是...12 歲才開始學英文,所以我的 ABCD 其實是國一才開始會的,對,然後我一直到國中才真正接觸英文,然後....所以我的英文起步比別人晚,可是我覺得我還滿幸運的是我的發音我的語調沒有很重的台灣腔,可是我也不知道為什麼,對,因為我們家也沒有人會講英文,然後我的啟蒙老師第一個就是我的...第一個國中老師,所以他啟蒙我對英文的喜歡,所以這是我覺得還滿幸運的.那第二個啟蒙老師是我在專科的老師,他...我其實那時候英文口說非常得不好,我頂多就單字背得還不錯,可是考試,然後一直到專科這個老師,因為要參加英文演講比賽,班上沒有半個人要參加,所以老師就叫我去參加,我就跟老師說我不會,老師就每天下課幫我補習,老師每天下課幫我抽一個半小時一句一句的教我念,所以他是我第二個啟蒙英文老師.所以我覺得...因為這兩個老師所以我對英文很有興趣,從我專科以後,從這個老師教我完英文之後,後面的英文學習就是我自己的自主學習,我自己去買英文雜誌來看,我自己開始看英文影集,然後我自己就是...做一些活動,我到後面的英文學習都是靠自己,所以基本上我沒有補習過,對,這是我英文學習的情況,對然後就出國念書,對,然後考雅思也是自己念,念過之後考過之後再自己出去這樣子,是

R: 那你怎麼會想要來當英文老師?

T5: uh 因為我的兩個英文老師

R: OK

T5: 對,因為我的兩個英文老師帶給我很多的啟示,而且其實我從小就有想當老師或護士,這是我兩個...我從小的願望就是當老師跟當護士,那我很幸運可是我先做了我第一個願望護士,然後我就想說我想要當老師,那就剛好有這個機會,其實一開始是想要當護理老師,對,在醫院裡面教護理人員這樣子,可是因為沒有這個機會,陰錯陽差居然就變成了英文老師,然後剛開始我英文教的非常地爛,因為我完全沒有經驗我不會教書,可是也很幸運地遇到我的貴人,我的第一個老闆,他願意給我機會,然後我跟他說我不會教書,他就跟我說沒有關係,你去看課,所以他讓我看很多老師教課,然後我就學起來,我的學習能力應該算快,所以看了一個月的課之後我就可以上手了,所以那時候開始開始我的教學之路,就一邊學一邊看,一邊學一邊看,對

R: 你說你一開始的啟蒙老師,他所教的英文是怎麼樣的英文?

T5: 我一開始的啟蒙老師教的英文其實就是很基本的,就是文法 (K: 所謂的 standard English) 對,就是所謂的 uh....就是我們很傳統的教學方法,就是 grammar, translation, teaching, 類似那樣的東西,然後他就是...可是不曉得,可能是我從來沒有接觸過英文,所以那樣的教法其實對我來講,其實是有一定的幫助的,就讓我底子可以比較穩,我知道我要背英文,這個字要怎麼念,類似這樣子,可是我第二個啟蒙老師就不是這樣教了, (K: 怎麼教) 我第二個啟蒙老師他的教法就比較不一樣,他可能就會讓我去就是...ㄟ...讓我自己試著去寫,那因為我英文那時候可能寫跟說沒有很好,所以我寫的東西不好,他會幫我改,他是跟著我一起學的,就是他會告訴我說這個可能不對要改成怎麼樣,類似這樣的教法,他就不會只是一個他給我東西我拼命記,對,他會給我機會去反應他教的東西,對,所以我覺得不太一樣的教法

R: 那你會不會覺得現在,就算在高等教育裡面,還是比較重視所謂 standard English 的教法嗎?

T5: um...我看過幾個老師的課,那我覺得很多老師他們強調的所謂的在 standardized English 這一塊,他們比較強調可能會是在文法這一塊,對,他們可能會在某一個部份,在大學在高等教育裡面,我覺得目前我看的這幾個老師的課就是可能只會強調在某一些文法,他會有一個...一個所謂的文法時間,他會在這個時候特別強調學生的文法,那其他時間我覺得還好,那除非有些字學生念的非常得不清楚,要不然我覺得老師在糾正他們的情況也比較少,那依照我自己的狀況,我自己上課的時候,我並不會特別去糾正學生的文法,因為我覺得他的意思我能夠理解,他只要能夠第一個,但是我會分,分情況,假設說這是在所謂的 pre-reading discussion, 那在這個 pre-reading discussion 我的要求就是他要能夠很清楚的講出他要講什麼東西,就算文法結構不是很正確,這是我能夠接受的,可是在 reading section 這一塊,我可能特別強調某一個文法的時候,我有一個可能很重要的 grammar focus, 那他在用這個 grammar focus 的時候,我就強調他的文法要正確,對,我會依照階段性的不一樣,然後來要求他要的東西,然後在第三個階段就是 post-

reading 的時候,在 um...閱讀完就等於是一個 summary reading 的時候,我一樣要求他在我們教的文法的這一個句子或者這個文法上要正確,其他的我都 ok,對,就是等於說每一次會有一個,一個最主要的...概念,這個概念只要對,因為我覺得他的句子才會正確,至少讓人家聽得更清楚一點點,對,那可能我的文法就不會只是教一個什麼現在式、過去式,可能不是這個,我所謂的文法或者所謂的意思要對,就是可能他在用這個字的時候,像 in terms of, 我如果這一節課我特別強調 in terms of 這個字的用法,這個句子這個片語的用法,那他就必須在 um...reading reading 跟 post-reading 這裡能夠試著很正確的用出來,對,因為我覺得這個東西要用對,人家才能夠了解你的意思,嗯

R: 那在你的課堂上,會出現其他種的...variety? 就是 other varieties of Englishes?

T5: 所謂的 variety 就是不一樣的英文嗎? 還是指他的....不一樣的 accent 還是你所謂的....variety 是指? 類似新加坡英文?

R: 對,不管是不同的 accent 或者是不同的...像如果你班上有外籍生,他講的英文可能不是 British English or American English, 對,那這個狀況,

T5: 就是就是不是我們所謂的美式英文或....這樣子

R: 對,我們不是從以前就認知的美式英文或英式英文

T5: 嗯,其實我覺得這樣,以班上來講,目前成大來講,大多數還是以台灣學生為主,所以台灣學生他所謂的 variety 比較多的不一樣的地方,我覺得可能會是在他的語調,發音上面會有比較多的不一樣多元性,那基本上他們的發音都是我們可以掌控的範圍,我覺得至少對我來講,因為他們都,第一語言都還是...中文,臺灣...台語這樣子,所以他們可能會發的音可能我們都已經預期到大概就是哪個字,所以還抓得到.那以新加坡英文來講的話,因為我班上有外籍生,有南美洲,有西班牙語學生,然後有...馬來西亞跟新加坡學生,坦白講我第一次接觸新加坡英文的學生,新加坡學生的時候,的確我有一點點困難,我抓不大住,可是現在對我來講我覺得很 OK,我覺得可能就是一個習慣性的問題

R: 那你對學生呢? 對學生你要怎麼跟他們講說,你要怎麼樣去...就是所謂的 accommodation strategies

T5: 嗯,其實這個東西剛好上個禮拜發生過,我的學生就跟我說,老師你講的沒有問題,我都聽得清楚,然後可是交換生講話我完全聽不懂,我跟他說所以這是一個很好的機會,所以你試著去聽,我也是跟他分享,我說我剛開始也聽不懂,可是我多聽幾次之後我就可以知道他大概在講什麼了,所以 pay attention,然後就是...仔細地去聽人家要講什麼,試著去了解他要表達的意思,然後其實你多聽個幾次你就很 ok,而且這是個非常好的機會,因為你出國你不可能永遠只遇到美國人跟英國人,對不對? 你有可能遇到新加坡人,你有可能可能到新加坡工作,那其實成大的學生有很多人會想要去新加坡去闖闖看,新加坡然後或者是...有些學生會去大陸,不過很多學生都跟我說他想要去新加坡試試看,所以對他們來講它其實是個動力,對,的確他們有困難,他們上個禮拜就跟我說老師我聽不懂,我說不要緊,你試著聽,那我的做法就是,他講什麼,我會再 recast 一遍,我會再把他的意思大概再重新講一次,然後他...這時候我就會問這個學生說我講得對不對,那這個學生就會說 yes, that's what I mean. 然後他可能就會再講一次,那學生再聽第二次他會發覺,清楚很多,這是通常我用的方法,對

R: 了解,那你覺得英文在台灣的角色?

T5: 非常好的一個問法,整體來講我覺得, um, 臺灣很多人都覺得英文很重,不是說很多人,大家都覺得英文很重要,那很多家長甚至把英文當成就是一個...非常有用的利器,他們覺得你英文一定要好,你以後才有可能找到好工作,所以臺灣我覺得有一個迷思,就是變成說,什麼東西都用英文的東西才是好,對,假設這個學校是純英文教學,喔這一定是一個好學校,這個學校有教英文,會貴一點沒有關係我可以接受,類似這樣子,我覺得這也是為什麼很多成大的新生的家長會要求英文課程多一點點,因為他們覺得英文對他們的未來會很重要,所以他們覺得就算他的孩子不用上英文課,他們還是會希望學校強迫他讓孩子上英文課,我覺得他們有這個迷思,對,那我覺得我可以認同一點是,英文的確是很重要,因為它是一個很重要的工具,他必須要用這個工具去跟其他人溝通,可是如果你說它是個很重要的一個...怎麼講,很重要的一個...一個所謂的學科,或者是一個很重要的一個...有一個很重要的所謂的 knowledge,我覺得倒還好,因為他是用這個語言來導入專門的學科,對,那我覺得英文只是協助他們就是去了解其他更多的東西,因為現在世界上很多東西....都是用英文來寫來發表,來讓你瞭解說他們的想法,可是這些人通常都不是真正的...所謂的...真正的英語系國家的人,對,這是我的想法,只是我覺得台灣的迷思可能是這樣,有英文的都是最好的,東西要寫英文的(台語),這個東西就是好,對

R: 你剛講到 EMI, 那 EMI 這種東西, 就是我們目前大...uh...高等教育語言政策其中一個, EMI, 你的看法是?

T5: 我個人覺得, 實際...我去看 EMI 老師的課, 我覺得他們的...處境我可以理解, 他們的確有很多難題, 很多的困難點在這邊, 那我也很認同老師們的困難點, 因為我覺得, 不管今天是教育部要推, 還是學校要推, 我覺得這個...他們的第一個出發點都是好的, 可是重點是, 他們的配套都沒有想清楚, 他們只是想說我今天要做 EMI, 我今天要用英文來教數學, 我今天要用英文來教化學, 我今天要用英文教普化, 好, 那你可以讓老師教, 可是問題是, 第一個: 誰來教? (K: 對) 你要怎麼定義所謂的 *qualified teacher*? 誰? 我每次問這個問題的時候, 老師們就很無奈的看著我, 沒有 *qualified teacher*, 只有 *teacher* 是...剛回來的, 剛從美國回來, 剛從國外回來, 而且是年輕的, 這樣就是所謂他們 *qualified teacher*. 對, 我覺得這第一個是不公平, 第二個是這樣能夠保證他們一定能夠上手嗎? (K: 嗯哼) 對, 然後也會影響學生的受教權, 實際老師們自己也有講, EMI 老師自己也承認, 會影響學生受教權, 對, 那再來我覺得 EMI 他的立意是好的, 因為我覺得可以吸引更多的海外生進來, 然後可以讓同學有更多的交流, 可是真正實際上來看的話, 臺灣的海外生還是少, 尤其是成大, 它的外籍交換生真的很少, 它基本上一班都是所謂的本地生, 好, 那就變成說我們用這個東西來吸引海外生, 我覺得是可行的, 可是重點是, 你的多數學生都還是臺灣人, 所以台灣學生其實他會...會有抱怨的, 他會說會影響我的受教權, 所以, 成大機械系就很聰明, 他就不強迫學生選英授課程, 它在一開始進來就跟學生講說, 你們是甲班, 我們會希望你們選英授課程, 但是我們不強迫, 那你們如果要上英授課程的同學, 你們就來跟我們說, 那甲班進來...大家, 就像我剛剛講的, 家長就會覺得上英文就是好的, 所以就會跟他的小孩講說, 你就填甲班, 都上英授課程, 這樣你以後未來才會有保障, 那孩子剛進來也不懂, 就笨笨的就去了, 然後後面才發現, 阿原來不是我真的 (K: 受不了), 對, 不是我真的要的, 可是他完完全全是一個民主的過程, 對嘛! 因為學校就跟你講, 他就跟你講, 機械系就跟你講, 你甲班都是上英授課程喔, 阿你願意再進來喔, 我們不強迫你喔. 對嘛. 填進來的都是他們自己的學生, 都是自己填的, 因為我有問過他們說, 那是不是甲班學生的程度有特別挑過, 他說沒有, 都是自己填的, 自願地進來. 對, 那它就可以避免掉這一塊所謂的受教...受教權受損. 那當然學生他可以在甲班, 可是他也可以說老師我真的沒有辦法, 那他可以轉, 可是基於我訪談的結果, 很多學生跟我說, 老師我怎麼好意思轉? 那感覺很沒面子(laugh), 所以他們撐也會撐下去, 死撐著也會撐在那裏, 對, 所以我覺得英授, 實際英授是一件好事, 可是我覺得要考量很多地方, 第一個就是你的老師 (K: 對), 第二個就是學生, 你這個不齊的一個程度, 我不曉得其他學校怎麼做, 不過以我目前看起來成大機械系是這樣做, 那我覺得這樣一個不齊的狀況更難教, 對, 因為是學生自願填進來的, 為了預防後面那個什麼...被告阿被 complain 這種事情, 對, 然後再來第三個我覺得, 你怎麼樣給老師(?)對不對? 而且台灣的大環境制度這麼的不好, 六年條款, 他是新老師, 強調 *qualified teacher* 就是新老師, 心老師要在六年條款下生存還要教英授課程, 對. 所以我覺得這是不是其實對很多 EMI 老師他是很不情願的? 你不要說學生沒有 motivate, 我覺得連老師都沒有 motivate, 對, 所以我覺得英授課程很好, 但是我覺得很多配套要做好, 對, 這是我的想法啦

R: 那另外一個語言政策, 畢業門檻

T5: 唉...其實我也覺得他都是立意良善, 就是他至少要確定你高等教育畢業之後, 你大學畢業之後, 你一定要有一定的英文水準, 對不對? 你才能夠畢業嘛, 人家才會說你是大學生, 要不然你只會 26 的字母, 英文都不會就說你大學畢業, 這樣也很難看. 我可以理解他當初的立意, 可是問題是到最後這個東西變成是一個枷鎖, 而且我開始會懷疑他是不是圖利某一個....(laugh), 這是我個人想法.....他是圖利每一個, 固定的一個所謂的考試機關, (K: 嗯哼) 對不對? 因為, 對, 為了避嫌, 所以現在很多學校他開始就會採用各個不一樣的考試的東西, 因為...避免掉這個...這個嫌疑, 可是我真的覺得到最後, 學生真的是因為懂才去考嗎? 學生考高真的是因為英文好嗎? 對, 我覺得畢業門檻這個東西是好的, 但是可不可以就是...不要只用成績, 就是不要只是用分數, 就是說你要考過多益幾分, 你要考過雅思幾分, 是不是有其它的方法來評量說這個學生達到畢業門檻了? 對, 因為每個孩子本來就是...他的語言能力, 他四個...四個 skills 可能會不一樣, 哪一方可能特別好, 哪一方可能比較不好, 他的 input 可能比較好, 他的...um...receiving 可能比較好, 那我覺得可以當他們去選擇不一樣的方式來評量自己目前的情況, 因為我覺得高等教育跟一般的基礎教育就不一樣, 它必須選擇自己的長處, 來發展出自己比較強, 在這個領域裡面比較強的一面嘛, 這是我個人覺得.

R: 那你的教學上, 你會被這個影響嗎? 被畢業門檻這個東西

T5: 不會, (laugh) 我完全沒有為他們準備畢業門檻這件事, 因為我一直以來, 我的所謂的...teaching philosophy, 我一直就是強調就是, use English, 然後第二個就是 critical thinking, 這是我六年來教學最大的兩個堅持, 就是這兩個一定要在, 對, 我覺得你必須要把你今天學的東西用出來, 然後再來就是你要有能力去做所謂的批判性思考, 對, 我只要求他們做這兩個, 所以如果, 用我來設畢業門檻, 我覺得今天如果學生有辦法能夠告訴我說這個東西他從....看兩分鐘的影片, 看完兩分鐘影片他有辦法把這兩分鐘影

片稍微介紹,而且把裡面盲點點出來,我就給他過了.畢業門檻的話,如果是我設,我覺得我這樣就給他過了,因為我覺得他已經很厲害了,對,所以每個人要的東西不一樣,可是就像老師們說的,考試是最簡單的,快又簡單,就付錢去考試,然後就看到成績就知道過了沒,他不用費時不用費人力,這點是我贊成的,可是要的東西不太一樣

R: 對,可是你在 access 學生的...proficiency 的時候,他的英文能力的時候,你站在..你站在的點是他的 comprehension ability(G: 嗯)而不是所謂他的 language ability

T5: uh...其實所謂的有,因為在我的評分標準裡面,他還是有一個所謂的 language section,可是我的 content section, 也就是所謂 comprehension 這一塊是比較重的,這部分佔 30%, 可是 language 這個部份佔 20%,也就是說他至少基本的句子結構要對,你不能基本結構錯太多,像所謂的...uh...中式英文,我可以理解,可是相對的以....中式英文我是可以理解對不對?因為我是臺灣人,可是如果你今天如果跟一個....uh...跟一個法國人講中式英文,那就不行了,因為他可能沒辦法理解中文的那個結構,那他可能就完全抓不到你要講的東西,對,我覺得他的意思要對,可是所謂,我覺得大部分就是意思要對的就是,你至少基本架構不可以錯得太離譜,對不對?你不能夠把時間擺前面,然後主詞擺後面,對不對?有些中式英文是這樣,那法國人就聽不懂,可是臺灣人聽得懂,可是你不是只是跟臺灣人溝通阿,對不對?我覺得你的基本架構要在,你至少主詞動詞,形容詞這個位置要在中間的字隨便倒沒關係,可是你至少這幾個最基本的架構要在,所以我在語言這一塊會評的就是他基本架構對不對,對,清不清楚對不對,因為我覺得, world English 對我來講我覺得說只要大家聽得懂就好了,可是因為...很多人會用他自己的第一語言,然後把這個東西變成第一語言的東西一個架構,這樣對我來講也是有困難的,像是如果法國人把他的法語加在英文裡面,我就完全聽不懂,因為我不懂法語,對,所以我覺得這個概念是...可是如果說他用英文的基本架構,然後可能句子不是很正確,可是我大概基本架構抓住,我就大概知道說喔你在講什麼,我覺得這是我可以接受的.對,那我在語言這一塊評分會給很高的時候就是,他架構非常地漂亮,當然就是英文老師要求的嘛,就是架構漂亮,然後他的 transition 做得很好,然後整個是很完整的,就是在用字上面也是很漂亮很精準的,這個當然是拿最高分了,可是如果你沒辦法做到這樣沒關係,只要我能夠了解,架構清楚,一樣拿很高分

R: 可是學生他要跟外國人溝通,就是非...非台灣人,就是他所依據的標準還是所謂的 standard English 的標準 (G: 嗯), 他只能依循這個東西他才能去溝通,不然的話,就像你剛剛講的,他如果用中式英文,外國人聽不懂,所以在這架...這個基礎上面,你覺得...標準英文還是有存在的...必要?

T5: 我覺得有 (K: 在教學上), 對,因為我覺得你還是需要有一個 guideline,我覺得你還是要有一個 basement, 對,因為你今天如果沒有一個 basement,什麼東西都是沒有一個準則,然後往上發展,我覺得他會不會就是會 confuse 會混淆,以我來講,我可能就會混淆,可是如果你有一個 guideline,可是所謂的...一個 guideline,它不是說你一定要去 follow 它,只是它用這個準則來看嘛,因為我們現在會定義就是說他所謂的就是就是所謂的它不是正式英文,但是我可以了解,阿它是正式文,至少有一個 guideline 可以 follow,那如果真的兩方都沒有辦法溝通的時候,這時候我覺得這個 guideline 就可以發揮作用,所以我覺得 guideline 還是有存在的,可是並不是說一定要百分之百地去...follow 它,當然要適時適地,跟在適當的機會去做一點調整,對,可是我覺得它還是有存在的必要,只是說,現在我們都會跟學生講說,你只要講,人家聽得懂,對,也不用講什麼發音要很漂亮,你只要發的音聽得清楚,這樣很 OK 阿,你句子結構不要錯得太離譜,我覺得也很 OK 阿,而且現在其實...其實真正的外國人他不太會糾正你的文法,他覺得我聽得懂就好了,對,可是我覺得這又會影響到就是,如果他的...他的學習目標,我覺得都還是跟目標有關係啦,如果他只是說要能夠跟外國人溝通,那當然這塊是絕對沒有問題,可是如果他是要走所謂的 academic 這一塊,當然不可以只是這一塊,這一塊只是一部份,語言的一部份,他必須要在他的精準度上面再更提升一點,他才能夠在學術這一塊更好,對,因為....standard...standard English 還是能夠幫助他在 academic 這一塊,因為沒有辦法,academic 這一塊要看的就是所謂的精準,用字漂亮,對,我覺得是這樣子的.對,就不一樣的目標

R: 那你選教科書的標準,就是你有教大一英文嘛 (G: 有), 對,那時候還可以選書的時候 (G: 嗯), 有什麼樣的 criteria 是你會特別要強調的?就是你選教科書的依據

T5: 我選教科書通常我喜歡用閱讀,我喜歡有一篇主閱讀,所以我一定會選擇一篇...um...每一課一定要有一個主閱讀,然後重點是它的...uh...主題,我覺得它的主題要能夠適應就是...他們這些小朋友,就是這些學生的 background,他至少對這些主題是有一點點概念的,如果我今天選的課本它是...裡面有很多很漂亮,或者是用字很漂亮的文,可是這些東西對這些小朋友一點都沒有概念的話,那我不會選,我寧願選一篇用字簡單,但是很實際,而且小朋友能夠很快地跟它做聯想的類似這樣的文章,因為我覺得可以很

快,因為我的目的是要讓他們用語言,所以他們能夠很快地把這個東西跟他的 background 結合起來,結合起來再把語言用加進來的時候,它會變得比較簡單.

R: 那 culture 這個東西呢?

T5: 對,也會含在裡面,所以就變成說 culture 會是其中的一塊,就變成說假設說我們有一課是上到...英雄,對,我們就會比較...uh...中...東西方英雄,類似這樣子,會,會做這樣的比較,compare 跟 contrast 這個東西也是在裡面的

R: 了解,那你會覺得現在學生的 culture awareness....就是對 culture differences 的這個 awareness....太...

T5: 我覺得比較好. (K: 有比較好,還是說...?) 我覺得比我那個年代來的好,我覺得是因為他們接收到很多資訊,對,所以他們很清楚知道說這個文化跟這個文化是不太一樣的,美國會這樣做,然後可能....可是我覺得台灣學生他們雖然對 culture awareness 比較好一點點,可是我覺得他們還是比較侷限在幾個特定的國家,例如美國,日本,對,因為台灣跟這兩個國家是比較親近的,所以他們對美式文化我覺得其實接受度很好,對日本的文化也可以接受,可是相對對於英國文化,他們其實沒有太大的概念,他們會覺得英國跟美國是一樣的,對,可是事實上是差很多的,對,然後對韓國文化會排斥....對,其實臺灣很多學生,因為男生多,我每次講到韓國他們就會很氣,他們就會說老師不要講那個國家,可是問題是,我就會跟他講你不能否認,人家韓國可以在十年內爬到這個高,他的秘訣是什麼?你們要找出來,對,所以其實我覺得我們是條件式的接受文化,所以這個是缺點,可是它的確對這個我們比較熟悉的國家是真的比我那個年代來的好,因為接收到很多資訊,對,可是相對的就是,他們有時候會太盲目,去追求這些文化,然後...不懂裝懂嗎?還是就是...其實就是照本抄課,覺得應該就是這樣子做,所以有時候就很像... (K: 網路資源太多) 對阿,沒有篩選的能力,對對對,不會篩選,不會去選擇,他就是看到就學看到就學,就覺得阿應該就是要這樣子,就誤以為說都是這樣子,我覺得這是缺點,對,要不然其實我覺得他們的 culture awareness 是比我們那一代來的好,而且他們有機會出國,你看現在大一大二常在出國,不用到大一,國中高中就已經在出國了,我們那時候是畢了業之後才可以第一次出國出去玩,對不對?黑阿,所以我覺得他們的確是比較好,可是我覺得你所謂的 culture awareness,如果對自己本土的文化....那這個又更難,牽扯到更多東西了,對,因為臺灣人的天性,本來就是...也許是殖民過,被殖民過很多國家,所以我們對本身的所謂的文化的根性,其實沒有那麼強,我個人覺得,這是我個人的看法,我覺得我們台灣人什麼都好,可是對自己文化所謂的根性其實是...不夠穩的,所以我們很容易被其他文化影響,好處是我們適應好,缺點就是我覺得有時候我們自己的文化一些東西會被 influence,所以這就是我剛剛講的,學生他就是可能很容易被美國文化影響,他就把自己的這個文化捨棄掉,然後會直接照著這個東西走,對,這是我覺得啦,

R: 好,回到語言這個部份 (G: 是),語言的東西,因為現在很多學生,就我自己觀察到,語言的東西他在學校,可能真的學得還不錯,成績你看帳面上看起來都很好, (G: 是, 考試成績嘛) 可是實際上他要...對,可是實際上他要用的時候,他不敢講 (G: 是)

T5: 是,很常發生, (K: 對) 很常發生,尤其是 um... 可是我覺得這個....

R: 因為他會怕說,ok, (G: 講錯) 對,學生怕的第一個就是他講錯,怕會說他用的這樣到底對不對,就是說他在心裡已經 repeat 一次了,他還是很怕就是直接開口講出來

T5: 是,的確,這是學生,也是學生跟我講的他的困難點在哪裡,他怕講錯

R: 你會覺得學生,就是,是不是還存在有 standard English 的概念,觀念

T5: 當然有當然有,我覺得學生一定有,因為他們是考試上來的

R: 對,所以那這狀況...在中等教育我們...我們已經沒辦法改了,到高等教育的話,你要怎麼樣...會試著去改變嗎?還是慢慢地去...introduce 他們就是...世界上的這種...趨勢,語言的這種趨勢

T5: 噛,其實其實,就像我講的,以我來講,我不曉得其他老師是怎麼做啦,以我來講的話,就像我剛講的,他要會用,他至少要把今天的字用出來,而且我都跟學生講,我每一次上課一定跟他們講說,你要用,你要講,我才知道你哪裡不對,至少我們就是照著 guideline 走,對不對?如果我照著 guideline 走,我至少知道你哪裡不對,我至少知道你哪裡可能會有問題,那我可以幫你,因為學生會有這方面的 concern 是因為他們靠著考試的制度上來,那我都跟他說你就講,你講錯了我們才知道你要講什麼嘛,那通常我不會直接糾正學生,我通常會把他的...他的句子可能會是中式英文的句子,全班可能都了解了,ok,全班也都笑了,因為全班都了解他要講的意思了,那我會再把他的意思再講,所以你講的意思是什麼,我會用你剛所謂的,所謂

的 standard English 再把它 repeat 一次,但是我不會強調,我不會讓學生一定要跟著我改,因為我覺得他,同學可以了解,但是我就會把我的變成一個 reference,我會告訴他說,ok,你講的對喔,大家都了解,非常好,那我會再把你的意思再講一次,用所謂正確英文文法再講一次給你聽,那很多學生他其實自己聽到我的句子他就大概知道,阿我剛那個可能要放哪裡,那他下次可能就會比較注意,可是我並沒有說他講錯(K: 噛噛噛),對,就是...同學聽得懂,我覺得這已經是很厲害的了,對,可是就變成說我們的,就像我剛講的,那個東西變成一個 guideline,一個 reference,讓你知道說你可能可以怎麼樣讓它變得更漂亮,我會用這個字讓它變得更漂亮而已,對,我是這樣的做法.然後我也會跟學生講說,你一定要犯錯,你不講出來,我們怎麼知道你到底這樣我懂不懂?搞不好其實你這樣講大家懂,所以你看你講出來大家懂嘛,所以他就有自信,對,所以其實這個我也會跟學生講說,你就講,你到外國,你到出去做...做發表,或者是你出去跟別人開會,跟外國人講話,你會發覺你亂講,也是可以通阿!他說對阿,對阿,那就講阿!而且其實很多孩子跟我講,其實我覺得啦,這個所謂的 world English,或是所謂的 um...非正式或者是非標準英文是他們的開始,他藉由這樣子非標準的英文一直地練習,他會朝向所謂的標準英文這一塊,是可以做得到的,因為很多學生跟我說,他一開始都亂講,那因為亂講之後,外國人呢也不會真的糾正他,他的做法跟我一樣,外國人會跟他說,阿你是說這樣這樣對不對?然後同學就會說,喔~原來是這樣這樣講.他下次就講得更好,所以我覺得它就像是一個,practice,就是從一個非正式英文裡面慢慢慢慢講,然後開始讓他覺得我可以講,然後再來慢慢慢慢大家一直地不斷地練習,他就慢慢慢慢朝向所謂的好,大家喜歡講這個所謂的標準英文,或者是正確的文法結構.對,因為我實在不太知道所謂的標準英文的定義是定義在所謂的文法還是定義在所謂的句子結構,還是定義在所謂的發音(K: 三個都是),對,因為這個對我來講,對,那你這三個都要含在一起,那有多困難?是以美國人為標準嗎?

R: 因為他是以一個 native speaker 來做標準阿

T5: 對嘛,對不對? 就是以美式英文為主,對,那怎麼可能勒? 對不對? 所以我覺得所謂的 standard English,如果你真的要把所謂的 standard English 放在一個範圍裡面,那是不是只有美式英文? 英式英文澳式英文紐式英文,因為他們都是 native speaker 阿,這都要放進來嘛,對不對? 我個人是這麼想.

R: 那.....最後(G: 好的)這大部分, ELF 這個東西, English as a lingua franca 是我們現在...就是我的主要研究的東西(G: 是),就是所謂的...lingua franca 就是我們...如果雙方,溝通得雙方,講話的雙方的 first language 都不是英文,或者是只有其中一方的 first language 是英文,那我們用溝通的...的語言,用英文來溝通(G: 是),這時候英文叫做 as a lingua franca,這個東西,對於這個概念,你的想法是什麼? 你對於這種...這個這個概念...

T5: 所謂的概念是指說這樣的溝通方式嗎? 還是說....(K: 對) 就是說不是用所謂的....

R: 還是說你以前有沒有聽過這個

T5: 以前有稍微聽過一點點,可是其實我對這一塊不是那麼地熟悉,很正...很誠實來講,不過我只知道說它是不是...依照我所知道的,它是不是就是說,其實在溝通的時候,所謂的....規則跟文法,可能就不是那麼地重要,是這樣講嗎?

R: 對,可是它還是有...一定的遵循的方向

T5: 就像我們剛剛講的,對對對,就是它的 guideline 至少還在(K: 對),可是重點不是在於每一個字的句子結構跟咬字

R: 對,它比較重視的是所謂的....communication intelligibility

T5: 對阿對阿,這個是的確很重要,這我完全贊同,因為我到現在我跟外國人講話我也是這樣阿,我不會特別去修飾我每一個字,或特別去修飾一個加 s 或者忘了加 s,或者是我的文法,因為我覺得外國人他也覺得說我能夠了解就可以,對,可是真的是每一次講出去發音自己哪裡有錯,你下次就會記得,就會更好.

R: 可是在教學上呢? 就是因為還是有很多老師會覺得說,阿,我就是要給學生就是(G: 最漂亮的英文)正確的,所以在課堂上,你要怎麼辦?

T5: 實際我都會跟學生講說,因為我沒辦法做到這樣,我沒有辦法給學生一個最標準跟最漂亮的英文,因為我不是那樣的老師,我沒有辦法,因為我也很誠實地講說,我不是...第一個我不是 native speaker,第二個我的本科系也不是英文,我是教育,所以對我來講,uh...能夠溝通,基礎...就是架構清楚,就可以了,那我都會跟學生說,如果說你今天要學到很多很漂亮的英文,或者是所謂很...很...很完美的句子,什麼倒裝句這

些,基本上我不會用,那如果你真的想學這個東西可能要請你轉別的老師,因為我能給你的就是...uh...讓你機會讓你用語言,然後至少用的方向是對的,然後第二個就是我會訓練你去思考,所以一開始我都會跟學生講說,我給的東西是這些,但是如果你要...就是文法百分之百地好,或者是百分之百地漂亮,對不起我做不到,對

R: 可是...對,那現在就是又回到剛剛畢業門檻這問題 (G: 是),我們現在這些考試都是所謂的 *standardized English*, 那你要怎麼辦? 因為家長要看的就是這些東西,家長不懂這麼多

T5: 對,可是對我來講我就說,畢業門檻跟我是沒有關係的,我覺得跟我沒有關係,對,因為我覺得就是,考的東西完全就不是我上課的東西,那所以我的目的是什麼呢? 所以我能夠做,我唯一能讓他們準備畢業門檻這樣的東西就是,讓他們 *motivated*, 這是我唯一能做的,因為我沒辦法教他考試的東西阿(K: 嗯),所以我其實還滿開心的,至少在我這幾年教學裡面,很多學生上我的課至少都跟我講一句說,老師,我開始對英文有興趣了,老師我開始會自己去看英文書,我開始會自己去看英文單字,老師我想自己去考多益,老師我想去考托福,老師我想要去國外念書,我覺得我已經做到,這樣我就很開心了,對不對? 因為我一年一個學期能夠給什麼? 我真的沒有把握一個學期,50 個學生還能夠讓他們考過多益,我沒有辦法,對,那我能夠提供的就是,至少讓他們就是 *be motivated*,讓他們知道說,所以我覺得,就像我們剛剛講的,你不要一開始就給他這麼多的限制跟規則,因為你只是會讓他更不敢開口,而且他會覺得怕,像你講的怕犯錯,他就開始越來越沒有自信,沒有自信之後他就會覺得這個科目太爛了,我根本就不喜歡,可是我的教法剛好是相反,你就隨便用,我的學生第一堂來上我的課的時候講什麼你知道嗎? 他說,沒關係啦,學長說隨便講啦(台語),學長說隨便講老師也很高興(台語),所以我的意思就是說,你至少敢講,你就是講,講了之後我們再來修,大家互相討論,我覺得大家了解你的意思就有辦法幫你修,那就表示你成功了,我都這樣跟學生講,你只要講,大家懂,而且可以幫你修,就表示...你成功了,所以他們就很敢講,而且講錯他們...他們講,有時候講完對不對? 講中式英文好了,講完之後可能全班沒幾個人了解,我就把它翻成英文,還會給我拍手,老師你好厲害喔,你都聽得懂我講什麼,我說對,因為你講的好阿! 對,類似這樣的做法,我覺得其實對他們來講會有信心,其實你如果說真的,我真的是在教給他們很多英文,我倒不覺得,我覺得我教給他們的是信心,對.

R: 那你覺得 *EMI*? *EMI* 上面用的英文(G: 是),是所謂的...因為以我來講,我是覺得 *EMI* 是用英文這個 *language* 去教 *content*(G: 對,是),那學生的話,他要學的是 *content* 還是....這個...課程的目的它到底要學.....

T5: 語言還是要學 *content*? 如果以 *EMI* 來講,我覺得 *content* 比較重要,這是我跟 *EMI* 老師一起都同意的,我們在做訪談的時候都討論過這件事情,我覺得我可以理解,因為它的重點他不是語言老師阿,對,他有說過我不是語言老師,所以我不要求學生就是語言一定要很好,但是他要能夠了解我講什麼,他要能夠知道說這個,他學到的東西正不正確,或者是他的 *content*,它裡面的東西了不了解就好了,那語言這一塊呢,我不會去糾正他,我也不會特別去糾正阿這裡記得要用 *of*,他不會做這種事,所以他就覺得這個部分應該是要給 *language teacher* 來做,所以其實 *EMI* 的老師他們很希望我們英文老師做的一件事情就是,幫他們把英文,就是至少在聽力這一塊能夠了解, (K: 幫學生)對幫學生就是能夠適應聽力,能夠適應就是所謂的 *online(?) thinking*, 對,然後能夠知道說他現在聽到什麼,他大概能夠了解,哪些 *key words* 是可以抓住的,做這樣的訓練,對,我覺得...我覺得 *content teacher* 講的沒有錯阿,的確,他為什麼要要求他語言? 對不對,黑阿,所以我覺得是我可以了解

R: 可是我們現在就是要求 *EMI* 的老師...他要百分之百英文,所以他本身英文也要 *ok*

T5: 對,其實

R: 可是後面的,就你剛剛說的,配套措施沒有做好,

T5: 嗯,所以就會有很多問題,其實 *EMI* 真的現在目前還需要多一點點的東西,像 *teachers training*,然後或者是所謂的 *certificate*, 這種東西,或者是怎麼樣讓學生能夠更有動力去參加這個課程,我覺得這都是問題,然後...ㄟ...你剛講的是 *EMI* 老師對不對? 剛講到什麼...*EMI* 老師...你剛的問題是什麼

R: *EMI* 老師的 *training*,他自己本身的英文能力是 *OK* 的?

T5: 阿,英文能力,*ok*,我看課的時候,我發覺他們老師其實英文都算清楚,可是他也不是完全所謂的我們講的標準英文,不是,但是可以清楚,而且學生似乎在理解上沒有問題,就像我們剛剛講的就是,大部分都是台灣學生,也許老師用一點中式英文,那是沒有問題的,因為他可以馬上轉換過來,但對外籍生來講,他會...我們也問過外籍生,他說其實大部分可以了解,有時候還是沒辦法聽懂,即使是全英文,因為有些句子

結構他是沒辦法理解的,對,可是基本上他說大概意思了解,他有抓到 key words,他可以去猜,所以其實也是 OK 的,對,然後老師們也是說,我的重點就是,我只要能夠讓學生聽得懂那就是我的...我就達到我的目的.可是我去看課的時候,我有發現一件事,我並不覺得老師的英文不好,他也許有些句子結構並不是很漂亮,所謂的標準英文,不過至少結構都清楚,結構清楚而且其實句子其實是清楚的,那可是問題是,他們的問題點在於,不會用簡單的英文,來解釋這個很難的 content.他不能用 plain English,來解釋這個專業的東西,對,我覺得這是台灣學生...臺灣老師可能要...要...面臨的一個很大的挑戰,像假設他今天解釋一個... (?) transform 好了,然後他可能就是把這個公式稍微講一下,然後每個字都發得對喔,然後整個公式都是對的,句子結構都對,可是學生還是聽不懂.....對,可是像我看 MIT 的課,老師的做法就不一樣,他會把每個結構講完,就像剛老師做法一樣,後面給例子,他給的例子非常的好,他用很生活化的東西,咖啡,咖啡加冰塊,水加冰塊,熱導熱這個東西,所以我覺得....這是不是也關係到就是說,可能我們的 EMI 老師他的專業能力很強,可是在他所謂的一般...英語會話能力,或者是在所謂的...一般生活會話能力其實是不夠好的,他才沒有辦法做到這樣的事情,這是我在猜的

R: 因為我們現在...整個高等教育,如果是畢業門檻 EMI,這我們要求的就是所謂 academic 英文的能力, (G: 對)一般生活會話的話 (G: 就不含在裡面) 可能就會放掉了

T5: 就會變成說他的 plain English 其實是不好的 (K: yeah), 對, 可是你知道我去看四個老師的課, 裡面哪一個老師用的英文最簡單? the native speaker. 澳洲老師, 他用的英文是四個老師裡面用的英文最簡單, 他的單字會...字彙量用的是最簡單的

R: 你是不是會覺得說...就像你剛一開始講的, 我們有一個迷思就是說, 我英文講的越...(G: 漂亮)越...句子越長越 complicated, 就代表說我英文很好

T5: 對對對, 這是一個迷思, 所以我覺得, 可是我覺得現在學生, 我覺得學生很聰明, 他們也開始會覺得, 其實我並不一定要句子要很長, 用很多很漂亮的字, 我只要能夠了解, 我覺得現在學生慢慢有這個概念, 對, 要不然你看喔, 學生其實還是有這樣的迷思, 因為他...你看背他的口...那個期末的口考就好, 我的學生背期末口考, 那稿寫得之漂亮, 那字用得之好, 然後考試的時候背不出來的時候, 我就跟他講說你在講什麼 (laugh), 我實在聽不懂, 然後就拿稿子給我看, 寫得之漂亮, 我跟他說非常漂亮, 可是問題是你講不出來, 為什麼不把它換成簡單一點的字, 了解就好了. 可是問題是, 這又牽扯到另外一個問題, 就每個老師要求不一樣, 像我要求就是, 清楚, 意思對, 能夠表達你要的東西這樣就好了, 字 wording, that's fine. 如果你用得很漂亮那當然是 extra credit, 可是如果沒辦法, ok 阿, 我還是給你很高分數, 對不對? 可是有的老師他就規定學生一定要用某些特定的哪些字彙, 可能要用到所謂的 advanced word bank, 這樣子整個出來才會漂亮, 我覺得是不一樣的要求啦

R: 你會不會覺得現在學生很可憐? (G: 嗯) 每個老師要求的不一樣, 那他又要應付畢業門檻這種 standardized 的... 考試

T5: 實際上我覺得台灣學生很可憐阿, 我一直覺得他們很可憐, 因為我覺得他們就是, 大學了還要這個煎熬, 還要考試, 對, 這是我回台灣第一件事情就是, 第一件讓我, 這叫 culture shock, 我也不知道我也是台灣人, 我有這種 shock 我也不知道, 因為我大學不在臺灣念, 所以我不曉得他們這麼辛苦, 然後我就覺得為什麼這麼多考試? college student 為什麼還有這麼多考試? 對, 然後...我真的覺得...真的辛苦, 這點我的確同意, 所以學生進來我都會跟他說, 沒有好老師也沒有壞老師, 只有每個老師的教學理念不一樣, 所以你要去選擇你喜歡的是哪一個, 我的課也不是每個學生都喜歡, 有的學生會覺得我太囉嗦, 為什麼要叫他們一直講話? 有的學生會覺得老師我只是想要做寫作跟 reading, 安安靜靜的, 我不想要做口說, fine, 因為你是 college student, 你有選擇權利, 選擇你要的東西, 就像我剛剛講的, 你到大學了, 你不是應該全盤接收, 你應該在這些領域裡面找到一個你最強的, 我的思考能力很強, 我快, 所以我的口說一定可以訓練得很好, 我就朝這方面前進, 對, 那後面的再慢慢補齊, 我覺得你必須讓他在英文學習這一塊先找到一個他的...強項, 然後讓他從這個強項出發, 去補齊他其他的 weakness, 因為就像我講的, 他會 be motivated, 嗯, 我覺得會, 這是我的概念, 他們真的很可憐, 這點我完完全全同意. 是阿, 所以我說如果你們要通過考試不要來我班, 對阿, 因為我不會教你, 對

R: final question (G: 好), 從你一開始學英文到現在教英文, 你自己對英文這個...的看法, 就你自己本身, 有沒有什麼改變?

T5: 對英文教學還是對英文語言呢?

R: 語言, 這個語言. (G: 這個語言嗎) 從小到現在...開始接觸

T5: 好,我小時候覺得學英文是一件很酷的事,因為講英文好像很酷,對不對,我小時候就覺得好酷喔,會講英文的人看起來好像很.....fashion, 然後好像很有知識,好像很厲害的感覺,小時候這樣覺得,對,然後再來....到中間這個過程,就是出國念書回來之後,還是覺得講英文好炫,然後出去偶爾喜歡,就是在starbucks 阿,就喜歡自己講講英文阿(laugh), 中間一段這樣我會這樣,就會覺得,嗯我好像很厲害,很炫這樣子,以前會這樣,現在不會了,因為我覺得(laugh)我現在看法有點不一樣,因為我覺得人經過磨練會有點不一樣,對,因為我覺得,英文它真的只是一個工具,它是我用來做溝通的一個工具,是我賺錢的工具,那其實我很感謝這個語言,沒有這個語言我沒辦法過得這麼開心,真的,因為它讓我又可以完成我的夢想,可以當一個老師,而且還可以用英文,我真的覺得我很幸運,其實...我的英文比我在英國還好,現在,回來這六年我的英文程度比我在英國更好,因為學生不斷地刺激我,我不斷地要教學生,所以我的英文是越來越好,這個是真的,我的口說用字,甚至在閱讀量上面,都比在念書好很多,所以我很慶幸我有這份工作,因為大家以前都會說,你回臺灣之後英文會退步,可是真的很慶幸有這份工作,對,所以這個是....然後以前會很喜歡講英文,現在比較不會了,現在就會覺得,反正我每天都在講,(laugh)可以不要講就盡量不要講(laugh), 以前會覺得講英文很酷有沒有,好像很潮,現在覺得也還好,講台語好像比較酷(laugh)

R: OK, 好,謝謝

Appendix 7: Focus Group Example (FG2)

Duration: 42:30

M : 你們覺得你們自身所學的英文是什麼樣的英文? which variety?

S1 : 是指在學校學還是自己學?

M : 在學校學的

S2 : 應該是美[

M : [還是你在外有自學過的

S1 : 是, 美式

S3 : 兩種(英美式)都有

S2 : 我是美式

S1 : 我也是美式

M : 大部分是美式嗎

S1 : 你還有一個沒講話

S3 : 我是兩種都有

S4 : 喔, 我在學校學是美式, 可是我唯一接觸到那個澳洲腔的時候是在大學的時候, 所以主要還是以美式為主, 對

M : ok, 所以在台灣普遍來講, 你們覺得是以(Y: 美式吧)美式還是什麼樣的英文為主

S2 : 美式, 就是美式

M : 那你們覺得現在台灣人普遍在使用的英文...

S1 : 美式

S4 : 美式, 因為我看每年那個 American Headway 賣那麼好, 我大概就知道了, 應該是美式@@@

M : 所以英式英文都沒有市場嗎

S1 : 可是我覺得現在很多學生他們對英式英文很有興趣

S4 : 附議, 要考雅斯

M : 恩...

S1 : 對阿, 因為他們都覺得, 我很多學生都說他們喜歡英國腔,

S3 : 不知道, 可是我有學生還是很 peaky 只喜歡聽美國腔

S1 : 真的嗎? 喔我有好幾個學生跟我說他們好喜歡英國腔, 而且他們非常喜歡福爾摩斯

S2 : 對阿對阿

S3 : 嘿~

S4 : 噤!!

S3 : 可是可是我覺得那是(S1 : 超級喜歡英國腔)有在 follow 那種...影集的學生,我覺得就是,你如果比如像我們講說,我說的那個例子像是理工科男生,機械系的,他很少會去接觸英文,所以他能夠接收的英文就是...(S1 : 美式英文) 美式英文,可是如果說是有在聽,有在看劇,或者是對英文比較有興趣的學生,可能他就會覺得英式英文他也滿喜歡的

S1 : 對,我覺得還滿多,我自己班上學生還滿多的

S4 : 因為他們聽你上課阿

S2 : 對(2) 他們

S3 : 恩,受你的影響

S4 : 聽久了,喔~優雅的老師,優雅的腔調(S2: @@@) (S1: @@@) @@@不好意思聊開了@@

S1 : xxx, 拍謝,繼續,下一題

M : 沒關係

S3 : focus group 就是這樣子

M : 那你們回想一下在你們,在當老師之前,就是決定要當老師之前,你們心目中想要教的英文是什麼樣子的英文

S1 : 我沒有特別想說要教美式還是英式英文,沒有ㄟ,唯一的目標就是學生只要能夠學習吸收,然後可以被(1)有動機學習這樣就可以了,沒有說一定要學英式英文美式英文還是澳式英文,沒有

S2 : 沒有想過...沒有設定阿,沒有設定立場

S4 : 沒有

S3 : 我那時候唯一的想法就是想說要把學生的英文弄很好(2) (S1 :@@@) 就是文法要能夠正確(M:你所謂弄得很好是...) (S2 :@@@) 就是要能夠講出正確的英文,但我後來就放棄了(全體笑)

M : 那你所謂很好的英文是什麼樣的英文

S3 : 就是文法阿,那些阿,講的不是那種中式的英文吧(2) 對阿

S1 : 沒有設定,沒有設定,沒有設定說要教什麼,對

M : ok, 那你們覺得在你們正式開始教英文之前,你們認為什麼樣的英文才是對學生,在台灣,以台灣的學生來講,什麼樣的英文才是比較適合他們學習的

S1 : 我個人是覺得應該要讓學生用英文,我一開始教的時候我就很喜歡就是讓英文要用英文,在課堂上一定要 **use**,對,所以 **communicative** 這一塊是我比較著重的,一直以來都是

S4 : 附議ㄟ,我發現真的要用,(S3: 對; S2:恩) 才會真的是讓他有學到,不然你在那邊講半天,然後他回家了沒考試他也不鳥你

S2 : 因為在他們之前國中高中都不算用(S1 : 對) 那個只是 drilling (S1: 對) (S4: 檍汁?) 那個只是

S1 : memorizing

S4 : 恩,對

S2 : 那個只是背題而已(S1 : 記憶) 對,那個都不算用啦, (1) 所以你看他們即使考高分,可是也講不出幾個字

M : ok, 所以在這高等教育階段,比較 focus 在使用它,使用這個語言

S1：用,對,而且在這個階段 對,我不會新的文法啦,對阿,我不會給新的文法,頂多就是補充新單字,文法句型結構其實我都沒有特別...再給

S3：因為,因為其實之前不是大家都講嗎? 就是說,假設你學英文其實最好的方式就是去模仿(1)母語人士嘛,那所以其實我們讓他們在,就是一直只是在學文法其實沒有什麼真的是有用的地方,因為其實他們講說,你要學文法最好的方式就是多看,看文章而不是只是學文法,對阿,所以應該是說你去用,然後去聽,然後才能夠模仿,你才能夠變得比較好

S4：而且我發現讓他們去用的時候啊,xxx, 我發現讓他們去用的時候啊,就是可以發現他們其實有一些高中或國中沒有學好的文法可以再複習一次, (S1: 恩) 對,可以再去修正,微調,奠定他的那個,講出來的那個句子是對的

S3：可是,至於至於[

M： [恩亨,所以目前為止你們覺得

S3：我覺得至於說要[

M： [哪一種英文是他們最熟悉的

S3：對阿對阿,因為其實現在就是全全全球化的世...社會不是嗎? 我覺得沒有所謂的什麼美式英文才是好的英式英文才是好的英文,我覺得應該是說可以溝通的英文,現在是我們要求他們能夠做到的,(S4: 嗯嗯) 他如果可以用英式英文跟人家溝通那很好啊,用美式英文跟人家溝通也很好啊,用澳洲腔的英文跟人家溝通也很好啊(1)

S2：用菲律賓式的也可以

S3：yeah, 新加坡式的

S1：可是你說比較熟悉是指英式美式澳式這種東西嗎

M：對

S2：因為大部分的英文老師都是美式英文的教育下來的,所以他一定是以美式英文的方式帶給學生
(M：你說在台灣) 在台灣,當然是這樣子,但是這種情況我在想可能會越來越...就是會有改變啦,因為現在到英國去的人也不少,那可能有些英文老師也會受到英國英文,英式英文或者是澳式英文的影響,或南非@@(S1：對阿對阿) 這個都很有可能啦,那只是說目前我覺得美式英文還是主流

S3：台灣還是大宗

M：那你們覺得哪一種英文比較 attractive

S2：這個就很 personal 了 @@

S3：對阿

S2：這個是 individual like, individual preference

S4：可是為什麼會用 attractive 來講語言 (S1：對)我有點不太懂

S1：你是指他的哪一點對我們比較有吸引力,是指他的語言用法,還是指[

S3： [發音

S1：因為,對,因為其實他,他們雖然不一樣,可是大體上是一樣的阿,

S2：對阿,文法是一樣的

S1：對阿,大體上是,文法句型結構

S3：沒有

S1 : 用字不一樣(S3 : 對對對,用字不一樣,或者 slang 不一樣) 發音不一樣,所以你指的 attractive 是什麼

S2 : 他只是不同的 dialogue

M : 好,那這樣講好了,我換另一種方式講,你們覺得哪一種英文是(1)

S1 : 比較嚮往的

M: 最為(1) 最為大眾 acceptable 的

S3: 在台灣的話那一定是美式(S1,S2, S4: 美式)

M: 在台灣式美式

S3: 可是你如果問,你如果問香港人的話也許他就是說英式啦

S2: 恩

S4: 或者是澳門啦,那邊僑生

S2: 僑生,或者是馬來西亞僑生他們就會覺得對

S1: 英式英文

S4: 對

S1: 你說,你如果說問我說喜歡哪一個國家使用英文或者是他的發音,那我可能就會講英式

S2: 對阿,這就是很個人的 preference

S1: 就是比較...對,阿為什麼,可能就是我比較習慣了,比較熟悉,我們在那個環境待久了,對有可能,對而且他們用字上面也比較(1), polite, 且技巧上也比美國人好

S2: sophisticated

S1: 對, ironic @@ synonym, 很高超, 對,我覺得,我覺得這種東西對(1)這個美國可能沒有做的那麼

S3: 都是大白話

S1: 對,所以不一樣

S2: 好吃只會講 yammy 而已

S1: 對對對,所以如果是問我們個人喜歡那當然不一樣

M: ok, 那回到教學上, 你們自己的教學經驗, 你們覺得你們目前在教的英文, 大部分是屬於哪一種的英文, 目前你們自己, 因為剛剛問的是你們想像中想要教的英文, 現在是你們實際上真的在教的英文

S2 : 可是我不會特別去分說 美式或英式, 我可能頂多就是說我教了, 我用到這個字, oh colour, 然後我就順便提說這個英式的拼法跟美式個拼法不一樣 (S1: 對,發音), 或者是 manuvour, 在教工程英文的時候講 manuvour, 就是機器的操作, 對, 我才會跟他講英式英文跟美式英文這樣拚, 兩種方式都可以, 我不會特意去說

S1: 美式或英式,不會

S3: 可是, 可是像我的話, 我會比如說, 我覺得我講還是比較是偏美式, 但是我在拼字的時候我都是用英式, 所以我才會常有學生說, 老師你那個拼錯了, 我就會跟他講說這個是英式的拼音, 但是其實我在, 有時候在播音檔的時候, 或者是在 youtube 上面找一些資料, 我會故意用不同的, 如果有那種, 像我之前還有教他們就是, 有一個影片很好笑就是馬來西亞人, 他在, 他在等一個太太, 而且他是開 lexus 的車, 然後他就倒得很慢, 然後所以我要放之前我就問大家說倒車怎麼講? 然後他們她們大家就講說 backu(日式英文) (S4:@@) 然後我就放那個影片, 所以他那個影片英文就是馬來西亞式的英文, 可是我覺得要讓他們去接

受不同的(1)方式來講英文,然後他說"reverse, reverse la, aunite, reverse" (S1:@@ 對對對, 新加坡英文)
(S4:@ singlish)我會故意讓他們聽不同的英文,有時候會故意

S1: 對阿,我也沒有說一定要聽英式美式還是什麼,就是都很廣,就是像剛剛講的,world English

S2: 對,只要是題材符合,我就會用,我也有用過南非腔的, @@ 就是 TedTalk 當中有一個南非講者,我覺得也 OK

S1: OK 阿,我不會特別選,我也不會特別選英式或美式,只要是講英文的我都用(S2: 對阿我也用)印度的我也用 (S3: 恩!!) 因為我覺得學生有很大的困難點去了解印式英文

S3: 我我很想我很想模仿,但我模仿不起來(S1: 沒有辦法) 我覺得好難喔

S1: 黑阿,我播一個三分鐘的印度英文的報導給他們看,學生全部就瞪大眼睛,聽不懂

S3: 想說那是哪一國

S1: 那是哪一國,可是他們還是得接受. 可是我覺得現在學生的接受度比以前好(S2: 對對) 以前的學生可能會說你為什麼播這種英文給我們聽? 又不是美式又不是英式,你幹嘛播給我們聽? 可是現在學生不會,他會說對我們要了解, (S2: 對,他們不會) 因為我們會遇到印度人,他們就接受度比較好

S2: 對,我記得同樣一個音檔,以前播的時候有學生就說老師這個不是(1) (S1:英文), 喔不是,他不是標準的英文, 我說可是他是一種 varietS3,他是南非的英文,那講者是南非來的,所以我覺得是 ok

S4: 有趣的點是

S2: 現在不會了

S4: 以前我是特別會把他拉出來講啦,但是後來我發現課程內容的時間都上不完了,我就不會特別提,除非講到這個字. 比如說可能發音上英式美式有相當大的差異,或是用字的方式. 然後我比較大的改變是餐旅英文的部分,因為我就跟他們說,你餐旅英文你學的不見得是一定是在台灣用,而且餐旅這個很容易就是到國外去,所以讓他們聽不同的腔調不同的語言的那個(1) 那個,那個聽力的檔案, 對對對對對,特別是在這個地方調整了比較多一點(S1:是阿)

M: 你講到餐旅英文讓我想到,成大 ESP 那一套書(1)的內容主要是英式還是美式英文?因為我記得是有校稿的,校稿的是美國人還是?

S1: 對,都有

S2: 可是寫的不是英國人也不是美國人 @

S3: 可是 (1) 可是你知道嗎? 那個那個有一個英國人,我每次講到他我都很生氣,就 Paul

S1: 為什麼

S3: 因為我之前 xxx, 因為因為我在我們在英國上過課的人都知道,他們,像英...美式英文他們講 orientation 嘛,然後英式是講 induction (其他人: 恩) 所以我就有一個,有一篇,有一課他就在講說 induction, 有講到 induction 這個東西,那我就用 induction, 結果那個英國人竟然在我檔案中說"這個是什麼字我從來沒看過" 我當場就是嚇到,我想說怎麼有可能會有英國人會不知道 induction 這個字? (1) 他竟然這樣跟我說,然後反正我寫很多東西他都說我在 bullshit (@@)

S1: 這個我就不知道,因為 Paul 改我的還可以

S3: 我不知道他改我的他就是很怒火中燒的感覺(S1: @@) 我寫什麼他都說,都說這個不對那個不可以,然後我想說 induction 這是很多英國人都知道的字阿 [

S2:
了一陣子

[我覺得搞不好是忌妒,你寫得特別好,他忌妒

S4: 我覺得搞不好是

S3: 並沒有

S2: 台灣人怎麼可能寫的那麼好,對不對? @@

S1:@ 沒有,我覺得這個用字就牽扯到他的 background,也許他的 background 不是這個,他的確是比較少看到 induction 這個字

S3: 對,可是問題就是 induction 這個字應該是,比如說大學開學就會有的字阿 (S4: 噛噛噛) 他就是新生訓練

S1: 可是可是我的學校是用 orientation

S3: 哟,真的喔

S1: 恩,我的學校是用 orientation,我們沒有用 induction

S4: 我們是 orientation

S3 : 真的嗎?

S1: 我的學校沒有用 induction,所以我在想是不是區域的不一樣

M: induction, 我們是用 induction

S1 : 對,所以不一樣的區域可能不太一樣

S3: 可是他在南部我在中部

S4 : 我在北ㄟ

S1 : 我們是北,北是用 orientation 那那

S2: 你怎麼會是在北部

S1 : 我 York 的時候

S2 : 你有去 York 喔?

S1: 我 York 先念,我跟你講, Cambridge 用的字完全不是這兩個字,他用了一個非常 Harry Potter 的字,入學簽名儀式,到現在我還不記得那個字怎麼念(Ss: @@) m 開頭,很長的一個字,(S4: 幹嘛一定要看 Harry Potter) 可能只有三個學校用這個而已,所以北部是用 orientation

S4: orientation 加一

S3: 對,但是我也給他看就是說我看的那個什麼,英式的課本,就是 HRM 的,是用 induction,然後他就不理我了

S2: 我就跟你講他忌妒你啦,台灣人怎麼會寫那麼好

S1: 忌妒@@

S4: 而且他不能,不能夠被你糾正

S2: 對,他不能接受,他覺得怎麼可能用這麼難的字

S1: 哟,原來 Paul 也是來自北方,怪不得我們會合 @@,因為 Paul 改我的是還可以,(S3: 真的喔?) 對,還可以,他沒有太多的那個

M: 那你最後有照他的東西改嗎?

S3: 我沒有 @ 不是因為...

S1 & S4: @@@@

S3: 沒有,我後來就..我就把課本給他看,我就是用那個章節給他看,我就說 HRM 就是用 induction 阿,我說我沒有錯啊,所以(1) 啊有,後來是(1) 沒有沒有我有改,因為 Fay 叫我要改,因為 Fay 是讀美國的嘛,所以他比較接受

M: 對阿,Fay 是美式的阿

S3: 所以我後來有改,但是應該是說我上課的時候我都會跟學生講

S1: induction 也可以

S4: 你寫課綱也是用 induction 嗎

S3: 對

S4: 也是用 induction

S1: 我是用 orientation

M: 所以你們那一套教材(2) 有英國人校稿,有美國人校稿

S2: 台灣人寫的 @

S3: 所以他就不三不四阿 @@@

S1: 可是

S2: 可是 scientific american 是美國雜誌阿 (S1: 對阿,是美國雜誌) 我們很多東西都是從 scientific american 出來的阿,那是美國的雜誌阿

S3: 但是,但是他的意思是說,因為是有英國人校稿,所以他會不會,就是比如說這一本剛好是英國人校稿,所以他的語言,語言的用法比較偏英式,那另外一本可能是美國人校稿,所以他的,他的校稿就比較,但是我印象中那個時候好像大部分都是 Paul 在校稿比較多

S1: 可是我有個疑問ㄟ,我覺得英式跟美式英文在這方面沒有很大的不同

S2: 我也覺得

S3: 我覺得應該是說在用教科書上面(S1: 沒有阿,除非你說拼字) 你如果是用一些講一些 slang

S2: 而且是口語,我覺得口語才會差比較多

S1: 阿因為這個是教科書,我覺得真的不會

S2: written form 比較沒有差那麼多

S1: 不會差,我覺得 spoken form 會比較多,尤其是 conversation,因為為什麼? 因為我有用一套英國出版的教科書,他是英國的,就是英式英式教科書,所謂英式是因為他所有的拼音都是英式拼音,sa, tion, 然後(1) 可是他真的內容上沒有不一樣,他只有拼字不一樣而已,er 變 re,就這樣而已,那那本書很明顯,我就看了一下 publisher,的確是英國,只有那一本是英式教科書,可是他的內容沒有不一樣

S3: 可是其實

S1: 用字沒有不一樣

S3: 可是我覺得可能會有一點點,因為本來最剛開始他其實是(1) American Headway 最剛開始他是 Headway,那後來他要能夠要讓全球比較能夠接受,所以他們就有改變一些,所以就變成 American Headway,所以他有兩套,然後 Headway 跟 American Headway 的那個那個等級是有一點點,還是有一點點差異,因為 Headway 好像是用什麼(1) um preliminary intermediate 這種來分,然後 um American Headway 的話就是一二三四五,然後他們的確編排上面還是會有一點點不一樣

S1: 所謂的編排不一樣是指?

S4: 我不知道 Headway 這一本ㄟ

S3: 我,我覺得他用字還是真的,真的是的確是有點不一樣,就是跟 American Headway 來講,我覺得他的,他的語言又更,更精簡,沒有像 American Headway 比較囉嗦,其實我有用 Headway,因為我在幫另外一個學生上的時候我有用到 Headway

S1: 我是覺得 academic written form 沒有差,我覺得用字精簡也不算是英式美式ㄟ

S3: 可是他是同一個作者ㄟ

S1: 對,因為我覺得用字精簡有可能是因為他要符合這個程度或者是怎樣,所以他給的解釋會不一樣,然後 uh...

S3: 但但是音檔的確是會不一樣,講話的方式

S120:48: 對,我覺得那可能就是音檔會不一樣,錄音檔會不一樣,因為音調不一樣,可是我覺得 aS2ademiS2 沒有差,除非他這本教科書有那個 S2uS4ture, S2uS4ture issue invoS4ved, 我覺得才有可能有差,要不然其實我覺得,以以科學來講,我真的覺得沒有太大的差異, (2) 你說看經濟學人雜誌(1) um s2cientifiS2 AmeriS2an 我覺得他的 written form 都很像阿,只是說有些用字會不一樣,的確是用字會不一樣,拼字不一樣,可是架構沒有太大的不同

S2: 不然就是要去找 Scientific American 由英國人寫的文章

S1: 對,我覺得用字上可能會有不一樣,可是架構上倒是沒有太大的不一樣

S3: 架構應該是不會

S1: 不會啦, written form 沒有差

K2: 所以,那你們那一套教材有(1)你們在編排的時候有比較(2)把它結合到台灣 local 的一些元素嗎

S1: 有!

S2: 創產有

S4: 餐旅也有阿

S3: 要看ㄟ,我覺得要看

S1: 沒有每一本

M: 你們有把他導向比較適合台灣學生學習的教材

S3: 要看要看,沒有每一本,要看,像資訊英文就沒有,基礎科學也沒有,然後...

S1: 因為他比較 science 沒有

S3: 商科也沒有ㄟ,商溝其實也沒有

S1: 因為還是要看 genre 嘛,對不對

S3: 對阿對阿

S1: 創產就一定要有阿,比較 localised

S3: 可是商商商溝沒有,但, um 商溝有一些文章有,但有一些沒有,然後可是像那個什麼,商管就有,因為那一本好像是 Alisa 寫的,我那時候就有聽他講他們就有些什麼,比如說玉山銀行,那些就是有照本地的,所以要看科啦,看科目

S1: 還有看編排老師

S4: 職場英文跟餐旅都有ㄟ,像餐旅裡面問方向阿那些,都是用我們當地這邊什麼安平古堡這些資料,那職場英文的部分,像他的第 14 頁那個學生的履歷表,他也是用我們自己學校的一些社團或是台灣的證照去作為一個基礎

M: ok, 那未來,你們想要教給學生的是怎麼樣的英文

S2 : 還是可以溝通的英文 (S3:@@)

S1: 可以用的,只要能用的就可以

S2 : 只要能用,然後他們敢講,敢用就好了

S1: 對阿,他要能夠用才可以

M: 那你們覺得學生,現在學生希望所學到的是什麼樣的

S1 : 可以用的(1) 他們也希望能學到可以用的

S2 : 不一定啦,學生有的時候他需要考試,他可能就會希望

S1 : 一樣,可以用啊@@ 因為考試上用在溝通上,不同的功,用在不同的功能啦

S3: 應該是說要看他們的目的是什麼

S2: 實際我們每個學期,像我們在改那個什麼(1) 轉學考考卷,你就會覺得他們的 written 都很差,可是你真的開 written 的,那個 writing class 她們沒有人要上,開不成,(S4: 很奇怪) 他們都不想上那種寫作的課,可是明明他們就是沒有什麼寫作的概念 (S1: 寫不好)

S4: 我覺得他們需要的是一個立即性可以反饋的,我這幾年一直有這樣子的感覺,就是如果

S2: 他覺得他自己有學到東西

S3: 短視近利 (S4, S2: 對!) 因為他們比較短視近利 (S2: 對,功利主義)

S4: 我是最近這幾年特別,特別有這樣的一個,一個一個一個感覺,你讓他立即得到反饋,他就會 wow,然後他就覺得

S2: 老師有讓我學到東西,對對對

S3: 對阿,像像餐旅,我叫他們背那個機場的代號,然後就,後來期末就有學生寫評鑑就講說"我不懂背機場的代號跟我過英文檢...um 檢定考試有什麼關係"

S4: 本來就沒關係啊!

S3: 對阿,我想說

S4: 修餐旅本來就沒關係啊

S3: 這一門課又不叫做英文檢定考試課 @ (S1: 對阿) 可是他們就會這樣講,他們覺得說我背這個東西,對於我 (S2: 他自己的目標) 對,自己的目標沒有關係 (S2: 沒有幫助),他就會覺得說我為什麼要上這個東西

S4: 我可以分享,對不起

S1: 可是我覺得那也是他們的問題,他們要選好自己的目標嘛,他如果今天要做溝通,那他去選口說的課,他如果今天是要過英檢考試,他應該去選閱讀或是寫作的課阿(S4: 同意!) 他怎麼會來修餐旅英文呢?

S3: 對阿,所以就是這樣,就是講說他,他們想要什麼英文,應該是說,要問他們自己

S1: 他們的目的

S3: 他學英文的目的是要幹嘛

S1: 對, 那我們就是每個老師的風格是不一樣的, 我們有自己的風格, 有的老師是教 reading, 有的老師教 speaking, 有的老師可能教文法, 那他們必須依照自己的選擇來選嘛,

S3 : 可是問題是很多時候不是這樣 @ 他們都看哪個老師好過

S1: 分數甜

M: 他們真的是看哪個老師好過阿

S1 : 是阿

S4: 也是啦

S1: 所以取決, 我覺得取決不在我們啦, 我真的覺得取決不在我們, 那我們就是盡力給, 我們的目標很明確, 因為經過這麼多年了, 對阿, 我們大概各自有自己的目標

S4: 我可以分享一下, 就是如果餐旅那部分阿, 因為其實餐旅職場這幾個, 他課程名稱比較確立的, 我都直接說你如果要考證照請你私下來問, 因為這幾個課(S1: 是阿) 就是你看到那個課程內容就是跟考試無關

S3 : 沒有, 那是因為我第一, 第一次接餐旅英文的時候, 第一個學期結束以後看到那個, 我就很傻眼, 所以我後來, 學生來, 就第一天, 每個學期第一次我都會跟他們講說, 說我們這邊做的所有活動都跟你考試沒有相關(S4: 是是, 我覺得有必要講清楚) 我說我們今天上課就是上跟餐旅有關的而已

S1 : 可是我的學生來, 來來, 來上(1) 職場, 倒是沒有跟我說要考試, 是我自己跟他們說的, 我跟他們說職場英文裡面有很多單字是多益會用到的, 所以你必須把這些單字熟背, 然後你再去做你的多益練習題的時候你會覺得有幫助, 然後我甚至跟他們說上完職場之後你再去考一次多益, 通常分數會拉高

S2 : 我都沒有講這些 @ 我都沒有, 我的工程跟創產都沒有故事, 都沒有關係

S1: 那是, 喔那不是多益, 那個不行, 可是的確學生給我的回饋是, 他們上完職場去考多益的確分數有拉高, 好幾個, 所以我通常會這樣講, 我剛好會相反, 我會跟他們說, 你們把這個單元的字記熟, 然後你可能在多益會常看到這些字, 然後你去考可能會有幫助

S2: 可是, 可是我們後來不是改成, 就是你只要到了模組二就可以抵畢業門檻了嗎

S4: 背機場

S3: 對對對

S2 : 所以他們只要上到模組二上到創產, xxx, 這些模組二他們都不用再考畢業門檻, 不用再考 GEPT 啦

S3 : 對阿, 沒有我是說, 但是他們如果有想要去看自己, 就是上這些工程英文, 英文有沒有幫助的話, 就考考看

S4 : 沒有啦, 背機場代碼也不是全然都沒用啦 (S3: 對阿我也是這樣跟他們講啊) 我第一次發現很有用是, 我竟然在 (S3:xxx) 沒有, 我是在我朋友, 我的研究所同學的臉書上面, 留言, 結果我學生就問我朋友說"為什麼會認識 S4inda?" 然後牽了一輪, 原來我研究所同學的學弟他在華航工作, 然後新進的員工就是我的餐旅英文的學生, 然後他就說當年背那些機場代碼全部都非常有用, (S3: 那是因為他去華航工作, 對阿對阿), 說還好我有背起來

S1: 所以還是要依照目標

S3: 因為學生他就會覺得說, 他沒有, 所以他就覺得說背那些東西很廢, 然後我就覺得

S1 : 所以不一樣的目標

S4 : 對阿, 所以學生自己沒有搞清楚狀況啦, 我覺得他們會問這個問題是沒搞清楚目標

S3: 所以其實, 要問說學生想學什麼英文, 這對我們來講很難回答

S2 : 他們也很難回答

S1: 應該是他們自己想

S2 : 對他們來講我覺得也很難回答, 現在的目標跟大(1)大一的目標跟大四的目標也可能不一樣

S3 : 像我就有個學生, 他聽說他是...我忘記他是大三還是大四, 然後他就是, 應該是大三吧, 然後他就是要考研究所, 然後他覺得自己英文不好, 所以他就, 他就聽他學長講說我的課, um 我的課可以練習, 所以他才來上課, 可是我相信他大一大二的時候絕對不會想到這件事情

S2: 他不會想要練習

S3: 說我要練習我的英文 (S1: 對, 不會) 他現在是因為他要考研究所, 然後他才發現說, 他的英文不夠好

S1: 英文不好, 當然阿, 會會會這樣不同啦

S2: 對阿對阿, 大一跟大四是不一樣的

S1 : 不一樣不一樣不一樣

S2: 可是等到, 等到他們大四發現已經太晚了, 對

M : 所以如果這樣嚴格來講的話, 你們在教的英文還是比較偏重於(2) English as an international languagee 的方向去走

S1: 對

S2: 應該算吧

S1: 因為沒有被設限住阿

S2: 喔, ok, 這樣算是 international

M: 如果沒有特別限制的話就是比較讓他比較像是 as a world English

S1 : world English, 對, 比較像 world English

M : ok

S1: 對, 因為其實有學生他不敢說口說有個問題, 他會跟我說老師我的發音不好 (1) 他會跟我說他以前被國中老師高中老師說你的發音很差, 所以你要練發音, 結果我聽他口說, 他的確不是漂亮的美式發音, 也不是漂亮的英式發音, 甚至不是澳式發音, 他可能就是台灣式的中式英文(S3: 台腔) 對, 可是我覺得他文法結構清楚啊, 至少咬字清楚啊 (S2: 沒什麼不好) 我就跟他說你發音很清楚, 你為什麼要覺得自己口說不好?

S3: 可是我覺得另外一個很恐怖是, 像我自己的家教學生, 他是高中生, 然後他們英文老師上課就是很可怕, 就是念課文, 然後就是講文法, 文法第一條文法第二條, 然後我就說, 我說, 好啦, 假設你現在背了那麼多文法, 你腦子裡面有一百條文法好了, 你今天要開口講英文你是不是開始去想"我現在是要用第一百...第99條文法, 那個文法是..." 我說你這樣子怎麼有可能講得出來英文? 我覺得另外一個, 有一群學生是因為他背太多文法, 然後他要他要開口的時候他就會想說我要用哪一個文法, 他會不知道

S1 : 會會

S2: 而且他會怕犯錯, 所以他不敢講

S1 : 他不敢講, 對阿, 所以這都會影響到, 可是我覺得至少在我們班, 我們都會跟學生, 我們會跟學生講說, 你就講, 至少清楚, 而且很容易溝通, 大家都了解你的英文, 而且現在要求的是所謂的 world English, 所以他們就會比較放鬆敢講, 要不然他們以前都覺得都覺得自己發音不好, 不是所謂的什麼什麼 standard English, 所以他們就會害怕, 可是現在不會, 我覺得現在這一群比之前的好

S3: 像像我的學生

S1 : 比較敢講

S3 : 對阿, 我都會跟他們講說, 比如說他們今天做完簡報, 我會跟他們每個, 每個人每個人, 像大家都會, 都會給自己的學生一些 feedback, 然後我就會過去, 我就會說你今天哪裡哪裡有問題, 可是至少你今天達到溝通的效果(S1: 對阿) 我說你講的英文我聽得懂, 我說雖然有文法的錯誤, 可是我聽的懂你在說什麼

S1: 對, 我聽得懂都 OK

S3 : 對阿, 我就說你要先能夠達到溝通, 然後再慢慢去修正, 你的發音阿, 你的文法正確性阿, 這樣子

S1: 我也是

M: 那最後你們有沒有什麼想補充的? 有沒有想到什麼想要講的, 剛還沒有講到的

S3: 沒有, 我只是想說, 應該其實講說連母語人士他們自己也不會要求說, 他們明明知道你是外國人也不會要求說你一定要講多正確的英式英文, 或者是美式英文, 但也許有些英國人會說, 會比較挑剔說, 他只想聽英腔, 他可能比較不喜歡美腔

S1 : 現在比較少了

S3: 沒有, 但是我有像, 就像像 Melissa 他說他在英國, 就是他有一個美國朋友打電話去客, 跟客服講, 結果那個客服一直跟他講說我聽不懂你的英文, 然後那個美國人氣得要死

S1: 我覺得那個是偶爾的, 現在英國真的比較不會

S3: 但我的意思是說, 如果連母語人士都不會對於就是我們這些非母語人士要求都這麼嚴格的話, 實際我覺得現在就是大家都講求就是, globalised world 嘛

M: 可是學生還是怕阿

S2: 可是已經比以前好很多了, 已經有進步了

M : 自己講的不是標準的美式英文

S1: 現在好很多 (2) 我的學生來上我的課阿, 然後要做口說, 你知道隔壁學生跟他講什麼嗎? 你隨便講就對了, @@@@

S2: 而且我發現在學生報告的時候, 英文的好壞其實不重要, 那個敢講然後要寶的, 讓人家印象深刻的, 反而是最受歡迎的

S1: 對, 我也覺得

S3: 分數也比較, 對對

S4: 對, 真的是要敢講

S2 : 對, 他敢講, 然後他的, 他非常有個人的 style, 他就算是英文講得很破, 甚至發音發錯, 但是

S1 : 都還是最後歡迎的

S3 : 他可以用肢體語言什麼來幫助他

S2 : 對對對, 他這些幾乎都可以被抹煞, 但是就是他可以贏得滿堂彩這樣子, 對阿, 那你也替他高興, 因為他敢講, 然後對阿, 也達到溝通的目的阿

S3: 實在有差ㄟ, 我覺得像, 像至少第一個, 這個學期, 就是學生剛進來的這個學期, 有一些學生真的剛進來的時候不太敢講, 然後經過一個學期, 你看他可以在台上把他要講的東西講出來, 對阿對阿

S1: 喔,我好感動,我真的好感動,我上我上我最後一堂課 (S4: 模組三嗎) 模組一的, 嘴真的好感覺, 全班30個每個上去都 eye contact, 那一班我很感覺! 真的! 我就跟他們說你們太棒了, 你們比模組三還棒! 然後每個人都笑嘻嘻的 @@ 因為那個台風阿, eye contact, xxx 阿全部都做出來了, 然後 powerpoint 不可以放句子, 然後要放影片什麼都加了, 真的很讚, 那個成就感真的是

S3 : 對阿對阿

S2 & S4 : 恩恩

S1 : 也許用字沒有很漂亮, 可是至少他很清楚

S3: 聽得懂他在講什麼

S1: 對對, 我覺得這樣子就好了

M: 可是那是為了課程阿, 他是為了課堂阿, 那下了課之後呢

S3: 可是可是(1) 可是但是我覺得

S2 : 他覺得他得到鼓勵啦

S3 : 對阿

S2: 得到正面的, reinforcement, 他就會這樣子

S1 : 他會願意

S4 : 他以後就更會講, 更敢講

S3: 實在有差, 像比如說, 我之前也有上過, 比如說上個學期上我課的, 剛開始來都不敢舉手回答, 然後我就是用加分的方式引導他們, 結果下個學期他來我班上, 我一問問題, 我其他學生都還不知道就是說舉手可以加分, 他馬上就舉手了 (S1:@@) 就是他會慢慢養成那個習慣就是他知道那個答案就是要舉手告訴我

S2 : 而且他們只要舉手發問, 就算他講錯我們其實也不會怎麼樣

S1: 不會怎麼樣, 他就習慣了

S2: 那他這樣子習慣他就會覺得, 發言是一件好的事情

S1: 而且講話也不會無聊

S2: 他就不會害怕

S4: 我也覺得這幾年進來的學生比較敢舉手ㄟ

S1: 很敢, 我覺得很好

S4: 對, 如果就是以第一堂或第二堂上課的機率來講的話, 現在進來的比較敢舉手發言ㄟ

S1: 我覺得他們高中教法也有在變

S2: 可能有

S1 : 高中教法有在變, 因為他們會跟我說, 他們高中英文老師也是類似這樣上課, 所以他們很 OK, 我有好幾個學生跟我, 就說你們很敢講話這樣很好, 他說老師我們高中老師也是這樣教

S3 : 對, 可是我可以問一個嗎? 那是因為台北來的嗎?

S1: 不是

S3: 嘴那就還好

S1: 不是, 高雄的也有, 對

S2: 也就是英文老師有在改進

S1: 有在改進

S3: 沒有, 另外一個, 沒有, 另外一個我覺得有可能是因為, 現在的英文老師也是跟我們這一輩的

S1 : 比較年輕

S3: 或比我們年輕

S1 : 對, 所以有差, 我覺得高中那一代也開始在改了

S4 : 方式比較活潑

S1 : 因為學生也說有在改變

S3 : 因為他們老師可能有一些也是在國外留學, 或者是自己本身的, 接受教育的方式

S2 : 有可能有差

S1 : 有差, 對阿, 像我這學期上達爾文, 之前的學生都不知道這些東西, 可是這學期的學生就跟我說, 老師我們高中的時候老師跟我們講過 (S4: oh!) 所以表示老師的教法也不一樣了(S4: 有在改ㄟ) 因為以前幾年前我講這個東西, 他們都不知道, 他們都說沒有, 沒有聽過, 可是今年很多學生就跟我說, 老師因為我們高中上過

S3 : 我以前有學生連 amazon 是什麼都不知道!!

S1: 天啊 @@

Ss: @@

S3 : 都快哭了, 我想說

S4: 不是還問你 Bangkok 在哪裡

S3: 對阿對阿, Bangkok, 然後曼谷, 曼谷怎麼講?

S4 : @@

S1 : 對阿, 以前就真的是, 可能就只是真的是念教科書, 我覺得現在的孩子好像比較好

S2: 有啦, 有比較好一點

S1: 我也覺得, 恩, 接受度也比較好

M: 台灣比大陸好很多啦

S1 : 喔對@@ 當然, 資訊封閉, 對不對

M: 然後我那一天問他們說他們的英文阿, 他們一樣是大學英文, 大一英文, 然後呢聽說讀寫一樣要教, 但是讀跟寫中師教, 就是他們大陸人在教, 然後聽跟說是請外師來教

S2 : 還有一點, 我覺得還有一點學生的英文有不一樣的原因是因為(2) 現在有些私立學校, 現在有些私立學校高中私立學校他們會請外師, 對, 可能有點差別

S3 : 可是, 我的學生, 就是家教學生他也, 他們學校也是有請外師, 可是(1) 他就講效果不好ㄟ, 對阿, 就是老師上老師的, 然後學生, 老師問問題都沒有人要回答, 對阿, 那有些人可能真的聽不懂

S1 : 我覺得是不是外國老師教可能(1) 還是要看老師啦, 因為有些外國老師他的教法, 實際就算是當地老師, 就是台灣老師, 他的教法不一樣, 孩子一樣有那種效果, 可是外國老師有的, 有的外國老師他會分

享一些世界,他的國家的不一樣的東西給學生,那可能就不一樣,對,我...我只是覺得跟國籍沒有關係,但是跟教法有很大的關係,還有他本身的那個

M : 跟外師的語言有關係嗎?如果外師他只懂英文,他不懂中文,有關係嗎?

S2: 應該有

S1: 這個東西他關係到什麼 (2) 外師不懂中文只懂英文,影響到他學習嗎?還是影響到他學習意願

M : 可能關係到學生他聽不聽得懂指令什麼的

S1 : 我覺得這個還好,對,因為就算,因為以幼稚園來講好了,幼稚園也有全外師,然後他聽不懂,他一剛開始進去他聽不懂,可是一個禮拜之後他就聽得懂了,因為他就猜得出來,因為都是用一樣的指令

S3: 沒有,但是我覺得應該是說看老師剛開始能不能用肢體語言去讓他們知道說,我要你做什麼,如果當學生,可是可能有些外師就會覺得說我就是講一直講一直講講講講,好,ok 這個鐘點到了他拿錢就走了

S2: 可是用在幼稚園跟在高中是不一樣的阿,幼稚園他是學生可以 follow 跟著老師玩,可是高中如果你外師不懂中文,你不能講話,學生大概不會理你,我在想

S3: 可是我覺得是要看你怎麼帶ㄟ

S2: 對阿對阿,當然要看你怎麼帶,但是你如果說你沒有帶活動或者是你一直在講

S1: 對對對,當然當然,一定要帶活動

S2: 對阿,那就不行啊

S3 : 那我覺得我那個學生他就是,老師就是,喔好好看,看文章,然後看完就問幾個問題,然後有誰要回答,就這樣,那

S4: 怎麼跟地球村教得很像,我以前大學補地球村就這樣

S3: 喔,真的嗎

S4: 都沒有人回答阿

S1: 可是我上地球村不是這樣上的ㄟ

S3 : 真的嗎? 大家都有上過地球村

S4 : 我遇到,我遇到不一樣的老師

S1: 我有去教過地球村

S3: 真的喔

S3 : 對阿,我就會覺得說像這樣子的話,其實教就沒有意義,因為他們,他們班我覺得真的是,其實我現在也才知道說有些高中生其實,我們都會覺得現在大家好像都很富裕對不對? 但其實我聽他在講,現在竟然這種社會還是有一些高中生就是,下課要去打工,幫家裡賺錢,然後所以他也沒有辦法補家教,然後老師英文,學校又是上成那樣子,阿你如果請外師來了,外師在那邊好看完文章,然後開始問問題,有沒有人要回答,那些學生一定是那種,我不知道在幹嘛的

S1: 所以這個又牽扯到 (1) 教育資源跟教育制度啦,這個就是另外一個問題了,對

S3: 所以我覺得有外師不一定,一定可以有幫助,但是要看那個外師怎麼上啦

S1: 可是我覺得台灣現在這個觀念好很多了,十年前的時候大家瘋外師,不是外師,不是美國人不是加拿大人他不上 (S2: 他不要) 可是現在不會

S3: 真的嗎？可是我還是聽到有～

S1: 現在好很多，真的好很多，現在真的好很多，現在很多家長，至少是我們這一輩年輕人他大概知道說，外師不一定好，因為他自己可能是受害者，因為我們這個年代跟你這個年代上來了，所以他就不覺得外師一定最好

S2: 還有很多外國人的負面新聞啦 @@

S1: 對阿，我覺得現在有好一點，可是十年前真的是瘋狂追求美國人外師

S3: 可是我前，前兩，對現在可能沒那麼嚴重，可是我前兩年大概還是有聽到這樣子的例子，就是說是法國人，因為金髮碧眼，然後補習班就要他，然後 ABS2 他們不要

S1: 補習班當然會這樣子阿，補習班他要好看阿，所以適合去補習班阿，金髮碧眼跟一個亞洲人來看，還是金髮碧眼的比較有吸睛的力量

S4: 打廣告

S3: 就是補習班還是很多還是那個...

S2: 但是學校老師你還是希望他可以講一點中文吧

S3: 對阿，如果是學校就不一樣

S2: 你要有一點中文比較方便做事情阿

S1: 我覺得現在台灣人對外國人比較嚴格

M: ok, 那最後你們還有什麼想補充的嗎？Any comments or？

S4: 懶...我不知道你們有沒有類似經驗，就是有時候我在看美國電影時，我大概可以聽得懂 8 成吧，不用看字幕，除了一些專業冷門的字彙，但如果是英式英文的影片就大概...6 成吧，但如果...就是當我在一個演講或課堂，講者如果是 native speakers，不管英美，我聽懂的程度會高於 non-native speakers

S1: 我覺得有時候是不是 native speaker 會影響我對內容的理解，但我不覺得有太大的問題

S2: 對阿，我也是，不好意思

S1: 對我的挑戰應該是關於那個內容的相關背景知識，還有一些就是他們的 local 用法吧，我覺得相關背景知識跟 local use 是影響比較大的

S2: 是阿，我也覺得內容比較重要，跟英國人美國人無關 (1) 對我來說我在英國念書時跟外國人溝通時沒有太大的問題，即使我的語言訓練是在台灣

S3: 我有跟你一樣的類似經驗 (2) 就是我在看 CNN 時，就感覺比較不費力，相較於看 BBC，我也同意你們兩個說的，但是如果是在討論語言本身的話，我比較喜歡 native speakers，但講到溝通技巧 (1) 可能要多考慮其他因素

S4: 對阿...像有時候我在跟 native speakers 講話時就覺得比較沒自信 @@ 因為我會不自覺一直去想他是不是在 judge...但跟 non-native 就沒差@@

M: 所以你們的教學 focus 是...？

S3: 當然是 communication skills

Ss: 對阿對阿

M: ok, thank you!

Appendix 8: Numbers of Taiwanese students studying in the inner-circle countries in 2010-2016

	2010	2011	2012	2013	2014	2015	2016
USA	15,890	16,023	15,219	14,563	14,135	14,547	14,332
UK	3,610	4,446	3,378	3,367	3,826	3,408	3,272
Australia	3,633	3,149	3,198	2,553	5,237	6,651	6,493
Canada	2,814	912	826	1,771	1,109	1,271	2,282
New Zealand	379	743	250	553	540	671	772
(1) Total of students studying in inner-circle countries	26,326	25,273	22,871	22,807	24,865	26,548	27,151
(2) Total of students studying abroad	33,881	32,427	28,798	31,192	34,625	38,166	39,853

Source: Bureau of International Cultural and Educational Relations (2017)

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